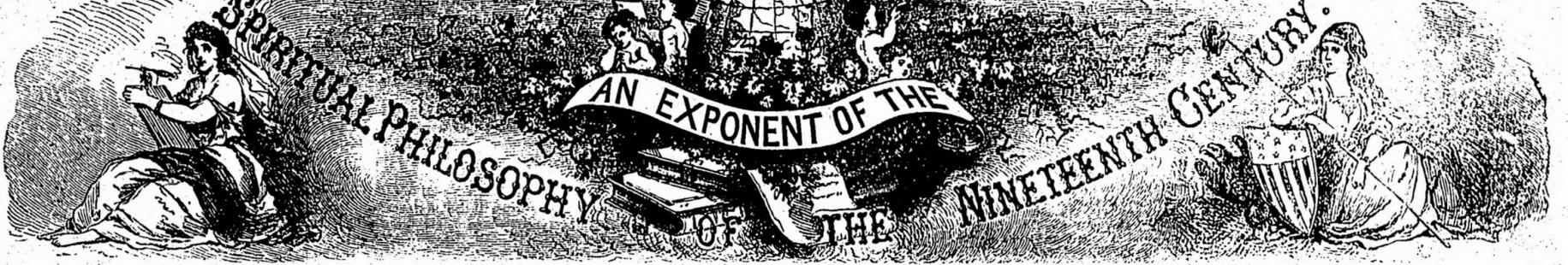


BANNER OF LIGHT.



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The Lecture Room.

THE IRRECONCILABLE: SCIENCE AND SCRIPTURE, GENESIS AND GEOLOGY.

A LECTURE BY PROF. WILLIAM DENTON,
In Music Hall, Boston, Sunday, Jan. 24, 1870.

Reported for the Banner of Light.

We give below an abstract report of a discourse on the above subject, delivered at Music Hall, Sunday, Jan. 24, 1870. The address was listened to by a good audience, and was frequently applauded.

We live in the nineteenth century, when science is knocking at every door—not excepting the church door—flashing everywhere the light into the dark corners of ignorance and superstition. There never was a time when the intellect of man was as active as it is to-day, or as fearless. Science has put on his seven-leagued boots, and is striding forward with the pace of a giant; and we are following faster than man ever went before. Along the pathway we have trod, slavery and the old theologies lie like bonfires, marking a time now gone forever. It is in vain for the enemies of science to sneer at it, or the skeptic to deny it; the progress of thought is as irresistible as the motion of the spheres. Barriers (and the speaker could not stay, nor clouds darken the pathway of scientific investigation, which carried the power to destroy all obstacles, and the illuminating ray that could make the darkest midnight of dogmatic error shine as the fullest noontide. The height or depth of the matter to be investigated was nothing to science, which mounted to the clouds in pursuit of the topstone, or dived down to the foundation to see whether it were based on the rock of truth or the sinking sand. And the popularly supposed "sacredness" of any matter made it the more necessary that this great truth-teller—science—should examine it keenly, as the subject was deemed to be the foundation on which rested a grander superstructure than the things of earth. If we put off the consideration of the problem's coming up to us in our day, we only left the work to our children, who would proclaim us cowards for failing, in our time, to do that which was demanded of every thinking soul!

The Bible was placed in the hands of mankind by theologic teaching, as the direct word of God, either written by himself, or given through inspired men, who could not be mistaken. And yet, in the light of scientific research, the schoolboy of the present day, who would use his reason, would perceive that the statements contained in the so-called "Holy Writ," were at war with Nature's great volume which was written by him who could not lie! Suppose the Bible were placed in the hands of a person for the first time, and that he were told that it was the work of him that outspread the heavens, would not the individual expect something grand and lofty—a something as much beyond all human knowledge as the heavens are above the earth? But such is not the case, and the present generation is rapidly taking the ground that whatever is at war with science, is at variance with truth, and that idols, of whatever kind, must yield to the pressure of the times.

In the very first chapter of the book, if this account came from God, we should find it to harmonize with all that science has gathered in its explorations, and as much beyond all this as we ought to expect of the mighty Author. We read: "In the beginning God created the heavens and the earth." The great question is, when was this beginning? There was a time when this question did not need to be asked, but it was taken for granted that it was about six thousand years ago; but modern science had obliged theology to abandon these figures, and say that this beginning was in the mighty ages of the past. But unfortunately for theology, the statement in Exodus says the world was made in six days.

"For in six days the Lord made heaven and the earth, the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Here was the definition of what was meant by "the beginning," and it is very positive. On the last of these six days, man was made, and called Adam; and from that commencement we could trace the fact, according to the chronology of the volume, that five thousand eight hundred and sixty-five years ago (5865) there were no heavens, no earth, nothing in existence in the universe but the great Creator of all. Driven by geological research to put off "the beginning" indefinitely, theology was now forced to endeavor to define the length of those days. In old times they were supposed to be like our days of twenty-four hours; but now, in the light of research, the position had been abandoned, and the church took refuge in the statement that these days were also indefinite periods of time. The word translated day, we are informed by the best Hebrew scholars, cannot by any propriety be considered to mean anything more than a period of twenty-four hours. Why did the believers in theology proclaim these days to be "indefinite periods" of time? Because they feared that geology and astronomy might force them again to stretch their figures. The speaker then read some passages of the Bible in the light of this new translation:

"Remember the Sabbath indefinite period of time, to keep it holy."

"Six indefinite period of time shalt thou labor, and do all thy work."

But the seventh indefinite period of time is the Sabbath of the Lord thy God.

For in six indefinite periods of time the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh indefinite period of time; wherefore God blessed the Sabbath indefinite period of time, and hallowed it."

What a definite revelation it was, to be sure, coming from the Ruler of the universe, that in six indefinite periods of time he made the world and

its surroundings, and then rested on the seventh indefinite period. Why not say one indefinite period, which would cover the whole ground as well, if such an idea were in the mind of the original author of the first chapter of Genesis? If a day were supposed to mean a million years, for instance, as the Lord did nothing on the first day but pronounce the four words, "Let—there—be—light," he must have spent two hundred and fifty thousand years in speaking each one, in which case he was much slower of speech than he was to anger, according to the Jewish record.

But with these days must have necessarily come nights, and what was going on during these vast periods of darkness, if the new version of theology be correct? The Scriptures say: "The evening and the morning were the first day," &c. If the day was half a million of years the night also was the same. Geology declares this to be impossible; that such periods of darkness would have been destructive of all life, and the rocks would have given evidence of that terrible state which would have required a new creation every morning. No; the man who wrote the first chapter of Genesis meant such days as we have now, and no other; it was an outgrowth of his ignorance, and at war with the revelations of science.

Dr. Dick says in his "Christian Philosophy," "If anything could be found in science to contradict the plain statements of the Bible it would be evidence that the Bible did not come from the creator and governor of the universe. This first verse then demonstrates that the Bible did not come from any such being, for it is at war with Nature."

The second verse of Genesis informed us that "The earth was without form, and void; and darkness was upon the face of the deep."

Darkness rested upon the water because light had not been created; and the spirit of God (whatever that was) "moved upon the face of the waters." What say geology and astronomy? They declare the earth originally to have been a fiery mass, blazing in the heavens like a young sun; and that no water could then have rested in the hollows of the globe—ages having elapsed ere the crust cooled sufficiently for the purpose. As regards God dividing the light from darkness, and pronouncing the first very good, it might be understood if God dwelt habitually in darkness, for then the light would be good to him. The idea of dividing light from darkness was as absurd as that of separating frost and heat—things that never were mingled. We are next informed that:

"God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."

Now a firmament which should hold these waters up, must be solid, else the floods would descend again upon the earth; and the idea of a fixed platform in the sky rolled out like a "molten looking-glass," as Job has it, to keep the waters above from the waters beneath, and in which the stars were fixed like tiny shining points by way of ornament, was quite as absurd as the way invented of getting rain through this beaten floor, viz: by opening the windows thereof, and shutting them. To our ears these stories sounded like the babblings of infancy, but not so to the Hebrews. They believed in a firmament solid and opaque, above which was God's throne, and when Jehovah was angry he stamped his foot on the floor of heaven, making it rock throughout all its vast extent, and drop its starry treasures as the fig tree casts its untimely fruit in the breath of the storm. They believed the time would come when this firmament should be rolled up like a scroll, and our planet be involved in everlasting ruin.

The account goes on:

"And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear."

Our knowledge of the law of gravitation teaches us at the present time that when the "controlling power" was removed, the waters would inevitably have returned and the land been again submerged. The only reasonable hypothesis as to the formation of dry land was shown by geology, viz: the elevation of the land surface above the water; in the Silurian period the land surface consisted of islands only; in the Devonian, the islands became enlarged, forming continents in the Carboniferous period. Continents grow just as trees do, and the geologist could trace their rings of growth, the layers of rock formed age after age. Herein again the statement of Genesis was at war with science and Nature's law. The statement continues:

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so."

Thus the earth must have brought forth grass and trees, ages before the sun, moon, and stars were created. Geology gives the lie to this statement. According to Genesis, the first types of life were vegetable—but the geologist finds them to have been sea forms—the radiata, mollusks, articulates, early fishes, &c., which came millions of years before the true grasses and trees.

The fourth day's work next presented itself:

"And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days and for years."

And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so."

And God made two great lights; the greater light to rule the day, and the lesser to rule the night: he made the stars also."

The most remarkable statement contained in the whole account, was in the last five words, "he made the stars also." Little did the man who wrote that dream those tiny points to be worlds, millions in number, and many of them larger than our sun, which alone could be divided into a million globes like ours! He made a place for the

sun and moon, but those little insignificant stars were stuck any where in the heavens for people to look at. The absurdity of the thought never entered his mind, or he would not have represented them as being made up of a little surplus material which God had on hand, in order to pass away the last hours of the fourth day.

The earth, according to Genesis, existed three vast indefinite periods of time before the sun was made. Now, if we were reading the history of a man, and should find a passage stating that when he was three years old his father was born, and when he attained the age of thirty years his grandfather came upon the stage of being, we should conclude the record to be a farce, but it was more ridiculous to any man whose soul had received the rays of science, to proclaim the astonishing and sweeping information that there was a world vast ages before there was a sun. The dependence of the earth on the sun was more than that of a boy on his father; the boy might exist when his father had passed on—not so with the earth.

The speaker thought it remarkable that it should take five days to make the world and furnish it, and that the sun, moon and stars were made in one day. But the man who made this book did not know the earth to be the child of the sun, but thought the heavenly bodies to be as large as they looked, and our globe to be the grandest of all. It certainly sounded strangely to hear the statement that the earth existed three days before there was any sun to make the day; but the people for whom this book was written did not believe that the sun did make the day. St. Ambrose said, in effect, that the day makes its appearance before the sun comes, and the sun only gave additional glory to the day; just as the moon made not the night, but "ruled" it, in the language of this Genesisal fable-monger.

The idea of a firmament in the heavens, dividing the waters above from the waters below, makes the heavens below the clouds (wherein said waters reside in a state of vapor). Therefore in fine weather, when the clouds are five miles off, heaven and its sun, moon, and stars are five miles away from earth; and when the weather is cloudy, and the vapor hangs along the crests of the mountains, the heavenly bodies are nowhere—the clouds have put them out! Such is the sequence to be drawn from the statement in the first chapter of Genesis! The account was childish in the extreme, and came from the abundance of an ignorant heart.

But, on the next day, we are told, "God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven."

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind."

He thus made "whales," "fowl" and "moving creatures" on the same day. What says geology? The speaker could not decide what the writer meant by "moving creatures." Some thought creeping things were intended—but they were mentioned in the day's work; others try to prove them to be the gigantic reptiles that swarmed the early seas. Geology says the primitive birds are found in the new red sandstone. What of the whales? No remains of them were to be found below the cretaceous beds. Thus vast ages elapsed between the existence on earth of these animals, which Genesis asserts were created on the self-same day.

The next day, "God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so."

And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth, after his kind."

Here cattle, creeping things, beasts and man were made on the same day; but, according to geology, cattle could be traced only as early as the recent tertiary formation, while creeping things were to be found as low as the carboniferous beds; the remains of man could not be found below the pleocene beds. Here, then, we have species, geologically separated by vast ages, constructed and placed on earth at the same period, in Genesis.

Last of all we are told that the heavens and the earth were finished "and all the host of them." When was the earth finished? Never! The same forces are at work to day as in times past, and as busily, too. The powers of Nature were always at work, transforming the material of the globe, from age to age, into forms of fairer loveliness. But we have an account of the creation given in the second chapter of Genesis, no better than the first, and evidently written by another hand. One says "God" all the time, the other "Lord God." The first man had a broad head, the second a narrow one; there was poetry in the sentence "Let there be light," whether there was any truth in it or no. The same was to be found in the other steps of creation, when the rocks melted into soil, and trees arose, animals gambled, fowl mounted in air, and whales clove the foaming seas, at the command of the mighty Master; there was poetry, if not truth, in all this. But the second writer is a plain, straightforward bungler, having no idea of idealism. He says God made "every plant of the field before it was in the earth, and every herb before it grew." God made every tree before it was in the earth. Just imagine God going round over the world in a very clumsy fashion, making and sticking in full grown trees here and there, and watering them like a careful gardener with "a mist that went up from the earth."

The first man, we were told by the faithful chronicler of the first chapter, was made in God's image—"male and female created he them." The first writer was a judge of the subject he had in hand, and knew if he attempted to describe the process of man's creation he should utterly fail; so he satisfied himself with the assertion. But the second writer has no such fear; he undertakes

to tell how God makes man out of the dust of the ground; the Almighty Spirit of the universe comes down to this insignificant planet (smaller than the atoms we breathe compared with the universe), and scrapes up the dust with his hands and forms man without even any moisture to keep him together. Could any man conceive of so ludicrous a picture as the newly made man lying by the wayside and God bending over him to "breathe into his nostrils the breath of life"? There were those in the churches who accused him (the speaker) of blasphemy when he spoke thus concerning these stories, but he considered the dissemination on their part of such belittling views of God's power and majesty to be far more blasphemous.

The first writer says God made the cattle and beasts before man, but the second affirms that man was first made, and that God afterward made the cattle, &c., and brought them to Adam to be named. The vast procession of animals drew near, and Adam bestowed on all their names, saying to the lion, "Lion, you can go." The complainant took his trunk and his name and started away, to bear it to the end of time; and many species whom, on account of their distant habitations, Adam might not expect to see again, took their leave. Who kept the account of those names? Could Adam remember them? The story was hardly to be credited.

But in the course of this first grand review, Adam could not find any one suited to be his companion, and he was sad. If Adam had not been so desolate and dissatisfied, where would you have been, ladies? How fortunate for you, this sadness of Adam, and the after-thought of the Almighty, which resulted in that marvel of surgery, wherein God, having caused a deep sleep to fall upon Adam—by chloroform or otherwise—extracted a rib from our first parent's side, from which he constructed woman, and gave her to be man's companion.

God made man in his own image, says the record. Think of that! Science, to-day, is indicating what kind of a man that early one was; how brutish in his nature, how large in the back part of his head, how wanting in moral faculties, how savage in the extreme. Was God such an individual, and was man thus made after his image? No. To make God in the image of a man is the natural tendency of just such teachings as he (the lecturer) was now reviewing. The God man thus worships, is not related to the God of the universe. Such Gods have no existence—they never had, save in the ignorant imagination of the human brain; and they will die just as sure as they are created, and be swept away by the mighty breath of science to the nothingness from whence they emerged.

Men try to harmonize these things, but every now and then they eat up every other harmony, just as Aaron's rod ate up the rods of the Egyptian magicians. All we have to do is to stand one side and allow the credits to do battle with each other. There is no harmony possible; there is a mighty chasm between science on the one hand, and Scripture on the other—geology on the one side and Genesis on the other. The speaker said it was sad, indeed, to see the vast number of cultivated intellects who were passing their days in casting cartloads of feathers into this chasm, hoping thereby to fill it up; the winds of truth would scatter their efforts as fast as made. Hugh Miller, like a brazeny Scotch giant, endeavored to lay a path of solid granite blocks over which all might cross. But where are those blocks, to-day? We cannot see them—not a vestige remains. Who stands by Hugh Miller's theory now? Hugh Miller accounted for the matter by telling that God represented to Moses, in a kind of panorama, especially prepared for the occasion, all the grand act of creation, but Moses failed to get the right conception of it. In such a case God must have been a poor showman, or Moses a poor spectator.

The speaker said he was sometimes asked: Why spend your time in trying to teach people that there is no harmony possible between science and the Scriptures? In reply he would state that wherever he went to proclaim the knowledge which science gave, this book rose up as a stupendous block in the pathway of the ear of progress. It was the duty of all who could, to demonstrate this inharmonancy, that the Bible might no longer rule as an infallible guide. [Applause.] Every step the world desired to take in advance, this book came up like a ghost, threatening with the torments of hell those who dared to see, and those who dared to tell what they did see. Under the torments of apprehension awakened by the teachings of this book, hundreds of thousands of people lived sad lives, and it was our duty to relieve them, if possible, from this dreadful curse. [Applause.]

Was there no difference between truth and falsehood? Then we should shut up the schools and go back to Paganism. There was a mighty difference between science and revelation, and that difference increased each day. Truth is our master; we will go wherever he leads, knowing that in so doing we shall be blessed, both in this life and in the hereafter.

SHOOTING HORSES.—Two gentlemen connected with the British army—Mr. George Fleming, veterinary surgeon, and Col. Erzygram—have recently published works on the treatment of the horse, and both energetically protest against the paring and cutting away of hoofs and frog which often accompanies the operation of shoeing a horse. Nothing can be more barbarous than the carving and cutting of a horse's foot before shoeing, though on his skill in this many a farrier prides himself. The idea that the frog must not be allowed to bear on the ground—that the sole must be thinned till it "springs to the thumb," is a most pernicious one. On this subject Mr. Fleming's precepts are: "The sole, frog and bars must, on no account, or under any conditions, except those of a pathological nature, be interfered with in any way by knife or rasp." At each shoeing the frog must be shortened to its natural proportions, beyond which it has grown behind the protecting shoe, and it is this which forms the chief difficulty of the work, and is the criterion of the good workman.

Spiritual Phenomena.

EXPERIENCE WITH THE MEDIUM HOME.

A handsome large octavo volume, in purple and gold, entitled, "Experiences in Spiritualism with Mr. D. D. Home, by Viscount Adare, with introductory remarks by the Earl of Dunraven," has been recently printed for strictly private circulation among the family and friends of these distinguished noblemen, who belong to the highest circles of English society. "Monadnock," the London correspondent of the New York Times, speaks of it as "one of the most important and in every way remarkable books yet written on the subject." "Those who had the pleasure of meeting Viscount Adare during his recent visit to America, will not question his competency as an observer, and the Earl of Dunraven has too solid a reputation as a man of science, and too high a character in all respects to be suspected of either deceiving, or being deceived."

We have already published much of the testimony given upon this subject before the Committee of the Dialectical Society, comprising the evidence of noblemen and noble ladies, men of science and men of letters, who have witnessed the varied and extraordinary manifestations through Mr. Home. These include, in addition to the more common phenomena, the elevation and floating of Mr. Home's body in the air—the shortening and elongations of his body—and that more strange and terrible series of manifestations called the freest. In this volume, elaborate details are given, fully corroborating what we have published, of fact, says "Monadnock," "which within the past year have carried strange consternation to the minds of numbers of hard-headed scientific materialists—facts it is no longer possible to deny—facts which no scientific theory can in the least account for."

The moving of objects by themselves, with no visible force, is recorded in no less than thirty-three instances. The chords of a piano are swept when no one touched the keys.

"The piano was lifted," says Lord Adare, "about two inches off the ground. I had my hand underneath, and it was again lifted two inches higher, and then without any effort, I should say eight inches higher."

Chairs, tables, books, move about the room from place to place of their own accord, and are seen to rise in the air. In four or five instances, flowers are brought by invisible hands and given to different persons. The fragrance is taken from flowers and thrown about the room. Brandy rises from a glass into the air—that is, it disappears from the glass, which is quite empty; then it falls out of space into the glass through Lord Adare's fingers. Then the spirit was taken out of the brandy, the water remaining. In twenty-three instances spirit forms were visible; in thirteen, spirit hands were seen, and cases of spirit hands touching persons are recorded in twenty other places. Spirit voices are heard in nine instances. Many of these things were very striking, utterly impossible to be accounted for on any hypothesis of deception or hallucination. Nothing in all the marvels of Spiritualism is more calculated to astonish and stagger all belief than what has been called the freest. Here again, we have displayed a power over matter, or a control of forces, of which all our science can give no explanation—of which the utter ignoramus knows just as much as the most learned Professor.

At the house of Mrs. Hennings, at Norwood, in the presence of several persons whose names are given, says Lord Adare: He (Mr. Home) went to the fire, poked up the coals, and putting his hand in drew out a hot burning ember, about the size of an orange; he carried about the room as if to show it to the sitters (who, by the way, were present), and then brought it to us, we all examined it. He then put it back in the fire and showed us his hands; they were not in the least blackened or scorched, neither did they smell of fire, but on the contrary of a sweet scent which he threw off from his fingers at us across the table. Having apparently spoken to some sitters, he went back to the fire, and with his hand stirred the embers into a flame; then kneeling down, he placed his face right among the burning coals, moving it about as though bathing it in water. Then getting up, he held his finger for some time in the flame of a candle. Presently he took the same lump of coal he had previously handled and came over to me, blowing upon it to make it bright. He then walked slowly round the table, and said, "I want to see which of you will be the best subject. Ah! Adare will be the easiest, because he has been the most with Dan." Mr. Jenckens held out his hand, saying, "Put it in mine." Home said, "No, no; touch it and see." He touched it with the tip of his finger and burned himself. Home then held it within four or five inches of Mr. Sully's and Mr. Hunt's hands, and they could not endure the heat. He came to me and said, "Now if you are not afraid, hold out your hand. I did so, and having made two rapid passes over my hand, he placed the coal on it. I must have held it for half a minute—long enough to have burned my hand if I had not felt the coal so early warm. Home then took it away, laughing, and became much pleased. As he was going back to the fire-place, he suddenly turned round and said, "Why, just fancy, some of them think that only one side of the ember was hot." He told me to make a hollow of both of my hands; I did so, and he placed the coal in them and then put his hand on top of the coal, so that it was completely covered by our four hands, and we held it there for some time. Upon this occasion scarcely any heat at all could be perceived.

Again at Ashley House, after the measured elongation of his arms, above described, Lord Adare says: "Walking over to the fire-place Home took from thence with his hand a red-hot glowing ember about the size of a small orange. Mrs. G. (the names are given in full, and I omit those of persons unknown to me, and who might object to publicity) became nervous, fearing that he would request her to take it. He, however, went to Miss D., and said, 'Now, if you have sufficient faith, let me place this coal in your hand.' She replied, 'I have faith, but I cannot overcome the physical dread; pray do not ask me to take it.' Home then placed it on the Master of Lindsay's hand, but immediately took it, crushed it in his hand and threw it away, because it had now become black. But presently he took another red-hot ember from the fire, and holding it in his hand, spoke a few words to Miss D. on the subject of faith. She held out her hand, and he placed the coal in it. Miss D. was not the least burned, and said it felt rather cold. Home next allowed it to remain a few seconds. Home took the coal and requested Miss D. to touch it; she placed her fingers near it, but withdrew them immediately, saying that it burned her. He then placed it in Mr. B.'s hand." Earl Dunraven adds

In a note: "I am informed by Miss D. and the Master of Lindsay that Lord Adair has omitted to state that Mr. Home put this coal between his coat and shirt, under the arm, and that no mark of singeing or burning was visible on the shirt."

To these very wonderful statements of Lord Adair, we add two more, which are in the appendix to this book. The Countess M. de Pomar writes to Lord Adair, at Brighton, in which she says: "Mr. Home went to the fire and took out a large red hot mass of coal, which he held in his extended hands and blew upon it to keep it alight. He walked up and down the room with it; then went to Lady — and wanted to put it in her hands, but she drew back. He then said: 'No, you must not have it, for you have no faith; it will burn you.' Lady G. extended her hands, saying: 'I will take it without fear, for I have faith.' Mr. Home then placed the burning mass in her hands, and she did not feel it at all, but, although she held it for several minutes, it was not at all hot. She then put it on a piece of paper, which directly began to blaze, and had a great hole burned in it."

This matter is of such exceeding interest to men of science as well as inquirers into the marvelous, that we copy entire our further testimony—a letter from the well known author, Mrs. S. C. Hall, to the Earl of Dunraven:

15 ASHLEY PLACE, July 5, 1868. DEAR LORD DUNRAVEN—You have requested me to recall the circumstances of a séance that took place here several weeks ago. I have much pleasure in doing so; but I never take notes. I am, however, certain of the facts, though I shall not be able to place them in the order in which they occurred.

We were nine, a greater number than Mr. Home (I think) was ever seated round the table, as usual in the dining-room, which communicates with a much larger room; the folding doors were pushed back into the wall, and the portiers unrolled. I think there was one lamp burning over the table, and a very large fire was blazing away in the large room. I know that there was a great deal of light. The Master of Lindsay, Rev. Mr. Y. — and his wife, Mr. Hall and myself, Mr. Home, and the Misses Bertolacci were present. We sat for some little time before the tremulous motion, that so frequently indicates strange communications, commenced; but it was quickly followed by raps, not only on the table, but in different parts of the room; the table was moved up and down—blow perfectly off the ground—made light and heavy—at the request of one or two of the gentlemen present; and, after the lapse of, I suppose, nearly an hour, Mr. Home went into a trance. Presently he pushed his chair or the chair was pushed, quite away from the table. He got up, walked about the room in his usual manner; went to the fire place; half knelt on the fender stool; took up the poker and poked the fire, which was like a red-hot furnace, so as to increase the heat; held his hands over the fire for some time, and finally drew out of the fire with his hand a large lump of glowing coal, so large that he held it in both hands, as he came from the fire place in the large room into the small room, where seated round the table, we were all watching his movements. Mr. Hall was seated nearly opposite to where I sat; and I saw Mr. Home, after standing about half a minute at the back of Mr. Hall's chair, deliberately place the lump of burning coal on his head. I have often wondered that I was not frightened, but I was not; I had perfect faith that he would not be injured. Some one said: "Is it not hot?" Mr. Hall answered: "warm, but not hot."

Mr. Home had moved a little way, but returned, still in a trance; he smiled, and seemed quite pleased, and then proceeded to draw up Mr. Hall's chair, and then he took the white hair and the appearance of silver thread over the red coat. Mr. Home drew the hair into a sort of pyramid, the coal, still red, showing beneath the hair; then, after I think, four or five minutes, Mr. Home pushed the hair back, and, taking the coal off Mr. Hall's head, he said, (in the peculiar low voice in which, when in a trance, he always speaks,) addressing Mrs. Y. — "Will you have it?" She drew back, and I heard him murmur, "Little faith, little faith."

Two or three attempts to touch it, but it burned their fingers. I said, "Daniel, bring it over to me; I do not fear to take it." It was as red as ever, and when it came to me, Mr. Hall's hand, but it was still red in parts. Mr. Home came and knelt by my side; I put out my right hand, and he murmured, "No, not that, the other hand." He then placed it in my left hand, where it remained more than a minute. I felt it, as my husband had said, "warm," yet, when I stooped down to examine the coal, my face felt the heat so much that I was obliged to withdraw it. After that, Mrs. Y. — took it, and said she felt no inconvenience. When Mr. Hall brushed his hair at night he found a quantity of cinder dust. Mr. Home was elongated, and all the manifestations that evening were very remarkable; but, I believe, your Lordship requested me to relate only what I remember of the coal test.

Dear Lord Dunraven, sincerely yours, ANNA MAHA HALL. (Mrs. S. C. Hall.)

A STRANGE AND STARTLING NARRATIVE.

[We received the following facts from a relative of the family mentioned in the narrative, and a person of reliability, who vouches for the truthfulness of the statements given. The writer is not a believer in the spiritual philosophy.]

The following strange and interesting story is founded upon facts within the knowledge and experience of persons now living in Washington, and was written by a relative of the family who were principal witnesses to the affair:

The folks at home have often urged me to write out "The Family Ghost Story," as we call it. It is as well-authenticated a recital as any of the kind—better than many, I might say. My father, a naturally silent man, was very fond of telling it, and would recount it quite freely in his solitude; and often, as I have heard the story, it has been recounted before me, without producing a nervous shiver and a tendency in my hair to rise to a perpendicular, although I am no believer in the supernatural, as demonstrated by knocks and table rattlings.

That our human nature yearns for some knowledge of the world of spirits cannot be denied, and only goes to prove that man is essentially a spiritual being, bound to earth by the ties of the flesh, while his soul longs for something that this world can never give—some intimation of the after state which is to be his when the trammels of earth are removed. And this longing leads us to questioning of the dead, and sometimes the dead have answered; but when they have spoken, it has not been by the methods of the modern Spiritualist, nor have they revealed the secret of the great hereafter. They have come sometimes to warn, sometimes to reproach.

The house within whose walls the ghost held high carnival is situated among the romantic scenery of the Blue Ridge, a good day's journey by the old stage route from Baltimore, and about a mile from the college where my father, for a short time, held a professorship and the president of which was his uncle. The events I am about to recount occurred nearly thirty years ago. Whether the ghost is as troublesome now or not, I cannot say.

The owner of the house is a nephew of a late member of the bar who graced or disgraced the highest judicial office in the gift of the people at Washington. It had not been lived in for two years when my father rented it, Mr. T. not being able to keep a negro on the place. But to my story. It was April when my parents moved into it, and the day before they did so my mother's two sisters, she being an invalid, went to see that everything was arranged properly for her reception. They were to remain all night under the protection of Stephen, the colored boy. No report of the house being haunted had reached their ears as yet, and they prepared to retire in perfect security; neither expecting to hear or see anything unusual, nor thinking of it. The lock of the door being out of order, one of my aunts remedied the fault by inserting a pair of scissors over the bolt. Before falling asleep, one said to the other, jokingly, "We must remember what we dream to-night, for, of course, it will come true, as it is the first night we have slept here."

The next morning my oldest aunt told her dream. She thought she was lying awake, when suddenly the scissors fell to the floor, the door opened, and a tall figure, with a turban on its head, (that being the only part of the dress that

struck her particularly, though her idea was that the figure was draped in white,) entered, and, approaching the foot of the bed, made a profound inclination, saying: "I am the person who haunts this house," and instantly disappeared.

That day, while overlooking one of the women employed to make the house ready for an anniversary, "Laws bless you, ma'am," exclaimed the woman; "why, didn't you know this house is haunted?" "No," said my aunt; "I didn't. What is the story?" "Why, everybody knows that, Mr. T. couldn't live here because his negroes would not stand the noise; and no one could about here!" said one near it after dark. "Laws! to think yess noma' ye knowed it—guess the missus'll have to do pretty much her own work, if she stays."

Pleasant, but all the satisfaction my aunt could obtain, and that night my father brought my mother to the house. He, to make my story clear, I must describe the house. It was approximately that of the country road by a lane through a thick woods; across two or three fields back of the house was a rapid stream that had its source among the mountains. The stable and barn were across the lane that led from the road. The house itself was of brick, double—that is, with the hall in the center; on the right of the front door, which was covered by a piazza, were two rooms, the front and largest used as a parlor, the back as a small bed-room; on the left was one long room, the dining room. The staircase began a foot or so from the dining-room door, and up stairs the division of rooms was as follows. My aunts occupied the long one over the dining room, my parents that over the parlor, while the small back room was used as a sort of store-room and closet. An old-fashioned garret extended over the whole house. A door at the back end of the hall opened to another porch. The kitchen and negro quarters were to the left of the main building, and, though close against the front, had no communication with it save by the front or back doors. A path led a few feet from the front porch to a gate opening into the lane. The house was miles from any neighbors, and there were no rats about it.

My parents were not left long in quiet possession before the entertainment began. The family consisted, at first, of my parents, two aunts, and three colored servants—a cook, chambermaid, and waiter boy, not forgetting two coach dogs, a Newfoundland, and my father's favorite setter. He being then very fond of hunting, the dogs formed an important part of the ménage.

The first manifestation was this: My aunts were awakened one night by a knocking at their bedroom door; they called, "Who is there?" but there was no answer. In a few moments the knocking was renewed; after which a strange, screeching noise at the head of the bed, as of some animal falling from the ceiling and catching at the wall as it fell, reaching the door with a thump and a fall. The next day my aunt asked my father if he wanted anything in the night that brought him to their door; but neither my father nor my mother had been out of their room.

The sound a cobbler makes pounding on his lapstone was heard constantly in the small spare bed-room, back of the parlor, night and day, and the family became so accustomed to it as hardly to give it a thought. This disturber of the family peace walked all over the house with a heavy footstep, which they would follow up and down stairs without being able to meet anything. One day my aunt, who was sitting in a little town of F. — some two miles distant, and while waiting for his return sat at the back window in the dining room. Presently she heard the gate open, a step come up the path on to the porch, and into the hall. She called out, "Is that you, Stephen?" but no answer came, and still the step went on; supposing he had not heard her, and was going up to her room, my aunt went to the door and said: "Here I am, Stephen—in the dining-room," but still the step went on, and she, quite provoked at what she considered the boy's stupidity, followed until she found herself in the garret, and no sign of Stephen anywhere. About an hour after he had gone to his house.

A cousin of my mother's was the logical student at the college, and he, with one of the professors, was invited to tea one evening. Mr. B. came without cousin James, whose word that something had detained him, and he would be over presently, but not to wait tea for him. They did so for a little while, however, and had just given him up and taken their seats at the table, when the gate opened and a step came up the path into the hall and stopped at the dining-room door. My mother called out, "Just in time, Jimmy!" but no further indication of "Jimmy's" presence was made, and, quick as thought, my father and Mr. B. each took a candle from the table and went over the entire house without being able to find any one. They flushed tea without my cousin making his appearance, nor did they see him at all that evening.

Another sound was as if some one would kick a sack of wheat, step by step, down the staircase, from the garret to the dining-room door, which was varied by sometimes letting it fall through the banisters to the lower hall. Often my father has sprung into the hall at the first sound, but could see or hear nothing.

The wood-pile was at the back of the house, and some nights the noise of sawing and chopping would be heard all night, though the wood-pile contained intact, and nothing could be seen. My father's eldest sister was with them for a while, and she slept in the spare bed-room on the first floor, undisturbed by the cobbler's pounding in the room or the wood-sawyer's industry under her window.

One evening in the fall my mother's sisters had left, and they were expecting this sister of my father from Baltimore; mother had arranged her room, and they were sitting reading in the dining room, when it seemed from the noise as if the windows in her room had fallen in. My mother said, "Now, wouldn't it be too bad if those windows were broken, just when — is coming?" On going to examine, no crack or breakage was to be found.

A few weeks after, when my parents were again alone, my mother was standing at the front door, waiting for my father to come in, when she was just before dark and the stillness of a country twilight was disturbed by no sound save the milking and my father's voice speaking to Stephen. She was enjoying the quiet, when a crash of glass was heard, as if every window in the house had fallen in. My mother's first thought was that the noise would wake the baby, and she turned and ran up stairs, looking into each room as she passed, till she found herself in the garret, without being able to discover one broken pane. When she found herself standing in the middle of the garret, a feeling as if some one had poured a bucket of cold water over her came upon her, and turning, she ran screaming to the front door.

By this time the cook had left; she could not stand it. The chambermaid soon followed, and no one was left but Stephen, who begged hard to be allowed to sleep in the house, as the "noises" were "so awful bad" in the quarters.

The winter passed with no new developments, and summer brought again my mother's sisters, and my father's youngest and married one. As the latter was a nervous, timid woman, it was decided not to say anything to her on the subject of the noises. One day, after she had been there some weeks, one of my aunts asked her if she was disturbed. "Rats!" said she; "well, if rats make the noises I hear, they are most remarkable rats!" On being questioned, she said some one knocked at her door almost every night, and the rocking-chair was in motion frequently; she could hear it on the bare floor (the carpets were taken up in summer), and she did wish the cook would not sing her child to sleep so loudly or rock so hard; when her own chair was not going, she could hear from the "quarters" the rocking sound. That cook, too, left, and finally they had to give up trying to keep servants at all.

This summer my aunt brought with her a waiting-maid, a young girl for whom she had undertaken to provide. A bed was arranged in the closet room back of my parents' for her, and one day she called to my mother, "I wish Miss — would not come and walk round my bed in the night!" "How do you mean, Mary?" asked my mother; "do you see her?" "Oh no, I don't see anybody; but I hear her and feel her, and I thought it was Miss — come to see if I was covered warm enough."

The crooning or humming noise in connection with the sound of a chair rocked across the bare boards, was very annoying. But the most singular of all was the manner in which the dogs behaved. They were very well trained, and never barked unnecessarily, but at times the "Old Feller

was too much for them. The porches were their favorite sleeping places, and they all four would be lying sound asleep, when with one impulse they would spring up, rush as far from the house as they could get, turn around at the back and howl furiously, all four huddled close together, and pointing up to some part of the house. They all pointed to the same spot at one time, but the attraction was not always to the same part of the house; sometimes it was at the back, sometimes the front, and when it came no coaxing or scolding could silence them till they chose to stop. Always some member of the family would go out to them and try to find out what was the matter, but never could.

One morning my father said to my youngest aunt, "What on earth did you sit up rocking all night for?" "I was not rocking; I heard you rocking the cradle, though I didn't see the baby cry, and I thought you must have wanted something to do." "It was not I," said my father, "for the baby was very quiet all night." The rocking noise was very distinct, but neither could account for it. My parents lived in the house nearly two years, and then the owner took possession, and since then we have never heard anything about it. The noises were heard by the following persons: my father and mother, four aunts, three uncles, three cousins, the professors at the college—five in number—several gentlemen from Philadelphia and Baltimore, besides the various relays of servants. Many theories were suggested, such as subterranean echoes, &c., none of which, however, seemed satisfactory, and to this day the mystery is unsolved.

One night, however, they thought the ghost had at last decided to show himself, or herself. There was a fearful thunder-storm; the lightning was terribly vivid, and the thunder seemed to shake the earth. Of course no one slept. The only servant, a girl who was not afraid of anything natural or supernatural, slept in the attic, and just in the midst of this storm a figure, all in white, entered my aunts' room and approached the bed; my youngest aunt, although startled, spoke, asking, "Who are you?" There was no answer, but still the figure came on. "Who are you?" again asked my aunt, but still no answer. At last, with a great effort, she gasped, "In the name of God, who are you?" when the figure sank to the foot of the bed, and the voice of this servant girl was heard: "It's me, Miss — I was so scared at the thunder I couldn't stay up stairs." Now, as she proffered herself not to be afraid of anything, and acted it out, my aunt always thought it was a malicious attempt to frighten her. 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All business connected with the editorial department of this paper is under the exclusive control of J. B. Wilson, to whom letters and communications must be addressed.

A New Story.

Next week we shall commence the publication in the Banner of Light of a new story, entitled

LEIDA'S TRIAL.

written by Mrs. Eliza M. Hooker. The story is a peculiarly interesting one, and will win the sympathy of the reader for its strikingly truthful presentation of life's trials, afflictions and triumphs.

The Bible in Public Schools.

The question, whether the use of the Bible as a reading book in our public schools shall be discontinued, is up for public discussion, and deserves the careful consideration of every one who may have an influence in giving the answer.

The State establishes and maintains these schools, and requires her children and youths to attend them, excepting such as are furnished proper instruction elsewhere.

The aim of the State is to rear intelligent and well-behaved citizens. This she may do, but she may not prescribe a religious creed, nor should she specially favor any one creed.

Religion an essential element of such teaching as the State, or city, or town, may prescribe? Using the word religion in a very broad sense, we answer, yes; but we ask in the same breath, whether the peculiar opinions or creed of any one denomination, or of any one religion, are essential, and we answer, no. The Jew, the Mahometan, the red Indian may be as sound in his religion, and in true religion, as any Christian of any sect.

If our Protestant version of the Bible does, or may, or is thought to, or is deemed capable of influencing a child to a faith which the parent of that child does not receive, and does not wish his child to believe, he has, as a citizen under a Government whose principles divorce Church from State, a fair ground of complaint. And now that the complaint is made, it seems wise to give it an unprejudiced hearing. With us New Englanders, whose ancestors came here centuries ago, opposition to Catholics and their faith has seemed almost a duty. Distrust of them is an inheritance, and many of us have not parted with all of it yet. But whatever our views of the Catholic faith or Catholic practices may be, what right have we to let them influence us as citizens? And it is as citizens and not as religionists that we should look at the question of using the Bible in public schools. Books, and good books, are so plenty that the schools do not need the Bible as a textbook; while the family circle and the Sunday school afford opportunity enough for every Protestant child to learn all the sectarianism or peculiar tenets of the parents, which can be needful to the child's welfare.

The great religious principles which are at the bottom of all the religions, should be, and will, of necessity, be brought to the observation of children by every competent teacher, because his or her faithful performance of duty in the school-room will manifest them. Why special religious exercises should be had in the school-room every morning where the children meet, any more than in the workshop, the counting-room, the field or the office where the fathers go, we are not able to see. In all places where the young and where the adult perform their daily duties, we like the presence and prevalence of the religious spirit; but we do not see the need of what are deemed religious services, outside of the church, the vestry room, the Sunday school, the family and the closet. Perhaps careful consideration may induce a majority of minds to conclude that the holding of such exercises in the public school room, and especially where a large number of the pupils are obliged to listen to what their parents would prefer that they should not hear, might be omitted without danger of either social, political or spiritual harm or loss.

If, as some published statements imply, the discarding of the Bible from the schools is but the first step on the part of Catholic managers toward the establishment of separate public schools for the children of Catholics, then we should say, the sooner we yield the religious ground of the question, the stronger we shall stand upon our legitimate grounds, viz., the social and political, in resisting the apprehended demand for separation. We do not, ourselves, apprehend any such purpose as this on the part of the Catholics generally, nor do we believe that a majority of them will favor it by their votes. They are subject to the liberalizing influences of the age, of education and of our institutions; and, as a whole, they have no desire for fundamental changes in our principles of Government. Those who are born and educated among us, liberalize and Americanize very fast, and that class is constantly increasing. They hold to the Catholic Church, but they are not so much its blind and unreasoning servants as their fathers were "at home," nor are they willing to be priest-ridden. This is true of a large portion of the more intelligent and influential ones among them; and such will be the controlling and the restraining ones the moment any church threatens to subvert the principles of our republicanism.

There is doing as we would be done by in leaving off the use of the Bible in schools, for nearly every Catholic desires that. But when brought to the point of so changing our political action as to make Government recognize and legislate for sect and creed, the liberalized Catholic will see the danger as clearly as the Protestant, and will work shoulder to shoulder with him to prevent it. So we read them; and if we promptly and openly grant their first request, they, or a sufficient portion of them, will see to it that no sectarian school shall be supported at the public expense.

A Full Supply.

We have on our counters a full supply of Emma Hardinge's great book, MODERN AMERICAN SPIRITUALISM, which will be forwarded to any address on receipt of advertised price and postage.

Jesus and the Spirit.

We cannot too heartily recommend to the perusal of our readers the ensuing extracts from the writer in the Monthly Religious Magazine (Montevideo), with whom we have made them more or less familiar. The present subject is one that, as it is even named, fills the mind and heart of those who bear the words, "Jesus and the Spirit" convey volumes of meaning to those who in faith search everywhere for tokens, proofs, illustrations, and examples of the truly divine in life and nature. Jesus was the highest human embodiment of this principle. He makes its practical meaning and its incalculable worth far better known to us than we ever knew it before, or in any other way. Our author proceeds to treat the subject in his accustomed free way; betraying a ready insight that gives us continual confidence in following him, showing no desire for any result but to reach the highest truth and most perfect goodness; and enriching his discourse with such convincing illustrations as could scarcely be presented in any other manner. But we will not detain the reader from his enjoyment and instruction:

"As to familiarity of belief, connecting heaven with earth, first an angel disappeared, and then a spirit became improbable, and then by degrees the Holy Ghost became less and less intelligible, and more limited as to what it might seem to mean. And this has been, as a mark of effect of those various philosophies of a materialistic origin, which have obtained during the last two hundred years. It is at this point that the records of revelation are liable to be obscured to minds thus accidentally darkened. But the reliability of the Scriptures, as to meaning, is not therefore invalidated. For a dictionary may be lost; but if it should be found again, and answer its purpose as an interpreter, it is not therefore the less trustworthy. And indeed the mere records of Christianity, with their multitudinous corroborations, historical and psychological, are in the high court of reason, and by comparison, far superior, as to credibility, to all the evidences, on the strength of which geology prides itself. But apart from this all and above it, is what is the main evidence as to Christianity, as soon as ever a man begins really to hear the gospel; because 'the Spirit itself beareth witness with our spirit, that we are the children of God,' and because further 'It is the Spirit that beareth witness, because the Spirit is truth.'"

"The Spirit of God is equivalent to all miracles in one, just as it is the essential spirit of all the developments or creations which have been since the time when what was 'without form and void' began to grow into the forms and powers of that nature which surround us and supports us. It is 'the spirit of life,' from insect to man, and more divinely still it is 'the spirit of life in Christ Jesus,' through a sense of which any man may become 'a new creature.' It is the spirit of the universe waiting on man, as far as what is universal and eternal can possibly express itself through what is merely temporal and local, or as far as human nature is possibly susceptible of it.

"But here it may be said, 'What then?' and how is it? Human nature, at its best—dust of the earth, however divine the soul may be that wears it—human nature, how is it approachable by that Spirit? For indeed credibility is something and indeed it is a great matter! And so it is; and every soul is a presumption of there being some where a soul fitted for it; and 'every word of God' implies that properly somewhere, there are 'ears to hear.' And every gift in any age has come 'down from above,' must certainly have reached man through some channel of which his own nature was the receptiveness. A kind word can soothe a man mentally; and why, then, should not a man full of 'the spirit of life,' be able to attain fellow-creatures, bodily, and heal them with a touch? Some people have a wonderful sense as to character, and a singular instinct as to the spirit of their times, and the significance and connections of events; and is it not conceivable that such persons, if quickened from above, would really grow prophetic? Certain people have remarkable experiences as to dreaming; and it would seem that by nature, they may be like those persons who were susceptible of visions in Pastoral times. This is certain and very striking psychologically. At a time of great excitement, as to some high matter, social or religious, a thousand persons will suddenly feel themselves affected toward one another like brethren, and as though pervaded and possessed by a common spirit. And by the transforming and elevating effects of this spirit, every man in the crowd will feel as though he had become a new man. And so indeed he may be, for the moment, because of the affinity which he experiences as to all the souls about him; and through which he thrills to whatever is strongest spiritually, in the living crowd of which he is a member. And what is this but a manifestation of some of those susceptibilities, on which as a preparation, when the heavens are willing, the Spirit is poured out? The body of man may be clay, but it is alive with spiritual possibilities, because of the indwelling soul.

"But Jesus was not accessible to the Spirit, simply as the prophets were. He was never convulsed, nor after his return from the desert, with his nature explored, by his resistance of Satan, was he ever entranced. Nor for moment was he dependent on external assistance of any kind, as sometimes the prophets were. But through him, as a serene atmosphere, the Father that dwelled within him did the works which were wondered at, and spoke the words.

"Jesus Christ was, on this earth, the Spirit of the Highest, in action among men, as condescendingly as when, with that Spirit, chaos was first agitated and those ways were started through which, by development and concurrence, and by 'word upon word' injected into nature, and by 'at last, the breath of God for inspiration, there was produced a living soul in the image itself of God.

"And the Father, who was in Jesus, was the Spirit. But also that presence was the Spirit, as it never was or could have been in any other person on this earth, because there never was another who could have been called Son of God, as he was. And, under the high heavens, it was because of the sonship of Jesus that the Spirit in him was the Divine fatherhood.

"But there are persons who demur to this, and who say, 'The Spirit! That is a possibility. But how possibly could any man ever have been affected by it, and how did it operate upon him?' But now how is the spirit-immortal of a man connected with his mortal body; or how even does the will of a lion strike with his paw? Indeed, the universe may rebound ever so loudly with that stream, which is the spirit of life, and there will be some, at times, who will say, 'I do not hear, because I do not know how I ought to.' And there is many a philosopher, at the present day, who does not consider that perhaps he may be partially insensate as to spirit, by wrong education; and who is like some blind man under the Falls of Niagara, who should say, 'It might be by the sound. And intelligent men for a long

while have fancied it so. But as I do not myself see that it is so, I will not believe in the roar as being an effect of these incredible falls. And what, for the multitude, is the apparent sense, must be explicable, philosophically, in some other way.' But there are people who are in a still worse condition, mentally, than that blind man under the falls. For they hold seriously that they ought not really to believe in anything at all, because they have never been admitted behind their own eyes, where they could watch that mechanism of nature with its spiritual connections, through which external objects become thoughts in the mind. A man who is not to be contented in any other way than by being not only himself but also a witness with his own eyes, apart from himself, is necessarily in some way beside himself. But enough as to this skepticism of the day! For it is twenty-five hundred years out of date as a novelty, as is evident by these words in the prophecies of Isaiah, 'Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?'"

"And like the absurdity denounced through the prophet Isaiah is the folly which demurs to the Spirit of God, simply as not being concurrent with such laws of Nature as have been ascertained at the present day, and as not apparently being willing to be eluded and manipulated, like the laws of chemistry.

"The Old Testament and the New, and the Apocrypha, also, in its degree, together with ecclesiastical memoirs of all ages, and, along with them, many a passage also in pagan literature—these are the history of man, as the subject of the Spirit of God, the Holy Ghost. And Christians differ from one another doctrinally, not altogether because of more or less learning, or because of more or less intellect, but because, also, as to the Spirit, some persons are more susceptible than others are, and some less. And this may be, just simply as one man differs from another man as to poetic sensitiveness. Nor in this statement is there anything of presumptuousness implied. For the action of the Spirit is but one among many influences by which character is formed, as is evident from the fact that Judas was one of the twelve. The Scriptures are like a labyrinth which may be forced and broken through by self-will; but the clue to them, and that by which alone there is any intelligence as to the ways involved, is the Spirit, as a subject of belief. And, indeed, the Spirit of God may well be credited as what made the rod of Aaron to bud and blossom, and as being, also, what, at its will, might make a child of God display himself like an archangel, and hold all surrounding nature like a servant."

Prison Discipline.

The Prison Association of New York some little time since presented a Memorial to the Legislature of that State, praying for an amendment to the Constitution in respect to the entire Penitentiary System. It comes to our hands printed in excellent and convenient form, accompanied by a list of the Association officers, local committees of correspondence, life patrons and life and honorary members, and an amplification of the Memorial itself into the still more effective form of a report. The distinct proposal of the amendment is appended. What gives this petition peculiar force and significance just now, is the well ascertained fact that an additional State Prison is contemplated for the State, and the demonstrated truth that the penitentiary system, in the language of the Memorial, "has not kept pace with the advance of our knowledge, the increase of our population, and the consequent augmentation of crime." The present movement is therefore one simply of reform, and the purpose is to make it permanent in its character. A Commission is prayed for, to be without pay except for necessary expenses, whose duty it shall be to inquire into and mature a financial plan for the State Prisons, to mature a system of prison discipline, to inspect the prisons thoroughly and have power to remove prison officers and afterwards, if proper, reinstate them, and to be authorized to correct all evils that may be discovered in the moral or financial administration of the prisons, and to guard against speculation and partiality in contracts as well for supplies as labor.

It is shown that for the past twenty years the administration of the prisons has been a failure, both financially and morally. This Memorial plainly shows in what particulars. The corruption charged against their management is gross and wanton. The discipline of the convicts, with a view to reformation and restoration to society, is neglected or shamefully diverted. Judge Edmund's name appears as that of the Chairman of the Committee on Prison Discipline, which is a guarantee of the faithful performance of service. So long ago as the years 1843-45, the Judge was an arduous laborer in the cause of convict discipline with a view to reform, the cardinal principle held by him, as well as the Association, being that the moral part of man is naturally supreme over the animal. As Circuit Judge of the First Circuit, he addressed the members of the Legislature on this important subject. In 1844, he was President of the Board of Inspectors, who appealed to the public to render aid by forming a society to find employment for such discharged prisoners as were willing to lead honest lives. And while in that office, he inaugurated the humane system of proper funeral services over the remains of deceased convicts, the custom being to cut up their bodies and ship them to New York for dissection. The very first funeral thus attended by him was that of an inmate who had threatened to take the Judge's life, and the scene is described in the Memorial as extremely moving, all the attending convicts being deeply affected.

We shall reserve further comments on the contents of this petition of the Prison Association for some future time, when they will be of value in illustrating the need of the very reforms which all humane people are thinking about. It starts one to read that criminally much more than keeps pace with the growth of society, but so this Memorial teaches. The very fact that more prison room is needed shows that the present system is a false one, and demands instant correction.

Lizzie Doten's New Book.

This elegantly got-up book of moral stories, written in a style to suit children as well as adults, is having a ready sale. Yet we have a "few more left" of the same sort. Send in your orders. We know you will be satisfied with your purchase. Remember that Miss Doten is the author of the best book of poems in the English language, when we take into consideration the subjects treated. We allude to her "Poems from the Inner Life," which we will also forward by mail to any address on receipt of price.

A. J. Davis's Morning Lectures.

The attention of the reader is called to the advertisement of this very readable book. Its contents are varied and highly interesting. We have just received a fresh lot from the binder of these valuable lectures. Every Spiritualist in the land should purchase a copy.

Labor Convention in Boston.

The Labor Reform League which has been in session in this city for the first three days of the past week, though its discussions were marked with no more spirit or variety of matter than was to have been expected from the important character of the question, was, as a whole, a profitable disclosure of the views, sentiments and feelings which actuate the several branches and wings of the grand army of Labor in this community and elsewhere. The speakers who contributed to the interest of the discussion were many of them well known to the public as advanced leaders in the numerous walks of reform. They did not come together so much for the purpose of harmonizing differences of opinion, and thus reaching a concentrated plan of action, as to expose to view those wrongs and that unfairness under which labor in all departments groans, and afterwards, by a frank comparison of plans and purposes, to see how nearly all sides could come to a common understanding.

Unfortunately for the real cause at stake, much prejudice was allowed to be raised against the Convention by a distinct proposition to repudiate the public debt, on the ground that the public creditors had been fairly paid already, and that to pay them more, with accruing interest for a protracted term of years, would be loading heavier burdens continually on the shoulders of labor. It cannot be successfully denied that a debt is a hindrance and discouragement, and chiefly because it falls on labor at the last. It is so because everything comes upon labor that takes away a value. There is no help for it. But we see no sense in proposing to repudiate honest engagements because they fall heavily on us. And especially, if the proposal operates as a prejudice to the very reforms which we are seeking to institute, it is blindly unwise to run against obstacles that can be better overcome, after all, by carrying them. Whatever the debt may have to do with the problem, it cannot be permitted to usurp its place in the general discussion. The question simply is, how shall labor so protect and fortify itself that it shall be surer of its own rights and rewards.

Among the speakers at this protracted Convention were E. H. Heywood, Mrs. Albertson, Mr. Buntin, who advocated the cooperative plan for working people, Mrs. Daniels, Prof. Denton, Mr. Blanchard, Miss Collins, Mr. Appleby, Mr. Orvis, Mrs. Lane, Mr. Chamberlain, candidate for Governor in the last State canvass, Prof. Tenney, Edward Hamilton, Rodney French, and others. Many of these names are familiar to the public, and from running them over it will be seen that the debates must have been comprehensive and thorough. The principle of industrial cooperation was the one chiefly insisted on as leading most directly to practical results, although all related topics came in for their share of examination. The solution of the labor problem was held to include that of the temperance problem; and the income tax was placed back of the taxes on tea, sugar, coffee, and other necessities of life, as less worthy of immediate repeal. Minority representation was petitioned for, so that every class and interest might have a voice. Also free banking, opening of the Public Library on Sundays, and repudiation. The following is a list of the officers of the League, chosen for the ensuing year:

- President—John Orvis. Vice-Presidents—L. K. Joslyn, of Rhode Island; Mrs. E. L. Daniels, of Boston; S. S. Foster, of Worcester; C. C. Young, of Maine; A. W. Phelps, of Connecticut; I. G. Blanchard, of Boston; Sam'l Flint, of New Hampshire. Corresponding Secretary—E. H. Heywood, of Worcester. Recording Secretary—Herbert Daniels, of Boston. Treasurer—H. H. Bigelow, of Worcester. Auditor—A. A. Reed. Executive Committee—E. H. Heywood, E. D. Linton, John Orvis, Mrs. E. L. Daniels, H. H. Bigelow, W. J. McLaurin.

A large and enthusiastic meeting of the workmen of the city of Dover, N. H., was held at Franklin Hall on Tuesday evening, Jan. 25th, to choose delegates to attend the State Convention at Concord on the 28th. Every seat in the hall was filled by the friends of labor reform, who were present in sympathy with the work in hand. F. A. Orne was chosen President, and E. D. Metcalf, Secretary. Mr. Orne, on taking the chair, made a thrilling speech upon the situation of the State and country, setting forth distinctly the principles of the Labor Party. He said that the laborer had been neglected in legislation, and only thought of by the politician when his vote was wanted to keep them in power and to fatten them with the toils of the poor. He urged every workman to cut himself loose from the old corrupt political parties and join hands in this reform in the interest of the laborer. He said there never was an hour in this country when the labor of the country had not the control of its destinies and could not control its legislation—that labor was the great interest and power of the country. We have honest men in this labor reform organization fully competent to fill any office in the State. We want improvement. We want justice to all classes. The old parties will not give it, and it is only through the laborer that reform can come—that the people can be relieved of their burdens. Several other gentlemen addressed the meeting in an interesting and spirited manner.

A Practical Prayer.

A few years since a series of revival meetings was held at "Father Robinson's" school-house in Western New York. Among the converts was a verdant young man, a farmer, head of a family, who early began to manifest his gifts of discipline in public. At an evening prayer meeting at the school-house he joined with others in the wrestling match with the Almighty, to secure his special interposition for personal benefits. While thus zealously engaged—humbly upon his knees in the midst of his brethren, he continued; "And now, oh, Lord, while I think on't, wilt thou come and hold my old red cow's tail, so she can't switch it in my face when I am milking, which makes me swear so sometimes." This is a true report, as related by one of the deacons who was present. The author of that prayer is now a reverend, having charge of and ministering to a flock.

Emma Hardinge Going West.

In answer to numerous appeals from her friends in the West, Emma Hardinge desires us to announce that she has determined to postpone her return to England for a few months, for the sake of making a brief tour through the Western States. Mrs. Hardinge's last engagement in the East is in Boston, where she speaks during the month of April, after which she will form engagements for the summer and fall months. Her route is at present undetermined, hence she requests such friends as desire her services West, both for Sunday and week night lectures, to address her as speedily as possible at 220 East 60th street, New York City.

Friendly Greetings.

It is pleasant, in times of mental despair, when we are borne down by arduous duties, when professed friends become lukewarm, when envy and malice take the place of love and harmony in some hearts, to know that we are appreciated by true friends, who are disposed to aid us to the extent of their ability. One writes from Pine Bluff, Arkansas, (enclosing \$3 to have the Banner sent to a friend,) in this wise: "Permit me to wish you success in the noble efforts you are making to spread Light and Truth through the land. I wish I could have sent you a thousand subscribers instead of one; but our people have not as yet come into a full knowledge of our grand scientific religion. We need mediums in our midst, to agitate the question—to set the people thinking."

A friend in New Orleans, (ordering books,) says, under date of Jan. 19th: "The few last numbers of the Banner I find more interesting than ever, and I certainly could not do without your paper. It feeds my spiritual thoughts and makes me feel happier. Go on with your noble work. I will do all I can to aid you in supporting the Banner of Light."

Another writes: "I have, Messrs. Editors, sent you five dollars per annum for several years past, on renewing my subscription to the Banner, for I want your Free Circle Department continued. Enclosed you will find \$5 more in aid of the Free Circles. I feel grieved that the friends of Spiritualism—every one of them—do not see the necessity of contributing toward defraying the expenses incident to the holy work in which you are engaged—to continue the opportunity to the dwellers of the border-land to send messages to their friends in the earth-life through the columns of your paper. Could they but have heard the recent address of Dr. Henry T. Child, of Philadelphia, upon spirit communion, they would not hesitate to give abundantly. I am sure, in order that your Message Department may be continued for a long time to come."

Another friend, who sends us \$4, says: "Your paper is getting better and better. Success to it and you."

Another brother, writing from Utica, N. Y., says: "Enclosed find my check for \$10, for which send me the History of Modern American Spiritualism," by Emma Hardinge, and the balance credit, from a friend to Free Circle Fund, as I read with a great deal of interest the Message Department, and hope that I may at some time receive a message from some of my spirit friends through that source. I trust that all the friends of progress will heed the call, and cast in their mite in support of that department of your valued paper, which I think is doing more good (than anything else) for the cause. Rather than have it go down, I would respond to this amount every month."

Music Hall Spiritual Meetings.

Thomas Gales Forster, Sunday, Jan. 23d, made his first appearance in two years on the Music Hall rostrum, in this city. His great reputation as a trance speaker drew together a large audience, as was of course expected. As he walked upon the platform, in apparently strong and vigorous health, the assemblage felt sure of enjoying an intellectual feast; and they were not disappointed. The theme selected by Mr. Forster, (or his controlling influence, Prof. Edgar C. Dayton,) "Does man ever forget?" was treated with marked ability, as is always the case with that intelligent spirit. The discourse was a grand success, and during its delivery the audience could not refrain from heartily applauding many of the strong points made. In a long time we have not seen an audience better pleased with a lecture. We shall print it in our next issue.

Next Sunday afternoon Mr. Forster's subject will be "Protoplasm," a topic that will bring out new thoughts and ideas on matters of vital interest to every one.

Mr. Forster has a strong, full-toned voice, which is easily heard in any part of the spacious hall. He speaks with freedom and animation. We hope all who can, will embrace the present opportunity of listening to some of the best lectures on the spiritual philosophy ever given in Boston.

The Davenport.

We like the candor of the Investigator, and therefore republish from its columns the following extract of a letter written by R. McIntosh, of Davenport, Iowa, which sets at rest the assertions so often repeated in that and other journals that the Davenport Brothers are impostors:

"Some years ago I had a hand in tying the Davenport boys. The day of the evening of the séance, we got gloves made of steel iron, through which they could put their fingers and thumb. The gloves were tied to their wrists, and their arms tied to their bodies, with some thirty feet of cord. They were placed in the cabinet, and in half a minute the door burst open with all the cord untied. They were placed back in the cabinet in the same space of time. The door burst open, and all were tied as at first. We then tied them anew, and filled each of their hands with flour; tied them as before, placed them in the cabinet, and in the same time as before they flew out, cord untied, and not a particle of the flour to be seen where they sat in the cabinet. I think the various attempts to expose them are an entire failure. I am as anxious as any one can be to have them exposed, but I want it done fairly. After the séance, I inquired of one of the boys what influenced them? He simply said 'spirits,' which to me amounted to nothing. I am by no means a believer in Spiritualism, yet there are various occurrences that take place which cannot be explained."

Death of Rufus Elmer.

Rufus Elmer, for many years a leading citizen of Springfield, Mass., died at San Francisco, Cal., Jan. 8th, at the age of 63 years. Early in the movement, Mr. Elmer became a believer in and a strong advocate of the Spiritual Philosophy, and remained firm in his faith to the last.

The following note from San Francisco, dated Jan. 12th, 1870, makes further mention of the event:

"Our old friend, Rufus Elmer, late of Springfield, Mass., left us for the Eternal Home, on the 8th inst. He was on a visit to his son in this city. His departure was rather sudden, from a disease of the heart. His cordial and genial manner remained with him to the last, and he still delighted to hold forth upon his favorite theme of the harmony between Spiritualism and the Bible, especially the New Testament. He took quite an active part in discussions here, and made a very favorable impression upon the minds of many to whom he had been heretofore a stranger. He will be no stranger upon the other side, as we may well believe. Cordially yours, HERMAN SNOW."

Lynn, Mass.

Quite a spiritual revival has been going on in Lynn during the past month. Dr. H. P. Fairfield, the popular trance speaker, has been lecturing there to crowded houses. The hall—which will hold a thousand persons—was not large enough to accommodate all who came to listen to the doctor's telling discourses. We are pleased to notice the interest the Lynn people take in the Spiritual Philosophy. Dr. Fairfield lectures in Willimantic, Conn., during February, and in Vineland, N. J., in March.

J. H. W. Toohy in Providence.

This able worker has commenced a course of scientific lectures in Providence, with the intention of gathering together the friends of reform into a movement having for its object the dissemination of liberalizing and spiritualizing ideas.

For the past month Mr. Toohy has been laboring in the Musical Institute Hall, Providence, in conjunction with the Labor Reform League of Rhode Island.

Still Counting.

Below we give the names of our old patrons who are working to extend the Spiritual Philosophy by giving the Banner of Light a larger circulation among the people.

Religio-Philosophical Journal.

It gives us pleasure, always, to learn of the success of our contemporaries in the cause of Spiritualism. Bro. Jones, in his last issue, holds the following language, which is good evidence that our cause is not dying out.

Dr. A. S. Hayward in Chicago.

Dr. Hayward, of Boston, an excellent magnetic healer, and a gentleman of reputation, has opened an office at 164 State street, Chicago, for the purpose of treating the sick.

Spiritualism in Boston and Vicinity.

MERCANTILE HALL.—The Boston Children's Progressive Lyceum met, as usual, at their hall on Summer street, Sunday morning, Jan. 23d.

Dr. L. K. Cooney, of Vineland, N. J., was introduced, and made a brief speech. He described some spirits he had (clairvoyantly) seen upon the platform during the children's declamations, and said, among other things, that the reason so little progress had been made after eighteen hundred years of preaching the gospel, was that the church had begun at the wrong end, by teaching children that they were totally depraved.

BOYLSTON STREET LYCEUM.—This new organization held its second meeting on Sunday afternoon, Jan. 23d, at No. 18 Boylston street.

On Monday evening, Jan. 24th, this Lyceum gave a social entertainment (consisting of dancing) for its pecuniary benefit, at Washington Hall.

On Sunday afternoon, Jan. 23d, a conference was held at Union Hall, Main street, and in the evening C. P. Lyman lectured to a good house.

The Social Society in aid of the Spiritual Association met at the house of David Hill, 40 Russell street, on the evening of Wednesday, Jan. 20th.

On Sunday evening, Jan. 23d, Prof. William Denton spoke at Granite Hall. A large audience was in attendance.

On Sunday afternoon, Jan. 23d, a conference was held at Union Hall, Main street, and in the evening C. P. Lyman lectured to a good house.

ALL SORTS OF PARAGRAPHS.

The reader can find something worth perusing and remembering in our Message Department on the sixth page.

Emma Hardinge's new book is attracting the attention of the secular press. The New York Times devotes over two columns to it.

Read Mr. Jenkins's advertisement offering his mammoth farm for sale to Spiritualists. He is desirous of establishing a colony of Spiritualists in Farmington, Dakota County, Minn.

See call in another column for a Convention of Mediums and Speakers, to be held at Batavia, N. Y., Saturday and Sunday, Feb. 19th and 20th.

Bro. J. M. Peables is in London. A private letter from him, just received, informs us that he shortly intends to publish an edition of his work, "Seers of the Ages," in Glasgow, Scotland.

Attention is called to the appeal to the New York Spiritualists, on our eighth page. Dr. A. C. and Mrs. Woodruff, laboring in the missionary work, will be in attendance at the two days' meetings at Edlyville, Feb. 6th and 7th, and at Jamestown the 13th and 14th, after which they will lecture in Wayne County.

Horatio G. Eddy is requested to inform us where a letter will reach him.

The Pope's infallibility has been put to the test. He has prayed for and promised a prince to the wife of the ex-King of Naples, and the result has been a daughter, while his great enemy, Victor Emmanuel, has had a grandson.

The New York Herald (the proprietor of which paper is a Catholic,) says that the American people, properly so called, will have nothing to do with Roman Catholicism if it identifies itself with so absurd a dogma as the personal infallibility of the Pope.

A forgiving heart is one of the noblest qualities which a man can possess.

A Jew in Galicia murdered his son because he persisted in having a Christian girl for his wife. In order to pacify his mother, the father represented the murder as a religious sacrifice, and they passed the evening of the bloody day in prayer.

See! see! the "Stellar Key To the Summer-Land." Have no fears of its great ideas! They are simply GRAND!

Harper's Magazine started on the new year with 115,000 subscribers.

The fleet with the remains of the philanthropist, George Peabody, arrived at Portland, Maine, Jan. 20th.

The annual January thaw was postponed this year, as there was nothing to thaw.

Prof. W. H. Niles, of Cambridge, in his recent course of lectures at Jamaica Plain, on "The Law of Progress as exhibited in geological history," repudiated the biblical idea of creation.

George D. Prentice, the poet and editor of the Louisville (Ky.) Journal, has passed to the spirit-world.

At a meeting of the new proprietors of the Church of the Unity, Boston, held Monday evening, a unanimous call was given to Rev. Robert Laird Collyer, of Chicago, to become their pastor, as successor to Rev. George H. Hepworth.

New Publications.

Cosmology is the comprehensive title of a striking work from the pen of George Melville Ramsey, M. D., from the press of William White & Co. Its motto is, "First of all learn to believe." The real object of the author is to make a discovery of natural laws which will explain natural phenomena hitherto unknown.

HARPER'S MAGAZINE for February continues the illustrated story of Frederic the Great, which will be carried through the present volume. It likewise gives a fourth paper on Heat, Bird and Fish; one on The Andes and Amazon; one on South-Coast Saunterings in England, all illustrated; and a list of articles among which we name Mary Russell Milford, Paraguay and her Enemies, Lord Lytton's New Comedy of "Walpole, or Every Man has his Price," and others.

THE GALAXY for February goes forward with Charles Reade's story, gives an essay on Expression, an account of Brigham Young and his way of living, a line of the stories, sundry miscellaneous essays, and the usual quantity of editorial commentary, grave and lively.

PURNAK is another good number, though not rising to the standard of brilliancy. It contains some 500 stories, written in the true magazine fashion, and a variety of sketches and essays that fill out the issue to its usual standard and size.

In the February Atlantic, Bayard Taylor proceeds with his story of "Joseph and his Friend." There are verses by Cooper, Morris and Helen Hunt. Mr. Barton prattles again on "The Pressure on Congress," meaning the lobby. The tendency to inebriation and its treatment are discussed in an essay on "Quart." There is a paper on "The Street Cries of New York," by Shanley. "The Brick Moon" is still kept hanging in the sky. And the other noticeable article, which concludes the number, is one in the obituary temper, by Senator Wilson, on the late Secretary Stanton.

The NURSERY keeps advancing on its own sterling merits, and we should not want much to do with the children that do not cry for it, if kept from them after a first acquaintance. Mr. Shorey is working a happy and, we trust, a profitable vein. If a little thing, it is being done thoroughly.

Serena Gilman's "RELIGIOUS TRACT" teaches how she came to abandon Calvinism and become a convert to Spiritualism, and sketches some wild scenes in the wilderness of Aroostook. She acknowledges her grateful obligations to the Banner of Light, as well as to some of our more popular publications.

Leo & Shepard publish MINDFULNESS, by Rev. B. F. Clark, a timely volume, showing what are the excitors of that desirable habit, and discussing pleasantly of rational laughter. Such a book should be in wide demand in these earnest, thought-compelling times. There is too much knotting of the brows for healthy enjoyment and existence. The range of the compiler of this book of anecdotes is wide, and the contents are sufficiently fresh to stand the brunt of the most envious criticism. Its refusal will do much good.

Movements of Lecturers and Mediums.

William Rose, M.D., inspirational speaker, late of Springfield, Ohio, has removed to Louisville, Ky., residence 122 Second street. We trust he will do a good work there.

Miss Julia J. Hubbard will lecture in Washington, Mass., Feb. 6th and 13th; in North Scituate, Feb. 27th; in Kennebec, Me., through March.

Emma Hardinge will lecture in Washington during February; in New York during March; and Boston in April; after which she will go West, via Cincinnati, where she speaks during May. For Sunday and week-night lectures, address 220 East 60th street, New York City. Western applications solicited immediately.

Susie M. Johnson lectures in Bangor, Me., Feb. 6th and 13th, and in Lynn, Mass., Feb. 20th and 27th.

New York.

The Children's Progressive Lyceum of this city will hold its Sixth Annual Exhibition and Social at the Everett Rooms, on Friday evening, Feb. 4th, commencing at half-past seven o'clock. After the dramatic entertainment is over, the floor will be cleared for dancing, which will be continued for three or four hours. Tickets for the whole, 50 cents each.

New York.

P. E. FAIRBANKS, Conductor. Charity Fund. Moneys received in behalf of our sick and destitute brother, Austin Kent, since our last report: J. M. Winslow, Jan. 24.....\$1.00

Obituary.

Thomas Galea Forster lectures in our neighboring city next Sunday evening.

WONDERFUL CURE OF A SCROFULOUS TUMOR IN THE EAR.—Mrs. P. Anglow, of Varick street, Binghamton, was afflicted for some time with a scrofulous tumor in the ear, accompanied with great pain, causing deafness and loss of sleep. It was removed by her physicians four times, twice under the influence of chloroform, besides being treated with all the remedies of the day, but still it grew, completely filling the ear, till finally it was pronounced a most difficult case, in fact, as a last resort, they informed her that it would be necessary to use a wire through the throat, to the ear, to extract the matter. In this terrible condition she came to Dr. J. W. Stewart at Way's Hotel. After taking one prescription, the pain subsided, the swelling began to disappear, and she could close her teeth, which she had been before unable to do for weeks. At the second treatment the matter was removed without the use of the knife, and she is now completely cured, and her hearing restored. Can be referred to.

Convention of Mediums and Speakers. A Quarterly Convention of Mediums and Speakers will be held at Batavia, N. Y., Saturday and Sunday, Feb. 19th and 20th, commencing at 10 o'clock A. M., and holding three sessions each day. A cordial invitation to attend is extended to all workers and sympathizers with the new angle of the nineteenth century.

Second Annual Meeting of the New Jersey State Society of Spiritualists and Friends of Progress. The Second Annual Meeting of this Society will be held in Camden, at Central Hall, corner of Fourth and Plum streets, on Wednesday, the 10th of February, at 12 and 2 P. M. E. B. Wheeler and Dr. H. T. Child will be present. Jackson and Mary Davis and other speakers are expected. All friends of the cause throughout the State and elsewhere are earnestly invited to come to this meeting. JAMES DAVIS, Pres.

Boston Music Hall Spiritual Meetings. Feb. 6th, Lecture by Thomas Galea Forster.

The third course of lectures on the philosophy of Spiritualism will be continued in Music Hall—the most elegant and popular assembly room in the city—SUNDAY AFTERNOONS, at 2 o'clock, until the close of April (29 weeks), under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Thomas Galea Forster will lecture during February. Prof. William Denton during March, and Mrs. Emma Hardinge during April. Vocal exercises by an excellent quartette.

Business Matters. Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, N. Y. 4w-315.

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

M. K. CASSIDY, with reserved seat, \$2.00; single admission, 15 cents, to be obtained at the counter of the Banner of Light Bookstore, 158 Washington street, and at the hall.

ANSWERS TO SEALED LETTERS, by R. W. PHIN, 105 East 12th street—second floor from 4th avenue—New York. Inclose \$2 and 3 stamps. Money returned when letters are not answered. 322.

Mrs. ABBY M. LAFIN FERREE, Psychometrist. Psychometric readings, \$3.00; Directions in development, \$1.00; Personal directions, \$5.00. Address, Sacramento, 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-cent stamps. Send for a circular. 315.

FOR COUGHS AND THROAT DISORDERS, use "Brown's Bronchial Troches," having proved their efficiency by a test of many years. "I have never changed my mind respecting them from the first, excepting to think yet better of that which I began thinking well of." REV. HENRY WARD BEECHER.

Special Notices. WARREN CHASE & CO., No. 327 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 Liberal Literature, including all the Spiritual Papers and Magazines, Photographs, Parlor Games, Golden Pens, Stationery, &c.

Herman Snow, at 319 Kearney street, San Francisco, Cal., keeps for sale a general variety of Spiritualist and Reform Books at Eastern prices. Also Planchettes, Spencer's Positive and Negative Powders, &c. The Banner of Light can always be found in his counter. Catalogues and Circulars mailed free. May 1-17

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 year's names, printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires; &c., the point to which you have paid. When these figures correspond with the number of the volume of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continue to send their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq., Price 8 cents. THE LYCUM BANNER. Published in Chicago, Ill. Price 10 cents. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 5 cents.

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.

Advertisements to be Renewed at Conferred Rates must be left at our Office before 10 P. M. on Tuesdays.

PAIN KILLER.

PERRY DAVIS & SON, Manufacturers and Proprietors, Providence, R. I. (Testimonials from the Press.) THIS remedy is well known to be one of the very best ever offered to the public. It is all that it is represented to be. The testimonials in its favor, reaching back for a series of years, and the experience of a long test, incontrovertibly prove it to be one of the most reliable specifics of the age.

It is really a valuable medicine—it is used by many physicians.—Boston Traveller.

I have used Davis's Pain Killer, and consider it an indispensable article in the medicine box. It has effected cures in Rheumatism, and for cuts and bruises it is invaluable.—S. F. Eschmeyer.

It is spoken of in terms of high commendation by both druggists and physicians.—Philadelphia Eagle.

It is known almost universally to be a good remedy for burns, and other parts of the body—and is valuable, not only for colds in winter, but for various summer complaints.—Christian Advocate.

There is no medicine I value so highly as the Pain Killer—have used it for years, and in every case it has proved an ever-ready remedy.—W. W. Warner, Union Falls, N. Y.

It is the inventor of several medical preparations which have become very popular, and have been liberally used. Among his inventions are "Hall's Balsam for the Lungs" and "L'Eucroton and Tar." For the past six years a better Lung remedy has been offered to the public. Read the following letter from Dr. Scovill referring to it: Messrs. J. N. HARRIS & CO.:

DR. A. L. SCOVILL. I make the following statement from a perfect conviction and knowledge of the benefits of Allen's Lung Balsam in curing the most deep-seated Pulmonary Consumption. I have witnessed its effects on the young and the old, and I can truly say that it is by far the best expectorant remedy with which I am acquainted.

For a perfect conviction and knowledge of the benefits of Allen's Lung Balsam in curing the most deep-seated Pulmonary Consumption. I have witnessed its effects on the young and the old, and I can truly say that it is by far the best expectorant remedy with which I am acquainted.

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AMATEUR CULTIVATOR'S GUIDE.

TO THE Flower and Kitchen Garden.

24th edition of this popular work, which has met with so much favor in the past, is now ready. It has been rewritten and improved, printed with new type, and on fine paper, illustrated with a beautiful lithograph, and many other engravings from nature. It contains full description and the culture of over 150 leading varieties of Flowers and Vegetables; also descriptive list of the novelties of the present season, to which is added a collection of 200 choice French Floral Gladioli. This work, we feel confident, will compare favorably with any similar one.

NEW WEEKLY PAPER. On JANUARY 1, 1870, was issued at TOLEDO, OHIO, the first number of a Weekly Paper, CALLED THE INDEX.

THE INDEX will be devoted to the spread of Free Religion and the practical application in Society. Each number will contain a Lecture or D. Course by the Editor, and a certain space will be regularly appropriated to the use of the President and Secretary of the Free Religion Association.

GREAT MAMMOTH FARM FOR SALE TO SPIRITUALISTS, In Subdivisions to Suit Purchasers. This Farm contains 1048 acres, capable of subdivisions to suit purchasers. All the stock, comprising farm teams; 16 cows; from 6 to 10 ewes; 12 pigs; 3 hares; 3 wrens; 4 chickens; 2 doves; 1 turkey; steam thrashing machine; 3 sets of wagon sleds; 8 sets of harness, &c., &c. The farm will rent for three to five hundred to a half, in well watered and improved soil, in the world's best location, large dwelling house and two large barns. The distance to three railroads is four miles each way.

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MRS. R. COLLINS, Clairvoyant, Physicist and Healing Medium, located in the city of New York, at 93 East 1st street, second floor from Washington street, Boston, where she still continues to heal the sick, and give information in the most successful manner. Patients visited at their residences if desired. Feb. 5.—1w*

DR. W. I. VESCELIUS, THE eminent PRACTICAL MAGNETIC PHYSICIAN for Chronic and Acute Diseases, is now at "THE KEYSTONE," Waretown, N. Y., and will remain a few days. 1w*-Feb. 5.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS. ONE VOLUME, LARGE OCTAVO, SIX HUNDRED PAGES. Fourteen Superb Steel Engravings, AUTOGRAPHS OF SPIRITS, Diagram of the Spheres. Executed by SPIRITS, WOOD CUTS AND LITHOGRAPHIC PLATES. The whole splendidly printed, on tinted paper, with extra fine binding. PRICE, \$1.75. POSTAGE 50 CENTS. By Emma Hardinge. PUBLISHED BY THE AUTHOR, 220 EAST 60th STREET, NEW YORK.

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THIS is a book designed for parents to place in the hands of their children as a warning against those evil habits from which thousands of our youth and women are suffering. Parents and teachers should not fail to procure it. Price 20 cents; postage free. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. 2w-Feb. 5.

HANDSOMEST, CHEAPEST AND BEST! AND the only Progressive Magazine for young people in the world. Published twice a month. Price \$1.00 per year. A premium for every subscriber. Mrs. H. M. Brown, Editor. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. 4w*-Jan. 22.

MRS. E. G. LITTLEJOHN, Business and Medical Clairvoyant, 66 Warren street, Boston. Hours from 9 A. M. until 9 P. M. 2w-Feb. 5.

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Banner of Light.

EDITORIAL CORRESPONDENCE.

WARRIOR CHAIR. No. 21 North Fifth Street, St. Louis, Mo.

CHILDREN'S PROGRESSIVE LYCEUMS.

The St. Louis branch of this heaven-born institution has commenced on its fifth year with newly elected officers and renewed energies...

There is one fact we have noticed markedly here and partially elsewhere, viz., that the girls take the lead in the exercises. On the last convention day over three-fourths of the speakers and singers were girls...

Blessed be the Lyceums! We hope they will not be allowed to wholly die out in any locality while passing through the cold winters of discord...

BIRTHDAYS.

These milestones to the graveyard are usually noticed by both young and old with somewhat different feelings, but with about the same regard...

We have just passed another of those periodical landmarks on the downward slope of a century, and nearly closing its first decade, and by which we are reminded by the years, as well as by the slackening of vital forces...

J. B. FERGUSON.

Those who have not heard this able speaker, as we have, through a succession of lectures, cannot form any correct idea of the depth, strength and force of his inspiration...

RELIGION IN ST. LOUIS.

There is much subversive time-serving and trashy superficiality in the religious element of St. Louis; there is a cringing and cowardly yielding in the press, and a fawning weakness in politicians...

dependent even in its Protestantism. There is a shrinking from the term "Infidel" and the name of Thomas Paine, and the fidelity of Jefferson and even of his own revered political ally, Thomas H. Benton...

ANOTHER GONE HOME.

HON. CHARLES DURKEE, formerly U. S. Senator from Wisconsin, and late Governor of Utah, took his departure for the Summer Land and left his earthly body in Omaha while on his return from Utah...

THE INDEX is the title of a new paper issued weekly at Toledo, Ohio, and edited by F. G. Abbott, and devoted to true religion, as we do not deem Christianity true religion, because it is not a free, natural and spontaneous religion...

We are glad to see this and every other move that aids in freeing the mind from the authority of popular institutions and the tyranny that cramps the growth of soul and cripples the moral and intellectual power of the human mind...

SUBJUGATION OF WOMAN, BY JOHN STUART MILL—This is the best written, most rational and consistent defence of the rights of woman and exposition of her legal wrongs we have yet seen...

NOTE FROM DR. ROBERTS, SAN FRANCISCO. EDITOR BANNER OF LIGHT—Since my recovery from "congestive chills," I have opened my permanent office in this city. During my severe illness, I had the unspeakable pleasure of seeing and conversing with the "shades of the departed"...

TO MOSES HULL AND ELDER GRANT. MESSRS. EDITORS—I observe in the Banner of Light of Dec. 25th, this sentence from Moses Hull, "I despair of getting another discussion with Elder Grant"...

TO MOSES HULL AND ELDER GRANT. MESSRS. EDITORS—I observe in the Banner of Light of Dec. 25th, this sentence from Moses Hull, "I despair of getting another discussion with Elder Grant"...

NEW YORK.

NEW YORK is the last of twelve or more States to engage in missionary work, and in that respect, whether, being last, she shall also be least, arises, whether, though always regarded with hope and enterprise, she has not, somewhat of an experiment, but conducted as it has been for years...

With the disjointed and disorganized condition of affairs now existing, it cannot be doubted that a proper system of missionary labor, properly conducted and adequately sustained, would do more for harmony, more to bring order out of chaos, to collect, organize and render efficient our scattered strength, than could be hoped for under present methods...

These County Organizations I regard as of great practical value. Meeting quarterly, and continuing in session for two days, it brings the Spirit of God, together from all parts of the county, and saves them from the inharmoniousness where they exist—of local societies; and in the opportunity thus afforded for mutual acquaintance—for each one to speak and listen to the various experiences of others, as a promoter of harmony and social feeling, and an efficient instrumentality in kindling zeal and enthusiasm...

The work in this State was entered upon with totally inadequate pecuniary means, and it is for the Spiritualists of the State to say whether it shall be continued on to success, or abandoned. We have already met, in our travels, many Spiritualists, and we find them generally asleep—quite oblivious that they have anything to do in the matter, though by no means always ready to do what we might rightly understand the position of affairs...

Each one must answer for himself in the premises? Each one must answer for himself in the premises? Each one must answer for himself in the premises? Each one must answer for himself in the premises?

TO THE IMPORTANCE OF THIS WORK I have already alluded, and does any one fail to realize it? Is it not apparent that the prejudice against Spiritualism is due to ignorance—is a surface condition—and that, intrinsically, it is the conscious need of every soul? Is it not a fact that in almost all places, especially where society is not dominated by a snobbish aristocracy, the people are eager to be enlightened to any truth they hear of?

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A. C. WOODRUFF.

SPIRITUALIST MEETINGS.

- ALPHABETICALLY ARRANGED. [An interested in these announcements are earnestly requested to notify us of any changes that may take place in regard to place of meeting, time, suspension, &c., so that we can keep the list correct; otherwise it would be useless, and compel us to suspend it altogether.] ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in Odd Fellows' Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mr. C. Case, President.

- ALPHABETICALLY ARRANGED. [An interested in these announcements are earnestly requested to notify us of any changes that may take place in regard to place of meeting, time, suspension, &c., so that we can keep the list correct; otherwise it would be useless, and compel us to suspend it altogether.] ALPHABETICALLY ARRANGED. [An interested in these announcements are earnestly requested to notify us of any changes that may take place in regard to place of meeting, time, suspension, &c., so that we can keep the list correct; otherwise it would be useless, and compel us to suspend it altogether.] ALPHABETICALLY ARRANGED. [An interested in these announcements are earnestly requested to notify us of any changes that may take place in regard to place of meeting, time, suspension, &c., so that we can keep the list correct; otherwise it would be useless, and compel us to suspend it altogether.]

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.

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