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Niterary Department.

Written for the Banner of Light. BRIGHT BEYOND.

BY MRS. ELIZA M. HICKOK. When the sea of life grows troubled, 'Neath a dark and frowning sky.

And its waters seem to mock up As they dash in madness by, And their shouts, all heartless ringing, To our piteous cries respond-We have still this ray of comfort: It is bright-all bright beyond.

When the tempest shrouds the sunshine, And the way looks dark and drear, Firmly tread thy path, dear brother, Harbor not a doubt or fear; For as sure as God beams ever, On this earth with radiance fond-Far removed from death's dim portal It is bright-all bright beyond.

When thy heart grows sad, my brother, With the weight of giant wrong, And thy spirit ories in angulab, "Oh thou righteous God, how long Shall this woe with might oppress us, And the wicked rule the while?" Cheer up, weak and struggling spirit, For beyond bright Truth shall smile.

If through cold and bitter scorning. Bister, faints thy loving soul, And the sway of mighty passion Beeks with tempting arts, control-Pause, ere yet amid the breakers All thy hope and truth are gone, For a future bright and glorious Waits to gild thy path forlorn.

Hath the light of life been shadowed By grief's dark and sombre wing, And that strange, sad sense of parting, Buch as only death can bring? Know thy loved in soul are near thee, Only dust in dust can lie; They shall smile in loving mem'ry From the fair, unclouded sky !

Written for the Banner of Light.

STARVING BY INCHES.

BY REBECCA J. MASON.

CHAPTER IV.

Ordination day opened bright and pleasant. At an early hour the roads were lined with carriages filled with people from the neighboring towns, for an ordination was of rare occurrence in places where ministers were settled for a lifetime. All the inhabitants of Ashley were there of course. Vehicles of all descriptions drove up to the little square meeting house. Three divines had been invited. They were all seated in the old-fashioned pulpit, with the awful sounding-board just over their heads, looking as if it were ready to fall. The square pews were crowded. The whole | black, rich or poor, who would avow the true senhouse was packed—packed as never before. The bell had just done tolling, and the old sexton had entered and taken a seat on the lower pulpit stair. An intense silence reigned when John Collins walked slowly up the aisle, arm in arm with Dea-

John Collins's face was pale with suppressed emotion. He knew what was expected of him. and he knew that he should, in various ways, do more, and differently from what they were prepared for. But he had a strength they knew not of. He had come there to work for humanity; to preach and carry out the teachings of Christ; to live in daily life the sentiment of doing as one would be done by. He would not be bound by his creed; he would not be fettered by a pulpit; he would not be clogged by the opinions and speech of his people. No! he would be a free man, and would try to redeem others from slavery; from the slavery of a creed; from the slavery of old, established habits; from the slavery of public opinion; he would set his face against all forms of oppression, injustice, tyranny in church or in state, in public or private, against men, women or children. These thoughts were surging in his mind, while the prayer was being made, the hymns being sung. And all through the weary ordination sermon he sat with his face covered by his hand. At length it came to an end; and, shall I say, much to his relief?

John Collins was a man, a young, strong man, full of life, of earnestness. All through the sermon ran election, total depravity, atonement, trinity, miracle; he had been taught to believe them all, but, at that time of all others, they jarred upon his spirit; his heart was full of love to men and women, of sympathy for those who were struggling through a hard life, and at that hour he felt almost loathing for doctrinal points. And when, just before the benediction, he rose to say a few words, he told the people about the Nazarene; how he went about doing good, healing the sick, on Sunday, casting out the devils of pride, of selfishness, of hatred, and all manner of evil; how forgiving to the Magdalene; how pitying to the malefactors, and, at times, how terrible in his wrath toward the Pharisee. "And, friends, let us go and do likewise."

His words went like an electric shock through the audience. They never before listened to such simple words—so plain, so full of loving kindness toward all that err; so full of pity toward all that suffer. And then he gave the benediction. "Father, help us to do right and justly by all men,

even as we would have them do unto us. Amen." John Collins had won the day; but a battle was yet before him. He had reached hearts that responded to his words and would ever be true to him, come what might. The people crowded around him, each one claiming him for company; but he freed himself from all, and went away over the fields out of all sight. Yes; he wanted to be alone; in hours of intense excitement he could

only live by communing with Nature. The multitude were a long time in dispersing.

They gathered in little groups and eagerly discussed the minister's words. Many a bountiful table was waiting for him that day, but he needed not their viands. He could only recover himself through rest and solitude.

It was late in the afternoon when the minister slowly made his way back to Deacon Grant's. He retired to his own room until called to tea. The deacon and his wife were evidently annoyed at what they considered his oddity in breaking away so abruptly. However, supper passed off pleasantly, but the deacon secretly concluded to watch him, he had such queer ways for a minister.

The next day Mrs. Jones and Anna paid the promised visit at the Squire's. Susan, whose work was already done, although it was only nine o'clock in the morning, saw them coming and hastened out to meet them.

" Well, Miss Jones, I'm so glad you've come, and Anna, too. Take your things right off, and we'll have a good long day together."

"Thank you, Susan. I came early purposely, that we might have as much time as we could. But where is Jane, this morning?"

Susan went to the foot of the stairs: "Come, Jane, Miss Jones is here, and Anna; hurry down."

Jane came languidly down the stairs, looking very charming in her cambric wrapper. Good morning, Mrs. Jones." and, turning to

the daughter, "Anna, shall I show you my garden?" and the two girls went off together. I'm dreadful glad them two gals has gone out door, Miss Jones, for I don't know as it's proper

for gals to hear much about them great cities. S'pose I call Becky in?" Do, Susan. I have great respect for Becky; and as to the girls, I think it highly proper they should not be wholly ignorant of the gain and the

loks, the good and the evil that must exist in overcrowded cities." At this moment Becky entered the room, laden with the family mending-basket, which was usually done, up on Wednesday, but had been set aside for the ordination. Mrs. Jones greeted her

kindly, and drew forth her knitting-work, while Susan and her helper inspected the week's mend-"Now, Miss Jones, do pray tell me how you liked the meetin' yesterday. The new minister said some things I never heard tell on afore in all

my born days. But was n't that benediction good? I never did hear nothin' like it," suid Susan, in a tone of great satisfaction.

"Nor I nuther," added Becky. "And, Miss

Jones, did you see how the folks looked at each "Let 'em look," replied Susan, smartly. "I

guess a body's tongue's their own; and I like to hear folks say what they think; do n't you, Miss

"Yes, Susan; I honor a man or woman for sin-cerity, if nothing more. I would extend my hand to any one, woman or man, were he white or timents of their heart, even in an unpopular cause. And reform is ever unpopular. Such ones are marks to shoot at. Even in the little matter of the benediction, that will be the leaven which will ferment the whole church. But I wish Mr. Collins to have a fair trial; the test will be the good accomplished. If the church grows worse instead of better, if it degenerates in kindness, charity, good-will to men and women, then his preaching will be a lie. If, on the other hand, he rouses the people to the sense of justice, of education, of pure morals, of an understanding of the laws of health, what matter will it be whether the benediction be given in the old form, or in his own words, or even at all?"

"Why, Miss Jones, you do n't think he ought to give up the benediction, do you?" asked Susan.

"The benediction, my dear Susan, is a simple form of dismissing the congregation. I hold that a person has a right to use any words he feels inspired with: that we cannot nor should not oblige a minister to use a set form of language: that the person speaking is the best judge, and if anything seems new and strange, we should investigate it fairly and thoroughly before denouncing it."

"Well, I think that, and I know the man's good all through, and I'm goin' to stand by him. I tell ye, ther's thunder in the air, and it'll come bime-by with a bang; and I shan't be a bit afeard, nuther," replied Susan.

While Mrs. Jones had been talking, Becky had slipped out to the kitchen to see about dinner; for at Squire Graves's dinner was always on the table exactly at twelve o'clock. Becky went to the woodshed door, and, taking down a tin horn, blew two long and shrill blasts, which could be heard for a mile away, and soon the Squire and his hired man were seen slowly crossing the distant fields, for just then they were busy with their haying.

They stepped into the shed to bathe their heated faces in the cool water which the thoughtful Becky had already placed for them in bright tin wash-basins, and then went into the kitchen, Squire Graves gave his guests a hearty greeting, as also did Leander, for in that house hired help were looked upon as members of the family. After the Squire and Susan had helped to the dinner, the conversation naturally turned upon the new minister.

"Well," said the Squire, laying down his knife and fork, "I must say I rather liked the fellow; seems to me he's got pluck-backbone-and I shan't be one to help break it. Let him alonelet him work, and if the time comes he needs a helping hand, why, here 't is," and he brought his huge fist down upon the table with a thump that made the dishes rattle.

"I'll endorse that, Squire," said Leander, tilting back in his chair. "Give him a chance." "Yes, a chance—a fair chance," uttered the old

man, musingly. "Father," said Susan, "Miss Jones was tellin' me sewin'-circle day about young gals in cities,

believe it, father?-gals like our Jane and Miss | men be allowed to vote?" Jones's Anna!" 'Well, that's news to me, Miss Jones. What

on airth do you mean?" In the meantime Jane and Anna had excused themselves from the table, and left the room, as

Anna was showing Jane something of botany. "It is simply so," replied Mrs. Jones; "many girls, like ours, are obliged to go to large cities to support themselves, and there are so many applicants for work, and they get such poor pay they can hardly live. Fancy your girl or mine living up two or three flights of stairs in one room into which the sun never shone, and going with- make speeches in favor of women voting. You out warm meals, and sometimes fire; fancy them buying a little bunch of kindling at two and three cents, two cents' worth of milk, a loaf of baker's bread at five cents, and you have their breakfast."

'Where do they git their dinner, Miss Jones?' "In places called saloons. They can get one plate only for fifteen, twenty, or twenty-five cents, and a supper like their breakfast, or, perhaps, none at all."

Well, I'm beat! Don't want to doubt your word, Miss Jones, but it's almost too strange to be true. Why, I could n't swallow my own dinner, Miss Jones, of I knowed there was anybody didn't have enough, much more gals and women folks."

"It is all true, Squire Graves, too true; but the people are beginning to find out these wrongs; they are holding meetings to see what can be done, because these women are starving to death. It is a harsh word to use at this bountiful table. but a true word in a city."
"Well, I declare, Miss Jones, this makes me

feel sort o'guilty. 'To think we have so much here, and other folks not havin' any! You an' Anna'll stay to supper, and we'll talk more about it to-night. Good day."

'Good day, marm," said Leander, as he followed the Squire. The men went off to their haying, the girls were out gathering flowers, and the women soon had the table cleared, the dishes washed, and, work in hand, were seated at their sew-

"Well, Miss Jones," said Susan, "I guess you'll think we're dreadful ignorant folks here not to know about sich things. I never went to a city in my life, and father never went but once or twice; but I'm suit in he'd a knowed, as poor as we could do, we would a't let folks want for vituals or firin' I guess!

It is utterly impossible, Susan, for people living, as you do, in an obscure country village, and reading but little, to know anything whatever regarding such wrongs. If all well-off persons in cities felt as you do, such want could not exist. I could not feel that I had a right to be more than comfortable while my neighbors had nothing."

Miss Jones, do you ever go to the city? 'cause if you do I'd like to go with you some time, and go to one of them meetin's."

"Once in a while. I have friends in the city, and should like to have you go with me. I formerly resided in a large city." " Well, Miss Jones, I'll go. Susan Graves won't

go down to her last restin'-place and then at the udgment day have God ask me why I didn't help keep folks from starvin'l Why, I could n't lay still in my coffin if I thought I had n't done all I could for poor folks!" Thus passed the afternoon, and precisely at five

o'clock Becky again blew the tin horn that summoned the family to tea. And what a delicious tea they had! The bread so light and white, made from their own wheat! the butter, so sweet and golden, made from their own cows! the strawberries, so rine and luscious, picked freshly from the vines, and the little dishes of yellow honey, made by their own bees, and the great, hospitable pitchers of pure milk and thick, rich cream! Well might this family love their cows and bees, who furnished such healthy food!

The supper being over, the Squire returned again to the conversation held at the dinner table. This time the girls were present.

Father, I'm goin' to the city," began Susan Graves, "and I 'm goin' to stay long enough to go round and see for myself what's agoin' on among folks."

"Goin' to the city! Why, Susan Graves! you'll git lost! Why, Miss Jones, the gal's head 's turned! She don't know a soul there, nor the way round, nor nothin'."

"But, Squire Graves, I have friends there whom I sometimes visit, and this autumn I think I shall go and spend a few weeks, so as to attend some of discussed, and I should like much to have Susan accompany me."

"Ob, well, I hain't nothin' agin that, but it did seem so queer for our Susan to say she was goin' to the city that I felt kind o' skeered about her. Susan's a fust rate gal, and I shouldn't like to have nothin' happen to her. But if she's goin' with you it 'll be all right."

"And if Susan goes to Bamford with your mother, Anna, you can come and stay with me," said

"Yes, that'll do fust rate," replied her father, and I'll give Susan all the money she wants to use while she 's there, for she 's a prudent gal and never's had much chance in the world yet! But, now, Miss Jones, 't aint time to go yet; so do set diamond rings flashed upon his fingers. still and tell us some more about them meetin's."

"The meetings are called sometimes by women, sometimes by men and women both, and they are also. The women are invited to come forward and tell their own story; what work they do, how much they get for it, and how they manage to women, women of position, of culture, of refine-

no homes, nor victuals enough to eat. Could you other questions come up. One now is: Shall wo-

The old man jumped up straight. "Miss Jones, are you crazy? Did n't you say somethin' about women votin'? I'm sixty years old, Miss Jones, and it's the fust time I ever heered that. You don't mean for women to go to town meetlu'?"

" Miss Jones, I never beerd o' sich doin's in my life!" broke in Leander. "Why, I did u't know you was sich a queer woman!"

And as for Becky, she sat motionless, her eyes glaring with amazement.

"Yes," replied the lady when she had time to speak, "these ladies who go up on the platform see, when women vote the laws will be different. They will bring into legislation the elements of conscience, of justice, of mercy. This the laws will be higher, better, purer than now. Our best men are never chosen as members of the legisla-

ture. Then see the wrong done to little children. There are stores in Bamford, which it makes my heart ache to enter, where little children, mere bables, are employed from eight in the morning until six at night. Only think of that! One child told me she was only six years old, another told me she was only ten. Such children should be out of doors at play with their dolls, and hoops, instead of being shut up like that. Time enough to work all day, and without play, when they are full grown."

"But," they exclaim, "why are these children sent to work so young?"

"Because many of them have no fathers, and their mothers are very poor. Some have sick fathers, some drunken ones, and the employers, wealthy men, take advantage of their necessities and get the little creatures for almost nothing. It is a cruel, monstrous wrong! 'It is better to have a millstone hung round the neck than to offend any of these little ones.' Some time ago I saw a delicate child in one of these stores; she did not appear to know what to do. I asked her how long she had been there, and how old she was. She told me she was ten years old, and that she only came that morning to work through the vacation. I feel the deepest sympathy for these little creatures-to have to commence the battle of life so early! I often think with the

> 'Oh little feet, that through long years Must wander on through doubts and fears;'

Yes, the little feet will grow weary enough if they are not set to travel so young."

"Well, Miss Jones, here I've lived sixty years, and never knew there was sich works agoin' I 've almost a mind to go to the city and see for myself. I 'm sure I don't feel right to set here in comfort and have women and children suffering so, if I can lend 'em a hand," said the Squire; and before they separated it was arranged that in the fall the Squire and Susan and Mrs. Jones should visit Bamford.

"Miss Jones, do wait a few minutes," said the Squire, " and tell us what you think can be done about the children."

"Give women a chance to vote and that is easily remedied. When women help make laws they will provide that no person shall employ a child under twelve years of age. At present all we can do is to send a petition to the legislature. praying that they will pass such a law now, although it is doubtful if it gets carried. Law making needs the feminine element. Theodore Parker used to say that Congress would be much purer if there were women in both halls. So it seems to me. Now I must really go."

So Mrs. Jones and Anna took leave, having spent a delightful day, and were charged by the whole family to come very soon again.

Closely succeeding the ordination came another

CHAPTER V.

excitement to the quiet people of Ashley. One morning when the stage drove through the place the driver was seen to rein his horses up to what was by courtesy called the tavern. Ashley had no hotel, only a small tavern, and this house had always been called such, because the drovers nut up there when driving their cattle through to the markets. The driver checked his horses, jumped off, and opened the door for what seemed, at the first glance, a brisk young gentleman to descend, but on a second look you would have pronounced him a patched up, faded rone, close upon forty. The gentleman paid his fare, had his small trunk taken into the iouse, and gave his name as Mr. Alfred Dobbs. artist. Mr. Dobbs was surely a gentleman Nimble and dapper in his movements, frisky and youthful in his manners, he skipped up the stairs the meetings where all reformatory questions are to his room, and proceeded to refresh himself by a clean toilet, after a dusty ride. Mr. Dobbs. when made up did not look older than thirtyeight years; and one seldom saw him unmade. The gentleman remained in his room until summoned to dinner, and he astonished the few inmates of the house by his brilliant attire. Even old Gruff, the house-dog, felt his splendor, for he carefully watched his every movement. His hair, which curled in fine ringlets, was damp with macassar. His face was a pinkish yellow; eyes black, moustache feeble, mouth weak and sensual. He was a little man, was Mr. Dobbs, without his corsets. He wore a maroon plush vest, over which hung a glittering chain of showy metal; diamond pins glistened in his shirt-bosom, and looked at the table inquiringly for the bell, he looked round the room inquiringly for the waiter, but saw neither. Finally he followed Mr. Holt's largely attended by workingwomen, and men advice and began eating his dinner. Mr. Holt had kept the tavern for forty years, and knew something of human nature, but Mr. Dobbs was a specimen he had never entertained before; live on what they earn. There are many noble therefore he thought it best to keep an eye on him. But Mr. Dobbs did not possess the vulgar ment, that go up on the platform and make littleness which would lead him to purioin Mr. speeches for them; and many gentlemen also. Holt's pewter spoons or steel forks. No, higher and sometimes women grown, that don't have That is what these meetings are for. Then many purposes and loftler aims had brought Mr. Dobbs

to Ashley. After dinner Mr. Dobbs drew on his gloves of purple kid, and taking a light walking stick proceeded to make the tour of the village. He walked up one road and down another; he crossed fields and nimbly jumped over bars. The cattle stopped grazing to look at him; the dogs stopped barking to watch him; sturdy farmers looked at him contemptuously, elderly matrons bowed to him smilingly, while the young ladies peoped at him through the blinds; lastly, he went to the graveyard, where he sat pensively cogitating until he thought it time for tea. After tea he retired to his room, and no more was seen of Mr. Dobbs until breakfast time the next morning.

The next day was Sunday, and all Ashley and all the neighboring towns were going to hear the new minister. Mr. Holt invited Mr. Dobbs to a seat in his new, which Mr. Dobbs politely accepted. The services were to commence at ten, and long before that time the meeting house was filled. John Collies first read a hymn, then a selection from the New Testament, Then came the prayer, a prayer such as Asbley had never heard. it was a prayer of thanks; of thanks for the beauty of the day, for the profusion of the crops, for the health which enabled them to meet again, for the cattle, for the flowers, and for their yet unbroken households. And then he asked God to help them live like their elder brother, the Nazarene; to give them mercy, justice for others, to help them live clean and blameless lives, to help them reach forth a long arm and open hand to spread broadcast the gifts they had so bountifully received. He prayed, too, that they might not have their burdens removed, but for strength to bear them, and that they might be forgiven their selfishness, their lack of charity, their readiness to condemn others, and closed with thanking God for the good and the not good. Amen. Then came the sermon, from the text, "Do unto others as ve would have them do unto you." He reminded them of their duties in life, of the responsibility resting upon each one of them; how the strong should help bear the burdens of the weak; how each one should live up to the light of his own conscience; how each one should speak what to him seemed truth; that we should not judge our neighbor, that we should not deal selfishly with one another, that we should be true to ourselves, calling no man master. He spoke not of creeds, of theologies; for his sermon came from the heart. Every word bore the stamp of sincerity, of truth. Ills was a fresh, healthy soul, appealing to the personality of his audience. He held his hearers motionless. No turning of leaves, no dropping off in naps. He held every eye; he touched every heart. But Jesus had his Calvary, and if John Collins walked in his footsteps, would he not also reach the mount? After another hymn had been sung, he arose and gave the benediction. The words were the same he had spoken ordination day. How far would they reach? After a short intermission, during which many

of the families remained in the meeting house, having brought their lunch, as is the custom in country towns, they again assembled for divine worship-for they did not know that all worship is divine, whether it be the worship of work, of sermons, or of silent prayer, and kindly wishes and deeds offered on Sunday or Monday. In the afternoon the minister's text was," Father, forgive them, for they know not what they do," and he went on to show the primitive duty of forgiveness; that we should be slow to anger, and not let many suns go down upon our wrath; that if the burdens come, and the cross likewise, that we hear them patiently, even though we be held up for crucifixion; that when we are looking at our highest ideal, and speaking what to our souls is truth, though men clamor at us, though we hear the name fanatic, radical, infidel, on all sides, we may still be able to throw around all the mantle of forgiveness. Yes, though we be excommunicated from the churches, lifted out from our pulpits, we may, even then, pitying their ignorance, their folly, their madness, still say, Father, forgive.

After the services had closed, the minister came slowly down the aisle, giving each one a pleasant greeting, and making his way out, was seen going in the direction of the woods; for it was a peculiarity of his-which you may often notice in persons of highly organized nervous temperamentthat he could not recover his equilibrium after any strong mental excitement or disturbance, except amid the unbroken stillness and quietude of Nature. There he would remain for hours, holdng communion alone with himself. To such natures, this intense quiet and space comes with healing to the spirit, and renewed vigor to the body. It was only amid such aloneness with Nature he could draw unto himself elements that would rest and soothe and nerve him for the great battle which he felt, intuitively, must one day be

[To be continued.]

USE OF LEMONS.-When persons are feverish and thirsty beyond what is natural, indicated by a metallic taste in the mouth, especially after drinking water, or by a whitish appearance of a greater part of the tongue, one of the best "cool-ers," internal or external, is to take a lemon, cut off the top, sprinkle over it some fine loaf sugar, work it down into the lemon with a spoon, and then suck it slowly, squeezing the lemon, adding more sugar as the acidity increases from being brought up from the lower point. Invalids with foverishness, may take two or three lemons a day in this manner with a marked benefit, manifested by sense of coolness, comfort and invigoration.

A lemon or two taken thus at tea time, as an entire substitute for the ordinary supper of summer, would give many a man a comforable night's sleep, and on awakening rest and invigoration, with an appetite for breakfast to which they are strangers who will have their cup of strangers who will have their cup of tea, or sup-per "relish," and cake and berries, or peaches and cream.—Journal of Health.

When Socrates was told by a friend that his judge had sentenced him to death, he answered, And has not Nature passed the same sentence upon them?

The Lecture Room.

THE SOUL AND ITS QUESTIONINGS.

A LECTURE BY EMMA HARDINGE, In Music Hall, Boston, Sunday, Dec. 19th, 1869.

Reported for the Banner of Light.

WHOSE AM 12

To-day we renew once more the consideration of the problems which formed the basis of the famed Platonic philosophy, and once more propound to the soul one of those stupendous questions which involve its highest destiny here and hereafter. The demand of this hour will be ' Whose am 12'

In our previous addresses, we have speculated upon two equally important propositions. We have asked What am 1? and the response has been gathered from the whole realm of universal-Nature, every element and every force of which has been laid under contribution to make up the marvelous interocosm of man. When we have asked Who am 1? we have beheld our own special identity carved out and preserved amid countless multitudes; the "I am" which makes us an individual in the mighty sum of bumanity, never lost or merged in the larger individuality of a nation or a world. The question of the hour, namely: Whose am I? is one which appeals to our consciousness from the very moment of dawning intelligence. When we behold each human being in the possession and experience of a life he has not sought-an organization forced upon him and in whose characteristics his will has had no share; when we contemplate around us multitudes of varying minds, each one stamped with some peculiar gift which it could neither crave nor avoid. Whose am 12 is the inevitable demand. that presses upon every fore-fated soul. Sometimes we behold upon the brow of the new born babe even, the stamp of precocious crime. I am' forever reminded of the words of the Jewish Law-giver, and a glance at my kind assures me that God has " visited the sins of the fathers upon the children unto the third and fourth generation," but this does not satisfy me. Why are some so inevitably guilty, and some fair and sinless? Why do I see on the one hand types of hereditary guilt, and anon lovely faces with the lineaments of purest innocence and almost angelle worth? Again, whilst I smile in the shining face of heaven my fellow-man is blind. Why are those darkened eyes? Why for him is his fate to grope in darkness? Why is there light for meno sun, no moon, no stars for him? Who did this? Why do the strong rejoice in vigorous health, and the weak bend beneath the load of hereditary pain and sickness. Some there are whose burdens are so bifter that they cry with the Jew of old, in the anguish of their souls, when morning comes. "Would God that it were even!" and at evening time, "Would God that it were morning!" Why is it thus? Who fashioned us? Have ye asked these questions as ye stood in the midst of the great catastrophic of life, perchance in the midst of the rolling sea when the storm and tempest tossed the mighty waves and dashed their crests against the frighted stars? Have ye seen the billows that upheld ye matching their strength with the heavens above? Have ye beheld the vast convulsions going on in Nature-the quaking earth or yawning rocks from whose remorseless rifts no mortal arm could save? Have ye put the question then, Whose am I? Have we asked it amid these mighty shipwrecks of human destiny that greet us on every side in our city streets, when we've seen the mighty fallen, the young laid low, the fair and strong grow weak beneath the brand of grief, sickness or premature decay? As we look into the wistful, and eyes of age, watch the old man leaning on his staff and recalling in sad memory the solemu phantasmagoria of the past—the vanished forms of long ago-the blighted hopes, the early dead! Where are they now? Whose were they? Whose is he? Some three score years ago he came, a helpless habe, to the cold shores of mortal existence. Per-

And as in one human life so in all. We speak of fate when we behold the glories of ancient dynasties overthrown and swallowed up by the tides of advancing civilization—when we review the destiny of the once proud cities of the Orient. and see them dust and ashes, crumbling into ruin. who can explain that fate? How beautiful they were! How heautiful was Palestine! Where now are her gorgeous temples, her mighty men? We ask the cause why the East lies desolate, why the tune of her grand life-music is changed to the woeful sounds of crashing columns and of falling ruins. We ask for causes, and cold philosophy prates to us of crime and wrong and retribution. Do not crime and wrong stalk as boldly in our city streets to day as in the ruined past? Why is the West so strong when the East lies perishing? Whose was she? What destiny was that which made her succumb to Western civilization? Did she not hear a voice amid her wealth and palaces, in the heyday of her pomp and splendor. bidding her die and yield her sceptre to the West? She heard the command of her viewless ruler, and her part was to how her head and die. If this be fate then does fate sport with us? Philosophy can only explain fate by itself. Thus, whether in the individual or in the masses, we see a mighty power behind the throne, an unknown influence directing us. The civilized Christian extirpates the savage in the name of divine necessity. But wherefore are the nations of one color civilized, the people of another line savages? Who made the man of Ethiopia black, and the Chucasian fair? Why was the power yielded to one man to put the chain on the neck of another, and all because of the difference in his skin? Whose were these dark-hued slaves? Who gave us leave to sell them, bound with chains, that we may reap treasure from their blood? Whose are they, and whose are we that use the privilege to

haps in a few short years he will pass from that

live in some other sphere? If so, in whose hands

For all these mighty questionings I once more turn to my soul. Religion yields no answer save in the parrot cry, "It is the will of God!" Is that will, then, for the strong, the fair, the beautiful, and not for the weak and the sorrowing? What is there to explain the destiny of breaking hearts and broken fortunes? Science answers us: It needs must be that the perfect should absorb the imperfect; that the wise should control the ignorant. Who then is for the imperfect and the ignorant? Who owns them and cares for them? These are questions which, if none other can, my soul must answer me; and back to the old Platohic tribunal of my own soul will I turn mine eyes and ask, Whose am I? Was I the property of those who first loved me in mine infancy? Did my parents to whom I owe my being as a mortal own me? Once they seemed to do so, and, in their ownership, they gave me love and sympathy; to them I turned for shelter in the fragile days of childhood. They were to me as men claim God is to all. In their love I was nurtured

oppress them?

forth to enter upon another sphere of action. I Heaven! No matter what the form-his spirit was ignorant, and the intellectual strength of worships God, the Father. I hear them from the learning must control me. Here my teachers mystic temples of Egypt; even the voice of soliowned me, but only for a while. Soon did I realize tary Memnon, waked by the morning beam that the only strength of the teacher lies in the blends with the priestly choir, to cry, Our Fascholar's ignorance. I perceived it was knowl- ther, who art in Heaven; from the plains of edge that gave the master his power over me, and Chaldea, where the eye of the ancient Magian came his equal-he mastered me no more.

Once more I paused and questioned. Whose am I now? Freed from the schools, I find that for a time I was the subject of society. Society imposed upon me its laws; asked of me subjection. Why? Because its laws are founded on the common interest of the mass, and the individual must bend to the rights of many. Perchance I was a poet: the world asked not of me for verses-vet I needs must make them. I was a painter; the world sought not of me for art-and yet, for soclety's sake, I needs must paint; and the child of song must sing in accordance with the same greatlaw-society's demands upon him. Society, then, was my master and compelled me. But soon I found society, in its integral parts, even where these were my friends, did not truly own me; I saw them pass from my side; like phantoms they kept moving on; even the ties of friendship could. not keep them; they went from me and I from them. Our mutual relationships were but the things of time-the events of the passing hour, Perhaps the monarch owned me-'t is true, the ruler of the nation I do not see, but I know his laws are over me, but only for a season-as I leave his dominions he masters me no more-1 am not his. There is another power I have seen; a power that buys me if my face is black—that buys and sells me if my mind is not made strong with knowledge; and if my skin is black I can find my owner, for an earthly master in the power that by physical force or intellectual strength compels me to do his bidding. When I am a slave he surely owns the who claims life and service, wife. child, parents, all my very blood and bones as his! One moment I stand face to face with him my owner, but the next, he is MY SLAVE, for I live and he is dead. Here he lies, a lifeless clod. From the senseless sleep of death my owner wakes no more. The eye that watched with greed my every movement is glazed and vacant now; I fear its glance no more; the silver chord is loosed, the pitcher broken at the fountain, and the wheel is broken at the cistern; the golden bowl is shivered, the oil of life is wasted, and I am free! Then is there none to own me; there is not on this globe the mortal power that can let and hinder me. Again, my soul, I question thee, and listen for the response. The intuitive longings of my nature seek some master mind, if not to compel, at least to sustain my weakness. Reason demands a cause adequate to the effect of my being. I hear my soul reply, that cause is God! I question who and what is God? I ask religion, and I hear ten thousand jarring voices answer telling me of the God of conflicting creeds. And whilst these creeds have existed centuries, I find at last their reverend exponents as much at a loss to answer me as if they were not the people's teachers, hired and commissioned by all mankind effects alone, but call up all the nowers of to instruct men whose they are. After the long experiments of ages; after the glorious light of revelation has beamed upon them; after they only to the tones of the spirit-power within me, have held the consciences of men captive to their hear the voice of Him, the Great Spirit, the Soul yoke for a thousand years, they meet to cavil, de- of the universe, crying to my unresting soul, "Be bate and question what and who is God? and still, and know that I am God!" how shall we worship him?

I cannot learn of priestcraft. Hence, ye image makers and image worshipers, I seek for God the Spirit. Now I will turn to science-I will ask the students of the works, and demand of those who have studied in the school-house which God has built, and bid them tell me who he is and whose I am. Alas! they only answer me with the gospel of dust and atoms. They point to the earth beneath my feet; they prate of effects, not causes; they tell me you spreading skies and all their glittering hosts, by the law of their own being, outwrought themselves; each one by its own inherent forces took its place in the high courts of heaven; there, self-poised, they march from existence, and on earth be seen no more. Will be one age to another, bound by nothing save the Ellis. They asserted, unequivocally, that they laws of their component dust and atoms. They point me to the glorious laboratory of earth, where in essential particulars, the most important, perstill beneath my feet fresh forms of beauty are haps, being the feat of tying the strip of clot being perfected in fairer and fairer leveliness. around his (Mr. R.'s) neck, taking it from his lap. They prate of law, but never of design. Where the ancient rock is melted in the fervent glow of contral heat, that when a thousand years are fled it may lay down fresh strata or cover the earth with lovelier green, they talk of law, but never of beneficence. They point to the beauty of the blossoms, and tell us how their cups hold the sweet dew, fashioned by the law of their own being; how they form, adorn and sustain themselves by the inherent force of their own life, perchance, but not a word of the designer. They point to the glorious cathedrals, rocks and woods, the lofty mountains, the tossing sea, the waving grass, the murmuring brook, the myriad creatures that come forth in insect life, to sport a day beneath the summer's sun, the birds that sing their joyful songs of praise. They point me to all these, but offer no solution of their life and beauty but the law of dust and atoms. They tell me I, too, am a creature of Nature's mathematics-I am only the chemistry of atoms; they tell me that when this glorious framework dies I shall be as as was the case with some of the feats in connecthe fire that's quenched, the light shut out; and tion with Miss Ellis, it cannot be set aside on the though the works I have created may live after

me, I shall pass away forever. When I look around me and see what my hands and the hands of such as I have done; that it could not be done without its being exhibwhen I consider the forces by which my spirit is ited in her breathing, perspiration or flushed counenabled to tunnel the mountain and construct the | tenance. There was not the least indication that iron road, harness the steam, and make my engines carry me with a speed which almost annihilates time and space; when I remember that I have traced a pathway in the mighty deep, and created glorious scenes of art and usefulness, and filled them with a happy people-I ask, for what is all this done? what are these things to methese works that shall live after me? these people that shall rejoice in them when I am gone? what of this mighty power that my spirit has out- Raub and Turner-would have us believe, she has wrought? what of all the sublime labors in which my soul delighted?—what of these? Have I done all this only by the propulsion of the law not be affected. It needs no words of argument of atoms? If, indeed, the work of spirit be but to prove that rapidity and violence of exertion the work of law, Science, answer me, Where and who is the law-giver?

Even while I stand baffled before the astonishing achievements of my own spirit, voices sound within the corridors of soul, and, as I question these, ten thousand echoes answer, in a worldwide anthem. Our Father, who art in Heaven! I hear them from the sacred groves of India, where account of her honesty and the genuineness of the the ancient worshiper seeks his God in the outward forms of Brahma, Vishnu, or Siva, and sees | fore am constrained to believe that Miss Ellis is his Maker's shining face in orbs of primal light; not "humbugging the people," or has been "systefrom the thunders of Sinai, where Israel's hosts | matically taught and brought up to practice decepoutspread wait for the revelation of the law: tion." I am not naturally suspicious. I never had or by the sacred shores of Jordan, where the Spirit that monstrous heresy of total depravity to poison Christ revealed the new commandment, fulfilling my mind, so that I almost instinctively stood ready all law in the one word LOVE. I hear the voices to pronounce sentence on my fellows, if, perof antiquity calling on God through various chance, a purblind view of them or their actions

till the period came when they must send me tar enshrining him as Our Fatker which art in when I grew as strong as him in knowledge, I be- beholds the pathway of a God in the march of the starry hosts; from the poor Parsee who bends before the mystery of thre.

Can I resist the witness of the ages and discredit every soul's experience? Can I stand alone in my human weakness, an effect without a cause? I cannot trust or lean on a God of dust and atoms? I do not believe in a self-created universe, nor si lence the pleadings of the human heart bidding me listen to that universal answering chorus: AM Gon's! Amid all the mistakes and misconceptions wherein ignorance and superstition have obscured the belief of God the Spirit, the essence of that thought is in every varying faith; the hone the very fear of God, is an integral part of human consciousness, and burns on the altar of every human heart lighted with the fires of being. I can not explore the deeps of every suffering spirit, but ever, as I pass through life, I see that the discipline of toil and pain is the method of instruction and life development for every human creature. I see each soul passing through the crucible of tire e'er it can come out the thrice refined gold. I read it in myself. Be still, then, oh my murmur ing soul, and remember when thou camest a wailing infant to this dark and weary world, there were tender hands and loving hearts waiting for thee! Hast thou ever entered on any sphere of life where the same note of preparation was not sounded? Ever a place for all! His providence in every situation! his paternal care in all life's issues! And if I further question who is this viewless Providence? who this God the Spirit?when I turn from the jarring and discordant voice of creeds-I hear a spirit answer: Ay, in this nineteenth century, millions of spirit-witnesses are round me, coming in shining hosts from the very realms of spirit-life, tearing aside the veil of shadowy matter and revealing life and all its forces, earth and its sister planets, a creation and creation's cause, the Alpha and Omega of all being to be a spiritual existence. As I perceives then, that the force of life is spirit. I realize what spirit is: I comprehend how mankind, inquiring into the mighty works of the Infinite, hecame so enamored with the effect as to forget the cause. These spirit-messengers recall me, and teach me that though with my material eves I may not see a spiritual existence, that though the fragment cannot comprehend the whole, nor finality behold infinity, yet by the witness of their spiritual existence they prove the soul of the universe to be a spirit. They answer whose I am when they point to the All-Creator, the All-Sustainer, and call him God our Father. They teach me to lean on him, to trust in him, the Spirit-the Power equal to all the grand effects of life and being, and henceforth when my way is dark and life's problems thicken round me, to ask no more of theories, or search to the external witness of mine own soul as the witness of what is spirit; to shut out earth's material voices, and, listening

Free Thought. PHYSICAL MA NIFESTATIONS.

EDITORS BANNER OF LIGHT-As the question of the genuineness and honesty of the physical phenomena connected with Spiritualism is of importance, and as truth is to be preferred to error. I venture to send another article touching the expose of Laura V. Ellis in this city some weeks since, by Messrs. Raub and Turner. After a careful review of the whole matter. I am still disposed to stand by my former communication, and assert that the above gentlemen did not expose Miss would do all she did, which they did not, failing It is said for him that he excused the failure by saying that he had never tried it; or, to use the exact words, "had not practiced on it." This is a most lame, halting, impotent, and I may say, impudent excuse. The gentlemen advertised to do all that Laura V. Ellis did, and avowed it on the platform before the expose. If they were honest, would they not have been prepared to make good their words? And as for the plea that it was only the eighth time they had appeared before the public, it is not even the shadow of a shadow. One who noticed all they said, cannot fail to have observed that this matter of the expose was no

new thing with them. They spoke of having

watched both Miss Ellis and the Davenport Bro-

thers; and spoke in such a manner that it was pa-

tent the subject had been under cogitation for a The element of time is an important consideration, and must be weighed in arriving at a just conclusion. When an operation is instantaneous. plea of " practice." It is plain that, tied as tight as Miss Ellis was, the exertion to accomplish the result so quickly must have been enormous, and she had stirred a muscle, much more have twisted, turned and contorted head, body and arms to accomplish the feats. On the contrary, Mr. Raub show unmistakably the effects of his efforts; he gave evidence that he had labored hard, besides being, in most cases, from fifteen to twenty times as long as Miss Ellis. If there is a rational solution of this difference on the plea of "practice," I fail to see it. If Miss Ellis did her feats as Messrs. a most remarkable organism, which can be subjected to violent labor and excessive strains and are followed by their effects-effects which must be observable in the person thus performing the

extra action or exertion. It was only by violent action that Mr. Ranb accomplished as much as he did. That he did not parallel Miss Ellis is no disparagement to her, but, under all the circumstances, goes to the manifestations through her mediumship. I thereforms of speech, but ever on their soul's high al- afforded an opportunity. There is not a linea-

ment in the countenance of Miss Ellis which mirrors deception; there is nothing in her air which betokens that within her heart is the leprous distillment of a corrupt, venal, sordid, deceitful and wicked father. Such incarnated deviltry, deception and duplicity as the charge made by one of your correspondents never can cloak or veil itself. The sign will be exhibited somewhere. Further, I undertake to say that if Miss Ellis had been subjected to such training as charged, and she a willing instrument, as she must be, the seal would be set upon her countenance, and the fact could be read by whomsoever looked upon her. I therefore again say, the poor exhibition of Messrs. Raub and Turner did not shake my faith in Laura V. Ellis.

Discussing this matter, as well as the operations of Mr. Carbonell, an evening or two since, with a gentleman who had seen Mr. C., another gentleman present-not a Spiritualist-remarked that though he did not see Messrs. R. and T., from all he accounts of their performances, he was satisfied they made no exposure. He based his opinion solely upon what the newspapers said. He was a gentleman of discrimination, and in these accounts discovered the weak spots.

In vindicating Miss Ellis, it is done through no partiality or friendship. I have seen her and her father, I think, only three times. I do it because I believe I am defending an honest girl. Neither do I do it because I am a bigot, and think Spiritualists can do no wrong. So far as I am personaly concerned, Miss Ellis, the Davenports, the Eddys, and all other physical mediums, may be proved knaves, and all they do deceptious; it would make no difference with me; I should be a Spiritualist still. I have proofs and witnesses independent of all these, so I am not vindicating anybody as a forlorn hope. But these physical manifestations are one of the phases presented; I accept them, am thankful for them, and expect they will continue some time longer. Indeed, the time has come that even more wonderful things are done than have been heretofore, through the instrumentality of spirit-power. From the outset, step by step, the cry has been "Humbug." but the grand and glorious truth of spirit-communion has spread till it has reached the uttermost parts of the earth. But the end is not yet.

W. FOSTER, JR. Providence, R. I., Dec. 20, 1869.

MORE "PLAIN TALK."

BY LOIS WAISBROOKER.

DEAR BANNER-I believe I left off last week where the Spiritualists have spent somewhere in the neighborhood of a thousand dollars to assist in supporting a Universalist minister and building a Universalist Church, "When it is done," say the Spiritualists, "we can have some place for our speakers without paying for the use of

Yes, of course you can; that is, when the Uni versalists don't want it. On Sundays, your speakers may lie idle, or go somewhere else. And you are not sure of even that privilege, unless you walk so straight that you do not tread too heavily on their corns, for the house is theirs—not yours. That thousand doilars would pay all but the traveling expenses of one of our best debaters and speakers in the field; would pay him for one year as a missionary-one who would challenge the clergy anywhere (you know that they won't debate with a woman). There was a "Rev.". or Dr." or both-I believe he is preacher and doctor, too-in Waterbury, Ct., who gave a standing challenge to debate the question of natural immortality with any one. I accepted it, and he refised to meet me. I am a woman, and, of course, nobody. There are several other things that a thousand dollars would do toward building up our cause, if so applied, but I will not stop to name them, for I wish to make this article short

I know that our good brothers and sisters think that their fraternal feelings will be reciprocated that is, if they consent to have money squeezed out of them in this manner, that when it comes their turn to want money the opposite party will consent to be squeezed, too; but they will find their mistake. A bear will hug you, but will be very far from standing the same amount of the same thing.

of lectures in Henry's Hall-he, by the way, furnishing it free, and paying as much as any one else besides. The Universalists and Spiritualists had been in the habit of meeting together. The former had just had a course of lectures, which our people attended; but when our lectures came off, scarcely a Universalist was there. This went on for two weeks; then Christmas came, and with it our Universalist friends calling on the Spiritualists for the usual preparation for the Sunday School Festival. "Nothing"-"nothing"-'nothing!"-was the response, and one of our ladies told them plainly, "We attend your lectures from principle, because you call yourselves liberal, but when we find you ignoring our speakers-true, we have larger audiences without you than you did with us, but that don't make any difference, so far as your treatment of us is concerned-so, when we find you treating us in this manner, we think it is time to notice it, by leaving you to take care of your festivals without our beln."

The next Sunday the front seats were full of Universalists. The result, however, has been that they have hired a minister. They were not able to do this, so long as we would help them; but they have grown so rich, or have received some help from headquarters—I don't know which—that they have bired a minister, and were talking of building a house when I was there last, so that they would not have to hire Henry's Hall. And now, with the exception of the minister himself, they, or only a few of them, find their way to our meetings. But their minister was there every time, for he, till their house is built, had no place to speak when we used the

At another place, Nevada, a Universalist minister was drawing the Spiritualists in to help support him by saying, "There is but little difference between the Spiritualists and Universalists the Spiritualists are one step ahead—that is all. They recognize communion with spirits, and it may be true; I cannot say that it is not, but, as yet, have had no evidence, or, at least, not sufficient to satisfy me."

Very much mistaken, brother. You have not stated the true ground of difference. I am sleepy now, for it is most time to "go into the blanket," as our red brothers and sisters would say, and so will not try to show what it really is to night, but I will do it in my next article.

Volney, Iowa. Dec. 17th, 1869.

At Dampierre in France, a fortnight since, a servant who went to feed a pack of hunter-hounds, who had been neglected a day or two, was torn in pieces and devoured by them.

There are only seven hundred women in Wyoming Territory, but, the passage of the woman suffrage bill is expected materially to increase

BEYOND THE PORTAL.

BY MARSHALL S. PIKE,

As pure as the snow flake
That melts on the mountain,
And ripples its drop
In the rivulet bright;
As soft as the spray-mist
That floats o'er the fountain,
And dies in a rainbow Of beauty and light-Was the sweet little being
Whose fond loving spirit,
Has gone from its earth home
To wander unseen,
Where angels are waiting
With smiles to inherit,
And bear it across
The dark death line between

As swift as the pinions

Which waft the young swallow,
That flies to the land

Of the orange and lime;
There to wing the blue sky

Where no winter winds follow,
And live a new life. And live a new life. In a flowery clime; So fast fled the breathings

From the pale, panting mortal,
That soon the last heart-throb
Had pulsed to its rest;
When the soul soared away
Through its mystical portal, To meet and to mingle
With the sinless and blest. .
—Religio-Philosophical Journal.

LETTER FROM NEW YORK.

Subscribe for the Ranner-Kverett Rooms Society Prospering—Mrs Fannie Davis Smith's Reception
—The "Sociables"—Mrs Hatch, the Musical Medlum—"Visit of the Death Angel"—Frothingham on Elective Affinity-Agitate.

DEAR BANNER-I look at the new list of subscribers given every week with a special interest, for it affords an admirable barometrical indication of the zeal of Spiritualists in the effort to diffuse the light of truth more broadly over the land. If all would labor with like zeal, and those who have been more highly favored of fortune give to the cause, as our Orthodox friends do, soon the glorious Banner would float over a world redeemed from bigotry, superstition and ignorance. So mote it be!

Our society is prospering as it has never done in the past. The hall was crowded on Sunday evening-overflowing, and great numbers were strangers. Mrs. Fannie Davis Smith, our speaker for this month, encountered the same difficulty as did Nettie Pease-the chilling reserve and lack of sympathy with which our "regular" audiences greet every new occupant of the desk; but Mrs. Smith, more positive than Miss Pease, met the barrier, and by her pointed discourses carried every outpost, and achieved a success of which she may well be proud. I regard her as one of the most eloquent and effective workers in the itinerant field, and I do not doubt that others who may follow her will be more cordially received and charitably entertained by reason of her severe but just rebuke of the hardness and lukewarmness of many New York Spiritualists.

The "Sociables" have become an institution in connection with the society; the attendance larger and the greeting warmer as the season advances in frigidity. The influence of these entertainments in fostering a social homogeneity cannot fail to prove a great advantage to the cause of

Mrs. Laura Hastings Hatch, the musical mediam, from Boston, is giving séances at the residences of some of our wealthy Spiritualists, with most gratifying success. Her first was at Mrs. Jewett's, West 32d street, whose elegant parlors were filled with a most select and appreciative audience on Monday afternoon, all appearing to be gratified with the wonderful powers of the medium under spirit control. This evening (Tuesday) she gives a scance at Mrs. Newton's, West 43d street, and arrangements are in progress for others, both private and public, with the promise of as large a measure of success as she could

The angel of the resurrection, whom some call death, visited our society recently and took from sight one whose virtues will forever live in the memory of a wide circle of her friends. Mrs. Proudfit was for many years a member of the choir, to which she gave the sweet charm of a highly cultivated voice. It is but a few weeks since her form, in excellent health, was seen in our midst, which two weeks ago last Sunday was aid away in beautiful Greenwod. The funeral services were performed by Rev. O. B. Frothingham, whose well-known eloquence and deeply sympathetic soul were poured out in touching words of consolation to bereaved friends. Every sentiment expressed was in perfect harmony with the cardinal doctrines of the spiritual philosophy, and if the great apostle of an advanced liberalism-of a rational religion-is not known as a Spiritualist, he is no less doing a work for humanity, dear to the hearts of all who believe in the fatherhood of God and the brotherhood of man. The choir of the Everett Rooms Society furnished the appropriate music, and the opening

"We know thou art gone to the Land of the Blest," thrilled all hearts with its tender pathos. After the conclusion of the services, and all the friends had taken a last look at the inanimate form so tranquilly reposing in the casket, a most touching incident occurred which deeply affected those present. The choir approached the flower-bedecked casket, and after a moment of silence, as if by an inspiration, burst upon the ear in tender,

impassioned tones, the words of the hymn: "Where the roses ne'er shall wither."

The effect can hardly be described. It was beautiful; for, to the clairvoyant eye, the spirit of our departed sister was seen standing behind one of the choir, taking part in the singing.

Much disappointment is felt in not having the pleasure of meeting our old favorite, Miss Lizzie Doten, who was to have occupied the desk on the last Sunday of the month, whose illness prevented her coming to greet us.

Rev. Mr. Frothingham's discourse, on Sunday, at Trenor's Hall, on "Elective Affinities," in which the marriage and divorce question was broadly discussed, attracts much attention, and is provoking severe criticism. But he gave the true doctrine of the relation of the sexes, in the progressive views.

With such great lights of opinion as Frothingham and Beecher, as prominant agitators of the social questions, progress for the right is assured, and humanity will attain to higher standards of civilization. Agitate, agitate-stir up the pool

through which comes healing for the nations. Respectfully yours, J. WINCHESTER. New York, Dec. 21st. 1869.

THE PROGRESS OF SCIENCE.—The life of a patient has been saved in the Pennsylvania Hospital by the difficult operation of transfusion of blood, two medical students baring their arms to furnish the fresh fluid. Had such an operationbeen performed during Salem witchcraft times, the necks of the medical practitioners would have been stretched, instead of furnishing a portion of their blood to sustain life in another.

A schoolmaster in the country advertises that e will keep a Sunday school twice a week.

Scientific.

RESPONSE TO MR. HARPER.

"He that is first in his own cause seemeth right, but his neighbor cometh and searcheth him out."

"He that is first in his own cause seemeth right, but his neighbor cometh and searcheth him out."

Entrous Banner or Light—Passing over the preliminary remarks of Mr. Harper, in his communication of Dec. 4th, as having little to do with the problem under discussion, but as not less indicating a spirit of complacency as of that which he accuses me, only that he indicates it at the commencement and I at the closing, when I supposed I had proved my proposition, I proceed at once to the consideration of the principle in dispute.

When I wrote my first article I supposed an illustration of the properties of the angles and the relations of the lines in the principle is in use throughout the land wherever the transfer of commodities take place by weight, for the balance, or steelyard, is only a lever, the weight or commodities take place by weight, for the balance, or steelyard, is only a lever, the weight or commodities take place between, and the motion upward, the principle being the same in both; hence my illustration proved that at an angle of 30 degrees the weight was raised vertically 15 inches, and the end of the lover at which the power acts was raised vertically 30 inches, as 1 to 2, and also that the motion of the weight and power were both in the arc of a circle, the weight describing 15-703 inches, and the power 31-416 inches, heing in the same ratio as the verticals 1 to 2. I thought this ought to satisfy Mr. H., that there was no difference between the work done and the power expended, though, I should call the work done the weight raised; that if he chooses to call the distance passed through the work done, we have proved they were in the asme proportion, neither more or less. New, I think, the above is self-evident to any one that can understand, as that 2 and 2 make 4.

In his seventh section he says, "According to the principle.

through the work done, we have proved they were in the same proportion, neither more or less. Now, I think, the above is self-ovident to any one that can understand, as that 2 and 2 make 4.

In his seventh section he says, "According to the principles of science, the arc of a circle through which the weight is moved is not computed, but the height it is raised, that the lateral motion that it makes by virtue of the arc of a circle through which it moves is no part of the work done, as is admitted by all scientists, while on the other hand, all lateral motion the power-makes is computed, be it in the arc of a circle or a straight line."

Taking this as a whole, I most emphatically deny any same scientist to hold any such theory. He says in his next that I is "nowise contradict this plain assertion." I think any one who has followed this discussion will plainly see that my illustration above given does phainly contradict this, and, further, that Mr. H. did so understand, for he saw if the lover was raised by perpendicular motion his whole theory was gone, (for the perpendicular that raised the end of the lover was just double that that raised the weight, in the ratio of 2to 1, where there could be the gain?) therefore hie meandation, in his article of lot, 9th, that the "lever with the power acting perpendicular to the same." Is it not easily seen that this was put in to cover this crack or flaw in his theory which my illustration had opened, and which contradicted his assertion and of reientists, as he calls them? I saw at once the design of this emendation, and thence flay argument showing the absumity of such a mode of applying power, anticipating his argument in the supposed conversation I put in his mouth, I endeavored to show by the known relations of the sines aud cosines why a power acting at the circumference at a fixed point acted in the perpendicular, and further illustrated it by a simile that the most obtuse intellect could comprehend, taking two wheels of 60 inches radius each, calling one the power over the same angle measures 31-416 inches, so does that of the other also. Does the end of the arm of one from the horizontal measure 30 inches, so does the other. Can anything be plainer than "that there is a perfect coincidence between the power expended and the work done?" When Mr. II. read this, a sudden light broke on his mind which cast this so in the shade that he could not see its force. He says, "That, I think, is important to apply our mathematical cest. I concede that a wheel with a power acting at one place on its circumference that has a weight on the middle of one of its radiating arms, is to all intents and purposes a lover the same as under consideration; it is clear that this power of motion would act in a straight vertical line tangent to the wheel, to give motion to the lever by its action on the circumference."

gont to the wheel, to give motion to the lever by its action on the circumference."

That is it, Mr. II., that is the principle we have been trying to make you understand; we thought our illustration would have some effect. So, "a power acting at one point on the circumference would give motion to the lever in a vartical direction." (You will receilect, however, that this vertical motion is acting on the circumference of a circle, not on a straight line.) Well, we have got the admission—that is so much gained, though it don't seem to agree with the idea of the application of power perpendicular to the end of the lever: for at an angle of thirty degrees, a power acting perpendicular to the horizontal cannot be perpendicular to the end of the case, without recurrence to his communication:

or may get at the full merits of the case, without recurrence to his communication:

"Now we wish to solve the problem mathematically. What length of action, in a vertical line, would it take to raise the weight 30 degrees from its horizontal position—or, in other words, 15 inches vertical height? Draw a right-angle triangle, whose horizontal base is 60 inches long, with the bypotenuse 30 degrees inclination from the horizontal base, and a vertical line perpendicular from the end of the base. to intersect the hypotenuse. It is self-evident that motion, in a straight vertical line, can be measured by a straight line that he across the hypotenuse. It is self-evident that motton, in a straight over the triangle, where it intersects the hypotenuse of this angle raised 30 degrees represents the position that the lover must be raised to elevate the weight that rests on the middle of the arm, 15 inches. It follows, as a matter of necessity, that the propelling wheel, which is the power that elevates the weight on the arm of the lover, gives a metion in a straight line of 34.7-8 inches to raise the weight 15 inches. The working of the problem which Mr. Rowe says will 'place it in a light that there can be no cavit whatever,' shows that there is 4.7-8 inches more motion made by the power than work produced. How is he going to get rid of this stubborn fact of mathematics?"

degrees represents the position that the lover must be raised to elevate the weight that rests on the middle of the arm. Is inches. It follows, as a matter of necessity, that the propoiling wheel, which is the power that elevates the weight on the arm of the lover, gives a motion in a straight line of 34.7-8 inches to raise the weight 15 inches. The working of the problem which Mr. Rowe says will "place it in a light that there can be no casif whatever," shows that there is 4.7-8 inches more motion made by the power than work produced. How is the going to get rid of this stubborn fact of matiomatics. Ritters, when I read this I was almost ready to succumb, knock under, and leave the case as one of those that had best be let alone or not modified with. But having got my hand in must got it loose somehow. Let ue examine Mr. It's mathematics, and see how they apply, and where they lead us. He says "draw a right angle triangle, &c. If his mathematics be like others (and they seem to be from his triangles, angles and hypotenuse), they will apply as others, that is his principles must apply throughout the quadrants or 00 degrees. If his method of calculation be trayers. Dotters, that he end of the lover at 30 degrees are contact of his power and lover 34.7-8 inches; in other words, the tangent exceeds the sine 47-8 linches, in other words, the tangent exceeds the sine of 4-8 linches; in other words, the tangent exceeds the sine of 4-8 linches; in other words, the tangent exceeds the sine of 4-8 linches; in other words, the tangent exceeds the sine of 4-8 linches, the propondicular and hypotenuse have vanished into infinity; numbers, cannot compute their length. Our mathematical at which is not more proporal content of the words and secant (hypotenuse) of 00 degrees, while the proporal content of the word of our diction of the words of the case of the sine of 00 inches. How is he going to raise it, when they do not mathematical, and secant (hypotenuse) of 00 degrees, while the end of the lover is only 00 inches? His l power of extension; but when it is raised to 90 degrees, it is a terrible extension! Oh! "the delusions of scientific

power of extension; but when it is raised to 90 degrees. It is a terrible extension! Oh! "the delusions of scientific men!" We might illustrate further the absurdity, as in our last—this idea of applying power, by supposing Mr. It to raise the lever, and send, him through an arc of 90 degrees. Should his mathematics prove to be a stubborn fact, I am inclined to think we should not hear from him again, but as we are not yet done with him, we forbear.

He says, "It follows as a matter of necessity that the propelling wheel the power that clovates the weight on the arm of the lever gives a motion in a straight of 44.7-8 inches," &c. Now I ask him, and I want a categorical answer: How can you raise your perpendicular 34.7-8 inches when the circumference of the wheel by which you raise it measures only 31-416 inches? I ask how? Oh, that stubborn fact in mathematics! Now I see through the whole action of his mind. My problem, as he calls it, had brought a principle to view he had not before known. That is, that a whoel acted at a perpendicular to its radius; therefore he thought if it so acted, why, whatever it raised would be raised perpendicularly, and hence his triangle and mathematical principle, with which he thought to demolish me, forgetting in his haste another principle that controlled this perpendicular action, that it acted on the circumference of a circle, and not on a straight line, and at one point only the horizontal; a point on its elroumference or an arm, obeying the laws of the trigonometrical canon. The motion of the layer at the horizontal is a point on the development to hear a straight had a some and the promotive the laws of the trigonometrical canon. straight line, and at one point only the horizontal; a point on its circumference or an arm, obeying the laws of the rigonometrical canon. The motion of the lawer at the horizontal is a perpendicular motion, but the moment it leaves it is so no more, but partakes of two motions, one lateral, one perpendicular, the perpendicular motion gradually decreasing, as the differences of the sines decrease; as the angle increases, thus, the differences of the sines of 5 and 6 degrees (using logarithms to 5 places in units) is 7804, of 15 and 16 degrees 2234, of 30 and 31 degrees 864, showing that these differences become less and loss, and hence the motions in the perpendicular slower and slower, until at 90 degrees they vanish and the sine becomes radius; and so of the lateral motion, (the co-sines,) but in an inverse ratio. Yet during this decrease of perpendicular and increase of lateral motion the power is acting at the horizontal, and at right-angles to its radius or in the perpendicular, (showing, in fact, that the end of the lever is raised by a perpendicular motion,) and these motions show the why and wherefore, that the end of the lever is raised by a perpendicular motion,) and these motions show the why and wherefore, motion,) and these motions show the why and wherefore, that it takes 31-416 inches of the circumference of a circle 60 inches in radius to raise the end of the lever 30 inches, and the weight at its centre 15 inches

and weight at its centre 15 inches.

Can it be necessary to add that if the end of the lever is raised by a perpendicular (vertical) motion, the weight being in the centre of the lever, it is also raised one half that of the lever, as 1 to 2, and power and weight in the same proportion? Where then is that gain of motion, where?

And was I wreathed?

mains unscathed? I bave not followed Mr. H's various statements, nor do I intend to do so. This discussion has satisfied me that it is useless to contend with one who does not understand his own position; here, therefore, this discussion ends, so far as I am concerned, leaving our readers to judge between us.

In conclusion, Mr. H. may think that my mode of treating the subject has displayed an undue amount of levity. I can

only say in defence that there is no intention to say anything to jar on his feelings, but that it is often more effective to carry out the ideas of our opponent, and thus show their fallacy, than to use serious argument, but I have not

their fallacy, than to use serious argument, but I have not neglected this.

Our object in discussion should be the advancement of truth, and not the gladiatorial change of position to overcome the adversary. Why change the position taken in his article of Oct. 0th, to the one in that of Dec. 4th, from an action perpendicular to the end of the lever, to one perpendicular to the horizontal? The inference is unavoidable, that it arose from ignorance of the principles under discussion, or a desire to overcome by any means his opponent; I am not so uncharitable as to believe the latter. That spirit minds do impress those in the body can scarcely be doubted, but it is unsafe to place trust or reliance in their impressions so given. Because they have entered another state of existence it is no guarantee that their utterances are trustworthy; we must not cast aside our own reason and judgment; they are but men and women still, of like passions as ourselves, and no more likely to be right. In the early days of Spiritualism there are instances that they have led asirny those that trusted in them. An instance; the Apostolic Mountain Cove Movement, Virginia. Few Spiritualists that have had experience but have found spirits that would seem to have had no other motive but to deceive and make sport for themselves, at the credulity of their victims.

Sheridan, 111., Dec. 14, 1809. Sheridan, Ill., Dec. 14, 1869.

PENNSYLVANIA.

[EDITORS BANNER OF LIGHT-In forwarding the Semi-Annual Report of the Pennsylvania State Society, I also place at your disposal remarks made by Bro. T. G. Forster upon that occasion. So thrilling and admirable are they, I feel convinced that, notwithstanding the crowded state of your columns, you will send them forth. God and angels grant that they may arouse the soul of every reader to a recognition of the duty and importance of sustaining our State and Local Organizations.

CAROLINE A. GRIMES.] Yours fraternally,

Third Semi-Annual Report of the Pennsylvania State Society of Spir-

Ponnsylvania Nate Society of Spiritualists, Dec. 15th, 1869.

By the reports received from Mrs. Hannah T. Stearns, one of our missionaries, it appears that she has given seventy lectures or circles, at which about six thousand persons have been in attendance. She has received in collections, §147,04, and from members, \$22.00, making a total of \$169,04. Most of these lectures have been given in the Northwestern and Northern portions of the State, a few in Harrisburg and York and their vicinities. She hav labored as efficiently as her health would permit, and we have no doubt has performed a good work. We commend her to the friends of the cause wherever her lot may be cast as an carnest and faithful laborer, and an able exponent of Spiritualism.

The Board engaged the services of Dean Clark in September last, and during the month ending the 15th of October Counties, at which there were about twelve hundred in attendance. He received in collections at meetings, \$70,00. We were well satisfied with his labors, and regretted that his health would not allow him to continue the arduous duties of pioneer work. His resignation for this cause was accepted by the Board, and a resolution adopted expressing our confidence in him.

Dr. H. T. Child, our President, has devoted some labor to the missionary work. By his reports it appears that he has given thirty-five lectures, to about seven thousand persons, lie has collected at meetings, \$55,58; subscriptions from members, \$70,00; total, \$125,58.

He has collected at meetings, \$55,58; subscriptions from members, \$70,00; total, \$125,58.

During the present mouth J. G. Fish has been employed by the Board as missionary. He has given thirteen lectures in Bucks and Berks Counties, and in Vineland, N. J. He has collected \$47,74; subscriptions, \$3,00; total, \$50,74.

SUBSCRIPTIONS PROM MEMBERS SINCK LAST MEETING,

Aπ	ount	collected	by	Mrs. Stearns,							\$147.04
	**	**	•	Dean Clark,							79.00
	44	44		Dr. Child			٠.				55,58
		**	**	J. G. Fish							41,74
	**	**	at	Annual Meeti	ng,			•		•	6,00
Subscriptions of Members,											
		expended in Treasu		• • • • • • •	· .:	٠.	•	. ;	\$43	1,0	

healing of the nations. We would encourage our friends to-be liberal in sustaining all the spiritual papers, and in cir-culating these, for by this means hundreds and thousands who familish for the bread of life, and the waters of knowl-edge, which is salvation, may find that which will so far arouse them as to open the way for research and investiga-tion.

tion.

Friends, let us all renew our determination to cooperate with the angel-world, in the spread of this glorious gospel, so that all may come to realize the true grandeur and beauty of life, its purposes here, and its glorious fruition in

Signed in behalf of the Board. IIRNRY T. OHILD, M. D., 634 Race street, Philadelphia, Pa., President. OAROLINE A. GRIMES. 1010 Walnut street, Philadelphia, Pa., Secretary.

The following resolutions were unanimously alopted: Resolved. That the Board be requested to publish the folfrom the Constitution owing from the constitution:

ART. II—Objects.—The objects of this Society shall be to by the facts and philosophy of biritualism, by such means as may be adjudged best by the counsel and consent of the Society, or its Executive

ART. III—Members.—Persons may become members of this Society by forwarding their names this Society by forwarding their names to the Secretary, and contributing to its funds not less than one deliar per

annum.

Resolved, That copies of the proceedings of this meeting be forwarded to each member, with a request that they shall circulate the same as extensively as possible, and make earnest endeavor to increase the membership of this

REMARKS OF EDGAR C. DAYTON, THROUGH THOMAS GALES
FORSTER.

I am sure there can be no one present who has failed to
feel the import of this meeting, and of what they have been
listening to. This, as I understand it, is a semi-annual
meeting of the Pennsylvania Blate Society of Spiritualists.
Yet I may well ask. Where are the Spiritualists of your
great State? Spiritualists, as the dear young sister said,
know that Spiritualism is true, but there are many of them
neglecting to let their light shine out before men, in proof
of the profession they have made.

Are they not as fully convinced as good Sister Sejourner
Truth of the truth of Spiritualism, with her interpretation
which gives satisfaction and consolation to her soul, and
teaches her that God has lifted up one of her persecuted
race to be a medium for enlightening the race that has oppressed hers?

May I ask you, my friends, whether you have a date to

pressed hers?

May I ask you, my friends, whether you have a duty to perform in this matter? I congratulate you that you are here at this semi-annual meeting; I congratulate the President and other Officers of this Association, that from the reports that have been made, the progress of the cause is manifesting itself more healthfully than heretofore. We have the evidence that here and throughout the various portions of the State, man is beginning to realize this great truth: that the angel-world is not so far removed but what communion may be realized with it.

What are the objects of this State Society? If I under-

stand them it is to constitute itself a central, pivotal point, around which local organizations may concentrate and unite; but until these societies are more generally formed, its labors must be to send out missionaries to aid in the formation of such local societies, so that they may bring to bear their influence to redeem mankind from the terrible cereislastical thrallom of the past. If I understand your mission, it's to teach that man can best serve field by being true to himself? If I understand your philosophy, it is that man can best bring the millenalum of true joy into his own soul by calityating the principles of brotherly love and kindness. If I understand your ritual and your observances, your leasons and your philosophy, your religion—it is to teach with Jesus that humanity of no particular color or condition, but that man, as a race, is greater than the Sabbath; that he is greater than the catherlat or the church; that he is greater than the priesthood or the law; that you are alming to teach him, through the interposition of the sky, that all old, oppressive hierarchies, either physical or mental, should be overtirown; that you are inviting every individual heart to make a religion for itself.

Even the superstitions that are said to have characterized your listory, catch a halo from the glorious trafisco, which they reat. The indiclities into which you, as Sylritualists, are said to have stumbled, have a blaze of glory and a gleam of beauty that redeem them from distrust and will ultimately rescue them from the world's neglect. If those be your aims God and good angels speed you. It is a mission for the redenylution of makind from all the tyranny of the past of whatever charactor. But, as Sojoure Truth said, I fear many of you are hot sufficiently appreciative of the force and efficacy of this great movement. If you are defending any species of slavery, you have forgotion your lesson, and you must boware as she tollayou of what spirit you are, Spiritualism, however, has for its object the extens

VERMONT.

Spiritual Convention at St. Albans. Vt., Dec. 17th, 18th and 19th.

Spiritual Convention at St. Albans,

Vt., Dec. 17th, 18th and 19th.

Dear Banner—The friends in Vermont will look for some briof report of our late meeting at St. Albans. Although not so fully attended as our last annual Convention, yet the numbers and interest rapidly increased while it continued. Mrs. Helen M. Slocum, or lauden work. She addressed the Convention upon the subject of woman, and called out demonstrations of applause. She said we had come to a great wall that now obstructs our progress—the inequality of the sexes. The freedom of woman, in the poriod of the Revolution was forgotten by those who prilled their lives for their own. They are not a dangerous class, and may be rafely trusted with their own right of self-government. Spiritualism commenced with woman, and she has advocated the truth, with an eloquence scarcely ever equaled. Our mothers are paupers, and have nothing they can call their own; and yet they labor harder than the other sex. She has no right to her cliddren, wet she gives her blood, her labor and her life for them. Bereft of her companion, she receives one-third of the estate; but her surviving companion, in the event of her death, receives the whole. He can marry again, scatter the children, with no provision for their culture, and the law gives its sanction. If our daughters were clucated in some trude, art or profession, by which they could earn a livelihood, there would be fewer women in the market. Equality is denied her on the side of the advantages of life, but when she errs, by force of clreumstaness created by the other sex, then they magnanimously differ equality in receiving the penalty. Arraigned before the court, she stands alone; no woman, lawyer, or ludge is there we feet and the substant alone; no woman, lawyer, or ludge is their while feet of the same she mother would seven the face of this fair carth; they would go through perdition, if need be, to save their sons. The drunkard's wife has no protection. The speaker had once heard a drunken husband, at dead of n

Mr. Knight, of St. Albans, who was for twenty-three years a Shaker, brought his lamp trimmed and burning. "When I take," said he, "a retrospective view of my existence, it is wenderful; yet, in looking over the past cycles, of which we have a glimmering account in the great book of Nature, we find nothing added—nothing diminished. In, the flery element and the confusion of choos, I was there, soul and body; in the crystallizing process I was there; also in the reptilian age; and so from one material form to another I have come to be a man. There is no step backward, and we have only a glimpse of the future, I know little of the One Universa Mind, but aspire to know more, and eventually shall be as bright as the most brilliant star."

Mr. Scott wished the Secretary to record that Bro. K.

and eventually shall be as oright as the most brilliant star."
Mr. Scott wished the Secretary to record that Bro. K.,
knew he lived in past ages, for his testimony was just as
good as that of Secrates.
Mr. Tarboll said we lived in the past, but not as conscious beings, and this fact staggers many in regard to im-

scious beings, and this fact staggers many in regard to immortality.

As rebutting evidence to this position, Mr. Crane, of Hydopark, related a wonderful experience with the well-known medium, Charles Foster. A vision of two long-necked birds, known as cranes, appeared to him, and then changed to two ladles, old and young, and their names were given as Lizzle, It was the mother and daughter of Mr. Crane. This, and soveral other similar tests which he related, convinced him of immortality. He cared not whether he lived in the past. It is enough for him that he lives now, and for this he thanks God from his inmost soul; and the fact that our friends live beyond, is positive proof that we shall live also.

that we shall live also.

Dr. E. B. Holden, of No. Clarendon, gave an address, full of Dr. E. B. Holleth, of No. Charlandon, gave an actions, river profound thought, upon the subject of psychometry. He commenced by saying that the range of topics discussed by Spiritualists is unlimited from the fact that Spiritualism. profound thought, upon the subject of psychometry. He commenced by saying that he range of topics discussed by spiritualists is unlimited, from the fact that Spiritualists is unlimited. From the fact that Spiritualists concerning God are natural, as there is a desire to know something of this power that moves all material things. Discussions concerning God are natural, as there is a desire to know something of this power that moves all material things, and although we choose another subject to-day, it may term minate in the same great theme. Our opinions and theories should ever find support in sejonce. In the dagourdan are saveral impressions were sometimes taken upon the same plate, after defacing successively the former picture; and sometimes the operator would be startled by observing faint impression sphering behind the last. This is a starting point. He then related an instance in the life of Zschokke, which curring toward him, asked him whether he would answer candidly if he related to him some of the most secret passages of his life, they being personally strangers. He promised to admit any fact that might be mentioned. The whole company were then made acquainted with the private history of the young student and merchant, his youthal errors, and a fault committed in reference to the strong box of his principal; all which, even the last, the young box of his principal; all which, even the last, they young man confirmed. Zschokke also fell in with an old lemon-merchant that possessed the same material form nor conscious individuality, but some thing produces upon the middle history of the young student and the nature that receives these impressions. So a fragment of rock, however small, from the old small start of the rock and in the nature that receives these impressions. So a fragment of rock, however small, from the old small start of the rock and in the natural half of the rock and of all material things. But the way is being openend, and the way is the length that the way it may the industry that the

a vain theory that the ancients talked face to face with God. And let us say to the churches, Are we not all brethren? Come and let us held sweet counsel together Mr. Cheney, State Missionary, contributed to the interest of the Convention, not only by speeches and an account of his travels, but much by the singing of songs appropriate for the convention.

of the Convention, not only by speeches and an account of his travels, but much by the singing of songs appropriate for the occasion.

Dr. S. N. Gould, of West Randolph, spoke of Martin Wheeler, of Worcester, Vt., who while deeply entranced advocates eternal punishment, the intallibility of the Bible, &c., leading his Orthodox brethren to believe in the fact of spirit-communion.

Wm. B. Parish, of Stowe, spoke for the first time before a public andience, upon the subject of "Universal Salvation," He reasoned from Nature, from the Bible and from common sense, We are all the children of one parent. The air, water and sunshine are free to all; and the moon sheds its mellow light upon every creature. The word "hell" occurs in our English version of the libbe only fifty-six times, and never refers to things beyond the grave. No parent would consign his child to hell, and if more mereiful than God, what a pity that he does not reign in his steat. Blay the angels sweep this absurdity into oblivion.

I should like to speak particularly of each address and conference, but I should trespass upon your time and patience, and again my notes are so meagre that those mentioned may leel that I should have treated them more fairly to have omitted what I have said altogether. I will, however, say that Mrs. Emma Paul, Mrs. Geo. Pratt, of East Granville, Mrs. M. C. Brown of West Randolph, Mr. Stevens from Chicago, and the Secretary, all gave addresses from the stand, Mrs. Pratt is a very excellent medium, and Mrs. Paul is considered by many as one of our most pleasing speakers.

Mr. Stevens gave the closing address, and after the usual

Paul is considered by many as one of our most pirasing speakers.

Mr. Stevens gave the closing address, and after the usual vote of thanks to the officers of the Association, the various railroads of the State for free returns, and to the people of St. Albans for their kindness, the Association adjourned to the people of the Association adjourned to

neot again some time in June. GEORGE DUTTON, Sec'y.

The Late Convention.

EDITORS BANNER OF LIGHT-The Convention of the Vermont State Association, held here Fri-day, Saturday and Sunday last, must have proved gratifying to the friends of Spiritualism and lib-

gratifying to the friends of Spiritualism and liberal thought in this section, although, had more efforts been made to have given wider publicity to the objects and purposes of the gathering, the attendance would have been greater.

The singing of Mr. Cheney added interest to the meeting, while the addresses indicated earnest thought, and were, on the whole, instructive and interesting, and well calculated to lead the minds of all to the sweet contemplation of those great interests which pertain to the life eternal.

The addresses of our esteemed friends, Mrs. Slocum, of Rutland, and Mrs. Brown, of Randolph, delivered on Sunday morning, in answer to a request of the writer, were replete with instruction

delivered on Sunday morning, in answer to a request of the writer, were replete with instruction and full of personal experiences, of remarkable beauty and power. He could not but feel that, although not in a perfect sense a Spiritualist, if he had, to sustain and soothe hun, such sublime hopes, such loving and trusting faith, as evinced by these two gifted women, he should be ready to exclaim with the good Simeon, "Now, Lord, lettest thou thy servant depart in peace."

It is hoped that many were benefited, that the results of the Convention will be to purify and bloss, and that the seed sown fell upon good ground, to bring forth in its own good time fruit.

ground, to bring forth in its own good time fruit, some "an hundred-fold, some sixty-fold, some thirty-fold."

E. G. L. St. Albans, Vt., Dec. 20th, 1869.

OHIO.

Progress in Lancaster.

"Blind Tom" has just given one of his musical entertainments in this little city of ten churches. Tom is, manifestly, a non composmentis; and yet, through his instrumentality, the most unique execution of musical performance on the piano is given. The audience was equal to the utmost capacity of our large hall, and embedded our best citizens. The unanimous expression of opinion is, that Blind Tom, as a more human being, must of necessity he wholly incapable of doing that which is done. Whence, then, does it come? A rather distinguished German professor of music, rather distinguished German professor of music, who was present, said: "He plays the most complicated opera pieces letter than the composers them selves could do." A gentleman of learning and ability, and who is the most inveterate skeptic in regard to everything called supernatural that I have ever known, said to me, as we walked down in the direction of my residence, "That is not Tom, it is superintelligence using his machine." And I have had opportunities of knowing that the same belief prevails here to a large extent. Spiritualism has not seemed to be gaining here, and yet I know that its claims have a hold on the

and yet I know that its claims have a hold on the people of all shades of religious belief, to-day, very far in advance of what they had only one or two years ago. Spiritualism is tolerated, is talk-ed about, is allowed to be reasonable in shelp form as can be at all harmonized with existing theo-logical opinions. The populace do not seek now to destroy a man's good name, or his business, as they did half-a-dozen years since, if he affirmed his belief in "modern Spiritualism." Thank God! Less than half-a-dozen of us have breasted the storm here until it is nearly past. We do not fear now that we shall not get bread, or have fellowship. We meet in circle with our neighbors of various faiths, whom we have invited, and many good people attend, and do not consider it damaging to their standing to do so. Others assert themselves and take the risk, because it is their divine privilege to be free. Light is coming; and I, for one, am able to rejoice, in patient waiting, while the shadows pass away, and the old structures that ignorance and superstition have built, crumble down, to be registered with the silent

but potent past. Spirit return and communion with inhabitants of earth is forcing itself upon the attention. The cussing and believing, they hardly know how. An amiable lady, who had been a wife one year

recently passed away. She approached the change very gradually, and with an undisturbed intelect. During her last weeks, angels were her room-mates, because she was being prepared for their society, and therefore attracted them as she became more spiritualized and was casting off the materiality of earth. She named over the departed loved ones who were present about her couch.
"My father stands there," she said; "and when I tried to go to him, he motioned me back, and said At one time when it was thought Not yet. she had passed away, the weeping of friends seemed to resuscitate her, and she said, "Oh! why did you call me back? I was with the angels who came for me." And at another time, she wald "To not weep for me. I will come for you."

Do not ween for me, I will come for you The family are Orthodox, but they comfortably The family are Orthodox, but they comfortably believe that their loved one was taken away by a convoy of angels and departed friends who had preceded her to the good world. The "death" of this young woman has made a good impression-among our people, and has very much strengthened the belief in spirit-return. The minister direct worst he george in the general in the dwelt upon the scenes in his sermon, and in the Sabbath school, and did not hesitate to express his belief that departed spirits were there, and visible to the dying sister, though unseen by others. He did not doubt that "they came to receive the parting spirit of the sister and wife." We have had other similar and much more convincing instances of the return of those who were thought of only as dead, within the past few months, but I will not ask for space to detail them. But the way is being opened, and oh, how consoling to us all. We deem it best not to raise a war front against what we know to be error, but to invite attention to these heavenly truths, and be there have the constant was to the constant wa

We have here no organization, and no money to sustain speakers. In fact, there are very few who are willing to be called Spiritualists. But we need help, and most ardently ask to be visited by good test mediums. We will keep all such, free from expense while with us, and send them away with something more in their pockets than they contained when they came. This we have always done. Lancaster is, I believe, now a good field to work in, but the status of our beautiful religion requires more proofs, at least with the masses. We are in railroad connection with Columbus (capital), Circleville, Chillicothe, Athens, Logan, Zanesville and Newark, all of which are county seats of surrounding counties, and all have the neuclei of Spiritualism; and, besides, every large town and city in the State can be reached by rail, many of which have good spiritual socie-

Reliable, first-class test mediums can give a salutary impetus to our sublime cause here and elsewhere where there are honest inquirers after the truth. At no time, perhaps, within the history of our race on earth, has there been so much honest and ardent anxiety to know, as well as may be known, the relations of the terrestrial and ce-lestial states, and to settle the question of immor-

NEW JERSEY.

Vincland.

Glorious old Ranner! Its weekly visits and interesting contributions are now extended to thousands, who receive it with glad hearts because it is freighted not only with glad news and cheering correspondence between the angelworld and our own, but lends to the anxious humanity of to-day the inspirations of honest hearts, and the unity and blending together of reasos, science and philosophy—a natural religion, which answers the quiet and longing demands of the soul, causing the recipient to rejoice for an existence which is destined to experience a beautiful and a glorious hereafter, and this, too, to be the ultimate destiny of all

ithmate deathy of all

Four years ago myself and family considered it best to leave the good State of Ohio for the pure and healthy climate of Southern Now Jersey, and the beautiful young city of Vineland became our home. our home,

our home.

From our acquaintance here, we find ourselves in the midst of true worshipers—among good "solid men and women." Our meetings in the notorious "Plum-street Hall" are well attended on each Sunday, and a Children's Loceum, inaugurated some three years ago by "St. Andrew" and his amiable wife Mary, is in the care of good hands and in good workfung order.

on each Sunday, and a Childreu's Lycoum, inaugurated some three years ago by "St. Androw" and his amiable wife Mary, is in the care of good hands and in good working order.

Our speakers are generally from abroad, yet we are furnished with a good supply of home talent when the occasion demands it.

Mrs. Yeaw was with us in September, Mrs. Cannie Allyn in October, and Mrs. Maynard, in November. Each were well a pyreclated, and we wait for their coming again. The controlling powers over the interesting little Fannie will bring her to us again we know, for they have so promised.

We, in Vineland, are not free from financial troubles, for, as is too often the case in most places, the "propelling" power rests, fya good degree, on persons of moderate means. We have workers, it is true, and our old resident, Dr. Coonley, has been one of them; and, as he has entered upon new fields, we hope he will not find them destitute of the genuine clover. The President of the "Friends of Progress" here is a willing advocate of all theyreforms of the day—but not a Spiritualist. A man who chooses good company, he therefore selects the advocates of our philosophy, and the leader's harness is put upon him. I sometimes think if C. B. Campbell should omigrate, or "go up." (though he expects finally to go down, or "go out.") we should then realize the efforts he has made not only for "Plum-street Hall," but for the good of humanity generally.

Commencing on the evening of the 7th of December, we have had a four evenings" discussion between J. G. Fish and Miles Grant. The question under discussion was, "Resulved, That the phenomena of Spiritualism are the work of demons, and not of the spirits of departed men and women." Either Grant of course led off on the affirmative, and held that no one who was once a human being ever did, can, or over will communicate from the spirit. working the priest and leaders for the last edition of Jawish Theology to exhibit a "fac sinile" of old Belshazzar's legs. Rev. Fish is an old "war-horse," a sclentif

ing the spiritual and natural elements of the whole world, and we need not fear, for our beautiful philosophy, like the pure coin, will hear friction, and in Rev. J. G. Fish a very able advocate, and a "Fish" sufficient for any of the theological "Jonaha" in these peculiar times,

Vincland, Dec. 19th, 1869. "UNCLE URL"

MICHIGAN.

A Radical Wedding.

This is said to be a progressive age, and we were most happy to see it verified on the 2d inst., in the marriage, at the residence of Mr. and Mrs. Wells Brown, of the well-known and popular speaker, Mrs. Frank Reid and Mr. Wil-Harn Vrawith It was expected Sister Horton would officiate upon the

liam Knowles.

It was expected Sister Horton would officiate upon the all-important occasion, but she was prevented by illness.

Under the circumstruces, it was decided that the next best thing would be for the parties to marry themselves. Accordingly, after a few moments' consultation, the following ceremony was repeated by the parties, and legalized by Justice Huriburt:

"Frank, with your consent, before these witnesses, I acknowledge you as my true and loving wife."

The bride responding: "I, too, William, with your consent, before these witnesses, receive you as my leved and lawful husband. Our souls united, we shall be true to each other here, and in the grand hereafter."

After the ceremony the guests, some fifty in number, partook of a bountiful and handsomely arranged repast.

It is to be distinctly understood that this not an oblivary, as Mrs. Knowles does not leave the lecture field, but will continue, as ever, an earnest worker for the cause, The officers of the society, being present, were very desirous that the new speaker—Mrs. Knowles—should, notwithstanding she had so recently emigrated to the State of Matrimony, fill the appointment previously made for Sister Horton, which she did on the following Sanday, in her usual happy

ill the appointment previously made for Sister Horton, which she did on the following Sanday, in her usual happy

style.

The friends in Coldwater have also engaged Mrs. K. for their Convention on the 18th and 19th inst.; and Bro. Tuttle, of Decatur, for the Van Buren Co. Convention, in January C. Great. ry. Breedsville, Mich., Dec. 11th, 1860.

Healing Mediums, Look Out! The Doctors are after you!

DEAR BANNER-I sent you a preamble and resolution rdopted by "Rhode Island Medical Society," declaring their purpose to call on the State to pass a law to prohibit anybody from relieving pain, healing the sick, saving life and practicing the "medical art" without the consent and license of the Society. I would call attention "Whereas, The medical art is important to the

health and happiness of society."

The art of relieving the human body of pain and disease by drugs is called the medical art. The history of this art of curing disease and saving life by means of various polsons, demonstrates that, so far from being "important," it is most destructive to "the health and happiness of society." A town without a drug doctor is generally a health y town with few diseases and but little healthy town, with few diseases and but little suffering. A doctor comes, begins to administer calomel and other mineral poisons, and soon diseases multiply; aches and pains increase in number and violence, and deaths of human bodies are more numerous. The more "the medical are" have that the inventional the inventional the inventional transfer. art" is practiced the more disease, suffering and death abound. Such is the fustimony of the hislory of that art.

In the nature of things how can it be otherwise?
"The medical art" depends for existence, its bread, on the bodily diseases and sufferings of men and women. A medical doctor opens an office and prays for a call—i, c., that somebody may need his medicines, that somebody may be sick. He can't live, as a doctor, unless somebody is sick. His art is most thriving and lucrative when disease and suffering most abound. If nobody is sick he must abandon his profession. It is an insult to common sense to say that such an art and such doctors are "important to the health and happiness of society.'

If for ten years another dose of poisonous drugs would not be put into the human system, "the health and happiness of the people" would be health and happiness of the people" would be greatly increased. The fewer poisons taken into the body the healthier and more vigorous it is. The presence of a poison in the blood, no matter for what purpose it is put there, is always inju-rious to its health. Poisons taken to relieve pain and suffering and to save life cause more suffering than they cure, and destroy more lives than they save. Such is the testimony of history, of reason, of common sense and experience. Such, also, is the testimony of those doctors whose writ-

ings are the text books and guides of our medical schools, professors and students.

The art of giving poisons important to the health and happiness of society! It is the one thing which is slowly but surely undermining and destroying the health and happiness of society, and filling all civilized countries with broken down constitutions and imbecile, useless bodies.

HENRY C. WRIGHT.

NEW YORK SPECIAL CORRESPONDENCE.

BT Miki F. Davis.

THE QUESTION OF WOMAN SUFFRAGE.

The demand for Woman Suffrage has, since the close of the late war, taken a new and more defigite shape. That terrible event awakened many women to an understanding of the theory. of self-government; and the energies that were called forth in the upholding of our free institu. tions necessarily find outlet now in this new field of battle-the establishment of woman's freedom. This is one of the immediate causes of the revival, on so grand a scale, of the Woman's Rights agitation, and of the definite and imperative demand, on the part of the agitators, for Woman Suffrage.

The "logic of events" has brought us to this point: The assertion in the immortal Declaration of Independence, that "Governments are instituted among men, deriving their just powers from the consent of the governed," has taken root among all classes in this Ropublic; and, as a consequence, only those men are disfranchised who are incompetent or unworthy to give their consent to be governed. Those under age, those bereft of intelligence, insune men, and those convicted of crime, are adjudged to be incapable or undeserving of exercising the rights of citizenship. All other men may express their will by the use of the ballot. In this country, a man can be deprived of this right only by some alleged fault or folly of his own, and consequently to be disfranchised is a tremendous criticism or stigma of the public on the individual. Not only so, but the ballot is at once the symbol and guarantee of self-government, and the privilege of using this symbol is an endorsement by a great nation of the manhood and freedom of its sons.

Thus logically the question arises, By what rule are the daughters of the Republic deprived of this symbol and safeguard of self government? Are they to be classed with the imbecile and insane? If not, what monstrous crime can be laid at their door which should deprive them of the recognition and rights that America grants to virtuous and intelligent freemen" Last evening I heard an eloquent black man lecture on "Charleston as it was and is." After twenty-three years of northern life and work as a clergyman, he returned to the city of his birth and enslavement. There he met those whom he had remembered " in bonds as bound with them," and found them restored to citizenship and some of them were holding responsible and honorable public offices, "Then," said be, "I straitened up and felt myself a man. Here my head had been bent and my spirit depressed, for the right of suffrage was withheld from me, and if you deny me the elective franchise you deny my manhood." It is easy for him who is guaranteed in the exercise of all the rights of citizenship to speak lightly of the ballot, and to wonder that it should be regarded of such value by the disfranchised; but he into whose soul the iron has entered knows full well the worth and power of that tiny, voiceless emblem of self-government that "executes the freeman's will, as lightning does the will of God."

It is not, therefore, an end but a means that we ask the elective franchise for woman. It is at the threshold of her advancement. It is the first round of the ladder which she must climb by slow and toilsome steps in order to reach the "perfection and truthfulness of character" which " are the secret intentions of Nature." She needs to realize her dignity of soul by being placed on an equality with all who share the Divine Humanity, and to feel the pressure of the duties and responsibilities that he but the track of freedom. She must learn the less of known by the patriots of the Revolution, but which needed to be againburned into the consciousness of men by the awful tragedy of fratricidal war, that " eternal vigilance is the price of liberty." Woman needs the education that the ballot brings, and the incitements to intelligent exertion that by means of self-government are brought to bear upon the free. Like man, she is placed here with the en-🦽 dowment of Godlike faculties, but she needs, as he does, the weight of duty, the attrition of care and thought, the monitions of stern discipline, to give these faculties proper adjustment and activity. No agency should be withheld that would help her to live the largest, truest, noblest life of which she is capable, for she is so placed, in the economy of God, that upon her, depends in great measure the weal or woe of individuals, nations, and the world. As daughter, sister, wife, mother, she needs both the encouragement and protection which an understanding of the sublime principles of a free government, and a participation in its affairs, give to man. She is guardian of the family and the home. Let her not become less than this, but more. Let her clear intuitions be directed to the broader family and larger, home which exists beyond her own fireside, and she will soon come to see that her pitying heart and tender hand are needed in the redemption of society and the rectification of government. The guardian of the home must become the guardian of the State, that larger home which needs to be adorned by the hand of woman with the beauty of holiners.

A loveless theology and a loveless government are both at variance with the Principle of Good, In suns, and planets, and the drop of dew, the centripetal and centrifugal forces balance each other. In stars, and blossoms, and the grain of sand, the principle of polarity is found. Nowhere is there a rounded sphere without the positive and negative in equipolae; and never, through all the ages of the coming time, will there be a rounded Republic, a righteous and happy nation, without wisdom and love, man and woman, at the centre and circumference of government.

Out of Town Lectures.

CHARLESTOWN .- On Sunday evening, Dec. 26th, Mrs. Emua Hardinge spoke to a good audience (notwithstanding the pouring rain) at Union Hall, Main street-her subject being: "The reformatory effects of Modern Spiritualism upon the religious opinions of the nineteenth century,' We shall print hereafter a full report of this lecture, which was attentively followed and fully endorsed by all who had the courage to face the frowning elements.

In the afternoon of the same day J. B. Morrison, of Haverhill, lectured at the above named hallsubject: "Shall we have the Bible in our common schools?"

CHELSEA,-Rev. Rowland Connor spoke in Granite Hall before the Spiritualists of this city, on Sunday evening, Dec. 26th-subject: "True and False Worship." In spite of bad weather a respectable audience assembled, among whom were to be found some of the first citizens of the

ANOTHER RAILROAD TO THE PACIFIC.-Gen. Fremont sold in Paris \$20,000,000 of the bonds of his Pacific Railroad, and has contracted 200 miles of it from Jefferson, Texas, to which place the rails will be brought by water, 50 miles north to the main line, and thence west 150 miles toward

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The New Year.

A HAPPY NEW YEAR to all! May the experience that has ripened in the past be a lamp to our feet and a guide for our path in the time that is to come. All of us have had our joys and sorrows during the year that is now ended, and we may be sure that the coming year has its own to distribute likewise. If we go through the world with an even temper, an humble and trusting spirit, and a faith in the Good Power that alone | meet; it is so on the present occasion. You have sustains and strengthens us, we shall be certain to receive all that comes without harm, but, on the other hand, with profit.

As for ourselves-the Banner of Light-we intend to labor with a new zeal for the promotion of the good and the true, and to bring heaven as close to earth as we can. There is need enough of it. The age is one of great susceptibility, and take to make theology and religion synonymous. grand truths are being impressed on the human mind, and assimilated in human action and char-should be made a matter of persecution. The old acter. We profess to work on the side of these, sure that we are supported by influences which are ling, we dissent from in the beginning. You have reliable. For our hosts of friends we have words met here a simple company of men and women of sincere gratitude, coupled with hearty wishes who are working out their ideas at the fingeron our cooperation with them in every good work, and mother-the father of Wisdom and the mothelevated. May the new year be still more profitable than the last, and all together make a sum of solid satisfaction in the retrospect.

The Spread of the Truth.

It is a common thing to open our exchanges and read sketches of discourses by one Reverend and another on Spiritualism. They take a new course of late. Instead of denouncing and damning in et phrase, as they formerly did; they make an investigation of the subject, and after noticing a few of the more rudimental points associated with mercy, and thence proceed to a general denunciation of jugglers, who-they hope-are not fair representatives of the whole body of mediums; there is more or less adroitness in this style of proceeding, disguised, of course, to suit the needs of listeners. We happen to have under our eye a recent sermon after this pattern, from a preacher of the Presbyterian sect, in Peoria, Illinois. In the main it is a sort of hash of what its author has heard and been predisposed to believe, although he protests the monstrous unfairness of passing an opinion without careful examination. His discourse abounds in what is disreputable, and which sincere Spiritualists do not undertake to uphold, but touches nowhere on the high and holy teachings which fieldy; yet he allows that there are a great majority of truthful mediums, and a multitude of issue.

How to explain the manifestations is his puzzle. He cannot accept what he demonstrates the sheet anchor" of Spiritualism, viz., that the manifestations proceed from intelligent sources, and he cannot do it simply because he does not want to. He prefers to go in quest of another explanation, and finds it, to his apparent satisfaction, in the now almost universally accepted theory of animal magnetism. He declares "that much of Spiritualism, not referable to legerdemain, may probably be referred to animal magnetism and clairvoyance. And this he styles" an abnormal elevation of the senses, by which one is enabled to suffer, do and perceive what, in his natural state, he could not." He will not attempt to explain, but he is confi lent that it accounts for most of the phenomena of Spiritualism. He must possess rare penetration to discover in an illuminated discover at all, and what, if like his explanation, would furnish them! no satisfaction whatever, His objection to the simple Spiritualistic faith is that it has done the world no good, and that communications are contradictory. He accommodatingly allows so much to legerdemain and mesmerism, and credits the remainder to the control of evil spirits whose influence and messages we should shun." We think it obvious that he would quite as promptly shun the teachings of the good spirits, too. It is not spiritual truth that tie seeks, but ground from which to destroy Spiritualism.

Other preaching sectarians are constantly discoursing on our holy faith and substantial philosophy after the same fashion. Happily, however. we are not to look for the most enlightened reflections on this subject to ministerial discourses. The intelligent press of the country is more than thousands of pulpits, and the truth is filtered through that, daily. We take up an exchange, for example, like the New Orleans Times-a journal of great ability and extended influence-and find an article discussing Spiritualism on its editorial page, from which we cull extracts of pith and moment as follows:

"But that there are certain intelligences dis that from our own, overlying or underlying the earth, we dare not deny. A mysterious impression, guiding the thoughts and feelings into strange channels must be familiar to every thinking person among us. They grow out of no natural constitution of the mind or habitual ideas. In fine, they are sometimes contradictory to our whole nature, and come against will and habit. Once in possession of the mind, they rule and in-

duence it as our common thoughts cannot do. We are daily conscious of the phenomena, and explain them away by the help of the dim lights philosophy holds out to us. But who is satisfied with the explanation?

Who does not feel in his utmost being, that there are mysteries no science can approach? Spiritualism seeks to fill up the vold, and, through much error, has grasped one vital truth. It is only by recognizing other intelligences beyond our own, in the unknown universe around us,

that we can grapple with the materialistic views which are destroying the idealisms of humanity. No one can deny that we stand on the verge of some great change. Into what enduring forms the surging elements may crystalize, no man can hazard a guess. The birth throes of great truths have always been convulsive, but note the world seems shaken to its very centre. The rush of events, each in itself enough to astonish a centu-

ry, points to some stupendous result.
What part Spiritualism may bear in the great drama is a question neither friends nor foes can answer satisfactorily. A blind faith on one side is met by obstinate prejudice on the other. We, belonging to neither party awalt some revela-tion which will either establish a patent truth, or strip the vell from a delusion whose history is more peculiar than that of any other delusion the world has ever known:

The Shakers at Music Hall, Boston.

The concluding lecture in the Fraternity Course was given Tuesday evening, Dec. 27th, at the Music Hall, the lecturer being Elder Frederic W. Evans, of Mt. Lebanon, and his subject, "The Shaker Views of Theology." He appeared on the platform with some lifty or more male and female Shakers. The brethren were seated on one side of the centre of the platform, and the sisters opposite and facing them; in the centre, behind the speaker's stand, and facing the audience, sat the elders and the singers, male and female. They all appeared in the garb common to the sect. The audience was a large one, filling the entire floor of the hall and the greater portion of the balconies; it was one that seemed greatly interested in the proceedings, which were frequently applanded.

After singing two pieces, Elder Evans was in-

troduced. He remarked, "Extremes sometimes met a company of rustles; you came to see the Shakers, and we wish to present ourselves as Shakers: we have no desire to present ourselves otherwise than what we really are-a simple people." The speaker desired to present his peculiar views to the community. He said, Theology is a science of religion, not religion itself; it is a mis-I do not believe that a difference in theology theology, that God created the earth out of nothfor their bappiness and peace. They can count ends. We believe God is a duality-the father whereby the state of man may be improved and | er of Love. And again, we have serious doubts if God ever descended to this earth, and made himself familiar with any of its inhabitants. In regard to the Son of God, we think that Jesus is a son of God, in the same manner that every man and woman should be a son of God. Truth existed before the Scriptures. We need not go into another world for a heaven or a hell; people can make either they choose here on the earth. Mr. Evans referred to the resurrection, thinking it could not be literally, for if it was, there would be great difficulty in obtaining the particles of a ostentatious profession of going calmly into an hody which had decomposed, passed into vegetable matter, again into animal. Why, said he, nobody would know where to find themselves. the communications, they fall upon them without | The resurrection understood by the Shakers was that explained as the time when the spirit of Christ came upon a soul; he then detailed the operation of Christ's spirit upon the soul. The lecturer closed in speaking of the spirit of persecution, thinking it would be well to honor a person while living, rather than to persecute him living

and honor him dead.

During the delivery of the address, which abounded in ideas extremely heretical to Orthodoxy, repeated bursts of applause greeted the

most radical sentiments. At the close of the Elder's lecture a song was sung, and then he introduced one of the sisters, whose name we did not hear. She advanced to the desk, leading by the hand another sister. are the real purpose of this modern revelation. Both ladies spoke briefly, but pertinently, and Such speakers manifestly want to make out a case, their remarks were well received. Two more more than to bring up the truth to the surface in songs having been sung, the Elder thanked the whatever shape it may chance to present itself, audience for the kind reception given them, and This particular one condemns the Davenports, the respectful attention paid to what they had to Win. Fay, Colchester, and certain others, unquali-doffer, and the meeting was dismissed. We shall fieldly; yet he allows that there are a great ma-give Eider Evans's remarks in full in our next

A Poor Piece of Furniture.

The Round Table is unhappy because it is a table that can produce no raps. Hence it is down on what it elegantly styles " mejums." It says they do not speak good grammar; for one reason, because they do not use medium in the plural with its plural termination-media. And then it falls into a soporific criticism of the Banner, for using the dative plural adjective-omnibus-as a plural at all! The Round Table is very fine on this point. It says that "omnibus," being a dative plural, has become Anglicised, and is thus used as a noun, in the nominative singular. Then if an adjective in the dative plural can be transformed into a noun in the nominative singular, what is to prevent that noun, created in this revolutionary fashion, from being plural as well as singular? It certainly can be, if it is accepted as a noun; and if it is not, then it will have to do without any article moment what equally clear minds have failed to before it. It simply continues a " for all," which the Round Tuble is not, and nothing like it.

We appreciate the Round Table's kind advice, but must beg it to husband its scholastic ammunition. It must recollect that it has not safely passed that period of school-boy sickness, when learning strikes in like the measles, and produces a drooping sickness. Let it attend closely to the master. It assumes to teach too early; wait until the beard is grown, and the voice fully broken, and the Latin becomes more familiar. It is not yet grounded in the rules. After its eyes are a little open, it may be able to detect the meaning of things without running in such a pucker to its Latin grammar. If a dative plural adjective may be made a noun of the nominative singular, as omnibus, why not a nominative singular adjective, neuter, be made an "Anglicised" nominative plural? This Round Table was got up from exceedingly soft wood.

The Indians.

Lieut. O. T. Spear, agent, and W. J. Godfrey, interpreter for the Southern Utes, deny the recent statement of apprehended trouble with the Utes and Apaches. It is true the Apaches are out on a hunt, but they do not refuse to go on the reservations. The report was started by citizens of New Mexico, who want the agency transferred from the Indian reservation in Colorado to their territory, in order that they may secure the benefits arising from the government appropriation, which amounts to two million dollars per annum. Lieutenant Spear also says if any trouble arises the responsibility rests upon the people of New Mexico. The Utes are peaceable, and manifest a desire to cultivate the advantages of civilization. among which is education. They desire their children may be taught, and already have schoolhouses for that purpose. The Utes are well provided for by the Government, and, as a consequence, are contented, and will make no trouble if let alone.

Our Message Department.

Since the appeal for aid to sustain this the most expensive department of our paper, a few noble souls have responded, for which we tender also thank the donors, in behalf of our spiritfriends. Among the letters containing donations, one is of so unique a character that we give it a reader, especially as the writer does not claim to be a Spiritualist:

EDITORS BANNER OF LIGHT—Seeing your appeal in the issue of the 18th inst, on behalf of your Free Circles, and feeling that I can, without injury to myself, contribute a small mite, I enclose herewith two dollars, not because I am fully convinced of the truth of spirit communion, but for the simple reason that you advocate progression, liberality and good-will toward mankind; and though the doctrines held forth in your Message Department may not emanate from an Message Department may not emanate from an pels in Heaven, yet they are worthy of them, and cannot but be cherished by all good and true men. I have watched Spiritualism for the past few years, calmly, and am a constant reader of your paper, and feel that much good can be accom-plished by continuing what you term "Spirit-Messages," from the fact that questions of the Messages," from the fact that questions of the most vital importance are therein fairly and freely discussed, all of which must arouse the minds of thinking men.

I hope those who call themselves Spiritualists will come forward and support what th New Orleans, La., Dec. 19th, 1869. to be the cause of God.

Here is another letter from a non-Spiritualist friend, which contains a proposition we hope Spiritualists of means will give their attention to and act upon. Thanks, "Titus," for your liberal ity and suggestions:

EDITORS BANNER OF LIGHT-Having noticed, your last number, a call to support the Letter ance communications, (Message Department,) I tender this as a proposition: I will make one of two hundred to donate or subscribe toward the object mentioned fifty dollars for the coming fiscal year, (1870.) payable monthly in advance, and herewith transmit five dollars as my first payable monthly in the payable monthly in ment. If that will not cover the extra expense. then make it a greater number of aubscribers

P. S .- I am not acquainted with your doctrines but as far as I have read the Banner of Light I do desire to aid it for its firm, liberal and truthful

self. New York, Dec. 20th, 1869.

Another appreciative friend of the Banner, Mrs Nancy Beckwith, sends the following:

As my subscription is near its close, I send you \$10.00 for a renewal, and the remainder for the "Message Department," believing we cannot well do without it. It is a small pittance, but I hope those with larger means will be more gener-

Thank you, Sister Beckwith. We, too, pray that those with large means will be more gen-

Music Hall Spiritual Meetings.

Mrs. Emma Hardinge closed her series of excelent lectures in this city, Sunday afternoon, Dec. 20th, before a large audience, not withstanding the drenching rain. It was her fourth lecture on the Questionings of the Soul, the special theme being "Whither am I bound?" Her complete mastery of the subjects discussed, and the thrilling and effective eloquence with which she delivers her sentences, never fail to charm and electrify the listeners. We shall print a report of this discourse. week after next. Mrs. Hardinge revisits Boston in April, and will then give her last lectures in this country, before sailing for England in May.

Daniel W. Hull next Sunday.

On account of severe lung trouble, Miss Lizzie Doten has been obliged to cancel all her lecturing engagements, and consequently must disappoint those who have been anxiously expecting to hear her during this course of lectures in Music Hall, Daniel W. Hull, formerly a distinguished Second Advent minister, has been secured for the two Sundays Miss Doten was to speak. Mr. Hull is from the West, where he enjoys an excellent reputation as a man, a sound, logical and eloquent extemporaneous speaker. He is the elder brother of Moses Hull, and many who have heard both lecture, say they like Daniel the best of the two If that is the case, he will not lack for engagements or audiences. He will take for his theme, it. For two Sundays, on account of a Fair, the meetings will be held in Bumstead Hall, entrance the same from the street as to Music Hall.

Pennsylvania Peace Society.

We should have spoken at the time of the third anniversary meeting of this Society at Harmonial Hall, Philadelphia. It was a success throughout. Dr. H. T. Child read the report of the Executive Committee for the past year, which was an exceedingly interesting document. A letter was likewise read from Father Hyacinthe to Alfred H. Love, Esq., which was full of sympathetic expressions for the Society and its objects. Letters were also read from William Lloyd Garrison, Gerritt Smith, and others. Proper committees were appointed to manipulate the business of the Society. Lucretia Mott was present likewise, and addressed the assembly acceptably. A letter was prepared, to be sent to the miners of the State. Hou. Marvin H. Bouvee, of Wisconsin, made a capital address, which received marked approbation from all. Among the other speakers were C. C. Burleigh, Sojourner Truth, Alfred H. Love and Lucretia Mott. Some resolutions in the interest of universal peace were passed, and a list of officers elected for the next year, Mr. Alfred H. Love being chosen President. The in fluence of this organization is steadily increasing, and the dissemination of the principles of peace cannot but be effective upon the conduct of current questions. A peace policy is being success fully tried upon the red man, and one would suppose that, if it worked well with him, it might an swer for his more civilized white brother.

Emma Hardinge's Great Work,

Entitled "MODERN AMERICAN SPIRITUAL ism," the advertisement of which may be found elsewhere, is now ready for the public, whose orders are expected to be extremely large in view of the scope of the work and the character of its gifted author. It is superbly printed and bound, and a credit to the American book-making craft. It is now ready for delivery at this office. This is a review of the whole field by Mrs. Hardinge, and she brings to her task those rare qualities of mind and nature which have made her one of the most distinguished public women of the day. Here we have a succinct history of the birth and growth of Spiritualism in this country for twenty years, and from a pen than which none is more worthy to treat a subject of such importance and interest.

Home Again.

Our young friend, Cephas B. Lynn, arrived in town a day or two ago. Since July last he has been actively engaged in the Western lecture field. He was well received there and fully appreciated. Bro. L. is a good speaker, and should be encouraged. Address 9 Kingston street, Charlestown, Mass.

New Subscribers.

Since our last issue our friends have sent us eighty-three new subscribers. Mrs. J. B. Denton sent three; a friend in California, six; U. Smith, our heartfelt thanks; and we are requested to one; E. A. Ilinman, one; Mrs. M. Hunt, one; J. A. Sumner, two; Wm. Dryden, one; T. V. Lawson, one; A. L. Butterworth, one; Lucinda Rose, one; Earl E. Dickey, one; Charles Hill, one; L. place in our columns for the edification of the Thomas, one; Dr. A. Pratt, one; A. Seifert, one; H. F. Cole, one; F. W. White, one; R. L. Roys, one; D. Tennant, one; E. R. Tracy, one; Martha Beavers, one; "Subscriber," one; J. Lorain, one; A. A. Stout, one; H. D. Ellis, one; John Littles, two; C. Westover, one; Maria H. Knight, one; S. Heffington, one; Miss S. Alley, one; A. L. Tinkham, one; E. H. Cornnell, one; J. Dimmock, one; Jane M. Davis, one; J. Myers, one; H. H. Seaverns, two; Mrs. J. Cutter one; Thomas Loyd, one; Mrs. H. C. Cragin, one; Samuel Johns, one; Mrs. R. Giddings, one; N. Chase, Jr., one; William Johnston, one; George W. Reed, one; William P. Hazeltine, one; L. P. De Turk, one; G. Crowell, one; T. Kirk, two; D. S. Tilton, one; L. Clough, one; A. E. Carpenter, one; J. H. Butler, one; Mrs. N. A. Rogers, one; J. Q. Brink, one; J. Edson, one; George W. Haynes, one; F. V. Powers, one; S. J. Winter, one; W. Byrom, one; James Leggett, one; Z. Houghton, one; Mrs. H. F. M. Brown, one; A. E. Daniels, one; S. W. Stewart, one; S. Chapman, one; A. S. Palmer, one; J. Booth, one; W. B. Hawley, two; M. Romahn, one; Elizabeth Newport, one; George Plummer, one.

Good Counsel from the Carmelite Friar.

In his last and only discourse in this country, delivered in New York before the French Benevdent Society, Father Hyacinthe gave expression. to some noble sentiments, which, if more carefully followed, would inevitably break down the dividing walls of sects, and open the united hodies to the incoming of a purer and holier truth. Some of his counsels, in the course of his address, were of the following sort: "Let us, then, he more of heart; let us hear our hearts into civil life, into social life, into domestic life; let us be men of heart, in city and in State; let us love country, family, loyalty, probity; let us love the Church of Christ, but not as the Church of any particular sect; let us respect the letter, but not as an extinguished letter. The letter kills—the spirit gives life." Yes; all Spiritualists know it is the spirit that giveth life.

Music Needed, not Theology.

No good can come of reading the Bible in the public schools, in the way it is read. To make the impression its simple moral truths should, it must be taught by a proper teacher, and such a person is confessedly not a common school teacher. Other times are fitter, and other places more

effective, than the opening hour of a school day. And especially if there is a wide divergence of opinion upon the teachings of that book. The whole matter involves regular instruction in theology, for which the child mind is not qualified, and for which, too, we do not send our children to school. Music is a thousand times better. That gently excites and exalts, gives the young thoughts a waft upwards, harmonizes all differences, and makes a good start for the day, as well as happily winding it up. Let us call for more music, then, and permit less theology in our schools.

Spiritualism iu Great Britain

Is rapidly on the increase. It has entered the phurches, and we doubt not in good time its influence will permeate all classes of people. Papers and books upon the subject are sought for more than ever, and new papers are springing up. We have just received the first and second numbers of a semi-monthly sheet, published in London by Mr. E. W. Allen, entitled, THE SPIRITUALIST. It is devoted to a record of the progress of the science and ethics of Spiritualism. It will be published weekly when its income warrants. The editor in his opening address says:

"Much care will be taken to make The Spirit-ualist useful to the pioneers of the greatest movement of modern times; so it is hoped that it will If that is the case, he will not lack for engagements or audiences. He will take for his theme, next Sunday, the integrity of the Bible, and the communication between this world and the spiritdearing away the mystery w ignorance throws over the life beyond the grave,

Frothingham on the Marriage Ques-

tion. Rev. O. B. Frothingham, of New York, said Sunday, the 19th ult., in his discourse on affinities, that people often married under a mere personal magnetism or sensuous fascination intense and wild; but passion cooled, the mind developed. and estrangement often arose. He urged that where unions took rise in passion and culminated in dislike, a separation should take place. At the same time an attempt should be made by both parties to cultivate their mental and spiritual faculties, and find greater companionship with each other. If that proved impossible, the marriage should be dissolved. It was but a union of corpses. People should not be compelled to disgust each other for life. True religion advocated separation; but the law and society still gave but a partial acquiescence.

The Pope Prudent. There are sixteen vacant cardinalates for the Pope to fill, and there are at least one hundred and fifty out of the seven hundred bishops attending on the Ecumenical Council that have personal aspirations and expectations in that direction. Now as His Holiness has certain schemes of his own which he would put through-such as dogmas—and as there is known to be a decidedly strong opposition to them in the Council, it is believed that he is doing a shrewd thing to keep back his nominations until the present assembly is dissolved. He will thus keep a stronger party together for himself, and be able perhaps to carry through several measures that he could have little hope for, if the members of the Council knew precisely his mind on matters relating to them-

selves. Dr. Dake's Work in Indiana.

A correspondent writes as follows: "It is gratifying to see the practical in Spiritualism. The spirits are doing a great and glorious work through the organism of our brother, Dr. Dake, the analytic healer of Rochester, N. Y., and performing astonishing cures unparalleled in any clime or in any age. The consumptive, the hopeless invalid, the halt, the lame and the blind know the efficacy of his healing touch. He has won many handsome encomiums from the sick and suffering. The doctor has made his headquarters for several months at Richmond, Ind. 'Honor to whom honor is due.""

Massachusetts Tachygraphic Society.

This organization, composed of students and friends of the art of Tachygraphy, invented by Rev. D. P. Lindsley, held its quarterly meeting in Boston, Wednesday morning, Dec. 28th. Reading of the records, and discussion of the interests f the science consumed the session.

New Publications.

REAL LIFE IN SPIRIT-LAND is the title of a volume from the press of William White & Co., comprising a collection of experiences, scenes, incidents and conditions, illustrative of spirit-life and the principles of the Spiritual Philoso phy, inspirationally furnished by Mrs. Maria M. King, known as the author of the "Principles of Nature." The present is volume one. Those who are conversant with the mediumistle qualities of Mrs. King will hail the appearance of this book with genuine satisfaction. What passes from spiritlife through her harmonized organization is certain to produce the clearest and most pleasing impressions. Among the articles in this book is the remarkable one on "Napoteon Bonaparte as a Spirit," which was given in these columns not very long ago. Some of the chapters bear the fol lowing heads: Children in the Spirit-World; The Pauper's Resurrection; Condition of the Deprayed in Spirit-Land; Courtship and Marriage in Spirit-Land: Methods of Teachers and Guardians with their Pupils and Wards. We commend the book as worthy of a permanent place in the libra ry and on the table of every person whose soul goes out and upward to the better life in store.

Lizzie Doten's new book-" My Affinity, and Other STORIES "-Is just out from the press of William White & Co., and a beautiful volume it makes. There could be no prettler or more fitting present for the holidays. Miss Doten is too widely and favorably known as a jecturer to require any special praise as an author. She write with the same grace and floxibility with which she speaks, and presents her subicot, whether in a discourse, or a story, or a poem, in the most enticing form. We predict a large sale of her new book, and universal satisfaction with its perusal.

J. B. Ford & Co., of New York, publish the second series of SERMONS by Henry Ward Beecher, from verbatim reports. Those discourses were delivered in Plymouth pulpit between March and September last, and are of marked variety, of genuine ability, wonderful facility and power of illustration, and compass a class of themes that everywhere command attention. Upon whatever matter Mr. Beecher may choose to speak, he is invariably interesting and influential. He preaches far enough away from ecclesiastical dogmatism to be in a sense liberal, yet manages to cling close enough to authority not to hazard his standing with his organization. In his pages are told many noble truths and half-truths, and no man or woman can rise from their perusal without consciously feeling the impulse to lead a higher, purer and more

THE RADICAL for January opens the new year under most promising circumstances, proffering to the reader an unusually strong list of articles from approved and distinguished writers; among whom we name John Weiss, David A. Wasson and Samuel Longfellow. There is a spirit of enterprise about this monthly which we can cordially commend.

HARPER'S WEEKLY has a reproduction of the picture of Lord Lytton, (Bulwer,) and gives other cartoons illustrating life and Christmas in Europe. The face of Queen Victoria is clear and striking. Christmas is generously done by the pencil, and the reading is popular.

We have received the December and January numbers of HARPER'S MONTHLY, which we should say compare favorably with the same numbers sent to this office just one year ago. None of the intermediate numbers came, and we feared that this very popular monthly had "gone up."

New Music.

Oliver Ditson & Co., 277 Washington street, have just published the following new musical compositions: "Peabody's Funeral March," introducing the favorite melody, "Free as a bird," with a lithograph portrait of Mr. Peabody: "The Spinning Wheel," a characteristic morceau, by Charles Wels, eleven pages; "Poor lone Hannah," as sung by Miss Adelaide Philips, postry by Lucy Larcom, music by F. Boott; "Bourrae" and "Barabande," exercise for the piano, by J. S. Bach; "Dance Music from Hamlet," polks, by Ambrose Thomas, arranged for piane by J. S. Knight: "The Flashing Jewel Polka-Rodowa," by Albert H. Fernald; "Silver Bells Mazurka," by Charles O. Pape, for plane; "Do I love thee?" words by John G. Saxe, music by John Wicgand; "The Turning of the Tide," song by George Barker; "Bachanalinne," by Charles Wels, for plane.

"What is Called," &c.

Rev. James Freeman Clarke, in his discourse at the Boston Theatre, inclined to believe in the possession of human bodies by evil spirits, which inflict upon it various diseases, such as dumbness, deafness, lunacy and epilepsy. And he said he did so in consequence of the great number of facts which had come to light through "what is called Spiritualism"; which tended, he held, to show "that a man giving himself up passively to the influence of spirits might at last be really possessed by them, might lose the power of freedom, and be unable to get away from them." We ourselves know of no evil spirit that possesses the human mind with a worse power than that of prejudice. And, as Mr. Clarke observes, the long. patient brute. "The stables," he says, "ought to er one gives up to it, the harder it is to escape its toils and mastery. We commend Bro. Clarke's Sing." They ought to be sent to Cry, Cry! Digby attention to this particular form of disease which thinks. "evil spirits" are able to bring upon man, and be him to break away from its power, agreeably to do a better thing by not smoking at all, his own theory, before he finds it impossible to secure his freedom again.

Spiritualism in Waltham.

Notwithstanding the excitement created in this place by the efforts of various persons to bring the cause into discredit, the Spiritual Association still continues in active operation, sustaining meetings at Union Hall every Sunday afternoon and evening. They have lately been addressed by Drs. Storer, Currier and Coonley, and Mrs. A. M. Davis. A course of "sociables" for the benefit of the Association was brought to a successful termination on Thursday evening, Dec. 23 1-a large party being present. The board of officers for the Association consists of Charles O. Jenison. President; Dr. Sherman, Mrs. M. Wetherhee. Vice Presidents; P. Jenison, Secretary; J. P. Lincoln, Treasurer. The meetings are well attended, and a growing interest everywhere pre-

To our Patrons.

The steady acquisition of names to our subscription list is a substantial token of the appreciation in which the BANNER OF LIGHT is held by the public; and yet we earnestly request the friends everywhere to continue to exert themselves in our behalf, to the end that we may still have a larger accession to our list during the year just ushered in. We are willing to work on for the amelioration of humanity, without money and without price, if need be; but the printersthe hand toilers-must be paid, as well as the paper-makers and others. Hence we hope our friends will lend us a helping hand whenever it is possible for them to do so.

Cinirvoyance.

The secular press of late is coming to believe there is some truth in clairvoyance, else why publish statements similar to the following, which we clip from a late number of the Boston Daily Herald:

When Capt. Williamson, the pilot, was missing, a person with whom he had been on intimate terms was thrown into a trance, and told the by-standers that Capt. Williamson had fallen between the pilot-boat and the wharf, and that his body would be found clinging to a pile. They immediately went to the place indicated, and found the body in the condition described."

Wm. Taylor writes from Chester, Ill., that he is succeeding finely in his efforts on Equal Rights, Spiritualism and Temperance. He is ready to lecture upon these subjects in the southern part of Illinois, and can be addressed dare of Warren Chase, 827 North 5th street, St. Louis.

tisement of the "Grand Council" on our fifth page. | ment of Rural in this paper.

ALL SORTS OF PARAGRAPHS.

The reader is referred to the article under he head of " Free Thought," in reply to Mr. Lewis's strictures on Laura V. Ellis, written by Wm. Foster, Jr., Esq., of Providence, R. I. We will here say that we have tested Miss Ellis's mediumship, and know her to be a reliable physical medium. Discussion, however, will do no harm. Mr. Morehouse shall have a hearing soon.

California manufactures "sweet oil" from the sunflower.

A New York chemist declares that the neculiar thavor in some kind of cigars is due to the use of prussic acid in their manufacture.

Says a telegram from Berlin, dated Dec. 27th, letters published in the Berlin newspapers from Rome, emphatically deny the current reports of the liberality of the American Bishops at the Ecumenical Council. The correspondents assert that they follow blindly the Papal lead.

A school boy being asked by his teacher, "Of what is the German Diet constituted?" replied. Sourkrout, schnapps, lager beer, and nixicum.

Hon. Edwin M. Stanton, whose appointment as Justice of the Supreme Court of the United States we mentioned in our last issue, died suddenly in Washington, D. C., Dec. 24th, aged 55.

Bro. Bremond is informed that his communication on the physical manifestations is on file for

No. 8 of the Spanish spiritual monthly, the Revista Espiritista," has been received. It is printed at Barcelona. The good work is spreading all over the old world. "Let the light shine!"

notified by telegraph that twenty miles of the railroad from Portland, Oregon, to connect with the Pacific Railroad, had been completed. A little girl, on being told that God made the

On the 28th the Secretary of the Interior was

fruit and the flowers grow, and sent all the good things she enjoyed, said, in her gratitude, "Then I'll send a kiss to God." The Bishops who have arrived in Rome have

presented enough "Peter's pence" to pay all expenses attending the council. There is always something to be thankful for if

we will only look for it. What is that which a man does not want and struggles against having as long as possible, but

when he ence gets it he would not part with it for all the world? A bald head. Let us not fret ourselves by extravagant de-

THE BANNER OF LIGHT, a paper well known to the literary and reading community all over the country, has achieved and deserves the reputation of being the most ably conducted organ of its class in the country. It is printed in a model style of neatness—most of the matter is original, and of a high literary character, whether contrib-uted by the editors, correspondents or lecturers; uted by the editors, correspondents or lecturers; and thoroughly pervaded by the philosophy of Spiritualism, it inculcates the highest moral obligations, fostering the example of kindness and charity to all opponents, and seeking to render impressive its teachings by the genial spirit of true Christianity, rather than a propagandism of a more fierce and violents nature. Those convinced of the truthfulness of the doctrines inculcated in the Ramer of Light will, do well to have cated in the Banner of Light will do well to have its weekly visite. I applicately Independent.

What useful work have the ratificated companies done? Distributed tracks about the city.

Happiness comes from within, not from with-

Mr. Bergh, the philanthropist, complains to the Brooklyn (N. Y.) Board of Health that cows kept in that city are rotting in the stables, and that the dead cart is daily waiting for the carcasses of these animals which actually die while being milked. Hundreds of men, women and children are murdered by these sanitary abominations, to say nothing of the tortures of the poor, be swept away and their proprietors sent to Sing

The rich may buy good cigars, but the poor may

TEXAS IS GROWING .- The Calvert (Texas) Enterprise says that place has grown from a town of fifty houses to one of a thousand in the past six months; and that all over the State, from Red River to the Rio Grande, the present year has been one of unexampled prosperity. There has never been a more prosperous year for the planter, stock raiser, merchant and artisan.

"Is your husband a Christian?" asked a parson of a lady who chanced to journey with him, and who had been speaking freely of her husband's liberal opinions. "No, sir," she replied, tossing her head jauntily, "he is a member of Congress!

A St. Louis paper, speaking of a family in New York that made a fortune out of whisky, says they live on Twenty-third street, in a perfect delirium tremens of splendor.

"Cato, what's de reason dat de sun goes to de Souf in de winter?" "Well, I donno 'zactly, 'less he can't stand de cold wedder."

This year there will be six eclipses-four of the sun and two of the moon. Of the two herein mentioned, the first will be a total eclipse of the moon, Jan. 16th and 17th; which will be invisible in the United States, but partly visible at Greenwich, England. The second will be a partial eclipse of the sun, also here invisible, and visible only to the regions within thirty degrees of the South pole. It occurs on January 31st. The next eclipse, visible in this latitude, will be a partial one of the moon, on Jan. 6th, 1871.

A Newburyport deacon in "ye olden tyme," upon returning from meeting one Sunday, found that the boys had been making "egg-nogg." After lecturing them upon the impropriety of doing such things at any time, and more especially on the Lord's day, he whispered to the eldest, " Is there any left, John?"

The first death in the Ecumenical Council is that of Cardinal Pentini, which took place on the 18th of December. He had reached the age of seventy-two.

"I was a little touched and so I made a noise." as the cannon said when it went off.

People are returning from California on account of the duliness of business there. So a private letter to us states.

Moore's Rural New-Yorker for Dec. 25th, contains splendid full-page Engraving of the Prize Fowls at the recent State Poultry Show—the best Poultry Picture ever given in an American newspaper. Also, a magnificent Christmas Picture. The attention of all members of the "Sons and other fine illustrations. For sale by all and Daughters of Joshua" is called to the adver- newsdealers; price eight cents. See advertise-

Movements of Lecturers and Mediums.

Rev. Rowland Connor will lecture in Union Hall, Charlestown, Mass., next Sunday evening, Mrs. Emma Hardinge lectures in Philadelphia during January

Daniel W. Hull lectures in Granite Hall, Chelsea, next Sunday evening. Susie M. Johnson is to lecture in Bangor, Mo.,

during January. M. Henry Houghton is engaged to lecture in Norwalk, Ohio, during January, February, and

Mrs. Tamozine Moore has changed her resi dence to Needham, Mass;

Mrs. Juliette Yeaw speaks in Lowell, Jan 23d Mrs. S. E. Warner's address is box 98, Cordova,

Dr.-J. R. Newton is going to New York City to

practice his healing gift, for a few months.

N. Frank White has just closed a lecturing engagement in Washington, D. C., but he will remain there during this month to rest. His address is 163 Fourteenth street. He desires to make ar rangements to speak in the South during the win ter season. After April he will accept engage ments to go North and East.

Surprise Party.

The friends of Mr. and Mrs. Collins, to the number of forty and upward, "surprised" them at their new home, No. 9 East Canton street, Tuesday evening, Dec. 21st. Remarks were made by Mr. Bacon, followed by an original poem by Dr. Grover; good music, some further remarks by the Doctor and a reply from Mrs. Collins succeeded; and then after partaking of a bountiful supply of refreshments, the company adjourned at a late hour, wishing health and prosperity to their friends in their new home.

Boston Music Hall Spiritual Meetings. Jan. 9th, Lecture by Daniel W. Hull.

The third course of lectures on the philosophy of Spiritual-

ism will be continued in Music Hall-the most elegant and popular assembly room in the city-SUNDAY AFTERNOOMS, AT 21 O'GLOOK, until the close of April (29 weeks), under the management

of Lowis B. Wilson, who has made engagements with some of he ablest inspirational, trance and normal speakers in the lecturing field. Daulel W. Hull will lecture Jan. 9 and 18. Thomas Gales Forster, Jan. 23 and 30 and during February, Prof. William Denton during March, Mrs. Emma Hardinge during April. Yogal exercises by an excellent quartette. Beason ticket, with reserved seat, \$3,00; single admission,

15 cents. Season tickets can be obtained at the counter of the Banner of Light Bookstore, 158 Washington street, and at the hall.

Spiritual Periodicals for Sale at this Office :

THE LONDON SPIRITUAL MAGAZINE. Price SOcts, percepty, Human Nature: A Monthly Journal of Zelstic Science and Intelligence. Published in London. Price 28 conts. The Religio-Priliceoprical Journal. Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. THE LYCEUM BANNER. Published in Chicago, Ill. Price 10 conts.

THE AMERICAN SPIRITUALIST. Published at Cleveland. O. DAYBREAK. Published in London. Price 5 cents.

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.D18,

JAMES V. MANSFIELD, TEST MEDIUM, SISWOM scaled letters, at 102 West lith street, New York Terms, \$5 and four three-oant stamps.

M. K. Cassien will answer scaled letters at 185 Bank street, Newark, N. J. Terms \$2,00 and blue stamps.

Answers to Sealed Letters, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps.

MRS. ABBY M. LAPLIN FERREE, Psychometrist. Psychometric readings, \$3,00; Directions in development, \$3,00; Personal directions, \$5,00. Address, Sacramento, Cal.

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

D11. Stamps. Send for a circular.

D12. Stamps. Send for a circular.

THE RURAL FOR 1870

Will be the Largest, Best and Cheapest Lillestrated Journal Chapter (Chips will get the Largest of the World). Only \$3 a Year—\$2(30 in the Largest of the World).

\$30,000.-An honorable person with a capital of \$30 000 can make a large fortune in a lucrative business. The money to be spent under his own supervision. The best references required and Address, A. Johnson, 111 East 12th street, New York. 3 w.1)25.

FOR AN IRRITATED THROAT, COUGH OR COLD, "Brown's Bronchial Troches" are offered with the fullest confidence in their efficacy. They have been thoroughly tested, and maintain the good reputation they have justly acquired. As there are imitations, be sure to OBTAIN the genuine.

Special Notices.

WARREN CHASE & CO., No. 827 North Fifth street, St. Louis, Mo.,

Keep constantly on hand all the publications of Wm. White & Co., J. P. Mendum, Adams & Co., and all other popular Liberal Literature, including all the Spiritual Papers and Magazines, Photographs, Parlor Games, Golden Pens, Sta-

Herman Snow, at 319 Kearney street, San Francisco, Cal., keeps for sale a general variety of Spirttunilat and Reform Books at Eastern prices. Also Pinchettes, Spence's Positive and Negative Powders, etc. The Banner of Light can always be found on his counter. Catalogues and Circulars mailed free. May L-tf

Notice to Subscribers of the Banner of Light.
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O. W. H. B. S.

To whom it may concern: In obedience to the instruction of the Grand Connell of the "Sons and Datourens of Loann's "the following statement is presented to the public In consequence of the recent rapid growth of the organiza tion, and in view of the fact that improper persons have been admitted as members, thereby reacting upon those who desire to make our watchwords "Sobriety, Honor and Chastity," it has become necessary to reorganize the subordinate Encamp ments, wherever located. The Grand Council, therefore hereby declare all charters, by whomsoever heal, revoked. Any person hereafter desiring to organize an Encampmen over street, Boston, for further instructions. The regulation

number of persons properly vouched for may thereby obtain membership and acquire a charter under seal of the Grand Lodge for an Encampment by subscribing to the necessary re quirements. Integrity is of more value than silver or gold.

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those methods With reason for his guide, man need not stumble over the contradictions which come from solubilities he may through comre far wiser, more self-reliant, and at the same time retain the fullest confidence in the integrity of the motives of those who communicate to him from the other life: because he must know that his teachers will educate his reason and develop his self-reliance, at the same time that they reveal truths to him which reason cannot gainsty. The old theology has failed to instruct mankind in the use of the reasoning faculties; and therefore the Spiritual Philosophy comes in to set them upon the track of reason, and offers spiritual communications of every grade to operate upon the

intellects of men as panaceas for the old dogmas which com-pelled faith where reason demurred. Considerate readers will always be upon their guard, and adopt or reject what is presented to the inind, according as it coincides with reason or contradicts it; no matter if it is assumed that Jehovah himself is the author of the work. Experienced spirits state propositions to men in the flesh as they would state them to each other; expecting or hoping that they will not be taken for granted because attered by a spirit, but will be fully weighed in the light of all the reason and experience possessed by those who receive their instructions. This work is committed to the public in this spirit, and with the Godspeed of its author, who has endeavored to portray

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while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But these who leave the earth-sphere in an anglo-veloped state, eventually progress into a higher condition. We sak the reader to receive no decrine put forth by apprits in these columns that does not comport with his or experience. All success as much of truth as they carried. her reason. All express as much of truth as they perceive

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Invocation.

Oh, Infinite Spirit, oh presence sacred and per-Oh, Infinite Spirit, oh presence sacred and perfect we first thee to breath appen us this hour, that we may live anew in thee, that the powers of our being may be newly quickened, and that our lives may ever pray in harmony with thy great soul. Thou hast called us into being, and we have been from all past eternity. We are in the present, and the future is also for us. Oh thou life in death, thou light in darkness, thou day in the inidst of night, thou wisdom, in the midst of ignorance; thou strength in the midst of weakness, thou spirit of all, we praise thee for thy goodness toward us. all, we praise thee for thy goodness toward us. We praise thee that thy right hand doth ever lend us wherever we go, and that when the night seems darkest our souls are assured that the morning will come, and that in thy wisdom and thy love then art leading us as parts of thyself, toward thyself. We cannot wander far from thee, ob, our Father, because thou will not suffer it. We may revolve around thee, but we cannot the we may recoive around thee, our we cannot depart from thee. Thy presence is ever about us, and thy holy spirit we believe will ever guide us wherever we go. Thou dost not command that we pray, nor that we praise thee. But there is a fountain within our souls that must murmur and sparkle in the suplight of thy truth. There is a deep well in our being that must forever and for ever send up its waters toward the great river of ever send up its waters toward the great river of life. Our Father, we pray thee to baptize us with thy-wisdom, 'give us' some dew-drops of thy strength,' of thy power. 'We praise thee for life wherever we turn. For thou dost manifest thyself to us in life, in all that we behold. Even in the darkness of sorrow, the soul is enabled to perceive thy hand of love moving even there. Grant, on Infinite Spirit, that while our mission is earthward we may never fail to do our duty. earthward we may never fail to do our duty toward those who still wander amid the vales and shadows and mists and fogs of the earthly life. Oh grant that we may lead them gently tenderly care for their interests, and when our mission here is ended may we hear the "well done, good and faithful servant," echo amid all the halls and corridors of our soul lives. Amen. Nov. 9.

Questions and Answers.

CONTROLLING SPIRIT,-Mr. Chairman, your

questions I am ready to answer.

QUES.—Are there persons in the world who really desire and strive to reform, and yet are unable, from circumstances and predisposition? Ans. Certainly; we see such exhibitions almost every day—Circumstances, over which we as hu-mans—bave—no control, ofttimes environ—us so-that we cannot escape. We must obey their be-hest whether we will or no—Certain conditions, forces ante-natal, are very rigid in their requirements. They lead us as servants. They are our masters. And yet it is the soul's business to always war against everything that tends to retard its flight upward. No matter whether it can over-

come the thing or not, it is its business to war with it, and it always will.

Q.—Is mind material? and if so, what place

Q.—18 mind material? and if so, what place does it occupy in the human system?

A.—Mind is capable of being materialized, but of itself it is immaterial. For example, here is a table. It is a product of mind. Who can say it is not? Mind brought it into its present form. It is mind materialized, but the power that wrought this table, that subtle force peculiar to all form, is now solvit.

Q.—Suppose two persons, as near as possible of the same mental power, one of a weak, and the other of a strong constitution, and the weaker man keeps mental pace with the other at the ex-pense of his physical body. The question is, Will their spiritual bodies stand relatively the same

al body, it must of necessity be aff<u>ected</u> by the circumstances that transpired with that physical body. If the laws governing the physical body have been outraged, abused, the magnetic body of the spirit suffers correspondingly. So have a care, you who are straining every nerve to gain the wealth of this world; have a care, I say, for these machines are given you that you may eliminate from them your spiritual hodies. You do not want those that will serve you poorly in the spirit world. Then take care of these. Keep them as near to the law as possible. Never infringe upon any known law of the physical body, unless you are partitions to be the care. are willing to have it meet you in the spiritual body, for the law will surely act there, and you cannot escape it.

Q .- There are two kinds of Spiritualists. The first are those considerably devoted to natural science, know something of the principles of logic, and see nothing at all inconsistent or contrary to the laws of Nature in the idea of the communion of spirits in the body with those out of the body. These are constantly on the alert, to have given to them some conclusive demonstrative proof, according to those natural laws, of their faith; but being very exacting, they seem generally to fail in obtaining that satisfaction. The other class seem to have no difficulty at all in satisfying their minds, although they have little knowledge of any kind, and no predisposition from reason in favor of spirit-communion. These last have abundant evidences, while the former find them much scarcer than "angel visits," Now the ques-tion is, had not the former class better withdraw altogether from the search, and leave the field to the "babes and sucklings"?

A.—That would be very much like mature age abandoning the field of science to youth and ba-bies. It is this first class that does the hard work in Spiritualism; for, while they are oftener unsuccessful than they are successful, when they do chance to have success it is generally in the right quarter. It is generally well balanced. It is generally well-proven by facts in science that cannot be mistaken, while the other class who require but little, and consequently search but little, go hardly beyond the surface. They only give you surface ideas, and only receive surface ideas, while the deep thinker, the clear reasoner, one who demands the most perfect tests in this matter, are those who do the cause the most good. Retire? No; your Spiritualism would die without

Q.—Do they have real tangible flowers in the spirit-world?

A.—They do, certainly. Just as tangible to the spirit as this materialized portion of thought is tangible to your human senses. The flowers we have in the spirit-world are just as tangible to our spiritual senses as those you have here are to

your human senses.

A.—Do animals exist in the spirit-world? Q.—Since the spirit world is everywhere, and all things that you have are verily in the spiritworld, animals must be no exception. Animals, all spirits found there, may be right here amongst you. You know that animals exist here, just as you do, by virtue of the same laws, therefore you must know that if the spirit-world is here right in your midst, animals exist in the spirit-world.

Nov. 9.

James Clary.

Had I been told when I was in this country in 1848, that when next I visited it, it would be in this way, I should have fancied the one telling me to be insane. But it is true that there are

the ininistry, and was not considered very strong, the infliberry, and was not considered very strong, because I had not sufficient experience, but it was considered that I was possessed of a faculty that would insure me success in the direction I have named. Therefore I came here, and I was successful. To-day I come to find my brother, who is in this country, and it possible to inform him of my death, and assure him of my risen state and of

my power of return.

I deel by accident four days ago, and I have been so strongly attracted this way that I think had I resisted with all my force I should not have been successful. There seemed to be wave after wave of life forcing me here. I did not know till I came into the presence of this small assembly this afternoon, to what I should attribute this strong desire and force which was propelling me to come to America. But here I have been made aware of the presence of several powerful intelligences who, have watched over me since my my power of return." gences who have watched over me since my-change—who had watched over me long before the change, and who had used their power to bring me here, whether I would or no. And on taking possession of this mortal form I assure you that I felt quite as much at home as if in my own body; and unless I allow my mind to reflect concerning my death—concerning my own form that has gone from me, I should hardly realize that I had passed through a change, I feel strong and well, and in the full possession of all

the faculties I had here, and new ones added.

The brother that I have in this country I am strongly impressed needs spiritual light. He is laboring in our Church, and, with the masses, is doing good—doing good upon the surface. But there is good to be done in the hearts, and souls, and spirit-lives of the people. It is the determi-nation—so I have learned since I came to this place—of that vast throng of Catholics who have come to the spirit world to so change, so spiritual-ize the Mother Church, that she shall throw off her external robes and put on those that are more fitting her—better adapted to this century. Those that she has now, are only adapted to past time. She cannot serve the heart and soul of to-day. Hence the cull for an Ecumenical Council at Rome. The heart of the Church feels it— knows that a change must come; and every Catholic who has power, who has influence; who has a desire to return to earth, is enlisted in the ranks and expected to work; and I thank my God that I have been so early called. The Catholic Church, I believe, is called to rise and re-deem the world. She stretches out her arms everywhere. Her subjects are everywhere, and every one of them must be called into the spirit-ual fold. They have been in the material one; they have sat under symbols and ceremonials long enough. The letter has been taught, and the Uhurch will or no.

Charlotte Tynge.

I never come back before. I did n't think 4 should be frightened, but I am. [Don't he afraid; and the power, and the glory, forever and forever. Amen. Nov. 1].

Should be frightened, but I am. [Don't he afraid; asy whatever you wish] I am twelve years old now; I was eleven when I went away. My name was Charlotte Tynge. I have one sister Emma, and a brother Willie. I lived in New York. My father is a pump-maker. I am the only one that is dead in our family. Grandfather and Grandmother Davis both alive. I did n't know anybody here—when I come to the spiritworld, I mean—and I was homesick and unhapy if it il got used to things. But now I am in school, and I have got acquainted, and I am happy, and I don't think I'd want to go back. I shall be so glad when all our family come, if we had only all gone together, oh, it would have been so need. [Do you think it would have been as well?] I don't know. [Now you can be learning a great deal to tell your father and mother, and the others, when they come, and it may be very good for them to have you there.] Yes; but it was real hard to be here alone, and nobody you know. [Rut you soon found friends, did you not?] Oh, they were all so kind; oh, I had plenty of friends, but I was n't acquainted, thild children, but I was n't acquainted with them. Rut I was n't acquainted with them. Rut I was n't acquainted with them. Rut I was n't nequainted. They were beautiful spirits and beautiful children, but I was n't acquainted with them. Rut I was n't nequainted with them but I was n't acquainted. They were beautiful spirits and beautiful children, but I was n't acquainted with them. But I want my mother to know I am happy now, and that I shall try to learn a great deal, so that when they come, I shall have a great deal to show them and a great deal to tell them. I've got a beautiful home here fell mother—a beautiful home, and every-

know? Now, supposing you make out the rest of it. Oh, you are a Yankee—I forgot. You Yankees have a faculty of guessing. I thought I heard some one say "Joe," Who is talking with you?] Oh, I've got some seven or eight friends here. Might be any one of 'em.

My name is Joseph W. Stevens. There you have it. I was born in Albany, but raised in Vicginia: so, of course, you may expect I had

Virginia; so, of course, you may expect I had something to do with the rebellion, which, of course, I had. I went into the war, feeling very sure that we should win. I knew we had, some big guns among us, and I knew they were about determined to win, and I knew the North did n't think it was going to fight, any way; that it would be all bluster, and no fight. So, of course, I thought our show was very good. But when you Yankees really saw what we were after, your Yankee ire was roused, and with that you raised your regiments pretty fast. They seemed to come in at double quick, [You thought they had n't courage enough to fight?] I never for a moment doubted their courage, but I doubted that they would be made to believe that the South was really in earnest—at least, not till South was really in earnest—at least, not till the South had gained so far upon them that their success was sure. Then they might go in and fight as hard as they pleased, but the South would win. That's what I thought; and that's what the majority thought, on our side; but, you see, you Yankees turned up faster than we thought. That firing upon Sumter done the business for us. It was presented to their Woods. thought. That firing upon Sumter done the husiness for us. It was premature, I think. We should have taken some more stealthy steps than that; but that was the very thing to rouse the whole North to action, and it did. I said so, before it was done; I said, so sure as it was done, it would n't be so well for us. Never mind; it's turned out all right; I don't care; I've changed places, and got a very good place. I've never had an opportunity to send a word back to my friends, I suppose they have located me in one place or the other. Christendom don't generally have but two, so I am either aloft or below, that is, according to my friends' ideas. But the truth is, I've neither ascended nor descended; I am just about where I was when the body left me just about where I was when the body left mejust about—and I am in a state where I should like very much to communicate with my friends. particularly with a half-brother I have, whose name is Isaac. I have matters of importance I'd like to talk over with him. So I'd like to have him ferret out a way by which we can get togeth-er and make, matters better understood on both

I suppose it would be very natural for some of my friends to ask if I am not sorry I went into the war. No, not a bit. I did what I believed was best for both sides of the country. I said then that climatic influences had made such a very great difference between those that were born and bred at the South and those born and bred at the North, that they never would har-monize, and they never will—never. And if you don't believe it just watch the operations of Congress a few years, and you will see that there is n't a particle of harmony between the Southerner and the Northerner, on political points any way, and there can't be. Might as well try to make a sweet potatoe grow on the top of Mt. Washington as to make a Southerner feel Northern ideas, and vice versa—can't do it. I said the country might as well be divided. It is divided politically, moras well be divided. It is divided pointicarly, morally, religiously and socially, and may as well be divided governmentally. That is what I said, and of the German language more appropriateness, I say it now, and if you live about fifty years longer you will find it to be true. [I don't expect to.] Hope you won't, because there is a rapport with the intelligence with whom he was

THESSAGE DEPARTMENT.

In one things in heaven and earth than we ever dreamed of in human philosophy. In 1848 I was in this country for the purpose of raising funds toward building a cathedral in Dublin. Of matters just where I did when I entered the course you will understand that I am Catholic army, and that there is no necessity for a change the intrinsitery and was not considered very strong this. Death don't change. It takes away army, and that there is no necessity for a change unless you see that you have been wrong here in this life. Death don't change. It takes away your body, but leaves you the man or woman still. If you were a thief you are a thief still, for death does but separate the connection between the physical and the spiritual being—that is all. And what is it makes the physical body this, that, or the other? It aim merely the hand that takes what don't belong to it. I take it it is the power what don't belong to it. I take it it is the power behind the hand superior to it. So here I am back again just as I was—have gained a little new experience, of course, experience of this life, so far as I have gone, but in many things I remain just the same. Now if any of my friends think it is worth while to correspond with me, either by talking, writing, or in any way that shall best please them and that I can accommodate myself to, I should be very glad to have the way opened. Good day, sir. [Do you wish to give the name of your brother-in-law?] Not my brother-in-law. My half-brother, Isaac Stevens— that's his name—pretty good fellow he is, too.

> Scance conducted by William E. Channing; etters answered by L. Judd Pardec.

Invocation.

Oh Beauteous Spirit, who maketh the daylight and the darkness to serve thee, and every atom to fill some well-appointed place in thy wondrous body, and every world to swing in its own proper orbit, and every soul to live in its own proper sphere; thou who appointeth all things, and doeth all things well, we pray thee to inspire us this hour with thy truth, to shed thy holy dows upon us, that we live anew in thee, that we shall take away error and stand clean in thy truth. We would abandon all past prejudice and endeavor to worship thee in spirit and in truth. Oh thou Intinite Mind, thou that compasseth all mind, thou that filleth all matter, teach us to pray, and be with us in our prayer; teach us to praise, and be with us in our praise. Thou knowest we would mount on eagle's wings and soar away from the darkness of error and enter the brightness of thy truth, thy wisdom and thy justice. There are shadows around us, and oh, Infinite Spirit, may we learn of them to become wiser and better because they are. We praise thee, our Father, that it is our mission to return to earth, speaking glad tidings of great joy to-those who know not of the better life till the still small voice of thine angels of truth whisper it to their souls. We thank thee, our Father that it is our mission to cheer the broken-hearted, to stand high unto parting souls who are crossing the river of death and are about to enter upon the shores of long enough. The letter has been taught, and the the immortal life. Oh we praise thee that we spirit forgotten; but the time is coming when the can dispel their fear, that we can take away the spirit torgotten; but the time is coming when the can dispet their lear, that we can take away the letter must be set aside, and the spirit must take shadows and hind up their bleeding wounds, and its place. I would have my brother, who fills a place in the Church in this country, know that it is useless to struggle against this mighty wave of rejoice in thee because we are, and because we progress that has entered the Catholic Church. It ever must exist in thy love. We hear thy will do its work, whether the members of the voice. It calleth us forever and forever, speaking to us, saying. "Come un higher. I am church will or no.

The members of the solution will or no.

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A .- Your speaker does not know why your

correspondent asks that question, but this he does know, that spirits are quite as well able to com-municate what they know of your thoughts as they are able to know them.

Q —Some persons say they can see spirits. Is not this a mistake? Is it not the spirit body they

their spiritual bodies stand relatively the same in regard to strength, when separated from the physical bodies? The questioner's object being to find out how far the physical body affects the magnetical body of the spirit.

A.—It affects it very sensibly but not essentially. Since the spirit body, or the magnetic and electric organism through which the spirit manifests itself after death, is a product of the material body it must of necessity be affected by the spirit pool of the sp decay? if so, how long does the spirit use it be-

fore it takes another?

A.—Yes, it is subject to change and decay, but not that kind of decay that the earthly body is subject to. The time allotted to the spirit for the liolding of this spirit body differs in all. Some hold their spirit bodies thousands of years before any special change takes place, others hold them only a short time, perhaps a hundred years, per haps fifty, just as the case may be. Some spirits are very strongly attracted to their spirit bodies, others have a very slight attraction. Some spirits know how to take care of their bodies, others do not; therefore those who know best how to take not; therefore those who know best now to take care of them can hold them longest. The same law that holds good with us, with reference to your physical bodies, holds good between the spirit body and the spirit. They who know how to take care of their material bodies, who know the laws governing them and are at all times willing to obey them, generally hold the longest control of the material body. And thus it is with those who have laid aside the body physical and are acting through the body spiritual.

Q.—Will the spirit always manifest in a body like the present—I mean in form? If not, would not man's identity be destroyed?

A.—We have abundant evidence to prove to ourselves, but no evidence at all to prove to you, that the time will come when physical organ-isms through which the spirits manifest will be so utterly changed that they will be a hardly any likeness at all to those of to-day. And so far as external individuality is concerned, you will then of course, have lost the individuality which beor course, have lost the individuality which helped to you to-day. Now you are constantly parting with it. So all your lives you measure each other by the individuality which helped to sense, to time, to human life, to the incidents and circumstances of the body, for it is the only way circumstances of the body, for it is the only way by which you can measure, by which you can know of your individuality, or that of your neighbor. But as I before remarked, you are constantly changing; you are not to day precisely what you were yesterday; you do not think nor act precisely as you did yesterday. You have parted with something of the physical life, have taken on something new. So if your individuality is dependent upon your external life, of course it is constantly changing.

Q.—Will the controlling spirit permit Sir John Franklin to control the medium and send a mea-

Franklin to control the medium and send a mes-

A .- Since I have no nower over the coming or the staying away of Sir John Franklin, of course I cannot exercise what I have not. So far as I am concerned, I am quite willing he should come at any moment. But he knows, as I know, that he must take advantage of the law in order to come. If the law bars him out to all eternity, he must be barred out. If it beckens him here the next moment, he must come. The law is greater than he, greater than all of us, and whether we will or no, we must obey it, in small things as in

Q.—I was influenced to speak German to an Indian spirit, and though I did not understand a word of his Indian, he appeared to gain greater strength to continue his conversation with me than when I spoke English. He was naturally very tacitum, and it often cost him tears to start a conversation. a conversation. Can you explain this?

A.—Doubtless the Indian found in the vehicle

for it that it may obtain another, Q—is it a better one?

A.—That depends upon circumstances, Q.—Do we carry to spirit-life the recollection of our past earth-life? Nov. 11. A.—Yes, we do.

Edward Hart.

This is a strange way—I know of none except God himself that could have constituted it—by which we can return and communicate with those

I belonged in Prince Edward's Island. My name, Edward Hart. Twenty-eight years of age. I have a mother who is determined to believe that there was something wrong about my death. So the questions went on and the answers followed, and just as my good Christian friend was nearly insane. I want her to know how it was, and that there was nothing wrong. I never had any trouble with any one on board the ship, not a cross word, not a hard thought, that I know of a kard thought, that I know of the captain, he was as good a man as ever lived, and no blame should be attached to him or any one else. I desire that this finding fault be done away with, because there is no reason for it. I cannot say that I have enjoyed very much since my death; but I should have been happier only for the state of my friends here. So I want to tell creed, or by any other name. We are taken here for what we are worth, not for what we believe." for the state of my friends here. So I want to tell them I am not in a had state, and as soon as they act right by me I shall be in a good state. The report that I had some bard words with the cap-tain, and that he knocked me overboard because I refused to do duty, is false, false, just as he says it is. I am glad he stood up for his rights—am glad I am able to come back and lend him a hand. Good day, to you.

Charlie Mason.

Hallos, mister, hallos! Oh, I forgot. [Where are you going?] I don't know where I was going. [What do you want of me?] What do you do for us? [We take down what you have to say and print it in the paper, so that it may reach say and print it in the paper, so that it may reach your fried its. Is that what you want? Yes, sir. I am Charlie Mason, from Ticonderoga, New York State. Been dead since the 5th of July. I got hurt in the salute—firing the salute; and it was hurraing and hurraing all the time till I died. I heard it—and lost this eye. [The left eye?] Yes, sir; and I died so queer. I died pinning round. I felt as though I was on my head and was spinning round all the time. I felt as if I was a top, and that's the way I died. [Probably the brain was injured.] I do n't know what the matter was, but I was going round inst that the matter was, but I was going round just that way. I should n't have had anything to do with I had no business so near, but I was with some other boys, and I got too near, and I—well, I don't know what it was, whether it was a piece of the

cannon or a shot that went right through my eye.

And Joseph, he was frightened most to death.

[Your brother?] Yes, sir.

Grandfather was a minister, and he said that I ought to come back and tell what state I was in, and how much the great God had blessed me in the charge; that I had escaped a sinful windred. and how much the great God had blessed me in the change; that I had escaped a sinful, wicked world, and now I should have a good chance of being a good spirit. I suppose I know what he meant by that. He thought I would take after father, and perhaps I should n't be just what I ought to be. I don't know about that. I don't see why God could n't have taken care of me just as well here in this world as where I am now as well here in this world as where I am now. If he could n't he is n't worth much. He thought father was awful wicked, because he used to sometimes get drunk, and he used to swear, and he did n't believe in God, and he did n't believe in any other life. Grandfather thought he was he did n't beneve in God, and he did n't beneve in any other life. Grandfather thought he was awful, and that it was a very good thing I got out of this wickel world, because there would be a good chance how for me to make something. He can tell mother what I said: I do n't think much of God if he could n't take care of me just as well

here in this world. lere in this world.

[Give your age?] I am over twelve now. I was eleven when I was here. And tell mother I don't think the world is very wicked, will you? That is what grandfather thought when he was here. I did n't; and I don't want the credit of saying what I did n't. I say he said it. Mother used to tell me that this world was bad, but if everybody tried to do right nobody would ever see that it was bad. It's only people that do n't. do right that think it is n't a good world; and she was right. Say so. I believe so. Tell her so, won't you? I am sorry for her sake that I went out and got killed, but I will do the best I can here, and when she comes she will see how nice I get along. Nov. 11.

Lizzie A. Sawyer.

"Blessed are the dead who die in the Lord," Those were the words that were uttered above my still, cold form, and those are the words that are engraven on my tombstone. During my sickness, which was consumption which had followed a fever, I made a profession of religious to the best new much I reseased it would be hard. faith, but how much I possessed it would be hard tatth, but how much I possessed it would be hard to tell. I was accepted as a believer, and they said I died in Christ. And so my friends were satisfied and at rest, and I can assure them there was a great struggle going on in my inner life between faith and hope. I hoped that I should enter a blessed and holy state after death, that I should be happy, and I struggled to have faith that I should. But, oh, it was a struggle! I did not know; I could not fully realize that by simply subscribing to certain articles of faith in the subscribing to certain articles of faith in the church I should be saved and enjoy a heaven in the future life.

When I came to consciousness in the spirit-

world the first spirit that I got acquainted with I asked them to show me where heaven was. The answer was, "Child, it is here!" "Well," I said, answer was, "Child, it is here!" "Well," I said,
"I don't seem to be very happy. I thought I
should be very happy in heaven." Then the
beautiful spirit said, "But what have you done
to purchase happiness?" I said, "I don't know
what you mean." "How much good have you
done in your earthly life?" Then I tried to think.
I recounted all the good deeds that I could remember, and the spirit said, "Just so much of
heaven you have, and no more." So then I saw
that my good works were to be my Sorious, that that my good works were to be my Saviour; that in so far as I had lived a pure Christ life, so I would be happy hereafter. And when I heard would be happy hereafter. And when I heard those words pronounced over my body, oh, I so earnestly desired to preach a sermon myself, and tell how I had gone out in darkness and in a few short days had found life, and by a new process. And I wanted to tell them that heaven is not gained by faith in Christ, but by living in Christ, by living a pure Christ life, by doing good, by living up to the highest light, by obeying our inspiration, and, oh, I wanted to tell them that heaven might be enjoyed anywhere.

I tried a tew days ago to make a communica-

heaven might be enjoyed anywhere.

I tried a few days ago to make a communication to one of my relatives who visited a medium in New York. That is where I died. I was not successful, but I said, "I will try and make you hear from me elsewhere." I didn't know then how or where I should go to communicate. I was not able, there, to get into close communication with the medium. I was obliged to employ a second medium in our life, and so of course my control was imperfect. I would be glad if some means could be devised by which I could communicate personally with my friends in New York. Lizzie A. Sawyer. I was in my twentythird year. I died in New York City; was burled in Greenwood. [Do you remember the street?] East Broadway. Nov. 11.

Abner Kneeland.

Three evenings ago I was present where there were convened five individuals, who said they were seeking to know for themselves whether or not Spiritualism was true or false. If true,

comminicating, through the vehicle of the German than through the Eng ish language. He received, doubtless, an inspiration through that avenue that he could not receive from another. Language is but the vehicle for thought, and if an Indian receives that thought better through the German language, of course he could answer you better when you spoke in that language, and keep to know that they held that solemn council. They were in not exactly an upper room, but very near up a communication more readily.

Q.—What becomes of the spirit when the spirit body is worn out? Does it get another?

A.—It certainly does. Nature provides for all the circumstances of Nature. The spirit is not lost because it has no body, nor does it go without a body. For the same Nature, or God, if you please, that deprives it of one, has made provision for it that it may obtain another. getting a little discouraged, and were all ready to believe that it was just as they had supposed—a humbug, some one was able to move the table a little, and that some one was myself. That of course revived their attention. So they sat still course revived their attention. So they sat still a little while longer, and I was able to selze the hand of one that was a medium and write my name, Abner Kneeland. They were horror-struck. "Why should he come to us?" So they very ungraciously informed me that I was not called for. They wanted some good Christian. So I immediately wrote, "I will try to bring one." I knew there was one present who was or claimed to be a good Christian when he was here in the earth life. I had him in view when I wrote, "I will try to bring one." I retired from the medium; and this good Christian writes his name. Lolast. I have never been happy since, because my friends are so distressed. They think there must be something wrong about it. I can assure them there was nothing wrong. It was a pretty hard blow, and by accident, I was lost overboard. I was on board the "Amelia"—was bound for Charlottetown. truly are you the spirit of Lorenzo Dow? An-awer, "I am." "Are you able to give us any in-formation that will make us better men?" Answer, "I cannot say that I am able to, but I will

So the questions went on and the answers fol-

creed, or by any other name. We are taken here for what we are worth, not for what we believe."
Now I do not come here this afternoon because I wish to resent the little—I might call it the little insult, but I did' think it would do them good for me to come here and declare to the outside world the proceedings of that meeting, withholding their names, of course, because I have no right to give them; but I have the right to come right to give them: but I have the right to come and give the circumstances. I contend it will do them good in this way. It will enlighten them, show them that spirits have the power to communicate the thoughts of mortals and their sayings and doings, and pass from place to place as they please. And although they may suppose that they are talking and thinking in secret, there may he thousands and tens of thousands of ears that are wide open and hear all that is said and know all that is thought.

Now I would say to that council, if they will convene again, a band of spirits will meet them and will endeavor to enlighten them to some purpose. If they will continue to hold their council they will continue to give them from time to time whatever they may be able to. And if my name, or I, as a spirit, am repulsive to them, of course I will stay in the background, and those more acceptable will come and do the work. Good-day. Nov. 11.

This seance was conducted by Robert Owen; prayer by T. Starr King; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

Monday, Nov. 15 - Invocation; Questions and Answers; Sally Stuart, of Newport, R. I., to her friends; Paul Ericaon, lost from the ship "Palmer." to his triends; Margaret Donovan, of Boston, to her daughter; Johnnie Joice.

Taesday, Nov. 16.—Invocation; Questions and Answers; Mary Richards, to her father; Beite Patch, to her Aunt Lizzie; Harvey Worthen, of Charlestown, Mass.; David Bowen, 3d Ohio Infantry, Co. C, to his friends.

Monday, Nov. 22.—Invocation; Questions and Answers; Caroline Beuvé, of Frankfort, Ky., to friends; Amos Head, of Boston; James Minnier, of Boston; Hattie Fuller, to "Aunt Fanny."

Caroline Bettle, of Frankfort, Ry., to friends; Amos Bread, o. Beaton; James Minnler, of Boston; Hattle Fuller, to "Aunt Fanny."

Tuesday, Nov. 23.—Invocation; Questions and Answers; Eddie Smith, to bis mother; Seth Hinshaw, to his friends in the West; Sarah C. Nye, of Brewater, Mass; Capt. Thomas: Floyd, of Provincetown, Mass., to his friends; Stephen Whipple, of Springided, Ill.

Tueraday, Nov. 25.—Invocation; Questions and Answers; Frances Hill Weir, of San Francisco, Cal; Lydia Fisher, of Dedham, Mass.; Neilie French, to her mother.

Monday, Nov. 29.—Invocation; Questions and Answers; John King; Henry Soulé, of Havana, Cuba, to his brother Joseph, in New York; Annie Stelle, of Georgetown, D. C., to her parchis; Samuel Harper, of New York; Benjamin Merrill, to his friends in Roston; William Cartwright, to his friends in Cambridgeport, Mass.; Elizabeth Perkins, of Buffalo, N. Y., to her friends.

Tuesday, Nov. 30.—Invocation; Questions and Answers; Lucia Austin, of San Francisco, Cal; Georgie Clark, of Boston, to his mother; Margaret Williams, of Hartford, Conn., to her relatives.

ton, to his mother; Margaret Williams, of Hartford, Conn., to her relatives.

Thursday, Dec. 2.—Invocation; Questions and Answers; John Holland, of Boston, to his niece, Catherine Holland; Thomas McCarthy, of Nouth Boston; James Good, of Windsor Lucks; Lydia Rhodes, of Boston, to Sophia Hill.

Monday. Dec. 6.—Invocation: Questions and Answers; Thomas Williams, of Block Island; Phillip Sturgis, of Opelousas, La., to his family; Julia Sayles, of Liverpool, Eng., to her parents. parents.

Tuesday, Bec. 7—Invocation; Questions and Answers;
Charles D. Cadwell, 18th Mass., Co. C; Joseph Prescott, of

Charles D. Cadwell, 18th Mass., Co. C; Joseph Frescott, of Concord, N. H., 11th N. H.; Annie Sprague, of St. Johnsbury, Vt., to her sister; Samuel Johnson (colored), of New Orleans,

Concord, N. H., 11th N. H.; Annie Sprague, of St. Johnsbury, Vt. to her sister; Samuel Johnson (colored), of New Orleans, to his sister.

Thursday, Dec. 9.—Invocation; Questions and Answers; Eddic Trask, of New York City; to his mother; A. D. Richardson, of New York City; Maria Brooks, of East Boston, to her father; James McCann, to his brother.

Monday, Dec. 13.—Invocation; Questions and Answers; Virginia ltyder, of Charlestown, S. C., to her friends; Joseph L. C. Twombly, let 111. Cavairy: Joseph Borrowacale, to his friends; Patrick Kelley, of South Boston:

Tuesday, Dec. 14.—Invocation; Questions and Answers; Nathaniel Craig, died in Savannah; George B. Little, of Boston: Almira Stevens, of New York City, to her sister; Josephine Clyde, of Chesapeake, N. J., to her mother.

Thursday, Dec. 16.—Invocation; Questions and Answers; John McLanslaw, to Dennis Suillvan, Charlestown, Mass.; Cornelius Winne; George A. Redman; Annetta Page, to her mother, in Toldo, O.; Mary Wells, of Boston, to friends.

Thursday, Dec. 23.—Invocation; Questions and Answers; Mark Jeilison, of Augusta, Me., to his family: Edward O. Eaton, to friends in Memphis; Jennie Davis, of New York City, to her mother.

Monday, Drc. 23.—Invocation; Questions and Answers; John C. Clemence, of Liverpool, Eng., to his brother; James Downey, of South Boston, to his wife; Alice Emery, of Augusta, Me., to her sister; Uol. Joseph Wing, to his son.

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LONGING FOR REST

BY H. WINCHESTER.

am weary of life; each hope I have cherished Has withered and faded in darkness and gloom, And all the bright visions of life long have perished, And darkness enshrouds me as willows the tomb.

Through the vista of years that long have been numbered, As they swept down the stream to oblivion's sea; Where the hopes of my life in silence have slumbered, I see in the dim light spirits waiting for me.

How wildly my heart throbs as I gaze o'er the river, And see on its green banks the loved who have passed Death's turbid stream; where, forever and ever, We shall bask in love's sunlight unending to last.

Though dark clouds surround me, and cold winds are sweep-And chill blows the blast, yot a bright star appears,

To guide me where mortals will ever cease weeping. In the bright Summer-Land, past the dark sea of years. Lower Lake, Cal.

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THE YEARS.

Once more our little world has completed its journey around the sun, by which we are all numbered one year older, whether we know more or not; and he or she is a mental sluggard that does not, for if we live one year and learn nothing, a century at the same rate will leave us as far behind the age as the fossils of the colleger crefaceous age are behind the living races of today. The year just past has been big with events, especially those of a spiritual nature. In no year of American history has there been less of sectarian progress in our country, in proportion to its population, and in no year more of true and substantial conversion to the truths of natural and rational religion, with its facts of spiritual life, and the communication of spirits with mortals. The fact of spirit intercourse has become almost general among the people of this country. except the bigoted and self-righteous, who set themselves up as wiser than those who know more than they do, and hence will not barn the truth that they too might know. Physical man-Restations have greatly increased during the past "year, and they have been successfully exhibited. In the most popular halls of nearly all our large cities, and the thousands have had opportunity of seeing and hearing for themselves, and thus refuting the scandalous falsehoods of pulpers and presses that have so long tried to deceive the people on the subject.

The year has also been rich with intellectual. fruits in various departments of progress, and in none more than in rational thought on religious subjects. Many preachers have moved their standards forward, and beckon, their hearers on as they occupy new ground. Some are already out, and others nearly out, of the theological woods of sectarian superstition; some have cast off the shell of creeds and stand out as Christians -only Christians- and others have east off even the sectarian Christian shell and stand on the platform of " PREE RELIGIOS"-where the religion of the future is to be found, fitted for and adapted to the wants of this great American nation, which must give light to all the world, made up as it is, and is to be, from the brightest and best of all nations, tongues, peoples and religious of the earth. The "leaven" for the human "lump" is religion-rational religion-not the Christian religion, which is too narrow, and only a sectarian form of worship in all its varied modes of expression and creeds of belief. Confucius, Moses, Socrates, Jesus, Mahomet, Pythagoras, and scores of others, must be recognized as saviours of the race, whose blood is as efficacious as that of the fabled Chreeshna or Christ.

In no year of our life have we seen as much cause for rejoicing for the true reformer and so little for sectarian bigots, and we also see that they feel the great events already casting their portentous shadows before which fall upon them. Their councils and conventions and efforts to unite the scattered and broken ranks of Christianity plainty show the alarm among their lead-

A GREAT CHANGE.

Once more, after three hundred years of progress, the Pope has called his Ecumenical Council, to meet on the day held "sacred to the immaculate conception of the Virgin Mary, Mother of God." Strange language for this age and country, But truly catholic. When the last council of this kind was called, there was strife and contention and jealousies between the great national powers about the place of assembling, and finally Trent, a sort of neutral ground, was agreed on, and the council itself had power to make the mightiest monarchs tremble, and the powers of earth quall before its authority; but now no one cares where it assembles, or what it does or decrees. It is of itself powerless; but as a writer in the New York abla articla Dec. 6; "It will be as a whetstone; not cutting, but sharpening the edge of instruments that do cut." The independent minds that stand out in hold relief on the face of the world will watch its words, and take course and courage from its action, but not in fear nor backward to its old wheel-ruts of authority, that are now abandoned by the nations of the world. The same writer says," the modern spirit of inquiry is a Samson that cannot be bound with ecclesiastical green withes; if its head could be shorn and its eyes put out, it would be less likely to grind slavishly in a mill than to pull down the whole edifice of society." This is not only true, but much more In true also. The power of the Pope and his church over the affairs and nations of this world is at an end; the temporal sceptre has departed, and the spiritual power is rapidly slipping in the same way from his grasp. The last temporal hold of this church was over marriage, and the nations have mostly taken this out of the hands of the church, and regulated it for themselves. The old church still begs the privilege of burying its dead with head to the west and with crosses for catholic gravestones, that they may be known in the morning of the resurrection as they come un facing the east, from which the Saviour (sunlis to approach, and nobody opposes this old and foolish superstition of the dark ages. Let her bury her dead and her head in the darkness and superstition of the past; the world moves, and will move on better without her.

We often meet with persons, who, observing the large numbers and value of the churches the Catholics are building in different sections of the country, fear they will get the control of this nation; but there is no more danger of this, either in a spiritual or temporal sense, than there is of our rivers turning their courses and running back from the sea to the mountains. We are not going that way, and no church edifices can drive us back to ignorance and superstition. The spirit of criticism is abroad, and this old church cannot escape its keen eye, and it stands no chance for power, where education is common and free thought and expression allowed and encouraged.

We are glad this council has been convened. It will give the bishops a chance to get acquainted with each other, and sound each other, by which they can see who are hard-who soft; who will yield to worldly pressure of progress, and who will not; and it will enable Catholicism of Europe to learn much of Catholicism of America, and especially of the United States; and it will do them good to compare notes and discuss in private talk, as they will, the aspect and prospect of the church on both sides of the ccean.

There may be some foolish enough to expect the old grandmother of Protestant sects is to renew her age and power in this country, and be married to our young sprightly government, since she is divorced from the European kingdoms; but such may sleep in their folly, and die in their igno-

rance of human progress. She has done her the Children's Enceum. as well sound her requiem, administer extreme unction, and prepare an epitaph.

ORGANIZATION.

WARREN CHASE. | For some years we have believed the time had come for the Spiritualists to organize in local societies and in State and National Organizations for practical and efficient action and ecoperation, and we have faithfully labored for that, and with tongue and pen, and what little means, we could spare. We are not yet hopeless for avanting in faith that the time has come, and the work begun, that will be ripened in due time into permanent and efficient organic action; but until local so-Conventions to carry on their business, they will the guards of the Lyceum. be, as they mostly have been so far, made up of ideations are in these fields of labor, and who are qualified for their work, and not for the work required of State Organizations, and who have to while accomplise and over her to get a poor subsistance by their labor, and hence, of course, can do nothing but make speeches at the Conven-

The National Conventions, also, which should bring together at least one thousand of the ablest men and women in the nation-able and practical for efficient action-are instead mostly a collection of speakers and mediums, and impracticable but useful persons, whose talents are out of place there, and who give the country no confidence in the movement. The State and local societies have no funds, and neither pay delegates, nor are theyable to induce their best and ablest Spiritualists. to attend, but speakers and mediums who are traveling, and can as well go there as anywhere, make up the great body of delegates, and as they have no money to spare they have to meet where the least expense attends the Convention, and hurry off as soon as each has made his or her speech, and got one or more resolutions passed, and then it all goes over till the next yearly gathering of the same sort. It is true we all have a good social visit, and are glad to meet and greet each other, and get more and better acquainted; but when the people ask what we have done, we can only point to our resolutions, speeches and reports, and our empty treasury, and hope for assistance in better minds and more means next year. As before stated, we are not without hope, but it cannot rest on past experiences, but in future prospects. We are satisfied of the honesty and good intentions of the officers of the American Board, but they have no means, and cannot work without, and such persons as have heretofore assembled are not likely to furnish means. What

THE DAVENPORTS IN ST. LOUIS.,

The Davenport Brothers are exhibiting in St. Louis with perfect success, astonishing all the skeptics who witness their performance, especially those who have read the late attempts to explain and expose the manner of performing the feats. opportunity, and not be satisfied that some invissane person will attribute it to the devil; any other explanation is eagerly sought by the party. Tell how it is done, is the constant expression of

The finest hall in the city seats every evening a embraced in its harmonizing folds. large and very intelligent audience, who are ovidently bound to see for themselves, and not longer take the ridiculous statements of the religious teachers. The State Christian Convention assembled here at the same time they were exhibiting; adjourned without being able to get up tide washing their members and the public up on to the flowery banks of Spiritualism.

Life on the Wing.

ossible for me to give notice of my appointments in advance, so it follows after.

Dec. 12th, although the weather was unfavorable, at Stoughton. In the morning the Children's Lyceum was quite interesting, and a much thus passed off. It is to be hoped that its memory will conlarger audience was present than was expected. In the afternoon and evening my lectures were very well attended, and considerable feeling was manifested. In times past it has been my privilege to speak there several times. One prominent lady left, because the Bible was used by me to introduce matter for the discourse. Many said they were auxious for me to "come again."

The 19th my labors were in Ashland, afternoon and evening. The weather was unfavorable, and the notice not very generally given, but a fair audience was present. In the evening my remarks on "The History of the Bible, and the condition of revelation before the theologic world," seemed to give great satisfaction. Many said, "We must have you again soon." As yet they hold meetings but once a month.

hold meetings but once a month.

The 20th the appointment at Waltham was supposed to be "regular," but meeting Bro. Storer in the hall, we very soon understood why we so unexpectedly met; concluded "it was the Lord's doing, but marvelous in our eyes." The Secretary half falled to make the memorandum, and another made the arrangement. So Bro. S. became the instrument. His discourse in the evening was very fine.

After the evening lecture was over the friends gathered in a semi-circle," to see what would came." Permission was given me to describe three who had "passed to the shining shore," who were recognized. 1st, A little girl between ten and twelve years of ago. A sister present responded; said she was cloven when she passed away; description correct. 2d, A man who was drowned; recognized by a brother; description correct. 3d, A young man killed by accident; limb hadly mangled; recognized by a sister, near whose head the spirit moved.

Not less than one hundred spirits described by

me during the last five months have been attested as correct. An account of some will be given Yours truly, L. K. COONLEY.

At Work Again.

DEAR BANNER-Some of your readers may be interested in hearing that Mrs. Carrie A. Scott is again in the lecture-field battling for the beautiful truths of the spiritual philosophy. Mrs. Scott, having rested for hearly a year, now resumes her work with increased vigor and confidence. She gave two lectures at this place, last week, which were listened to with the greatest attention, and were well spoken of, even by opposers of Spiritualism. Her invocations were in a marked degree impressive and beautiful.

Mrs. Scott is also a test medium, and when here gave several good tests Societies wanting a pleasing and logical speaker will do well to em ploy Mrs. Scott. JOHN WHITAKER. Kirhonkson, N. V. Dec. 27th, 1869.

The American marine would do well to copy the example of that of France, which has just condemned a captain to six months' imprisonment for abusing a cabin boy.

In Boston and vicinity exercises appropriate to the Christmas season took place, during the last week among these organizations-presents were distributed, and memories awakened in young hearts which years cannot efface,

THE BOSTON LYCKUM celebrated the occasion by a grand meeting, on Sunday evening, Dec. 26th. The stage was decorated with a drop scene, and brilliantly illuminated; the audience was large and jubilant. Exercises commenced with music by the orchestra, and singing by the Lyceuin quartette-Mosses, D. N. Ford, C. W. Sullivan, Miss M. A. Santsorn, Mrs. A. Morton-of "Christmas Bells," chorus by the Lyceum. At about 7 o'clock the curtain rose, displaying a splendidly ornamented and well-filled Christmas tree, whereon was a present for every child in the Lyceum. At cieffes are sufficiently numerous and strong to the sound of a horn Santa Claus made his appearance, and send good, efficient men, and women to the State commenced the work of distributing the presents; aided by

Among the chief features of the entertainment was the speakers and mediums whose business and qual- presentation of a fine gold watch to Mr. D. N. Ford, Conductor, by the members of the Lyceum-the presentation speech being made by Miss Minnie Atkins, in the following poetic address, written by Mrs. Maddio Hartwell, leader of

Stay! Stay! good Father Santa Claus, Do n't be in haste to go; You've been at work so hard, and long, You must be tired, I know.

Besides, I want to talk with you. And many questions ask; I'd like to have them answered, too, If not too great a task.

Wherever in this wide, wide world Did you get all the toys You've brought into our Lyceum To give us girls and boys? And other gifts, for older folks?

It makes it very pleasant. For each and every one of us. To carry home a present. You 're so mysterious, Santa Claus,

Pray tell me, where 's your home? And have you got a Music Hall? And Children's Lyceum?

Why can't you come and live with us, And be our elder brother? We're like a pleasant family. And dearly love each other. I've got a secret, Santa Claus,

1 'll tell you in a minute;
I've got a cunning little box
With something pretty in it,

Por our Conductor, Mr. Ford, We'd like to have you take it. And place it safe within his hands; Now, please, sir, don't mistake it. And won't you please to say to him, An altar has been builded Wisfilp each merry little heart, And splendidly it 's glided?

Upon the top of each he'll see A steady fire burning. The light from which can't be shut out, Whatever way he 's turning.

Not blood of goats, and "Only Sons," Like Patriarchs in their blindness, Our fires are kept replenished by The oil of human kindness.

Please tell him that we hope he will Accept our little token.

And trust the chain of love which binds, Will ever live unbroken.

Though very much remains to say,
The leason I must heed...
"Time files," life's labor melts away...
So, farowell, and God speed.

After this presentation Miss liattic A. Melvin, in behalf of the Lyceum, gave to Miss M. A. Sanborn a pocket book con-No unbiased person can witness the feats with fair taining a liberal sum of money. The recipients replied in exceedingly appropriate speeches. Dr. Dunkies was also ible intelligence aids them, and no intelligent and presented by his group-Temple-with a well stocked and clegant writing-dosk inlaid with pearl. The exercises closed by singing by the quartette, "Dreaming of Home and Mother." All present joined in declaring it to be the happiest occasion they had participated in for many years. the Spiritualists, and the people echo the query, May the spirit of unity and cordinity exhibited by such scenes spread abroad till the whole spiritual fraternity is

Cambeldgeport.

On Saturday afternoon, Sec. 25th, the members and offeers of this Lyceum met at Harmony Hall, Main street, and indulged in such amusements as would be likely to interest the children till the hour of six, when all sat down to bountiful supper which had been provided by the parents any plan to revive the subject of saving souls in and neighbors. After support the younger portion adjourn-the old way, but they greatly deplored the drowsy cd, leaving the field to the older people. Dancing was kept state of the churches, and could not fail to see the up till eleven o'clock. The participants were unanimous in their expressions of enjoyment.

Charlestows.

The Children's Lyceum celebrated their Christmas exercises at Washington Itali, Monday evening, Dec. 27th. The Since my arrival in Massachusetts, about the meeting opened by singing "Sweet Summer Land;" a short time of celebrating Thanksgiving, it has not been address from Dr. J. II. Currier followed; and after some sleight-of-hand performances, Santa Claus appeared and (as is usual on such occasions) proceeded to distribute the gifts, The seats were then removed, and from ten to twelve danc ing was participated in-music furnished by Bond's Quadrille Band. A very pleasant time to both old and young has tinue in the hearts of all softening the asperities of the years that are to come.

Waltham.

On Friday eyening, Dec. 24th, the Waltham Children's rogressive Lygeum held a Christmas festival at Union Hall in that place, which was a complete success and reflected great credit upon its originators. The hall was beautifully lecorated with the flags and targets of the Lyceum, and Christmas tree, well laden with gifts for both old and young. which was soon disroked of its treasures. The whole evening was one of unalloyed pleasure. Among other exercises was appropriate music by a select choir followed by addresses from C. O. Jenison, Dr. Sherman, J. Fessenden, S. Cousins and Dr. J. H. Currier. This Lyceum has been orcontrol but five weeks. Its board of officers consists of M. Wyatt, Conductor, A. E. Elliot, Assistant do.; Mrs. M. Wetherbee, Guardian; Mrs. P. Jenison, Assistant do.; Guards, P. Jenison and N. Fessenden; Librarian, Mr. Hayford Treasurer, Dr. N. Sherman. We wish the new organization the highest success in its future career.

East Abington.

On Christmas night the Children's Lyceum of this place held a festival consisting of recitations, dialogues, tableaux, giving of presents from a finely prepared tree by Santa Claus &c. The exercises commenced by a recitation, "Greeting," written by Miss Lilla H. Shaw, Assistant Guardian, and delivered by Miss Dalsy Trumbull. Among the tableaux those most admired were "Guardian Angels," "Children at play," and, "Court of Beauty." Among the dialogues "Circum stantial evidence" was conspicuous. During the evening Mr. Gurney, the Conductor, was called for, and Miss L. H. Shaw, in the name of the officers and leaders, presented him with a large and elegantly framed "chromo" entitled "Sunriso on the Alps," as a token of their appreciation of his services. Mr. Gurney presented the Lyceum with a fine silver bell. The refreshments were excellent, and the affair was a pecuniary as well as social success.

Note from Elder Miles Grant. To the Editors of the Banner of Light:

DEAR BIRS-In the last Banner, Dec. 25th, I find "Jottings from Moses Hull," in which he says: "I despair of getting another discussion with Elder Grant. He has learned that he cannot meet the lasue." In relation to this matter, I wish to say, I have had five discussions with Mr. Hull, and, so far from being afraid to meet him in debate, my courage increases with every conflict. When he says I "dare not meet him," it makes me feel some as I would to have a boy come out in the street and challenge me for a fight. I would look upon him with pity, if not contempt, and let him go and boast that I "dare not meet him," while he enjoyed his brave alone.

I would say to Mr. Hull, that "Elder Grant" has yet to learn "that he cannot meet the issue." Trusting in the Lord, he has no fears, nor the least thought of "backing down." If Mr. Hull really believes what he has said, he has made a mistake in the man. MILES GRANT. Boston, Dec. 21, 1869.

"Julius, what de debble you looking ober dat newspaper for?" "Go way, fellah; guess I can read; I se big nuff for dat." "Dat aint nuffin; a cow's big nuft to catch mice, but she can't do it."

Physical Manifestations.

Physical Manifestations.

DEAR BANNER—We are having a glorious pouring out of the spirit here in Unity. A few weeks previous a most wonderful physical manifestation occurred at my neighbor Banson Hall's. The circumstances are these. Mr. and Mrs. Hall returning to their home one evening unlocked the door of their home—which was locked by a large padlock—and carried the same into the house and placed it on the table, and after fastening the door on the inside, retired. On looking for the lock in the morning it was missing. A thorough search was made, but no lock could be found in the house. But in four days from that time the wife of Mr. John Sleeper, whose house is about ten rods from John Sleeper, whose house is about ten rods from Mr. Hall's, wishing to use her mortar, which was and to her great astonishment, she beheld the lost lock and key in her mortar, under the pestle. She could attribute the cause of the lock and key being in her mortar to no other than that of spirits, and she has, through Mrs. II., who has, since this occurrence, been developed a test medium, been so informed by the Spirits. Mrs. S. has been partially developed as a medium for many years, so I think the spirits had a medium at either end

of the line.

We are holding circles in this place twice a week; we have had three circles, and intend to week; we have had three circles, and intend to have them during the winter. Mediums are being developed fast. A young and enterprising lady by the name of Miss Sabrina Davis has been developed as a test and speaking medium, and through her a remarkable test has been given to her father, Mr. Samuel Davis, who has been a life-long Universalist of the Whittemore stamp, and has always opposed—from the time of the Rochester, knockings—spirit-communion, The tochester. Knockings—spirit-communion. The test given was so convincing that he surrendered at once, like an honest man. The test is as follows: At the first circle, which was at Mr. Ransom Hall's, Mr. Davis, by invitation, was present, and the controlling spirit, William Hayson, gave him the privilege of asking as many questions as he pleased, which privilege he accepted. After the circle, Mr. D. said he was well pleased with the reasoning of the spirit, but concluded that it was a sort of mind reading. But he was destined to a sort of mind reading. But he was destined to

see more.

At the next, or second circle, held at Mr. Luther Hall's, Mr. D. was not present; but last Sunday evening Mr. D. met his daughter at Mr. Elbridge H. Stockwell's, who, by the way, the spirits have promised to make a clairvoyant and seeing medium, and the snirt of his little infant boy, who, if he had lived, would now have been twenty-three years old—two years older than the medium—that passed away before it had scarce seen the light of day, and sung to him of his birth, death and spirit home and life in so sweet and heavenly a manner, that he could not think that that was mind reading, and he so stated. This circumstance made a most favorable impression upon the mind of Mr. Davis, and the next day, white about his work, he said he composed two or three verses similar to those that came from his spirit boy—in style, I mean—asking questions about his spirit style, I mean—asking questions about his spirit home, surroundings, &c. In the evening he com-posed several more, and wrote them all down on a sheet of paper, and thought to himself he would carry them to the next circle, which would take place the next night (Tuesday) at my house. And in case his boy came again he would read them to him and see what the response would be. Accordingly be came to the circle with the verses in his pocket, but before be could carry out his plans, his spirit boy, through his daughter, told him all about his composing the verses, when he com-posed them, and what use he was going to make of them; and then asked him to take them out of his pocket and read them to him, and he would

respond.

Mr. D. then began to read one verse at a time and the spirit responded most beautifully, to the great delight and satisfaction of all present. He could doubt no longer, and so stated to the twenty present. He knew that there could be no trick, delusion, collusion, devil or mind reading about it.

To all about here, the above is a great test; for we know Mr. Davis to be an honest, sincere and capable man. And further, we know that his daughter, the medium, has not been at her father's house since Thankeslying day.

Yours traly. Levi S. Bailey.

Unity, N. H., Dec. 23d, 1869.

Information Wanted.

Any person seeing or hearing of this notice will confer a great favor upon the undersigned, by advising them of the vhereabouts of Dr. C. S. Manchester and wife. They have in their custody a little girl, four years and six months old, called Ida Flora. She is a charming singer for a child of that age, and is the only child of the undersigned, and was left in charge of Dr. Manchester's wife, at Washington City, for a few days only, during which time they removed to parts unknown. Any one who will communicate any intelligence to these almost distracted parents in regard to their lost child, will confer a very great favor.

Address Newell and Abby N. Burnham,

Passed to Spirit-Life:

From Providence, Dec. 25, the spirit of a sister-in law, Deboah Burgess, whose earth-life ran nearly fifty-nine years.

rah Burgess, whose earth-life ran nearly fifty nine years.

The separation was at a fitting time, on a day of Joy and gladness. A beautiful sun beamed forth, typical of the land, of light, bloom and beauty of which she is now an inhabitant For several months the weakness of the liesh had dimmed her mind, and she had but fittil moments of the recognition of friends and her situation. There was good reason, too, to believe that she caught glimpass of those gone before, who had returned to minister to her as she descended into the dark river, and lea! her to the goiden shores beyond. Her life has received its immortal crown, a Christmas gift better than gold or silver.

"tears ill befit the hour Which heralded for her a fairer morn:
Night shadows lessen, and with kindling power,
Day smiles upon the spirit newly born.

Providence, R. I., Dec. 26, 1869. WILLIAM FOSTER, JR.

From South Boston, Dec. 24th, of consumption, Charlle L. only son of Lafayette and Sarah M. Ford, aged 19 years and 6 months. "Not dead, but gone before."

Married:

In Lawrence, Kan., Dec. 16th, by the Rev. Elizabeth B. Danforth, Mr. Llewellyn J. Olnoy and E. Louisa Upstill, both of Lawrence; Mr. Orin E. Graves to Melinda Branson, of Clin ton, Douglass County.

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