

Western Department.

Individuals subscribing for the BANNER OF LIGHT by mail, or ordering books, should send their letters containing remittance direct to Wm. White & Co., 158 Washington Street, Boston, Mass. Post-Office Orders, when sent, should be made payable to WILLIAM WHITE & CO., and not to J. M. FERRIS. This course will save much time and trouble. Local matters from the West requiring immediate attention, should be sent direct to the Boston office. Letters and papers intended for us should be directed to J. M. FERRIS. Persons writing us in November and December will direct to St. Louis, Mo., care Mrs. M. A. McCord, 653 Brookline Street.

Our Post-Office Address.

After January 1st, address us Detroit, Michigan, care of C. C. Randall. The harvest-fields are ripe in this city. Urged, we go to gather the golden sheaves—laying them at the feet of the angels.

Christmas Talk.

Winter has thrown his frozen mantle around us and belted it with ice. Welcome, moaning winds, silvered frosts, and pearly snow-flakes. How soft the white cushion under our feet. The snowy prisms sing while they glisten. The frost creeps up the window panes—creeping, it chisels hieroglyphs. Science can decipher them. Sunshine and storm, summer and winter, are good in their season. All that God sends is good. See! a vision with a shadow lining. Women walk the streets in furs and velvets. They enter palatial mansions. Within are cosy rooms curtained from storms; chandeliers brightly burning; merry laughter, mingling with sounds of enchanting music, and light-hearted children, embosomed in warmth and tender affection. There are sports, too, and games, gifts, paintings, books, and the bewitching melodies of Christmas carols.

But the poor—the poor children, where are they? Out on the streets by day half-clad, hiding away at night-time under piles of rags, out again in early morning, tapping at rear doors, pleading for cast-off crusts, wandering all the dreary day without catching a smile, or listening to a gentle, encouraging word, and returning at night, not to be snuggled in a mother's loving bosom, but to weep and shiver over dying embers—beggars children— heirs of penury and want.

Who will wish those children a "Merry Christmas," and then give them smiles, kind words, clothes, books and money to make it "merry"? Practice is the best preaching. When mortals take their life-records over the River of Death, the angels in white will not ask, Where did you live? What did you believe? Were you immersed or sprinkled? Were you Methodist or Spiritualist? But what did you do? The record clear and golden with benevolence, sympathy, tolerance, charity and good works, that Divine Voice will respond, "Inasmuch as you did it to the least of one of these my children, ye did it unto me."

Heaven grant that the inebriety of the season may not freeze the "milk of human kindness" in our natures. Sitting around our cheerful fires, surrounded by the comforts; if not the luxuries of life, the flowers of hope springing up around us, the music of "happy memories" filling the pauses, the clock softly ticking away departing time, and the light of an ideal future shining in upon us, let us not forget those who may be suffering for the bare necessities of life. This unequal distribution of the comforts and advantages of life, is enough to make angels weep. Reader, whoever you are—REMEMBER THE ROOF! And remembering, give—give. Help them to help themselves. Trampling in the dust the motto, "Live and let live," adopt this—Live and help everybody else to live!

The Indians and Col. Wynkoop.

The Banner of Light, considering Spiritualism (rightly interpreted) as the motive power of all genuine reform, has aimed to be radical without being ranting, constructive without being recklessly destructive, and reformatory without being unnecessarily denunciatory. No individual appreciating those divine attributes of justice and mercy, or warmed by the holy and heavenly principle of philanthropy, can reasonably fault the Banner of Light for its consistent, steady and uniform course pursued relative to the reform movements of the age; especially its humanitarian efforts put forth from time to time in behalf of our red brothers and "dusky daughters" of the West. Theorists are quite useless unless exhibiting precious fruit in the line of human elevation. If the practical of Spiritualism has any significance, it means progress, freedom, equality, mutual help, charity and kindness to a world-wide humanity, with interests as common as sacred.

There are many honorable men in the West and several journals who take a just and manly ground upon the Indian question. The Kansas State Record, ably conducted by F. P. Baker, Esq., of Topeka, is one of this class. His position, so in harmony with the teachings of the gentle, peace-loving Nazarene of the gospels, reminds us of these apocalyptic words: "Thou hast a few names even in Sardis, which have not defiled their garments." A few names? On the forehead of such God's angels write faithful. This Kansas editor says:

"In coming up from Leavenworth Wednesday night we met Col. Wynkoop, the agent of the Kiowas and other tribes of Indians. He has been among the Indians a great deal during the past few years, and is well acquainted with their character. There are a few Indians now here that should be punished for their crimes, but he has a higher estimation of the Indian character than is usually given by border men. He states it as a fact that it is universal, that when troops are sent against the Indians, they never reach the guilty one but always punish the innocent. We believe Col. Wynkoop to be a gentleman of the highest sense of honor, and that he is actuated by exalted sentiments of justice to all, and we have no reason to doubt but that his views of Indians are true. He is certain that every treaty ever made by the United States with Indians has first been broken by whites, and that every Indian war has been brought about by men on the plains, who have no idea of right, and whose interest it is to create a war that they may make money out of it.

He is now under orders from the Interior Department to proceed to Fort Cobb, and to gather his tribes in, to and near that fort, to be fed and to be protected from the massacre that threatened them by the columns of troops that are now on the move, and all coming together in the Indian country. He says that if he sends his scouts among the Indians, assuring them of his protection, they will believe him and come in, but his sense of right and justice will not allow him to do it, for the reason that they will be intercepted by squads of soldiers who will massacre them as a Chivington. We appreciate the delicate situation that is in hand, and we argue him not to resign, as he sometimes is inclined to do, but to hold his ground, and to stand by the wickedness of another indiscriminate slaughter of Indians, without reference to right and justice. We are aware that these sentiments are antagonistic to the views prevalent in the West, but in the face of those widespread views, and believing that there exists a just God who will punish wrong acts, or, in other words, that evil, injustice and wrong never go unpunished, we cannot refrain from saying what we believe.

Frank Beckwith—Home-Circles.

Keep them up. They are to us something what prayer-meetings are to sectarists. Do not hold them Sunday, however, at such times as have been allotted to the Lyceum or Sunday lectures. Mediums who pursue such a course manifest either lack of wisdom or a selfish, moneyed meanness. There should be no division of forces Sunday. In union of heart and purpose there is strength. Lacking time, we do not attend circles, nor con-

sult media for months upon months. They are helps to those who need such helps. But the other evening, weary with the day's labor, we attended a perfectly successful circle at the house of Myron Colony, Esq., Mrs. Amesbury, a Catholic lady, the medium. Those making up the party were all known to each other. The room nearly dark, hands all joined, the manifestations were wonderful; such as rappings, instruments sailing over our heads, the room at times illuminated by spirit-lights, writing on a slate without human instrumentalities; all this, and more, while our hands were joined in the circle, the medium constituting one of the circle. Deception was impossible.

The controlling influence was Frank Beckwith, of French descent, a native of St. Louis, and passing to the spirit-world when about twenty-one years of age. He has been a resident of the summer-land some forty-five years. He is possessed of great will-power, and is rapidly climbing up the steep of spiritual progress.

Voting in a Saint.

The Tribune's correspondent, writing from Valparaiso, Chile, informs us that the ecclesiastical authorities of that city recently collected the people to choose from a long list of saints one who should especially protect Valparaiso. After an exciting election and counting of votes, Jesus Christ was declared duly elected, having polled 19,910; "The Most Holy Virgin," or Mary, "the mother of God," received 4,132. Sundry other saints polled hundreds of scattering votes. More of these would have defeated the Lord Jesus.

Over these proceedings the New York Independent and other Protestant papers indulge in mirth and merriment. And why? What is there more absurd in voting patron saints to preside over cities, than voting that certain traditional documents shall be bound together and labeled, "Holy Bible"?

Just previous to the year 200, the church fathers began to collect and arrange the so-called sacred books for use. Certain of these were denied being genuine. This led to discussions and votes. Books that at one time were considered canonical were afterwards rejected. As late as the year 633 the books of James, Jude, and the Revelations of John, at the Toledo Council were voted in and received as a part of the canon of the New Testament. Votes do not constitute books, inspired or uninspired, canonical or non-canonical. Then why not as sensible and reasonable to vote upon the merits of patron saints as books and records?

Clergymen as Spiritualists.

Quite a number of the most efficient lecturers in the harvest-field of Spiritualism, were formerly pastors in different Christian denominations. In obedience to the apostolic injunction, they have added to their "faith" * * * knowledge." Several of these were formerly numbered among the Universalist clergy. Revs. J. Baker and J. O. Barrett, editors of the Wisconsin Spiritualist, and both prominent Universalist ministers.

The Spiritualist has just received a new accession to its editorial staff, in the person of Rev. J. C. Gill. In his salutatory he thus bears witness:

"I am quite a stranger among the Spiritualists, having been identified as one only about one year. Ten years of my previous life, however, were devoted to the cause of humanity and social reform as a Universalist clergyman. But grew out of that glorious and liberal faith into the more glorious and soul-elevating knowledge of Spiritualism. I love its teachings and influences, and hope to be instrumental in adding others to gain a knowledge of its truths. A small work with both pen and tongue whenever opportunity presents. We have now formed a trio, which seems to be the necessary number in all the forces that combine to produce great results."

In the Lecture-Field again.

DEAR BANNER—After repeated unsuccessful attempts to enter the field of vocal labor within the last two years, I have finally succeeded in overcoming and removing some of the most serious obstacles which have heretofore intercepted my pathway in that direction, so that I am now on duty and in the thickest of the fight, with my banner unfurled to the breeze. I have lectured, within the last two months, in Jay, Randolph, Union and Crawford Counties, to large and attentive audiences.

After delivering to the people of Lotus, in Union County, my tenth lecture, I set sail, by rail and steambot, for Alton, on the Ohio river, where I had agreed with the friends of the place to deliver a course of lectures. I found, on arriving, a large spiritual hall, but not much occupied of late. Its former occupants seemed to be in rather a somnolent state, if not a state of suspended animation. But a course of eight lectures on Spiritualism, the Harmonical Philosophy, Old Theology and the Law of Human Happiness, had the effect to rouse them thoroughly to life again. And now every man and woman and many of the children seem to be wide awake and armed for service. This statement is corroborated by the fact that I have succeeded in forming a large spiritual society (a report of which will be sent you soon). Indeed, I have never seen a community more thoroughly aroused or manifest more intense interest in any good cause than is now witnessed here in Alton and vicinity. Men, women and children come from nearly every direction for miles around (some of them five or six miles), to attend my lectures every evening. They come on foot, in vehicles and on horseback, and return by the light of the moon.

After the close of my fourth lecture, (on Sunday,) which occupied nearly two hours and a half, without any apparent fatigue, either on my own part or that of the audience, a gentleman stepped to me and observed, "Bro. Graves, you have set the country on fire for miles around." I replied, "I hope it will consume nothing but the stable." "It is not the fires of opposition," he rejoined, "but the fires of truth in the minds of the friends of the cause. I bid you Godspeed. You are a powerful speaker."

A school-teacher who had offered some opposition, at the close of one of my lectures stacked his arms before I was done, and was one of the first to put his name to the Constitution of the new society which we formed. As he was signing his name I remarked, "I am glad to have the teacher with us." "Yes, and there is the preacher's name, too," he replied, pointing it out. Both are now identified with the progressive Spiritualists, and Alton may now be said to be enjoying the fruits of "the first resurrection." K. GRAYES, Alton, Ind., Dec. 3, 1868.

N. B.—I wish to apprise my friends that the disease which has heretofore reigned on my brain, so as to cripple my efforts at public speaking on two or three occasions, will, I have reason to believe, never occasion me any serious inconvenience again. If Spiritualists or reformers in any locality desire a speaker, or expect to want one this winter, if they will apprise me of the fact soon I will state terms, which are easily complied with.

What is God? The sum of eternity; the machinist of Nature; the eye of justice; the matchless power of the universe, the soul of the world.

Fourth Anniversary of the St. Louis Progressive Lyceum.

A DOUBLE ENTERTAINMENT FOR THE HOLIDAYS. Christmas Night Entertainment. The St. Louis Progressive Lyceum takes pleasure in announcing to their special friends and the general public, that they will hold their Fourth Annual Christmas Festival at the New Masonic Temple, corner Seventh and Market streets, (entrance on Market), on next Christmas night, Dec. 25th, on which occasion they will present several new and interesting features, embodied in the Cathemite Exercises, Grand Banner March, Christmas Carols, Distribution of Presents, &c. The officers, leaders and members of the Lyceum will be promptly on hand at the hall by half-past seven o'clock, to form the lines of march and proceed with the Lyceum exercises, which will be concluded at nine o'clock, when the younger members will be marched down to supper, and the Grand Ball will begin. The music for the occasion will be furnished by Xaup's Full Band, and the programme will be unsurpassed in variety. Tickets admitting a gentleman and lady, \$2.00; extra ladies or ladies unaccompanied, each, 50 cents. Each ticket entitles the holder to one chance in the New Year's Eve Distribution of Presents.

New Year's Eve Entertainment, Thursday, Dec. 31st.

The New Year's Eve Entertainment will consist in the rendition by the members of the Lyceum of an original drama, written for the occasion by Myron Colony, the Conductor of the Lyceum, entitled, Man and Woman; a drama of life as it is, imparting a lesson of life as it should be. For the perfect rendition of this drama, the leaders and officers of the Lyceum have secured Mercantile Library Hall, corner of Locust and Fifth streets, with its stage and full set of scenery. The cast of characters embraces the entire Lyceum, and the plot of the drama has been drawn with a view of placing in contrast the religion and practices of the world, and the religion and practices of progressive men and women. Admission to the drama, 50 cents. After the drama is ended, the splendid case of birds, donated to the Lyceum by S. R. Filley, and valued at fifteen hundred dollars, will be given away; also one hundred and twenty-three volumes of progressive books, all new, donated for this special occasion by Andrew Jackson Davis and others, and valued at two hundred dollars. These gifts will be distributed by lot, in a manner to be settled upon on the occasion of the distribution. Remember that each ticket entitles the holder to but one chance, whether it be a Christmas Festival ticket, or a ticket of admission to the drama.

Illinois Missionary Bureau.

Harvey A. Jones, President. Mrs. H. E. M. Brown, Vice President. Mrs. J. M. Wood, Secretary. Dr. S. J. Avery, Treasurer. Missionaries at Large—Dr. E. C. Dunn, Rockford, Ill., P. O. Box 1000; W. F. Jamison, editor of The Spiritualist, Rockford, Ill., P. O. Box 1000. The services of the Missionaries should address them personally, or the Secretary of the Bureau. All contributions for the Illinois State Missionary cause will be acknowledged through this paper each month. Correspondence to Mrs. Julia N. Marsh, No. 92 North Dearborn street, Chicago, Ill.

Spiritualist Meetings.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M., in Union Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

ASTORIA, CLATSOP CO., ORE.—The Society of Friends of Progressive Light meets at 10 A. M. and 7 P. M. in the Odd Fellows' Hall, traveling they way to give them a call. They will be kindly received.

BOSTON, MASS.—Mercantile Hall.—The First Spiritualist Association meets at 10 A. M. and 7 P. M. in Mercantile Hall, corner of Locust and Fifth streets. Officers: Samuel N. Jones, Vice President; Wm. A. Dunckley, Treasurer. The Children's Progressive Lyceum meets at 10 A. M. and 7 P. M. in Mercantile Hall, corner of Locust and Fifth streets. Officers: Charles W. Hunt, Secretary; S. Pleasant street.

CHICAGO, ILL.—The First Spiritualist Association meets at 10 A. M. and 7 P. M. in the Commercial Union Hall, southeast corner of Chicago and Dearborn streets. Officers: Mrs. M. L. French, Treasurer.

TEMPERANCE, MASS.—The First Spiritualist Association meets at 10 A. M. and 7 P. M. in the Temperance Hall, corner of Locust and Fifth streets. Officers: Mrs. Sarah A. Byrne, Secretary; Mrs. F. C. Wood, Treasurer. Meetings every Sunday at 10 A. M. and 7 P. M. in the Temperance Hall, corner of Locust and Fifth streets. Officers: Mrs. Sarah A. Byrne, Secretary; Mrs. F. C. Wood, Treasurer.

WATERBURY, Vt.—The First Spiritualist Association meets at 10 A. M. and 7 P. M. in the Waterbury Hall, corner of Locust and Fifth streets. Officers: Mrs. Sarah A. Byrne, Secretary; Mrs. F. C. Wood, Treasurer.

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Houlton, Me.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon at 2 o'clock, in the Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M. in the Lyceum Hall, corner of Central and Middle streets. Officers: Mrs. J. M. Wood, Secretary; Mrs. F. C. Wood, Treasurer.

LOUISVILLE, KY.—The Spiritualists hold meetings every Sunday at 10 A. M. and 7 P. M. in the Lyceum Hall, corner of Central and Middle streets.

LANSING, MICH.—The First Society of Spiritualists hold regular meetings every Sunday at 10 o'clock, in Capital Hall, Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 11 o'clock.

LOUISVILLE, KY.—The Spiritualists hold meetings every Sunday at 10 A. M. and 7 P. M. in the Lyceum Hall, corner of Central and Middle streets.

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