

NO. 10.

Reported expressly for the Banner of Light.

The speaker referred to the production of all animals from eggs, and said that there was a period in each when it was impossible to decide whether the germ was to produce the highest or lowest grade of existence. In this connection he spoke of the birth of the mosquito, the circumference of the human embryo, and the metamorphosis and amorphous growth of the frog; and said that the first existed ages before reptiles, every reptile, in its development, went over the same ground, and was first a fish. This gradual change was not confined to the embryo of animals; by quotation from Agassiz and others, the speaker demonstrated that the human embryonic brain did not assume the shape and proportions of a reptile; then that of a fish; then that of a bird; then that of the mammiferous quadruped, in its march to the fully-developed human brain; thus comprising—in its fetal progress—an epitome of geological history, and proving man to be akin to every creature that breathes.

At this point, in this connection, was the similarity of form, that there was not so much difference between man and a coon as was generally imagined; both had two eyes both had a heart, with blood circulating therebetween. The fish was balanced with four fins; man with two legs and two arms. The reptile, bird and quadruped pressed over the same general points of resemblance. This was the case with the fingers of man's hand, the claws of the lion, tiger and other animals; the number of bones in the neck of a pig was as large as that in the neck of a giraffe, who, from its immense length, is enabled to reach the tops of trees for its food. Just the same number of bones were to be found in the human neck. There was a much greater resemblance than difference between animals and man.

But it might be objected by somebody—"Man can think." So could animals, as any one would be convinced of who watched minutely the actions of the horse, cow, or the labors of the bee. The speaker closed his address by declaring the earth as having been pregnant with man, and that all past ages had been the period of gestation; man was the trunk of the tree of life, whose roots extended down to the lowest order of being.

Written for the Banner of Light.
NOT GONE, BUT EVER NEAR.

BY VIOLET.

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

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

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

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

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

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

Worcester, Mass.

The Lyceum.**A DIALOGUE BETWEEN AUNT CHLOE AND HER NIECES.**

Written by Mrs. Louise Shepard, of Geneva, Ohio,
for the Benefit of Children's Progressive Lyceums.
We are indebted to Dr. Child, of Philadelphia,
for the manuscript copy.

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

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

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

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

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

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

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

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

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

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

AUNT C.—What kind of a reform?

SARAH.—A religious reform.

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

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

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

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

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

SARAH.—Yes; that is reform.

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

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

AUNT C.—What would it be?

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

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

MARY.—All true reformers and ministers of Jesus.

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

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

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

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

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

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

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

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

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

SARAH.—Yes, his church.

AUNT C.—Who do you call his church?

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

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

(Scene second omitted.)

SCENE THIRD.

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

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

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

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

SARAH.—Aunt, who are heathen?

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

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

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

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

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

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

AUNT C.—What do you call it?

MARY.—Spiritualism.

AUNT C.—Spiritualism! What is that?

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

AUNT C.—Has Spiritualism done any good?

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

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

SCENE FOURTH.

"Crede" on Spiritualism.

EDITORS BANNER OF LIGHT.—On page 221 in "Crede," a recent emanation of "Old Theology," occurs the following:

"Taking for granted only what is claimed by spiritualistic leaders, what is published in their journals and practiced in their daily walk, should not all moral and patriotic citizens, in one that 'the community may live in peace, that the citizen may feel safe in the bosom of his family, that our streets may be safe to walk in, and that our country may be fit to live in, rebuke and loathe Spiritualism, with all its legion of nameless crimes? And then, if persisted in, should it not be punished by the enactment and enforcement of rigorous and wholesome laws?"

This work abounds with pernicious and numerous outcroppings of that ancient Diabolio, bigotry. How the author—whose name, by the way, does not appear—would rejoice to read a few Spiritualists. Thank God, the advance of science guards free thought from the bloody hands of superstition.

But hear him: "Is there not evidence that a well-organized plot has been instituted against society, morality and religion?"

Is not the author to be pitied? Hold him, somebody. Charity, hide him in thy silver wings from the phantoms conjured by his steaming brains.

E. J. S.

Washington, D. C., Oct. 27, 1869.

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

BY JULIA M. FRIEND.

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

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

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

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

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

Boston, November, 1869.

OLD RECORDS.

Editors Banner of Light:

In the "Memoirs of Sir James Melvill," written under the reigns of Queen Elizabeth, Mary Queen of Scots and King James, there are some curious items worth recalling. About the time when the Duke of Alva and the Duke Maurice were exercising much influence in European affairs, and the King of France was involved in trouble with the Dutch, the Bishop of Valence was at Paris. He was desirous to have some knowledge in the Mathematics; and for that effect he found out a great scholar in divers high Sciences, called Cavallius. This Cavallius took occasion frequently in conference, to tell him of two familiar spirits that were in Paris waiting upon an old Shepherd, who in his youth had served a Priest, and who at his death left them to him. The Bishop upon the King's return from Germany, introduced the said Cavallius to the King. Who to verify what he had said, offered to lose his head, in case he should not shew the two spirits to his Majesty, or to any he should send, in the form of Men, Dogs, or Cats. But the King would not see them, and caused the Shepherd to be burnt, and imprisoned the said Cavallius.

The Bishop had another learned man to his Master, called Taggot, who had been curious in sundry of the said Sciences, and knew by the Art of Palmistry, as he said to me himself, that he should die before he attained the age of 28 years. Therefore, said he, I know the true Religion to be exercised at Geneva, there will I go and end my life in God's service. Whither accordingly he went, and died there, as I was afterwards informed.

Captain Niseneau Cockburn stated before the Constable of France, in presence of Sir James Melvill, "that the Bishop John Hamilton had been dangerously sick, so that his speech was lost without all hope of recovery. That the Queen Dowager of Scotland had taken occasion hereof, to prevail with the Governor so effectually, that he had resigned the Government to her."

Then he proceeded to shew that when the said Bishop of St. Andrews had recovered his speech and health, by the help of Cavallius, an Italian Magician, he cursed, and cried out, that the Governor was a very Beast, for quitting the Government to her, seeing there was but a Skilting Lass between him and the Crown."

When the Constable of France was on his way with sixteen thousand men to oppose the King of Spain, then entering the frontiers of France, or perhaps the day before his departure, "there came a man in grave apparel following him on foot, crying for audience for God's sake. Whereupon the Constable, staid, willing him to speak. Who said, The Lord says, seeing that thou wilt not know me, I shall likewise not know thee, thy glory shall be laid in the dust. This strange language put the Constable in such a rage, that he strook the poor man into the face with his horse rod and threatened to cause him to be hanged. The man answered he was willing to suffer what punishment he pleased, seeing he had performed his commission."

When further questioned by Melvill he replied, "That the Spirit of God gave him no rest till he had discharged his mind of that commission, given him by God." The Constable was defeated, wounded, made prisoner, and the King of France was reduced to so great straits, that he was compelled to accept of a very hurtful peace at Cambray.

Sir James Melvill, in one of his journeys from Scotland to France, fell in company with an Englishman who was one of the Gentlemen of the Queen's Chamber; a man well skilled in mathematics, necromancy and astrology. "He showed me," says Sir James, "sundry secrets of the Country, and the Court. Among other things he told me that King Henry the Eighth, had in his lifetime been so curious as to enquire at Men called Diviners, or Negromancers, what should become of his Son King Edward the Sixth, and of his two daughters, Mary and Elizabeth. The answer was made unto him again, that Edward should dye, having few days and no succession; and that his Two Daughters should the one succeed the other. That Mary his eldest Daughter should marry a Spaniard, and that way bring in many strangers to England, which would occasion great strife and alteration. That Elizabeth would reign after her, who should marry either a Scottish man or a Frenchman. Whereupon the King caused to give pension to both his Daughters, but because this had not the effect he desired (* * *) he caused to proclaim them both bastards."

When the Queen of Scots fled to England, seeking that protection and friendly aid which had often been promised her, and she was, instead, made prisoner there, it put Sir James in mind of a tale told him by his brother, Sir Robert:

"The time when he was busiest dealing betwixt the two Queens to entertain their friendship and draw on their meeting at a place near York; one Bassintoun, a Scotsman who had been a Traveler, and was learned in high Sciences, came to him and said, Good Gentlemen, I hear so good a report of you, that I love you heartily, and therefore cannot forbear to show you how that all your upright dealing and honest travel will be in vain:

For whereas you believe to obtain advantage for your Queen at the Queen of England's hands, you do but lose your time and your travel: For first they will never meet together, and next there will never be anything else but dissembling, and secret hatred for awhile, and at length Captivity and utter wreck to our Queen from England. My brother answered, he liked not to hear of such devilish news, nor yet would he in any sort credit them, as being false, ungodly, and unlawful for Christians to meddle with." Bassintoun defended himself against the implied slur and said, "God gives to some less and to others clearer knowledge, by the which knowledge I have attained to understand, that at length the kingdom of England shall of right fall to the Crown of Scotland."

* * * But, alas, it will cost many their lives, and many bloody battles will be fought, * * * and by my knowledge, the Spaniards will be helped."

While the Earl of Arran was chancellor of Scotland—holding the castles of Edinburgh and Sterling—very few felt that their estates or their lives were safe. "He shot directly," says Sir James, "at the life and lands of the Earl of Gaury. For the Highland Oracles had shewn unto his wife, that Gaury would be ruined, as she told to some of her familiars. But she helped the Prophesie forward, as well as she could. * * * His Majesty also dreamed a dream, that he saw the Earl of Gaury taken and brought in prisoner before him." The Earl was taken prisoner, lost his lands and died upon the scaffold.

When the King of Scotland was negotiating a marriage with the daughter of the King of Denmark and sent ambassadors therefor, "tempestuous winds drove them upon the Coast of Norway."

* * * Which storm of Wind was alleged to be raised by the Witches of Denmark, as by sundry of them was acknowledged, when they were for that cause burnt. That which moved them thereto, was, as they said, a blow which the Admiral of Denmark gave to one of the Bayliffs of Copenhagen, whose Wife consulting with her associates in that Art, raised the storm to be revenged upon the said Admiral."

Soon after the marriage of James VI. with the King of Denmark's daughter, "many witches were taken in Lanthian, who deposed concerning some design of the Earl of Bothwell's against his Majesty's person." After some account given of meetings at which the devil presided, the historian goes on to say that, "Among other things some of them did shew that there was a Westland man called Richard Graham, who had a familiar spirit, the which Richard they said could both do and tell many things, chiefly against the Earl of Bothwell. Whereupon the said Richard was apprehended, and being brought to Edinburgh and examined before his Majesty, he granted that he had a familiar spirit which shewed him sundry things; but he denied that he was a witch." Upon further examination it seemed that he had had something to do with a medium named Amy Simpson in connection with the Bothwell affair, so "he was burnt with the said Simpson, and many other witches. This Richard alleged, that it was certain what is reported of the Fairies, and that spirits may take a form and be seen though not felt."

Thus it is seen that in the age of Elizabeth the angels were manifesting themselves to mortals; that the latter, not fully comprehending the naturalness, the beauty, the import of these revelations, mixed them often with so much that was absurd and unnatural, with so much of their own imaginations, with so much of ancient superstition, and with such phenomena as doubtless came oftentimes from evil or undeveloped spirits, that they were in part to blame for, or rather they were partially the cause of, the persecutions that ensued. I, for one, recognize the constant effort of the immortals to wing their way to our midst, to permeate society with celestial waves of thought, to win us with loving and genial influences to the glad spheres, and make the frontiers of the phlecid land of unshackled souls like flowery archways along triumphal and festive processions.

G. L. DITSON, M. D.

REFLECTIONS ON READING EMERSON.

BY MOSES HULL.

EDITORS BANNER OF LIGHT.—I have to-day picked up an old volume of Emerson's Essays, which I read five years since. Upon re-reading it, I found it almost entirely new to me; but judge of my surprise, when I got to the end of each chapter, to find comments written by myself, which were as new to me as anything in the book. My usual custom, in reading interesting works, is to write reflections on what I read. As I look over these reflections, I almost wonder who could have written them. With your permission, I will copy them for your readers.

At the end of the first essay, devoted to history, I find I have appended the following:

"A great deal of truth well expressed. The leading fact, that the history of one man is, when all is said and done, the general history of all others; that the forest exists in the acorn; that all nations exist in the brains of every man in the nations; that, in fact, all the world exists in the active and latent life of each individual, is worth considering. It is true that we can only understand history in proportion as we put ourselves in the place of the actors. Finally, how vivid the truth, that we know but little about history. Could we get into the minds of rats and mice, of toads and snakes; could we read the secret history of the animal and vegetable kingdoms, it would probably lead us to a revision of all our knowledge of history."

The second lecture is on "Self Reliance." At the close of that I find my pencil has said:

"All good! Man is what he makes himself. Man knows not his own power until he has tested it; even then he does not know it, for every test gives additional strength, so that at another time a greater obstacle can be overcome. How necessary that we should bring ourselves to see and feel God within ourselves; rely on the power using us, and not be content to gather our wisdom and inspiration from others. It matters but little to me what God said to Daniel, Isaiah, or Jesus, so long as I can know what he says to me. I know I am as small as the smallest; as weak as the weakest; yet I am as great as the greatest. Why, then, should I put my 'trust in princes, or in the Son of Man, in whom there is no help?' I will not. Henceforth I walk alone, trusting my own manhood. When that fails, all is gone; while that stands by me, my bark will weather all the blasts of life."

Emerson's third essay is on "Compensation." At the end of that my inspiration led me to say:

"Thus it is. Sin and punishment mature on the same stem. I cannot afford to sin; it is too expensive. Out of the sum of my own happiness must be subtracted the pay for sinful pleasures. I have none to spare; I must husband 'my little all' in the line of happiness. Pure selfishness—if nothing else—steps forward and tells me that sin is too expensive; I cannot maintain it. My tears are precious to me—if to no one else—but I know that for every tear I cause others to

shed, my cheeks must be scalded by my own; as I would not have my own tears chase each other, I will be tender of the feelings of others. As every secret act tells either for or against me, I will ever watch myself closely when shut away from the world, lest, even there, I may do something that may testify against me, and cause me unhappiness."

At the end of the essay on "Spiritual Laws," the inspiration follows with:

"So it is. The world has been injured by looking after theological problems—mumps, measles and whooping coughs of the soul—rather than watching the soul itself. Why go outside of our own selves for truth? In our spiritual nature all concentrates. God exists as the soul—the centre of the universe. He (or she) is the fountain whence all true actions spring. When man tries to act outside of his spiritual nature—his 'high calling'—he finds his hands 'glued to his sides.' Yes—could each one get into his or her place, and not hinder the work, 'the good time coming' would soon be here. When will man learn to follow his own soul? I will take that which attracts my attention; will go to the door when one knocks, though a better man may be passing my window, unobserved by me, at the same time. I will not go out of my way to hunt for the best, but will take that which gravitates to me. Mine will find me; I will give myself no trouble. I feel the spirit; let me exhort. Live thus—in harmony with Nature—and the secrets of Nature are yours. Soul will read soul, and detect even the latent hypocrisy in those you meet. Yet few understand this. How hard to understand that which is not for you. Fill the hut of the Hottentot with volumes containing the lore of all ages, and he is none the wiser. The truth is, he has no affinity for that, nor have I for his mode of life, and 'nothing is more severely punished than the neglect of our affinities.' The question is, how shall I cultivate my spiritual nature, and thus enlarge my circle? I answer, Pick up little duties. You have no right to converse with even the President of the United States if your child is cold and hungry, until you have attended to his wants. See to your kitten and canary bird; do all your little chores, then enjoy yourself."

The essay on "Love" is followed by only a few words. Here they are:

"Then 'let love be without dissimulation.' 'Love worketh no ill' either to the lover or the loved. Love is soul-growth. No soul after loving can ever get back where it was before it loved. When one tells me he never loved I tell him, Poor creature, you are deformed! a part of your nature has never been called into active life. I do not pity the blind and deaf more than I pity you. I have loved to insanity, and been cruelly deceived by my love, yet I am glad. Better love a thousand times and be deceived every time than never to have loved. Oh, the sweet pain, the miserable happiness of love! Lead me to its fountain and let me drink more deeply."

At the end of the essay on "Friendship," I have only added the words of Oliver Goldsmith:

"What is friendship but a name,
A charm that lulls to sleep,
A shade that follows wealth and fame,
And leaves the wretch to weep?"

At the end of the essay on "Prudence" my pen has said:

"Here it is again. I am not a prudent man, yet how I love to read and preach of prudence. We say so many things are only known by contrast. A man full of pain preaches eloquently of health; a thief reflects more on the evils of stealing than any hundred of his honest neighbors. So Emerson writes as though he were the most prudent man in the world, yet all of his writings testify to his lack of that very element. Who else in the world would dare say some of the things he has said? Of one thing I am sure: no prudence can quite make all things right. Prudence will clothe a man, but it will not keep a man from freezing if he is caught out in the cold storm, or from drowning if his vessel is wrecked in the middle of the ocean. True it is that the greatest men are least in the kingdom of prudence; great men are often consummate heroes. A writer has said, 'Nature never had stuff enough to make a perfect man.' If a man is great in one direction how sure he is to fall short in another. One thing all must learn, that everything goes by law. 'Luck' must be blotted out of our vocabulary of words. Prudence and industry will bring wealth of soul and body."

The next essay is on "Heroism." At its close the inspiration said:

"I have no desire to do a heroic deed for the purpose of being called a hero, but I do despise public opinion when it would trammel my actions. I will be free, and talk and act for myself."

"Yes, let men rage, since thou wilt spread
Thy shadowing wings around my head."

Let a person act from within outwardly. Let him have the approval of his own conscience, and do regardless of the smiles of friends or frowns of foes, and future generations will write him among the world's heroes."

After the lecture on the "Over-Soul" I have the following:

"The foregoing has called my attention from the external to the internal. There is a larger field for me within than without, yet without chart, compass, or even a rudder, how can I explore the realms of my own soul? I would pray for some one to take me by the hand and lead me, but I am persuaded that all guidance, like everything else, must come from within. I will coast around the shores of my own soul; perhaps after ages of studying the boundaries of my own inner self I shall be able to venture further. One thing is sure: if I am lost I am lost at home within myself, and so long as I am in my own circle, what matters it whether I have my latitude and longitude or not? 'Launch out' shall be my watch-word."

The essay on "Circles" called out the following:

"Unless I enlarge my circle so that others cannot see its boundaries, I shall fail to gain the attention of the world. If I succeed in thus enlarging my sphere, the world will say: 'He is without bounds,' and so I will be to it, for what matters it whether

Dated Oct. 14th, 1869. FRANCIS RICE, } Committee
P. I. CLERK.

NEW YORK SPECIAL CORRESPONDENCE.

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

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

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

THE WOMAN'S PARLIAMENT.

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

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

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

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

Matters in Baltimore.

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

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

Mrs. E. J. WILHELM,
Guardian and Secretary of Lyceum No. 1,
Baltimore, Md., Nov. 3d, 1899.

Troy Children's Lyceum.

DEAR BANNER—On the second Sunday of October the Children's Progressive Lyceum of this city, moved their quarters from Harmony Hall to Apollo Hall, corner River and Congress streets—entrance from Congress. A. J. Davis and Mary were with us upon the occasion, and assisted us to inaugurate the hall to its new use. In our new locality we are doing well. Our groups are still filling up, and we think the move was a good one. Truly yours, B. STANBUCK, Conductor.
Troy, N. Y., Nov. 4, 1899.

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The Bible in Schools.

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

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

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

The Poor Working-Girls.

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

Cabinet Seances at Mercantile Hall.

On Saturday evening, Nov. 18th, Prof. Cadwell and Horatio G. Eddy gave another of their popular entertainments at Mercantile Hall, Boston. The usual phenomena occurring in the presence of Mr. Eddy were presented. The committee chosen by the audience—Mr. Lewis King and Dr. Grover—reported everything to have been conducted in a reliable and satisfactory manner. Dr. Grover stated that he wrote inside a sealed envelope: "Will you show a face to-night?" This he put inside the cabinet, and an answer was written thereon: "Most assuredly I will," which was done during the evening. Mr. King recognized in the playing of the violin the style of his brother who had gone before him and who was very fond of such music. He also received a peculiar shake of the hand which convinced him of his brother's presence. [On Tuesday afternoon, Nov. 9th, Mr. King presented a sealed letter at our Free Circle, requesting information as to whether his brother had played at the Cadwell-Eddy seance, and received an answer direct and to the point, "Yes." Mr. Eddy also sent, at the same circle, a sealed letter to a similar relative in spirit-life, and received a satisfactory answer signed by his brother's name in full.] During the evening W. H. Mumler exhibited his spirit-pictures, and Prof. Cadwell greatly amused the large audience assembled with his exhibitions of psychological power.

On Monday evening, Nov. 18th, Prof. Cadwell and Mr. Eddy commenced their fourth week in Boston with a good house. In addition to the usual exhibition a pair of handcuffs were brought by a policeman and put upon the medium's wrists, after which the door of the cabinet was closed; in a few seconds, the door being opened, Mr. Eddy's coat was found removed and a solid iron ring put upon the cross-bar of the handcuffs. The officer was much astonished, and stated to the audience that he could not account for it, as it was impossible for the medium to extricate his hands without unlocking the irons, and that he (the officer) had the only key in his pocket at the time. Prof. Cadwell, during this evening, influenced many in the audience without asking them upon the platform.

Death by the Gallows.

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

Father Hyacinthe and the Boston Clergy.

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

Simple Living.

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

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

Spiritualism in Boston and Vicinity.

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

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

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

Charlestown.

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

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

Chelsea.

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

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

A Square Challenge.

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

Laura V. Ellis in Providence.

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

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

Help the Poor.

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

National and State Thanksgiving.

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

"The year which is drawing to a close has been free from pestilence; the land has prospered throughout the land; abundant crops toward the labors of the husbandman; commerce and manufactures have successfully prosecuted their peaceful paths; the mines and forests have yielded liberally; the nation has increased in wealth and in strength; peace has prevailed, and its blessings have advanced the interests of the people in every part of the Union; harmony and fraternal intercourse are obliterating the marks of the past conflict and estrangement; burdens have been lightened and means increased; and civil and religious liberty is secured to every inhabitant of the land whose soil is tilled by the plow. It becomes a people thus favored to make acknowledgment to the Supreme Author, from whom such blessings flow, of their gratitude and their dependence; to render praise and thanksgiving for the same, and devoutly to implore a continuance of his mercies."

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

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

New Subscribers.

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

Silver Wedding in East Cambridge.

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

Decease of Jabez C. Woodman, Esq.

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

The Banner of Light in California.

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

Music Hall Spiritual Meetings.

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

"The Spiritual Harp."

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

