VOL. XXVIII.

{WM. WHITE & CO., } Publishers and Proprietors.}

BOSTON, SATURDAY, JANUARY 7, 1871.

{\$3,00 PER ANNUM,}
In Advance.

NO. 17.

The Lecture Room.

HAPPINESS.

A Lecture by Rev. Henry Ward Beecher.

An immense audience filled Music Hall, Boston, on Thursday evening, Dec. 22d, to listen to a lecture by Rev. H. W. Beecher-the last one in the Old Bay State course-on HAPPINESS, which, the speaker truly observed, was a favorite and fertile theme. He said: What an organ is in a vast cathedral, under the hand of an ignorant player, that is the soul of man in life-an instrument of wonderful compass and sweetness, badly played—and therefore uttering more noise than music. And yet a wise vision may see plainly that the instrument was not made to be harsh or dissonant. Man was royally built for enjoy. ment. There is a joy hidden in every faculty. It is the law of its normal activity and a sign of its health. Nature is not obstreperous, and does not deal in intensities, but the goal of every one of her paths has a peaceful joy in it. Every one of her real flowers has at the bottom honey-cells, which coarse men often do not find out, and finer insects do. The resources of men for happiness are very great. The actual product is also very great, but it bears no proportion in quantity or in quality to the provision made for it. I say that there is a great deal of it, but there are a great many people on this globe, and if each man and woman and child but sigh once in a day, the sum of all their sighs would blow like a trade-wind; and if each one but smile, the sum of all their smiling faces will be like the coming of spring; if they laugh, the whole globe would sound. There is a great deal of happiness in every individual life, provided we are not too nice in applying the term. Not very much ecstacy, not very much long-continued happiness, not a very great variety of happiness, and yet there is a great deal of happiness scored up and down in half hours, in flashing moments; but the art of continuous happiness has not been found, or it has been stumbled upon by very few. I think that all healthy babes have a good time, however their mothers may fare. Childhood is apt to have a good deal of happiness-pity they don't know it. This is not true where disease is inherited, where poverty early drives children to exacting work, or whore vice and squater subject them to perversion and disease. But this condition on the globe, taking the globe all over, is exceptional. The great majority of children in all nations have no small amount of happiness, which, to be sure, may be of a low grade, but yet far more enjoya-

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imagination. The predominance of imagination in childhood is one secret of its felicity. In looking back to childhood, some are struck with the change in faith more than anything else. Childhood believes, but man doubts. Men mourn as than they did in their childhood. I do not say that life is without joy. I do not say that it is a criminal men seek. sham. Life is a very good thing to have. Yet the art of happiness has been imperfectly learned thus far. It has been studied but little as a science. It has been put to school mostly to the moralists, to the proverbs and to the maxims of the neighborhood. The best people the happiest? Not in my observation. There is no good rule or wise maxim that is not broken down every day. It is true that goodness tends to happiness, but their organization, nor the laws of the world in which it must act, nor the relations of society. There is no chart which will lead surely in the rules. I will not say infailible, but intelligible? than others, but yet it is a lettery. Occupation is One element, and that only under some circumstances, for leisure and rest are also productive of happiness. If you are working, then your notion of happiness is rest, and if you are at rest, your notion of happiness is work, and both are ight. An alternation of both is essential. Good ealth is necessary to happiness, but it does not een most robust grumblers. Then comes the bygienist, who says the world moves by law. goes smashing through all kinds of experiences, relative. There is unquestionably at the bottom natural law, but how shall a man manage his natural laws? If men would only transform themselves into augels, they would be happier; value is inestimable. [Applause.] but how to do it, that is the question. Mr. Beecher satirized the hygienic professor sharply. Let no man be deemed a blunderer if he do not conform o these laws, he said. I myself have no scheme of happiness. Every man must find the way for

imself. The problem of living is extremely com-

ing. Think of that, ye great crowd of insomnists.

man's nervous forces; but men seldom think of happiness as the normal product of something inside of them. Men think that it is outside of them. and go out to seek it as they seek goods. Happiness is the vibration of a nerve. You will have no more happiness than you have power to germinate within. A mere organization of itself cannot generate happiness, but under every condition, and in the most favorable circumstances, every man must have a source of joy within. Happiness is also limited by the capacity of each man to generate within himself nervous power.

What education can do for a man depends upon what organization has done for him. Man cannot enjoy himself for a continuous time. We have heard so much of the expansion of our powers that we have gained an exaggerated idea of our capacity for enjoyment. My observation has convinced me that a very few men are capable of high religious happiness, while a very great majority are capable of only a low idea of moral responsibility. One-half of what is deemed religious feeling is social excitement, one-twentieth perhaps is spiritual, and a very good deal is trying to feel as we think we ought to feel. I have seen persons who seemed to be trying to extract all the bitterness from life; others appear to extract all possible sweetness. This capacity for happiness may be cultivated. Still there is based upon organization a responsibility for disposition. A third law is that happiness augments as sensibility develops, and decreases as excitability increases. The activity of lower forces of mind partakes strongly of physical excitement; whereas the activity of the higher group is higher, more natural, less excitable and more enjoyable. The more excitement there is in pleasure, the more it is adulterated. The highest pleasures tranquilize, and the peace which the Master promised to give to the world is the consummation of happiness. The happiness of life will depend upon where a man places his centre. If he makes his centre in the basilar faculties he will reap corruntion: if he makes the centre in the coronal faculties he will reap life everlasting. The great majority of men would be satisfied if they could have warmth, joy, food, sleep and the excitement of war or intoxication. The human system cannot generate enough of happiness to fill out the whole being. All our faculties cannot operate at once. Therefore distributive and successive happiness is the order of Nature, and this distribution must take place on settled principles. Every man ought to determine what part of his mind he will live by. The great majority of men live in the cellar of the soul. The peculiar folly of our age is the waste of nerve force. In all directions we see the sign of brain dissipation. The diseases ble than that higher up on the scale, which is of virtuous men are no longer what they used to called refined happiness, and mostly is refined be-blood diseases. Paralysis is beating up in away. All young animals have their elation at every community, and finding recruits. Good the beginning. Men in after-life look back to men are living toe fast. Each man is swept on hoyhood and exaggerate its joys. If men could against his will into the tumult of life. The great have their childhood after they have had their army of insomnists is increasing, and such men experience, how happy they could be! No care have a call to lunacy. There are three kinds of guarrels with a child's sleep. Where he lays dissipation - white, red and black dissipation. down his cheek at night, there it is in the morn-White dissination is the waste of nerve and exsessive use of the brain—that is pious dissipation, Men interpret by their reason, children by their scholarly dissipation, business dissipation, the dissipation of the men who, with salutary shudders, thank God that they are not as other men are. Red dissipation is the dissipation of the increase of blood by luxurious food, or the waste of blood by all those passions and indulgences they grow older that they believe so much less | which come of luxurious living. Black dissipation is that of the grosser indulgences which

Mr. Beecher said that audiences sometimes seemed to him like Danté's Inferno, as he looked in the faces before him, especially those of the women. The more jutelligent men need toning down and cooling off. Wealth and refinement should not bring indolence, but they should certainly bring leisure. Mr. Beecher then went on to consider the habits of life and hospitality in fashionable society, which he satirized in the all good men are not happy. Happiness is the most scathing tone. Entertainments must be result of temperament, harmonious organization, lowered. Men must be invited not because they of fortunate relations of place, thought, faculties, have the nature of the swine in them. There disposition, the circumstances of things, and lastly is more real enjoyment in a summer's picnic upon those eddies or currents which are produced than in all the winter parties ever held. Fashby the combined movement of men in society ionable parties are a mockery and a sham; and which some men call luck, which the common if there is anything more ridiculous than the People call fortune, and Christians proverbs. Yet thing itself, it is the costume of the people who lappiness is a mere venture. Men do not know attend them. Men may redeem occupations and make them pleasant. They ought to find their happiness in their business. If it can be made at all congenial, it should not be called the task channel of happiness: Can any one point to any of life. Amusements are to be narrowly studied by those who would get enjoyment by them. There are some hints, and some ways are better They are indispensable, but they belong to those chiefly who are overtaxed. Every one must test them for himself. They must not be deemed proper because they are innocent in themselves. If they destroy strength and vitality, if they kill your liking of daily affairs, if they make you gloomy and repining, they are not for you. Billiards were a very good amusement for the speaker, but not for scores of young men. It is produce it always. Some invalids are happier difficult to estimate the value of religion in prothan those who tend them. [Laughter.] I have ducing happiness, because religion has its hold in secret places. It is not to be found where men are debating over creeds, nor where men are hag-You would think all the natural laws could be gling with their tailor over the cut of their coat; counted on your fingers, but the truth is, the nat- but if we include the fruits of the spirit, which ural laws are innumerable. A great, hulking boy are never catalogued in creeds—love, joy, sweetness, hope, charity—then there is no way of measand woe to your moral laws. These laws are uring the power of religion in the soul. That part of religion which dwells in silence and draws one away from the world gives light to the end of the world and to the world hereafter, and then its

Mr. Beecher's lecture was one of the best he ever delivered. At its close, he welcomed a large number of personal friends upon the platform.

Every lady who educates her servants into plex, and happiness is the harmony of all our greater truthfulness, fidelity and orderly ways of forces. All happiness is the normal product of life, is doing missionary work of the best kind.

Written for the Banner of Light. ER DENKEN MEIN. BY METTIE BELLE CRANE.

Er denken mein : the pale, soft light of stars Lieth on hill and plain; I wander forth among the sylvan shades, Alone, yet not alone.

Er denken mein; 't is blended with the voice Of autumn winds, that tell Their tales of love among the leafy bowers Of wood and mossy dell.

Er denken mein; the silver-tinted waves. That lave the pebbly shore Catch the soft cchoes of the inspiring strain, And sing it o'er and o'er.

Er denken mein ; forth from the rifted clouds Floateth the silver song; And down the walls of heaven sweet spirits bear. The joyous words along.

Er denken mein : as by the purling streams That grace the beauteous land, He tunes his harp of gold to rapturous songs As ever angels sang.

Er denken mein, he marks my earthly course; And when my changeful path Dangers beset and sorrows cloud, that voice Whispers of hope and faith.

Ich denke dein; and when the sun sinks low Behind the purpling plains,
I'll come to thee, where shadows never fall, And sunlight never wanes.

LETTER FROM DR. WILLIS.

DEAR BANNER-I wish you and all your readers a Happy New Year! When these lines shall reach your eye, the New Year will be with us with its pure white tablets ready for the record we are to make thereon during the weeks and months of 1871. To me there is always solemn meaning in this anniversary of the New Yearsolemn and beautiful. Was it by accident that the universal heart of humanity has observed from time immemorial this season lying between Christmas and the New Year, as one consecrated to the purest affections of the human soul? Was it by accident that there came this pause before the beginning-this stop placed at the end of the year-this wonderful explanation point-it is finshed—that the story may begin again as before?

The colored people upon the rightations at the South who have their holidays' between Christmas and New Year's, do not count those days as time. With them the year ends with Christmas, and begins with New Year's. And there is beautiful significance in this. The end of the old by the birth-day-the end of time by the fullness of life-and yet it must go on. Time shall be no more only when that eternal holiday beginswhen the spirit rests in its attainment, and knows only to measure by its desires.

Well, and what is the word of cheer at this beginning of the glad new year? What signs of promise greet the eye of the watcher for the morning? Where stands humanity to-day, as compared with one year ago to-day? Where stand we as individuals? Has the world's progress kept pace with the lapse of time? Have the days as they have glided into weeks, and the weeks into months, and the months filled up the full measure of the year 1870, witnessed the steady advancement of the race in all that constitutes true growth?

Everywhere we turn the eye, we note changes continually going on; constant advances toward a higher civilization; a persistent, unwearying effort to perfect the various branches of industry. And what progress is being made in the physical condition of humanity! It would seem as if men and women were beginning to realize that their bodies are really temples of God. Hence physical culture is becoming more and more nonular Physicians are sending their patients to the lifting cures and movement cures, and skating, riding, rowing and walking, are the popular amusements of the day.

And what splendid achievements mark the progress of the race mentally. Science is rapidly wresting from the bosom of nature her profoundest secrets. The astronomer, the geologist, the geographer, the historian, the naturalist, the chemist, are constantly enlarging our thought of creation, constantly adding riches to our store of knowledge, constantly increasing the supremacy of mind.

And religiously, too, how full of promise are the signs of the times. Rapidly are the sect-walls doctrines that so long blighted the heart, and to-day achieves a notoriety that no one can envy. Vide Fulton, of Tremont Temple notoriety, the defamer of Charles Dickens, whose sweet, noble soul while incarnated in flesh did a greater work for humanity than all the bigoted pulpits of Beecher, in his Thanksgiving sermon, recognizing how full of promise the times are in this direction, said in his brave way: "Never was there so intelligent a faith as to-day among the plain people. There may be less faith in creeds, but there is a stronger belief in Christian ethics than ever before, and in God as the Almighty

And what rapid strides forward the Woman Question is taking. How splendidly women, the world over, are demonstrating and taking their right to enter any department of active use they may feel themselves fitted to fill. In three of the learned professions are they doing most efficient and most remunerative services. Rapidly are our colleges opening to them. Antioch College and Michigan University have thrown open their doors to them, and with what results? The trustees and faculty of both institutions bear unanimous testimony to the fact that while none of the | can, and call that image either God, "Jehovah, evils predicted by the opponents of this simple Jove or Lord"-call it Allah, Buddha, Manitou act of justice have arisen, the positive benefits of or Nature—it matters little what the name—the world to him,

professors of the university at Ann Arbor, where there are thirty female students, is that better recitations have never been made, and in the severest studies, than have been made by the ladies. "So far are they from injuring scholarship here, that by their earnestness and fidelity they are, if anything, stimulating it; and their presence is beginning to give to all utterances in the class-rooms just that delicacy, that civil, chaste and humane tone which the recognition of women among the readers of books has been giving to English literature during the last hundred

Brown University and Cornell have well night given up their scruples, and the time cannot be far distant when these, and also Harvard and Yale, will have female students in all their dopartments of study.

And how is it with regard to our own especial and most beautiful form of faith? What words of cheer does the New Year bring concerning that? Grand and glorious ones. Ourfaith never glowed more brightly than now. The knowledge of heaven, revealed through the pure and holy visits of angels and ministers of grace, has wonderfully increased this past year. We feel more and more confident of the sublime triumph of truth. The world over, Spiritualism is grandly marching on. Our beautiful ideas are pervading all literature and all life. Not a popular romance but introduces them. Not a poem that takes hold of the heart of the people but owes its power and its beauty to them.

And never was Spiritualism so recognized never did it receive so much deference from the press, or so many tributes of respect from the pulpit as to-day. Rev. O. B. Frothingham, of New York, lately paid it the following fine tribute from

"To me, the one interesting feature of Spiritualism is, that it makes so much account of use in connection with immortality. Its significance lies in the thought of mutual service, communion, communication, friendly offices, the trotherly and sisterly relationship of souls. The Spiritualists deny that the angels above are singing perpetual psaims; they laugh at the prospect of sitting on golden thrones, or kneeling in adoration on the sapphire pavement, or wearing loweled crowns on their heads. Their immortals are doing business, helping the sick, teaching the ignorant, managing the affairs of the world: in a word, they are men and women.

nd women. There are different kinds of Spiritualists; some are coarse cople and some are refined people. Some teach dectrines funitely affinities; others are content with none but the of unloly affinities; others are content with none but the inest dolicate conceptions in regard to human and divino relationships. Some seek signs and wonders; others are satisfied with the simplest truths. Some look for revelations of more than earthly wisdom from the disembodied world, and others are incurious about that knowledge, consult no oracles, wait upon no 'mediums,' and deem it enough to be persuaded that the disembodied are not also the disensouled. Some are constantly listening at keyholes for secret disclosures; others quietly take God and man for granted. Some spend their time in idle speculations touching the hereafter; others take hold with both their hands to make this world better. But differing thus in moods and tendensome spend their time in this speculations touching the hereafter; others take hold with both their hands to make this world better. But differing thus in moods and tendencies, one and all, to whatever class belonging, make this thought of use especially prominent in all they say and feel; and it is this thought of use which has vitalized their heaven; has made real the immortal hope; has rendered the eternal world substantial and habitable; has begetten the conviction that the grave instead of below a sit that cople fall into to be lost forever, is a doorway that opens nto the chambers of the Father's house."

We are grateful for this tribute from our reverend brother. It is but one of many that are coming from all quarters. We love to have that which has been to us life and light and truth, and crowned our lives with joy and gladness, recognized by others, and receive the homage of the good and true; and, had Spiritualism accomplished no more than what Mr. Frothingham so kindly says of it, it would still be one of the greatest blessings vouchsafed the world.

We can but feel that the voices of this New Year are voices of cheer, proclaiming to us the glorious spread of truth, the steady and persistent triumph of all that we hold dearest in our faith; and as we exchange the happy congratulations of the season, let_us do so with a sincerity evidenced by an effort to actualize in our lives those truths and principles that can but make happy all our years, and impart happiness to every soul with whom we come in contact. Again, then, I wish you all a Happy New Year. FRED. L. H. WILLIS.

PRAYER.

Many a soul-most souls-in all ages and lands, at times, yearn to address and commune with something higher and mightier than man. The propensity to this is inpute, and outworks itself. Man needs a God: therefore there is a God. But who or what is he? Man knows not: or at best knows only a very little about him. Infinite. omcrumbling away The bald dogmas and fearful nipresent, omnipotent, all-knowing, all-wise, allbenevolent are terms we apply to him, but no threw over the fair face of creation a sombre pall, | finite mind comprehends a millionth part of their have been forced into the background. The man import. We speak of him and to him as a who gives utterance to them in all their baldness person. But when the mind attempts to think of a person unbounded on all sides, spreading out everywhere beyond where thought can go, the common meaning of person is soon transcended. If God be infinite, then he is not a person in any intelligible sense. So logic decides. Reason says it Christendom have ever done. Henry Ward is so. Still He or It is something; and such a something that the soul yearns to feel and commune with it. The heart, helped by the imagination, in many or most cases gives to that something a most glorious and resplendent human form, and lays hold upon, and speaks to, and clings to, and loves and adores it as if a person, in spite of all that the head may say. And the heart does right, It has its own needs, and may supply them regardless of any protests from the head. Prayer wants to feel that it speaks to a person, and the head should learn tolerance and let it do so. Philosophically we care not whether one calls

his God Him or It. But practically we insist upon the right of the heart to have a God that it can speak to and love as a person. Imag ination is a useful faculty, and let it work for the heart when it can do the heart good; let it fashion and perfect for the soul's use the most heautiful and majestic human form it possibly

the step are numerous. The testimony from the | thing is sought for, and is needed. Something is the life and the controller of all the worlds, &c. and all the dwellers in them. The soul feels this and that something is God. Reason may call God all-pervading, impersonal principles-let her; but also let the imagination embody what it can of the divine principles in a person for the รอนไห้ นระ.

This implied doubt of God's positive personaliv-doubt because of our absolute inability to handle the question-may be thought to argue the futility of prayer. Indeed, whether regarded as a person or not, scripture and all cultivated reason tell us that "God is without variableness or shadow of turning"-therefore why pray? On either ground, why pray to the unchanging, unchangeable one? The best thought of the day says that Law reigns everywhere. Then why pray? Many a heart knows from experience that prayer is answered, and that itself gets strongth and comfort from prayer. And the sneers of the head and the ice of logic cannot suppress and quench the inward fires which yearn upwardour position is that they should make no attempt

Still reason will ask, why pray? We answer, Because by the action of universal laws, a soul, when yearning and aspiring toward (fod, opens itself to the influx of new light, strength and peace. God flows into man when he opens the doors of his inmost being and invites God to come in there. Man may thus become more full of God-may thus become more God-like in himself and in all his acts. God, like the atmosphere, may be made more or less abundant and healthful in one's dwelling place by his own at ... tention to windows and doors. This is Law.

There is another view. Let God be unchangeble-let law reign; and still there may be listening cars, feeling hearts, and helpful hands unseen above and around us, whom prayer reaches. Universal law may permit and require ministering spirits to hear our prayers and be roused by them to work in our behalf. If literally the Great Infinite have no ear, no heart, no hand, if he do not hear, do not feel, do not help directly, yet his ministering spirits are invested with wisdom and powers which enable them to vary the action of universal laws as teachers and helpers of men. The more sincere and carnest one's prayer, and the greater his own purity and Godliness, the more pure and more powerful may be the spirits who hear the prayer and labor for his benefit. But in all cases, both the praying soul and the spirit-helpers must work in obedience to law, or the desired results will not be obtained.

One of the most gladdening effects of belief in Spiritualism has been that of making prayer a more simple, natural, earnest act than it was before we had distinct concention that loved helpers were near to bear our prayers upward, and to give us, in some form, the help we need. Though prayer be only the soul's sincere desire, whether expressed or not, still the expression tends to make the desire more definite and to make its existence known more widely in the spirit ALLEN PUTNAM.

LAFAYETTE'S REMARKABLE FACULTY OF RE-MEMBRANCE.—It was often remarked of Gen. Lafayette when he-was on his tour through the United States, in 1824, that he possessed in a ver extraordinary degree the faculty of recognizing his old companions in arms, whom he had not seen for more than fifty years. He could call by name as well the privates in the ranks as the highest officers in the line. The following incident is related by a correspondent of the Richmond Whig, to whom it was told in the year 1832 by the ite Judge Brooks of the Court of Appeals of Irginia, who had been a captain in the war of Revolution:

While Lafayette was in Richmond, a guest of Virginia, an obscure individual living in Person county, North Carolinia, who was known in the Revolutionary army as Sergeant Hood, who be longed to the company commanded by Captain Brooks, and who, on account of his singular daring and uniform good conduct, was a pet of his officers, visited the capital for the purpose of

greeting his old commanding general.

Judge Brooks said that on walking across the capitol square one morning, he met an old man who inquired of him if he could direct him to the quarters of General Lafayette, adding that he had fought under him when he was a youth, and had come 150 miles to see him. Before the Judge had time to respond the stranger said to him—'fs not this Captain Brooks to whom I am talking?' On receiving an affirmative answer he and, 'You do not appear to recognize me. I am Sergeant Hood who belonged to your company during the Revolutionary war.' The Judge told me that he was immediately so filled with the most pleasant recollections of the sergeant's many deeds of valor performed under his own inspection, that he gave him a cordial grasp, and went with him to Lafayette's room.

On entering, and before a word was spoken by

inv one else, the Marquis, who was in a remote part of the room, eagerly approached the atrange old man, and exclaiming, 'Sergeant Hood,' fell on his neck and wept tears of joy. He recognized this humble private in an instant, and recounted some of his deeds of daring to the astonished company. That he should have recognized any of his brother officers after a separation of more than half a century, during which time they must have undergone the usual change wrought in one's appearance by old age, while his own eyes must have grown dim, was a matter of no little surprise, but that he should have hailed an humble private in the ranks by name excited the astonishment of all who were present. The Judge remarked that it was one of the most agreeable and joyful reunions in which he ever partici-

MARRIED MEN.—There is an expression in the face of a good married man who has a good wife that a bachelor cannot have. It is indescribable. He is a little nearer the angels than the prettiest young fellow living. You can see that his broad breast is a pillow for somebody's head, and that little fingers pull his whiskers. No one ever mistakes the good married man. It is only the erratic one that leaves you in doubt. The good one can protectall the unprotected females, and make himself generally agreeable to the ladies, and yet never leave a doubt on any mind that there is a precious little woman at home worth all the

free Thought.

WOMAN SUFFRAGE.

The Woman's Journal of Nov. 9th, contains a most admirable speech made by Julia Ward Howe in Philadelphia on the 10th ult., at a meeting of the "Pennsylvania Woman Suffrage Association." A good cause, such as the Woman's Suffrage movement is, with such gifted advocates to commend it, cannot linger long on the road tosuccess, and we already see the more advanced minds of the age hastening to array themselves on its side. The state objections that have been thrown in its way by the coarser and more bigoted of the sterner sex, are receiving a sifting at the hands of gifted women in their journals and conventions that is thoroughly exposing their weakness and sophistry, and it is hardly probable that another decade will pass ere taxation with representation-those cardinals of freedom-will go hand in hand throughout the Union without distinction of color or sex. Says the vulgar minded political trickster, "All we want of woman at the peanut shells and tobacco quids left there by the fords of creation." "Let us enter there," replies woman, " on an equality with men, and we will force of our presence without the aid of a broom." beside the bed when a child is born, save as a sick room, save to administer our drugs; we want human blood and brains we leave scattered by their own sex only, their deliverance was so 'lively' that the child was born 'ere the midwives could come in to them,' as it would be with-Christian mothers now were it not for the damaging presence of he doctors." Again, says woman, "Give us the sole care of the sick, and with" the aid of the intuitive powers that God has so peculiarly endowed us with, we will arrive at a truer diagnosis of the ailments of the human body than you can obtain with your books and scalpel knives, and do more to restore it to health by the healing magnetic currents that Christ imparts through the organism of all who believe understandingly in his spiritual power, and the application of simple vegetable remedies, than has over been done with all your drugs and min-

And now says the learned LLD, "it would ill become your sex to partake in the lying and ribaldry of the court room, or to sentence from the judgment seat the criminal to the gallows or the prison." "Let us," answers woman, "plead in your courts, and though we may not be potent to make your lawyers honest and truthful, we will at least shame them into external decency; give us a share in the making and administering of your laws, and we will decimate crime by wiping from your code every statute enacted in the spirit of self-perpetuating murder and revenge; we will annihilate your gallows and turn every jail and prison into reformatory infirmaries." And now comes with sepulchral tone the dogmatic D.D., full almost to choking of Paul and himself, "Woman, the first tempted of the devil, and the author of man's fall, has no right to administer at the altar or expound the Word from the pulpit. It requires no waste of words to establish this dogma, for has not our great high priest of all the churches, the apostolic bachelor of Tarsus, his very self ordained as an eternal law to last far beyond the time when time shall be no more, that woman shall, in all humility and thankfulness, remain tributary to and the slave of man; I Cor. ii: 3, Eph, v: 22-21, and learn religion of her husband, at home, 'in silence, with all subjection;" Tim. i: 11. Now mark what Mark xvi: 16, says, 'He that believeth shall be saved; he that believeth not shall be damned to eternal hell-fire, forever and forever, amen!"

Answers the spirit of her who was 'last at the infidels, who have no church to cover their sins. cross and first at the tomb," "We seek to offer no I never knew a person who was slandered by the vain of lations on your altars, no long prayers in your pulpits, we want no high seats in your synagogues and temples, we covet none of your ecclesiastical positions or worldly honors, we would only show our love to God by administering to the needs of his Christ in the persons of the poor and afflicted to feed him when hungry to give him drink when thirsty, to clothe him when naked to take him into our houses and providefor him when a stranger, and to visit him when sick and in prison, even though we should have nothing left to bestow upon the erection and maintenance of the costly churches dedicated to

his worship." "But," says the soldier, bearded like a pard. "if woman votes she should be ready to shoulder the musket and fight for her country." Woman renlies. "Where in history can you name a more successful conqueror than Semiramis? who withstood the Roman power so long and successfully as Zenobia? who more valiantly than Boadicea : who, when France lay bleeding at the feet of Edward, of England, as she does now at his of Prussia, but a simple peasant girl intuitively demand ed place at the head of her armies and turned the tide of victory? But," continues woman, in the low, sweet tone so excellent in her sex, "we seek not, we covet not military honor. Give us place in your councils and we will soon bring all wars to an end, and hasten the ushering in the day foreseen by the gifted clairvoyant of old, whose lips were touched with a living coal from on high, when men 'shall beat their swords into plow shares, and their spears into pruning hooks,' when 'nation shall not lift up sword against nation, neither shall they learn war any more." And may not that glorious day be indeed nearer at hand than we expect? It is truly said that it is darkest just before day; Hitherto man has monopolized and conducted the governments of the world mostly through his intellectual facultios, and the result has been countless mistakes and one continued scene of war, crime and misery. May not the present dark hour, with perhaps a still darker one at hand, be but the veiled harbinger of a brighter morn than has ever yet dawned upon earth; a morn that is to usher in an era wherein the coarse, hard, halting, uncertain intellect of man is to seek counsel of the angel-eyed intuition of woman in the governing of the nations? The brute that faithfully follows the promptings of the instinct that Nature has endowed it with is never deceived. The intuition of the human is but a higher order of instinct, and, if faithfully followed in childlike simplicity, it, too, will never deceive. It is a nobler, truer, more godlike faculty of the soul than intellect. and reflects far more brightly and clearly through the frail, delicate organism of woman than man. It was through intuition that Isabella of Spain beheld America in the distant vista, that Maria Theresa of Hungary, the first two Catharines of Russia, and the Queens Elizabeth and Anne of England, discerned the intellect, and called to

their councils the hosts of able men, both in cabinet and field, with whose aid they ruled their

so wisely and so well. Napoleon, the all but con- withstanding, that they were less sinful than the queror of, Europe, was successful in his gigantic scribes, pharisees, hypocrites-less sinful than the enterprises only so long as he took counsel of the greedy capitalists that devour widows' houses intuition of Josephine. And as, in public affairs so in private life; all other things being equal, it | that all the contrivances to live at ease and grow will be ever found that he who takes counsel through the intuition of a faithful wife will ever be the more successful man in his undertakings. Intuition is, as it were, the poetry of intellect. The one pauses not o'er the slow deductions of the other, but springs with heaven directed certainty from cause to effect, touching but the stepping stones o'er which intellect plods to conclusions, with wings rather than feet. It is the earth link of the mighty electric chain that unites the worlds and universes with God and the spiritrealms, through which angels telegraph their affections, their wisdom and guardian admonitions to mortals, and through which Christ, the Spirit of Truth, is ever striving to lead " and guide mankind into all truth."

Bu , says the man of fashion, as he revolves in the dance, with the glowing, half-naked maiden clasped to his breast, it would destroy woman's refinement and delicacy of character to permit hallot box is to sweep from our town halls the her to mingle with men at the polls and in our halls of legislation! But what says experience, that best test of every question? For nearly two centuries and a half women have exercised in the keep them clear of such unisances by the mere. Society of "Friends" all the rights and privileges of men, both in their religious and secular meet Says the arrogant M. D., "we want no woman lings and concerns, and to this day their drab bonnets are a sufficient passport into the best and nurse to do our bilding; we want her not in the most cultivated society. And why? Simply because it is well known that, let their station in her not in the dissecting hall, save to remove the life be ever so humble, they possess an instinctive sense of propriety, a true and natural refinement around." Says woman, "We read in the good | and culture that will not permit them to offend Book that when Hebrew mothers were assisted the most fastidious taste in good breeding. In point of numbers the Society of Friends have always been exceedingly limited, and yet, few as they are, if we search the world for specimens of high female culture, in all that pertains to the family relation, home duties, and the qualities that adorn and utilize character in women, we shall hardly find superiors to Elizabeth Fry, Anne Jenkins, and hundreds of others of the Quaker

> These facts speak volumes in behalf of "woman's rights." Another most significant fact is, that the movement is following closely upon the advent of the late second great outpouring of spirit influences from the unseen world, which too, are concentrating their mighty powers in favor of elevating woman to an equality with man in all that belongs to social, civil and religious affairs and government. There is no question that the righteous cause will progress and finally be crowned with success, and I believe that the people who first grant to woman her full and just rights will acquire a prestige among the nations that will not depart until Shiloh, the prince of peace, shall be crowned on earth by woman's hands, and all the peoples thereof be brought into one common, peaceful brotherhood and fraternify, comparable to the beautiful Scripture simile, when withe wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

Vaurluse, R. I. THOS. R. HAZARD.

THE DOGMAS OF CHRISTIANITY.

First, original sin; next, total depravity; next, an incarnated God, the great sacrifice of God upon the cross, vicarious atonement; next, remission of sins through the shedding of God's blood next, salvation by faith, and eating the body and drinking the blood of God; and the next and the last the resurrection of the body, and the final judgment day at the end of the world-this is the whole of Christianity. Whatever of goodness and morality are mixed up with it are common to this and all other religions, and are accepted and practiced by unbelievers and hence called infidels, as well as by professors of Christianity Indeed, they are practiced more thoroughly by church as an infidel, that was not a moral, un right man. Open unbelievers, whom the church slanders as infidels, have always been the most faithful people in the world-so true to their convictions as to subject themselves, in every age, to all kinds of persecution, even to the cross, the gibbet and the faggot. And even now, they are willing to bear all the persecution that Christianity can impose, slander, denunciation and lies, even to be put out of the protection of the laws by having their oaths denied in the courts, rather than renounce their honest convictions. Jesus himself was never a Christian. Christianity was got up in a subsequent age by the Greeks, who wrote the gospels and compiled the New Testament; hence we can account for the New Testament being originally written in Greek. Jesus was an unbeliever in the dogmas of the church of his time, and was therefore denounced as an infidel and a blasphemer, and was finally accused, sontenced and executed as such. And should be now appear again in human form, preaching the same doctrine, would be be received by the churches? What! the son of Mary-we must say the son of Joseph also, if we do not want to slander his mother-the carpenter and the carpenter's son go into our great churches with high steeples and bells in them, into our respectable churches -the man that was born in a manger, and had not where to lay his head-into our fashionable churches, in his knit jacket, his coat woven without seam, and before the rich Christians in their cushioned news, and the elegant ministers in their shining pulpits, and tell them to their faces that it is impossible for such rich, proud people to go to heaven, and then say it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven; and then to pronounce a woe upon all those who live in ease and luxury upon the labor of others, and then say," Woe unto you, scribes, Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers; wee unto all you who bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, while you yourselves will not move them with one of your fingers!" Do you suppose they would bear all this? I tell you, no. They would cry out again, "Away with him! Crucify him! crucify him!" But if he came among the infidels and the Spiritualists, they would not turn him out, because he used to associate with the common people. He consorted with publicans and sinners, and said he did not come to call the right-

eous, but sinners, to repentance. He sympathized with the poor, and chose his personal friends from among ignorant fishermen. because he saw that they were less sinful than their seducers that had driven them into harlotry. net and field, with whose aid they ruled their profane swearer, and another was a thief and fence to join you, but at that moment, unluckly, kingdom and furthered the cause of civilization carried the bag. Well, what of it? He saw, not-

and for a pretence make long prayers. He knew rich upon the labor of others are but systems of legalized robbery, and he taught us that the rich of this world are the meanest paupers in the next, beggars even for a drop of cold water to quench their burning thirst; that it is the law of retribution that with what measure ye mete it shall be measured to you again. He knew that oaths and profane swearing are less sinful than formal prayers, composed to be heard of men and recited in public for pay. He knew that the honestest way to appropriate the property of others is to go and steal it. He could, therefore, tolerate the swearing Peter and the thieving Judas among his disciples, as less sinful than respectable sinners in the higher ranks of life.

FREDERICK ROBINSON. Marblehead, Mass., 1870.

WHAT WILL THE CHURCHES DO?

It is a fact that nearly all the mediums in this immediate vicinity have been developed out of the churches. In olden time, it would have been counted as high honor-this gracious bestowal of spiritual gifts in their midst; but now it is met with marked disapproval. Some are disfellowshiped; some withdraw naturally, because, having begun to grow, they hunger and thirst for the true spiritual food, which is not furnished them in the churches.

There is a remarkable case among us of discerning of spirits by one of the most strictly Orthodox and devoted members of the church. She s a working woman of middle age, and has been called to pass through flery afflictions. She sees spirits at all times-just as readily in the height of sunlight as in the dark. Her spiritual vision was opened while in church, and she could scarcely restrain herself from shouting glory. She dared not tell any one of her church, for she knew their great prejudice against those who were receiving and believing in the gifts which were once so common among them, but now entirely ignored. But she must tell some one; for when a new light breaks in upon the soul, it must have yent. It can no more be altogether smothered than volcanic fires. Of course she must go to the Spiritualists, for all sympathy would be denied her in her own church; she would only be laughed at, and called "crazy," or worse, if she told them. After months of the beautiful, uplifting teachings and communion of angels, she ventured to tell her pastor. He laughed at her, of course, but finally gave her permission to see the angels if they did n't teach her anything wrong-which was equivalent to saying they must not teach anything contrary to his theology. He also warned her against the Spiritualists, and especially against " reading the Banner of Light." She knows very little about Spiritualism, and has great faith in all church doctrines and ordinances; and, with her peculiar mental and religious characteristics, it is to her a certain good The church will continue to hold many Spiritualists, for some natures have not the power of standing alone and braving opposition; and such had better remain, perhaps, where they are, until Spiritualism is more generally or publicly ac-MRS. F. LEE SMITH. cented.

Leverett, Mass.

THE SISTERS.

BY JOHN G. WHITTIER. Annie and Rhoda, sisters twain, Woke in the right to the sound of rain, The rush of wind, the ramp and rear Of great waves climbing a rocky shore. Annie rose up in her bed-gown white, And looked out into the storm and night "Hush, and hearken!" she cried, in fear; "Hearest thou nothing, sister dear?" "I hear the rea, and the plash of rain, And rear of the northeast hurricane. Get thee back to the bed so warm: No good comes of watching a storm. What is it to thee, I fain would know, No lover of thine 's affoat to miss The harbor-lights on a night like this."

"But I heard a voice cry out my name.
Up from the sea on the wind it came! Twice and thrice have I heard it call. And the voice is the voice of Estwick Hall! On her pillow the sister tossed her head. "Hall of the Heron is safe," she said. "In the tautest schooner that ever swam, He rides at anchor in Anisquam. And if in peril from swamping son re rocks, would be call on thee?" But the girl heard only the wind and tide, And, wringing her small, white hands, she cried:

I hear it again, so loud and long. 'Annie! Annie!' I hear it call, ... And the voice is the voice of Estwick Hall!" Un sprang the elder, with eves aflame-Thou liest! He never would call thy name If he did, I would pray the wind and sea To keep him forever from thee and me!" Then out of the sea blow a dreadful blast; Like the cry of a dying man it passed.

"Oh sister Rhoda, there's something wrong:

The young girl hushed on her lips a groan, But through her tears a strange light show The solemn joy of her heart's release To own and cherish its love in peace. "Dearest!" she whispered, under breath, "Life was a lie, but true is death.

The love I hid from myself away Shall crown me now in the light of day. My ears shall never to wooer list, Never by lover my lips be kissed. Sacred to thee am I henceforth Thou in heaven, and I on earth!" She came and stood by her sister's bed "Hall of the Heron is dead!" she said.

"The wind and the waves their work have done; We shall see him no more beneath the sun. Little will reck that heart of thine; It loved him not with a love like mine. I, for his sake, were he but here, Could hem and 'broider thy bridal gear,

Though hands should tremble and eyes be wet, And stitch for stitch in my heart be set. But now my soul with his soul I wed; Thine the living, and mine the dead! -[Atlantic Monthly.

The Spirit out of the Body.

A curious case of the apparition of a living peron is recorded as occurring not long ago at Clifton, Eng. A lady and her husband were walking among the fields beyond the Downs. Suddenly both observed a figure resembling the wife's brother walking hastily toward them, and the wife exclaimed: "Good Heavens! there is Charley!" Charley was an officer then in India. The figure approached still nearer, and then lightly leaped on a bank, as if to join his sister and His most loving disciples were harlots. One of brother in-law. At that instant it vanished from them washed his feet with her tears and wiped their sight. The lady was so impressed with the them with the hair of her head. He loved them vision that she wrote down an account of it immediately on returning home, and waited with great trepidation for news from India. The mail prought her a letter from her brother dated the He loved the prisoner because, all things considered, he was often less sinful than the judge that condemned him. His most loving disciple was a noting the remark: "I saw you quite clearly in a dream last night; you were walking in a path with J—, and I ran to meet you, and jumped over a noting the formula of the remarks of the remark

Spiritual Phenomena.

IF IT IS NOT SPIRITS, WHAT IS IT?

For twelve years I have been investigating Spiritualism, whenever and wherever an opportunity offered; and, in all my association with media, in whatever form it may have been, whether by writing or the public lecture, the public or private circle, I find a degree of intelligence flowing for except it is from spirit influence as it is claimed. I will cite two or three cases that have come under my observation. I think it was nine years ago last February that I was told by a spirit that I had known in earth-life, who had died about one hundred miles from where I lived, that he had, on his death-bed, given some choice specimens of gold to the lady of the house, with directions to send them to his sister living in Philadelphia, and that they had not been sent. 'Also that she had written two letters to her. He said that I would have business with that family within a few months. He wished me, when I went there, to ascertain, if I could, what was done with the

Within the given time I was unexpectedly called, as he had said I would be, to the very place where he died. Upon inquiry I found the letters had been written by the lady, and that she had received the specimens from the dying man and had given them to a person whom she supposed was going to Philadelphia, to be delivered to his sister, but, in fact, bad never left this coast. The knowledge communicated to me by the spirit was not known by a single person in the room, neither was it believed until I afterwards received the confirmation. From whom did this knowledge come if not from the spirit of my friend?

Again, I wrote to my father, who passed to the summer-land thirty-five years ago, and sent it to Mr. Mansfield, who returned it unopened, with every question answered or alluded to by my brother, who passed from earth-life near the same time that my father did. If it was not my brother who dictated the answer, from whom did it come?

Lately I have written two or three times to Mrs. Mary Lewis, of Bloomington, Ill., for psychometrical readings. She has given past, present and future events with an accuracy truly astonishing. In her first letter to me she snoke of financial matters which at that time were unknown and unexpected by me, which have since then transpired as predicted. Was it a spiritfriend speaking to me through her, or from whence came the knowledge? Those who wish to test this branch of mediumship I would recommend to write to Mrs. Lewis. I think she will not fail to give satisfaction,

Again, I saw the advertisement of several different mediums for taking spirit-likenesses. I sent to Mumler for the likeness of my mother. In due time it was received. I am well satisfied with its correctness. With what astonishment and pleasure I recognize those features so long hid from my view, for she passed to spirit-life in 1837. I gaze on them, and ask from what source does Mumler get them? how can he go back to the past and bring up the features of loved ones long gone from sight, unless it is by the very means by which it is claimed-that of spirit-agency? In this particular branch of mediumship, Mumler, Anderson, Milleson, and others fulfill the promise that Christ made when he said, "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do." &c .- John xiv: 12. I cannot find in the Bible where Christ or any one else ever took the likeness of spirits, notwithstanding they were in daily communication with them. How strange! Yet I am inclined to think that there would be give you some lines to my Fanny soon, when me no mystery in spirit-communion at the present get them; me got them most all now;" and some day if the Bible had been handed down to us few evenings later, at one of Mrs. Powell's circles, without the misinterpretation of it from the

of Christ and his apostles, and many others, to commune and talk with spirits; and it is reasonable to suppose that it was through natural laws, and that the same laws exist to-day, and always took a pencil and wrote the following acrostic, lav and alway will.

I have been a member of the Masonic fraternity for thirteen years, and in June, 1864, it was our good fortune to have a visit and a course of lectures at Susanville, Cal., from Mrs. Emma Hardinge. During her stay, we were privileged to receive her as a guest at our home.

The 24th of June was celebrated by the Masons and while making preparations, I had some Ma sonic emblems in our parlor; and Mrs. Hardinge became partially controlled, and, while in that condition, and during a running conversation, she gave me two Masonic signs and two words in a manner that was not observable by herself or

any one else present. For the time I was very much surprised it be ing the first Masonic signs that I had ever received from a spiritual source. When the influence left her. I asked her if she would meet with a few Masons in our parlor, and see what the spirits would do. She said she was willing to give her time. I invited some twelve or fifteen brothers from Lupen Lodge, No. 149; among them were the Master and Wardens. They met in our parlor, and the family retired to another part of the house. The doors were locked and the windowblinds closed. We all being seated around the room, Mrs. Hardinge became entranced, and to all appearance perfectly oblivious to surrounding conditions. She acted in the capacity of Master; went through the work of opening the lodge on the first degree of Masonry. She gave all the lectures, signs and words pertaining to the degree in regular order; closed in that degree; opened in to accept an invitation for a sitting; and, to my the next, giving everything in regular order; and surprise and exquisite pleasure and gratification, so on, through what is known as the Blue Lodge. I received one of the best as well as satisfac-After closing on the Master's degree, she gave us tory and pleasing tests that I have ever been faa very impressive address on the morals and vored with-a sweet tribute of love, a communicateachings of Masonry, and remarked that she tion from my mother, whose name was never before would like to have gone on through higher degrees, but she saw that was as far as any of us interesting and affectionate missives related to had gone (which was the case). This I give upon the honor of a man and a Mason. I say, let the the author (my beloved mother) and myself. Unskeptic deride. I know all the resources that der these circumstances, I concluded to make Mrs. Hardinge would be likely to have to gain this fact public through your paper, both for the Masonic secrets and knowledge; and then, when we take into account the high moral character, and consider how far it would be from her, even if it were possible for her to have gained this knowledge from any other than a spiritual source, she would never have used it and claimed it to be from spirits. I cannot account for it upon any hypothesis except that she was entranced and controlled by a spirit that knew more Masonry than all of us combined. I am thoroughly convinced that, in her normal condition, she knows

nothing of the secrets of Masonry.

in finding a lying spirit when he wanted assistance and advice how to get Ahab to go to war. He easily found one that was willing to be a lying spirit in the mouths of all Ahab's prophets (1 Kings, xxii: 22; 2 Chron., xviii: 19).

But I have received so many communications which contain beautiful lessons of friendship, love and truth, pointing and directing the mind to higher and happier states of spiritual existence, that I cannot think, as a Methodist preacher told me, that it was all from the devil. I told him spontaneously, as it were, that I cannot account | that was just what the Pharisees said of Christ and his apostles, and it gave me more hope to hear him say so.

Paul says: "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. ii: 14). He also says: "Are they not all ministering spirits?" (Heb. i: 14).

Yours for truth, Hamilton, Nevada. P. CHAMBERLIN.

TESTS OF SPIRIT-AGENCY.

EDITORS BANNER OF LIGHT-Permit me to reate a circumstance that has occurred here in this city under my own observation, that to me is one of the strong evidences of continued life or spirit individuality that, among the many, are being given at the present, to convince the inquiring minds that there is no death to the spiritonly putting off the mortal, and thereby leaving the spirit in its (resurrected) immortal state, with all its faculties as active as before the change, freed from the surroundings of its mortal conditions, to follow the pursuits of its higher aspira-

The occurrence is this: There is a spirit-friend of mine by the name of Washa, with whom I have been acquainted about one year, who says that when in the form he was a chief of one of the New England tribe of Indians. He has frequently spoken to me of Fanny V. Kelton, of Montpelier, Vt., who, he says, was the first medium that he controlled, and always spoke of her as his "Fanny Media," and says that when she became surrounded and controlled by her band of medicine braves, he then commenced controlling a lady in this city, a Mrs. Lawrence, (a cousin to Fanny,) whom he has controlled for several years, and whom I regard as a noble, consistent and truth-loving woman and medium.

About one year or something more since, Washa began controlling a Mrs. Emma Powell, a lady in whose family I have been boarding, and through whom I have held frequent "talks" with Washa and others. A short time after "Fanny" passed into spirit-life Washa said to me: "Brave, me come to you to tell you that me sad to-night, and me happy, too-me happy to tell you that my Fanny is with me in spirit-life, and me sad to feel that she is taken from her sphere of usefulness in earth-life; me think much of my Fanny media; and, Brave, me tell you me was with her and made her way easy across the river."

Some three weeks later I saw Mrs. Lawrence, and in conversation about Fanny, she said that Washa had told Mr. L., through her, that Fanny had passed into spirit-life, but they had not been advised of it by telegraph or post by any of their relatives in Vermont, and were uncertain in regard to Washa's information. Mr. Richardson, the blind medium from Vermont, being present, said that Fanny was in the spirit-land, and that the notice of her change had been published in the Banner some two weeks previous. This information gave us full confidence in Washa's veracity, by confirming what he previously said.

Some four weeks after this. Washa said to me through Mrs. Powell. "Brave, me like you: me Washa was controlling describing the spirits that were around the different persons in the It is very evident that it was the constant habit room, when he seemed to break out into ecstacles and gave to me:

> "Fairest and purest of earth pass away, And soar to the regions of light; Near loved ones their spirits are hov'ring by day. Nor forget them not when it is night; In seasons of gloom, when the heart is so sad Endeavor to cheer them, and make the heart glad. Vow then to be true to thyself and thy God.

Kind Spirit, we love you, we welcome you home Endless your pleasures in your mission of love Lov'd friends you will cheer, as they bid you come, To tell of the beauties around and above. Oh! Spirit of Love, Sweet Angel of Light, Near Washa you 've come in your beautiful flight.'

If you deem this occurrence of sufficient moment to give it a place in your truly good and valuable paper, I shall hope that it may have the effect to convince some anxious mind of the certainty of a present resurrection and the retention of our faculties in our spirit-home. I wish to speak also of the high medium qualities of Mrs. Powell, whom I regard as the best clairvoyant, trance, test and physical medium in this city; and persons from other cities or places wishing a sitting, will do well to call on Mrs. P., No. 429 Spruce street, Philadelphia.

Yours for the Progress of Truth. 429 Spruce street, Philadelphia. E. Y. KNAPP.

A TEST

DEAR BANNER-I visited New York not long ago, and hearing so much of the writing medium, R. W. Flint, I called on him, and was delighted revealed by any medium; and in addition, these circumstances unknown to any person excepting benefit of the cause and humanity, and in justice, esteem and high appreciation of the medium, Dr. LOTTIE FOWLER. R. W. Flint.

EARLY MYSTERIOUS MANIFESTA-TIONS IN NEW YORK.

A correspondent, J. F. Draper, sends us, Oct. 16th, from Taberg, Oneida Co., N. Y., the following description of certain occurrences during his childhood:

"I have a communication to make that may be interesting to some of the readers of the Banner During the whole course of my investigation of Spiritualism, I have tried to account for many of the tests I have received in some other way; but when I 'lay aside the agency of spirits, it is all a mystery.

In the fall of 1827, when I was eight years old, my parents lived in Westmoreland, Oneida Co. N. Y., in a log house with my Uncle Orvilla Draper. There were two rooms in the house; we occupied one part and my uncle's folks the other; and in our part there was an old-fashioned Dutch and in our part there was an old-fashioned Dutch It is true, I have received many false communications; but how could it be otherwise, when so many ignorant, undeveloped persons have passed to the spirit-life? I see the Lord had no difficulty im

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while myself and a sister, and a brother younger than myself, with two cousins were sitting round the fire, a pair of shoes belonging to father, that he kept in the stairway, were discovered by us with their toes in the embers under the forestick; then a little hasket which hung on a nail driven he kept in the stairway, were discovered by us with their toes in the embers under the forestick; then a little basket which hung on a nail driven into one of the beams in the back part of the room, was found in the fire, all in a blaze; then mother's quilis—some with yarn on, and some empty—were found in the fire. At this stage of proceedings, some of us reported to mother what had happened, and she and my aunt scolded us for throwing these things in the fire. About this time, mother wanted some sizing made, as she was weaving linen, and requested aunt to send us all out of doors, shut the door between the two rooms, and make the sizing. At this time, there was a large cheese-strainer lying on the bed in aunt's room—one that mother had just cut from the piece she was weaving. When aunt turned us out, she said: "Now I'll see what will burn next." When she had the sizing nearly made, something blazed up under the kettle, and she looked and saw just one corner of the strainer left—the rest was burned. They then thought it must be the work of witches."

A HAUNTED HOUSE IN LYNN.

On the outskirts of Lynn, equally distant from the Danvers and Lynnfield roads, and half a mile from any human habitation, there stands a house of curious aspect. Many years ago, near this spot, there stood two old cabins, dwelt in by seemingly respectable people. Here the two noted highwaymen, Thunderbolt and Lightfoot, had their rendezvous. Sallying forth by night or day, they would return hither with their booty. The cabins have been long since destroyed, and naught remains but the cellars crumbling to decay and half filled with rocks and rubbish. At a little distance from these stands the house in question, which was erected about ten years since and rented by an honest and upright family. One night, soon after they had taken possession, they were disturbed by strange noises in the cellar, and, taking a lamp, they proceeded to search it thoroughly. but discovered nothing; yet as soon as they had returned to bed the noise was repeated. Somewhat terrified, although not naturally superstitious, they then arose and removed everything from the cellar, but they had hardly left it when the noise was heard louder than ever, and, thoroughly frightened, they determined to remove from the house. Since their removal it has been occupied by several families, always with the same result. The noise has been described as like the thunder in our theatres. A short time since, the place having been tenantless for months, the "wickedest man" in Lynn was induced to spend the night there alone, but he was badly frightened and retreated before morning. Notwithstanding all this, there are doubters enough who will hire the house, but they generally move out somewhat "faster than they moved in." The air of the cellar is described as close, and stifling, and it is believed by many that the shades of the departed robbers actually revisit the old abodes and amuse themselves by frightening the dwellers

TESTS OF J. JACOBUS'S MEDIUMSHIP.

On the 5th inst. I was informed by a member of the orchestra, at the 5th Avenue Theatre, that the prompter had recently died. I then wrote the following on the wall of the same theatre:

"This month another death in connection with this theatre. J. JACOBUS. Dec. 5th."

On the morning of the 20th a message came to one of the company while we were at rehearsal, that "Mr. Holland died this morning at 6 A. M. Mr. Holland was an old member of the 5th Avenue Company.

Last night as I returned from the theatre, at about twelve o'clock, I remained in the lower room of my residence until about half-past twelve. and had a vision of a man just slipping in his coffin. As I was going to bed I wrote on the wall: "A death to-night—Dec. 21st."

This morning, as I left my room, I saw the man in vision. As I entered the lower hall I was informed that John Lees-the one I had seen in the vision—died about the time or a little after I wrote the words, "a death to-night." He died in the same bouse but. I was not aware that he and I can assure you it was a success. Music, speaking, a and I can assure you it was a success. Music, speaking, a ne house, but I was not aware that he was residing here until I was told of it to-day, when his remains were removed to his family.

J. JACOBUS. 371 Broom street, New York, Dec. 22, 1870.

> Written for the Banner of Light. COMMON SENSE. BY JOHN J. GLOVER.

Says old Simon Dull to his neighbor one day, "I do n't see how common sense people can come To believe in the spirit's return, and all such Ridiculous nonsense; I'm sure it's all hum !

Come back to the earth again! how can that he? Who would play on their harps whilst they were away Why, common sense people can't swallow such trash! By foolish delusions they 're not led astray !"

"You are right, Neighbor Dull," says honest John Bright, "That common sense folks can't believe in such truths Their commonplace minds cannot fathom such thoughts, They only can grapple the ideas of youths.

You are right, Neighbor Dull, in what you have said. Uncommon sense people believe in such things, Having minds deep and broad, and open to light, And free from church bigotry's black leading-strings.

A word of advice, Neighbor Dull, in your ear: Look sharp to your steed in the race-course of thought If not, you'll be distanced, ere close of your day, By an uncommon lot of the uncommon sort."

Quincy, Mass. POISONING BY VACCINATION.—It is becoming

a serious question among scientific medical men, whether the attempt to ward off small-pox by vaccination does not introduce another family of diseases, or certainly aggravate and intensify the old ones, in comparison with which it were much safer to run the risk of the contagion first dreaded. That vaccine matter, the best of it, is impure, all men who know anything about it, are satisfied; and the explicit testimony of distinguished practitioners shows that it can scarcely be employed at all except to contaminate and poison its innocent recipients. Dr. Ricord, in 1865, did not hesitate to declare the reality of such poison-ings before the Academy of Paris. Dr. Epps, who vaccinated one hundred and twenty thou-sand persons during his directorship of the Jernier Hospital, in London, has at length declared, after a quarter of a century's practice, that vaccine is a poison; he says "it penetrates as such and effects all organic systems, so that it acts represented by the contract of the contra pressively on the small-pox; it paralyzes the expansive powers of the body, and the pox poison is retained in the nucous membranes." Since vaccination came in, it is averred by the highest authorities that new diseases have invaded the internal coating, or aggravated existing diseases, such as croup since 1810, abdominal typhus since 1819, cholera since 1830, and diptheritis since 1854. Children do not, to be sure, die of small-pox, but they do die of measles, scarlet fever and similar diseases, which the means for expelling small-pox has made more intense. These allegations cer-tainly challenge the closest investigation.

Massachusetts State Association. SUBSCRIPTION OF MEMBERSHIP.

E. M. Morse, West Amesbury, \$1.00; Lois E. Johnson, Orange, \$2.00; Ruble B. Putney, Wendell Depot, \$1.00; Mr. E. Putnam, do., \$1.00; Mrs. E. Putnam, do., \$1.00; Mrs. E. Putnam, do., \$1.00; G. W. Watson, N. Loverett, \$1.00; N. S. Henry, do., \$1.00; H. N. Watson, do., \$1.00; Alden Adams, Leverett, \$1.00; Sawyer Field, do., \$1.00; Bilas Ball, do., \$1.00; Lorenzo G. Felton, do., \$1,00; Phineas Fields, Sunderland, \$1.00.

A. E. Carpenter, State Agent.

Banner Correspondence.

More Developments-Interesting Incidents in a Lecturing Tour. I am again blowing the trumpet of good news and kind-

ling the fires of reform on the prairies of Indiana. I am ngain holding forth in the Fountain County Spiritual Hall, in which I lectured four times a little over a year ago. I have spoken three times to a large audience of men, women and children, who listened with glowing countenances and eager cars. I am possessed with the conviction, deepened at all the various points where I have lectured, that there is now an abundance of soil in Indiana ready for the good seed. In Crawfordsville, where I lectured previous to coming here, there are symptoms of returning life. For while Brother Hull, who lectured there since the National Convention, found so much apathy in the people that scarcely a dozen hearers. I am told, attended some of his scattery a cozen honers, I am ton, attended some of mis-lectures, I was greeted with as large an audience as at-tended my three lectures there a year ago. Here I will state that while at Crawfordsville I obtained another spirit picture while sitting in the gallery of Mr. Willis, who is becoming famous as a spirit artist. Fisher Doherty, one of the live Spiritualists of the place, has obtained and inserted in a frame a large number of the visual resemblances of de-parted friends. parted friends

in a frame a large number of the visual resemblances of departed friends.

During one day while at Crawfordsville the friends of Truth were in high hopes of being able to get up a debate between the Rev. Mr. Hatch of that place and myself on the subject of Spiritualism, as the derical gentleman was brought forward and introduced to me, and the question and terms of the debate agreed on. But before night he backed square out, partly, as I learned, through the influence of his cierleal brethree, who probably foresaw more clearly than he did the damaging effect their cause would sustain by such a logical contest. And then as he could not fail to observe that I was "keen for the debate," this probably led him to conclude that I was confident of success, and perhaps better armed than he had anticipated, And in this conclusion he would have found he was not mistaken; for I am always armed with the logical missiles of truth, and always ready to stand up in public by the side of an honorable opponent, who may be disposed to dispute the correctness of any doctrine or principle I set forth.

I will here relate an interesting incident that occurred on my travels before reaching Crawfordsville. On the day I left home I stopped at Dublin, twenty miles west of Richmond, and had a brief interview with the noted spiritual doctor, J. W. Conner, who is becoming finnous for his pecular mode of finding patients and his success in treating them. After conversing with the doctor some fifteen or twenty minutes, he turned the conversation by remarking, "You will meet with a lady in the course of a week somewhere in your travels needing medical aid. She is suffering severely with neuralgia in her shoulders and breast. She has been afflicted for some time, and is somewhat reduced in flesh. She is rather slender in person, though not very tail, and walks in a stooping position, &c. Tell her when you find her that if she will come to me, or write to me, I will find the doctor, while

will cure her."

Within three days after parting with the dector, while Within three days after parting with the dector, while will can feet between Pittsborough and Elizabeth Town, traveling on foot between Pittsborough and Elizabeth Town, in Hendries County, designing to lodge at the latter place on observing that the clouds threatened a descending on observing that the clouds threatened a descending shower, I was induced to step into a house by the wayside and ask for the privilege of remaining over night. The landlord, after consulting his lady, whom he represented as being afflicted, concluded to grant my request. Taking my seat in the parlor, I immediately commenced conversation with the lady, who seemed cheerful, though apparently much afflicted. I interested myself in her history, so far as to inquire into the nature of her disease and how long she had been a victim to it. In reply, she informed me that sometime in Augustahe was taken with the congestive fever, which finally terminated in neuralgia, which had caused her much pain and suffering, and for the last few fever, which finally terminated in neuralgia, which had caused her much pain and suffering, and for the last few days she had suffered quite severely. After the conversation had been kept up for perhaps twenty minutes, she arose from her lounge to walk to the kitchen. At this moment, on observing her stooping galt in walking, the tought for the first time flashed into my mind, this is the lady Dr. Connor described to me, and communicated to me a message for—as the complaint, description of her person and manner of walking exactly filled the bill. The landlord having occasion to be out late, had not been in but a few minutes till he proposed retiring to bed. I replied that I had a message to communicate to him before I retired, and requested him to take a seat by my side, which he did. I then laid before him the whole history of the case, and in the relation I disclosed to him the fact that I am a Spiritualist. He observed that he knew but little about the subject, but at times felt like investigating it. Observing itualist. He observed that he knew but little about the subject, but at times for like investigating it. Observing that I had succeeded in awakening an interest in the minds of both him and his lady with respect to the subject of Spritualism, I proceeded to present them a full outline description of its character, claims and history. Nothing more was said about retiring for about two hours, when the gentleman observed that he felt no inclination to sleep, and would leave me to select my own timb for retiring. In the morning he promised to write forthwith to Dr. Conner, and invited mo to call again, and rofused to accept the quid proque for my bill of fare. His name is Harrison Faught. I have more interesting incidents to relate in my next.

**Covingion. Fountain Co., Ind., Dec. 15th, 1870.

K. GRAVES.

Covington, Fountain Co., Ind., Dec. 15th, 1870.

P. S.—Dr. Conner appeared to obtain the information with respect to Mrs. Faught's condition through my oldest spirit lister, whom he had proviously described.

Notes from Mrs. M. S. Hondley.

DEAR RANNER-" I still live," and love my friends just as well as ever, though at present situated so that I cannot be among them to give personal evidence of the fact. Being a housekeeper, and my own servant, my labors are necessarily near home, and fingers busy when at home.

and I can assure you it was a success. Music, speaking, a little fun, and dancing, with partaking of one of the nicest suppors you can imagine, made up the exercises of the evening. I was informed they would add a nice little sum to their treasury. I expect to lecture there a part of the time for the coming six months.

Tonight they are feasting on the rich mental viands of

for the coming six months.

To-night they are feasting on the rich mental viands of fered them by Mrs. Frances Kingman, (authoress of "Intuition," a work which I would advise every Spiritualist in the United States to send for, because it is good, and gives such good ideas of the true philosophy.) Her subject to-night is "American Mothers and Children," a grand thing, which every woman in the world should hear and understand. She has delivered it in Providence, and some other places, with marked success. She has noother prepared under the title of "Wasted Lives," which is equally as good as the first. She has, for several years, been very busy with her pen, but now seems called upon to speak, and I am sure if she can have the way open to make her acquainted with the world, will become one of its most brilliant lights. Her personal appearance is fine, which with native culture and a good education, fit her to command the attention of all. Suffering has chastened her spirit and brought it in sympathy with human. misery in every form, giving to her, notwithstanding her aristocratic education, charity as a mantle to cover human woes and weaknesses. I hope those who are sustaining meetings on a liberal basis, whether Spiritualists or not, will give this lady a call. She can be addressed, Mrs.

human woos and weaknesses. I hope those who are sustaining meetings on a liberal basis, whether Spiritualists or not, will give this lady a call. She can be addressed, Mrs. Frances W. Kingman, caro of Frank Sisson, Now London, Ct. The Spiritualists and free thinkers of Flichburg have not yet been resurrected from the grave of their former misunderstandings, but I think will soon "hear the trump" and "come forth," upon a higher, broader and purer basis than ever, for the leaven is at work.

It requires considerable force to meet the opposing clouds of bigotry and superstitious ignorance that roll through these valleys among the hills. I wish it were possible for Prof. William Denton to bring his great hammer of truth into their midst, and crack some of their dry nuts, so long lain away under the cover of Church and State, showing them the real meat, and help them to cast away the shells. I know very well that many people say "he is awful." So I think, using awful as an adjective, in the old way, awful truthful, and I only wishither were millions more just as truthful. Truth, kindly, earnestly lovingly uttered, will conquer more than a thousand armies. Let us be truthful, kind, earnest, loving.

Fitchburg, Mass., Dec. 10th, 1870.

Illinois.

FOREST CITY.-Mrs. F. A. Logan writes, Dec. 17th: 'Having spoken recently in Fremont, Delaware, Sanjose, Maran City, and Petersburg, to large and appreciative audiences on the subjects of "Temperance," Rights," "Spiritualism," besides healing the sick, I thought to visit Havannah (where Spirtualism in days gone flourished under the ministration of our esteemed Brother Jamieson,) there to rest and have the association of genial souls. In this I was not disappointed, for among those who did all they could to make my stay among them pleasant was Mrs. Elvira Wheelock Ruggles, whose beautiful lectures were so highly prized when but a few years age she was in the lecturing field. • • • Havannah, as far as outward appearance is concerned, is resting from its spiritual labors, yet we must believe that the little leaven brought by loving angels is working, and will continue to work, though silently, until the whole is leavened. • • • This week the Methodist Church of Topeka was opened for my reception for a lecture on Temperance. The large audience present desired that I would remain and talk on "Woman's Rights" the next evening. As I entered before the appointed time, the people were singing "Alas! and did my Saviour bleed," and then the prayer by the minister that all might be done for "Christ's sake," was all very inspiring, as every reformer must know, and the "Amens," and "that 's so" did not serve to dampen the interest of the speaker nor the audience. And after giving two lectures here under similar circumstances, to be awakened by a band of music beneath my window when all nature was hushed in sweet repose, gave me to feel that angels of earth and of the spheres were watching my course, and that when the sleep of death should close our mortal eyes, angelic choristers would chant a welcome for the freed spirit into their beautiful summer land. Till then let not our labors cease for the amelioration of the condition of earth's sorrowing children.

The dear Banner greets me everywhere. May we all as reformers be instrumental in extending its circulation. My present address is "Bloomington, Ill," thought to visit Havannah (where Spirtualism in days gone flourished under the ministration of our esteemed

of the Banner, and am striving to learn of this new religion. I am alone in my belief, and in a place where it is esteem-

ed heresy to doubt one word of the Orthodox faith; but I His friends could not keep the secret, and so rehave many friends in the spirit-land, and this new faith ports of the wreck spread rapidly throughout the comes to me so real and tangible that I cannot but accord it. It has taken from me all the old doubts and fears with which I was tormented, and in their place I feel only a joy unspeakable. Wishing you every success in the future, I bld you God-speed in your noble work.

Iowa. WATERLOO .- Dr. John Reiter writes, Dec. 13th: Since

my last letter to you, I have been taking itoms, and find in this city some fifteen or twenty of Freedom's sons and daughters-I mean by that, I have found those who have grown out of the old into the new, and who stand for the truth of the spiritual philosophy. It seems, from what Mr. Whitney tells me, that they had lire, Peebles here some year or two ago, and they drove him from the different halls; but he finally made a stand in the court-house, and there discoursed to the few the beautiful philosophy of Spiritualism. Dr. Dake lectured in Union Hall, last Friday Spiritualism. Dr. Dake loctured in Union Itali, last Friday ovening, to a highly respectable audience. The doctor made one of his happlest efforts, and scattered the seeds of truth in such a genial and whole-souled way as to startle and electricy his audience. The good he is now doing in healing the sick in both hody and mind will be the cause of a new start for our beautiful faith in this community. The doctor goes from here to Council Blufs, Iowa, where he will also a few leaves and stop at the Orden Blufs.

give a free lecture, and stop at the Ogden House for a few weeks to heal the sick. The following is a tribute to the dector from the Press of this place:

"Friday night a very instructive lecture was delivered by Dr. Dake to a highly respectable audience, composed principally of ladies. The analysis of food was a good thing, showing by nutrition what food forms muscle; how to make the topole lean, and lean fat: how to make the dull boy snowing by intertain what food forms muscle; how to make the dult boy love books, and how a precocious child should be fed; animal heat; why diet in winter and summer should be different; alcohol, tea, coffee, tobacco, spices, mustard, etc., and their effects upon the human organism. Dr. Dake as a teacher as well as healer is doing a good work for humanity. Dr. Reiter also made some appropriate remarks."

Massachusetts.

BOSTON .- Mrs. Jennett J. Clark writes us concerning the mediumship of Dr. Roundy and Mrs. Helen Matthews. We make the following extracts from her letter: "I am always happy to hear through the Banner of Light what the invisibles are doing to enlighten the people concerning their power, and to spread the truth which will make all free who

of these scances without feeling that there is a great responsibility resting upon us, while spirits are doing so much for the world—never weary—and true, honest mediums are willing to make sacrifices to bless the race, teaching as the inspiration gives utterance. Mrs. Matthews has been one of our inspired lecturers. Much good has been done through her in the lecture-field. This new development of late came to her. • • • • • At one scance a choice bouquet was laid in my hand. The spirit said, 'Your son—calling his name Albert—sent it to you.' • • • Dr. Roundy is a healing medium. • • • • Those attending these scances will feel themselves well repaid." ing these scances will feel themselves well repaid."

CROMWELL, NOBLE CO .- N. E. Doane makes the fol-

owing appeal for spiritual food: DEAR BANNER-Twenty years ago I first became cona number of the same belief. But I never was fortunate formed.] enough to reside in a community of Spiritualists. I now live in an out of the way sort of a place, hemmed in by Orthodox Christians, by whom I am considered an outcast. But my faith is not shaken, for "I know that my Redeemer liveth." For the last two years I have been an invalid; but, oh, I am so hungry in spirit! Only now and then I see a copy of the "Banner of Light," and I long to read some of the many books advertised therein, but I am unable to buy. Now, dear Banner, I want to beg food for the soul. Won't some of your many readers send me a few of those books that they have read and cast aside? They would be gratefully received, and their contents eagerly devoured by me.

Written for the Banner of Light. JOSEPHINE TO NAPOLEON.º

BY LITA BARNEY SAYLES.

I have sought thee, oh beloved! On the mountain and the plain; I have sought that I might know thee, And we never more be twain, And at length my soul hath found thec. When so many seek in vain.

Thine eyes are 'lumined windows Whence thy noble soul looks through; Thy heart a flowing fountain Of emotions high and true: And thy feet are running swiftly All its great behests to do.

Thy spirit is all gentleness And purity and grace; Thine aims shine plainly forth from out Thy radiant, heaven-lit face: Thy firm resolve shall crown thee yet The victor in the race!

"Born again" into the higher loves, The loves in spirit rife. We shall meet and mingle evermore Above this lower strife, And, reposing in each other, Gain a truer hold on life.

Lift, oh soul, thy high thanksgiving For his mercies unto theo! In his own good way and season He bath gracious been to me. And from out humiliation Hath he set my spirit free!

I will praise him at the midnight, While the clouds of darkness lower: I will praise him in the morning When he shows his glorious power; For his everlasting kindness I will praise him every hour! Dayville, Ct., 1870.

O Napoleon could not, in spirit-life, stand as the equal of Josephine, whom he had so cruelly wronged, until he had made himself worthy of her, by advancing his own moral and spiritual status. Being truly mated, conjugally, in earth-life, the union referred to in the peem could then take place, and they become one, as they could not here, because his false ambition made him disregard the sacredness of even his own affection, as well as hers. When he rose even his own affection, as well as hers. When he rose above these false conditions, he naturally took his place by the side of her who had sought and waited for him so long

Another Case Similar to Lottie Fowler's.

The Red Necks of Connecticut, in Bridgeport, have their counterpart in the Greasers of Mexico in Mazatlan. The former vented their hereditary spite and spicen on Miss Lottie Fowler, and the latter on an' equally unoffending clairvoyant, a gentleman whose name was not given. Mazatlan is an old Spanish town, full of bigotry, but, in this respect, is not much behind Bridgeport. Both places have won a position, and essentially aided the cause they essayed to put down. The Mazatlan affair is thus chronicled by a correspondent of the San Francisco Chronicle from that

A sensation of some importance to the Spiritualists here has excited the public mind ever since the loss of the ill-fated steamship Continental. The sensation was produced in this manner: a The sensation was produced in this manner; a clairvoyant physician, an American, who lately arrived in this city, and practices his profession here, had a vision on the night the steamer was wrecked. In the vision he saw an old woman who appeared at his bedside, and was evidently

who appeared at his bedshee, and was evidently greatly afflicted.

At first he was startled by the apparition or spirit, but soon calmed down, and asked the ghost what caused her sorrow. She then wrote upon the wall that the steamship Continental upon the wall that the steamship Continental had just foundered at sea, and that a number of passengers had perished. The spirit of the old lady, although not giving the latitude and longitude where the disaster occurred, was particular in stating that the wreck took place off Cape St. Lucas. Having relieved herself of this piece of information, the apparition disappeared, and the clairvoyant was left to cogitate upon the marvelous. Next morning the doctor arose, and he was so strongly impressed with the strange and mysterious events of the night, that he told many of his friends in private what he had seen and heard.

As might be expected, great anxiety was felt As might be expected, great anxiety was telt for the safety of the passengers, and every person who had relatives or friends on board was wondering whether the clairvoyant was right or wrong. Such a strong hold did the reports take upon the public mind, that the authorities had the doctor arrested and fined him thirty-five dollars are a little for the reason and our pursues of as a disturber of the peace and one possessed of the devil. The Spiritualists of this city—and it must be known that Spiritualism is making rapid rogress among the Mexican people—were somewhat indignant at the arrest, but the authorities heeded no protests, and exacted the fine. Pre-cisely eight days after these events news arrived from Cape St. Lucus, via La Paz, of the wreck of the Continental, and the news confirmed in every particular the story of the clairvoyant. Now the Spiritualists are in high glee, and domand that the doctor be paid back his fine, and that honors be conferred upon him, rather than he should be ignominiously dealt with. The case is a very strange one, and continues to be a subject of absorbing interest to those who love the mysterious and the maryalous? and the marvelous." The term Red Neck is peculiar to Connecticut.

In that State there used to be a semi-union of Church and State, every person by law being voted into the Orthodox society of the parish, and bound to support Orthodox preaching, on becoming a tax-payer, whatever might be his views. He could escape from this dilemma only by "certificating," as the law termed it, that is, lodging a certificate with the parish clerk and attaching himself to some other ecclesiastical body. There was no neutrality; a man had to belong to some religious society and help pay for the support of the Gospel. The Orthodox Congregationalists were the dominant body, and were known as the Standing Order." In time the people rebelled, power, and to spread the truth which will make all free who dare to let that truth be known. The Messago Department sends out to the sad mourner test after test, and this is what draws the despending mind to the spirit-world for more light and knowledge."

Our correspondent then refers to the advantages for spirit communion which she has of late and in the past enjoyed, and proceeds to speak of the hearing of some fourteen spirit-voices in the air, the ringing of bells, the carrying of one of these bells a distance from the house by spiritagency—all present hearing it in the air as it receited from and returned again to the house; the carrying of a hell to agency—all present hearing it in the air as it receded from and returned again to the house; the carrying of a bell to the upper chamber, and its return when requested; the length of time (some twenty minutes) during which the spirits hold the trumpet and converte with those present at their circles. She further says: "No one can attend one of those scances without feeling that there is a great responsibility resting upon us, while spirits are dolors." liberal opinions in this country, and it is to be hoped it may yet be written up. WILLIAM FOSTER, JR.

Providence, R. I., Dec. 20th, 1870.

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore chooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not inced of the truth of Spiritualism. I have since met with | a lecturer should by mistake appear, we desire to be so in-

formed.]

J. MADISON ALLEN, conscious trance speaker, is now prepared to make engagements with Spiritualist Societies for the winter and spring months. Will lecture week evenings, when desired, on the Science of Language, and hystreet classes in the new and Natural Short-hand. Will also dilelate at funerals and weddings. Address, 10000, Mass., care Bunner of Light.

C. Fanne Allyn will speak in Topeka, Kam., during Lanuary; in Fort Scott, Kam., during February. Address as above, or Stoneham, Mass.

MRS. N. A. ADAMS hox 271. Fitchburg, Mass.

HARRISON AUGIR, Charles City, Iowa.

MRS. N. K. Andross, trance speaker, Delton, Wis.

REV. J. O. BARRETT, Glenbeulah, Wis.

MRS. H. F. M. BROWN will answer calls to lecture and receive subscriptions for the Banner of Light. Address, Chicago, Ill., care Lyceum Banner.

MRS. Sarah A. Byrkes will speak in Woonsocket, R. I., Jan. I and S; in Baltoner, Md., during April. Will make further engagements. Address, Spring street, East Cambridge, Mass.

MRS. NELLE J. T. BRIGHAR will speak in Troy, N. Y., Jan. 15, 22 and 29; in Boston during February; in Philadelphia during April and May. Address, Eim Grove, Colerain, Mass.

DR. JAMES K. BAILEY's address for the present is Bainbridge, Dr. James K. Bailey's address for the present is Bainbridge, Dr. James K. Bailey's address for the present is Bainbridge, Dr. James K. Bailey's address for the present is Bainbridge,

MRS. NELLIE 3. 1. International Sections of the Mrs. Nellie 3. 1. International Sections of the Mrs. Address, Elm Grove, Coleraln, Mass.

DR. JAMES K. BAILET'S address for the present is Bainbridge, N. Y.; permanent address, Lal'orte, Ind., box 394.

ADDIE L. BALLOU, inspirational speaker, Chicago, Ill., care

ADDIX L. BALLOU, inspirational speaker, Chicago, Ill., caro R. P. Journal.

M. Bush, Esq., 99 Madison street, Chicago, Ill. M. C. Brnt, inspirational speaker, Almond, Wis. Herry Barbow, inspirational speaker, Richmond, Iowa, A. P. Bowman, inspirational speaker, Richmond, Iowa, Mrs. Emma F. Jay Byllene, 151 West 12th st., New York. WM. Bryan, box 53, Camden P. O., Mich. Rev. Dr. Barnard, Battle Creek, Mich. Dr. A. D. Barton, inspirational speaker, Boston, Mass. Jorep Baker, Janesville, Wis. Miss E. Rurr, inspirational speaker, box 7, Southford, Conn. Mrs. A. P. Brown, St. Johnsbury Centre, Vt. Mrs. E. T. Boothe, Millond, N. Il. Mrs. P. Rischlad Doyr Braddick, N. Il. Mrs. Prischlad Doyr Braddick, North Madison, Mc., one-fourth of the time. Address, North Madison, Mc., Mrs. Abby N. Bunniam, inspirational speaker, 10 Chapman street, Boston.
Dr. J. Il. Cubrick will speak in Worcester, Jan. 15, 23 and

MRS. ABRY N. BURNIAM, Inspirational speaker, 10 Chapman street, Boston.

DR. J. H. CURRIER Will speak in Worcester, Jan. 15, 27 and 29; in Schuate, Feb. 12. Address, 39 Wall street, Boston, Ms. J. M. Choate, trance and inspirational lecturer. Address rear 56 Poplar st., Boston, Mass., care Mrs. M. E. Hartweil. WAREN CHASE, 691 North Fifth street, St. Louis, Mo. ALBERT E. CARPENTER, care Banner of Light, Boston, Mass. Miss. Annie M. Cauver, trance speaker, Cincinnat, O. DEAN CLARK, Boston, Mass., care Banner of Light.

DR. A. B. Child will lecture at convenient distances from Boston. Address 50 School street.

MRS. JENNETTE J. CLARK, 155 Hartison avenue, Boston, Mass. Phop. WM. DENTON, Wellesly, Mass.

MISS LIZIER DOTEN, Pavilion, 57 Tremont street, Boston, DR. E. C. Dunn, Rockford, Ill.

MISS. AGNES M. DAVIS, 412 Windsor street, Cambridgeport. Mass.

MISS LIZZIR DOTEN, Pavilion, 57 Tremont street, Boston. DR. E. C. DUNN, Rockford. III.

MISS.AGNES M. DAVIS, 414 Windsor street, Cambridgeport.

Mass.

MISS NELLIE L. DAVIS Will speak in Milford, N. H., Jan. 8; in Lowell, Mass., Jan. 15 and 22; in Worcester during February and March. Address, 49 Butterfield street, Lowell, Mass.

DR. J. R. DOTY, Covington, St. Tammany Parish, La.

Mis. A. E. DOTY Will attend funerals in Herkimer County, N. Y., and vicinity. Address, Ilion, Herkimer Co., N. Y.

HENRY J. DURGIN, Inspirational speaker, Cardington, O. George Dutton, M. D., West Randolph, V.

Mis. Address, Davis, White hall, Greene Co., III.

A. C. Eddrey, Ecturer, Newton, Jowa.

Dr. H. E. Emeny, lecturer, South Coventry, Conn.

Andrew T. Foss, Manchester, N. H.

J. G. Fish, Hammonton, N. J.

Thomas Galre Forbiter speaks in Philadelphia during January and February; in Baltimore during March; in Troy, N. Y. during April: in Salem. Mass, during May. Address, 18:19 Walnut street. Philadelphia, Pa.

Mis. M. Clara A. Field will make engagements for the winter in Massachusetts. Address, Lowell, Mass.

Rev. A. J. Fishback, Port Huron, Mich.

Mis. Fannie B. Fellon, Everett, Mass.

Rev. J. Francis, Ogdensburg, N. Y.

Mis. M. Louise Franci, trance and inspirational speaker, 35 Ellery street, Washington Village, South Boston, Mass.

Dr. H. P. Farrield will speak in Portland, Me., during January. Address, Ancora, N. J.

STARLEY H. A. Frisbir, trance, Williamsburgh, L. L., N. Y. A. B. Francis, Ogdensburg, N. Y.

M. S. Greenles F. Fowler, Inspirational, Sextonville, Richland Co., Wis., care F. D. Fowler.

Dr. H. P. Farrield will speak in Worcester, Jan. 1 and 8. Address, 1061 Washington street, Boston, Mass.

ISAAO P. Greenles, Inspirational, Natick, Mass.

Miss Almeda B. Fowler, Inspirational, Sextonville, Richland Co., Wis., care F. D. Fowler.

DR. R. P. Fellows, Vineland, N. J.

N. S. Greenles, 1061 Washington street, Boston, Mass.

ISAAO P. Greenles, San Francisco, Call.

Barah Graves, Richmond, Ind.

DR. G. Mange, Rocker, Ri

towe, Vt. MRS. EMMA HARDINGE, 6 Vassall Terrace, Kensington, W. Annie Hinman will answer calls to lecture. Address Falls Village, Conn.
Moses Hull will speak in Washington during March and
April. Permanent address, Hobart, Ind.
D. W. Hull, inspirational and normal speaker, Clinton,

April. Permanent address, Hobart, Ind.
D. W. Hull., Inspirational and normal speaker, Clinton, Mass.
Mrs. M. A. C. Heath (formerly Brown) will answer calls to lecture and attend funerals. Address, Middlesex, Vt.
James H. Harris, hox 99, Abington, Mass.
W. A. D. Hume, West Side P. O., Cleveland, O.
Zella S. Harrings, inspirational, East Whately, Mass.
Mrs. S. A. Horton, East Saginaw, Mich., care K. Talbot.
Mrs. F. O. Hyzer, 122 East Madison street, Baitimore, Md.
Mrs. F. O. Hyzer, 122 East Madison street, Baitimore, Md.
Mrs. M. S. Townskid Hoadley, Fitchburg, Mass
Mrs. A. Hull, tranee and inspirational speaker, 1716 Park
avenue, Philadelphia, Pa
Mrs. Dr. J. G. Hall, normal and trance, Fort Scott. Kan.
Miss Susie M. Johnson will speak in Baitimore, Md., during January. Permanent address, Miford, Mass.
S. Jones, Esq., Chicago, Ill.
S. A. Jesper, lecturer, Bridgowater, Vt.
Harvey A. Jones, Esq., can occasionally speak on Sundays
for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.
WM. H. Johnston, Corry, Pa.
Dr. P. T. Johnson, Lecturer, Ypallanti, Mich.
WM. F. Jameson, Lake City, Minn
Abraham James, Picasantville, Venango Co., Pa., box 34.
Dr. C. W. Jackson, Oswego, Kendall Co., O.
Mrs. Frank Rerb Knowles, inspirational speaker, Breeds
ville, Mich.
Mrs. Frances W. Kingman, care Frank Sisson, New Lon-

don, Conn.
Miss JENNIE LEVS, inspirational speaker, will lecture in
Lynn during January; in Plymouth during February. Address, care Dr. B. H. Crandon. 4 Tremont Temple, Boston.
Miss. F. A. Looan, Bloomington, Ill., care Baty Leader.

CRPHAS B. LYNN, inspirational speaker, can be addressed at Kansas City, Mo., till further notice; will speak in Cincin natt, O., during Tebruary.

Dr. Gronge W. Luyk will answer calls to fecture. Address, Edon Rapids, Mich.
JOSEPH B. Lewis, inspirational speaker, Yellow Spring, O. Mes. M. J. LAYNTON, Hamilbul, Mo.
Mes. M. J. LAYNTON, Hamilbul, Mo.
Missouri, Address, Jony 20, Huntley, Mellentry Co., Ill.
Miss. NETTIE COLBURN MAYNARD, White Pialins, N. Y.
Miss. Tamozine Moore, Needham Vineyards, Mass.
Mrs. Hannah Morre, trance speaker, Joliet, Will Co., Ill.
Rey. A. K. Macsories will answer calls to lecture on Spiritualism. Address, San Francisco, Cal.
Challes S. Mairst, semi-trance speaker. Address, Wone-woc, Juneau Co., Wis.
Mrs. Eliza Hower Puller McKiniey, San Francisco, Cal.
Proy. R. M. M'Cord, Centrains, Ill.
EMMA M. Martis, inspirational speaker, Birmingham, Mich.
Mr. P. H. Masos, inspirational speaker, No. Conway, N. H.
P. C. Mills will answer calls to lecture in the vicinity of New York City. Address, Holoken, N. J.
Dr. John Maynew, Wisshington, D. C., P. O. box 607.
Mrs. Anna M. Middless, Holoken, N. J.
Dr. John Maynew, Wisshington, D. C., P. O. box 607.
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Pr. Jamss Morrison, Iccturer, McHenry, Ill.
Dr. W. H. C. Martin, Ifawindsor street, Hartford, Conn.
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Dr. J. Whats france, How bland, Hl.
Mrs. L. H. Perrison, trance speaker, Morristown, Minn.
Lydia Ann Pranse, box 81, Auburn, Mo.
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Mas. Palina J. Roberts, Carpenterville, III.

Jin. H. Reen, Chleonee, Mass.

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Mis. J. H. Styllman Skyerance, M. D., Milwaukee, Wis.

Jir. Elman R. Stille, trance speaker, 54, Hindson st., Boston, Dr. H. B. Stoner, 59 Harrison avenue, Boston, Mass.

Jul. H. Rhade, Kalannazoo, Mich.

Mis. Pannie Davis Smith, Brandon, Yt.

Austen E. Simmons, Woodstock, Vt.

J. W. Seaver, Inspirational speaker, Byren, N. Y.

Elman R. Swackinamer, Iceturer, 767 6th avenue, N. Y.

Miss M. S. Sturtevant, trance, Cambridgeport, Mass.

Dr. O. Clark Sprader, Rochester, N. Y.

Miss, C. M. Stower, San José, Cal.

Miss. S. Silight, foot of Auburn street, Cambridgeport,

Mass.

Miss. M. J. Syransa, Missionary for the Pennsylvania State

Mass.

DR. O. CLARK SPRAGUE, Rochester, N. Y.
MRS. C. M. STOWK, San José, Cal.
MRS. N. E. Shight, foot of Auburn street, Cambridgeport,
MRS. H. T. STEARNS, Missionary for the Pennsylvania State
Association of Spiritualists. Address care of Dr. H. T. Child,
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MRS. ALMRA W. SMITH, 38 Salem street, Portland, Mc.
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ABRAM SMITH, Eaq., Inspirational speaker, Sturgls, Mich,
MRS. CORA L. V. TAPPAN, care Mests. Redpath & Fall, No.
36 Bromfield street, Boston, Mass.
J. H. W. TOOMEY, Providence, R. I.
HUDSON TETTER, Berlin Heights, O.
MISS MATTIK THIMONS, Mexico, Audrian Co., Mo.
MISS, ROBERT THIMONS, Mexico, Audrian Co., Mo.
MISS, RARAH M. THOMESON, Inspirational speaker, Westvillo, Ind.
DR. N. A. THOMAS, lecturer, Chaska, Minn.
JAMSS TRASK, lecturer on Spiritualism, Kendunkeag, Me.
MRS, BARAH M. THOMESON, Inspirational speaker, 161 St.
Clair street, Cloveland, O.
MIS Annie W. TANNER, Montpeller, Vt., box 212.
BENJAMIN TODD, San Francisco, Cal.
N. FRANK WINTE'S address through January, February
and March, Newbern, N. C.
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E. S. WHEELER, care American Spiritualist, Cleveland, O.
F. L. H. WABSWORTH, S. G.
G. G. L. WHITTERY, Inspirational speaker, Rock Grove City,
Floyd Co.,

J. G. WHITNEY, Inspirational speaker, Rock Grove City, Floyd Co., Iowa.
REV. DR. WHEELOCK, Inspirational speaker, State Center, Ia WARREN WOOLSON, trance speaker, Hastings, N. Y.
MRS. E. A. WILLIAMS, Deanswille, N. Y.
ELLIAH WOODWORTH, Inspirational speaker, Leslie, Micn.
A. C. and MRS. ELIZA C. WOODRUFF, Eagle Harbor, N. Y.
A. B. WHITING, Alblon, Mich.
MRS. MARY J. WILCONSON, Chicago, Ill., care R. P. Journal.
DANIEL WHITE, M. D., box 2507, 8t. Louis, Mo.
MRS. MARY E. WITHER, Holliston, Mass.
MRS. MARY E. WITHER, Holliston, Mass.
MRS. MAITTIR E. WILSON, 46 Carver attect, Hoston.
DR. R. G. WELLS, trance speaker, Beaufort, N. C.
MRS. MIATTIR E. WILSON, 46 Carver attect, Hoston.
DR. R. G. WELLS, trance speaker, Beaufort, N. C.
MRS. N. J. WILLIS, 75 Whidsor street, Cambridgeport, Mass.
A. A. WHELLOCK, Cleveland, O., care American Spiritualist,
MRS. B. A. WILLIS will lecture in Scituate, Jan. 29; in Statford Springs, Conn., during February, Address, 249 Brondway, Lawrence, Mass.
MRS. JULLIETTE YEAW will lecture in Plymouth, Mass., durter Journey, La Waynsocket, E. 1, Feb. 5 and 19; in Mendon.

way, Lawrence, Mass.

Mrs. JULIETTE YEAW will lecture in Plymouth, Mass., during January; in Woonsocket, R. I., Feb. 5 and 12; in Mendon, Feb. 18 and 26. Address, Northboro', Mass.

Mrs. Fannir T. Young, trance speaker. Address, Strafford, N. II., care Dr. H. C. Coburn, Mr. & Mrs. Wu. J. Young, Boise City, Idaho Territory.

BANNER OF LIGHT:

AN EXPONENT

SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS. WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE. LUTHER COLBY, ISAAC B, RICH.

TERMS OF SUBSCRIPTION, IN ADVANCE. Per Year......83,00

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Subscribers are informed that twenty-six numbers of the Bannes compose a volume. Thus we publish two volumes a

year.

ADVERTISEMENTS inserted at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

The All communications intended for publication, or in any way connected with the Editorial Department, should be addressed to the Editors. Letters to the Editor, not intended for publication, should be marked "private" on the envelope.

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MRS, FRANCES W. KINGMAN, Care Frank Sisson, New Lon Pennsylvania. GREAT BEND .- G. A. H. writes: I am a careful reader

This paper is issued every Saturday Mora-

Bunner of Light.

BOSTON, SATURDAY, JANUARY 7, 1871.

OFFICE 158 WASHINGTON STREET, ROOM No. S, UP STAIRS. AGENCY IN NEW YORK

THE AMERICAN NEWS COMPANY, 110 NASSAU STREET. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, I ISAAC B. RICH. For Terms of Subscription see third page. All mail-matter must be sent to our Central Office, Boston, Mass.

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The New Year.

To the true believer in intercommunion hatween the different worlds, there is no yesterday or to-morrow, no old year or new, but all things are present and now. It is a blissful condition of mind to enjoy, because it strips away many an illusion that, by thinking about it and accepting it, becomes at last a reality. For the sake, however, of a convenient division of time in matters secular and mundane, it is universally agreed to cut up our passing existence into hours and days, months and years; and in conformity to such an arrangement, we have come to the opening of a New Year. It is customary at this time to look back over the past in review, and forward to the hope filled future. With what different classes of feelings do we consider each! That which has been woven into experience we regard as irrevocable, though, by frequent recalling and reflection, it never ceases to play an active part in our lives and character. The future is as yet really nothing; the past is wholly ours, and we may return. to it again and again, drawing consolation, satisfaction, strength, or healthy regrets from it, so as to apply its many lessons to the task of making the future a better possession. We have no such free warrant to live wholly in the future. It is not yet ours, though the past is; and it is out of its materials and the present opportunities that we are able to weave the new web whose figures form the substance of present hopes and imagina-

For ourselves, we recognize this brief bridge of time as the place on which to stand for a moment and extend cordial wishes to the multitude of the readers and friends of the Banner of Light. On its behalf, we promise renewed efforts to make it the acceptable and influential journal it. has proved during its long career, while we beg in return the sympathizing aid and support of all its former friends and as many new ones as are ready to join them in the good work that is going on. By vigorously maintaining the regular pubtications of their faith, Spiritualists have become persuaded that they can most successfully advance its growth and extend its active influence. There is much to do yet; the field is white for the harvest. Old organizations are falling asunder, and new ones are continually forming; the world is looking eagerly for new symptoms and better proofs, which Spiritualism alone has to point the way to; and now, after so many years of hopeful service and obedience, it will be the richest reward of true Spiritualists to witness the acceptance of their faith as the supreme good to man and the inspiring hope of his life. Let the New Year see us entering the field with new zeal, as if we truly believed that what we have already accomplished, by direction of invisible power, was to work out still more marvelous results in the near future. And so to all we send "A Happy

Condition of the Churches.

From their own authorized journals we discover that the Presbyterians of the country are hurdened with a debt of two millions of dollars which may more accurately be estimated at twice that amount. Throughout the country there are sixty thousand ministers, their annual salaries averaging seven hundred dollars. This is decidedly poor pay from those who assume to have all the charity on their side, to say nothing of liberality and the like. It is evident, from putting this and that together, that it is not the heavy salaries that load up the churches with debt, but an extravagant style of church architecture which few of our communities can so generally afford. The statement in reference to ministers' salaries in Connecticut is made thus: One year ago the highest salary paid in the State was twenty four hundred dollars; now three churches pay five thousand dollars each, thirteen pay forty-five hundred, one pays four thousand, and quite a number pay twenty-five hundred and two thousand dollars. In New Hampshire only seventy-sive of the one hundred and ninety-one Congregational, or Orthodox, churches have settled pastors; seventy-one have what are called temporary supplies; while forty-three are without any. There it is different from what it is in Connecticut. In the latter State salaries appear to be plentiful; inthe former, churches. There seems to be a difficulty in adjusting the relation. Many of the ministers have embarked in office and the political calling.

In Pennsylvania we find there were eleven hundred Presbyterian churches last year that could not, or certainly did not, contribute so little as five hundred dollars apiece to the support of a pastor. This, with the other facts enumerated, speaks ill for the growth of the modern Orthodox church. It is evident that the spirituality is rapidly dying out of it. There may be spirts of effort here and there, now to double a salary and now to erect a splendid edifice, but the general average reveals a rather sorry condition of things. Contributions are made to anything and everything before the church, and then chiefly with ostentation. To arrest this visible decay as much as possible all sorts of sensations are tried, by people and preacher, but the general effect is but temporary and limited. The vital element has gone out of the old creeds, and that is what is the trouble. More genuine spirituality is demanded, and less theology and dogmatism. The Spiritualist faith and philosophy opens the heavens for a new revelation, that is direct and individual in its character, and appeals to the experience and nature of every one. It is not by any machinery of clergy that the truth comes to the human soul, but as the light falls down out of the heavens, illuminating the paths of the just and the unjust. It is to the broad, high, and permanent ground of this faith that the people are rapidly passing over, and as they go they dispense with those clerical agents who have been wont to hold them under their rule by discoursing of fear and denouncing general damnation.

The Boston Children's Lyceum - which heretofore have occupied Mercantile Hall-meet in the new Hall, corner of Elliot and Tremont streets, next Sunday forenoon, Jan. 1st.

Mr. Hepworth's Interpretation.

This gentleman has undertaken to explain the meaning and intent of the compromise made at a fishion to suit himself; and he makes such bungling work of it that he provokes the revolt of those who profess to be at least as good Unitarians as himself. The National Standard takes him up in no gentle manner for his delinquency of inference, and charges, so far as relates to him, sublime disregard for the truth are poor substitutes for intelligence, culture and veracity, and in the long run are fatal to the man who resorts to and the institution that tolerates them." It will e remembered that the Unitarian Conference, after an extremely stormy session, finally settled itself on the following declaration: "Reaffirming our allegiance to the Gospel of Jesus Christ, and lesiring to secure the largest unity of the spirit, and the widest practical copperation, we invite to our fellowship all who wish to be followers of Christ." Out of such a declaration Mr. Hepworth makes, in a pamphlet sermon on the present status of Unitarianism, the following deductions: 1st, that " the Christian Religion is the God-given machinery by which the world is to be converted," and is "a specially providential religion," and that the Bible is "the authoritative revelation of duty and immortality"; 21, that " we (the Unitarians) stand pledged to the exceptional and phenomenal character of Jesus of Nazareth, the authoritative Head of the Church; 3.1. that " we have invited to our fellowship all who wish to be followers of Christ."

The Standard does n't see, nor do we, where he spins all those inferences from. Where does he get his authority for making the Unitarians declare that the Christian Religion is the "Godgiven machinery by which the world is to be converted"? Where his authority for saying that they hold the doctrine that the Bible is" the authoritative revelation of duty and immortality"? The preacher rambles in a fog. He has lost himself. He would like to construct a platform to suit himself, and then pound away on it with his own tools. While he would be Hepworth, he would also be a Unitarian. The Standard rather redits him with an ambition to lead the organiextion, but is obliged to confess that such a task is not legitimately within his capacity or calling. It is even severe on him in regard to both, styling him the "self-constituted champion of Channing Unitarianism," and declaring that it is on account of such preaching that so much defection from the denomination is to be witnessed. It says, with the week are not often caught with chaff on the seventh"; and that " no such ideas were discussed by the Conference, nor voted upon by it"; in fact, that "these ideas were just what the Conference did not agree upon, and declare as the status of the body, and just what it did not mean to agree about and declare." "They are"-it adds-" the open questions of the Unitarian body, and the questions it has repeatedly declared its intention of keeping open, leaving every man to be persunded in his own mind. This being so, we should say that Mr. Hepworth would do as well to try again, and to abstain from lathering his thoughts into a rhetorical fury when perfect clearness and simplicity are the sole need of the times. Mr. Hepworth will have to put on the yoke once for all, or renounce it for a larger liberty.

Rights and Wrongs of Children. Mrs. George Vandenhoff, of New York, a wellknown teacher of elecution and public reader, presented herself in Boston a few evenings since as a public lecturer for the first time, choosing the theme above stated. It is a subject full of suggestions, and deserves to be treated with the tender sympathy and vigorous thoughtfulness which she bestowed upon it. Quoting Victor Hugo's saving-" Let us aid progress by assisting children"-she went on to assert that, in these times particularly, the child must be our leading thought and care. Because the Child is called the Future, the whole fatherhood of the present is to be exercised on the future. What we do now for the child, the future will render back a hundred-fold. If the child means health, virtue, honor, the future will be good. The torch of infancy is the sun of the future. In this age of progress and reform, the rights and wrongs of children are to be considered equally with those of other persons. Children have physical rights, moral rights, and social rights. They have a right to a good constitution, to good food, good clothing, to a good education, and to a happy childhood. Not merely to a school education, but to that highest education of the heart and the faculties, for which the best school is a happy home, The lecturer laid no more stress on the rights of children to good bodily health as an inheritance than it deserved. When deprived of this, they receive a wrong that nothing can compensate for. A mother's duty to her child begins not when she first looks her little babe in the face, but at the hour when she takes upon herself the

pealed to to forego their frivolities, and become Denton succeeds him in Music Hall. more serious in view of their coming responsibilities. "If." said Mrs. Vandenhoff, "men would think more of good health and the good temper which good health brings with it, than of pretty hands, delicate complexions, slender waists, style in dress, and fascinating ways: if a thorough knowledge of the duties of domestic life were as much regarded as the fashionable accomplishments so often laid aside with the bridal wardrobe: if men and women thought more of good health and good sense than of the money to be gained by matrimonial contracts—there would not be so many wretched men and women bound together like tethered hounds, each pulling in a contrary direction; and the children of such households would not suffer the incalculable sued forthwith from the Banner of Light Publishwrongs they now endure." On this branch of the subject the lecturer was very emphatic and Waisbrooker, as our readers are already aware, candid. She said we made a great mistake in underrating the intelligence of children. The first four years of a child's life are of prime importance. Their moral rights and wrongs begin immediately after birth. Things learned in childhood are not easily unlearned. The mother's impressions and influence follow the child through life. Unsullied tablets are placed in parents' hands. The mother represents all the truth, power and mercy that the child will know. The home life is of the first consideration—the school life is only secondary to it. Whipping ought always to subject, and her lecture is calculated to do excellent work for children wherever heard.

There are four Episcopal churches in Ohio that discard the use of the surplice.

The Woman-Suffrage Bazaar.

The friends of woman-suffrage during this week succeeded in establishing a fair on a very the late Unitarian Conference in New York, after large scale, in Music Hall, with tributary sections in Bumstead and Horticultural Halls. In Music Hall they had a well-stocked bazaar, an art-gallery, and various auxiliaries in the ratile way. The booths were arranged as usual, a continuous line edging the hall on all sides, while the centre of the floor was occupied by sundry tables covthat "sloppy declaration, showy rhetoric, and a ored with miscellaneous articles. Mrs. Julia Ward Howe officiated at the "President's table." The hall was tastefully decorated, the centre-piece being surmounted by a golden eagle, and in the centre were the following lines from Goethe: Das ewig Weib lighe zieht uns hinau." (The eternal womanly draws us upward.) Beneath this is suspended the motto: "All political power inheres in the people." On each side of the encircled lines of Goethe were the mottoes: "Taxation without representation is tyranny." "The consent of the governed women is as necessary to a just government as the consent of the governed men." Over the Parker Fraternity table was the motto: "Woman's work, like charity, begins at home; then like charity, goes everywhere." The names of the several tables were labeled in a neat manner upon the drapery that surrounds

Bumstead Hall was floored over and fitted up is a restaurant.

The third section of the fair was located in Horticultural Hall, where musical and dramatic entertainments were given nightly.

The Case of Horace Cook.

The Tribune sums up the religious experience of the Rev. Horace Cook, the Methodist minister who ran away with a young girl of his flock, in the right way. It says the wretched man was tempted, and yielded to the temptation. He ran away with the girl, but his conscience smote him before he had completed the sin. On the very brink he repented, and took back the girl pure and unpolluted to her parents. He came out before his church and the world, and made a clean confession of his sin, sincerely repenting of the same and imploring forgiveness. The Church, as its members pray to be forgiven as they forgive others, took the case into consideration. Did they forgive him, and receive him back with the open arms of sympathy and love, as a man tempted beyond the power of the human will to resist? No, indeed. They spurned and kicked him out. They wanted nothing more of him. They would hold him up as an example. His repentance was sharp point, that " birds fed on wheat six days in | of no use to him; God might accept it, but they would not. If a man who has been tried, and finally has conquered, as poor Horace Cook did. is of stronger spiritual fibre in consequence, then this man ought to have been received back. How he could have thundered against the wiles of "the devil." having been made acquainted with them himself by a bitter experience. Christ set a different example. In the presence of his disciples he said to the erring woman, "Neither do I condemn thee; go, and sin no more."

Grand Spiritualist Fair.

Another meeting of those interested in getting up the Spiritualist Fair, announced in our last issue, will be held at Elliot Hall, corner of Elliot and Tremont streets, this city, on Tuesday, January 31. The afternoon for ladies-gentlemen joining the meeting in the evening. It is earnestly hoped there will be a large attendance. It is fully determined that the Fair shall take place, and it only wants hearty cooperation to make it a grand success. Hundreds have already expressed their determination to aid in the enter-

The meeting of ladies at the Banner of Light Circle Room last Wednesday (notwithstanding the storm) was well attended, and gave evidence that the ladies are ready to do their share in advancing the interests of the projected Fair. The meeting adjourned to meet as above stated.

To our Subscribers.

who have paid to the first of January, 1871, to renew their subscriptions, as it is our rule to stop sending the Banner at the expiration of the time for which it was paid. In this way, no back debts ever accumulate against our readers. We do not stop the paper because we are afraid to trust our subscribers, but because that is the rule we have adopted; and it has proved, so far, more satisfactory than any other method we could de-

We shall send this number of the Banner (17) to all those of our patrons whose subscriptions xpired with No. 16, with the earnest desire and full hope that they will all renew.

Music Hall Spiritualist Meetings.

Thomas Gales Forster closed his engagement at this hall on Sunday, Dec. 25th, with a highly appreciated lecture on "Mediumship," in which he spoke for mediums, rather than described holy vows which give a right to become a mother. them. His argument was couched in earnest From that hour, she said, the wife belongs no language, calling on all who professed a faith in more to herself, and her health should be her Spiritualism to protect, by their aid and countesacred care. Girls do not many of them think of nance, these channels of inter-communion bethis at the marriage altar; if they have secured a tween the two worlds. Mr. Forster goes hence to husband, they think they have done all that is Philadelphia, carrying with him the good wishes worthy of their solicitude. Both sexes are apport of his numerous friends in this vicinity. Prof.

Prof. Deuton's Lectures in Maine.

The effect of Mr. Denton's recent lectures in Dexter Village was electrical, according to a correspondent (Mrs. Lydia A. Bean), who describes the occasion as one of the most intensely interesting and enjoyable ever witnessed there. It was a grand success. The hall was crowded at each lecture, people coming in from all the surrounding towns. The fruit sown will ripen in good

"Helen Harlow's Yow."

The second edition of this entertaining and instructive book is now in press, and will be ising House, 158 Washington street, Boston, Mrs. is a writer of much merit, as articles from her pen which have appeared in the Banner readily

"An Eye-Opener."

This exceedingly interesting work will be issued from the press of William White & Co., Jan. 4th, 1871. It will be printed on beautiful new type, and bound in a handsome and substantial manner. Dealers should send in their orders

Owing to increased expenses and the dull be interdicted, and long recesses and plenty of times, we feel obliged to curtail our extensive free play should be indulged in. Mrs. Vandenhoff list. We are now sending the Banner free to hunshowed an intense personal sympathy with her dreds of people who are unable to pay for it, and it would give us great pleasure to continue to do so. but the cost is more than we can sustain without aid from the generous hearted, who are blessed with the means of doing good to those in less fortunate circumstances.

New Publications.

THE SPIRITUAL PHILOSOPHY VERSUS DIABOLISM; WHAT IS SPIRITUALISM? and SOCIAL EVILS: THEIR CAUSES AND CURE.

The little books-some would call them pamphlets-o Mrs. Maria M. King on Spiritualism and its nower and growth, are circulating with great rapidity and doing a world of good. It is her mode of lecturing, and certainly there is no more effectual one. We bespeak for her productions a wide circulation and a faithful perusal, feeling assured that they will work much good wherever read as they deserve to be. She gives her attention to questions of pressing and practical importance, and may be esteemed a teacher worthy of being widely heard.

A very beautiful little poem is that of Warren Sumner Ba rlow, author of "The Voices," entitled "THE VOICE OF PRAYER." It is put forth by Carleton, and its dainty dress of pearl paper makes it, with the tinted page, an exquisite and appropriate gift for the holidays.

IDLE WHILES, or the Dreamy Pastimes of Youthful Years by William Wallace Hebbard, is the complete title of a stout volume of verses which the author-a widely-known and popular lecturer on the laws of health and living-assures us are printed in obedience to the expressed desires of his multitude of friends, rather than from any wish to confront or draw the fire of classic criticism. The sternest criticism these verses certainly will not withstand, for they are cast too largely in unconscious imitation, in sympathetic impulses and in the livery of poetry, to be wholly the inspirations which the best verse unquestionably is. But every one who writes verses does not lay claim to genius, and he has a right to please, if he cannot kindle others. Mr. Hebbard displays much and sincere feeling, an elevation of sentiment, and a genuine love of beauty and truth; but he offers nothing profoundly spiritual or highly imaginative, neither is he yet possessed of the art of facile versification. He could appreciate poetry better than he can write it. He does not probably mistake, however, in assuming that his numerous friends will gratefully possess themselves of copies of his verses, and onjoy them as a proper souvenir of his sentiments as they have frequently listened to them. The topics treated on his fair pages are of great variety, applicable to many moods and experiences, and springing naturally out of his personal meditations, observations and daily life.

Oliver Optic's December number of "Our Boys And Ginis" is a handsome closing up for the year. It is, too, the last collection of the Weekly into Monthly Parts. The January number of "Our Boys and Girls," which is thus promptly before us, begins the Monthly series of this popular publication for juveniles, and hereafter it will be issued in this form alone. The facile and versatile pen of its prolific editor will honceforth be strongthoned by those of a liberal variety of contributors, among whom are some of the most approved writers for youth in the land. We congratulate both editor and publishers on having established their enterprise on so sure and permanent a foundation.

Lee & Shepard have re-published in very handsome type and page, paper covers, the Swedish story of "Gold And NAME," by Marie Sophie Schwartz, whose fictions are pronounced among the freshest in conception and description that are now current. This one ranks very high, and has received the most emphatic praise from the best judges of productions of this character.

GOOD HEALTH proves its title to the name by the vigor ous condition in which it makes its appearance for the new year. It has proved itself a most valuable periodical, dispensing the soundest advice on all matters of physical comfort and safety, and enticing the general reader by an untiring variety of articles to peruse its pages for his own profit. The January issue opens the new year for this popular monthly with a rich promise, which we expect to see more than fulfilled before the twelvementh has rolled

The third of Mr. Charles Barnard's "Tone Masters" so ries (Lee & Shepard) is before us, being devoted to Back and BERTHOVEN. The other two volumes are "Handel and Haydn" and "Mozart and Mendelssohn." This volume makes a perfect series of biographical sketches that are handled skillfully and popularly, and will be found of permanent interest and value for the musical enlightenment of young people, for whom they make a fine present. The volumes are each illustrated strikingly, and their mechanical appearance is striking in the extreme.

S. R. Wells, of New York, publishes, and Lee & Shepard, of this city, have for sale a handsome volume bearing the suggestive though general title of "MAN AND WOMAN" that is, considered in their relations to each other and to the world. By Henry C. Pedder. The author discusses his chosen theme from an elevated point of view, adducing some of the best thoughts current concerning it, and presenting those sides of the subject which cannot become too familiar to the common mind. His sincerity is particularly to be remarked, as he evidently believes what he says, and his suggestions search to the very marrow of the reader's

The same publisher likewise has a neat pamphlet, entitled To the Young Men of the West," by L. U. Reavis, which is full of excellent reflections and inculcations

New Music.

Oliver Ditson & Co, have published a new song an chorus, "Kiss the little ones at home," by George Cooper, music by W. F. Wellman, Jr.; "Children's Voices," song by Claribel: also a musical composition transcribed by W. Kuhe. entitled " Come back to Erin."

Movements of Lecturers and Mediums. Dr. J. H. Currier will lecture for the Lycaum Association of Cambridgeport, at Harmony Hall,

Sunday evening, Jan. 8th. Frank H. Marshall, familiarly known as "the boy test medium," is holding seances in Newport, N. II., where he will remain several weeks.

A young "Indian trance speaker," (Roy St. Français) of Canada, spoke in Vineland, N. J., Friday evening, Dec. 16th, and Sunday morning and evening, 18th. He is very elequent, rather radical, but altogether one of the best speakers in the field. He was in company with Dr. Robinson, of Boston.

Mrs. A. P. Brown, of St. Johnsbury, Vt., recently gave six lectures in Lake Village, N. H., which gave such general satisfaction that she has been solicited to return at a future day. She gives utterance to the spiritual truths as they appear to her, in a bold and fearless manner.

Mrs. Laura Smith and husband are on their way from San Francisco, Cal., to the Eistern Stater.

Dr. F. L. H. Willis's address during January, February and March, is Willimantic, Conn.

"Sheridan's Ride."

This truly beautiful work of art, by the celebrated noet as well as painter, T. Buchanan Read, is at present on exhibition at the Meionaon. Tremont Temple, Boston, under charge of its gentlemanly agent, T. B. Pugh. The picture is a life-size representation of Gen. Sheridan's rapid move from Winchester to check the retreat of the Union army from Cedar Creek, Va., Oct. 19, 1864, and was painted for the Union League of Phila-

aster into a glorious victory," and closed the war in Western Virginia. The painting represents Gen. Sheridan as having arrived on the field, and the point chosen by

delphia. In the words of Gen. Grant. Sheridan

then and there turned "what bid fair to be a dis-

the artist for the illustration, is where "With foam and with dust the black charger was gray;
By the flash of his eye, and the red nostrils' play,
He seemed to the whole great army to say;
'I have brought you Sheridan all the way
From Winchester down to saye the day!"

Mr. Read has generously been permitted the

privilege of exhibiting the painting for his own benefit, for a limited period, after which it will be placed in the rooms of the Club; and all desirous of seeing an historic work of real merit should visit the Meionaon, before its departure.

J. B. Boberts gives a brief lecture on the battle of Cedar Creek, and recites the poem: "Sheridan's Ride," by T. B. Read, each day at 12 M. and 4 P. M., and each evening at 8 o'clock.

Spiritualist Lyceums and Lectures.

Boston .- Music Hall .- Prof. Wm. Denton will lecture in the above hall Sunday afternoon, January 1st, on this subject: "Who are the Christians?"

Mercantile Hall .- Sunday morning, December 25th, the neual exercises were gone through with by the Children's Lyceum meeting at this place, the attendance being large. Notice was given that on Sunday evening, January 8th, the first concert for the benefit of this Lyceum would be held at Eillot Hall, Eillot street. The management of the school hope to be firmly fixed there by that time, notice being given that the opening session would take place Sunday, January 1st, 1871. The concert on the evening of the 8th will be something in advance of former ones, as an orchestra of ten pieces will be present, and extra attractions in the way of singing, &c., are announced.

On the evening of Sunday, December 25th, Mercantile Hall was crowded with the members of the Boston Children's Progressive Lyceum and their friends, to witness the distribution and reception of presents from the Christmas tree which had been prepared. The exercises commenced with a song by the audience, after which Santa Claus (D. N. Ford) made his appearance. Singing a few appropriate lines by way of introduction, he proceeded, assisted by a large corps of attendants, to take the presents from the tree and send them to the names designated on the wrapners. Some of the presents being of a ludicrous nature. caused considerable merriment; others, of value, were received with evident pleasure. During the evening D. N. Ford, Conductor, and Miss Mary A. Sanborn, Guardian, received a fine writing desk each from the Lyceum, as testimonials of gratitude from their mates and pupils. The presentation speech by Mrs. Perry, of Chelses, read as fol-

lows:

Respected Conductor and Faithful Guardian—Allow me in behalf of the Lyceum children here assembled, and in token of the high esteem and love in which they hold you, to present you with these testimonials of the same. These gifts we do not wish you to receive merely for their intrinsic value, as they but poorly express our warm affection and appreciation of your endeavors to guard and guide us in the right way, but simply as tokens which may serve as remembrances of our faithfulness and pledges of future good faith and coöperation. To you, Mr. Conductor, we humbly return thanks for the way in which you have administered your duties, and trust the efforts you have put forth to perform them aright, thus being instrumental in training the young minds under your charge in the right way of progress and liberal ideas, will meet with due reward, either in this world or in the angel world beyond. And to you, faithful guardian of your little flock, love ward, either in this world or in the angel world beyond. And to you, faithful guardian of your little flock, love flows out spontaneously, and may angels guard and guide you, and give you strength to continue in the good work for the amelioration of earth's children from the thraildom of moral slavery, and when done with all things here below may you be re-united with the loved ones, and still be a guardian of a universally eoun in the Summer-Land. With kindly feelings, and hearts filled to overflowing with gratitude for services rendered, we put these little tokens of our good will into your possession, and only regret that they were not more substantial. Continue the well-begun work, and crowns of immortal glory shall wreath your brows.

Mrs. Maria Adams, an active worker in the school, also seemed to be very kindly remembered in the gifts. The tree being denuded of its ornaments, a few remarks were made by Mr. Ford concerning the Lycenm and its prospects, after which the meeting closed. Many young hearts, made glad by the occasion, will treasure it as a bright page in life's history to cheer the darkness of coming years.

Temple Hall .- The Secretary, Abbie N. Burnham, reports That on Wednesday, Dec. 21st, the Lyceum connected with the Boylston-street Spiritualist Association, gave an entertainment at this hall, consisting of speaking, singing, and a Christmas tree. A song with musical accompaniment from the piano by Misses Ella Plympton and Ida Elliot opened the services. Carrie King made an address, at the conclusion of which, in behalf of the Lycoum, she presented to Mr. John W. McGuire, Conductor, a badge in token of their love and respect. He responded in an appropriate manner, after which declamations followed by Martha O'Brien, Eva Wiggins, Lucy Boyd, and two songs were given by Ida Flora Burnham. Mr. T. Moon then made some enouraging remarks concerning the Lyceum, after which, Santa Claus gave out the contents of the tree: and dancing by the children till ten o'clock, and by the older ones till 12, ended a very satisfactory and pleasant festival.

Sunday morning, Dec. 25th, the circle was conducted by Mrs. Carlislo. She gave a number of satisfactory tests, which were acknowledged by the friends. In the afternoon, a conference and circle combined, took place. In the evening, a lecture was given by Mr. Grey; subject, "Spirit-life." CAMBRIDGEFORT .- Harmony Hull .- The Lycoum meeting at this place is flourishing, and gives good promise of usefulness. Due notice of Christmas was taken on Monday evening, Dec. 26th, by services held at the above-named hall. Mr. Charles Guild made the opening address: a song and march followed, by the Lyceum: the "Liberty Group Quartette" of the Boston Children's Lyceum sang a selecion; Master McKay, of Boston, in costume, danced the 'Highland Fling," and also performed some pieces on the oncertina: a dialogue came next in order-Messra, Pond and Haven, of Liberal Group, Cambridgeport-and another was recited by Miss Georgie Martain and Master Georgie Pearson; Mr. Allen sang, also the Messrs. Harrington and n, of the Lycoum. M. W. Dowsing, as Claus, distributed the presents. Good music was furnished by Mr. Leavitt and Mrs. Pearson. Exercises ended with dancing. The house was filled to overflowing, and all folned in wishing each other "Happy Christmas" for many years

CHARLESTOWN .- Washington Hall .- From a letter sent us by Benj. A. Fisher, weimakeithe following extract: "A. E. Carpenter commenced a series of lectures, to be given Sunday evenings in Washington Hall, on the 25th December. The subject, 'I thank thee that I live,' was discoursed to a small, but attentive audience. Next Sunday evening, Jan. 1st, our rostrum will be occupied by Mr. Lysander S. Richards. His subject, 'The Starry and Spiritual Heavens.' We hope to be able to sustain our effort to establish a series of lectures, and awake to new life, thereby, the spiritual current that now scems so quiet and slow in its movements."

CHELSEA.—The Spiritualists of this city occupied the time on Christmas Eve, Saturday, Dec. 24th, by a social gathering at No. 11 Granite Building. The meeting was opened by Mr. Martin, who gave some remarks, going to prove, among other things, that Spiritualism defended the spirituality of the Bible. Mr. J. Frank Baxter sang several pieces and was heartly applauded, after which circles were formed for spirit-manifestations—the mediums being Mrs. Sarah E. Appleton, of Suncook, N. H., writing, and Mrs. E. B. Weston, East Boston, seeing. It is announced that these meetngs will be continued weekly at Banquet Hall, free, until further notice.

Thomas Gales Forster gave his final address, for the present season, at Granite Hall, Sunday evening, Dec. 25th. His lecture was well attended; subject, "Christmas and its Corollaries, both political and philosophical."

MARBLEHEAD.—Rechabite Hall,—Dr. J. H. Currier, of Boston, acceptably addressed the Lycoum and Spiritual Association of this town, on Sunday, Dec. 25th.

STONEHAM .- Harmony Hall .- The Children's Progressive yceum of this town meets every Sunday, at 1 r. M., at the above named hall, E. T. Whittier, Conductor; Ella R. Spiller, Guardian; I. C. Wright, Musical Director.

LYNN .- Cadet Hall .- Dean Clark spoke at this place Sunday afternoon and evening, Dec. 25th, to good audiences, on general spiritualistic topics.

LAWRENCE.-Franklin Hall .- G. A. Badgor informs us that John P. Guild gave two lectures at this hall recently, and a series of meetings have been organized to take place at the same, said meeting to commence at the usual hours for Sunday services, afternoon and evening. Mrs. Susie A. Willis is announced as the regular evening speaker till further notice. Our correspondent says she is highly esteemed by the Spiritualists of Lawrence. He also refers in commendatory terms to the lectures of Mr. Guild.

Milronp .- Washington Hall .- A correspondent (Henry Anson) informs us that on Sunday morning, Dec. 25th, forty-two members and officers of the Children's Progressive Lyceum assembled at this hall. Speaking and reading by Master Freddie Read, Netta Anson, Hattie Draper, Carrie Adams, Ella Howard, Mary Read and Ida Hill; remarks by J. L. Buxton. On the evening of the 26th the hall was crowded, and hardly standing room was left by the scholars and spectators who came to attend the Christmas Festival. The Conductor, J. L. Buxton, called the names and distributed the presents, some being represented as costing from sixty to seventy dollars. After an hour and a half spent in disseminating the gifts, a dance was participated in till

WALTHAM .- Rumford Hall .- Thomas Gales Forster addressed the Spiritual Association at this place, Wednesday vening, Dec. 21st, on "The Rationality of Spiritualism."

Rev. Albert Barnes, D. D., the well known author of "Barnes' Notes on the Gospel," died very suddenly in Philadelphia, Dec. 24th, aged 73.

CONTENTS OF THIS NUMBER OF THE BANNER. First Page: "Happiness," a lecture by Rev. H. W. Beecher; Letter from Dr. F. L. H. Willis: "Prayer," by Allen Putnam; Poem-"Er Den-ken Mein." Second: Free Thought-"Woman Suffrage," by Thos. R. Hazard; "The Dogmas of Christianity," by Frederick Robinson; "What will the Churches do?" by Mrs. F. Lee Smith; The Spirit out of the Body;" Spiritual Phenomena-"If it is not Spirits, What is It?" by P. Chamberlin; "Tests of Spirit-Agency," by E. Y. Knapp; "A Test," by Lottie Fowler; "Early Mysterious Manifestations in New York," by J. F. Draper; "The Sisters," by John G. Whittier. Third: 'A Haunted House in Lynn; Tests of J. Jacobus's Mediumship; Poem-"Common Sense," by J. J. Glover; Poem-"Josephine to Napole. on." by Lita Barney Sayles; Banner Correspondence from Massachusetts, Indiana, Illinois, Pennsylvania, Iowa; "Another Case Similar to Lottie Fowler's," by William Foster, Jr.; "Massachusetts State Association," by A. E. Carpenter; "Poisoning by Vaccination;" List of Spiritual Lecturers. Fourth and Fifth: Matters Editorial. Sinth: Messages; "The Last Exposure of Spiritualism," by Dr. C. S. Weeks; "The Fountain: with Jets of New Meanings," by Lita Barney Sayles; Notice of Spiritual Mass Meeting at Darien, Wis. Seventh: Business Cards. Eighth: Correspondence from Warren Chase, of St. Louis.

Periodical dealers and all other parties interested are informed that the BANNER OF LIGHT IS ISSUED EVERY SATURDAY MORNING. one week in advance of date. It is mailed to subscribers at the same time.

Who are Christians?" asks Prof. Denton. and his answer, Sunday afternon, in Music Hall, will be rather interesting to those who think they are, as well as to many others.

Men, if they aint too lazy, live sometimes till they are 80, and destroy the time a good deal ez follers: the fust 30 years they spend throwing stons at a mark; the second 30 they spend examinin' the mark tew see whare the stons hit; and the remainder iz divided in cussing the sten-throwing bizziness and nussing the rheumatizz —

A fine opportunity for invalids or others to spend the winter in Vineland, N. J., is offered by Dr. L. K. Coonley, a good clairvoyant and magnetic physician, who has now all the conveniences to give patients as fine an opportunity for enjoyment and recovery as can be found anywhere. Prices moderate, and carriage accommodation free of charge.

The Banner of Light, the leading journal among those advocating the Spiritual Philosophy, is now issued Saturdays instead of Mondays, which change will contribute to the accommodation of its Sunday readers.—Gazette, Boston.

THE DOCTOR WILL CHARGE FOR IT.-A sick man, slightly convalescing, recently in conversa tion with a pious friend, who congratulated him upon his recovery, and asked him who his physician was, replied: "Dr. Jones brought me through." "No, no," said his friend, "God brought you out of your illness, not the doctor." "Well, may be be did, but I am certain the doctor will charge me for it."

There was a large and enthusiastic meeting of There was a large and enthusiastic meeting of the San Francisco County, Woman-Suffrage So-clety, last evening, at Dashaway Hall. The ad-dress of Mrs. Laura Smith was beautiful, truth-ful, grand and eloquent. Every word flamed with meaning. In many respects it was among the best speeches on the woman movement that we have ever heard. Mrs. Smith was followed we have ever neard. Mrs. Smith was followed by Mr. Ware and by Mrs. Dr. White, President of the San Diego County Woman-Suffrage Society. Both spoke admirably, and were listened to with great interest.—San Francisco Pioneer.

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The Spotswood Hotel, in Richmond, Va., was entirely destroyed by fire on the morning of Dec. 25th, and a number of boarders lost their lives. It was a five story building, and the fire took in the lower part of the house and spread so rapidly that through sundry mediums were inspired by the the lives of all the occupants were in imminent strong mind of Mr. Richmond himself, and that his subsequent letters to Mr. Lincoln and others

A singular case of a monkey's intelligence is comprehensive views on the slavery question A singular case of a monkey's intelligence is mentioned by the San Francisco Bulletin. An animal of this sort was teased by some Chinese washerwomen, whereat he broke his chain, and, instead of going for his tormentors, immed upon of his book.—Chicago Tribune. instead of going for his tormentors, jumped upon their clothes-lines, from which he tore their linens, laces, handkerchiefs, and everything else that he could lay his claws on. If this does not show insight into the weakness of human nature, it would be hard to find anything that does.

We have received several books which we have we have received several books which we have not found time to look over for notice or review. Among the best of these are, "Sypher's History of New Jersey," and "Social Evils: their Cause and Cure," by Mrs. Maria King, of this town. The first is designed for the school; the last for the people, and we shall endeavor to give a fitting notice of it in our rest. It is a good best and the school. notice of it in our next. It is a good book, and should be in the hands of every man and woman in the country. We do not agree with the author in all things, but like it none the less for that. It can be had of Mr. A. J. King, at his residence, or will be sent to any address, post-paid, on receipt of the price—twenty-five cents.—South Jersey

We desire to call attention to D. Appleton & Co.'s advertisement of Appletons' Journal, in another column. The Appletons deserve success, and they have achieved it through a liberal expenditure.

For Coughs, Colds and Throat Disorders use "Brown's Bronchial Troches," having proved their efficacy by a test of many years. The Troches are highly recommended and prescribed by physicians. Those exposed to sudden changes should always be supplied with "The Troches," as they give prompt relief.

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Read what Col. Dorus M. Fox, editor Present Age, says: "Nearly two years since, we were suffering excruciating pain and in a crippled condition from neuralgia (or rheumatism). The noted analytical healer, Dr. Dumont C. Dake, speedily and permanently cured us with less than five minutes' manipulation. We recommend Dr. Dake to the sick and suffering everywhere." This inspired healer and teacher, on his way to Kansas, can be consulted at Ogden's Hotel, Council Bluffs, Iowa, for a few weeks, on and after Dec. 24th.

Words of Commendation.

EDITORS BANNER OF LIGHT-I have read Mrs. Maria M. King's book entitled "Social Evils: Their Causes and Cure," and feel so favorably impressed with its contents that I wish to recommend it to the public through the Banner. I regard it as just adapted to the wants of society at present, and it should be in every family in the land. It will be a glorious time when the world speed the writer in the work of reform, and may her pen not be idle as long as she can give to the world such teachings as are contained in this book.

Yours fraternally,

Ballston Sng. N. Y. Dec. 21, 1870.

Ballston Spa, N. Y., Dec. 21, 1870.

The Physical Manifestations.

MESSRS. EDITORS-Allow me the space to say a few words in regard to the clique who are ever ready to present themselves at all places where physical phenomena are manifested, and then, in as clever a manner as possible for them, try toimitate the manifestations, that they, by so doing, may cry "Humbug," "Exposé," etc.

Last evening a delegation of these servants of old theology presented themselves at the scance of Miss Currier, 390 Main street, Charlestown; but by the enforcement of the rules and regulations there established for this class of persons particularly, and enjoined upon all who witness these manifestations, these visitors were, in a measure, restrained from their usual unbecoming conduct on such occasions.

With all due respect for moral courtesy, I would say to such persons in Boston and vicinity that we bid you welcome. But come like honest men, observing the rules of the house, and you shall have every attention in our power to bestow. For the pleasure of those beside whom you may chance to sit, be kind enough to leave the fumes of tobacco and its other attendants outside the room.

With kind greetings to all, we have this one word to say; Should you come to witness the manifestations given through Miss Currier, remember they are to the family sacred—a part of our religion-and, as such, we shall do all we can to present them honestly and protect them sincerely. W. W. C. Charlestown, Mass., Dec. 20th, 1870.

Cleveland.

At the yearly meeting of the Spiritualists' and Liberalists' Lecture Association of Cleveland, O., held Nov. 20, the following gentlemen were elected Directors for the ensuing year: Dr. M. C. Parker, Geo. Rose, D. U. Pratt, J. A. Savage, W. A. Lathrope, L. King, J. Gillson. John Forrester. Vice-President; Geo. Lupton, Librarian. Subsequently, at a meeting of the Directors, D. U. Pratt was elected President, J. Gillson, Secretary, Dr. M. C. Parker, Treasurer, and Agent for the Hall.

Mr. J. M. Peebles occupies the desk this month and next. Mrs. S. A. Horton will speak for us in February.

March at present is not filled. I am in communication with several speakers, but for some reason or other, do not get prompt replies from them. Mr. Peebles will be with us again in April, June, and one or two other months, to fill out the engagement with us.

J. GILLSON, Secretary. P. S.—The officers of the Lyceum, I believe, remain as now published in the Banner.

GOD DEALING WITH SLAVERY. Spirit Messages

to Thomas Richmond, &c.
Thomas Richmond was for many years one of Thomas itelimona was for many years one of the leading business men of Chicago. Our older citizens will remember that he and the late Charles Walker, for several years, virtually con-trolled the grain interest and the shipping inter-est of the city. Mr. Richmond was the father of the Board of Trade, and was very active in promoting all the business and commercial enter-prises of the city. No man had a more correct or comprehensive understanding of the wants of our city; of its future, and of the extent and the resources of the vast fertile country, whose business must ever be tributary to Chicago, than Thomas Richmond. The first chapters of the book, which give, very briefly, the business his tory of the author, are worth far more than its cost. They are well worthy of the study of young men, for they show what integrity and

persevering industry can accomplish.

The religious history of Mr. Richmond will interest all who knew him. Starting in life as a Presbyterian, he was for many years one of the most active and useful members of that church, Conceiving the idea that even the New School branch favored slavery, on coming to Chicago he refused to hand in his letter, and, after floundering round for some time, he became a Spiritualist. Here his old friends must part company with him, and for ourselves we must believe that the pretended communications to the author were but a reproduction of his own clear and

The Tract Society.

There will be a meeting of the Executive Committee of the American Liberal Tract Society at Elliot Hall, corner of Elliot and Tremont streets, Boston, Thursday evening, January 5th, at 7 o'clock. A punctual attendance of every member is requested, as important business will come before them. ALBERT MORTON, Sec'u.

Matters in Europe.

The character of the war now raging in France has changed from bold strokes on either side to a succession of small encounters, which, while they waste the strength of the combatants, are indecisive as to results. Fighting took place, during the week just passed, at Brionne and the vicinity of Amiens, Monnaie, Orleans and Tours—which latter place was bombarded, captured and execuated by the Prussians, Tuesday, Dec. 20th. As we go to press dispatches from Brussels aunounce that General Faidherbe was obliged to fall back across Valley Haller, during the battle on the 23d of December. Mantonfiel stormed Beaucourt, Montigny, Daours, Telchencour, Quorenne, Noyelles, Busy and Vecquemont, the French yielding only after a desperato resistance. The German losses were about 3000 and the French 5500, including prisoners. The French army of the north have fallen back to Arras, having evacuated Corbic, Albert and Acben.

Dispatches from Poletiers, Dec. 25th, say 10,000 Prussians with artillery occupy Blois, and have indiscriminately pillaged both public and private houses. There are 20,000 Prussian at Orleans, which city has also been pillaged. The Prussian officers and men are all engaged in the work of the combatants, are indecisive as to results. Fighting

Prussian officers and men are all engaged in the work of

plunder.

There was, it is reported, a general sortic made from Paris, Dec. 21st. Gen. Vinoy took La Maison Blanche, beyond Gagny, six miles east from Paris, and Gen. Ducrot fought a battle near Bromay.

The total effective force of the German armies now in France is set down, in round numbers, at 600,000, half of which is now before Paris. Ten thousand are on the sick list. It is estimated that 300,000 Germans have been killed added the beginning of the war.

or disabled since the beginning of the war.

Paris is still deflant, and accounts of its ability to hold out are conflicting. Dresden dispatches say the bombardment of Fort Auron, introductory to the shelling of the city itself, commenced Dec. 27th. This fortification is the most advanced of the French outworks east of Paris, and is six willer from the city.

advanced of the French outworks cast of Paris, and is six miles from the city.

A dispatch from London, Eng., dated Dec. 27th, says: Information has just been received here of a dastardly outroge which has been lately perpetrated by the Prussian troops upon a number of English subjects. Six English vessels, which were lying at anchor at Duclair, a small town situated on the Seine, were fired upon by the Prussian troops; and the crows, being unable to offer a formidable or prolonged resistance, were at last compelled to surrender. The Prussians then bearded the vessel, and after securing the crows by binding them, they proceeded to ranack the

prolonged resistance, were at last compelled to surrender. The Prussians then bearded the vessel, and after securing the crows by binding them, they proceeded to ransack the ships for valuables and other plunder. What property of value was found upon the persons of the sailors was rapaciously selzed by the Prussians.

After their appetite for rapine had been satisfied, and everything that could be discovered of any value had been seized on, they towed the ships out from the wharf into mid-stream and scuttled them. This was done with the view of impeding the navigation of the river, which, if left undisturbed, might prove advantageous to the French forces in transporting war material and supplies to the front. This outrage was committed, notwithstanding the fact that these vessels had discharged their cargoes, consisting of coal, under the protection of Prussian permits. This fact, establishing as it does a serious charge of breach of the treaty against the Prussian military authorities, but aggravates the intensity of the feeling presently agitating this city and country on the matter.

The excitement in England is intense. A correspondent to the daily press says: "It is expected that this will awaken a feeling throughout the country that marks the turning point in the promotion of English public opinion, when men agree to sink their differences and avenge their insulted honor."

Boston Music Hall Spiritual Meetings. Entrance on Tremont and Winter streets.

Jan. 1, Lecture by Prof. William Denton.

The fourth course of loctures on the philosophy of Spiritualism will be continued in the elegant and spacious Music Hall. EVERY SUNDAY AFTERNOON, AT 21 O'CLOCK,

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THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

Vermont State Convention.

Vermont State Convention.

The next Quarterly Convention of the Vermont State Spiritualist Association will be held in the Court House at Middlebury, on Friday, Saturday and Sunday, the 13th, 14th and 15th of January, 1871. Complete and definite arrangements will be made by the officers of the Association, and a hearmonious gathering is expected. J. D. Stiles, the author of "Twelve Messages from Join Quincy Adams," and a most wonderful test medium, has been engaged and will be present. The "Allen boy" is also expected. The usual free return checks over the R. & B. R. R., will be given by the Secretary of the Convention Good accommodations will be furnished at moderate rates at hotels and also in private families. The business of the Association will be transacted by the members in a business meeting, and all who wish to participate in the business transactions should present their names early to the Secretary. The Conference will be open to free thought and free speech, and all candid and sincere men and women are invited to attend and participate in free discussion of the great truths and problems of the age. Able and faithful speakers will address the audience from the platform. Let the carnest inborers assemble and receive the haptism of the angels for the faithful work of the coming year.

Geouge Durron, Seely, V. P. Slocust, Pres. West Randolph, V., Dec. 24, 1870.

Married:

In Vineland, N. J., Tuesday evening, Dec. 5th, by Rev. Sarah A. Coonley, Jonas Goodwin and Sarah L. Crowley both of Marbichead, Mass.

BUSINESS MATTERS.

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We asometimes valued lessons learn
Of things that happened long ago;
Then to the present if we turn,
"T will ofta pleasant contrast show
To see the Boys in good warm "Copples,"
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Jan. 7.—I.w*

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Chap. 3. "The Solitudes of Animal Lipe."—Seventeen illustrations. Opens the interior life of every created thing, showing its sweet and tender relations to the plobe-master, Minn, and giving an important lesson for both-old and young. Chap 4. "Indication of Reason in Animals."—Seven illustrations. Continues the argument of the last chapter, that the organized creatures below Man are parts of him, and prophesy of his coming in order of progress.

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Chap. 7. "The Children's Progressive Lygicia."—Four Illustrations. Showing the importance of attention and obedience to the new revelations concerning the character-building of the volung spirit.

dience to the new revelations concerning the character-building of the voling spirit.

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Chap. 11, "Thur and False Morship."—Fourteen illustrations. Teaches the spiritual character of true worship; its uses and benefits; shows the hollowness of what in the word is called "worship"; a very radical doctrine proclaimed.

Chap. 12 "Outgin and defended of Prayer."—Six II.

its uses and benefits; shows the hollowness of what in the word is called "worship"; a very radical decirine proclaimed.

Chap. 12. "Origin and influence of Prayer."—Six flustrations. Imparts new views concerning man's relation to the spiritual universe; shows how prayer is a power of good, and a source also of great weakness and superstition."—Ten illustrations. This chapter explains the errors which Spiritualism has absorbed from pomular Orthodoxy; treats Spiritualism from the Harmonial outlook; and holds before the eyes of Spiritualists the great mistakes under which the movement is now staggering.

Chap. 14. "Effects of a Mistake in Religion."—Seven illustrations. The subject of the list chapter is extended; imparts an explanation why the Spiritualists cannot fix upon a plan of public circuit; gives reasons for the failure of Spiritualists to realize a religion of faith and good works.

Chap. 15. "Omers and Sires among Religionists."—Fourteen illustrations. The citadel of superstition is bombarded from every point of ejew; some portraits of certain well-known members of the family; very funny pictures, but "MILLS BOOK IS SEREIGUTED WITH THORIGIES SOR

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Message Pepartment.

BACH Message in this Department of the BANNER OF LIGHT We claim was spoken by the Spirit whose name it bears through the instrumentality of.

Mrs. J. H. Conant,

while in an abnormal condition called the trance. These Messages indicate that spirits garry with them the characteristics of their earth-life to that would—whether for good or evil. But those who leave the earth-sphere in an undoveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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for strangers. Donations solicited.

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Wednesdays or Thursdays, until after six o'clock p. m. She
gives no private sittings.

Art the questions of flowers for our Circle-Room are solicited.

The questions answered at these Scances are often
propounded by individuals among the audience. Those
read to the controlling intelligence by the chairman, are
sent to be averageneous. sent in by correspondents.

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Invocation.

Oh ye who have cleansed your robes in the waters of human experience, who have gained the victory over death and over hell, come nighunto these mortals, and by your presence inspire them with the knowledge that you live, and because you live they shall live also. Come ye who have once been weary and heavy-laden with the cares of mortal life, and assure these mortals that as you have been ransomed, even so shall they be. Come and inspire them to holy deeds and holy thoughts, and to your God and ours we will sing a song of praise forever and forevermore. Oct. 18.

Hannah Hinshaw.

One night last week an Orthodox family living in Greensboro', Ind., was somewhat startled and troubled by some mysterious affairs that they could not account for. On mentioning the subject the next day in a quiet, secret manner to one of their friends, that friend suggested that it might be a spirit manifestation. Now this good family do n't believe in any such thing. They entirely ignore it, and have said many hard things about those who do believe it. And still they are very anxious to know what it was that produced the strange manifestations-sounds accompanied with intelligence-in the house. For they were free to say they knew there was no deception there, that there was no one there who would wish to deceive them even if they could. Those friends to whom they applied for advice upon the subject, after suggesting that it might be a spirit manifestation, urged them to sit down quietly and try and find out what it was, and who it was that produced it. On the third evening they did so, but the very thought that they were sitting for spirit manifestations, coupled with their unbelief, rendered it impossible for any response to be given from our side. But it was thought best by those invisibles who were instruments in producing those manifestations that we should come here and enlighten them somewhat. I was a prime mover on that occasion. I produced most of the manifestations that so startled them. I ask no reward, I ask no forgiveness, but this much I do ask: that they will be true to the little spark of light, the one seed that has been sown in their minds. Be true to it, for so sure as they do not, so sure they will regret it, not only in the hereafter, but even in this life. .

I am Hannah, the first wife of Seth Hinshaw. Oct. 18.

Lieut, Edward Payson Hopkins.

I am informed that one whom I knew in earthlife, who claims to have been near me at the time of my death-claims to have witnessed my death -is desirous of knowing concerning the truth of modern Spiritualism, and to shed some light upon him I have again trespassed upon your time. I learn that he has perused again, and again the message from me which appeared in the Ranner of Light some months ago. And he says, Now, Lieut. Hopkins, if you can return from the land of the liereafter, come and answer to my query. Tell me what day you died, at what time in the day, at what place, and under what circumstances." On the 11th of May, 1864, I was leading a charge against the cavalry of the enemy, about sixteen miles from Richmond, when I received a friendly bullet, which ushered my soul into the spirit-world in less than ten minutes. I think the time was about three o'clock in the afternoon. From Lieut, Edward Payson Hopkins, First Mass, Cavalry.

Junius Brutus Booth.

I am here to-day, Mr. Chairman, to answer a question which has reached me from one of my friends, who wishes to know if my hannings in the spirit-world has not been seriously marred by the conduct of my son. Unhesitatingly I answer no, and for this cause: I long ago came to believe that life was one vast stage, and we were all actors upon it-the old and the young, the grave and the gay, the foolish and the wise. I came to believe, also, that the great stage manager chose for each one his or her part, and act it they must, whether they would or no. I came also to be lieve that this same stage manager was wise, and acted for the highest good of all. Believing these things, then, I of course saw that my son was but acting in accordance with the law of his destiny, fulfilling that destiny, and therefore doing right. When our eyes are blinded by the mists and fogs of earth, we can see but a short distance. But when we rise above those fogs, and look down upon the mortal actors, we see clearer, and we see differently. When we come to believe that God is God in everything-in our every thought, in our every act—that we are guided by infinite wisdom-if we descend into the valley, infinite wisdom wills that we should; if we rise upon the mountain top, infinite wisdom wills itwhen we come to believe this we shall cease to quarrel over what our neighbor may do; we shall cease to curse, and to hurl out our anathemas because another actor differs from ourselves. In my spirit-home I received and felt the full force of the great shadow that fell upon this nation in consequence of one act of my son. But the darkness did not come because I mourned the act; by no means. But it came as a natural reflection from this life to ours. If my friend would study deeply into the causes of things he would cease to mourn over the inevitable. The clouds that lower around his being would be dispelled. The sun would rise, and her beams of righteousness would make glad his soul. Junius Brutus | you live. Immortality is not dependent upon Oct. 18.

Annie Holborn.

[Do you feel afraid?] Yes. [Do n't be afraid. Speak to me as if you were at home.] I did n't have any home. [Where did you live?] I lived in New York City. I lived at the Mission. [How old were you?] I was most ten when I got sick -when I died. I wanted to live till after New Year's, but I did n't. I died a week before. I was going to have a present, but I did n't live. My name was Annie Holborn. I lived with my father before I went to the Mission. Mother was dead, and father used to get drunk, and I used to go out and beg; and when I could n't get anything, I used to steal; and I got took up for stealing, and sent to the Mission. I did n't have anyhing to eat, and did n't have much to wear, and people would n't give me anything, and I had to steal. [You do n't have to now?] No. I did n't steal anything but some potatoes then-that's all. I'd stole afore that, more than that, and did n't get caught. [Did you like to stay at the Mission?] No, I did n't. [Did n't they treat you well?]. No; the children do n't have any good times at all. They are afraid all the time they are going to get shut up, and they do n't like it at all. [I thought they were very kind.] Well, they aint. They say the children are so ugly they can't be kind to them. I s'pose they are. I come back to-day to send a message to Mr.

Traverse. He is the man I stole the potatoes from. He was awful ugly to me. He shook me horribly, and give me to the police. [What are you going to say to him?] Well, I 've brought his little girl here. She could n't come, and so I thought I would, and tell him how well off she is. [His.] daughter?] Yes-little Mary. She did n't live to the Mission. She had a nice home, and did n't have to steal potatoes as I did. And he knows about folks coming back, and he has wished she could come; and I thought I'd pay him for stealing the potatoes, and bring her here. [He will regret his unkindness, I think.] Well, I suppose he will; and if any other poor child steals his notatoes. I hope he will ask them if they are hungry, and give 'em some—not shake them as he did me, and then give 'em over to the police. He hollered to me when I took the potatoes, but I took 'em and run, and dropped 'em most all afore he got to me. He said I'd stole from him afore; but I never did. I never stole from him before. Well, I hope he won't never do so by any other child that 's hungry. Mary hopes so too. If he does, she will be ashamed of him. That's all. [Does Mary want to say anything more?] No; she wants to come, and will just as soon as she can. [How old is Mary?] She is thirteen. We go to school together. It is n't no school like do n't shut you up, and you have everything you want. I 've got a nice home here, and would n't come back if I had all the potatoes in the world -I would n't. I have nice things where I ameverything I need-and I live with my mother, too. Yes, I do; and she is good. [Have you any brothers and sisters?] No. [Your mother was glad to see you, was n't she?] Yes; and she tried to have me come before. I am going now.

Scance conducted by Rev. Arthur Fuller; letters answered by H. Marion Stephens.

Invocation.

and death, we rejoice in the knowledge that we are allied to thee; and because we are, thou wilt back to earth, was her wish to know if I was all finally redeem us from the world, the flesh and the devil. We rejoice in the belief that, ere this century shall have rolled back upon the scroll of time, thou wilt establish thy church upon the earth-the church of the living God, whose creed is love, whose ceremonials are good deeds, whose foundation is eternal truth. Oh Mighty Spirit, we believe thou wilt guide our thoughts and our speech, and lead us safely through every experience of time or eternity; and in the hereafter thou wilt crown us with wisdom which will bring us everlasting joy, Amen.

Questions and Answers.

CONTROLLING SPIRIT. - If you have quesions, Mr. Chairman, I shall answer them.

QUES .- (From the audience.) Will the present var in Europe involve the United States? Ans.-It is the opinion of those most interested hat it will.

Q.-Have you any knowledge of an earthquake in this city to-day?

A .- Yes. Q.-From which direction did the wave come? A .- For myself I do not know; but I have been nformed that it came from the south-west.

Q.—Has it been heavier at the south-west than A - Yes; so I have been informed. What you

felt here was but the vibration, and a very small one, too, of what was felt further south-west. Q.—Some time ago an experience was given

here of a minister who had abused a horse-turned him out to die-and he says that in the other life he received his retribution by being kept in the sphere of animal life. Is that an individual or a general experience?

A .- It certainly was the individual experience of the person who related it, but it is by no means confined to him. It is the result of a general law.

Q.-Was it psychological or real?

A.—Real, positively real.

Q.-Will you explain that passage in the Bible which reads—"The soul that sinneth, it shall die?" A .- Not the soul, but the sin. That passage is iot correctly rendered. There has been a great amount of scholarly dispute upon that same subect. Biblical scientists have determined by investigation that the passage was not correctly rendered. It should have been-"And the sin of the soul, it shall surely die."

Q.—Is there such a thing as a devil?

A.-Yes, I so believe, but not a personality with hoofs, horns and tail. Everything that brings us sorrow, or is the opposite of joy, is of the devil; or I may say, of the lesser good. The devil that is a result of theological teachings, is a monstrosity unknown to Nature.

Q.—Is sin the lesser good? A.—Yes, to my mind it is. All sins are a ne-

cessary stepping-stone in the great stair-case of nfinite progress. Q.-Does a dog in the spirit-life attach itself to

human spirits as it does here? A:-He certainly does, because he is dependent

upon the sphere of humanity for much of his happiness. He has ascended very high in the scale of animal life, and stands quite near, I assure you, to the human animal. Q.-How do you reconcile the theory of re-in-

carnation of spirits to the immortality of the soul? A .- It certainly is not unreconcilable. If immortality means anything, it means eternal life; and you have it here as much as you will ever have it anywhere. And if, after a cycle of years, you return again and animate another human form. you are not robbed of your immortalitychange or upon form.

Q.—There must be a break in the life-consciousness?

A .- There are marked changes all along the way of being. The one you call death is not isolated, by any means, for there are changes that the spirit passes through after it has passed through that change, that are equivalent to it. Change is the order of progress here or there, but there is no break in the consciousness of the soul. Q-Is sleep a suspension of thought?

A .- No. During the hours of sleep the spirit retires from the external sensorium, although it holds a certain connection with the external world; yet that connection is not absolute, and the thoughts that are registered upon the thoughtcamera are fragmentary, imperfect, disconnected.

Q.-Are our children who enter spirit-life before us so educated that they will know us

A .- They certainly are. It is a necessity of their existence that they should return frequently to their mortal parents if they remain on the earth, in order to gain the experience through their lives that is necessary in their eternal march of progress. You will be no strangers to your children. You may not be prepared to behold them as they are, but they will be thoroughly prepared to behold you as you are.

Q .- Is the spirit-body made up by the geographical and local conditions of this life, somewhat independent of its thoughts and ideas?

A .- The spirit-body is made up of the spiritual emanations of the physical body. Oct. 20.

Thomas Hews.

I am glad to be able to respond to the call of one of my relatives, and glad also that his heart has suggested the call. He wishes me to return giving a statement of what my wishes were with regard to certain family affairs, saying, "You know you left no such record behind you, and because you did not, it has made much trouble." The information which is sought for, and which I am fully able to give, would not be proper to give at this place. I therefore suggest the propriety of his opening a way by which I can communicate, with regard to this subject, through the medium, Mr. Mausfield, of New York. I am Thomas Hews, of Boston. [You wish him to send a letter. to Mr. Mansfield, addressing his questions to you?] And I will answer them. Yes. Oct. 20.

Francis E. Andrews.

To the question, "Is my brother, Franc's E. Andrews, on the earth, or in the spirit-world?" I answer, I, Francis E. Andrews, have been in the spirit-world between twenty-five and thirty years. I died by accident in crossing the Rocky Mounwhat you have here. They do n't heat you, and tains. I presume no intelligence of the fact has reached my friends. I would be glad to communicate with them in any way that it is possible for me to, that may be pleasing to them. [Where did you reside?] It is of no consequence, I could give further particulars if it were necessary. Oct. 20.

Margaret Whitehouse.

I was called Margaret Whitehouse when here. was insane for four years before I died. And my daughter has recently become interested in Spiritualism, and she prays to know if her mother is insane in the spirit-world. I want to tell her, no. It was a defect of the body, not of the spirit. There are no insane spirits. It is all the fault of Almighty Spirit, in whom are the issues of life the instrument through which they manifest. Tell her that the first thought that attracted me right in the spirit-world. From Utica, New York State. Fifty-two years in earth-life. One year and three mouths in spirit-life.

Scance conducted by Cardinal Cheverus; letters answered by C. H. Crowell.

MESSAGES TO BE PUBLISHED.

Monday, Oct. 21—Invocation: Questions and Answers;
Ann Merrick; John Gardner, of Gloucester; Mass. to his sister; Ella Windsor, of Willmantle, Conn., to the Lyceum;
John Adams, of Boston, to Henry Potter, of Cambridge, Mass.
Tuesday, Oct. 25.—invocation: Questions and Answers;
Henri Franks, of Boston, to his parents; Ella Winter Edgerly, of, California; David Medlin, of Havana, Cuba.
Thursday, Oct. 27.—invocation: Questions and Answers;
Amos Carter, of Burlington, Vt.; Annie Elliston, of Tilbury

Amos Garter, of Burlington, VI.; Annie Elliston, of Tibury Lane, Chenpside, Loudon, to her mother; Alfred Averlil, died in Mobile, Oct. 25th, to his friend Nathaniel Henderson; Alfred G. Crowell. Monday, Oct. 31.—Invocation; Questions and Answers; Mrs. Fer is, to the friends of John M. Dunn; Alexander Hoff-man, of New York City, to his brother-in-law; Alexander Hoff-mines, of Boston, to John Dexter; Annie Humphreys, of Bos-

mings, of Boston, to John Dexter; Annie Humphreys, of Boston, to her mother.

Tuesday, Nov. 1.—Invocation; Questions and Answers; James Everett, of London, Eng., to his sen; William Appleton, of Boston; Freddie Spalding, to his father, in Boston; Ellen Read, to Annie Thompson; Miles Thompson, of Western Pennsylvania, to bils wife.

Thursday, Nov. 3.—Invocation; Questions and Answers; James W. Hendricks of St. Louis Mo.; Samuel Goles, to his friend, Joseph Thompson; Maggie Bennett, of Kennebunk-

James W. Hendricks of St. Louis, Mo.; Samuel Coles, to his friend Joseph Thompson; Maggie Bennett, of Kennebunkport, Mc., to her relatives; "Belle Wide-Awake?" Monday, Nov. 7.—Invocation; Questions and Answers; James Barrows, of Charleston, S. C., to his friends; Cella Beckford, of Haverhill, Mass.; Lucy Gaines, of New Orleans, do her mother; Mrs. Minnie Gurney; Inez Shipman, to her father.

Some all systems of the state o

Spiritual Mass Meeting.

The Quarterly Mass Meeting of "The Southern Wisconsin Splittual Association" will be held in the Town Hall at Darlen, on the 7th and 8th of January, 1871. A. A. Wheelock, editor of the American Spiritual'st. Rev. J. O. Barrott, State Missionary, and other speakers will be present The friends will endeavor to turnish homes for all that come from a distance. Let all come and enjoy the Pentecostal feast.

E. Winchester Stevens, Sec'y.

Janesville, Wis., Dec. 9th, 1870.

fore it-He declines or evades the matter-Correspondence between the Professor and the Conference

NEW YORK, Oct. 13, 1870.
PROF. VANDER WAYDE—Dear Sir. I have been informed that you have discovered what you believe to be a scientific exposition of the phenomena known as spiritual manifestations, and that you made an exhibition of your system of explanations before the New York Liberal Club last week. There is now in New York, and has been for many years a meeting every Sunday afterweek. There is now in New 1 ork, and has been for many years, a meeting every Sunday afternoon at half-past two, called the Spiritual Conference, where all phenomena and ideas pertaining to Spiritualism are freely discussed, the opponents of Spiritualism having equal right to the floor with the advocates of it, and strangers have the preference given them over the regular attendants. Being myself an earnest investigator of this subject, both pro and con, and having genof this subject, both pro and con, and having generally found the attempted expositions of Spiritualism came very far short of explaining what really needed explanation, I was desirous of witnessing something more satisfactory in that direction. Having long known you by reputation as an eminent sciencist, I felt assured that you would be likely to do justice to the matter if any one could, and that you would not offer to the public a weak exposition, or indeed any, unless you had well investigated the subject, and could present what was at least well worthy of considpresent what was at least well worthy of consideration. I therefore made a motion in the Spiritual Conference last Sunday, that, for their consideration, the Conference, if agreeing with me, should invite you to come and make your expo-sition there, after which it would be open to dis-cussion. The motion was passed, and I was appointed a committee to confer with you on the

Sunday will do so, please let me know what Sunday will suit you, and how long a time you will require, so that I may report to the Conference, and have the time appointed and notice

Respectfully yours for the cause of truth, DR. C. S. WEEKS, 412 4th avenue, New York.

NEW YORK, Oct. 22, 1870. DR. C. S. WEEKS—Dear Sir: I acknowledge the receipt of your letter of Oct. 13th, inviting me to give my siews on Spiritualism before the Spiritual Conference.

I am willing to attend any time that it is agreeable to the members, as I do not belong to that class of scientists who consider certain kinds of research useless. To the contrary, as Spiritualresearch useless. To the contrary, as Spiritualism, if true, would give us a direct and positive proof of our own immortality, I consider its investigation of the utmost importance.

However, I must confess that, to my disappointment, I have always found that on one side a contemptible trickery, and on the other side a truly honest but melancholy credulity, was at the bottom of one and all the different phases of so-called spiritual manifestations which I have had occasion to witness. For this reason, I have always thus far with a feeling of disgust turned back my mind into the more satisfactory channels of research, in the properties of the natural universe. However, ready as I am to enter on any labor which may bring out the truth, at whatever side it may lie, allow me to suggest that a mere discussion, as you propose, by its very nature, can never lead to any satisfactory results. The standpoint I take, and which is the result of all my experience thus far, is this: All the asserted so-called spiritual phenomena are either quite natural, or exaggerated, imperfectly observed, or totally un-true. If true, they can always be explained by the action of natural forces, or are based on trickery and deception, of which the resources are so varied that it

is utterly impossible to give one general explanation, each special case requiring its own.

Therefore I politely decline the mere discussion of any phenomena not exhibited to me personally, and which I am not at liberty to examine critically, like I am accustomed and have been trained to examine any natural phenomenon, whether it be the result of a chemical analysis, the effects presented by a new form of electric apparatus, or of any other contrivance in the fields of physics. In fact, when I engage in any discussion at all, it must be not on hearsay testimony of prejudiced witnesses, who either may have been deceived, perhaps unwillingly, or who may have not noticed the very facts and circumstances which would have given them the key to a natural explanation. If the privilege of criti-cal examination, after the manner of that of other phenomena, is declined, and if it is asserted that, without faith in the supernatural, spiritual or psychological origin of the phenomena, one is incompetent to investigate the subject of Spiritual

ism. I acquiesce to let the matter rest, and to adhere to my present unbelief. But then allow me to state my persuasion that if Spiritualists really and earnestly wish to come to the knowedge of the truth, and bring Spiritualism to the level of a positive science, (which it deserves if true,) that then all of them must abandon the requisition of faith, and also the hy-pothesis of the disturbing influences of the presnotiness of the disturbing influences of the presence of unbelievers, (a mere prefex of deceiving mediums, when prevented or afraid to perform their usual trickery.) Where honesty exists there can be no fear for the most scrupulous investigation. To accomplish a useful purpose, we must abor and experiment, and not merely discuss; we must always corroborate our statements with the exhibition of the facts mentioned; the telling of most wonderful stories, or mere accounts of mysterious occurrences, will not do! I ask: Where would the electric telegraph, the steam engine, the lightning press and so many other grand inventions and discoveries now be, if the electricians, the engineers and others had only spent their time in mere discussions, and had not laored hard in a practical way, experimenting and

criticising results?
This is what the devotees of Spiritualism will have to do, if they wish to enlist the attention of the thoroughly and truly scientific, who are professionally accustomed to stand on positive ground, knowing by the history of the development of the physical sciences the dangers and grave errors which have always resulted when mere speculation of the mind was substituted for thorough critical understanding of positive facts.

Respectfully yours for the cause of truth,
P. H. VANDER WAYDE, M. D.,

No. 73 Seventh street, New York City.

NEW YORK, Oct. 26th, 1870. Dr. VANDER WAYDE—Dear Sir: I received your letter of October 22d, but not in time to familiarize my mind with its contents so as to present it properly to the Conference. I discover in reading it that you seem to have partially mis-understood my proposition. It was not that you should enter into a discussion upon Spiritualism, unless you wished to, but that you should show to the Conference what you had seen as purport-ing to be spiritual manifestations, and your ex planation of them, in order that those familiar with so-called spiritual phenomena, both believers and unbelievers, might consider and show whether those you have witnessed are fair representations of the phenomena, and if so whether your explanations satisfactorily account for them Whatever discussions followed you could partici pate in or decline to, just as you should feel dis

I decidedly agree with you that a mere discus sion without investigation of any phenomena would not be profitable, and should be opposed to having any time wasted in discussing any mere hear observed by the narrator, who would be open to questioning or criticism as to the thoroughness of his investigation, and whatever might show its defectiveness if it was not conducted upon scientific principles of investigation. Nor should I wish to hear you or any one else attempt to dis-cuss the cause of any fact which had not previously been ascertained to be a fact. I think each one should confine himself to the facts upon which he is informed, and to such criticisms upon others' narrations as should be suggested by their supposed defectiveness of mode or thorough ness of investigation, or of any apparent disa-greement with other facts well established. This is the course which I think should be pursued by scientific men generally—including yourself—as at the meeting of the Polytechnic branch of the American Institute, where I have so often list teaching through l tened with pleasure and profit to your criticisms are always good.

The Last Exposure of Spiritualism.

Prof. Vander Wayde gives before the New York Liberal Club what he claims to be the true Scientific Explanation of the Phenomena—The Spiritual Conference invites him to give his Explanation besuch facts.

of supposed facts of science, stated imperfectly, or but partially observed and reported, and the correctness of which, both observations and conclusions were vigorously criticised with great advantage, doubtless by way of improving the method and thoroughness of the investigation of such facts. such facts.

The Spiritual Conference is to the so-called The spiritual Conference is to the so-called spiritual phenomena just what the Polytechnic association is to physical science. Experiments on an extended scale are not reproduced in either, but short exhibitions of the facts and phenomena under consideration, such as will not consume too much of the time, are allowed if any are presented, and when there are none, such general sented; and when there are none, such general facts and principles as are believed to be already well established are applied to the consideration of any inferences or supposed deductions from them, and also to any partially unfolded facts which claim examination. These discussions I doubt not are valuable in stimulating to and directing toward inviting fields of explorations, that otherwise might much longer escape attention, as well as in perfecting the methods of investigation.

The Polytechnic discussions, I have observed.

are greatly appreciated by you, whom I have heard of, if I mistake not, as coming from a long distance to attend them at times, and the discusdistance to attend them at times, and the discussions, I notice, are entered into by you quite as vigorously when they are not preceded by experiments performed there as when they are, and quite as much so when you consider the ideas advanced erroneous as when you agree with them.
I see that you do not refuse to consider them until actual experimentation is conducted before you, but at once apply the scientific knowledge you have to the work of dissipating the errors

which may obstruct or misdirect efforts at scientific investigation. iffic investigation.

From this fact I supposed when I commenced reading your letter, and learned that you were not one of "that class of scientists who consider certain kinds of research useless," and that you did not regard Spiritualism, if true, as useless, but rather as a very important truth, which ought to be scientifically established, that therefore you

consented to aid toward so establishing it, if true, or toward rending it, if a superstition, which, like all superstitions, must hinder the advancement of true science.

This was what I expected from you. I have always noticed that, however earnest in maintaining what you believed to be scientific truth, you have always freely presented it at that meeting for the criticism of those interested in that ing for the criticism of those interested in that speciality of scientific investigation, and I said to myself (mentally answering those who had said to me that you would not exhibit your explanation of the so-called spiritual phenomena before those well acquainted with the matter.) "Yes, the Professor is confident that he has the truth on this subject, and is willing to submit it to the consideration of the expectation that hind of investigation of the expectation that he do of investigation of the expectation that he had so investigation of the expectation that he do of investigation of the expectation o sideration of the experts in that kind of investi-gation, and confident that his truth will convince them, and be willing to sacrifice his opinion if discussion evolves truth which demands it, in this

matter, as he is at the Polytechnic discussion."
But reading further on I was surprised to
find what, if I understood you correctly, seemed to be a refusal to consider or regard anything but such manifestations as should be produced in

your presence.

If the phenomena are really of spiritual origin, of course they cannot be repeated at the pleasure

of course they cannot be repeated at the pleasure of any person or persons.

It had been predicted to me by a few before I had written to you, that you would take that course as a way of avoiding the matter, and I said to them, "No, that is not the Doctor's way—he will not evade the discussion of any subject he interested in with gay way who is also an uncert. is interested in with any one who is also an investi-gator of it." Consequently, I repeat, I was surprised to read this from you; but still further on in your letter I found what appeared to me the explanation of your unexpected course, in a misapprehension, on your part, of the position of the Spiritualists. I learned that whatever you have seen of the phenomena called Spiritualism, you are not familiar with the views of the intelligent and leading minds among Spiritualists. They do not require faith—do not assert that faith in the spiritual or super-physical origin of the phenomena is requisite to make one competent to investigate the subject. Only a few, who are looked upon by the mass of Spiritualists as dishonest, or mentally too weak to appreciate evidence or competency of their particular deaths. prehend their principles, do this. The professed mediums, who assert that the presence of honest skeptics prevent manifestations, are looked upon skeptics prevent manifestations, are looked upon by intelligent Spiritualists as unworthy of confi-dence—as fools or dishonest tricksters, or both. The great mass of Spiritualists were themselves decided skeptics in the matter till convinced by investigation. Many of them still are; they scru-tinize with the greatest care every new phase of the manifestations. I have never heard such thorough criticisms of what professed to be spir-itual manifestations from any other source as I have from some of the Spiritualists themselves: have from some of the Spiritualists themselves, nor have I ever witnessed such effectual exposiname from disbelievers in Spiritualism, as I have from the Spiritualists. They all admit that now Spiritualists have become so numerous that there is money in impositions which may be practiced ipon them, and that, while this is so, there will be plenty of sharpers trying to obtain it. Of course there are credulous persons, honest, but easily deceived, who are believers in the impostors, and, as usual with that type of mind, they are very impatient of criticism. Were it not for are very impatient of criticism. Were it not for these, the impostors would leave for want of support. Spiritualists generally very much desire to be rid of them, and would willingly dispense with the cooperation of the ignorant dupes; but until a more thorough discrimination of knowledge shall transform the latter into intelligent persons, they suppose it is no more than right that they should have to put up with their share of them. And I appose they cannot reasonably expect to get rid of tricksters and impostors, so long as the condi-tion of our race generally makes quackery, hum-bug and false pretence more pecuniarlly profita-

ble in almost everything than is honest, manly Spiritualists feel sure that they "have some knowledge of the truth," and most of them are willing to be convinced if they are in error. They freely invite all who are skilled in science or any department of it to assist them, if they helieve they can throw any light on the subject, so as to expose their errors, and bring the explanation of the phenomena to "the level of a positive science." They require no faith only candor and earnestness. All Spiritualists whose opinions carry any weight, might agree in this. They do not regard the phenomena as supernatural, but occurring in accordance with nat-ural law, and are confident that no one can inves-

It seems by your remarks that you have met with more of the tricksters than of the candid and intelligent. That is not strange, if your investigations have not been directed as to what mediums to visit by the more considerate Spirit-

ualists. If, as I suppose, you intended to decline the Conference's invitation, only through the misapprehension I have named, on having the matter thus explained, you will. I doubt not, be willing to accede to the request to contribute your aid to make Spiritualism, if containing truth, what it should be; or if a delusion, to dissipate it altogether. If so, I shall expect an answer accepting the invitation of the Conference

he invitation of the Conference. Respectfully yours for the cause of truth, whatever it may establish or explode,
C. S. WEERS.

"The Fountain: with Jets of New

Meanings," by A. J. Davis. This little volume strikes the eye, at first, as only adapted to children's wants; but we soon see that, though fitted to their capacities, it is just as interesting and entertaining to older people, and just as much needed by them. It aims to present the harmonial philosophy in an unaffected manner, simplified, and embellished with singularly apropos illustrations to the text. It is a book we hope our Lyceums will avail themselves of for their children, and we are glad to find that we may expect a continuation of this refreshing "Fountain," in the bringing to light of new "Jets" still, to slake the thirst of the people. Although this work is written in the simplest style of any of his books, a perusal will show that the author has not yet run aground for subject-matter. The spirit-world take their own methods in teaching through his organism, and their methods are always good. LITA BARNEY SAYLES.

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J. P. S.

Oct. 17.—17

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THIS is the name of the beautiful crayen picture which has attracted such marked attention in the BANNER OF LIGHT FREE. CIRCLE ROOM for the last few weeks. It was drawn by spirit sid through the mediumship of Mr. E. Howard Doane, of Baldwinsville, Mass., a gentleman who had had no instruction in drawling previous to the time the spirits commenced using his hand for that purpose. At the solicitation of many admiring friends we have had photographic copies of this fine picture made, which we will forward, postage paid, at the following prices: Large size, 8x16, 50 cents; Carte de Visite size, 25 cents. WILLLAY WHITE & CO., BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

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classed among the ablest and most gives a ductor poets of the Ago."

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Jan. 7.

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Warren Chase, Corresponding Editor. office at his Liberal, Spiritual and Reform Bookstore, 631 North Fifth atrect, St. Louis, Mo.

THE SPIRIT-WORLD-WHERE IS IT?

That the spirit-sphere of elemental forms and real life impinges upon this seems to us fully established by the many phenomena and multiplicity of messages, with their endless variety of character and quality. That many spirits are within our atmosphere, and involved with it and us in the rapid whirl of double motion, we have no doubt. That they are largely composed of those who have most recently left their bodies seems to us well established, and also that they are mainly composed of those whose minds have not yet cut loose from the earthly attractions which bound them while here, and still bind them to localities of earth. That the character and quality of these spirits, is largely as it was while on the earth seems reasonable, at least. There are, however, many persons whose personalliexperiences, like our own, have given no evidence of evil or of evil disposed spirits in communications. We have had many years' intercourse with these familiar spirits, and never have been imposed upon by them; but the testimony of others, which we are bound to respect, is quite different in this respect; and although we can oftenfind the cause of refraction in the medium, yet it does not always seem to be wholly or in part the fault of parties in the body. Some cases of obsession are not easily to be accounted for, except on the score of evil disposed spirits. We are, however, satisfied that all spirits do in time outgrow all earthly foibles, and get loose from the earth and its revolutions, and find a more congenial home in the beautiful "Summer-Land," which is so attractively laid before us in the works of our most philosophical and, we believe, most accurate writer on the subject, A. J. Davis. We think, however, his natural purity of thought, feeling and attraction leads him sometimes over the nearer, lower and baser strata of spirit-life which Swedenborg saw and described, and which do seem to infest some of the modern media. Some spirits seem to almost possess the physical powers of their earthly life, and some to be almost ponderable and tangible, while others have not even magnetic powers; so that even in this respect, as in moral character, there is a great variety. We are also satisfied that most of these conditions are dependent on the mind of the spirit, and could be shaken off, and higher conditions attained speedily if desired.

There certainly is much error in theory and fact among Spiritualists, on the relation of the spirit-world to this, and too many weak-minded persons who rely entirely on spirit direction, and think they can call on them at any time, and get advice and directions about the business affairs of this life. In our observations on this score, where persons have relied on this and been governed by it, they have made failures in nine times out of ten; while those who have pursued their own course as their best judgment dictated, and then had unsompht advice and counsel, and followed only when reasonable and consistent with good sense, have often been aided and strength-

THE ROMAN CHURCH.

The Universalist has a severe criticism, and a very appropriate one, on Pather Hecker and his advocacy of the claims of the Catholic Church. It says:

Church is anxious to take the sick and the poor, the ontrol sanxious to take the sick and the poor, the politicians and politics, and finally the whole government of the United States under its benign control. Our Roman friends think their experience qualifies them for the task of managing the affairs of this little country, and since they have not much business left in Europe, they can, with-out the slightest inconvenience, attend to ours. Then their remarkable success on the other side of the Atlantic entitles them to our implicit confi-What a blessed country they made of rax benefits did they not confor upon Spain! What a magnificent character they assisted in giving Austria! And who can adequately speak of their benign influence in Ire-What wealth, what intelligence, what virtue has there not grown up in the Emerald Isle under the Church's maternal care!

Then, on this new continent, behold the public order and private worth of Mexico and the South American Scates. What science, what literature, what a civilization, has not the Church fostered and produced! But we need not go so far to find specimens of the blessings the Romish Church always conters. New York, almost under our very eyes, is practically a Catholic city. Her government, her public order, her administration of justice, her 'political economy,' are all essen-tially Catholic. And what a delightful city they are making of it; how quiet, how temperate how cleanly, how moral. It has already become the wonder and admiration of the whole country and the world. A quarter of a century more under the enlightened influence of the Catholic Church, and New York will, in civilization, rival Donny Brook or Tipperary.'

This is quite a recommend for a church that is dying of the "dry-sot" in Europe, and which is evidently looking to the young blood of this nation to feed its decaying frame. She has long had her eye on our public schools and the funds that support them; and although she has partially joined the liberals in coting the Bible out of the schools, it was with a protest that the schools were Godless without the Bible, but were sectarian with the King James translation or Protestant version. The hope of this church was to first get the Bible out, and render them Godless, and then appeal to the Protestants and get a division of school money, and thus ruin the whole system and destroy this enemy of their sectarian religion, which cannot live except in the ignorance of a people. They are, however, already beginning to see the folly of their course and the hopelessness of getting a division of the school money, and will soon see that it is better for them to have the Protestant Bible in the schools than none.

THE "DEVIL" CAST OUT OF A "SAINT" BY A MODERN BEELZEBUB!

SIMILIA SIMILIBUS CURANTUR!

Salt Lake City Dec. 1, 1870.

I hereby certify that I have been sorely afflicted with an evil spirit, or demoniacal possession, for eighteen years. No tongue can ever express the mental and physical sufferings; I have endured from this cause. The contortions of my body were perfectly terrible. I was often compelled to act in a very ridiculous manner, without being able to help myself. Two weeks ago, I commenced taking treatment from Drs. Roberts and who, I am only too happy to say, have see ceeded in casting out the evil or undeveloped in fluence, by the power of psychology and animal magnetism. I am all right now, thank God.

(Signed) E. ANDERSON.
Subscribed and sworn to before me, this first day of December, A. D. 1870.

A. S GOULD. SEAL. Notary Public. We clip the above from the Salt Lake Tribunc. We are glad for the sake of the saint that the devil is out, and trust he is relieved in conscience

by giving the credit to psychology and animal

magnetism, and not to spirits or Spiritualism.

Any kind of devilish influence may be permitted to do good, except the influence of spirits; they are forbidden to do any good work, because they do not use the shibboleth of the church. We neither do acts in the name of Christ, nor ask favors in his name. We happen to know that the Dr. Roberts referred to is a medium, who was long ago very much aided by spirits in his healing powers, and no doubt is to-day. Psychology indeed! Why has not the church found out this way to cast out devils when her miraculous power had ceased? Why did she wait for SPIRITUALISM to find and apply it? Had not the Mormon Elders power to cast this evil spirit out? Had not God the power, when two or three joined in asking it in Christ's day, and sky and waters were black with the name? Is Christianity, then, a failure, and to be superseded?

PARTING AMIDSHIPS.

"Christianity" is slowly but surely parting amiddips, and must go down in an ocean of intelligence, under the dashing waves of reason. One part, with the Pope for its head, turns its back to the future, and condemns all new revelation and progress, looking to the past for light, wisdom and knowledge, holds a chain of infallible authority in Popes that knew the earth was flat, and Copernicus a wicked heretic and blasphemer, He (the Pope) drags after him most of his own and a portion of Protestant Christians, about as described in Revelations, of the dragon that drew down with his tail one third of the stars. All who hold to infallible authority, whether in Bible or church, must turn with him, and follow even to the infallibility of his Holiness, the Pope. However much some may at first ridicule or corn it, this is the legitimate and ultimate destiny of all worshipers of authority, and they may as well face about to it first as last, take a stern view, and turn their paddle-wheels backward and down stream to oblivion. The other partythe party of progress-the bow of the ship, facing up stream, will soon be out of Christian waters entirely, on the line of progress. Secking new light and new revelations constantly, its crew will leave the broken sectarian fragment of a once powerful church, and wind into a free religious element, with Spiritualism or its great truths for a platform or basis. We have watched this parting tendency for a long time, and see how hard and how difficult it is for some to decide which way to go. Societies are torn apart, inand, he had undertaken a tour of the countries some carrying a majority toward Romanism, and some a minority; and even many who at first seem to go that way do not intend it, nor know that the end and destiny is the Roman charch, and when they do will face about, from a long heated prejudice against it. But when churches or persons find there is no middle plank to stand on, and that they must either go to the old mother church or to rationalism, they will choose the latter, from educated Protestant prejudice against the former. Most of the liberal sects will go onward and out of the sinking ship of "Christianity" on the new spiritual craft, after the utter failure of the evangelical movement to concentrate and control our government.

BAD WHISKEY.

A whole family of five persons in Potosi, a few miles from St. Louis, were brutally murdered a few days ago by two coarse and drunken miners, who had no cause or provocation except drunkenness. The men are caught, and will no doubt be hung by law, if not lynched, as one attempt to lynch them has already been repulsed, with the loss of one more life and several severe wounds. The two men, who had been reduced to a state of barbarous recklessness worse than brutal, will be punished, and whiskey, the cause of all the mischief, will still be manufactured and sold under duties and liceuse, to create more just such cases and horrible scenes. The whole family were not only murdered, but the house with their bodies burned, and the tragedy witnessed by a boy who knew them, he looking through a crack, while they did not know he was there, which prohaldy saved his life. They acknowledge to have have long and often entered our protest against same destiny is open to me now."

Tressilian turned his handsome face upon his and ever was contraband of peace. It would be influence and confine its use to the rich, by making it too high in price for the poor, and thus causing a spurious and corrupt article to take the have come under our notice within one year which could be traced to distilled liquors, and yet we can scarcely get a second to our motion to have no ties to keep you on the Continent?"

suppress distilleries entirely by State and nation.

A strange expression passed over Jasper Lowal law, and thereby save at least one-half the murders from being committed.

CHRISTMAS.

Once a year this long celebrated day comes and goes, carrying loads of little things from toyhops, candy shops, dry goods, stores and groceries to the big and little children, who are much more interested in these things, and the turkeys, God. With the attractions of all the children him, Jasper, as I do, when you know him. things, it is not difficult to sanctify the day, but Lowder. there certainly is no more sacredness in this than for five years, and he has but just recalled you!" in any other day, and not the least probability that it was the birth-day of Jesus, but if it was, it certainly was a very bad-time of year for a poor woman to give birth to a son of God in a he said, with something of an effort. "My father mule stable being an outcast from respectable society and popular religious families, who had plenty of good houses but would not harbor one Miss Irby—the golden haired Blanche of whom who was the mother of a child that had no earthly father. The bigoted followers of Jehovah were more superstitions then than they are now, but even now such a case, with such testimony and evidence as that mother had, would exclude most women from the homes of the very reusions Christians.

"Yes. My father formed a project to nave me marry Blanche. He did not wish us to grow up together, lest we should learn to regard each other as brother and sister. When Blanche came to live at the Court, my father sent me to Germany. The night before I left home, he called the library and told me all his hopes and

UNRELIABLE.

The Christian Register says: " An Illinois Spiritualist hazards the prediction that President Grant is to fall by the hand of an assassin on the 4th of July, 1876." As this is "Christian" authority, and we have heard of it from no other source, we consider it utterly unreliable.

The Christian Perfectionists in Oneida Community, who thank God and name Christ for everything, thank God through their paper, the Circular, for the Midland rail oad and improvements at the station near them. No doubt the railroad managers will see and appropriate the thanks, knowing that God will not see or hear them, nor

I had rather my daughter should have a man without money than money without a man,-The-

TRESSILIAN COURT;

The Baronet's Son.

By MRS. HARRIET LEWIS,

AUTHOR OF "THE DOUBLE LIFE," "THE BAI-LIFF'S SCHEME," "THE SUNDERED HEARTS," HE LADY OF KILDALE," "A L AT STAKE," "THE HOUSE OF SECRETS," ETC., ETC., ETC.

CHAPTER I. A FATEFUL CATASTROPHE

which a small sailing vessel was soudding under hare poles. Her build and rigging proclaimed her Sardinian. She was The Gull, Captain Vari-no master, on her way from Cagliari to Palermo. She had on board two seamen and two passen-

gers.
These passengers were Englishmen, who had procured passage on The Gull to Palermo, whence they intended to embark by steamer to Mar-

seilles the following day.

While the Captain and his assistants were attending to their duties, and expressing apprehen-

sions as to their safety, the two Englishmen stood apart, leaning against the low bulwarks, and surveying the wild scene around them. These men were both young, apparently of the same ago, about three and twenty, but evidently

they were not of the same station in life.
One, the more striking of the two, was aristocratic in his hearing, tall, slender and handsome,
with a frank, smiling mouth, a pair of fearless
blue eyes, set under a wide and massive forehead, and tawny hair blowing back from his face. No-ble, generous and kind-hearted, he had an adven-

turous disposition and a dauntless courage.

He was Guy Tressilian, the only son and heir of
Sir Arthur Tressilian, Barouet, of Tressilian

His companion presented a remarkable resem blance to him, being also tall and slender and fair, with tawny hair and mustache, but he had not the frank smile, the bright, fearless look, or the joyous spirit that characterized young Tres silian. Young as he was he had seen much of the dark side of life, and his experiences had been such as to develop in him some of the worst

jualities of his nature. He was Jasper Lowder, Guy Tressilian's hired traveling companion and bosom friend.

The meeting and connection of the two had touch of romance. Young Tressilian had spent four years in a German university, whence he had been graduated with honor. On leaving the university, in obedience to his father's written com enclosing the Mediterranean Sea, in company with one of his late tutors. This gentleman being unexpectedly promoted to a professorship, aban-doned Tressilian at Baden, leaving him to find another traveling companion.

On the evening of the very day after this desertion, as Guy Tressilian was sauntering through the streets of Baden, he had been assaulted by a trio of his own countrymen, all more or less in-toxicated. It was apparent that they took him for another, and intended to wreak vengeance upon him. Without allowing him to speak, they forced him to defend himself. Guy was getting the worst of the conflict, when a stranger came running to his assistance, and in a few moments he two had put the ruflians to flight.

This stranger who came so opportunely to Guy's assistance, was Jasper Lowder. His re-semblance to young Tressillan awakened in the latter a romantic interest. He questioned Low-der, learned that he was poor and alone in the world, and took him with him to his hotel. Believing that the similarity of features indicated a similarity of tastes and natures, he engaged Lowder as his traveling companion, and the past year they had spent together more like brothers than

like employer and employed.

"This storm is a regular Levanter," said Lowder, clinging with both hands to the bulwarks.
"Do you think the craft will stand it, Tressillan?"

"Oh, yes," answered young Tressillan, wiping the salt spray from his face.
"The captain knows the Significant with Significant spray from his face.

the Sicilian coast perfectly. In two hours or less, we shall be in the Bay of Palermo. In three hours, we shall be domiciled in the best rooms of the Hotel Trinacria, with the best supper which Messer Ragusa can furnish. And to morrow, at noon," he added, "we shall embark for Marseilles in a Messageries steamer.'

"And from Marseilles you will proceed to England and to Tressilian Court," said Lowder, with some bitterness. "And I—what is to become of me? I have had a year of unalloyed happiness: and now comes back the drudgery, the hopeless toll, the anxieties of the wretched old life. You drunk three quarts of whiskey that night. We ling to gain a living by teaching English; and the

and ever was contraband of peace. It would be companion in surprise and affectionate reproach.

"Jasper!" he exclaimed, "you talk strangely, be you suppose I have called you friend and tax it, license its sale, and attempt to restrain its brother so long, and loved you so well, to lose you now. I meant to have written to my concerning you and your future, Jasper; but his sudden recall, received yesterday, causes me to return home without writing. I shall telegraph place of the pure, with far more deleterious effects. More than one hundred cases of murder the me. And you will—will you not? You will not have come under our notice within one year with your future. I will see that you obtain the position to which your talents cutille you. You

"No, I have no ties," he said, huskily. ..

" And you will go home with me? "What will your father say to my coming?" demanded Lowder. "He will think your generosity Quixotic. He will dismiss from his house the hired companion who dares to resemble his

A sudden lurch of the little vessel, a wave sweeping over the deck, interrupted the sen-

You wrong my father," said Tressilian, his chickens, mince pies, and fixins, than they are in blue eyes kindling, when the vessel had righted, the birth of Christ or any other incarnation of "He is the noblest man in the world. He will welcome my friends as his own. You will love

"He does n't seem very affectionate," remarked owder. "You have been away from your home Young Tressilian's cheeks flushed, as Lowder saw in the lurid glow that momentarily lighted

up the tempestuous scene has a ward, the daughter of an old friend-a hear that wind shrick! The gale is increasing.

you have talked so much, and with whom you have exchanged letters?"
"Yes. My father formed a project to have me

me into his library, and told me all his hopes and plans for my future, and entreated me to continue worthy of his innocent ward, and to keep my heart pure for her. I have done so, Jasper. I have never yet loved any woman. And yester-day I received my father's summons to come day I received my father's summons to come home. He has recalled me after five years of absence. I know the wish that lies nearest his heart. He wants me to return and marry

Blanche. I shrink from the proposed marriage. I dread going home; and I dread offending my lear father, whom I love better than any woman that hard, Jasper, to revolt against the hopes and plans of a kind and generous father, whose very love for me causes him to urge on this marriage!"
"Is it?" said Lowder dryly, and with a strange smile full of sucering bitterness. "My experience has been widely different from yours, Tressilian. Did I ever tell you of my father?"

"No. I took it for granted that he is dead."

"Perhaps he is. I don't know," said Lowder,

care for them if he did. It is a curious, back-handed way to thank the railroad company, but to us it betrays an ignorance in those who make a show of religion by applying the name of God to such matters of business in the affairs of man.

"Perhaps he is. I don't know," said Lowder, with a reckless laugh. "But if he is living, he is a scoundrel. Do u't start, Tressilian, at my unitial speech. Wait till you hear my story. I am desperate mood to night. This storm stirs up all the bad within me. As nearly as I can always my father was the younger son of a

discover, my father was the younger son of a proud old county family—"
"You do not know, then?" asked Tressilian, pressing his companion's hand. I have no proofs of it. All I positively know

is this. My mother was of humble station, pretty, with blue eyes and an apple-blossom face, and tender, appealing ways. She was the daughter of a widow, residing at Brighton. The widow, my grandmother, kept a lodging-house, and my father, a gay, dashing young fellow, came to lodge with her. As might have been expected, he fell in love with his landlady's daughter. He offered the young girl marriage, on condition that the union should be kept secret until his affairs brightened and he chose to divulge it. The young girl loved him. Her mother was ambitious and penurious. The result was the lover had his way, and married the daughter of his landlady quietly and married the daughter of his landady quasifications almost secretly. Then he took his bride to London, to cheap and obscure lodgings, where, a year

The wind for a moment drowned his voice. As it presently lulled, he resumed recklessly, and with passionate bitterness:

"For years my mother and I lived in those stuffy, obscure lodgings until her bloom had faded, and she had grown thin, and wan, and nervous My father visited us at stated seasons, once wice a week, but he never brought any of hi family to call upon us. I doubt if his aristocratic relatives even suspected the existence of the fader wife and son of whom he was secretly ashamed I have good reason to believe that he had fine lodgings at the West End, where he was supposed to be a bachelor, and that he went into fashionable society, while my poor mother and I lived obscurely. He was a profligate and a roue, but he had an air of fashion that awakened my her son publicly acknowledged. But my father always put her off, saying that he was not yet ready. Worn out and despairing, my mother died when I was ten years old."

Again the wind shricked past, again the little Again the wind shrinked past, again the little vessel lurched, the sea sweeping her deck.

The captain screamed his orders to his men, and for a few minutes disorder reigned.

"A nasty bit of weather!" said Lowder. "And

Yes, but I've seen as bad," returned Tresfear. We must be well on toward the Cape di Gallo. And it's only seven miles from the Cape

But the seven miles in this storm are worse than seventy in good weather. These coasts are dangerous, Tressitian."

Lowder shuddered as he surveyed sea and sky "But about your father, Jasper?" said Tressilian, who had become deeply interested in his companion's story. "What did he do after your mother's death?"

"I remained at the old lodgings with our single old servant a month or more, my father visiting me several times, and expressing anxiety as to what he should do with me. A week after my mother's death, he told me that his brother was dead. A month later, his father was killed by being thrown from his horse. My father came into riches and honors by these deaths. At last, deciding to rid himself of me, he took me down to Brighton, to my old grandmother. Her sons were dead; she had given up keeping lodgers, and was grown miserly. He promised her five hundred pounds a year to keep me, and to keep also the secret of my paternity, solemnly promising to acknowledge me some day as his son and heir. The old woman agreed to carry out his wishes. She would have done anything for money. I never saw my father again. I went to school, grew up, and at the age of twenty-one came into my grand mother's money, the fruits of years of saving, she dying at that time. My father had deliberately abandoned me. I did not know where to seek him, if I had wished to. I took my money and came abroad. I had been two years on the Continent, and had spent my little fortune when l met you. The rest you know "An odd, romantic story! But why did your

father abandon you? "That he might be freed of encumbrance to make a grand marriage. From what my grand-mother said at different times, I conclude that my father was in love with a titled lady before my mother's death. No doubt he married this lady. If he lives, this lady's son may be his acknowledged heir. My father has utterly discound the son of his first heaty ill-terred way leave. son of his first hasty, ill-starred marriage. I have a faucy that I shall meet him some day," and Jasper's brow darkened to deeper blackness. However, I stand no chance of ever receiving ustice at his hands.

"What is your father's name, Jasper?" asked Tressilian.

Lowder's face darkened. He bit his lip savagely. "What I have told you about myself I learned rom my own observation, or from chance words of my parents and grandmother. My mother's or my parents and grandmother. My mother's maiden name was Jeanette Lowder. At our London lodgings, my father bore the name of Lowder. I don't know his real name, but I should know his face anywhere, although I have not seen him in thirteen years. My mother was actually married, Tressilian, but I never heard my father's name. The clargyman who married my mother's pane. name. The clergyman who married my mother was dead; the witnesses also. When my grand-mother was dying she tried to tell me the story. She had put it off too long. All that I could understand of her mumblings was the name of Devereux. I shall never forget that name—'Deve-REUX!' Probably that was my father's name him if I sought him, and as he would repulse me if I did find him, I stand no chance of inheriting his property. He may be dead. He may have other sons who have succeeded him. It is all a

my own rightful name. But as I should never find mystery, but the prominent truth is that I am an He leaned over the bulwark, the spray dashing

ver his face violently.

Tressilian's heart warmed to him.
"My poor friend!" he said. "Must I say again
you are not friendless while I live? My father has influence enough to obtain for you a government appointment. This tangle may straighten itself out some day. But if it don't, you are resolute enough to make your own happiness."

He grasned Lowder's hand, and looked with varm bright eyes, full of sympathy, into Lowder's lowering face.

There had been a temporary lull in the storm. But as the two stood there, the tempest revived and swept over the wild sea in maddened rage. There was no time for talking now. The wind rose so high that words would scarcely have been distinguished. The storm that had gone before distinguished. The storm that had gone before had been but play to this awful outhurst. The vessel drove on, creaking and groaning, a mere cockle shell on the billows.

"Mother of Mercies!" wailed the captain, "it's all up with us signores. I can't make out the Cape in this darkness. We shall go on the rocks. St. Anthony save us!"

The seamen echoed his cries. The two young Englishmen, comprehending their peril, clasped hands in silence. For the next few minutes it seemed that a Pan

emonium reigned. Then a noise like the report of a cannon sud denly boomed through the storm and the dark-ness. The little vessel shivered, staggered, and careened upon her side.

She had struck upon a rock.

A moment later crew and passengers were truggling in the waters.

A few moments of buffetings and tossings, of vain struggles and agonized, involuntary prayer, and then Jasper Lowder felt his senses slip from him and became him, and became unconscious. When he came to himself, he was lying upon a

rocky beach of the Sicilian shore, sore, bruised and weak as a child. He opened his eyes. The wind had spent its firry, and now mouned along the coast with a desolate, despairing wail. The waves beat against

Lowder struggled to his elbow. "Wrecked!" he muttered. "I am cast ashore, while the others are drowned! Oh, this is terrible! I have lost my best friend to-night!"

moaned and wrung his hands. Ho is dead, who would have done so much for me, and I so worthless am saved! All my hopes of an easy and luxurious life must be resigned

At that moment he beheld a dark object at little distance in the water. The waves hurled this object against the projecting head of a sunken rock. At the same instant Lowder recognized it as the body of a man.

He crept toward it, and the waters dashed the body on the shore at his feet. He put his hands on the face. How cold and wet it was! It felt like the face of a dead man. Lowder's fingers came in contact with the soft, silken mustache, and he knew that the body was that of Guy Tres-

Of the five who had stood on the sloop's deck a half hour earlier, these two alone were left. The captain and his crew had found their deaths

among the cruel, yawning waters.

Lowder thrust his hand under the waistcoat of Lowder thrust his hand under the waistcoat of his friend, but he could not perceive the beating of his heart. Despair took possession of him.

"Dead!" he said shrilly, "dead! and he would have done so much for me if he had lived! And his father and the young girl he was to have married will wait in vain for his coming! His place at Tressilian Court is empty. Who can fill it?"

It seemed to him that some demon at his side selved the wastion. Who could fill the place left was

echoed the question: Who could fill the place left va-cant by noble Guy Tressilian?

cant by noble Guy Tressilian?

A thought came to him—a thought so strange and sinister that he shivered involuntarily. Again, he felt of Tressilian's heart. It gave no throb against his hand. He passed his hand over Tressilian's head and discovered a gaping wound in the skull. The hair was clotted with blood.

Putting his hand into his breast pocket, Lowder draw out his little water-proof match-safe.

He opened it with trembling fingers and struck a light. The red flicker danced on young Tressil-

an's face.

How ghastly and terrible it looked! The eyes

were closed, the smile was gone. The scal of death seemed set on the noble features. Lowder examined the wound. It had been Lowder examined the would, it had been made by contact with the sharp rock, and even Lowder perceived its terrible character.

"If he is not dead, he soon will be," he muttered. "His brain has received an awful injury.

tered. "His brain has received an awful injury. He will never know who he is again. He won't hoyish admiration, and aroused my mother's affectionate pride in him. She was always pleading to be introduced to his relatives, and to have He must be dead!"

Again it seemed to him as though some demon echoed his words.

The match dropped from his fingers into the water. For a little while he crouched on the wet stones in silence, battling it may be with the better and nobler instincts of his nature

better and nobler instincts of his nature.

At last, with sudden and abrupt stealthiness, his hands stole into the breast pocket of Tressilian and drew out his private note-book, a packet of letters, a few trinkets. He secured these among his own wet garments. Their possession seemed to give him courage, and his face hardened, and he knelt beside the body of his friend and rifled his garments of all that they contained, betteries his plunder on his own weren. Then he took his own purse, his note book, a few receipts and trifles from his own pockets,

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and put them in the pockets of Tressilian.

"It is done!" he whispered to himself, looking: with wild defiant eyes through the darkness, "No one is harmed. He is dead. If he had lived, he would have provided for me. As he is dying or dead, I must provide for myself. This likeness between us will make my fortune. His friends will be spared a terrible grief, and I—I shall live at last! Fortune gives me a chance to gain name and wealth at one lucky stroke!"

As if to give himself no chance for repentance.

he arose to his feet and turned his searching glances in an inland direction. A light, as from a cottage window, glimmering faintly through the thick haze, caught his gaze. Raising his voice, he called loudly:

Help! Ho, there! help!" The wind had abated, and his cries rang out

through the night with startling distinctness. The light he had seen moved and disappeared. A minute later, answering orles reached Lowder's ears, and he heard hasty steps, and saw the approaching light of a lantern, borne aloft by a "This way!" shouted Lowder. "We are

wrecked on the rocks! For the love of Heaven,

The bearer of the lantern, attended by a male companion, came running to him, and was soon at his side. The lantern bearer was a rough Sicilian fisherman, a grade above his class. His companion was also Sicilian, but evidently of somewhat higher degree. Both were all excite-

ment, astonishment and sympathy.

In as few words as possible Lowder told the story of the shipwreck, and called attention to the condition of his noble young employer.

"I think he is dead!" he said, in a choking

voice. "Carry him up to your cabin. Let everything be done that can be done to save him. I will pay you well for any kindness to him. Poor fellow! He was my traveling companion. I loved him as if he had been my brother instead of only my hired attendant! Poor Jasper!"

The two Sicilians lifted the helpless form of

The two Sicilians litted the helpless form of poor young Tressilian, and carried it between them toward their cottage. Jasper Lowder followed them, bewalling his loss. The above we publish as a specimen chapter; but the continuation of this story will be found only in the N. Y. Ledger. Ask for the number dated January 7th, which can be had at any news office or bookstory. If you are not within reach of a news store. If you are not within reach of a news office, you can have the Ledger mailed to you for one year by seuding three dollars to Robert Bon-ner, publisher, 180 William street, New York. The Ledger pays more for original contributions than any other periodical in the world. It will publish none but the very, very best. Its moral Its moral tone is the purest, and its circulation the largest. Everybody who takes it is happier for having it.

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