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EM-MU-NE-EŞ-KA.

Nellie L. Palmer in Boston, and Mrs. J. H. Connut at Forest Hills.

Reported for the Banner of Light by John W. Day. " Of all the radiant gifts that Nature bringeth Unto the life of man in her rich dower, Bearing a double joy to sense and spirit, None rater is than a sweet, simple flower."

In the issue of the Banner of Light for Nov 20th was published a short notice of the fact that Minnie Tappan-whose Indian name, Emmu-ne-es-ka, heads this article - had passed from the bounded freedom of earth-life to the broader liberty of the children of the Great Spirit, God! The incidents which have crowded the experience of this young Indian maiden, make her history as attractive as a romance, and offer additional proof of the verity of that trite saying with regard to the comparative singularity of truth and fetton. .

THE MASSACRE.

Her birth and opening history are shibuded in that obscurity which pervades inevitably the so-'clal state wherein she was first ushered. Nothing of her early life is known, save that she was the daughter of Omwah, a Cheyenne underchief. She comes at last suddenly upon the view like a shipwrecked passenger thrown upon the shore of civilization; along whose rugged border rocks, the great ship of her tribe went down in the storm of massacre. When the 2d Colorado Cayaliy, under command of Lt. Col. Chivington, attas the "Fighting Parson". (who learned his lesson of humanity and brotherly love so illy as a Methodist preacher, that the blare of the bugle entirely drowned to his car the sweet cadences of Him " who spake as never man spake" in the Sermon on the Mount), swooped down in barbarous and unauthorized destruction upon the peaceful encampment wherein the Cheyennes were temperarily solourning, and cut off the warrior and the stripling, the mother and the infant without mercy, 1 to dittle children clasped hands, and in an agony of terror fled from the scene, seeking in desperation a place to. hide from the pursuing demons; but their flight was vain; full-grown men overtook them, a pistol shot laid low one of the twain, and the other. glancing up with the death-look in her eye, cried out for mercy in the few English words her tongue could speak. The soldier uparest her, even in the heat of battle, felt a dlyiner impulse in life heart-than his commander, for (perhaps led by thoughts of his little ones at home) he harried her into a place of seclusion, safe from the prying eyes of his superior, and she event; ually found her way into an Episcopalian Indian Mission School, where she was baptized with the name Minnehaha. This little relie of her kinfor Omwah and his entire family perished -was none other than Em-mu-ne-es-ka.

SHE IS BROUGHT TO THE EAST. Col. S. F. Tappan was at the time of the massacrethe chief officer of the 2d Colorado regiment, but was unable to be at his post on account of Having broken his ankle; Imd he been present the slaughter-would not have occurred, as, on hearing of it, he denounced it in the most bitter terms, and forthwith took steps which resulted in the dismissal from the service of the brutal Chivington. Col. T. was afterwards appointed an United States Indian Commissioner, inheritance into which the soul shall enter. The and, about one year after the butchery, met intnortal kingdom is by no means one of silence. At innormal kingdom is by no metals one of steneer, Minnie, as she was, called at the school. At inaction or lack of usefulness; it is a kingdom tracted by her sprightly, natural arriess ways, he adopted her as his child, and, on his return to the castward, introduced her within the charmed circle of civilized social life. During her eighteen with his own life, as he was here in this primary school through which his own primary primary school through the king over himself, where he is as thoroughly imbued over himself, where he is a supplied to the himself where he is as thoroughly imbued over himself, where he is as thoroughly cle of civilized social life. During her eighteen months' residence in Boston she was the protege. of Mrs. J. H. Conant, and resided with her while in the families of Mrs. Pope and Mrs. DeWitt, in which time she won many friends. She gained much culture and advancement in literary attainments at the Boston public schools, and also in the ranks of the Children's Progressive Lyceum, No. 1, where her straight, arrowy form and pleased face made without fail, on each Sunday, an attractive feature of the Grand Banner March. Her researches into music were also crowned with flattering success. The following extract from Mrs. Conant's Biography will serve to convey some idea of the life of Minnie at this

time:

The experience of Mrs. Conant with regard to her proved the atter fallacy—to her mind—of the idea that civilization and education are impossible of attainment by the Indian. The child exhibited a willingness to obey all directions given her, seeming to have the most implicit confidence that Mrs. C. knew best, and would not demand angit of her while it was wrong for her to perform; she faithfully kept her, promises, and showed a direntination to speak the truth under all circumstances, which it would be well to have more fully copied anoring the scions of the favored white race. She was, at first, given to wild freaks—the most remarkable of which was leaping into the water with all her clothing upon her, and swimning with the greatest case, though to the destruction of the various dresses with which she was supplied by Colonel Tappu—and when reproved orcorported, she bore all without conpilant (though the bullenness peculiar to her people we use at such times manifest liself); she finally became deterred from such exhibitions of uniamed nature, and was led to assume in a full degree the manners of civilized life.

This child was found to be a medium, or at least to be possessed of clairvoy and powers, which fact was discovered in the following manner: She on several occasions desired that she might be allowed to remain and go *up stairs vio bod, when the other ones did, and showed great trouble of mind on being refused; at last she was questioned upon

the matter, and replied that an Indian always sat at the foot of her bed, when she went apalone, and looked at her so that she was frightened.

"Do you know him?" asked Mrs. C.

"Yes; and I should be glad to see him if he tous not deat!," murmured the child.

"Who is he?"

"Omwah-my father."

The medium at once endeavored to explain to her that the act of death was nothing more to her inner and real self than the putting off of the garments with which chilized life had clothed her limbs that she ought to be glad to see her father under any circumstances: that he came to her because of his love for her, and could not possibly be productive of harm.

see her father under any circumstances; that he came to her because of his love for ber, and could not possibly be productive of harm.

The time of "Minnehaha's" stay with Mrs. Conant, by reason of the pleasantness, gradually lengthened till nearly eighteen months presed away, when the little one was removed by reason of the Colonel's marriage, -Pages 184 5 6. HER DECEASE.

After residing some time in the family of Col. 23d being the anniversary of her spirit-birth, after sixteen years of sojourn in the materials

On the reception of the information concerning her illness, Mrs. Pope at once visited her at Washington. It was decided by her friends in Boston that, should Minute pass away, her remains should be brought thither for interment; and on Wednesday, November 26th, the body arriving per Adams's Express, the funeral rites were celebrated at the residence of Col. Pope, 7 Hanson street. The casket, and also the room in which it was placed, was finely decorated with flowers, the gift of friends-Mrs. Conant, Mrs. Dewitt, Mrs. Pope, Mrs. E. B. Wilson and others-among the ornaments being a floral bow-andarrow, (presented by Mrs. M. V. Lincoln,) which was suspended above the body. Sweet voices of song spread peace and harmony throughout the assembly. After "Nearer, my God, to thee," had been touchingly rendered, Mrs. Nellie L. Palmer, of Portland, pronounced-the following invocation, address and benediction :

INVOCATION. Thou Father of all spirits, thou who dost rereive thy children at the portals or earthly death thou who dost open wide the doors of life that each shall enter in and come never to thee, shallbecome a part of thyself-our Father, we would ask no higher blessing than the faith of immortality; we would ask no grander gift than that conveyed in the everlasting life of the human soul, and we are nearest to thee when we are in the closest bonds of brotherly love toward each other -nearer to thy peace, thy holiness, thy divinity; when we find more of Godliness in our hearts

We ask that thy ministering angels may come close to mortals; that, at the new birth of every soul, they may consecrate themselves anew to higher lives and holier aspirations—to good deeds and such offerings as angels shall smile upon; that they may consecrate themselves anew tothat they may consecrate themselves anew to-that abounding love that recognizes in all of cro-ation a part of themselves. These horsings, and these alone, do we ask for thy children here on earth, in the higher home of spirit, in all condi-tions of life, not for to-day only, but through everlasting existences in the future. Amen. ADDRESS.

and behold more of it in our fellow-creatures.

My FRIENDS-We find nothing in death, to the child or adult, that should bring pain to our hearts when mortality is incorporated, with or puts or immortality. We find that death is only one of the transitional conditions of life. It is one of the inevitable consequences of the growth of the soul; it is but the morning of the eternal day to the child of the new birth; it is but a new beginning of usefulness—the beginning of a new with his own life, as he was here in this primary school through which he has passed. It is a life into which all shall enter, to which we are all aspiring and aiming, and however much earth's children, on entry therein, may be seemingly incapacitated for growth—though even they may, on passing the portals of immortality, find return to this earth a necessity for the acquiring of the ABC of that higher state—they shall yet unfold from germ and bud to blossom, and flower, and send out their harmonious waves of color and fragrance, even as these garlands [nointing to fragrance, even as these garlands, [pointing to the floral decorations of the apartment,] and ultimately sow the seed for a noblef fruition yet to come. Death is that which glorifies the soul, clevates man, beautifies and makes more spiritual and Godlike the lower earth-life, and points to the glories beyond. Far down in the depths of the heart, the virgin soil upon which Nature alone has exerted her influence, the child listens to the whisperings of the winds, and beholds in the intelligence that comes from the cen-tral seed germs leading them to fruition, the verifying index of that great faith, broadening out in-to knowledge, that ever descends to her till she can open wider the book of life and read deeper lessons of her own soul. Far down in Nature are these life germs implanted—from thence do they come up into the light; and if they do not reach that light at the portals of death, but have been crowded in their growth, dwarfed and stunted in their experiences, yet shall they, in obedience to the great law of development, ultimately bring from the mighty deeps in which God lives his own truth, his own love, his own life, till they come out into the destined light and grown human souls with the glory of eternal

Godliness.
Here in this child of but a few years' experi-

ence do you see what can be done by instruction, blended with love, sympathy and kindness. From the wilds of earth, with only that which the Great Spirit of all life had given her, through the avenue of Nature alone, she came into your civilized homes, bringing with her all those little traits which endeared her to your sours; and she now comes back to you, bringing to you all the now comes back to you, bringing to you an tine fruit of your labors. She comes to you not only as the outgrowth of kindness, but as the fruit of that divinity which springs up from every soul, and at last asserts itself—if not on earth, in the spirit-world—in a life that must be forever, a life of freedom of individuality, and not only that, but a life of development for all time to come. But, you ask, what is the saviour of the spirit? Where are the wonderful angels who shall-bring to full fruition the promises made in that young. After residing some time in the family of Col. Tappan, Minnie was sent to the Howard University, Washington, D. C., to take up a course of study calculated to fit her to become a teacher among her people when years should have sufficiently developed her physically for the task. But that scourge of the civilized Indian, consumption, at length fastened upon her, and she gradually passed from the form—Sunday, Nov. 23d being the anniversary of her spirit-birth. cour future lives; every new bith speaks only a little louder of the new birth that is eventually to come to you'all=of new hopes new treasures. The change whereby souls cast off the mortal and take upon themselves the immortal, only imparts to them more of the same lesson; only carries them a little higher, only cuts the soul loose from another anchor which has held, it down, so that, free from blindness, free from superstition, it may arise and enter hito the greater and purer life, that awalts it: Ay! the death of the Spiritualist! It is not a thing that plunges you in silence and sorrow and gloom: death, to the Spiritualist, is only the white handed angel, that comes laden with mercies, laden with love, laden with kindness, and, enfranchising you one aid all, bears you upward and onward to immor-

and all, bears you upward and onward to immortal glory!

Death!—it is but the whispering of a new morning to the heart that awakes to the growing light—the radiance of a new sun rising pipon the horizon, that casts its own warm soul-life upon all things, till the spirit observes and understands the necessity of whatever helongs to death, however much it may be regretted, howsteen much pain it may bring to the loved ones, or how much of gloom may ensured upon her whose children of Nature. However much of gloom—throughsympathy—may descend upon her whose spirit is now enfranchised; it will be dispelled; the second opon life, is a great of the loved of and the come to holiness. Carry, with her, as for as you can go, the sympathy that she has need of and she will bring back to you in return such treasshe will bring back to you in return such treas-ures as will do you good, as will ennoble your souls. Look higher; open wide your hearts; make your souls cheerful. As, with finger point

Kind angels, ye have come with a new child. And angels, ye have gome with a new child. May your benediction rest upon the warm hearts who have sent in their love, such care, such support, such sympathy both to the sout while yet in the cashet, and when it is arisen to the glories of the new birth. May your benediction rest upon them, and, may they receive from the land of light that strength which shall be to them a renewal of life, that they may feel the birth of a new truth-in-their souls, that they may feel in their hearts the coming of a new day. Kind an-gels, you come with a new child. Bring her near and often to us all, and may she scatter sun-shine in our way; may she give us not only the blessing of ther love, but her frequent presence may she bring to us lessons that shall instruct us may she oring to us lessons that shall instruct us more deeply in all the ways of justice, truth and godliness, showing us that the kingdom of heav, en is not far away, but here in our learts. And when we cross the river of death may her hands, joining with fours, lead us' tipward and onward to the comprehension of the highest wisdom-and tenth. This way ask and may we receich it to the comprehension of the inguest wisdom and truth. This we ask, and may we receive it as the flower receives the simlight and the rain, and may we come both from life's vicissitudes greater, stronger, ficher, holler in all thingstruy-living on earth, not in waiting for death, but in preparing for Ufo, now, to-day, and always. A man

INDIAN SERVICES AT THE GRAVE. At the conclusion of Mrs. Palmers address the friends who desired took a last look at the physito Rorest Hills. The winter king ruled triumphant, and snow and ice covered all the walks late so-brilliant with autumn tints, while the cutlate so brilliant with autumn tints, while the cutting wind rendered becomotion, uncomfortable
in the extreme. Arrived at the grave, which
was located in the lot of Mrs. J. H. Conant, on
Honeysuckle Parks the procession llated and the
body was lowered into its last resting place—the
friends forming in a semi-circle around. When
this was accomplished Mrs. Conant stepped to
the front and conducted the exercises (as per request of the invisibles) as follows:

Scattering after triangular places of white paper upon the coffin, and afterwards a quantity of
green leaves, she said by My Friends—These sin-

per upon the count, and afterwards a quantity of green leaves, she said; *2 My Friends—These sim-ple slips of paper are, supposed to contain, and doubtless do contain, messages to the friends whom this newly-arisen spirit has in the land of souls. These messages ask of those friends their protection and assistance till she shall have strength to care for herself. These green leaves strength to cave for herself. These green leaves symbolize the land of gladness and verdure, and this corn {here she proceeded to make the circuit of the grave, scattering the Indian maize outside and around it] typifies the land of plenty whither she has bent her steps, and contains a prayer that she may never want in that land of plenty. This is a simple Indian service, but it embodies within itself more of life and truth than any which can be found in the too often hollow ceremonies of civilized life; and, while you may not monies of civilized life; and, while you may not understand it, or fully comprehend its deep significance, yet treasure its memory within your souls, and seek to become more acquainted with that true life to which she has gone, and from which her risen spirit is beckening each one of you. A farewell to the body, but a welcome to the ascended one into the immortal family of Literary Department.

THE TWO COUSINS;

SUNSHINE AND TEMPEST

Written Expressly for the Banner of Light;

BY MRS. A. E. PORTER.

CHAPTER XII.

On the Brink of a Precipice.

At the time when my story commences, the Pacific Railroad was not completed, but the great work was in progress, and already the trains ran through rolling prairies and over the huntinggrounds of the Indians. The steam-whistle now startled the echoes, instead of the war-whoop, and civilization, with the virtues and vices of the white men, was spreading to the Pacific. .

A large train was one day passing over the beautiful region of Central Kansas, where the unbroken meadow stretched away in seemingly endless distance on all sides. The ears were filled, in a great measure, by emigrant families or by sturdy men seeking homes for wives and children left behind. A few speculative gentlemen, perhaps, were eyeing critically the soil, and measuring mentally the length and breadth of the immense railroad grants. There were few women, and many of these were rough and uncultivated, wearing calico sun-bonnets with broad ruffles over the front, and large-figured dresses of the same material, ornamented with a broad, gay stripe round the skirt. They smoked, dipped," and fed their babies on whiskey, fair nishing themselves with a new supply at each stopping-place.

In strange contrast with these, sat a fady on one of the back seats, neatly dressed in gray taking little notice of what was passing within the cars, but watching, from her open window, the strange, new scenery without. The train was moving rapidly. The day was fine, and the make your souls cheerful. As, with finger pointing conveyed in the everlasting life of the human soul, leading to an eternal growth that knows no bounds save with thyself. Thou who art the blessing of all life, thou who dost live and breather and move in all things, thou who art alike in the grain of sand and in the sea, in the single leaflet and the mighty oak—in sorrow and in cloud, in storm and in gloom, thou art always, as in hours of simulating, the same living, eternal truth, which cannot be separated from ourselves, nor can we separate ourselves from it. Thou art over near is, and we are nearest to thee when we are in the solutions of the content of t passengers were congratulating themselves upon sound, as if two contending regiments armed with spears were in deadly combat, a rush, a great darkness, and a mingling of sounds, awfill, to hear-groans, imprecations and prayers.

There had been a colfision. The two engines were shattered; the cars had become detached and had rolled down an embankment, and the inmates were lying in helpless confusion, the dead, the dying and The wounded together. It was a fearful scene-one of those eras in human life which rouse the strong souls to heroic suffering or brave daring, and crush the weak to the passiveness of despair. Miss Ruby escaped apparently unburt, and the event, so full of excitement to others, rendered her calm. After extricating herself from the car, which had been overturned, she went round among the wounded and dying like an angel of mercy.

She fore up her shawl, handkerchiefs, and

even portions of her own clothing for bandages; nor did she seem to shrink from the ghastly wounds, or tremble at sight of the terrible suffering around her. While she aided with more skill than any man there, her nerves were less affected than those of the sterner sex.

It was not long before a company from the fort was on the spot, ready to aid in removing the wounded; but Miss Ruby did not notice their coming, being engaged just then in giving water, to a young man, who had begged pitcously for it. He was lying upon the ground; a piece of Iron, evidently belonging to the engin, had fallen across his body, fastening him to the earth. His right arm was broken, and the left badly burned. With almost superhuman strength, she raised "the mass of Iron, gave the poor man water, and bathed his bruised and blackened face. She was, as we have said, an artist, and, as such, understood the anatomy of the human body. She could therefore examine the broken arm critically, and gave great relief, by telling the poor fellow that it was only a simple fracture, and, with care, would soon be as useful as ever. She aided him to move a little away from the heated rubbish, black with smoke, and placed the remnant of her shawl under his head. He was a handsome, boyish-looking fellow, with a mass of brown, early hair, an incipient moustable, blige eyes, and a hand delicate as that of a fine lady. "Thank you, with all my heart," said the poor

fellow. "I should have died in five minutes more, if you had not come to my aid. God bless. you! And now that my face is free from dust read the secret of his soul to day the is mine and splinters, I see that you are beautiful. Fine ladies are not apt to make themselves so useful.

"I am not a fine lady, sir, and I am thankful if I have made you more comfortable. I could were not wanting, and every day flowers and set your broken arm if I only had splints and messages of interest were left by Colonel Leigh. bandages."

be an angel; your hand is very small, but it has

I strength as well as beauty, and its touch soothoe my pain."

There surely was something very beautiful in this woman, as she stood here in the midst of suffering, so calm and helpful, ho more the Miss Brown of the hospital, but a true woman, full of pity, with the nerves and dexlerity of a surgeon. The fierce expression had passed from her face, giving place, for the time at least, to a restful, peaceful look.. Could it be that she hoped thus to atone for her erime? As she bent over the young man, cutting away, with gentle touch, the erisped broadeloth which fretted the burned arm, a voice behind her made her drop her selssors; and spring to hef feet. The words were very simple-only "My God! Hunter, is this

That voice penetrated the lady's car, thrilled through every nerve of her body, and-if I may be allowed the expression-made her soul tremble, as the breeze the flower over which it passes. It was Major Leigh! The two looked at each other in mutual astonishment. For an instant. both were speechless,

'I have said again and again that Miss Ruby was beautiful. She was stately in form and regular in features, possesting that commanding beauty which wins admiration at once. The only criticism, ever made upon her in the palmy. days, when she reigned in the realm of fashion, was that she was laughty and told. That could not be said of her now, as she stoop it? poor sufferer whose wounds she had bound up and whose life she had saved, and the man for whose love she would have braved, in her own person, the combined tortures of all the sufferers on that arena of pain. There was a softness inher eyes, perich flush on her cheek, a little quirering of the full, rich lips, while the emotion, which feven her strong will could not suppress, showed itself in the slight trembling of her splendidly-developed form.

Major Leigh had been more than mortal not to have felt, to his very heart's core, the power of that wonderful beauty. The woman saw his emotion and knew her power.

"Romeyn!" The word trembled as it hun on his tips, and a world of emotion was in the name as spoken then.

"Cousin Arthur!" she replied and they clasped hands, but the thrill of that clasp was cold, compared to the glance of the eyes, which read in an instant the secret of one life at least. . Tafe should not be measured, it is said, by clocks and sun dials-moments are years in some lives.

The poor sufferer, lying at the feet of these: two, thought he received prompt attention. Ala had an indistinct impression that the two knew each other-had met before. The fact possessed a passing interest for him-that was ally the only other feeling was gralifule for the care which removed him so gently, and wonder at the skill of the beautiful creature who, understanding surgery better than Major Leigh, set his arm in the absence of this doctors, who were occupied elso-

He was carried to the military quarters of Mafor Leigh, while the latter remained with Miss Ruby. The excitement over, and no necessity for further exertion on her part, she found her-self weary and faint. Leigh placed her in his carriage, and as he did so, he said, "Cousin Roineyn, have you risen from the dead? I asked no questions before a third person, but tell me, pray, where have you been, that all our efforts to find you have been useless??

"At another time I will explain," she replied; Sask me no questions to day!"

The excitement of the day was beginning to tell upon her, and she was physically fatigued, and must seek rest.

"It was fortunate for you," he said, "that we met as we did: Just before leaving my last post; I received the sad news of dear Leslie's death, by paper: It is very strange that Dr. Minot has not written to-me. - We were ordered away suddenly, and I may not be able to hear again for some months; but I must leave you now, but you need fear no lack of attention here. The beautiful 'woman in gray' excites great interest in the community to-day. Adieu till evening!"

Alone again, pale, and wearied, with torn garments and braised hands; but as she again let down her magnificent hair-for its weight onpressed her-there was the proud smile of a conqueror on her face. "Won- at last! I know it by the look in his eyes! I know it by the touch of his hand! Isknow it by myown heart, that

At was not strange that Miss Ruby fell illor a slow fever; but tender, care and kind nursing When convalesence came on a most delicious "I think If you are not a fine lady you must languor stole over the lady, and she lay upon her bed, surrounded by the flowers and notes

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ensily into the silken net spread for his feet.

There was a wonderful charm in Romeyn Ruby, when she chose to put forth her power. Day by day the silken cords grew stronger, and, dazzled, into sleated, he began to worship where he bail only admired. One day he eatled and heard, her singing, as she played; her own accompanished. She did not hear him, and he paused to listen. She sung clear and sweet the following;

Not fall beneath my feet. Before my the has found What some have tound seswist; Then les come what mas.

What instig! I I go mail. A shall have had my day . Let the sweet loavens quante. Not close and darken o'er nic. Then let come what may, To a life that has been so sad d shell have had my day, "!

It was no common music, pror was it the mere artist sat there; but the woman's soul breathed in the melody, and made it more sadly and thought. For an instant he trembled with dian maize does finely. the strong passion that swayed him. Suddenly

For a time-yes, only for a time! The spell

"Major, there is a man there insists upon seeing you at this early hour."
Let him wait," said the Major, turning over

to-sleep again.

"But, sir, he handed me this note; and said, Will you give it at once, sir v and he seemed so earnest and respectful like I couldn't help tak-Ing the pote, sir.". Sald Leigh somewhat pettish-

ly, as people around to do whom morning visions

"My Own Dean Husnann-I have sent this man-faithful John Stott-to find you. We cannot get any letters to you, and we hear nothing from you. I could not be content thus, and Aunt Esther, who is remarkable for thinking things all out at night, (1 think some good angel comes to her then.) said, one morning. We will send the flow invigorating sea-bregges is considered the flow its desirable residence for Europeans in India. The city is supplied with excellent water to military post between here and the Pacific Cocan. John is as true as steel, and I am sure Ocean. John is as true as steel, and I am sure you will some day read this lefter. I am well, dear husband, and happy in Miss Esther's house dear husband, and happy in Miss Esther's house June to September, they migrate to the highland by the sea, and all I want to make my happiness plateaus and cool mountains, complete is the return of my husband and far complete is the return of my husband and far ling skies, went up on f ther. I had a letter, from my father a few days ago. He will be here next week.

Vour own dear-loying LESHIE." Major Leigh sprang up in bed, ribbed his eyes and said, "Ask the man to come to me."

In less than a minute, John Stott made his appearance. Our readers know how he looked, and that he gould give an answer to most questions that he could give an answer to most questions which the Major might ask. Moreover, he was a better messenger than Lestic thought when she sent him, for the knew, all the time, that Miss Brown was a beautiful young lady in disguise. No woman of sixty had such a hand as the had seen uncovered in the carriage. Old women with mob caps cared not to wear Gautler's satin shots 214; nor, unless professed ballet dancers; were they so light of foot and so full and rounded in form. Aunt Esther was wiser than she thought when she selected John Shott on this mission. when she selected John Stott on this mission.

The Major had John to breakfast with him, and made him stay for that day; and how the telegraph was in operation, and Leslie went to and commandings bed to-night with a telegram under her pillow which was a promise that her husband would beg for a furlough and come home,

When this business was over; and he was alone once more, the 'brave-officer, who never flinched in danger, and was a stranger to fear, fell down upon his knees, and thanked God for delivering him from great sin.

Another and sterner duty was before him. He would school his heart to patience and forgiveness, and see Romeyn Ruby once more. He sought her. She was beautiful as ever. But the

the superstitious prayers of those who worship in

""Genius is a curse to woman! It bids her light fires for other souls to warm themselves, while she freezes with cold. It makes her the slave to heap sparkling wines and Juscious fruits on tables at which she never feasts. It commands her to spin and weave tissues of gold and silver, purple and fine linen, for other women to adorn themselves, while she sits in sackcloth and ashes. She sings; the world listens-her heart breaks !- She walks in solitude and darkness, while other women are loved and honored LY

ther, have mourned you as dead. If, among all love of a brother which prompts it."

[Concluded in our next.]

Foreign Correspondence.

LETTERS OF TRAVEL.

Written expressly for the Banner of Light, . BY J. M. PEEBLES.

others, of India's lowlands through which we had passed. The country now rougher and higher, the cultivation of the lands changed, becoming, better as ,we approached the western coast, rice fields giving place to wheat, millet swret. Leight bowed his head upon his hands, and other grains. In Northern India, corn-In-

There is an extensive net work of railroads in -for our good angels do come to us unawares - this country; and, what may seem singular, they a lovely, gently form stood before him, and are liberally patronized by the matives. Brah-Leslie's voice whispered in his ear, "So soon for mins, Mohammedaus, Sikhs and poor Christians gotten !" He rose; stepped from the porch a rush into the "second-class" cars, riding as moment, walked awhile in the fresh air, and with cozily as the eaged "happy-family" of Barnum a sweet memory at his heart that made him niemory. The steep grades dark tunnels, danc-strong for a time, he entered with his flowers and ing cascades and heavily wooded hillsides remind as of home scenery in New England.

Reaching Bombay in the waning part of the became stronger, and ong evening, as he left her day, a glance convinced us that it was a scaport and walked home to the fort, he said to him mart allame with business. Numbering over six self, "I will end this strife within me. She shall hundred thousand inhabitants, this city is conbe mine, and we will go somewhere and spend sidered by the unprejudiced the most stirring and our flyes together. There is surefy space in this progressive of any in India; while the Parsees, wide world for two such souls. To morrow, yes, whose forefathers, bringing their holy fire with to morrow I will tell her all, and she shall be them from Persia, in the seventh century, now mine. Mine! Surely nos man ever work more constitute one hundred thousand of the city's beautiful prize With these thoughts he fell population. Acquisitive and enterprising, much asleep. He was awakened at early dawn by his of the mercantile traffic of the East is under their management. As there are no beggars among Shakers, Quakers and Jews, so there are none

among the Parsees.
Going out leisurely upon the esplanade in early Going out leisurely upon the esplanade in early evening, the streets are thronged with multitudes of Hindoos, Mussulmen, Palsees, Indo-Europeans, English half-castes, with occasionally a straggling American; and all either on foot, on horseback, or in gharries, or queer, gaudily-decorated and covered-in carriages, drawn by bullocks. Costumes are gay and varied. Jewelry, even to rings in the nose, is worn in oostly profusion. Wealthy Hindoos are lavish in dress, precipus stones, pearls and diamonds.—The buzars here, with their narrow streets and filth, their trade and traffic in trinkets, silks, broendes, etc., are but a repetition of those in all Asian cities.

Bombay, built upon a cluster of islands connected one with the other and with the main land by causeways, forming a sort of peninsula, and suburb, Malabay Hill, from December to Februs ary : but, during the rains and hot weather, from

around champagne tables with Teter, James and John, but to pray and to hear the sick. It is defliciously comfortable to be a "Christian" in the dimeteenth century! But what about that old apostolic word, the "cross?"—"bearing the cross," and suffering for the "truth's sake?"

THE PARSEES. Reading, when an academic student, of the like to ent-food prepared by other people. They consider themselves the chosen of God and the subjects of special angel ministry. Fair-com-plexioned, their general appearance is graceful and commanding.

THEIR TEMPLES, ALTAR AND FIRE. There is little in style or architecture to outwardly distinguish a Parsec temple from a Jew-lsh synagogue. Their edifices in all countries are considered consecrated to worship, to prayer and the "sacred fire," originally from heaven through their prophet, Zoroaster. They do not worship this jire, but consider it, as they do the sun, a symbol of the Infinite Light—that "elevand fire" which must ultimately burn up the dross of the universe. Though the mosaic floors of Parsee temples are never paced by unholy feet, nor their perpetual fire seen by infidel eyes, the following description, paradoxical as it may seem, is diestated by one who has explored their tomples and gazed upon their sacred fire, ever burning in the

charm was broken; and, with his wife's letter in his pocket, he could have brayed all the battery of her charms immoved.

""Cousin Romeyn—permit me to call you by this name still—I wronged you once by attentions which I supposed you heeded as little as the Madonnas painted by the old masters heed the madonnas painted by the old masters heed the irre with sandal, precious woods and fragrant spices. Those in the second or intermediate court behold a dimmed reflection, while those in the inner court only catch a glimpse of the the superstitious prayers of those who worship before them. I looked at you as a star beyond my power to win from its sheaven. To me, you were then at an infinite distance. I thought you would never eare to marry, for genius had set you apart from the mass of your sex."

The dark eyes flashed, back a reply which Leigh might have read without the words which followed, bitterly and sharply spoken:

""Genius is a curse to woman! It bids her the inner court only catch a glimpse of the catching the first rays of the rising sun, signifying the entrance of the spirit into the light of immortality; and on the other side is a shadowy reflection of the sur, fading away into total darkness, prefiguring Hales, the under world of darkness and destruction. As no good Mohammedan drinks white, nor Jew eats pork, so no Parsee smokes tobacco. Such a use of fire, applied to a smoke tobacco. weed, would be both a disgrace and a desecra-

> PARSEE CEMETERIES AND VULTURES. The Persian method of disposing of the dead must, to an American, be absolutely revolting

which Colonel Leigh failed not to leave. She which Colonel Leigh failed not to leave. She forgot everything but present life and the happiness of the hour. Remorse lay sleeping; memory was garbering the flowers of her cutly friending with descending the flowers of situated several miles from the chits of the city, are called "Towars of Silence."

Their cemeteries, situated several miles from the chits of the city, are called "Towars of Silence."

They are surrounded by flowers of the city, are called "Towars of Silence."

They are currounded by thick walls, some thirty for the city, are called "Towars of Silence."

They are currounded by flowers of the city, are called "Towars of Silence."

They are surrounded by flowers of the city, are called "Towars of Silence."

They are surrounded by flowers of her cutly friends. When the world says of a woman, 'She hold the chits of the city, are called "Towars of Silence."

They are surrounded by the secure distriction of the chits, with milest the part of the city, are called "Towars of Silence."

They are surrounded by the secure distriction of the city, are called "Towars of Silence."

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They are surrounded by the secure distriction of the city, are called "Towars of Silence."

They are surrounded by the secu Well, Leigh was a mortal a man with a keen sense of hearity in woman, and interfect to appreciate the girs which Nathre had bestowed upon the hearitin being who welcomed him daily with those great, glorious eyes of hers, and that smile. Then did he not owe her repartation?

I think the consciousness of this led him more

there, have morrised you as dead. If, among all those who would have gladly called you wife, and a certain caste—bearegs of the dead —officiate within the walls. When suhs and rains have changed, and ugly viltures form and devoured the flesh of these exposed hodies, they have changed, and ugly viltures form and devoured the flesh of these exposed hodies, they have changed and ugly viltures form and devoured the flesh of these exposed hodies, they have changed and ugly viltures form and devoured the flesh of these exposed hodies, they have changed and ugly viltures form and devoured the flesh of these exposed hodies, they can artist who shall make her own life beautiful and the world better by her works. Pardon me, I think the consciousness of this led him more. Romeyn, for my plainness of speech; it is the londer.

THE ELEPHANTA CAVES,

Shri Gunesha aya-Nameha. To glorious Gunesha, salutation! Gunesha, the dephantiged of India, is connected with literature as well as worship. When first reading that unrivaled work, Godfrey Higgins's Anacalypsis, I was peculiarly struck with his reference to the Elephanta Caves of India." They are situated upon the island of Garipurix, only a few hours' sail

from Bombay.

Landing, a long, winding stone stairway leads to this mountain of scalptured marvels. A stroll through these churchal looking caverns — old THEOUGH THE COUNTRY TO BOMBAY. Buddhistic temples, cut into a yielding, yet solid mountain rock—was a sight truly impressive, a It is fifteen hundred miles by rail from Calcutta, day long to be remembered! The ceiling to the It is fifteen hundred miles by rail from Calcutta, day long to be remembered! The ceiling to the ing, is cozily located in the crescent-shaped grater to Bombay—the two rival cities of India. Pred first we entered was about twenty feet high—the lof an old extinct volcano. It is a great mark for to Bombay—the two rival cities of India. Pre-vious to reaching Bombay from Jubbulpore, fa-mous for marke rocks, there is mountain seenery Sufficiently bold and diversified to show a strik-ing contrast to the valley of the Ganges, and others, of India's lowlands through which we festival scenes; grim as grand, kindling the won-der of travelers, all literally charmed me: it was tradition in carnest! a feast to my love of an-tiquity! In one compartment is symbolized the Triuity—Brahma, Shiya, Vishnu—the Chris-ian "Three in One!". In another division is Chrishna, with emblems referring to his incarna-tion. Behind the left thigh of this *god* is carved -what? the Cross, or a heavy hilted sword-which? No matter whether cross or sword, it cannot fail to remind one of Abraham's position when taking an oath.

when taking an oath.
Everything connected with these caverns in-spires one with the grand and the reverential.
Scores of life-like figures, from twelve inches to segres of the first aggres, from twelve inches to fifteen feet in height, elegantly caffed in and forming a part of the original rock, with corridors and tapering volumns, all exhibit a high order of architectural talent considering that it antedated the Christian era by several hundred years. These Buddhistic monasteries, though conceived and constructed long before the birth of Jesus, and still the resort of Hindeo pilgrims, of Jesus, and still the resort of Hindoo pilgrims, are admirably adapted to religious meditation and anchoretic life. Many years since the Portuguese anchored on an adjoining island, shelling these caves for sport. May "God have mercy on their souls, and all other such Christian vandals!" Dry Bhau Daji, a Hindoo scholar and Wice President of the Asiatic Society of Bombay, takes a deep interest in exploring and explaining the histories of cave-cathedrals.in India to all lovers of antiquarian studies.

As progress in all countries necessarily interests Spiritualists, they must like to know more of the Brahmo Somaj—"Society of God"—and real Theistic Church of India, originally founded by Rajah Rahmohun Roy, a distinguished Hindoo reformer of the Brahmin caste. Being a fine scholar, versed in the Sanstrit, he became tem of pure Theism. Thus believing he weather of pure Theism. Thus believing he weath against the "idolatey of all religions," encouraged adaption, advocated free thought, and opposed sattles—voluntary—widow-burning, thencommon though not an obligatory practice, at this time, in India. Universally esteemed, Rah-nohun Roy-died while on a visit to England in

These first Hindoo reformers, though exceed ingly liberal in most matters, firmly believed the Vedas to be the infallible Word of God. Ere vedas to be the malliole word of God. Ere long, however, some doubting the infallibility of the Vedle Scriptures, four young yet scholarly pundits were sent to Benares to study and copy from the four Vedas. This research dispelled the gathering fog of infallibility, and the Brahmo-Somaj, numbering many of the choicest intellects in India, ceased to be a Vedantic Church. From this time the sacred books of all nations were taken for what they were worth, and no more.

No band of feformers, whether in India or America, can expect to ever sail on sunny seas. Storms, petty dissensions, will arise; some with-in, others without. Social persecution from Or-thodox Hindoos lifted its hydra head, and a par-tial celipse came on, followed by indifference to

the interests of Theism?

At this critical hour there came upon the stage a caste Hindov and graduate from the Presidency College, Baboo Keshub Chunder Son. This religiously inclined scholar, reading and admiring English literature, and the works of Theodore Parker, soon shook off every vestige of idol-atrous superstition; becoming a stanch Theist. Connecting himself with the Brahmo Soniaj, he quite unconsciously found himself in a short time a leader in their ranks. Expressed in a sentence—these Brahmo Somaj worshipers are simply radical Unitarians, practicing the same order of Sunday worship, only engaging in more singing. Among their innovations are the equality of women, the ignoring of caste, the rejection of the "sacred thread," and the performance of the marriage ceremony without absurd Hin-

don rites.
When proud Brahminical Hindoos found that these iconoclastic Brahmos not only denied the infallibility of the Vedas, but did not respect the enstom of child-marriage, nor cherish faith in Hindoo, theology generally, they reproached them as heretics. On the other hand, "when Christians find," says. Keshub Chunder Sen, "that Brahmos call in question the authority of the Bible, dispute the divinity of Jesus, and freely criticise Christian doctrines held in reverence by the best and wisest of Europe, an utter con-tempt is felt for the poor, misguided, presumptu-ous Theists of India, whom the Rev. Dr. Duff styled as "striplings on the banks of the river Ganges."

Here are sketches from their articles of belief:

"God is spirit, not matter. He is perfect, infinite and furnal. He is omnipresent, oinnipotent, omniscient, alf-merelful, all-blissful, and holy. He is our Father.

The soul is immortal. Death is only the dissolution of the body; the soul lives everisatingly in God. There is no new birth after death; the life hereafter is only the continuation and development of the present life. Each soul departs from this world with itselfrines and sins; and gradually advances in the path of eternal progress while realizing their effects.

Brahmotsin is distinct from all other systems of religion; yet it is the essence of all. It is based on the constitution of man, and is, therefore, ancient, eternal and universal. It is not secturian, not confined to age or country.

All mankind are of one caste, and all are equally entitled to embrace the Brahmo religion. Every sinner must suffer the consequences of his own sins, sooner or later, in this world or in the next; for the moral law is unchangeable and God's justice irreversible.

It is the aim of the Brahmo religion to extinguish castelarted and animostry, and bind all mankind into one fraternity-one brotherhood of souts."

The Brahmos having quite a number of organ-

The Brahmes having quite a number of organizations in India, publish a Theisticannual, print six or seven journals, and send out missionaries into different parts of the country. They also have branch associations in England, Belgium, Holland, Italy, Spain, and the United States, the President of the latter being Rev. O. B. Frothingham, and the Secretary, Rev. W. B. Potter. The attitude of these Indian Liberalists is ex-

ism.
This religious movement, originating as it did
among the Brahmins of India, is one fraught with vital importance. And while tendering to the Brahmos of, the East and all parts of the world the hand of hearty fellowship; hoping for their growth in peace, purity, and that charity which crowns the Christian graces, I sincerely pray that they may "add to their faith"—knowledge — knowledge of a conscious immortality

peedingly friendly and cordial toward Spiritual-

teresting of all the countries my eyes have yet seen, I leave you reluctantly, sorrowingly Peace, peace be unto you, peace from God and his good angels!

ADEN-AND AMOND THE ARABS. . The usual sailing distance from Bombay across the Indian Ocean to Aden, a sca-coast city of Arabia, is some seventeen hundred miles; but our Austrian captain commanding the steamer Arctusa, considering the fierceness of the monsoons at this season, decided upon the southern working the parts full teasty-five lung. course, making the route full twenty-five hundred miles, and subjecting us to an eighteen days'

drag upon the deep!

This Aden in "Araby the blest" is called the "Gibraltar of the East," because so thoroughly fortified, and consequently prepared to manage any military movements upon the Red Sea. Though ones held by the Portugese, afterwards by the Turks and now by the English, it has ever been a city of sand, nestling at the feet of volcanic peaks, and destitute of vegetation, even to a blade of grass.

Dreary and desert-tooking, Aden claims a population of twenty thousand; the Cantonnant

ulation of twenty thousand; the Cantonment portion of which, being five miles from the land-

ostrich feathers. Rumor declares that it rains here but once in three years.

Owing to protracted droughts, those holding the barren place in the sixth cenutry exeavated

the barren place in the sixth cenutry exeavated immense reservoirs in the rocks at the foot of the mountains, for the tardy yet heavy rains to fill. Still in preservation, and called the "ten tanks," they are largely utilized to supply the present demands of the city. Standing upon-heated sands, by the lowest of these tanks, surrounded by donkeys, camels, and Arabs, never did water taste sweeter to parched lips!

Back into Arabia, about seven miles from Aden, there begins to be quite a show of vegetable life. Oases multiply and widen, till further, on, are green fields, small trees, and living streams, along which Arabs, pitch their nightly tents. Thirty miles from the city is a fine river, which English enterprise thinks of turning into Aden.

Aden Arabia is not the vast barren desert once supposed. In the interior and among the mountain-ous portions are beautiful rivers, dense forests, vast pasture-lands with choice fruits and grains.

ARABIC LITERATURE. No traveler can say much in favor of the Arab character. The Bedonins, athletic, stout, treach-erons and roving—wild men of the desert portions—are the degenerate sons of Araby's better days. Like all Eastern countries, this too had its golden age; its period of literature and fine

arts.

While the sacred canon of the Mohammedans was in Arabic, the great bulk of their general literature has been in the flowing and more musical Persian. During the latter part of the Dark sten Persian. During the latter part of the Dark Ages in Europe, the Arabs were the chief cultiva-tors of spience; their literature having previous-ly attained a high stage of development. They excelled in chemistry, mathematics, history, and poetry: One, of their poets, Ferdansi, has been compared to Homer.

Whewell, in his "Ethies of Sir James MacIn-tosh" says

Whewell, in his "Ethics of Sir James Macintosh," says:

"In the first molecty of the Middle Arcs, distinguished Mohammedan Arabbans, among whom two are known to us by the names of Avlesura and Averroes, translated the ancient beripatetic writings into their own language expounded their doctrines in no service spirit to their followers, and enabled the European Christians, to make those translations of them from Arabic into Latin, which tu the eleventh and twelfth centuries gave birth to the sheolastic philosophy."

To-morrow, Aug. 8th, we ship for the Red Sea and Egypt. Adem, Arabin, Aug. 9th, 1873.

Written for the Banner of Light. BABY'S CLOTHES. Respectfully dedicated to Mrs. E. F. R., Troy, N.Y.

BY WILLIAM BRUNTON.

The little clothes for baby made, With choicest care aside are laid, As her sweet form in grassy shade. We only see them now and then ?-But weep her loss again, again-A loss untold by poet's pen.

She passed away before she knew The worth of home in which she grew, And where her presence came like dew:

She passed away, but not before We knew the worth we now deplore, And yearn and pray for more and more.

A mother's heart has mother care, A mother's love has mother prayer,

And mother arms from death would spare. But blossoms sweet we know must fall, And death off youth and age doth call; He must and will make friends with all.

To some he grants of life long lease-Continued days that end in peace; While some scarce start ere they do cease.

And what would boot our discontent? For law and love are wisely blent, And good in ill is always meant.

"T were little skill, on our poor part, To curse our sphere or steel our lieart,

Or up in false rebellion start. 'T is best to say that all is right,

To face the dawn in darkest night. And wait and trust the future light. Death came to thee, thou darling babe,

When such sweet joy in thee was made; And we had ceased to be afraid. He came when thou couldst have no fear,

No sense of what we picture drear; Yet must at last as heaven appear!

He came, and baby's clothes are here, And thou, sweet one, art taken there," And there and here art doubly fair!

We cannot think that thou art dead, Afar away and from us led; For here we feel thine influence shed. We know that thou at times must be

As one within our family, And love these darling gifts to see. We know thy heart with ours must beat;

With father, mother, sister sweet, And on our love its life complete! Oh blessings, angel-blessings, rest

Upon thy head, and make thee blest, As once thou wert on mother's breast! And sweetest comfort angels know,

Be thine, my love, to banish woe; And sweetest peace wherein to grow. And, darling child, may we but meet,

And fondly clasp, and sweetly greet, In blesséd love and regions sweet:

And may we live in union dear, And grow in what we hoped for here— Companionship through life's long year! Albany, N. Y.

Bunner Correspondence,

Massachusetts.

VALLEY FORGE.—David P. Lawrenco writes as follows: I have before described for the Banner some physical manifestations through the mediumship of Mrs. Stanchfield, a wonderful medium, but whose true sphere is a clairvoyant physician. She has now, in a measure, retired from business, and resides in Forge Village,

She, however, occasionally holds private sc-She, however, occasionary mous private scances for the gratification of her friends. A scance was recently held at her house, at which the writer was present. For want of a cabinet, the medium was placed in a small room adjoining the medium was placed in a small room adjoining but the state of the property of the pro the sitting room, and securely tied. The latter room, being occupied by the company, was lighted sufficiently to discern all objects in the room.

room, being occuping by the company, was nighted sufficiently to discern all objects in the room. The manifestations were witnessed through the partially open door, which was repeatedly opened and shut by the invisibles.

The company were scated; and after a moment's silence, and the usual raps, we were startled by seeing a black hand and arm thrust through the opening of the door. Faces also appeared. We were then told to get the scissors, and we should have a lock of little Hattie's hair (a spirit-girl, often controlling the medium). Her head appeared at the opening, and one of us severed a lock of soft, glossy hair, which was laid carefully aside. Next appeared hands, both black and white. We then requested a lock of woolly hair from the head of the black man. We were told to pass in the scissors, and they would try. Almost immediately, a lock of wool, evidently from the head of our company. Afplaced in the hand of one of our company. After music from the accordion floating in the air. and other manifestations, the scance closed, and the medium was released.

We then examined Hattie's hair, and also the wool-purporting to come from the head of the black man. Both appeared perfectly natural. The hair was then enclosed in separate papers, and laid aside. At this moment, the medium under control asked what we intended to do with the hair. We wiswered, "Keep it till morning." We were told that that would be impossible, for it was even then receding from sight. We looked, and it had vanished, having remained

Now, Mr. Editor, I have but one object in view in reporting this scance, which is, to get a better knowledge of the laws of life. It appears there is a law whereby the man Jesus, after his caucifixion, materialized himself, and showed himself to his disciples on three different occaand stood in the midst of them. Now, the came and stood in the midst of them. Now, the question is, if there is a law of materialization, how could a black man materialize himself through the magnetism of a White person? Will some

SOMERSET.-Dr. G. P. Andrews, in renew-I SOMERSET.—Dr. G. P. Andraws, in renewing his subscription to the Banner, says: Spiritualism, to my mind, is the culmination of all good. It has led me from Methodism to a higher plane, wherein I was in bondage through fear of death. But to day I have the privilege that St. Paul had when he exclaimed "Not subject to bondage, but I know.!". Our faith, which works by pure love, brings the evidence which the low-ly Nazerence said should follow those that improved in the garden of love where all pure seeds proved in the garden of love where all pure seeds are strown. I have had the privilege of almost raising the dead, and cured thousands, and made many a heart to rejoice, without money or price. This is a living faith to me, and that it might be to all; is my desire.

SACRAMENTO. - Mrs. P. W. Stephens writes, Nov. 15th: Having returned to my home after an absence of seven months, working in behalf of spiritual growth, I thought I would drop you a few three concerning my labors. I canvassed the whole southern portion of our State-finding much interest everywhere. I gave fifty public feetures south of San Jose; also tests and public lectures south of San, José, also tests and manifestations from spirits were given to hundreds of people in private. Lam speaking here at home to the people of Sacramento during this month. We expect Mrs. C. Fanula Allyn will be here in December, and are looking for a feest of spiritual truths. Ashall hold scances for manifestations in this city during the winter. Our Legislature will convene soon, and business then will become better, and I think the mediums of this, the conital city, will be kent busy. this, the capital city, will be kept busy.

STOCKTON:—M. W. Parsons writes, Nov. 25th, that "Mrs. H. F. M. Brown is winning fresh laurels in the lecturing field in California, The Stockton Independent—though one of the most conservative papers—spoke of her lecture here as follows: "Mrs. Brown handled her spotent both poly and alcountry." She discoved ject both ably and cloquently. She discoursed upon "The Evolution of Thought.", Commencupon "The Evolution of Thought." Commending amilist the gloom and superstition of the dark ages, she traced the rise of thought and the history of the great thinkers of the world (their ideas and sufferings) up to modern times—Luther and the Reformation, John Knox, Servetus, Melanethon and others. She spoke of the rise of Quakerism under George Fox, his persecution and huprisonment; of the trials and triumphs of "Wesley and other reformers of England. She awelt upon the Puritan characteristics, the persecution and hanging of the Quakers and witches, and banishment of the Baptists in Massaghusetts, the rise of Unitarianism, the first preaching of Universalism in Boston, the trials and riots in which the preacher was driven forth, under weighty influence of paving stones and rotder weighty influence of paving stones and rotten eggs. The lecturer spoke of Paine and his persecutions and death, detailing many points of great historical interest, and some anecdotes which tended to illustrate, the spirit of the ages in which they occurred. The lecturer was listened to with great appearant interest and at the ed to with great apparent interest, and at the close was enthusiastically applauded."

Indiana.

VINCENNES.—Prof. C. W. Wright closes a business letter as follows: I am here on a visit, merely, and shall not remain many weeks, otherwise I should subscribe to your paper for a longer term, which I shall do as soon as I am fairly setterm, which I shall do as soon as I am fairly settied in my new home, which is far away (much
further than the Summer Land) from this, the
old capital of what now constitutes many flourishing States. This city (?) is of the Samt age,
as Philadelphia, but, unlike the latter, is very
small for its age. I do not think the spirit of
Tecumseh ever returns to this once, "happy huning ground." Everybody in this region believes
more or less in Spiritualism, but they, as a rule,
are miserably afraid of that wretched old woman,
"Public Opinion." A wonderfully rapid change
has and is taking place in public opinion as rehas and is taking place in public opinion as regards the subject or Spiritualism. A man who makes a sweeping denunciation of Spiritualism is now universally regarded throughout the Southwest as a fool, a knave, or a Methodist preacher. I have the means of knowing whereof I speak, and I can assure you such was not the case a very few months ago. Be assured that your estimable paper will have a large circulation through the Southwest at no distant day. A' daily paper, devoted to Spiritualism and Popular Science, at no distant paried will make its forces and no distant period will make its appearance/ wonder what city will be its place of nativity?

(We should be in our true element were the Bauner of Light a daily paper. The hardest part of our labors to day is the condensation of matter for publication. We shall publish a daily, or somebody will, Bro. Wright, when Spiritualists become liberal enough to support it not before. J-ED. B. or. L.

Texas.

BRYAN,-H. A. Moore writes: We are fitting ip a public hall for the cause of Spiritualism, to gether with a circle room for mediums, in our city, so that we may have an appropriate place to entertain the advocates of our cause who stop with us. Miss Annie Martin, from Brenham Texas, is now with us, giving us abundant evidence of the immortality of the soul.

When deaf mutes are married, two members of the wedding party are sure to be unspeakable

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The Sabbath Question Considered by a Layman.

PREFATORY NOTE. • In the latter part of tast September, a self-styled "Temperance Mass Meeting" was held in Hyde Park. (the town in which the writer of the following article resides,) which was targely officered, directed, and addressed by professed injusters of religion. In addition to other resolutions, the meeting resolved that they would do all in their Apower by dint of personal example and the use of all proper means to stop the desceration of the Rabbath, which is a cause of profound solicitude to all thoughtful minds. The writers having learned from history and from fersonal experience that realous religionists were apt, in enforcing their theories, to trample on the rights of their neighbors, and feeling that his prerogative of spending Banday as he pleased, provided that thereby he annoyed no person, was In popuredy, remonstrated through the columns of the newspaper published in the town against the threatened infringement of his rights. He therein expressed his astonishment, that there were ministers of religion living within eight inflies of Boston who did not know that the Sabbath was a Jewish and not a Christian institution, and that it was now defunct beyond ossibility of resurrection. He admitted that (besides Jews and Seventhday Baptists) there were certain ancient Rip Van Winkleites who thuned in the nineteenth century to stand up for the Sabbath as persistently as do certain sturdy Democrats vote at every presidential election for Andrew Jackson to be the President of the United States, though he died nearly thirty years ago. The writer would with that remonstrance have dropped the question, first not some of the ministers subsequently from time to time, until the second week in November, publicly regularmed the sancti-ty and obligatoriness on all men of the Sabbath. He therefore regularing question, and prepared two letters substantiating his former positions. which through the courtesy of the proprietors of the "Norfolk County Gagetter were published in its columns. The substance of those letters, with some additional considerations, are now, at the suggestions of valued friends, submitted to a wider circle of readers. ALFRED E. GILES. Hyde Park, Mass., December 5th, 1873.

THE JEWISH SABBATH.

The word SABBATH, derived from the Hebrew word sha-. both, signifying to cross, or to rest, means a ressation, or a rest. The Jews, abstaining from their ordinary business on the seventh day of every week, called that day the Sabbath, or rest-day. The division of time into weeks probably orignated from quartering as nearly as possible, the twenty-nine and a half days which intervene between every two streessive new moons. The Jews measured the months by the progress of the moon in its revolution around the earth, and attached to them names significant of the natural phenomena which usually occurred at those times. Thus Abib, the first month (Exodus NIII: 4), was the month of cars of corn. Zif, the second month, was one of blossom, and But (I. Kings VI; 38), the eighth month, was that of rain. As Yankees well know "harvest moon" and "hunter's moon" are good times for huskings and merriment, so the Jews observed as festal days the "new moon" (which with them was the first day of the month) and the "Sabbath" or last day of the week. They regarded the "Sabbath" as a holy day. (Ecodus XXXV: 2.) During new moons and Sabbaths they abstained from trade and manual labor, and sometimes resorted for spiritual instruction to men of God. (II. Kings IV: 22-

Why did the Jews observe the Sabbath, and what is the import of the phrase "holy day"? Free inquiry into all these matters is permitted since Martin Luther loosened ecclesiastical control over men's minds and consciences, but even now, and in New England, the men of one book are apt to look askance at, and take not kindly to, persons who follow not with them. Seeking not to offend them, but claiming with all Protestants an open Bible, and no elerical or other private interpretation thereof, an honest search for simple truth has led the writer, irrespective of Sunday school and theological prejudgments with which for many years he was hampered, to the following answers to the foregoing questions.

"In the beginning, Gods (not 'God,' by which singular noun the Hebrew plural word Blokim is translated in the common and revised versions of the Scriptures) created the heavens and the earth." (Genesis I.) That the Jews recognized the existence of many Gods, is evident from many alluslons in the Bible to the Gods of the nations, with whom the Jews came in contact; but they generally asserted the vitality and vast superiority of their own God. But what is a God? Many of the ancients, Greeks and Romans among others, believed that Gods were invisible beings possessing powers superior to those of man. Jesus assured the woman of Samaria that God is a spirit (John IV: 24): That definition, combined with the idea of plurality of deities, suggests that the first verse of Genesis might read thus: "In the beginning SPIRITS created the heavens and the earth: But it is a difficult problem, and we will not now press it. Let us look at another question. Whence the origin of the Jewish nation?

All Jews claim Abraham as their father. In the twelfth chapter of Genesis one may read that the Lord told Abram, a

But another question arises. Who and what was that being that spoke to and appeared to: Abram? The common and the revised English versions inform the reader that it was "the Lord." Referring to the Hebrew version, we find that It was YAHAVEH. The reader will, now please remember. that the expression, "the Loud," wherever it occurs in the Old Testament, is the erroneous phrase by which King James's translators rendered into English the Hebrew word, YAHAVEH. By sometimes omitting it, sometimes-transferring it as Jehovan, and at other times rendering it as "the LORD," they have obscured the Bible to many honest minds. Keeping this explanation in view, and remembering that wherever, in the common version of the Old Testament, the phrase," the Lond," is printed, the proper name Jehovah may be used in lieu thereof, it will appear to the reader that it was JEHOVAH that bade Abram to leave his native country and seek another home. Afterwards (Genesis XV.) Jehoval made a covenant with Abram, to the effect that Abraham should have a son (r. 4), from whom should descend a race which, after enduring four hundred years of slavery in a strange land (r. 13), should possess the very land where Abram then rested (r. 18). It is familiar to every Bible reader that the descendants of the children of Israel, who was a grandson of Abraham, so multiplied and grow in power. while in Egypt (Exodus 1:7-14), that the king of that country, in his fear that, in any subsequent war, they might join his enemies, enslaved them and made their lives bitter with

Centuries afterwards, a spiritual being spoke to Mose (Erodus VI:2), and declared that he was JEHOVAH; that he had previously appeared unto Abraham, Isaac and Jacob as El Shaddai (or "God Almighty," as the words appear in the English Bible, perhaps meaning an all-powerful spirity for the Hebrew word Shaddai' signifies all-mighty or all-powerful), but that by his name of JEHOVAH he had not been known to them. He gave to Moses a message (v. 6) to the suffering Israelites, that he was Jehovah; that he would rescue them from the burdens of the Egyptians, adopt them as a people, be to them "a Goo" (r. 7), and fulfill the promise he had formerly made to Abraham, Isahe and Jacob (r. 8) The subsequent chapters of Exodus make evident that Jehovah, their God, did redeem the Israelites with a stretched-out arm and with great judgments. Occasionally, as needed, during their long and toilsome journey of forty years, from Egypt to their promised land, Jehovah, by and through Moses communicated with them. He gave directions to them. He imposed his commandments upon them. Among other laws, he bade them "Remember the Sabbath day and keep it holy (Erodus XX:8)

Here then appears the Bible origin of the law of the Sab bath. It was a command given by Jehovah to the Israelites while they journeyed from a land of slavery to the promised land. Their God, not the Deity of another nation, imposed it on those barbarous Hebrew, hordes, while they were passing from a tribal state to one of nationality. Nor does it any where appear in the Hebrew Scriptures that their God, Jehovah, ordained it as a law for any other nation. Johovah | them as authenticated records in their minds, it is no less imwas the God of the Jews, a tutelary deity; an invisible spirit, the special guardian of the Hebrew race and nation. As bly on a paper already scribbled over." Not only theological heathen bards and orators declared the excellencies and sang, seminaries, but sectarian Sunday schools, present most palpa-

the praises of their national Gods, so did the Hebrew prophets and poets sound forth the praises of Jehovah, their divine guide and guardian spirit. Moses, David and Daniel, bicause they had come into-conscious perception of and relation with him, declared him to be a tiring God. He was not one who had died, like the 'great God, Pan, whose death, announced by a voice, from an invisible source, to an Egyptian mariner, as he sailed toward Italy (Plutarch - Why the Orables Cease, de.), afforded amusement to certain Christians in the time of Constantine. He had not become inactive, and therefore ceased from his labors; but he was a wonder-making, (Exodus III: 20) living (Deut. V: 26) God: Exulting in their escape from Egyptian slavery, through the frequent manifest interpositions of Jehoyah, they declared him to be superior to and mightier than the Gods of other nations. I will sing and mightier than the Gods of other nations. unto Jehovah," says Moses. "Jehovah is my strength and song; he is my God, and I will prepare him an habitation and I will exalt him?" (Erodus XV: 1-2). Remembering that it was the wonder-working Jehovah, who by miracles, had led the Israelites out of their grievous servitude in Egypt to Judea's fruitful plains, and recognizing the cooperation of ano other deity with him in that work of deliverance, Moses often cautioned and threatened the people against transferring to or dividing with other deities the gratitude and sacrifice due to Jehovah alone. It is true that Jehovah at times called himself the Almighty

God, but a similar claim of almightiness was sometimes made by the deilies of other nations. Thus in the first book of the Hiad, Joye, the supreme deity of the Greeks, declares :

The united strength of all the Gods above. In value resists the omnipotence of Jove."

It appears, then, that Jehovah was the tutelary deity, the national God of the Jews. It does not appear that he claim ed jurisdiction over other nations. It may be true that Paul, that impulsive Jew of Tarsus, who gloried because he was at Hebrew of the Hebrews, being, as were the earlier chiefs of his nation, pardonably proud of its ancient theoracy, and fully persuaded of the supremacy of Jehovah over other gods, the flatness of the restraining boards, and the pappooses may, in magnifying his righteousness, have asserted that he was the God not only of the Jews but also of the Gentiles. Their mental sachens, whose spiritual unfoldment had caused While we readily acknowledge the learning, honest purpose and inspiration of the intreple apostle, we are constrained to avow that neither his facts nor his argument convince us of the correctness of his assertion. Though his split had been being were, upon being remonstrated with for going about quickened, and his, religious outlook broadened by the wonderful miracles which opened his spiritual ears to the voice of and not the head for the had," could there be any doubt that Jesus, and caused to fall from his bodily and spiritual "eyes, "he meant thereby to assert that he was not the servant but as it had been scales," we believe that the religious prejudices of his youth, the traditions of the elders, and his intense nationality, clung to and partially obscured the clarity of his perceptions.

If Jehovah were the God of the Jews, and not the God of other nations, and claimed no legal authority over them, it is evident that they owed no obedience to his laws. Therefore the Sabbath law, considered simply and purely as a Jewish legal enactment, is obligatory only upon those Jews who acknowledge fealty to Jehovah. It is of no ralidity upon and does not bind Christidies, or people of other nationalities. The command of Jehovah—which is the foundation of all Sabbatical laws-therefore does not and ought not to bind American free-

Certain religionists, more zealous than wise, aware of this deficiency, have been and are now at work to get the Constitution of the United States so amended as to recognize therein, in express words, "Almighty God"; that is, the Hebrew El Shaddai, "as the source of all power and authority in civil government." As before stated, El Shaddai is the carller manifestation of Jehovah, the Jewish God. But Moses, who was the peculiar prophet and medium of Jehovah, declared that "Jehovah is a man of war; Jehovah is his name." (Erodus XV:3.), So it is not improbable that, after the so-called. Christian Constitutional Amendment shall have been adopted, religious persecution and war may occur. Would "the desecration of the Sabbath-which is a source of profound solicitude to all thoughtful minds" in Hyde Park-be thereby stopped?- The arguments found in Jahn's Archeology and other text-books used in theological schools for the supremacy of the Jewish Jehovah, are not satisfactory to all laymen.

It may be well to notice, before closing this part of the subject, a diverse revelation subsequently put forth by Jehovah in respect to Sabbath observance. Through Moses he threatened the death-penalty upon the Sabbath-breaker (Erodus XXXI:15), and an instance is preserved of a man who, being found gathering sticks on the Subbath-day, was for that offence stoned to death. (Numbers XV: 32-36.) This severity begat in the devotees of the law such strict observance and close interpretation of the specified duties of the day, he vital principle of the commandments, the appropriate ayocations' for the day, and the divine wisdom and goodness which prompted its institution. The Sabbath, which was a rest-day, one of cossation from toil, and therefore to be a happy and a joyful day, the learned doctors of the law, the ministers of religion, made burdensonic to the people by the silly rules, trivialities and restrictions which they preached as necessary to its proper and holy observance. There is a story of one Rabbi Solomon, who, while in a quagmire, into which be had fallen, exclaimed:

"Out of this slough I will not rise." For holy Sabbath day't prize:"

Another instance of like pious Sabbatical scrupulosity may be found in Buckle's Miscellaneous and Posthumous Works, Vol. II., p. 507, to the effect that a Jew on Saturday fell into a privy at Tewkesbury, but, out of reverence for his Sabbath; would not allow himself to be drawn out. The next day being Sunday-that is, the Christian Sabbath-the plous Earl of Gloucester would not let any one draw him out, "and so the Jew died in the privy?" I remember seeing, while a child, a picture of a lank-sided, thin-jawed Puritan, with upturned eyes, holding a rope, which, passing over the limb of a tree, held pendent and throttled in its other end a cat past resuscitation. The picture was explained by words in its margin:

Seven hundred years after the exodus of the Israelites, an other prophet, less bellicose than Moses, gave another communication respecting the Sabbath observance from Jehovah as follows: "The new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them" (Isaiah I:13). Another mode of Sabbath observance was suggested: "Cease to do evil, learn to do well, seek justice, relieve the oppressed, defend the fatherless, plead for the widow" (v. 16). Even an enlightened Jew, therefore, in that age, could plead, and certainly all Jews of clear perceptions since that time may reply to a charge of Sabbath-breaking, the abrogation of the institution by its author. A forfiori could a Gentile plead it who had never been subject to the Jewish law.

But, leaving the Old Testament Sabbatical precepts, what observance of the Sabbath does the New Testament teach The words and actions of Jesus, one would believe, ought to sufficiently answer the question. On one occasion, when reproached by the Pharisees for doing what it was not lawful to do on the Sabbath day, Jesus summed up his argument for a free Sabbath by saying: "The Sabbath was made for the Man, and not the Man for the Sabbath; therefore the Son of Man is Lord also of the Sabbath" (Mark X1:27-28).; (It will be observed that the Greek article, which, in the common version, is omitted, is here translated.) The difference of opinion entertained on this plain declaration of Jesus shows the influence of theological predilections in warping the judgment. Said Hobbes, the wise man of Malmesbury, "When men have once acquiesced in untrue opinions, and registered possible to speak intelligibly to such minds than to write legi-

ble instances of the truth of this remark, and confirm what Critias long ago said to Socrates-that the Jessons we have learned as children make a wonderful impression on our memories. Some ministers, especially evangelical ones, understand and preach that the above apothegue of Jesus proclaims the servitude or inferiority of Man to the Sabbath, as if a Man were the slave and not the Lord of the Sabbath. To exemplify that another and, as it appears to me, a fairer interpretation naturally, grows out of the above words of Jesus, take the following illustrations:

Many loving mothers put the feet of their infant feelale cliddren into very small wooden shoes, and there secure them for many years, thus arresting and distorting their further development, while the child grows up to womanhood. Those cramped, deformed feet, though acknowledged to be of little or no use to the children in walking or dancing, are prized as marks of beauty and refinement in the higher classes of Chinese society. If a person possessed of and knowing the normal, purposes of good feet, conversing with a group of conservative Chinese, were to conclude an argument on the proper use of shoes by saying to them, "The shoe was made for the foot, and not the foot for the shoe; therefore the master of the foot is also master of the shoe," evidently meaning thereby that he might wear the show or not, just as he pleased, for his comfort and convenience, is it possible that that plain assertion of the superiority of a man to, his shoe could be so perverted that it should be made a text to prove that henceforth, the feet of all children then living and all who might afterwards be born, should be put and kept in wooden shoes until they had become cramped and misshapen or atrophied? 5

The remnants of a tribe of Flathead Indians may yet be found in the western wilds. The Indian mothers affection ately compress and keep tightly bound with though the heads of their pappooses, between two small wooden slabs or stout pleces of bark during their infancy. As the natural consequence, their subsequent cranial developments conform to gradually develop and become Flathend Indians. If one of him to outgrow the customs and institutions of his youth and who had consequently ceased to wear or to recommend to any one else a wooden that or any other kind of head cov bareheaded, to answer that "the hat was made for the head the master of the hat, and should wear it or not as he pleased It is possible-improbable as at first sight it might seem- (for the Orthodox interpretation of the words of Jesus in Mark XI: 27-28, manifest the possibility,) that afterwards men of another lineage, and of a different mental calibre, might (especially if their minds in childhood and youth had been perverted by Sanday school and theological processes) honests understand and zealously preach that his unpremeditated aphorism, that "the hat was made for the man, and not the man for the hat," was a command that all subsequent generations of men should wear wooden hats and become flat heads Such preachers would not allow one man to wear a felt hat another man to sport a silk hat, another man to spread a Quaker hat, a boy to toss his cap, and another person, who might desire it, to go abroad without any head covering; but those zealous sermonizers would insist and perhaps exert their influence to procure legal enactments to compet people, under penalty of fines and imprisonment, or of the pillory and public scourging, to bear on their heads wooden hats, whether they fitted the wearers or not.

As every woman is the mistress of her shoe, and should be permitted to wear it or not, as she prefers; as every man be the master of his hat, and may put it on or off when he pleases; so is every daughter of woman, and every son of man, superior to the subbath, or rest-day, and should then be permitted to take such quality and degree of rest as they may respectively require, because they are not the slaves, but the rulers of the sabbath, and they are entitled; in virtue of their superiority, as human beings, over a mere day, and of their spiritual freedom, to say to every intermeddler, be he priest | ter residing in Barbadoes for about one year, he removed to or laic. "Get thee behind me Satan; for thou savorest not that things that be of God, but the things that bo of men?"

When men differ honestly-as undoubtedly they do-in their opinions as to how Jesus meant to be understood in his Teb, 9th, 1843, is presented: conversation with the Pharisees, when he and his disciples, plucking and eating the ears of corn, went on the sabbathday through the corn-fields instead of to the synagogue, and assured them fliat the sabbath was made for the Man, and not the Man for the sabbath, is it not at least the part of wisdom and charity to give the benefit of the doubt as to what Chaldean, to Jeave his native country for another land, and that they, like all persons of little spiritual susceptibility, he really did teach, to the side of freedom rather than to that that he would make of him a great nation. Abram obeyed who stick in the letter of a law, and therefore in its surfaces of servitude? Laws enforcing the observance of the Sabbath the word, though he was seventy-five years old when he de- bark, lost what little-perception they may have ever had of have been necessarily followed by the sacrifice of men's property and liberty, and sometimes by punishment, severe bodily torture, and even death, upon the supposed offenter. The excellent Francis Wayland, in his "Elements of Moral Science," page 190, states his opinion and gives five good reasons for it, that it is not the duty of the magistrate to enforce the observance of the Sabbaths Luther wrote, " Notlem ri et caede pro crangelio certari, " (l'um not willing, with violence and slaughter, to strive for the church.) Grotius said, to enforce the belief of a doctrine by violence or legislation; is to confess distrust in the fairer fields of argument. I/S. Fichte, in his Lectures, Vol. XI, p. 197, said: "Religion must never lay claims to the compulsive power by which the State enforces its purposes; for Religion, like the love of goodness, exists inwardly and invisibly in the heart, and never appears in outward actions, which, although in accordance with the law, may yet have proceeded from other motives altogether. Religion is love, while Force is the instrument of the State, and nothing can be more perserse than toenforce Love by outward constraint."

If any doubt linger in the mind as to what Jesus meant when he declared that the sabbath was made for the Man, and not the Man for the sabbath, we will seek for further information on that point in his course of conduct and action on that day; for it is a legal and a sound maxim, that latent ambiguity may be supplied by extrinsic evidence.

[To be continued.]

There is such a confusion of terms among the writers on the marriage question, and so much random shooting, and so many people talk without knowing quite what they mean, that the real point at issue is quite govered up and lost sight of. Hence it is well, now and then, to draw the line taut,

G. B. STEBBINS ON MARRIAGE.

and enable people to locate themselves.

The whole question, to my mind, resolves itself into this: Shall the individual regulate his own marriage relations, or shall society—i. e., some other individual, or individuals—regulate them for him? The social freedom party say the individual is the most competent to judge of his own requirements. The adherents of marriage law say the majority, expressing itself through the law, knows best. But there is another class of half-way people, who admit that society does not mamage these affairs wisely, but still dare not trust the individual, preferring "the ills they have" to those "they know not of."

know not of."

These thoughts are suggested by the article of our good brother, G. B. Stebblins, in the Banner of Nov. 15th, which, while breathing a beautiful spirit of love-and charity, leaves the reader in confusion as to his ideas. In one place he says, "Social freedom is rotien at the root, and will be base and not blessing;" and in another, that we should "have an open door to escape from mistakes, erime or passion. Let divorce be granted where love or reverence are not;" thus admitting the whole question of freedom! It is not supposable that those who love will desire to separate; hence it is divorce at the whole question of recedent. It is not suppose that those who love will desire to separate; hence it is divorce at will, and that is freedom. Apparently, all that he demands is that a pair who are married or divorced shall be required to take the public into their confidence by having the fact retake the public into their confidence by flaving the last recorded. The amount of it is, all who do not believe in compulsory marriage, of necessity admit individual freedom, though they may hold widely different views of the exercise of that freedom; and a large part of the difference of opinion, often amounting to bitterness, of the two parties on this question, comes of the different ideas conveyed to different winds by the careful to say minds by the same words. Let us all, then, be careful to say what we mean. If we condemn sexual excess, let us say that, and not freedom. If we mean monogamy, do h't let us say enforced marriage.

DR. G. W. KEITH.

Biographical.

Written for the Banner of Light. PROF. THOMAS LISTER, THE RENOWNED ASTROLOGIST.

BY JOHN W. DAY.

"In thy lone and long night watches, " SR above and batth below. Thou didst learned in their wisdom. Than the bibbiling education whow; God's stars and the silence laught thee,

The desire in the human heart to pierce the veil which hadows futurity, and obtain even a glimpse of what is to come, has existed from the primal dawn, not alone of history but of time. Prying sindenss of Kature, before the earliest record of event, had been attempted or the rudinients of those splendid civilizations attained which cheer like sunbursts the shaded path of trial through which the race has progressed to the modern era of enlightenment, haunted by an instinctive sensing of higher possibilities and destinies, subject to the rule of greater powers than they - for humanity, peopled the realm of tradition with weird imagery and laid the physical, geography of earth, the members of the human frame, the stars of heaven, under contribution to further their aspirations. As a natural outgrowth of this desire, arose the science of Astrology -whereby the planets are claimed to exert a priver over the lives of those born under their peculiar ascendency which power and its practical results in the life of the indiidual can be traced by those who give to the subject the neressary study, and through sufferings many and persecutions igt a few for its disciples, varied with some brilliant moments f success and wide adoption among differing nations, It has been hunded down to the present day. Even from the strict astronomer if would seem to merit a higher respect than it. receives, as it was the cradle which nurtured and the incentive which urged forward the germ of liquity as to a strat seience, till at last it attained its early manhood in the Copernieamsystem. 5

The Egyptians, Chaldieans, Hindoos and Chinese, the Jows. Romans, and Mahometans, and indeed even many Catholic and Protestant worthies in the past, were conversant with Astrology. As recorded by trustworthy authorities, Ptolemy, the Egyptian astronomer in the second century, Regiomontanus, the celebrated German mathematician in the affleenth century, and Cardan, Tycho Brahe and Kepler in the sixteenth, were reckened huming its adherents, and the Eastern peoples yet cherish it in our day, though the power of theologic education which has accomplished so much in training the eyes of the generations to look through the creed-clouded lenses' of the Church in all things pertaining to Nature has shaken its hold among the Western nations, and striven to relegate it (as indeed all other matters not agreeing with 'standard" religion) to the domain of "superstition" and delusion."

Thomas Lister, the subject of this sketch, and the leading exponent of the science of Astrology on the North American continent; was born in Yorkshire, England, in March, 1815. His life has been characterized rather by carnest, faithful attention to business than by any of those sudden bursts of fortune of adventure which serve to give zest to a passing sketch. His opinions are of the most liberal order on all matters governmental and spiritualistic, as is almost universally the case with all honest, souls who, chilled by the formalisms of life, have striven to creep nearer to the great warm heart. of Nature.

At the age of fifteen, young Thomas was instructed in the rudiments of astrological science by William Wilkinson, his grandfather (maternal), who lived and practiced the profession for fifty years in Wakefield, Yorkshire. The science is hence hereditary in the case of Mr. Lister, he being the only one of a large family who embraged it as a life bath. He began its public practice when he had attained to eighteen years of age, and traveled in various parts of England. In March, 1839, he left London and embarked for the West Indies. Af-Demarara, where he remained until 1845. As a relic of his past-history, the following copy of an advertisement inserted by him in the Royal Gazette, of Georgetown, Demarara, for

MR, THOMAS LISTER, RESPECTF ULLY amountees to the finalitants of the city of George town and its vicinity that he proposes in future to give lessons to any nathesawh cmay favor him with their ratemance at his residence in Kingston street. Mr. T. L. has been a professor of the above undie selence nearly sixteen years, during which period he flatters directly has been given general satisfaction to all who have favored him with their patrons.

Mr. Lister devoted himself to the practice of his profession for short periods in different islands in the West Indles, and finally left St. Thomas in April, 1815, going to Halifax, N. S. After passing the summer in the latter place, he removed to After passing the summer in the latter place, are removed to Boston in September of the same year. His labors were then, for a period of twenty-six years, confined to that city and vicinity, and were unremitting in continuance and highly successful in kind; he, during that period, attending to more than one hundred and, twenty-fire thousand readings and written. ten intivities, which gave marked satisfaction to those most

In the month of March, 1872, the Professor removed his residence to New York City, where he has continued his work, and will eventually establish a wide reputation. Those lesiring to know practically concerning his power will find (or can address) him at 329 6th avenue, between 20th and 21st.

Western Correspondence. BY WARREN CHASE. ..

THE MEMPHIS APPEAL says the Protestant Sisters of Charito were "among the best, most constant, and most successful of our yellow fever nurses; and were the means, under God, of a great deal of good. When the roll shall be called in the day when all mankind must face the inevitable, the mames of these Christian women, will, be found, high up among those who preferred their Master's work rather than the world upon which they have turned their backs." This is singular talk for a paper that ran higher than any other in the rebellion, and whose editor-might fail to find a high record in that "terrible day of accounts" where profanity is a sin and rebellion against the powers that he is a rebellion against God, "Under God! Were the Catholic and Spiritualist nurses "under God" or under the Devil? and how will their names stand on the roll if their work was as faithfully done? Was it turning the back on the world to take terre of the side? it turning the back on the world to take care of the sick? If so, what is working for the world? We have seen much experience, and had more observation of the public and pri-vate charities of the citizens of this country; and have invari-bly found the Catholics far in advance of Protestants in public charities and institutions, and the Infidels and Spiritualists leading both Catholic and Protestant in private, and personal charities, and we have no doubt, but, the yellow fever, record of the present year will sustain the former records. We had a son afflicted with this scourge and close to death's door, and nursed by a skeptical Spiritualist, while out of the reach of relatives, and no one could have been better cared for, and that, too, without any worldly reward but the love it brought an aged man from his young (friend; but it was not in the service of Jehovah nor " for Christ's sake " that he did it.

Iowa Falls, Iowa.-This pleasant little village of Northlowa Falls, Iowa.—This phrasapt little village of Northern Iowa, with about fifteen hundred inhabitants, lies on the Iowa division of the Illinois Central Railroad, about half way across the State, from Sioux City on the Missouri River, to Dubuque on the Mississippi. It is pleasantly-located on the Banks of the Iowa_River, which has a dam and good water power, and very romantic and picturesque banks along its winding way, with abundance of good limestone for both cement and building purposes. The surrounding country is mostly prairie of excellent quality in soil for corn, grain and grasses, and has an infelligent and industrious population grasses, and has an intelligent and industrious population sparsely scattered over it. It is a remarkably healthy region, with good water, and wood and coal enough for fuel and fences. The village has three hotels (two of them kept by Spiritualists), and one bank and plenty of stores and shops for all necessary purposes, an organized Society of Spiritualists, who have a good hall, which they use much of the time for meetings when speakers can be secured. The Spiritualsts' meetings are better attended usually than any of the three churches—which meet in good substantial buildings erected on purpose, and dedicated to-the Lord. We lectured three Sundays and two evenings in the place to very intelligent and interested audiences, and left many kind remembrances in the beautiful village.

Our Book Business.

At the new location on Montgomery Place. (No. 9) corner Province street, Boston, we have been able to obviate a difficulty long felt both by ourselves and the business public. It is no longer necessary for our pations to clamber up numer ons stairs in their search for Spiritualist Literature, as we now have a fine Bookstore on the ground floor of the Building, where all the modern improvements vie with a tastefully arranged and large stock of Reformatory and Miscelland invite the attention of the passer by.

While orders, accompanied by eash; will receive wholesale look trade in Boston, at usual rates, we respectfully decline all business operations . looking to the sale of our books on commission. as such a gourse would, under the circumstances, be impracticable. Send for a tree Illustrated Catalogue of dur Holiday and other Publications.

1 the production the Hygner or 1 falls, care should

Banner of Light.

BOSTON, SATURDAY, DECEMBER 13, 1878.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomers Place, corner of Province street Lawer Floor,

THE AMERICAN STANSOMEANY, 19 NASSAU ST

COLUNA NO RICH.

TATTURE COURS ROTTORS BEST SESS MANAGER. Letters and communications appertaining to the

Editorial Department of the paper stonial be addressed to LUTHER COLBY, and all RUSTSESS LETTERS TO ISAAC B. BECH. RASSCRAGGERICHT PLANTSHING HOUSE, ROSS TON, MASS

Open on Christinas.

This day of festivity and enjoyment is rapidly. as well-look forward to its bovent with happy anticipation. Nothing is more appropriate as a ! present than some standard book, and the more so if said volume is replete with advanced and untransmeled thought therefore Colby & Rich offer for sale at their Bookstore, No. 9 Montgomery Place, Boston, a splendid assortment of Spiritual and Miscellaneous Books, Pamphlets and Reformatory Literature generally. To accommodate their friends and the public, they will keep their store open for business until one o'clock on the afternoon of Christinas day,

Fiske, Agassiz, and Spiritualism.

Mr. John Fiske, late professor at Harvard College, is, if we only take him at his own valuation, the great American philosopher. From the easy way in which he puts aside all theories and and unthinkable, it is very evident that he has come to the conclusion that what Mr. John Fiske doesn't know, isn't worth knowing-in short, that it is mere moonshine and delusion. Gouthe must have had him in his mind when he penned these lines in his "Faust" (

Hence know I you, infinensely learned, she's what you can't touch, that is out of all med's reach; What you can't grasp, that 's not to be conceived; What you can't grasp, that 's not to be conceived; What you can't see thosouch, that must none admit; What you can't weight, that he show weight at all; What you 've not coined, that cannot be true gold!"

It was only the other day that this terrible fellow, Fiske, took the scale of Prof. Agassiz and low, Fiske, took the scale of Prof. Agassiz has been, hing it to his best. Poor Mr. Agassiz has been, cited on a priori grounds that spiritual facts are stration? This, like the next, is a world of project grounds that spiritual facts are stration? This, like the next, is a world of project grounds that spiritual facts are stration? This, like the next, is a world of project grounds and simple, is not understood by the most projound, and why should we discard everything in the realm of physical force and demonstration? This, like the next, is a world of project grounds that these remarks had most projound, and why should we discard everything in the realm of physical force and demonstration? This, like the next, is a world of project grounds and simple, is not understood by the most projound, and why should we discard everything in the realm of physical force and demonstration? This, like the next, is a world of project grounds. The project grounds are project and the project grounds are project grounds. in air article in the ! Popular Science Monthly," domahawks Agassiz with a few haperial sneers. thes things on a priori grounds as against facts. The Rev. James Freeman Clarke interposes his shield to protect Agassiz, and aims some pretty hard blows at Philosopher Fiske. But the severest blows which Fiske gets are those which he inflicts on himself in the passages quoted from him'by Mr. Clarke.

According to Mr. Clarke, Mr. Fiske's qualifieations for a philosophical discussion, as given his mind on a disputed theory, he loses all interest in its discussion. Fiske says, in regard to the proposition that the human race is descended from lower animal forms - it is so completely wrought in with my whole mental structure, that the negation of it seems to me utterly nonsensical and void of meaning." He adds, with much nairete, "I doubt if my mind is capable of shaping such a negation into a proposition. which I could intelligently state.";

For a scientist, this will do. Mr. Fiske's truths are plainly needly such as are temperamental to him: He is an illustration of Pascal's profound remark : "We do not believe things because they are true, but we believe them true because we like them.".

Having finished Agassiz (and we must not be regarded as taking, the ground that Agassiz does not deserve all that Fiske has said of him), the ex-professor, without washing the war-paint from his face, or the blood from his hands, goes for Spiritualism. Here is what he says;

"So with Spiritualism, the modern form of tolemism, or the belief in the physical intervention of the souls of the dead in human affairs. Men of science decline to waste their time in arguing against it, because they know that the only way in whicheto destroy it is to educate people in science. Spiritualism is simply one of the most whichesocian unit minds angulate and he weeds which spring up in minds uncultivated by science. There is no use in pulling up one form of the superstition by the roots, for another form, equally noxious, is sure to take root; the only way of insuring the destruction of the pests is to sow the seeds of scientific truth. When, therefore, we are gravely told what persons of undoubted veracity have seen, we are affected about as if a friend should come in and assure us; upon his honor as a gentleman, that heat is not a mode of motion."

In this same "Popular Science Monthly" from which Mr. Fiske launches his a priori thunders' at Prof. Agassiz, we find, in the number for No-vember, an illustrated article by Camille Flam-marion on "Mars, by the latest observations;" also, among the literary notices, a complimenta-ry, review of Flammarion's amagnificent work, former in extraordinary and wonderful power, or that he is in constant communion with the spirit-world; and we will venious to say that nine out of every ten who thus visit day are perfectly satisfied of his wonderful medium-ricently published by the Messrs: Harper, on former than the published by the Messrs: Harper, on at Prof. Agassiz, we find, in the number for No-The Atmosphere." It is evident, therefore, that Flammarion is recognized, by the leading | scientific authority of the country, as a man of N. Y., on our 5th page. Bro. Harter is an earna letter to the London Dialectical Society, after | hands of the liberal-hearted friends all over the asserting of the spiritual phenomena that they continent.

are stated "on evidence as trustworthy as that which we possess with regard to any other branch of historical tradition," he says: "I may also add that my own investigations in the fields of philosophy and of modern astronomy have led me personally, as is well known, to the adoption of ideas, in regard to Space and Time, the plurality of inhabited worlds, the eternity and ubiquity of the acting forces of the Universe, and the indestructibility of sonts as of atoms, which have caused me to consider the immense pernorana of ons Works, to make a pleasant spectacle and Existence from a purely spiritualistic point of cure," &c. "Our earth," says Flammarlon, "being one of the heavenly bodies, a province of direct attention by us, and we are prepared to planetary existence, and our present life being a forward, if desired, any of the publications of the phase of our eternal duration, it appears only natmad (the supernatural does not exist) that there should be a permanent link between the spheres, the bodies, and the souls of the universe, and therefore altogether probable that the existence of this link will be demonstrated, in course of time, by the extraner of scientific discovery." Here is genuine scientific testimony to the immense importance and significance of the spiritual move-

Now Mr. Fiske tells us that "Spifitualism is simply one of the weeds which spring up in minds uncultivated by science." But here is Flammarion, who has devoted his whole life to science, and who, in important branches of science, has gone immeasurably beyond Fiske; and Flaumarion is a Spiritualist, and emphatically declares: A have acquired, through my own observation, the absolute certainty of the reality of these plic-To which Mr. Fiske replies: "Totem-

Another case in point is that of Alfred R. Wallace, repeatedly quoted and referred to by Darwin (Mr. Fiske's "Magnus Apollo."), and undoubtedly one of the most thoroughly educated and experienced anthropologists of the day gand Wallace says of the phonomena presented by Spiritualists, "The facts here given force upon us the spiritual theory.". He frankly admits the faots, and is an avowed Spiritualist (having written much and ably in support of that sause which the modest Mr. Piske sneers at us totemisme! If Mr. Fiske wants to learn what other men of selence may be found among Spiritualists, we can refer him to Flammarion's letter, where he mendrawing nigh; and many young—and old hearts flons the geologist, Delarne, Dr. Puel, widely known as a physiologist and botanist, Dr. Haefle, the learned author of the History of Chemistry, the late Hermann Goldschmidt, the discoverer of fourteen planets.

To these we might add as persons admitting the phenomena, the names of William Crookes, Fellow of the Royal Society, and editor of the London Quarterly Journal of Science, Mr. Huggins, Fellow of the Royal Society, whose discoveries in "Spectral Analysis" and in astronomy, have been "Spectral Analysis" and in astronomy, have been be incomprehensible to us. It is possible when extelled in Youmans's "Popular Science Month, this law is discovered it will show that the operat ly," the late Lord Brougham, the late Post, De ing spirit so envelopes, absorbs or disintegrate Morgan, renowned as a mathematician, Hermann the physical form of the medium as to appear to Fighte, son of the great philosopher and himself

Of the so-called miracles or supernatural events all facts not in harmony with his own indious of feenerally admitted by Spiritualism, but regardwhat is knowable and unknowable, thinkable ed as purely natural phenomena,) on which Christians base their religion, Mr. Fiske says: 'To the theologian such intervention is a priori so probable that he needs but slight historic testimony to make him believe in it. To the scientific thinker" (like me, the infallible Fiske!) out of a law that is now a mystery; while is a priori so improbable, that no amount of historic testimony, such as can be produced, suffices and serutiny; and would gladly have to make him enterthin the hypothesis for a month of the prosed, I would not have any genuine medium to a posed, I would not have any genuine medium the hypothesis for a month of the produced because we cannot understand the timony to make him believe in it. To the scien-

All this is in the very temper of Martin Korky when he refused to look through Galileo's teleus that it is but a show science—that which set-Such settlements do not stay settled. Science (so-called) decided on a priori grounds that Copernicus was wrong-that Galileo was wrongthat Columbus, Harvey, Fulton, and a host of great discoverers and inventors, were all wrong. And now Mr. Fiske decides that Spiritualism is wrong. Facts accumulate till they tumble on the heads of these pretended scientists and pulby himself, appear to be that, having made up verize their a priori dogmas. We advise Philosopher Fiske, if he would escape the fate of Martin Korky and others of that ilk, to stand from under and abate a little of his confidence. * *:

---Woman Suffrage. .

The greatest activity is manifest at the present moment by the advocates of this needed reform in our State. The columns of the daily press, and those of the Woman's Journal, are continually setting forth the forming of Clubs to advance the interests of the movement. At Newburyport, Lynn, Salem, Andovyr, North Brookfield, Barre; Worcester, Cambridge, and other places, meetings have recently been held, either looking toward or for the purpose of completing the organization of such Societies. The basis of these Clubs can be ascertained from the following, as published in the Woman's Journal of Nov. 22:

problem in the woman's Journal of Nov. 22:
Obdanize! Obdanize!
Friends of Woman suffrage, men and women, without distinction of party, in every locality, are urgently requested to form, in their town without delay, a Woman Sufficiency Political, Club, composed of members who will sign the fellowing articles of association:

of association:

We, the undersigned, residents of —— in the State of —, or all political parties, believing that Woman Suffrage is a vital political issue, do hereby organize ourselves into a WOMAN SYFFRAGE POLITICAL CLRIF for the purpose of forwarding the movement morally and politically, by the systematic circulation of tracts and newspapers, by holding public meetings, and especially by helping to elect the trients of Suffrage to the Legislature and to Congress, and by helping to defeat its opponents.

Charles II. Foster in Utah.

The Salt Lake Daily Tribune, of Nov. 27th, contains > long article, devoted partly to Mr. Foster's séances in Salt Lake City, and partly to Mormon "revelations," and criticises the Herald (Mormon organ) for its antagonistic views in regard to the spiritual manifestations through the latter's agency. Here, is what the Tribune specially says in regard to the medium:

2.37 Read the card of J. H. HARTER, Auburn.

Review of Mr. Bigelow's "Expose" of the Eddy Bros.; More Facts Wanted: Some Speculations about Spirit Control; The Electrical

Transfer, etc., efc.

Coshocton, Ohio, Nov. 25, 1873. Editor Banner - I do not know whether the Eddy Brothers" are impostors or not, and do of propose to discuss the question. But in reading their "harpose" by L. A. Bigelow in the Bander of Noy. 15, I wish to suggest that it omits the most imposed. most important things that ought to have been stated to make the proof valuable and complete. It seems Mr. Bigelow and party becames uspicious, and determined to test the genuineness of the Eddy performances by striking lights in the midst of a dark circle. They agreed that if Horatio Eddy was found on the floor, out of his ropes it would be an exposit and they would require no further evidence. It they should find him field to his obtain a least strike in the second of the second to his chair as he was supposed to be when entraneed, when the lights were shut off, they would apologize and make the best of it, &c. Now the sequel: Horatio Eddy was securely fied to a chair, and the lights put out. When certain things were being done, that could not be done by Eddy if he remained tied, Mr. Bigelow and y concerted agreement six others struck parlor atches, making the circle aglare with light, and foratio was "seen in the form" standing in the rele away from his chair flourishing the guitar which had spreviously ocen touching the heads of those in the circle. He was also seen, in the in those in the circle. The was also seen, in the ellight, of six parlor matches, "retreating to the empty chair, cronching down as much as possible so as to deceive the eye as to his form," &c.

Now the inference is, that Eddy was odt of his

opes on the floor, and out of his ropes after he ad "retreated to the empty chair," and crouched bwn_to_deceive the eye as to his form, &c. : and there is Mr. Bigelow's important omission: to state whether Horatio Eddy was out of his ropes of the control of he had retreated, in plain view of all the circle, to the empty chair, or whether he was still fied?
If he was out of his ropes on the floor when the matches were struck, and was seen to retreat to the chair, they surely could have also seen the process by which he recuyeloped himself among process, by which he recuveloped himself among the ropes, and adjusted them just as they were before the scauce began. Why does Mr. Bigelow, omit to state the very important fact whether Horatio was in or out-of the ropes immediately after the lights were struck and he retreated to the chair? The omission is a little singular since it is so important. The hint that the "gentleman from Benpington," who tied-Eddy that night, was an accomplice, has no weight, as Eddy had done the same things in a previous circle when Mr. the same things in a previous circle when Mr. Bigelow did the tying. Now if Horatio was out of the ropes after he went back to the chair, it seems to be a pretty strong case for Mr. Bigelow f-not, there is yet something mysterious for Mr

Bigelow to explain and account for.

I have seen the iron ring, and the coat and many other similar phenomena of dark circles. when coats, rings, &c., were taken off and p on (while the types remained perfectly tied and scaled) in such a short space of time, that the idea of the medium getting the ropes off or on is utter-ly incredible and preposterous. This leads me, in connection with Mr. Bigelow's "expose," to suggest that there may be some undeveloped nat-ural law which spirit forces can utilize, and yet or in fact (in a sublimated condition) to carry the the operating point and make use of the physical a great philosopher, the late Robert Chambers, the late Prof. Hare, the late Prof. Mapes, and many others, not only the peers but the superiors of Mr. Fiske in scientific attainment, though the share of the physical on to the spiritual body to give it physical strength. If there is a law of the share of the physical of the spiritual body to give it physical strength. If there is a law of the share of the physical of the physical form, and when the spiritual body casts off that which the spiritual body casts off that which is the share of the physical form, and when the spiritual body casts off that which is the share of the physical of the physic it had taken on, and returned it to its physica t had taken on and required to to respect owner and condition, it might-very likely have be appearance to physical eyes of "Horatio rethe appearance to physical eyes of "Horatio re-treating to the empty chair"—especially if it re-treated within the ropes!

I cannot so clearly express myself on this subject as I would like to, but possibly others may get a glimpse of my idea and make it the basis

denounced, because we cannot understand the law by which spirit forces evidently work. The law of spirit communion and return, the most common and simple, is not understood by the us grow in knowledge, as well as in grace and good works. When mediums or impostors are exposed, let all the facts be stated and thereasons clearly given, with no important omissions to leave matters in doubt on any point.

REMARKS:

We give place to the above remarks by our correspondent with pleasure. The law in regard to the materialization of spirit-forms is but little understood at present by the skeptical world, hence the great difference of opinion upon the subject which obtains even at this late day. When Mr. Reed, the physical medium, held scances in Boston several years ago, it was aleged by conscientions Spiritualists, whose sole. object was to arrive at the truth in these matters, that he was detected out of the ropes in which he was supposed to be securely fastened, performing the feats himself. These witnesses positively asserted such was the fact. They were equally as positive as were Mr. Bigelow and his party that Horatio Eddy relieved himself from chancery, because, on suddenly lighting their matches, they saw, as they supposed, the medium in each

ease. In this connection our correspondent's remarks are to the point: "I would not have any genuine medium denounced, because we, cannot understand the law by which spirit forces evidently work. The law of spirit-communion and return, the most common and simple, is not understood by the most profound, and why should we discard everything in the realm of physical force and demonstration?" This is exactly our view of the subject under consideration. We can readily excuse skeptics, and even honest investigators, for judging hastily and condemning without stint, for they have not made themselves in the least acquainted with the occult forces brought to bear at the dark séance in order to produce these manifestations, for they have apparent evidence that the medium himself is out of the ropes, producing the manifestations himself, unassisted by spirit power; but with the Spiritualist, who has investigated this important subject for years, and should know that the materialization of spirit forms is a scientific fact—when the proper conditions are complied with-it is quite a different matter. Before hastily condemning, he should make himself acquainted with the governing law in such eases, and become sure that he is right. But he does no such thing. On the contrary, according to his own explanation, he suspects at first that the medium cheats, and, in order to confirm the alfeged fraud, he attends a subsequent scance, prepared with parlor matches, in order to detect the medium. He flashes his light upon the scene Science. Well: Flammarion is a Spiritualist. In est worker for reform, and deserves well at the while the manifestations are going on, and discovers, he alleges, the medium out of the ropes,

gas is turned on, and the medium found securely tied in his chair, as before the light was extinguished. We ask, "How did-he get back and into the ropes in such brief time, if the witnesses were sure he was at liberty?" "I do n't know," is the reply. Here comes in the most important feature of the whole thing. Mr. Reed solemnly declared to us, when his alleged "exposure" took place in this city, that he did not leave the ropes;" that had he been disposed to do so, it would have been a moral impossibility for him to have accomplished such a feat, so thoroughly was he tied.

Now, then, what is the hypothesis, outside and

beyond sheer fraud? May not, as our correspond-

aght justly remarks, some subtle law exist which is not yet clearly understood even by the most profound, by which the spirit can manifest itself to mortals by and with the aid of qualities contained in the body physical of the adaptive medium? We hesitate not to assert that such is the case. Now for our reasons: In the first place it is an established fact to those who have studied the malter carefully, that the human bodies of very sensitige persons contain an undue amount of what is termed by scientists nerre aura, a fluid more subtle even than electricity. This is one of the agents the spirit chemists call to their aid. The muscles are the points from which it is extracted, although every portion of the body of the medium is drawn'upon. This nerve aura is held in abeyance by these chemists, darkness being absolutely requisite, for the reason that light. acting as a repellant upon the subtle fluid thus extracted, dispels it, at once, and it is instantaneously forced back to the source from whence it was derived, else the medium's life would be in jeopardy. This is why the spirits in control of mediums at dark circles enjoin it upon the company, in every instance, that the room shall be totally dark if possible, in order to protect the mediums from danger in the first/place, and also that the power obtained from their physical bodies may be held in abeyance by them during the manifestations.

[We abruptly close our remarks here, as our space is limited. In our next issue we shall endeavor to show that neither Reed, the Allen Boy, the Davenports, nor the Eddys, cheated at their scances, as has been alleged; but, on the con trary, that spirits outside of, but in rapport with their mediums, produced the manifestations.]

Scientific Opponents of Spiritualism.

Samuel Bailey, father of the author of . "Festus," and himself a remarkable thinker, comments, in his "Essays on the Formation of Opinions," upon the backwardness of scientific men in his day to investigate the mesmeric phenomena. "Men turned from the subject," he tells us,

"with angry scorn, refusing even to cast their eyes on the appearances before them, reminding one of the conduct of those candid lovers of truth, who, after the invention of the telescope, refused to look through it because it would have clearly shown them their own errors." Of the scientists who thus turn from a certain class of phenomena, and denounce those who believe in

phenomena, and denounce those who believe in them, Mr. Bailey says:

"Even in physical science we may mark several of those impadiments which doon the species to a tardy progress, lon; the duliness and ineptuess of the faculties to discover truth; the interests airayed against its reception; the difficulty of sundering the established bonds of mental association. Resides, there is a puny sort of self-low in every department of kindledge, which desires the preculence and stability of optimions because they are 178 optimions. It cannot find it in its heart to fairey itself at all in error, listead of wishing for the progress and spread of truth—however subversive of established doctrines—and that manking should be continually detecting their errors and adding to their nequirements; instead of exating at the prospect which the future presents of receding darkness and advancing light, this contemptible selfshiess would have the world to stand still forever at the point which itself has attained, and poises its own gratification against the comprehensive interests of mankind—its own shallow pretensions against the growing science of the ago, and the Intellectual mytaits of unborn generations. It would bind down all the great spirits which are yet to advance the check of mytaits of unborn generations. It would bind dogmas and narrow spheres of vision, and permit no other intellectual movement in the world than an approximation to those opinions which itself has chanced to adout." other infellectual movement in the world than an approxi-mation to those opinions which itself has chanced to adopt.

ism contravenes some of their own theories and speculations, are resolved that it, shall not be true; and so they omit no opportunity of visiting it with sneers and angry abuse. By the very intemperance of their language they show they are afraid of the subject; and so Mr. Huxley goes so far as to say of Spiritualism, "Even If it were true, it would not interest me.". Very different was the language of a greater man than Mr. Huxley-the late Thomas Buckle-in reference to the question of a future life. "The doctrine of immortality," said he, " is the doctrine of doctrines-a truth compared with which it is indifferent whether anything else be true. Such, we believe, is the sentiment of all men and women strong in the affectional part of their nature, and who have known what it is to lose a much-beloved child, parent, brother, sister

Warren Chase.

The Fort Dodge (Ia.) Messenger of a recent dute, after speaking of the successful lectures delivered by this gentleman at Kirchner's Hall that place, refers to an announced address by him, upon the political and financial condition of the country, and, in the course of its article; uses the following language:

uses the following language:

'Mr, Chase is an easy, pleasant speaker, and has had a large experience in our national politics. He was among the old anti-slavery leaders who nominated Hale for President, and for a number of years was a prominent actor in the politics of Wisconsin, and was one of the Greeny electors for the State of Missourl. He is a near relative of the late Chief-Justice Chase, and his liftimacy with the prominent men of the country, together with his connection with our national politics, will furnish material for a prolitable and enjoyable lecture."

If belligerent Spiritualists would carefully peruse the beautiful invocations of the invisibles, given at our Public Free Circles and print ed on the sixth page of the Banner, we think it would have a tendency to soften and expand their hearts in the right direction. Apposite to our remark, we quote the language of the spirit in this week's issue: "May the dove of peace fold her soft wings above these human hearts, bringing them, oh God, nearer to Thee."

"Do good unto all men," etc., which we nuoted from the Bible last week, should not be understood as "eschewing" all women by us. We have too much regard for the fair sex to be placed in that category. - We "honor" thein above "all men;" for, if ever the nations arrive at that sublime condition when war shall be known no more, it will be accomplished through the refining influence of woman.

The following paragraph now going the rounds of the press presents another case where

'the wish is father to the thought": "The ghosts that have created so much disturbance in a Newburyport schoolhouse turn out with the guitar in hand, etc. In an instant the to be naughty boys full of mischief."

James M. Peebles.

Whose sobriquet of "Spiritual Pilgrim" has been fairly earned by travel in various lands, and who has but just returned to America, from an extended tour around the globe, was greeted by a large and enthusiastic gathering of friends at Music Hall, Boston, on the afternoon of Sunday, Dec. 7th, on which oceasion he spoke, as far forth as time would allow, of his experiences in foreign climes, not forgetting, however, to express his ove for his own birth-land.

As a preface to his remarks, Mr. Peebles, referring to a notice which had just been given by the chairman, that Mr. Massey, the English poet and Spiritualist, would speak in Music Hall during the Sunday afternoons of January next, said:

ing the Simany afternoons of January next, said:

"You will allow me, in cominencing, to express deep satisfaction at the announcement that. Gerald Massey is to address this audience for one month. In his country he is known as being a deep thinker, a finished scholar; a distinguished art critie; and his poems, which many of you, have doubtless read, have given him a high rank in the literary circles of England."

in the literary circles of England."

After referring to the three waves of civilization which the historic page revealed, as rolling from East to Westward in the almost measureless past, and whose relies were how shown, the scirst in the southern part of Europe, and especially in the northern part of Spain, the second in the southwest portion of Ireland, the third (the Indu-European or Anglo-Saxon) displayed all over the world, (for the Anglo-Saxon was a natural traveler)—the speaker wald as an encomium to travel as an educator paid an encomium to travel as an educator, a broadener of the mental vision, and a some thing warranted to take undue national or other conceit out of a man, and then hastened to unconceit out of a man, and then hastened to unroll before his hearers a word-panorama (the principal points of which have already been given to the readers of the Banner in Mr. P.'s entertaining "Letters of Travel"), which enchained their close attention sustainedly to the close. Utah and the Mormons; San Francisco and the laborers on the Pacific slope; Honolulu and its scenery: Australia, with its island-continent girded with modern railroads, its fine Spiritualist Society and Children's Lyceum in Melbourne, its "Harbinger of Light" and its carnest workers. Terry, Tyerman, and others; New bourne, its matchinger of light and its carn-est workers, Terry, Tyerman, and others; New Zealand, the Scotland of the Pacific, with its splendid Maoris; Chinasa nation of believers in spirit return—a land techniq with the relics of a civilization which had fructified and gone to decay, while Europe was yet wrapped in barbarism and America was a name amknown; Singa-pore, with its beautiful scenery, and breezes performed by spice groves; Hindostan, with its stern castes, and also its liberal thinkers; who have broken from them; Arabia, the Red Sea, with its blistering winds, laden with fine, scorchwith its blistering winds, laden with fine, scorching sand; Egypt, its pyramids and ruins; and Palestine, and the paths trod by the Reformer of Galilee, received graphic mind-limnings which cannot soon fade from the memories of those who listened on that quiet Sabbath afternoon.

In closing, the speaker referred to the evidences of the results wrought by American Spirants.

itualism in India. In Calcutta he had found one of Emma Hardinge's tracts translated into the of Emma Hardinge's tracts translated into the native tongue; also, a copy of Lizzle Doten's book of poems. There, also, he had met with a bold, and fearless tribute to the good work of those noble men who had given of their money to support the Boston Music Hall Spiritualist. Free Meetings, At a dinner party in that city, where he was translated mantleman, from America. where he was present, a gentleman from America had informed the company that, when at home, he was in the habit or regularly attending this course, and bore witness to its interest and profit. Mr. Peebles desired to encourage the profit. Mr. Peebles desired to encourage the Spiritualists of Boston in the support of this free platform in the Athens of America. Its work was extending throughout Europe, Asia and the islands of the sea, and the blessing of the spiritworld was upon its upholders. Spiritualism gave knowledge for faith as to immortality, and free reason instead of blind reliance upon outside authority; and for its extension he bade all its disciples untiringly labor till, they heard the angel summons, "Come up higher!"

During the remainder of the month of December Mr. Peebles will address the flourishing Spiritualist Society at Lynn, Mass. Those desiring his services for week evenings, atreasonable disfances, can address him care this office:

Prof. E. Whippie.

On Sunday afternoon, Dec. 14th, no meeting will be held-the Hall being occupied by the paraphernalia of a Fair. The services will be resumed on Sunday afternoon, Dec. 21st, by a lecture from Prof. E. Whipple, of Cambridge, his and Future."

The Spanish-American Imbroglio

Still occupies conspicuous space in the newspapers; but no doubt the affair of the "Virginius" will be amicably adjusted between the two governments without resort to war, especially as Gen. Sickles has resigned his position as minister to Spain, being no more fit for the position he occupled than a bootjack. II. W. Beecher, the prolific preacher, has had another "talk" upon this question, a report of which appears in the daily papers. The following extract will give the reader an idea of the reverend gent's status upon the subject :

"Now, if we can reach the ends of justice through the better men of Spain; if we can pun-ish the monsters bred in Cuba, and vindicate the sanctity of justice and humanity in such a way as shall make republican government honorable, and strengthen the hands of the true patriots of old Spain, then, in the name of liberty, let us so inflict justice that it shall punish the guilty, but strengthen the hands of men who long to do

Free Public Reception Room.

It often occurs that Spiritualists visiting Boston are at a loss to know of a convenient place wherein to meet their acquaintances; lecturers, too, as they pass through the city, feel pressing need of a location where they may find an opportunity to write up that "correspondence" which; as an inevitable necessity, rests so heavy upon their time and strength. We take occasion to repeat the notice given by us in a previous issue of the Banner of Light, that we have fitted up a pleasant room at our office, No. 9 Montgomery Place, Boston, where the friends can meet for social converse, the preparation of letters or documents, and the transaction of any proper ousiness which they may be called upon to carry out; and an invitation to make use of it FREELY is cordially extended to the classes named, and also to Spiritualists and Liberals regularly residing in our city.

Read the announcement in another colunn of Miss Lizzie Doten's lecture, to be dclivered at New Fraternity Hall, Boston, on Sunday afternoon, Dec. 14th. Miss Doten's reputation as a logical and eloquent speaker is firmly established, and she cannot fail of receiving the attention of a large audience.

JOHN M. SPEAR.—Sophie Gillette sends us. \$1 for the pecuniary assistance of this worthy father in reform. More is needed. For further particulars, write to Dr. H. T. Child, 634 Race street,

Philadelphia. WHITEWASHING EXTRAORDINARY - the smoothing over of the Beecher-Tilton-Bowen scandal-vide the daily press.

Have We a Prophet among Us? Hear what Rev. Henry Ward Beecher says in

regard to the cause of the working-men. True, every word :

"There is a great movement among the working people of the 'globe. All Europe is astir today. If the interior agitation seems not able to burst the crust, and work up into mighty forces, it is only a question of time. The great multitude of working-men are to be heeded. We are coming upon a new era. There is to be development. And it is all important that we should know the lines along which it is going to take place. I hold that it is not going to take place by any external arrangements; and that it is not going to take place by decrees of government which shall equalize revenues, and slice off the heads of those who get too high, thus bringing all upon a common level. I believe that men will come up as individuals to all the amenities of manhood. Communities and nations are to be developed by the development of men, and not by the emactments of degislation. Legislation may do some things: it may remove some There is a great movement among the work thon may do some things: it may remove some obstacles; it may facilitate progress; but, after all, the indispensable condition by which the great mass of working-men, at home and abroad, are to acquire place and case and comfort, is that they shall be trained and cultured; for a man in this world is what his brain makes him. Asman whose brain puts him alongside of the ox, may whose brain puts him atongside of the ox, may low till the judgment day, but he will not be more than an ox. A man whose brain puts him by the side of the ass will stand there as long as his brain fixes him to that brotherhood. He that would go up, must go up by the elevation of his being. It is being that makes rank and condition, substantially. Artificial conditions may temporarily exist with more or less power and influence; but all the great natural causes which are making the growths of specify furn on this are making the growths of society turn on this interior condition—The amount of brain, what part of the head it is located in, and what degree of culture has been given to it."

Bust of Theodore Parker.

S. H. Morse, 25 Bromfield street (up-stairs), Boston, has just completed, and now freely exhibits to all admirers of this great champion of liberal sentiment, the model, in clay, of a fine est labor. bust of Theodore -Parker. The work is threequarters-life size, and is intended to represent the subject when he was about forty years of age, and before he had accustomed himself to wear the full beard which distinguishes his later portraits. The face is full of decision, and yet kindly and genial traits are also therein depicted. The likeness of the model to the original is pronounced as excellent by many of the old-Music Hall Society, over which this fearless reformer so long presided. Those who either knew Mr. Parker in earth-life, or have learned to love him through his published books, sermons, etc., or in other ways since his decease, are invited by the artist to call at his studio as above, and look upon the new model.

Mr. Morse will bring out the bust in plastereasts, finished in a high style of art, about Christmas-time, and nothing can be more appropriate than one of them as a present between lovers of free thought. It is also expected that arrangements will be made whereby the bust can be brought out ju marble, of which treatment it is eminently worthy.

An Example Worthy Imitation.

The following letter is given, as italicized and marked by its author (a friend indeed), that the attention of the public may be attracted to the needs of what is eminently a useful work, though too often falling of due appreciation in our day

and generation:

PUBLISHERS BANNER OF LIGHT — Enclosed please find my check for \$10,00 (my usual remittance), \$3,00 for renewal and \$7,00 for "Free Uirde Fund." the last of which I hold in very high estimation. A former communication from Bro estimation. A former communication from Bro. White, whom I knew personally, and whose memory I revere with the highest regards, and one in your last issue from John J. Glover, amply pay for this slight contribution. I hope the Privals of Progress will always do their part to support this department in your VALDABLE JOURNAL. May Success altered your efforts. Ever yours in the Cause of Humanity,

Utien, N. Y., Nov. 30th, 1873.

We also admostled at the recent of \$1.00 from

Prof. J. W. Cadwell for the aid of our Public page.

Mrs. Emma Hardinge Britten

Addressed the Twenty-eighth Congregational Society, and other friends, at the Parker Mouorial Meeting-House, Boston, on the evening of Sunday, Dec. 7th. A fine audience, both as to numbers and intelligence, assembled to listen to her treatment of the subject of Physiology. Her remarks were illustrated by various paraphernalia appropriate to the purpose, including bones, a skull, a manikin, etc., etc.; and the amount of ground gone over in the brief time allowed for one lecture was truly notable. Her words were well chosen, and utterly devoid of those intricate scientific phrases which so appal the general hearer, her views were expressed boldly, and the advice presented was of much value to the hearer. Spiritualist and Liberal Societies, desirous of spreading a practical knowledge of a great subject about which so much is said, and so little known, will do well to call in the services of Mrs. Britten as an expounder.

A cotemporary, under the heading "Hyde

Park Matters," says:

"Mr. Alfred E. Giles has published two long and able articles on the proper observance of the Sabbath, called forth by a resolution adopted at the temperance meeting and supported by the clergy, calling upon the authorities to enforce the Sunday law. Mr Giles holds that the Sabbath was made for man, and not man for the Sabbath that it is and should be observed as a day of rest. That rest means fitting one's self to his sphere. 'that rest means fitting one's self to his sphere. 'Therefore one man cannot tell another what will

Therefore one man cannot tell another what will be rest to him; each must act out his own inclinations, enjoy the Sabbath, and make the use of it that seeds fitting to him, provided he does not hinder any other person from enjoying the same privilege. The articles are comprehensive, exhaustive, and supported by numerous quotations from the Bible and the writings of eminent men. They are as yet unanswered.

The First Part of these essays, with some slight emendations by the author, will be found in this paper: We shall issue, them in neat tract form immediately. Wholesale book dealers are requested to send in their orders at the earliest moment. We predict a rapid and extensive sale for this pamphlet.

, The-long promised debate between Moses Hull (a Spiritualist) and Mr. Wetherell (a Catholic) was commenced on Tuesday evening, Dec. 9th, at Burnstead Hall, Boston, and continued the evenings of the 10th, 11th and 12th. The mainpoint of the debate was on the question whether or no the phenomena of Spiritualism were identical with the miracles of the New Testament.

See notice on our fifth page of the Splin-DID HOLIDAY BOOKS offered for sale by Colby & RICH at their Spiritualist and Liberal Bookstore, No. 9 Montgomery Place, Boston.

A Direct Test of Spirit Identity. ROSS-At Somerville, Dec. 7th, Mrs. Jean Ross, wife of John Ross. Funeration Tuesday, at 2 o'clock P. M.

Mrs. Ross, was the mother-in-law of William Berry, one of the former publishers of the Banner of Light. On the evening of Monday, Dec. 8th (before her body was buried, it seems); she controlled Mrs. J. H. Conant, and gave us, personally, tests of her individuality, which were of the most conclusive character, though at the time neither ourself, nor the medium had the slightest knowledge of the lady's demise-the above announcement not falling under our no tice till Tuesday, Dec. 9th, when we sought for it in verification of the spirit's declaration.

Crayon Likeness of Theodore Parker. Taylor Buzzell, Esq., 572 East 6th street, South Boston-an inspirational artist of high promisehas executed in crayon a fine, lifelike portrait of Theodore Parker, which is at present on exhibition at the Bookstore of Colby & Rich, 9 Mont-

gomery Place, Boston. The many friendseither through personal acquaintanceship or reputation-of Mr. Parker, the reporters of the press, and the public generally, are cordially invited to call at the above locality, and judge for themselves as to the correctness of the picture and the style of art in which Mr. Buzzell has clothed it.

Mrs. Eliza M. Hickota

Whose poetic and other writings have often added interest to the columns of the Banner of Light, will lecture on Temperance at the Meionaon (Tremont Temple), Boston, on the evening of Wednesday, Dec. 17th. The lecture will be preceded by a brief recitation from Master N. Linn-wood Hickok, and will close with an original poem. It is to be hoped that a good audience will welcome her efforts; put, forth as they will be in a field where there is need enough for earn- gists.

The Boston Liberal League

Held a well-attended and highly interesting meeting on the evening of Friday, Dec. 5th, at the New Fraternity Hall, corner, Appleton and Berkeley streets. We propose to give our readers a report of the same next week.

A large audience, completely filling the building, assembled in Unity Chapel, Gloncester place, last evening, to listen to a very interesting becture by Professor Lysander S. Richards, on "Water," explanatory of the formation of rails, show, half, they frost, be, uniteral and hot springs, artosian wells and glachers. The lecture—which is the first of a serb sof free entertainments for the people under the auspices of the Unity Mutual Life Assurance Association—was very happily delivered and picus attly-received.—Boston Transcripts.

Mr. Effentials, a new discourses will be delivered.

Mr. Richards's next discourse will be deliver ed at the same place on Wednesday evening, Dec. 17th, the subject being "Darwinism."

137 We have an essay in type entitled "The CAUSE OF THE DECADENCE OF EVANGELICAL CHRISTIANITY," which will appear in our next issue. It will be evident to the readers of this essay that the writer, who is a young man of much ability and great discernment, has given a graphic pen-picture of old Theology as it exists: in our midst to-day, the cause of its decadence,

The Radicals of Waltham, Mass,, it is announced, have effected an organization whereby a course of Liberal lectures has been inaugurated.

In Medical Band use vegetable remedies, (which they magnetize,) combined with a scientific application of the Magnetic healing power. the course, and F. E. Abbot (of the Index), Mrs. Dall and other champions of free thought will follow.

137 James Vick, the well known and enterprising "seed man," of Rochester, N. Y., will please accept our thanks for a pretty floral bas-

120" Fine rooms To Let, in Building No. 9

To A letter from Dr. H. T. Child, 631 Race street, Philadelphia, Pa., reached us too late for insertion. It will appear in Gur next issue.

The question, "Had Christ an earthly father?" is answered affirmatively, with explanations, upon our sixth page.

Michigan.

· Having many patients in Michigan, Dr. Dumont C. Dake will visit Kalamazoo on the 18th. 19th and 20th of each month, and can be consulted at the Kalamazoo House. Next-visit comes on Thursday, Friday and Saturday, Dec. 18th, 19th,

Spiritualist Lectures and Lycenus.

Meetings is Boston.—Music Hall.—Free Admission. Seventh Series of Lectures on the Spiritual Philosophy in the above-named elegant and spaceous Hall. Meetings every Sunday, afternoon, at 25 precisely. Speakers of known ability and eloquence have been engaged. Singing by a first-class quartette. Tickets securing reserved sents for the season can be procured at the graduated price of \$7, \$85 and \$3, according to-location, on application to Mr. Lewis B. Wilson, Chairman and Freasurer, at the Banner of Light onice, 9 Montgomery Place, Boston, Mass. Speakers selected: Prof. E. Whipple, Gerald Massey. Mrs. Kellie J. T. Brigham. Prof. S. B. Brittan, Bryan Grant, E. St., Mrs. Emma Hardinge Britten, Giles B. Stebblins, Miss Lizzle Doten.

New Fraternity Hall. Parker Memorial Building.—The Boston Spiritualists' Union hold meetings, for addresses, conferences, etc., every Sunday evening at 7½ o'clock, in this hall, corner of Appleton and Berkley streets. All Spiritualists and friends of Liberalism are cordially inzited to attend. Admittance free. H. F. Gardner, President.

The Ladies' Aid Society meets each Tuesday afternoon at same place. All invited to the evening Sociable.

John A. Andrew Hall.—Free Meetings.—Lecture by Mfs. S. A. Floyd, at 24 and 74 p. M., The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited. The Children's Progessive Lyceum, No. 1, which formerly met In Ellot Hall, will hold its Sessions, at this place, corner Channey and Essex streets, dyery Sunday, at 10½ o'clock. G. W. S. French, Secretary.

The Lyceum meets' in said hall every Sunday at 1½ p. M. Al good medialins are invited to give a helping hand, for the benefit of the Lyceum. Dr. C. C. York, Conductor.

Test Circles are held at Nassau Hall, corner Washington and Common streets (entrance from No. 8 Common street), every Sunday at 10½ A. M. and 2½ p. M., Mrs. L. W. Litch and others, mediums. Seats free.

Contain Hall. 176 Tremon't Speed.—Sunday morning Spiritualist Lectures and Lyceums.

Boston .- John A. Andrew Hall .- On Sunday, A. M. Dec. 7th, the Children's Progressive Lyceum, No. 1, me as usual, Alonzo Danforth presiding. The exercises, in addition to the regular order, consisted of speaking by Ella Carr, Rudolph Burtleson, Maria Adams, Jessie Jackson, Master Marcle and Messis. Union and Strauss, together with singing by Misses' Cora Stone, Etta Bragdon and

Mrs. Stone.

Mrs. Sarah A. Floyd occupied the platform on the afternoon and evening of the same day to the full acceptance of large audiences.
Nussau Hall.—The meeting at this ball was well attend?

ed last sunday morning. Mr. Lincoln opened the services with an invocation. The Chairman then gave an account of the progress of the meetings for the past syear, and was followed by Mrs. Ireland, with several spirit communications, which were all recognized. The afternoon meeting was opened by Mrs. Tabel, with an invoca-tion and an inspirational address. Mrs. Babbitt also gave

some good tests.

Miss Lizzie Doten, inspirational speaker, will lecture in
the New Hall-(Parker Memorial Building), corner of Berkeley and Appleton streets, on Sunday next, Dec. 14th, at 24 o'clock P. B. Subject announced in Saturday's "Journal." 'Admittance only fifteen cents, to dofray ex-. 4 -

Knowing the earnest desire that persons have, who are infirm and not able toyish a medium personally, to hear from departed loved ones in spirit-life. I have the willing consent of one who will yish a limit d number of such a their homes, if desired, Engagements can be made with me at my rooms, No. 5 Davis street, this city A. S. HAYWARD, Magnetic Physician.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York. Price 80 rents.
THE LONDON SPIRITUAL MAGAZINE. Price 20 cents.
HUMAN NATURE: A Monthly Journal of Zeistle Science
and Infelligence. Unblished in Londons. Price 25 cents.
THE RELIGIO-Philosophile AL Journals: Devoted to
Spiritualism. Published in Chicago, III. Price 8 cents.
THE LITTLE HOUGHT. Published in Chicago, III.
Price 2 cents. Price 20 cents.
The Chicule, Price 6 cents.
The Hericald of Health AND Journal of Physical Culture. Published in New York, Price 15 cents.

RATES OF ADVERTISING. Each line in Agate type, twenty cents for the irst, and afteen cents for every subsequent in-

first, and lineer cents for every subsequent in-sertion.

SPECIAL NOTICES. Forty cents per line, Minion, each insertion.

BUSINESS CARDS. Thirty cents per line, Agade, each insertion.

Payments in all cases in advance.

53 For all Advertisements printed on the 5th onge, 20 cents per line for each insertion.

23 Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

· Most all pills in the market, and those styled whost all phis in the market, and those styled vegetable, are not only large, rauseous, griping, and difficult to swallow, but they contain Mercury, besides Aloes, Gainboge, and other injurious drastics. These are old medicines, and used outs drastics. These are old medicines, and issel-before medical science developed better, now-supplanted by much finere pleasant but effectual catharties. Dr. Pierce's Pleasant Purgative Pel-lets embody the latest and best cathartic proper-ties in a concentrated, yet mild and scarching-form, and are never taken with disappointment. Wholly vegetable, sugar-coated, small, neat, and in deficate glass vials. Sold at 25 cents, by Drug-gists.

VEOETINE has never failed to effect a cure, giving tone and strength to the system debilitated by disease.

SPIRITUALIST HEADQUARTERS are established in the Banner of elight Building, No. 9-Montgomer Place, (corner of Province Street,) where all are welcome Room open from 7 A.M. till 6 P.M. tf-D.13.

SPIRIT COMMUNICATIONS TO SEALED LETTERS, Send \$1,00 and 4 stamps, Address M. K. C. Scwenz, Stafforth, New York City, 6w* N.22,

CHARLES H. FOSTER, Grand Hotel,

DUMONT C. DAKÉ, M.D., assisted by Dr. H. I. Hoppins, is now located at 035 Wabash avenue, Chicago. Remedies sent to any address.

THE WONDERFUL HEALER!-MRS. C. M. MORRISON. — Within the past year this celebrated Medium has been developed for Healing. She is the instrument or organism used by the Invisibles for the benefit of Humanity. Of herself she claims no knowledge of the healing art. The placing of her manie before the Public is by the request of her Controlling Band. They are now prepared, through her organism, to treat ALE DISEASES AND QUARANTEE A CURE IN every instance where the vital organs necessary to con-tinue life are not already destroyed.

Mrs. Morrison is an unconscious TRANCE ME-From the very beginning, her's is marked as the most remarkable career of success that has but seldom, if EVER, fallen to the history of any person. No disease seems too insidious to remove nor Patients too far gone to be restored.

\$1,00 for examinations by lock of hair. Give age and, sex. "Healing Rooms" No. 175 East Fourth street; Oswego, N. Y. Post Office Box 1322.

DR. WILLIS will be in Chelsen the first Tues Montgomery Place. Apply at the Bookstore of day in every month, at Deacon Sargents, No. 80 (Central avenue, and at 25 Milford street, Boston, the Cause of Humanity, A Friend. Utica, N. Y., Nov. 30th, 1873.

We also acknowledge the receipt of \$1,00 from Prof. J. W. Cadwell for the aid of our Public page.

- J. V. MANSFIELD, TEST MEDIUM, RI sealed letters; at 361 Sixth av., New York, Terms; \$5 and four 3-cent stamps, REGISTER YOUR LETTERS.

SEXTED LETTERS ANSWERED by R. W. Flint: 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. N22:—Iw*

SCHETTY, a volume of intense interest as presenting the spiritual phenomena in a scientific light, is presented to the American public in an attractive typographic dress, and may be obtained at the Bookstore of Colby & Rich, 9 Montgomery place, Boston, Mass.

Dr. Slade, now located at 413 Fourth avenue, New York, will give special attention to the treatment of disease. Also keeps Specific Rem-edies for Asthma and Dyspepsia. O4.

A COMPETENT PHYSICIAN:—The best and most efficient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmer-izer, skillfully applies the electro-magnetic battery when required, administers medicines to his patients with his own hands, has had forty years' experience as a physician, and cures nine out of every ten of his patients. His office is in the Pavilion, 57 Tremont street, Room C. Au31.

BUSINESS CARDS.

NAN FRANCINCO, CAL., RODK DEPOT.

At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spir-Hunibi and Reform Bodks, at Eastern prices, Also Adams & Co:'s Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orion Anti-Tobacco Preparations, Dr., Storee': Natiritive Compound, etc., Catalogues and C., ulars malled free, Jr., Remittances in U. S., currency, at a Josticae stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

Western agency for the sale of the Banner of Light and all Liberal and Spirituri Books. Papers and Magazines. Also, Adams & Co.'s Golden Pens And Parlor Games, the Marie Comb, and Voltale Armor Soles. Dr. STORER'S NUTRITIVE COMPOUND, SPENCE'S POSITIVE AND NEGATIVE POWDERS, Congress Record Ink, Stationery, &c. HENRY HITCHCQUK, &B Pine street, St. Louis, Mo.

ROCHESTER, N. Y., BOOK DEPOT, D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the Spiritual and Reform Works published-by Colby & Rich.) Give him a call.

WANDINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1026 Seventh street, above New York avenue, Washington, B. Cz. keeps constantly for sale the BANNER OF LIGHT, and a full apply of the Spiritual and Reform Works published by Colby & Rich.

RICHARDS & CO., 333 Larimer street, beiver, Col., keep for sate a supply of the Spiritual and Reform Rooks, published by Colby & Rich. Also the BANNER OF LIGHT.

A. J. DAVIS & CO., Booksellers and Publishers of standard Books and Pribolicals on Harmonial Philosophy, Spirallundism, Free Religion, and General Reform, No. 217ast Fourth Street, New York.

Fourth Street. New York.

ERIE, PA., BOOK DEPOT.

OLIVER SPAFFORD, the veteran bookseller and publisher, keeps on sale at his store, 673 French street. Erle, Pa., nearly all of the most popular, Spiritualistic Hooks of the times. Also, agent for Hull & Chamberlain's Magnetic and Electric Powders.

PHILADELPHIA HOOK DEPOT.

HENRY T. CHILD, M. D., 633 Race street, Philadelphia, Pa., has been appointed agent for the Ranner of Light, and whichake orders for all of Colby & Rich's Publications, sspiritual and Liberal Books on sale as above; also by DR, J. H. RHODES, 98 spring Garden street, who will sell the books and papers at his calce and at Lincoln Hall, corner Broad and Coales streets, at all the Spiritual meetings.

ADVERTISEMENTS.

A New Medical Discovery. DR. COOPER'S MEDICATED TO A IDEA TO ISSUITE.

Warranted to Cure Rhoumatism, Neuralgia, and other Kindred Com-plaints arising from impurities of the blood.

THE Pad is destained to be worn upon the back, between

the shoulders, the flame! side first to the skin, this
beauty being nearest to the viral, ergang and nerve, even
tree or the beft may be applied at earn the body above the
libes, especially in all cases of Ki firey Compulaits, Lame
Back, Ce.; also to be applied on any part of the body where
pain exists. In addition to the Medicated Pada t hest Pada
will be very important in all affections of the Throat and
will be very important in all affections of the Throat and will be very important it all antections of the trinoat and langs.

This medicine contains no poisson whatever, it is compounded from 1987 pinest ingredients known to incipital science, perfectly dree from islor and stain, and all who give this new treatment a fair ghal will prize it of more value than 448 weight in gold.

Pad for back and shoulders:

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Pad for back and shoulders:

1,06
Pestage 3 cents cach,

For sale wholesale and retail by COLBY & RICH, No. 9 Montgoings Place, corner of Province street clow floor), Boston, Mass. "The Dawning Light,"

TMIAT magnificent Sheel Engraving representing the Hirthplace of Modern Spiritualism, ignetologe de-scribed in prose and verse in this poper, Is sent to any part of the world, postage free, for Two bollars. Address H. H. CURRAN & CO., Publishers,

28 School street, Boston, Mass. "An appropriate Holiday Gift, worth a dozen premium

CHRISTMAS PRESENTS SOLICITED. TRISTMAS PRESENTS SOLICITED.

PEV, J. H. HARTER, of Auburb, N. Y., humbly ack knowledges his erremestances and conditions to be such that he respectfully tasks life tifends to make film and his tandity such domathers or presents in money, provisions or other valuables, as their willingness and ability, with admit, without material injudy to themselves and family. The thopes to be kindly and substantially remembered by Mail, Express or otherwise, on the 21th day of December & FS3, 20 in his own lifted house, "No, 18 shoot of December & Domain, N. Y., where he will be daiply to feedive all that come jude burn, N. Y., as here in will be daiply to feed ye all that come jude burn, N. Y., bee, t. 1853.

Doe, 13, v2w.

MR. AND MRS. DR. W. H. C. MARTIN, Trance, Test, Business and Medical Clairyoyants, Clairyoyants, No. 5 MONTGOMERY PLACE, of Fremont street, Papear Banner of Light office, up one flight, Don't ling. Christyvery Sunday and Boursday evening, Dec. 13, 5-10.

M. K. C. SCHWARZ W 11.4: answer Scaled Letters for a february for to day Enclose four 3-cent stamps. Station B. New York, Dgo: 13. - 3w

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while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-phere in an undeveloped 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.

The Banner of Light Free Circles.

These Public Circles are held at the BANNER OF Lague of Prince, No. 19, Management Plane. Goedond story, revery Montary, Tuesday and Thursday Agreensoon. The Hall will be open at two o'clock services continence at precisely three o'clock, at which time the doors will be closed, neither allowing entrance nor exit until the close of the scance. "If, in case of necessity, Any one desires to leave the footh during the ser-vices, the fact must be signified to the Chairman, and permission will be granted to refire after the expiration of five minutes. But it is to be hoped that visitors will remain throughout the session, as every Spiritualist knows that disturbing influences produce inharmony and this our spirit friends particularly enjoin upon us to avoid, if possible. As these Circles are free, we have no doubt visitors will readily conform to our rules.

The questions answered at these Scances often propounded by individuals among the udience. Those read to the controlling intelligence by the chairman, are sent in by correspond-

Donations of flowers for our Circle-Room Mrs. Conast receives no visitors on Mondays,

Tuesdays or Thursdays, until after six o'clock, P. M. She gives no private sittings. SEALED LETTERS -- Visitors at our Free Circles SEALED LETTERS,—Visitors at our Free Gircles have the privilege of placing scaled letters on the table for bilef answer by the spirits. First, write one or two proper questions, addressing the spirit questioned by his or her full name; then put them to an envelope, seal it, and write your lown address on the envelope. At the close of the scance the Chairman will return the letter to the writer. Questioners should not place letters for answer upon our circle-table expecting lengthy replies, otherwise they will be disappointed.

LEWIS B. WILSON, Chairman.

Invocation.

May the dove of peace fold her soft wings above these human hearts, bringing them, oh God, for the moment, nearer to thee, May the Angel of Wisdom find the golden key that shall unlock the temple of their diviner natures, and may that angel enter, lighting up the darkened places, and making them fit dwelling-places for the gods. May no sadness enter here, but a joy sublime and perfect, because based upon a knowledge of a hereafter - because the shadows of death shall be Jong back by the snulight of life; and heaven brought nearer, still nearer to the human soul. Father, Mother, we dedicate the utterances of this hour to thee. May each one be blessed by thee and juspired by thee; so shall thy kingdom come unto us, and thy will be done by us. Amen.

Questions and Answers.

CONTROLLING SPIRIT .- If you have questions, Mr. Chairman, I am ready to hear them. Quas -On what part of this planet did man

first live, and how long stace ? C. Ans.-That is a question which I am not pre-

pared to answer. Q - Does the spiritual body live, by laws re-

quiring food, rest, sleep and clothing? A .- Yes - because the spiritual body lives a natural life. That which is subject to waste, to decay, is also subject to demand and supply. The same laws that have an existence with reference to the natural body-here upon earth, have also an existence in the spirit-life, only spiritualized; and they pertain to and act upon the spirit-

Q.—Does the spiritual body bear a resemblance to the earthly body?

A -Yes, it does.

Q. -What is love? God; an element pervading all intellectual-lifewithout which no intelligence could exist.

O.-Why did God make man so imperfe t in body and mind?

A .- A strange question for an enlightened soul to ask, in this enlightened age. It is yet to be determined that God did make man imperfect. The Scripture record has it that when God saw the work of his-hands, he pronounced it goodvery good. Now, the term "imperfect," is sometimes very wrongly applied. That which is growing cannot be said to be, in the absolute, imperfect. A thing which is advancing on toward, maturity, and in obedience to the law of its being cannot be said to be absolutely imperfect. There is no failure in Nature-no, not anywhere. I believe ih the divinity of man and woman, children included-men and women of all stages of growth, from the Bushman to the highlyeducated Anglo Saxon. They are divine, and therefore perfect, in their state and conditionadvancing, to be sure, growing more and more perfect, but not imperfect-no, not at any time. Behold the new forn baby. Is it imperfect, fresh as it is from the hand of the Divine? Where is it imperfect bud though it may be upon the great tree of human life? Ask the mother if it is imperfect. See what answer she will give you from her inner life-for she will always answer from that. Ask the man or woman that loves little exildren; see what their answer will be. Ask those who do not, and their answer will be biased, prejudiced, warped. Nature, as it is, is divinely perfect; there 's no getting away from it. Now, by the term "perfect," I do not mean that it has attained its majority-that it has done all it can do-that it has got as near to God in the external and internal as it can get to God. Oh, no; but I mean that it is very-good-just what God said it-was-and therefore very perfect. ,

Q. Some of the spirits have said that marriages take place in the spirit-world. Is that so?

A .- Yes, it is so; for I have attended them, myself, and officiated. A strange answer, I know a bigoted world will say, but nevertheless it is a

Q.-If God created evil as well as good, as a means or agent to be used for good, why does man try to rectify the evil?

A .- Because he also is an agent whereby evil may be overcome with good. All things are agents under Divine law, and all thipgs are tending toward the highest ultimate of Divine

O .- In what sense was Christ a child of the

Holy-Ghost? Had he no earthly father?

us that Christ did have an earthly father, and also inform us that that earthly father, at the time of conception, was overshadowed - held in it is to be lioped helwill do justice, or commence time of conception, was overshadowed - held in subjection, if you please - by a band of advanced EACH Message in this Department of the Ban-subjection, if you please by a band of advanced ner of Light we claim was spoken by the Spirit spirits who were experimenting in bringing a soul into earth-life under such conditions as would render that soul as fitting mirror through which they could transmit their own ideas, and matural religion; that 's my advice to you. I know thus redgen the world from a measure of priestly | you will say I gave it to you when I was here. darkness. In this sense, Christ was indeed a In another sense, he was the child of his natural | you'd enlarge upon it, incorporate liberal ideas

Q .- How can a man-grown spirit become condensed to an infant's mind or spirit, for re-incar-

A .- It is not necessary that the spirit should be condensed. It is not the spirit that is reincarnated, but the work the inner principle, which, so far as bulk is concerned, is the same yesterday, to-day and Torever.

rents, or is every one born of the spirit of an-

A .- Children do take their minds from their to a sensitive plate. That sensitive plate has its existence in the brain, and upon that plate the soul makes its impressions from babyhood to old age: 'The mind is an agent of the soul, but distinctly separate from the soul.

Q .- How is it that children have the same dispositions, talents and traits of character, both of vil and good, as their parents?

A .- Because the soul, in playing upon the instrument, the body, can give no higher or more perfect tones than the body will admit of. Now, the body is the product of the father, and the mother, and partakes of the matural qualities, either for good or evil, of the father and the · Oct. 30,

Emanuel Eckhart,

I was gone two years from the body. I comes back to speak to mein brother and mein wife and mein danghter, If I can. My name was Emanuel Eckhart. I was born in Germany. I died in Philadelphia, this country, of what the doctor call inflammation. & the lungs-that's what I dled of. I haves a strange dream the night before I goes from the body. I sleeps; I dreams inch father and mother, and many what was gone, comes to me and tells me about another life, that 1 should have no fear to go there; that I should be much better off there than here in this life, and that it was a life much like this. I dreams that, and when I wakes up I tells my wife, I tells my loother, and when the doctor comes in the morning, I tells him. He shakes his head, and says something I not hear to mein wife."

Well, now, I hay to say that the dream was a vision what my sprit friends give to me. True it was, all or it and I was not crazy. I was n't out of mein head, at all. I was clear in mein mind, and I wants to tell mein wife and mein brother this was so, and they's not to think about the other life in any other way. It's real, it's like this, and there's nothing to fear if youonly do the best you can here-just do the best marriage-that is thus evenly balanced; thereyou know how to do here; and you get along very

well when you get on the other side (Now, I have to say to the doctor, you's better make yourself acquainted with the workings of law as this lady's handkerchief has. This is the mind, as well as of the body, for the two bo making what may seem to be a very absurd so intimately connected that sometimes it's the mind, what wants doctoring, and not the body; Vice and virtue, I affirm, have nothing whatever sometimes the body gets in trouble from the to do with moral laws (vice and virtue, such as anything. Oh, no, you can't do anything, you I again aftirm, are absolutely children of educaonly half doctor now—that's all you be—only American to go in a nude state, but it is no ylee, ball-doctor. I would advise you to be whole one at no crime, for the savage of the western wilds to You good in the half; try and he as good in the doso. How is it that it is a crime here, and not whole, then you'll do a great deal more good there? There is a human soul animating the than you do. Now, that's my advice. I don't savage, as there is animating the highly educacharge you anything for it; it don't cost you ted American; wherefore the difference, then? some little thinking, to make yourself master of this science of the mind as well as of the body. There 's an anatomy of the mind, doctor, as well has of the body. Now, look into it, to see if I tell should; that you realized it to be indeed a com-A -A function of Nature; an attribute of you right. Then, by and by, when I come back, you tell me, I thank you very much, Emanuel, for what you tell me. It do me much good, and I'do much good with it.

Shunkazewa.

Shunkazewa here to send talk to her sire throughyour great talking-sheet. He ask, "What will I do when the Great-Father finds fault with me for what the white man do; and the Indian no do?" Tell the Great Father what you have in your heart-to tell him, and no more. He will do right. And when bad white men come, shut your ears, and turn your back; and when good white men come, give them your hand and ask them to teach you. You ask, Is it the will of the Great Spirit that you shall remain at peace with the white man?" Peace is better than war; so then? it is the will of the Great Spirit that you should be at peace. Shurkazewa speaks to Spotted Tail. He get her talk; he get your great talking-sheet.

Lieut. Andrew Bailey.

The fair Indian who preceded me I knew well. sat by her side at one time when her father in strong Indian dialect denounced her for liking the white man, because she would not betray him, and to day upon the Western prairies may be seen her body, wrapped in its scarlet wrappings, reposing near the tops of the trees-a favorite fashion of Indian burials in the West. She sees that there are seeds in the mind of her sire, that, if allowed to remain there, may result in an Indian war; so she has quickly responded to his call, for he believes in her coming. He knows she comes to him. You talk to him of her, he will say to you, Oh, yes, she comes on. her yellow horse and talks to me every night when the sun goes down. My name was Bailey, Lieut. Andrew Bailey. I lost my body during the late warkand was, during the course of my military life, often rebuked because of my sympathy for the Indian. I was stationed a good deal of the time at the West. I saw much of the Indian character. I saw how our Western people wronged the Indian, and I saw that they were conditioned very much as a lunatic would beappeals from them for justice meet with no response, and yet-Government is striving to force them to obey its laws, but doesn't afford them then. I have defined spirit to be matter, and the the protection that it should afford them-at least it didn't when I was there. Instead of giving other in Nature. I know of none more so. Spirit them their just dues, the motto was in my time out there, Get all from the Indian you can, get action of natural law, and, if under the action of up an Indian war if you can, it-will impoverish natural law, obedient to it. It matters not wheththe Government, but enrich the army; and so it er that spirit be in the celestial heavens or here is, and these wise heads at the head-centre do n't upon earth-it is under the control and action of

to do justice, and let somebody else earry it on.

And now, a word to my brother Hirlan. Your Methodist faith aint worth a straw on this side. You'd beffer hang it up and fasten to some more Very well, I give it to you now. Do as you please child of the Holy Ghost: these were holy spirits. I about adopting it, about taking notice of it. If into it, spiritualize it, light it up, make it a living thing, it would be different; but it is a dead stock

Emma Vandyke.

I am Emma Vandyke. . I lived in Cincinnati, and am the daughter of Charles C. Vandyke. I was fifteen years old. I have been gone nearly one year. My parents have said if there is truth Q -Do children take their juinds from their pa- in Modern Spiritualism, they would be glad to hear from me, so I have ventured to come. We are all here, father and mother-three of us-Emma, John, and Charlie-a trio sending back earthly parents; for the mind may be compared their love from their spirit home. Now, send you to a sensitive plate. That sensitive plate has yours to them. Good-day, sir. . . . Oct. 30.

Scance conducted by Theodore Parker.

Invocation.

In the midst of the magnificent wonders of reation we stand crying unto thee, oh Lord, for light, more light; reaching out our hands to grasp the fruits that hang from the tree of life knowing that-thou wilt supply us, for the supply is always equal to the demand. And as our souls and our bodies demand strength, so we shall receive strength; and as we demand wisdom so we shall receive wisdom; and forever and ever we shall march onward, up the grand staircase of efernity, singing praises unto thee, oh Lord God, who art the same yesterday, to-day and for-

Questions and Answers.

Ques .- If the so-called social reformers are right, purity and virtue have no meaning when applied to the relations of the sexes. According to old ideas, marriage represents a great truth, and implies devotion to one and truth to that one. This is purity, this virtue. Marriage represents a sacred altar, a holy of holies. To vio-late it is sacrilege. If this feeling is general, how is it that the practice of the world is so much at variance with it? Is it because the idea of marriage represents no universal truth, that it is only a truth to a portion of humanity, or do the conditions of the world make it impossible to carry it out?

Ans .- It is evident that there are seeds breeding discordain the social world, and that these seeds have their beginning in the present system of marriage. True marriage means an equal ly balanced relationship of the sexual powers one with the other. It is fair to assert tha there is not more than one out of every twentyfive of your present marriages that is a proper fore this discord, therefore, the need for reform. Vice and virtue are terms measured by human intellect, and they have as little to do with moral statement, but it is nevertheless a true one. mind, and then what you do? Oh, you can't do are known amongst you here on earth), for they, don't know anything about it, then. You be tion. It is a crime, a vice, for the educated anything at all; may cost you some little trouble. Why, in education, simply. It is time that a leal, was turned in this social volume—time, in the first place, that you learned the true meaning of marriage; that you respected it as you ing to the holy of holies. But when you desecrate it by bringing two together who are unevenly balanced in all that pertains to a proper marriage, then you are committing a sin against the Holy Chost, for which there is no forgiveness. But have patience, and suffer these reformers, the erratic and the more stable, to move on, each in his own orbit. By-and-by they will bring you the fruits of their labors; by andby, out of all this agitation of thought you shall learn wisdom, you shall understand what true marriage means; and, more than that, you shall marry truly, and remain true to marriage.

Q.-If the organization of a man forces him to rime, how can that be evil to his consciousness while it is an inevitable expression of his nature, and therefore of the God within him? Does he say to himself it is right, it is God, or does he

state of, mind, was committed conscientiouslystate of mind, was committed conscientiously—; a soldier should—facing the enemy. I was a the one who committed it was justified by his soldier in the Seventh New York regiment. My conscience. The records in the spirit-world prove conscience. The records in the spirit-world prove that - demonstrate it to a positive certainty. Conscience, then, is a matter subject to the fluctuations of the body and mind, sometimes veerthat this way, sometimes that, and therefore, except under well-balanced orderly conditions, is
an unsafe guide—ean only be safe by your keepIng yourselves in order and well balanced; then
if is safe always. But how many of us do that?

Not one in one thousand. Not one in one thousand.

Q .- Does the sinner only find out his error by and through the suffering which ensues?

A .- Yes; that is the only way and the proper way; he would acknowledge no other way.

CONTROLLING SPIRIT .- No more questions be ing on the table, I will proceed to answer one which I have been recently requested to answer at this place: it is this, plainly and simply

"Are there children born in the spirit-world?" The terms matter and nature are synonymous and, being so, matter ever has been, is, and ever must be, controlled by law. Naturally it here becomes necessary for me to define spirit, which is nothing more or less than attenuated mattermatter so finely triturated by the processes of Nature as to be invisible to the mortal eye, and to escape mortal analysis. That is spirit. Now, problem is as capable of demonstration as any must be, according to my position, under the A. -Spiritual records which are reliable inform see it, never did see it. Grant, am told, sees natural law. Births and deaths, action and re-

action, are the results of natural law, and it is quite as possible for them to find an expression in celestial life as here. We have told you that there are changes equivalent to death in the spirit world, that spirits change their hodies, take on newer and more sublimated, more highly attuned forms. This position presupposes hat there are also births in the spirit-land, which is the case; 'now understand me to say absolutely-which is the case. Here comes the question, How does conception take place, and how do these births occur?" I will tell you: Two spirits; the male and the female, meeting in the spiritworld, having an equalattraction for each other. finding that their orbits lie like two concentric lines-these spirits may desire to reproduce in spiritual life. (I use the term spiritual as synonymous with natural) a certain combination of fideas which can only find expression through the human or spiritual form-the, natural form, the highest type of the natural form-the man or the woman. When this desire becomes intense, and equally so with both parties, the male and female, the positive and negative acting and reacting upon each other, then this becomes equivalent to the natural passion, and results in an objective reality—a child, if your please, an outgrowth of their experience or their desires. The child is conceived in thought, and born in the intensity of desire, and is the objectivity of that thoughte You have been taught by other spirits, 'doubtless, that whatever was requisite, absolute ly requisite to the spirit's happiness after death, that the spirit had; to the spirit's progress, that it had. Very well; then it is to be supposed that this desire finding a place in their souls, found that place because of the necessity existing in the soul to, reproduce this natural likeness, this combination of ideas, this spiritual child; That they are begotten and born as children are here in earth-life, is a mistake. - Underlying the words of Jesus, there was a beautiful truth-these words, wherein he says: "I fell you the man that looketh upon a woman to lust after her, he hath committed adultery with her already in his heart." What does that mean? Why, simply a proof that these spiritual forces are equally as potent as those that you term the natural, those that you can grasp with your physical senses, and take cognizance of. Round and round, says the poet, the circle runs. What does it mean? Simply the daisles, the grasses, the flowers? Oh, no; but in human souls, in human forms, natural or spiritual, from the highest celestial or scraphic life down to the lowest terrestrial or mortal life. That is the law, and I challenge any scientist there or here to disprove Nov. 3,

Minnie Eldridge.

I am' Minnie Eldridge. I was born in Bain bridge, Mass. I died in St. Louis. I had some kind of a fever, and I died. I've been gone most a year-it will be a year next month. I was eight years old. My father was a graindealer, and he don't believe in anybody 's coming back; but my mother hopes they do, and I wanted to come so bad, I thought'I would come and let her know about it, and let her know, too, that I live with Aunt Hezzy, and that old Uncle Tom comes to see us sometimes. He's a good deal better than he used to be here; he don't drink any do n't have any chance to now. He is n't cross, and he's a great deal better every way. If father would only go somewhere where I can speak to him, I'd soon let him know some thing about these things. I'd convince him; I know I would.

I was with him-with my father, last Saturday, and he was swearing terribly at a man, be cause the man was saucy to him, and I felt sorry about it. I was there, and I wanted to let him know I'didn't want him to swear so. Sometimes I could almost come near him; but finally he had to take the train to go out of town-he

had some business-and so the swearing stopped. Then I was with him aboard the train, and when he was awful ugly to the old tract-peddler —I got unhappy about that, too. He left one of his tracts—the peddler did—in my father's seat, and he throwed it in his face. He was awful ugly to him. I think my father had better let me talk to him. I'll show him some things that he never knew before, that 'II make him a great deal better and a great deal happier. Good-day,

John Schneider.

When I was in this life last I lives in Albany. I was horn in Stuttgardt, Germany. I come to this country eleven years ago. When I took sick I say to my brother, "Now I want you to make such a disposition of what I leave mixed up with you." He say, "Very well; I do that." Now, I been gone some time; it's not done. I Now, I been gone some time; It's not time. I likes to know why; I likes to have it done. I not say I make much trouble if it is not done; but I say I want it done; that 's all. He do so—all right; he no do so—it is not right, and I comes again. From John Schneider.

John Carter.

We who are dead find it difficult to satisfactocondemn himself?

A.—Every crime that was ever committed, except in a strictly abnormal or semi-abnormal to know how I left this life. I have a mother in New York City. That mother is anxious to know how I left this life. Mother, I left it as down her prejudices, religious and social, I am able to give her that evidence and that consolation that she so much stands in need of; but it is of no use for her to meet, me armed with these

first, because of the necessity of such guardian-ship; and, second, because, 'to his mind, the whole machinery of divine life, of divine econo-my, would be imperfect without it. That's all-he knew about Spiritualism; but, thank God! he knows more now, as he has ascended to this life. Nov. 3.

Scance conducted by Prof. Olinstead.

MESSAGES TO BE PUBLISHED.

Thesday, Nov. 4.—Gen. Canby; Hannah Walliftgford, of New Haven, Conn., to her nieces and nephews; Capt. Ebon Smith, v. Dennisport, Mass., to his family. Thursday, Nov. 6.—Little Shoshone; Margaret Mahan, of Boston; Martha Davis, of Boston: Hans Schreider, of New York City, to his wife.

Tursday, Dec. 2.—Emile Stadhelmann, to his brother and sisteri John K. Adams, of Troy, N. Y.; Ellzabeth Allen, to her sister Charlotte; Ben Sawyer, of New York, to his brother-in-law.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been re ceived, for which we tender our grateful acknowledgments rs. L. A. Shorfenberg 1.0 Bates...... 5 1,00 S. Bales. 2,00 EH Johnson. 56 Mrs. A. L. Platt. 70 M. Thornton. 1,00 Thos. W. Stoddard. . W. Stoddard...

Spiritual Phenomena.

A WONDERFUL CURE OF HOPELESS INSANITY BY SPIRIT POWER.

It is an old saying, and a very true one, Mr. Editor, that wonders will never cease, for no sooner is one told than another follows. But the most wonderful of all the wonders that have been recorded since ancient days, is the cure, by spirit-power, of cerebro-spinal meningitis, so-

It is well known by most of the citizens of Portsmouth, N. H., that Mrs. Kate B. Hardwick has been dangerously sick for ten weeks with this new disease, as it is called. After the first week of her sickness the disease seemed to settle in her head-her eyes protruded, and sight gone : and for the most of the time during her sickness she suffered the most intense agony, physically and mentally. She had the best medical aid that was to be procured in our city, as well as one physician from Newburyport, but the disease seemed to baffle all the skill and medical experience of the doctors, who did all in their power to illeviate the distress and suffering of the poor patient, without much success. Her mind was entirely gone; hardly a lucid moment did she have for nine long weeks; her ravings were heart rending to hear, much more so to witness. All the neighbors were terribly distressed by the sereams of the poor sufferer. It seemed to me that no mortal could aid her, and naught but the death of the body could relieve the anguish of the spirit. This I prayed for; but it was not to be so. In this stage of the disease I came to Boston, and chanced to make the acquaintance of Dr. M. R. Fletcher, who invited me to his house to take tea with his, family and spend the evening with them. I gladly accepted his invitation. There was but one other guest present-Mrs. Margaretta Sunderland Cooper-making five in all: the Doctor, his wife, their son, Mrs. Cooperand myself. 'During the evening I spoke of the siekness and sufferings of my daughter, and asked if any one of the company present could tell me of anybody or anything that would help her. The Doctor replied that he thought he could send a power that would cure her in a short time? I begged of him to do so immediately. Accordingly, between the hours of ten and eleven that evening (the 1st of November, 1873), a spirit power went from that house to my house in Portsmouth, and soon after a messenger returned and, reported-it had gained an entrance, and hat the sick one would be healed. From that hour my daughter began to recover, and on the third day she got up and was in her right mind, with sight restored, and went round the house embracing the family, and praising God for being restored, with her reason and her sight, to the arms of her friends, Now, Mr. Editor, I most respectfully request

of the clergy of all creeds, and the editors and reporters of all sorts of deeds, to investigate the. philosophy of this most beautiful phenomenon of the manifestation of the spirit of the God of Nature, and report the result of their investigations to the people of all nations, through the mediuns of the pulpit and the press. By so doing they will not only do justice to themselves, and justice to the whole world, but they will be "rendering unto Casar-the-things that are Casar's, and unto God the things that are God's."

In the meantime I remain most respectfully

our humble servant, JAMES MADISON HILL.

Marlboro Hotely Boston

A WIFE'S GHOST HAUNTING HER FOR-MER HOME.

In the town of Vinland, about seven miles from Oshkosh, they have a verifable ghost. It appears that about two weeks ago a Mrs. Courtney died at her residence. When the last spark of life went out there was no one present, her husband being in an adjoining room. When he residenced the death-chapther he found his wife a corpse. It is said that Courtney and his wife lived on rather unfriendly terms, and that at one time she had left the house refusing to live with time she had left the house refusing to live with him, but afterwards returned and stayed until her death. A few days after the funeral the servant girl, who still remained in Courtney's employ, heard rappings on the windows in different parts of the house. She was so alarmed that she left the premises. Mr. Courtney subsequently departed, and cannot now be persuaded to visit his former residence. Since the house has been vacant strange lights have been seen by the neighbors, and several have noticed a shadowy form pass in front of the light, which bore a resemblance to Mrs. Courtney. semblance to Mrs. Courtney.

A number of visitors went from Oshkosh the

other day to investigate the strange phenomena, and although they saw the lights and searched and although they saw the lights and scattered, the house, they could not discover any possible cause for them. The lights appearin all parts of the house, and are of different shapes, sometimes simply a circle about six or eight inches in diameters. eter, with smaller lights circling around the large eter, with smaller lights circling around the large one. At other times they take on an oval shape. One peculiarity is that the light does not reflect, but is simply a flame, with clearly-defined edges, while all around is inky darkness. The neighborhood is greatly excited, and attribute the uncerthly sights to the presence of a ghost. Last hight a number of gentlemen went from Oshkosh to ascertain the cause, but without success. - Milwankie News.

A GHOSTLY VISITOR.

. The sensation at Bingham, and the all-absorbing topic among the miners, is the Winamuck ghost. It has driven the men from their work and taken possession of the rich mine, which it ourposes running to suit its own ghostly self. Its tricks are strange and past finding out by mor-tals here below. When the honest miners light their candles to pursue their work in the dark their candles to pursue their work in the dark recesses of the mine, this strange visitor stalks steatthily in, and with one strong whiff extinguishes the lights and leaves its victims to grope in darkness, or follow in the wake of its fleeting form, from which radiates strange lights. It threw a pick at miner Matthews, the other day, and chased him from his labors. Matthews is no believer in the supernatural, but he do n't like picks thrown by ghostly hands flying around his devoted cranium and swears he won't go back

picks thrown by ghostly hands flying around his devoted cranium, and swears he won't go back till the spook is driven from the mine.

The miners were talking yesterday about sending to Salt-Lake for Foster to go up and lay hands upon this unruly spirit and soothe it into submission or cause it to leave its haunts in the mine. When that is done, they all agree to return to their work.

The Blue Jacket, the neighboring mine, has not been disturbed by this ghost, and the supposition is that it has a grudge against the Winamuck boys, whom it seeks to make afraid and

muck boys, whom it seeks to make afraid and devour.—Salt Inke Tribune, Nov. 27.

The Iowa Falls Sentinel has a story of a woman recently dead. It seems that the woman promised, if possible, to return to her friends after death. She did, and her little son - five years of age-shortly after went into a trance, continuing so for several days. When restored he said he had been with his mother. Since then, on every Friday evening, at seven o'clock, the child goes into a trance for some hours, and says he Advertisements.

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A few opinions of the press on published extracts:

From the Boston Tranklin, July 2.

Since last Christmas the medium has been at work steadily and assistmastly, producing a work which resembles Discovery set on make one start, as though hearing the voice of one long silent in the grave, [1]. The style, to the very minutiae of chapter heading, is intoroughly Discovers that written the work, we should say that he had inherited his father's shilly and manner, to a afceater degree than the heart for any other literary many with whom we are equalitied. [2]

From the Hartford Conn. [7] Times.

'It is almost oqually remarkable, whether one regards it as a fitterary fraid of say and manifestation of some of the mysterious and pluzzling phenomena of Spiritualism. One thing is apparent; the quoted extracts from the ghostly second volume do, undenlably, exhibit many characteristics of Dickensay a writer. [2]

of Dickensas a writer.

From the Springheld Union, July 25,

**Each one of the drumatis personal is as distinctly, as characteristically himself and molody clse, in the second volume as he the first, and in both we know them, feel for them, laugh at them, another or hate them, as so many creatures of flesh and blood, willight, indeed, as they mingle with us in the progress of the story, they seem to be. Not only this, but we are introduced to other people of the him against lon, and become, in like manner, theromally acquidited with them, 'These people are not duplicates of any in the first volume; actually a regenerations.'

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Banner of Light.

BRIEF PARAGRAPHS.

HON, GIVEN GUEED MY SPIRIT POWER. See communication, giving details, in another column, from the pen of Capt, Hill

THE WHIPPING POST AND CHPISTUSITY. A late number of the "pleas" Beston Travejer says: "Six men A man in Chicopee; Mass, when he heard of the reductive publicly whitpend at the whipping pest, in New castle; "tion of wages. In the unamuractories of that place, at one were publicly wathput at the angles to be below in the 21stend. That fascally liftle State ought to be showed out of the country. Those who govern it have no showled out of the company in him had the worst from the to be considered thiristians than had the worst rules of the worst days of the worst of the States of Bar-After patitle Delawaie for examents Christians of the came of man is were those in Massabhusetts in you clembring, when they him a poor-woman on Bester Common for being a United

The Woman Suffragists in Council but are discussing uba; so the daily papers says. They favor war, and denounce Riesident Woodsey,'s recent lectures as a weak tissue of abstract blease without any definite point or practical

"Spiritualism is breaking out in 'our church." said a uson in a horse-car to an acquaintance he more there. What will out to ople say, when they know this fact. "the 1s it possible! Does the minister know about it?"

"Yes; he and a few others' do, and they feel dreadfully What are the circumstances? Pray tell-me all about

elemiciell you much only that Sister beer, of .-Placy who, you know, is a very plous andy and a sweet-sing of any and a sweet-sing of the state) become what the spiritualists term a trance medium? applywhen in that Smellifon she shows in foreign languages sometimes, in Italian, and sometimes in

211t lathe work of Satant smell "enculated the listening

Mr. Wajren, the spirituanst medium, entangled him-self in difficulties of the Erick House, Sorthandston, Mass, Sunday eventue, his former's being absorped in grying skylstance to the Spirits. His audisness were so alongy that it was thought best for him to retire do a price of safety.— Rocton to the

This is Mr. Warren't is more other than Lincoln, who opposed Spiritualism, and resulted the Globe and other Boyston dalle stast year. And now this same fory Globe galls Carbonett, alfas Warren, a "spiritual medium." Well, Migoldate thefrallille bills, of course.

third page.

"Have You'real the "A largest Mariner?" I dare say you prought by the strangest magnitudes ever put together, especially where the real mariner registereds the corposes of deal men it lings up to man the ship about men it lings the rope of each men is trading a few sails. I thought what a strangend a that we see "After do you know that I have lived to see the increasing the property of the property

egl "Caspet-Bag!" but the wish expressed in the last mes of the standards not yet come to pass a

The fall advances, and along the woods

The shived of their denotations unds.
White errors agency clothes the soft index.
Te the admittenacy year's flushes made,
Who stands to day one some high modulatio-top.
May so such beauties that his slagging deeper
On its fright beceiftness weight in 18 step.
And mount to have its grandoul basten by.
On good is fail the taking ing we hear.
The hardest song laths werely on the car.
And I say enthered, is relicing induction, the lath of the lath one could be lated of prevenier and tea.

STARVED TO THEOTIC! A man, and his daughter died

from starvation, a few days since, in a New dersey lown, The daughteriwas but two years old. What a principal Men's Christian Association, that would have people be they all is rapable of doing good in the confimulity?

billout-but they much offeser than otherwise are but arts

The city which witnessed the Virginius execution is and manuel; for if treachers and cruelty are to be canonized, where can be found a fitter Saint than the crafty is 1807. V. F. Com. Adv.

Miss Louise May Alcott, author of "Work" and other novel of the letter excusing herself for not coming by the late Woman Suttrate meeting in New York City, said: 2.When it read your mote about to the faintly, asking, 2.What shall I say to Mrs. Stone 2 ply hopored father instantly replied of Tell her you are ready to tollow your leader, sure that you could not have a better one. My brave old mother, with the ardor of many unquenchable Mays shiring in her tace, cried out, "Tell'her I am seventy-three, but mean to go to the polis before 1 die, even if my three daughters have to carry me. ! !!

water liles, There are water-filles lying.
Large and distrous to desire,
With the snow for whiteness vieling,
Holding each a ligart of fire;
Libes with fire leaves for shadow,
Where the sunbeams flash and quiver;
Where, thyough many a copies and meadow,
steats along tile stient river. Steads among the Shent river.

Alke a fair \$1, sweetest maiden,
Oles each fily in its brightness,
All her heart with love's fine laden,
Ab her souled, phrest whiteness;
Paried and folded, all her petals.

Round she wrap, her heart to cover,
Till on her the strong sun settles. ill on her the strong sun settles, And her whole heart halls her lover, (F. W. Bourdillon)

Miss silvan H. Wiscon, of Fall River, Mass., has been elected to serve on the School Committee of that city. She obtained 2.23 votes, while two clergy men on the ticket fild not receive farherween them.

From fresh a quirement is another remedy against af-

A CAPITAL HIT. It is stated that a wealthy gentleman meta prominent Judge in the street a few days, since and said: "Judge, I sufpose you bettere I am a same man?". "Tertainly," replied, the Judge, 20 bir, why?" A bluave. made my will re-live not I didn't know but some lifth could would swear I was non-compor mentis, and so I wanted high melicial authority for my stufty. 11 Thomas do to contest that will while Judge Xe Is living.

Do not wait for extraordinary circumstances to do good actions; try to use ordinary structions.

Does your hasband fear the Lord, ma'am? asked a colporteur. "Yes, sir; he never gots out Sunday without

Public Charities of Boston this year have a delicate duty to perform. Many families who never have a shed for help will need assistance this winter, and this should be givenwith promptages and obsertuduation. A woman swindler is in orgaespleable in our eyes than a

man, although both men and women of this class are pittable creatures at best. 2 Arcenland is suffering from familie; by which mar

deaths already have been, caused. It is a little, singular that "Greenland's ley shountains" should be suffering from an evil that is threatening "India's coral strand, A minister made an Interminable call upon a lady. Her

little daughter present-grew very weary of his conversation, and at last asked, in an audible-whisper, 'villed n't he bring his amen with him, mamma?"

** Sor let soft slumber close your eyes
Ere you have recollected thrice
The train of actions through the day;
Where have my feet chose outshe way?
What have I sought I ought to shun?
What duty have left undone,
Or luto what new follles run?

Women druggists' clyrks are extensively employed in England, and they seem well adapted to the business of compounding prescriptions, the work not being laborious, but requiring accuracy, nextuess and method. Without reckoning exports, the English consumption of

Sangamos, Alexander, Will-and Winnebago Countles, in Illinois, have elected four women to the office of County Dickensand Irving having drank a mint julep together,

their works will no longer be read by, the Temperance Al-

A GRANDIDRA. - Miss Jennie Collins koops at her Bole! er a list of working-girls out of employment, and has been influential of late in obtaining work for many. When these girls are unemployed it is hard to get their together unless they are offered something to do, 'Of course applicants for girls are apt to call at the Bower at almost any

moment, and it is therefore necessary/that those from whom they are to select should be on the spot. To meet this requirement Miss Gollins proposes to resinne operations in her work-room, and in juts way sile can keep together, usefully employed and ready for permanent en-gagements, from one hundred and fifty to two hundred

The Modec Indians, 153 in number, including men, men and children; passed through St. Joseph, Mo., Nov. 15th, on their way to Baxter Springs, Kansas. From that nother they will be sent to the Indian Territory, where they are to make their home in the tuture.

reduced the rents of his tenants one half. The Tribune is willing to believe that, this man, whose name's sunfortion nately not given, is preempting one of the "many man-Why do not to enstock, the supendary detective of plots or brown stone from a finite transfory world. Gues New York Young Many of bristian Association, look the Ear Spiritualist.

A new coll on of Mr. A. E. Newton's Lessons for Chil-

THE REAL SECTABIAN SPIRIT. An exchange states that "An Tastern clergyman recently declared that the whisting of a railroad engine on a Sunday snorted defi-ance in the face of heaven. (2) Probably he was one of the Kalloch stamp,

At a candy-pall in Georgetown, Thanksglving eve, the two-gallon pet full of boiling liquid was put out in the yard to cool, while the joility went on inside. The cat's corps was removed, and the camby given to the poor.

When your pocketbook gets empty, and everybody knows it, you can put all your friends in it, and it non't make any

how.

It was remarked recently of a solemnly precise youth:

He looks as if he was setting an example to his ances-

Two little gifts were comparing progress in catechism-study. "I 've got to original sin." said ong. "How far-have you got?" "Me? Oh, I 'm way beyond redemption."

sald the other: " Rev. Mrs. Van Cott," the great Methodist revivalist, is fald up with theumatism out West, and not a convert to pay for it, " says the Posts A

The Hoosae Tonnel is completed at last. It is said to have cost \$10,000,000 and 136 fivest There will be seven editors in the hext Minnesota Legis-

lature. A substantial column fat " takes." Why do honest ducks dip their heads under water? To

A largraphical Sketch of Prof. Prior, the astrologer. Be chartle the chart femous a resident of New York City; will be found on our facially recognized by the German Government, he has third rate.

The Country of New York City; will be found on our facially recognized by the German Government, he has sworn supreme allegiance to it, thus formally repudiating they were the country of the Pope's authority; "s

The Rostrum

The Logic of History as to Social Reform.

Reported for the Banner ox, Light by John W. Day. "Ear nothing date all things; to the right are be true From thy earth struggle God-ward till light breaks to On Sunday afternoon, Nov. 23d, an address was

delivered at Music Hall, Boston, through the or-

ganism of Miss Jennie Leys, inspirational medium, upon "The Logic of History as to Social Reform." Should Spiritualism press forward (asked the lecture, in commencing) with the standard of reform, heralding the coming epoch; or must it stand immovable as a beautiful statue. pointing only to death? The answer involved the destiny of Spiritualism; it was either its epicomment on the Istance will called the Where is the Young tappeas to its usefulness, or its epithalamium of orther union with all things which were working for good—a work which must goon till every The arts of war are popular and attractive to men of any | human need should be merged in abundance, every human wrong superseded by justice, every human slavery swept away from its inspired presence. Born of the spirit, and fostered by the invisible ones, how could spiritualism be separated from every element, function or necessity incident to human life? To be, or not to be! The great car, of reform was oscillating from side to side. Many sons, with vision lifted far above mere policy or technicality, were proclaiming that Spiritualism embraced not only all of death. that Spiritualism canbraced not only all of death, but all of life, and that, as A-had completely, since its advent, escapition by the general and dominant ideas concerning death, its was also to do a like work with regard to those at present brought to bear upon-life by the majority of minds. Against this broad interpretation and definition of the legitimate work of Spiritualism the conservatives were uttering their protests; and the controlling intelligence did not question their right, but it that for these new Protestants, production from the law that the spread of conservation of the legitimate work of Spiritualism the conservatives were uttering their protests; and the controlling intelligence did not question their right, but it that day was an additional proof that there was no deviation from the law that the spread of conservation of the law that the spread of conservation is a state of affairs, as: forted by prescient prophets at that day, was an additional proof that there was no deviation from the law that the spread of conservation is the law that the law that the law that the law that the spread of conservation is the law that the at the cross. To the past, developments of Spir-itualism the world was indebted, for an infallible solution of the problem of death; 'a spirit had rolled away the stone, and had given the blissful light of demonstrated immortality to the millions of earth who were now basking in its rays. Spir-itualism had demonstrated that no separation existed between those yet in mortal and those engaranchised from the flesh, but that the beloved ques invisible to human sight were with us in a lacarer, living presence, far surpassing the conmon companionships of life. But, having once as pilgrims to some sacred shrine, drank at the fountain of spirit return, must we stand there in worship forever, and refuse to follow the healing stream that flowed from thence on its winding pathway toward all human needs? Such a course was full of injustice to the God who gave us of his life, and whose eternal logos was calling us onward to the new-eyer calling us to that patt of progress which was bright with the strength the purity, the peace of heaven. The spirit-world teaching the fixed law of affinity, whose exponent in human affairs was found in love then Spiritualism, in obedience to the law of its own being, must become the divine lever which would lift mankind, through this transitional po-

> eceptivity, which connected the life of earth with those of other spheres: that upon these pagnetic currents, invisible to mortals, but as tangible to the spirit world's inhabitants as the magnetic wire to the dwellers of earth, the resuits of what was in mortal unlovely and repul-sive were transmitted to responsive spirit sphere: around; and if the work of reforming human

> atomatic and a time work of reforming minimal lifer conditions: needed any additional impetus, this one fact should furnish the element. The way hight look dark before earth's pro-ple; but it was before them—the inevitable logic of history was teaching on instinctive change of base in dirthe departments of life, social, reli-gious and polytical—in the family, the State-and the Church. The speaker hailed the new dispen-sation, however hard the trial, or stern the remedy, which was to emancipate suffering humanity from its burden of sin and sorrow-from a repetition of the dark deeds, which had written the history of nations in letters of devouring fire wherever cross or crown had been; and in the name of all this past misery hoped to be swept away, in the name of life in this and celestial spheres, Spiritualists, were called, upon to com-prehend and accomplish the fext-step in human ty's ascension. The yast changes toward which the world was now approaching, were not retro-gressive—there was no such thing as retrogres-sion, but only and always progress! The disappearing fabries of family and Church and State were not the representatives of loss—they evine-red only preparations for new and better com-pounds of the elements longe employed in them, which would in duesting arise in an order har-monious with the new needs of the race. The fact of changes as now going on, and being much needed in political and church matters, would ie acknowledged by many minds who would not

> make a similar admission concerning the social

state, but these two co-dominant institutions could not be beneficially acted upon to any last-ing and proper extent without an entire renova-tion of the marriage institution, which was the source from whence they sprung. One might judge of the importance of any reform by the amount of opposition with which it was met; and the high status of the movement toward so-cial freedom could be thus unerringly perceived. Not only was the marriage relation to-day in bondage to the Church; and State, but, attempts were making to incorporate the State into the Church, thus establishing the church's sovereign ty in all the departments of life. Freedom had been the inspiring toesin of this nation and the world in all past advances, and freedom was now calling to renewed efforts both to protect, what had already been gained, and to insure added ad-

had already been gained, and to insure adued any vantages in coming years.

All true measures looking toward reform, in human conditions and relationships must first be indigurated with reference to the family, the pivotal point of all the rest. Though the spirit of reform had in some shape animated all the ages, the want of harmony among the varying religious seets and political orders of beliefs among applied and the consequent proport among mankind - and the consequent proportional returdation of the general advance—was ow-ing to the fact that the true solution of the social problem had never been sought, much less been attained. The spirit of autocracy, first inaugurated in the barbaric family system portrayed man!s early history on the planet the head of said family being its irresponsible and arbitrary ruler—stilkmaintained its power, defiying human individual rights, and lighoring the true relationship of the sexes, and could only be successfully ousted alike from church and polling booth by its being first eradicated from the family. From the autogratic father, ruling with iron hand his polygamic household, mandering if he so desired the slave wives whom fate had forced into his constrol, the speaker traced the continued develop-ment of this spirit of despotic power politically through the chief governing his many families up to the king controlling multitudinous chiefand governors. Polygamy was its fruitful source: the indifference as to the fate of woman reacted politically and brought about indifference as to the fate of man. For modern examples of the condition of woman in the polygamic relation, the speaker cited the life of the Mormon King in our own country, and the shipping honeward by the Shah of Persia of his refractory wives while in the Shah of Persia of his refractory wives while life; in the determined expressions of self, in on his recent tour of Europe; also the Hindoo autter defiance of all law; in the feet that trod suiters, where women followed their deceased huse bands in chariots of fire. What though in the past the life of woman under that state was clouded and inert, man's was also the same, while the more prescient soul of woman had visions of a higher system, and a thousand Hagars raised their voices

till wonan was raised to the full and free possession of her own empire?

The speaker referred to the powerful effect
which the Hebrew Bible—that was forced upon
the English speaking nations of our day as the
sacred-word of God-had had for him upon the
cause of wonan, an effect which it was still excriting in our day and generation. The story of
the doings of the Israelites from the time of the
great famine in Camaan to the thy when this nation of slaves margined out from y when this nation of slaves margined out from y when this nation of slaves marched out from beneath the rod of Pharaoh, under the guidance of Moses and Aaron, was referred to by the speaker, who said the power of the code of laws made by Moses was today felt in this our nation, which was called free: "The "eye for an eye" and "tooth for actooth." of the Mosaic dispensation, eyen in this ninvteenth century, pervaded the social, political and religious departments of life, and opposed the bright beams of the new gospel of love which were shot down by angels from the dow-bending leavens. Upon the dull plane of mate-riality alone did the Mosaic dispensation place the system of marriage—none were allowed to seek a higher plane—and as a result, the true spirit and law of marriage were uttgrly destroyed, ind the too-much-governed people pressed the resistless power of reaction swept away all aw. The entrenched powers of custom and law, having once tasted the sweets of power, would, yield only to yigorous measures—eyen revolution

f need be-for their dislodgment, and so the re-Internarriage with other tribes then ensued among the "chosen people" as a system of re-lief, and with it the disgusting details recorded no deviation from the law that the spread of corruption in any land preceded and determined its dissolution; but in all such crises arose the prom-isedivine of a higher life, to be, through reac-tion, their outgrowth. Jesus came to the Tewish mution in fulfillment of this divine promise of reaction toward better things. With a soul lifted above the formalities of his age, he shed the light of a new dispensation, full of life, leve and fruth, through all the Jewish customs, revolutionizing the whole Mosaic economy of salvation, introducing new, and more spiritual views of God, and the worship, most fitted to him who was a spirit, and sweeping away the consecrated Subbath as an illusive shadow educationally forced upon men; in the place of anger and hatred, war and murder, he taught love for enemies and the giving of, blessings in return for cursings. In marriage he inaugurated a system higher and far beyond mere externalities, and declared that "whosogyer looketh on a woman to just after her, hath committed adultery with her already in his heart," thus proclaiming that, within the law, even the spirit of marriage must be true as well as the letter; and he astonished his polygamie, hearers by declaring that, in the kingdom of licaven, they would be as the angels, with norother union than that which was instiwould first managed a great responsibility to fall who had received its light—it had retional all who had received its light —it had retional all who had received its light —it had retional all who had received its light —it had retional all who had received its light —it had retional all who had received its light —it had retional all who had retional all who had spiritual needs of earth's suffering ones, by and through which the toiling, mourning, starving hearts, of earth could ascend to the sublime heights of the Godlicad. But though the light streamed in upon the darkness of Judea; "the darkness comprehended it not," even as was the rase in our day and generation where the living gospel of individual liberty was met with the kennest opposition, by those who should strike hands for its support. Jesus did not proclaim the final and perfect revelation. The future would go on toward noon-day, improving in the development of the principles of individual sovereign ty that he traced out in, the dark materialistic age which he fradiated withmorning beams, and find of a truth the fulfillment of his words, "Thou shall see greater things than these." So long as shall see greater things than these." So long as liberty-and love, the watchwords of heaven, had place in the human soul in their divinest ess so long the name of Jesus of Nazareth would be senrolled in gratiflyle as one of the great Saviours

of humanity who have led the world onward to ward purity and peace. His coming accelerated the tendency which polygamy was having toward a loss of its hold upon the people, and fortified the system of monogamic marriage which succeeded it, but as converts multiplied and differing minds tampered with the teachings of him whom they styled other Master," it begains apparent that it was only the monopoly possessed by one man over many women changed for the absolute and despotic sway of one man over one woman. Paul lifted up his of one man over one woman. The voice in a command that the bishops should have one wife, and the struggle between the adherents of polygamy and the spirit of the new dispensa-tion was severe, but ended in the final triumph of monogamy; and thus an entirely new impetus was given to life's every department by this change, which began in accordance with natural

law in the family, the true centre of all the rest, and starting from this new point, the church ex-tended its borders, gradually losing the pure spirit of its primitive days, gradually growing into love for pomp and display, gradually gathering into its hand the temporal power of earth, till its death-knell was struck by its own hand, through corruption, and Luther proclaimed a reformation. Since that, day, multitudinous divisions in the Christian church, not only Protestant, but also in the ranks of Romanism, proclaimed the work of sifting to be going on—despite the monopoliz-ing power of creedalism—each struggle being a step toward religious freedom, which prophesied

The monopoly of one man over many women, in the terrible slavery of polygamy, had given way to the despotic rule of one man over one woman in the nonogamic system; but was the world satisfied with it? Not at all; the power. of monopoly, whether in State or Church, was feeling the blows of an awakened public sentiment; in pecuniary matters men-were beginning to reason out the great problem of life—to consider the injustice of an aristocracy living in gilded palpoor-to look in the face the terrible fact that all the toil which, the struggling millions of earth contributed to rear on high a pampered few, was repaid only by the pitiful dole of mere food and shelter, of which sickness or accident might de-prive them; and the lame analysis was extending to the circle of the social relations, and it was found that there, even more than elsewhere, appeared those external evidences of corruption whose existence in Church and State was casting a dark, prophetic shadow upon the future of the mation. The marriage system of to-day appear-ed before the world in the character of an almost universal state of disappointment in the kindliest and sweetest aspirations and expectations—a state in which love must still do duty in a charnel-house from whence all hope or joy had flown —a sepulchre worse than death: a state where, though the spirit of love had vanished from life, taking with it all the beauty and glory of existence, the outward form must still be kept up in a terrible repression of self—through fear of the law which had no right to repress and thus deform the individuality. The fruits of this state of affairs were to be seen in the unfortunate offsway whose scourge visited even the third and fourth generation; and finally in general disease and death which had no right to be here, and which would eventually disappear, as the race drew nearer the true spirit of Nature's law. All prescient sour or woman means system, and a thousand Hagars raised their voices system, and a thousand Hagars raised their voices for deliverance from cruel bondage, which voices even in our enlightened day and generation were still in the air, and would continue to ring out these external evidences of corruption in the still woman was raised to the full and free possession of her own empire:

"The speaker referred to the powerful effect which the Hebrew Bible—that was forced upon the English speaking nations of our day as the sacred-word of God—had had for harm upon the sacred-word of God—had had f

governed by law as were the mathematic and geologic developments which determined the ascension of this planet. The epoch and the light had come ! the new gospel of the true life of the spirit, which was to save the children of the future, and the bleeding hearts of our times, also, was dawning in glory upon our earth.

The above subject was, on Sunday afternoon Nov. 30th, further considered by the same speaker. A report of the second discourse will appear in our next issue.

Spiritualism the Science of the Soul

. On Sunday evening last, says the London Spiritualist of Nov. 21st, Mr. Robert Harper delly gred an address at Goswell Hall, 86 Goswell Road. It was one of the regular Sunday evening ectures given there in connection with the St. John's Association of Spiritualists. He said Spiritualism was not merely a system of communication between the living and the departed, but it had a beautiful philosophy and a true seience. In studying its teaching, he found that there is only one force in the universe-the lifecurrent of God, who is at once the life and substance of all that exists. The speaker believed in a grand pantheism; not the pantheism of the materialists, but that of Paul. "In Him we live and move and have our being." Spiritualism was the science of the soul, and had taught him what no books on physical science could do. It working, and to demonstrate the true science of the conditions which control our mental and moral being. The clairvoyant could show that many persons inherited specific disease from their parents or ancestors, and could often point out where, many generations back, perhaps, disease had briginated. Clairvoyance also proved that every person was affected by the thoughts and lives of others; for the thoughts and emotions of each one of us influenced some other being. Spiritualism showed clearly the conditions of our individual existence, and the obstacles and aids to our development, and taught that no human being is wholly depraved, as the Orthodox churches would have us believe, and as he, many years ago, as a Methodist preacher, had told the people. He knew now that the lowest in the scale of being had a germ of excellence, and was as dear to the Divine Father as the most saintly. There was a communication between this and the disembodied world, and the advanced spirits could rain down on us their intellectual and moral qualities, and in this way, through a comparatively infinite chain of being, the grace or beneficence of the Divine Father was brought, into our natures. Thus those who had most intimately cultivated the acquaintance of the socalled dead lived in the world in peace and happiness and moral beauty. The vision of the hereafter unfolded by Spiritualism was such as to give present happiness in the prospect of what we shall be. He had seen a spirit, and his own mother had stood behind his chair and shaken his hand. The ignorant and wretched, and those who in this world were retrogressing, would eventually turn from their evil ways; and When placed under proper conditions for advancement, they would at length become pure and happy, so that not one soul would be forever lost; or shut out from the moral and intellectual happiness of the higher spirit-spheres.

Movements of Lecturers and Mediums. Dr. W. H. C. Martin and wifer trance and inspirational peakers, will answer calls to lecture. Both are also exellent clairvoyant and test mediums, and are now located at No. 5 Montgomery Place, this city. Dr. J. D. Seely, of Buffalo, N. Y., has located at La

orte City, Ind. J. M. Peables lectures in Lynn, Mass., Dec. 14th and the ollowing two Sundays.

Lyman C. Howe speaks the Sandays of December in New York City. He would like to make engagements for January, February and the spring months. W. F. Jamieson has just concluded a highly successful

course of lectures in Berlin, Wis., [Dec. 3d] and is now at his home in Albion, Mich., enjoying a rest till after the

Convention in Michigan.

The Spiritualists of Oakland County will meet in convention at Farmington. Mich., Dec. 20th and 21st: There will be a business neeting on Saturday, at 3 P.M., and a regular lecturer on Sunday morning, afternoon and evening McAlpine, speaker, engaged.
Milford, Mich. WM. H. Philips, Pres.

New Publications.

Sort, or Things-Vol. II. his received from William book of some 450 pages, profusely illustrated with wellconceived engravings appropriate to the matter in hand. Amongst, the subjects considered are "The Soul and the Soul Realm," including an epitome of the discoveries of Soil Realm, "Including an epitome of the discoveries of Reichenbach and Buchanan, geographical examinations (conducted psychometrically through three independent observers), and are freedogical examinations. The vivid delineations, in this volume, of earth's past, as displayed by researches among the hidden records of vanished life and experiences which have affixed themsolves inseparably to the varying material forms submitted to the psychomo ter, are of almost dramatic interest.

VICK's FLORAL GUIDE for 1874 - James Vick, Rochester, N. Y., spublisher—is a gent in its way. This is a quarterly issue, whose purpose is shown in its title. It has won a high reputation in the past, which it proposes to sustain is

PROF. S. B. BRITTAN'S EECTURE, "Religion and De-nocracy," delivered before the Society of Spiritualists as sembled at Robinson-Hall, New York City, Oct. 19th, 1872, has been issued by the New York Standard Spiritual Library Association in a neat pamphlet, and deserves an ex-tended reading.

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