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Bauner Contents.

First page: "Re-incarnation," lecture by Stephen Pearl Andrews; Story-"The Lights and Shadows of One Woman's Life," by Mrs. Ann E. Porter. Second: "Song for Old Hundred," by Warren Sumner Barlow; "Materialized Spirits," by Isaac Kelso; "Materializations at Cascade," by Annie James; "The Life Beyond," by L. Andrews. Third: Poem-"Fantine;" Banner Correspondence: "Spiritualism in the West," by Warren Chase; "From Washington to Texas," by a Lady Law-yer; List of Spiritualist Meetings, etc. Fourth: Leading Editorials on "Religious War in England," etc. Fifth: Brief Paragraphs, New Advertisements, etc. Sixth: Message Department; "Spirit Communications;" Obitu-aries, etc. Seventh: Book and other advertisements. Eighth: "Pearls;" "Which is the Best Civilizer-Religion, Christian'ty or Morality?" a lecture by Mrs. Neille L. Palmer; "Spiritualists' Union," etc.

The Rostrum.

RE-INCARNATION.

A CONDENSED REPORT OF THE LECTURE OF STEPHEN PEARL ANDREWS AT PARKER ME-MORIAL HALL, SUNDAY EVENING, NOV. 22D, ON METEMPSYCHOSIS, RE-INCARNATION AND MODERN SPIRITISM.

Reported for the Banner of Light.

Mr. Andrews glanced at rather than expanded the old and formerly current idea of metempsychosis. He defined it as the general notion, now called the development theory, in a less exact and scientific but in a more broadly philosophical sense. Instead of affirming merely that one living form is evolved from another, and so that the process is carried upward and forward to a higher stage of evolution, in respect to the series and the result—the previous individuals being everywhere sacrificed to the existence of subsequent individuals-this older doctrine which prevailed in all the thinking countries of the world, affirmed that the identical individual survived. as a perpetual soul, running through the whole series of evolution, and reappeared in the successive stages—itself elevated and developed into a higher potency of its own being. Man, therefore, had been vegetal before he was animal, and animal before he was man; and this was true of the individual now extant, and of all individuals. Not only so, but men now living on the earth had lived previously in inferior, or at all events carlier human bodies, and so had been, successively, re-incarnated from time to time on the earth. This doctrine, which fairly dominated the earth in former times, went into disrepute under the teachings of the Christian fathers, who referred the origin of humanity to the creation of Adam, as that event was understood to be recited in Genesis. But now, again, the account in Genesis has undergone the criticism of science, and it is found that it must either be rejected, or undergo such a complete change in the mode of its interpretation, that it will admit under it any necessary accommodation with more ancient or more modern doctrine. It is not suf-ficiently apprehended by the Christian world And what a different universe for any two of stress of circumstances, but by the inward sug-that, as the matter now stands, in the minds of us! It is not sufficiently reflected upon that gestions of her own gonius to select the histrionic all fearless and radical investigators, even the most ancient of the Hebrew scriptures are a very modern kind of writings. The argument from antiquity, to which the Catholic Church especially clings, now turns against the Church, and more ancient doctrines are again coming into the foreground.

I will say, said Mr. Andrews, in passing, that the Universological idea on this subject of metempsychosis embraces and reconciles the ancient philosophical and the modern scientific cient philosophical and the modern scientific ideas. It is conceived that every primitive atom or monad is both body and soul; that it is potentially granite, vegetal, animal, man, angel, god; that it is from eternity to eternity; perpetual and indestructible; with a stream of life passing through it which never had a beginning and will never have an end; and hence that all being whatsoever is a succession of renewed careers of this persistent immortality.

Science has already made us familiar with two kinds of immortality: the immortality or indestructibility of matter, and the immortality or

structibility of matter, and the immortality or "conservation" of force. Life is only another form of force. Universology proclaims that it is also immortal, indestructible, and perennially conserved; that all seeming deaths are only phases of this perpetual life; and that every thread or strand of life has its own persistent eternal identity.

eternal identity.

This doctrine, then, involves the Doctrine of Careers, and this again, with some modification, the doctrine of Metempsychosis, and that special branch of it called Re-incarnation. Re-incarnation, as that term has been heretofore used, and with especial propriety, refers to the reappearance of the same individual soul or spirit in a succession of human bodies, so that any one of us may have been formerly Judas or Paul, Plato or Aristotle,

Aspasia or Santa Teresa, a rag-picker in a great city, a Buddha abandoning a throne, or a negro slave in the heart of Africa.

This doctrine has naturally and almost necessarily come forward into new prominence in connection with Modern Spiritism. It has, for a reason which I shall presently allude to again, made comparatively little progress among American Spiritists, and has, on the contrary, met with very decided opposition. In Europe, and especially on the Continent, the case has been otherwise. Allan Kardec, in France, has been the special apostle and expounder of the doctrine, and almost spontaneously his views have been, as it were, universally accepted among the non English speaking populations of Europe, wherever the doctrine of spirit reappearances has made progress. The reason why the idea of re-incarnation has proved repugnant to the American and English instinct, is, I think, because it has been presented in the form of a fixed destiny, a sort of necessity imposed on the soul after death to return to earth, and, as it were, to serve out its time here; something somewhat in the na-ture of a penalty; so that the soul, escaped from the chaotic conditions of this life, is, after all, only a sort of ticket of-leave man, liable to be at any moment arrested and remanded to his prison house for another term of service, or to complete his sentence. This idea partakes of the old doc-trine of damnation; is, in fact, the doctrine of damnation and of arbitrary assignment to condi-tions in respect to which our own free choice has been in no manner consulted—which latter doctrine is closely allied with that of damnation.

al sovereignty ought first to be vindicated here, and then, somehow or other, to extend a good way into the next world. True, we don't quite see clearly—indeed, the most of us can hardly be said to see at all how this thing can be; for we have been gradually yielding the old doctrine of free will, and have got no new doctrine covering that ground, and we seem compelled to admit that we came into the present life without any consent or privity of our own. But, despite of all this, the American instinct, so to speak, in behalf of freedom, has become so inveterate that

despotism, even in God or in Nature; and while it does not see clearly how to avow the logic, it will not yield readily to the statement.

Such I think to be a solution of the very striking fact that a doctrine which is wide-spread and

readily appropriated in Europe, is distasteful to our people, and makes little progress here. I shall now proceed to state the doctrine as it lies in my own mind, and in such a form as will, as I believe, remove the objection to it which prevails in most minds here, or at any rate with some. I confess to a strong sympathy with the instinctual love of freedom to which I have alluded, and of repugnance to any purely mechanical system of things in the universe, such as modern thought leans to, on the one hand, and to any purely arbitrary or unauthoritative system of things, such as the ancient thought leaned to, on the other hand. It seems to me that I am here, too and that I go for something in the colution too, and that I go for something in the solution of the total problem of being; and especially if it proves to be the case that the germ of me and of my identity is from eternity, and is never to be extinguished. Infinity, predicated of the human soul in respect to its duration, begins to authorize its pretension to all the other divine attributes. It may turn out that man, in objectifying his ideal of God, has been merely projecting his own innermost potentiality. But I wish to avoid being metaphysical, and to come directly to an exposition of the subject.

What I shall now proceed to say is, in part, logical deduction from universological princi-ples; but it is in part, also, the purport of com-munications made to me through spiritual mediums, and especially through a lady medium, for-merly resident in this city, and whose name I will, with her consent, communicate on some fu-ture occasion. A very remarkable band of spirits accompanying this medium make a specialty of this subject of re-incarnation, and profess to give in relation to it the definite testimony of what they know about the matter, and not a

mere theory or doctrine.
I will add, then, that what I am about to state I will add, then, that what I am about to state is not offered as a strict result of science; nor is it offered to you, dogmatically, as something which you must believe; it is, in a word, merely an abstract of my own Cosmical Conception—of the way, as I have said, in which the matter lies in my mind, as the result of all that I know, combined with things which I have been told and believed. It claims no authority other than such as may come from its own intrinsic reasonableness.

The universe is made up of the aggregate of the Cosmical Conceptions which are entertained by all of us; that is to say, by all beings capable of having mental conceptions. Some one ex-claimed. What a different universe for Newwe all inhabit different worlds, or world-ideals. It is this which I mean by Cosmical Conception. And I am now going to give you an abstract of my own Cosmical Conception, and in that aspect of it especially which relates to this matter of reincarnation.

I conceive, then, of this universe as of a three-storied edifice, of which this outer and lower, or mundane world, may be taken as the lower, or foundation story, and the entire spirit-world, as that term is ordinarily understood, as a second that term is ordinarily understood, as a second and intermediate story; or, if you will, one more interior and retired, as we have, in enter-ing a second story, to go in and up through that which is below. There is, then, a third story, a sort of dome or observatory, more interior, and higher still, which overlooks the whole edifice, and as it were dominates the whole. Let us deand, as it were, dominates the whole. Let us de-nominate this the Eternal Soul-World, or the Highest and Inmost. The entire spirit-world, as such, including the three Heavens and the three Hells of Swedenborg and his intermediate World of Spirits, and including the prevalent Seven-Sphere doctrine of the early Modern Spiritists, is, then, an intermediate world between this outer mundane world, or sphere, and the Inmost, the Eternal Soul-World, or the Olympian Heights of the Cosmos.

Individual human souls are directly born through-the spirit world, out of the Eternal Soul-World, into this outer mundane world; and when the body assumed here dies, the soul falls back into the spirit world; and subsequently, by another process, analogous with death, it recedes again, no matter after how many centu-ries, into the inmost; or, otherwise conceived, arises to the utmost subjective heights of its own nature. At this sublime and centering point of being I conceive that all souls who arrive there— or rather when they arrive there, as all do at recurring periods of their eternal existence-are freed, to the greatest of possible degrees, but never absolutely, from their connection with matter; and that they are, at this point, absorbed into the Divine Sphere, or in simple terms, into God; that God is, in other words, none other than this centering knot of souls congenated into unity—a unity, nevertheless, which is never so absolute as to imply the absolute destruction of the several individualities—which absolute unity would be zero, or pure nothing-

ness.
It is this close verging of unity upon nothingness which was felt or perceived by the old Hindoo philosophers, whence arose the fact that absorption into God was by them confounded with annihilation, and called Nirvana, a word which has that meaning. But passages constantly occur in the theological writings of that wonderful period of thought which are inconsistent with the idea. of nothingness, and which restore the notion of unity. Nirvana, the Divine Sphere, the Supreme God-realm, was, in fact, to their conception, the wavering margin between annihilation and the absolute fullness of being, the conceptual cleft between Aught and Naught, out of

things proceed, the point to which Hegel again brings back the beginning of philosophy. In this identification of the soul with Supreme Being, the individual soul becomes divine, or rather resumes that divinity which is always in rather resumes that divinity which is always in-herent in it, constituting the inmost of every being. At this sublime elevation the sour more our, lagain of with a free vision, over the universal realm. It edited

The Continental Europeans are still much more in harmony with the idea of arbitrary authority, at large, than the English speaking populations. We, in America especially, are unconsciously deeply imbued with the notion that our individuous individuous constitution. omnipotence and omniscience—an omnipotence and an omniscience only limited by laws which are cognate with its win nature, and by the coincidence of other indvidualities with which, as involved in the same living sphere, it finds itself

in perfect harmony.

The individual soullodged in this divine sphere, in this eternal soul world, dwells there at its own option, through counless ages: or, from motives its own choice, to effer upon some new career through the lower rains of less purified spirit, and of gross matter. In this latter case it selects it will not yield readily to any new affirmation of despotism, even in God or in Nature; and while gree of the minutin if detail. It puts itself under the guardianship of such as remain, and launches out upon is new and perilous career. It selects the pareninge of its own future body, watches over its evolution, enters it as a new-born soul at the appropriate moment, purposely cuts off its memory of its own high estate, and so renews the voyage of life in the lower spheres, not as a culprit contemned to serve out a nene tential destiny, but in full freedom and from its

own individual choice. The soul at its own sublime height is intact, independent, and has the voluntary power to go out from its subjective state of being and to project itself into form. The inmost or supreme in man is supreme overgireumstance. Let me illus trate by analogies: Suppose a prince, born at a court, and destined to the inheritance of royalty. There is no external and constraining necessity compelling him to undergo hardship or to accep of a career of severity and endurance. But he has heard of sailors and voyages and shipwreeks, and of wars and warriors and battles, and his with the stern ambition of hardihood, and he determines to test the troubles of that lower order of life which he is alike free to avoid. But he does not wish to cut himself off absolutely from the advantages of his high station, so he selects some friend at court and charges him with the duty of overlooking his necessities, providing funds, and acquaintanceship, and other reliefs at the various ports at which he may touch, and he takes his departure under this contingent protec-tion. This oversight illustrates the whole doc

trine of guardian angels.

The youth provides or selects his particular ship, as the soul does its particular child-body and shuts himself in, like another Moses in hi boat of bulrushes, for the voyage of life, with all its hardships and adventure. To make the experiment perfect, he should as he does, cut off, absolutely or nearly 40, his inemory of his own exalted native condition, and identify himself to the utmost with the new order of life. He is not content to enter by the cally windows. He not content to enter by the cabin windows. He doesn't want a sham exposure, but a real exposure to the trials of the mundane sphere. He must not, therefore, have too much recollection and consciousness. So he enters before the mast. He becomes a common sallor; he undergoes every test, performs every duty, or he fails to do so, and suffers the penalty. Perhaps he rises through the ranks, and comes out an admiral. This may be like ned to the death which removes the individual form earth, but the salett world. the individual from earth into the spirit-world on his way back to the eternal soul-world. And finally, at option, he resumes his original high estate, or returns home strengthened and enriched by manifold experiences.

Or suppose, instead, an actress, not driven by extress of discussions by the hyperstress of discussions and the hyperstress of discussions are supposed.

career. As she goes from the green-room before the foot-lights, she disrobes berself as absolutely as possible of her own selfhood—cuts off her memory of who and what she is—and identifies herself with the rôle she is about to enact. When she returns to the green room, she disrobes herself again of her rôle and resumes her selfhood. The three lives which have been sketched are never, however, wholly distinct. They interpenetrate each other, and it may chance, by contact of extremes, that some in this lower or mundane sphere are in closer communion with the supreme life than any in the intermediate life. As there is a strong sympathy between the old and the young, between the Czar and the com-mon people, between the highest and the lowest,

this kind of rapport is to be anticipated. There may be, therefore, a positive revelation yet to come to the spirit world from this world. Their present approximation to earth may be even more for their own sakes than for ours. Perhaps death is a blunder. But we enter here upon a new and immense series of speculations. for which time does not now serve, and we must close at this point for the present.

A NUISANCE-The Modern Newspaper "Interviewer."-He is worse than a "sneak thief." Mark Twain hits him off capitally in an imaginary dialogue, as follows:

QUESTION.—How old are you?

ANSWER.—Nineteen in June.
Q.—Indeed! I would have taken you to be thirty-five or ix. Where were you born?

A.—In Missouri.
Q.—When did you begin to write?
A.—In 1826.
Q.—Why, how could that be, if you are only nineteen low?

Q.—Why, how could that be, if you are only nineteen new?

A.—I don't know; it does seem curious somehow.
Q.—It does indeed. Who do you consider the most remarkable man you ever met?

A.—Aaron Burr.
Q.—But you could never have met Aaron Burr, if you are only inheteen years?

A.—Now, if you know more about me than I do, what do you ask me for?

Q.—Well, it was only a suggestion, nothing more. How did you happen to meet Burr?

A.—Well, It happened to be at his funeral one day, and he asked mu to make less noises and —

Q.—But good heavens! If you were at his funeral he must have been dead; and if he was dead, how could he care whether you nade a noise or not?

A.—I don't know; he was always a particular kind of a man that way.

A.—I don't know; he was always a particular kind of A.—I don't know; he was always a particular kind of ann that way.

Q.—Still, I don't understand it at all. You say that he speke to you, and that he was dead?

A.—I didn't say that he was dead.

Q.—But wasn't he dead?

A.—Well, some said he was, some said he wasn't.

Q.—What did you think?

A.—Oh, it was none of my business; it wasn't any of my funeral.

A.—Oh, it was none of my business; it wasn't any of my funeral.

Q.—Did you — However, we can never get this matter straight. Let me ask about something else. What was the date of your bitch?

A.—Monday. October 31st. 1693.

Q.—What I Impossible! That would make you one hundred and eighty sears old. How do you account for that?

A.—I don't account for it at all.

Q.—But you said at first you were only nineteen, and row you make yourself out to be one hundred and eighty. It is an awful discrepancy.

A.—Why, have you noticed that? (Shaking hands.)

Many a time it has seemed to me like a discrepancy, but somehow I could u't make up my mind. How quick you notice a thing!

"Mamma, where do the cows get the milk?" asked Johnnie, looking up from the foaming pan of milk which he had been intently regarding. "Where do you get your tears?" was the answer. After a thoughtful silence he

again broke out: "Mamma; do the cows have to be spank-

Nitegany Depagtment.

THE LIGHTS AND SHADOWS

ONE WOMAN'S

Written Expressly for the Banner of Light, BY MRS. ANN E. PORTER,

Dorn Moore;" "Country Neighborn; or, The Two Orphann;" "Rocky Nook A Tale for the Times;" "Bertin Lee;" "My Husband's Necre " "Jessie Gray;" "Pictures of Real Life in New York;" "The Two Cousins; or, Nunshine and Tempesi," etc., etc.

CHAPTER VII-CONTINUED.

Zell was back so soon that Roso could not suspect her of going further than the dining-room. The lock yielded to the oiled key. The door opened into a long, low, narrow room which had two windows looking to the west; there were formerly two other windows on the south side. These had been roughly walled up. This room had not been cleaned when the rest of the house underwent purification, for the dust lay thick on all within. The floor was bare, save a strip of rag carpet before a low, rough bedstead of unpainted wood. Upon this bedstead was a cotton mattress, mouldy and ragged, on which, not smoothly laid, but in a heap, lay a woolen coverlet. The walls had once been white-washed, but they were now yellow with age, and covered with cobwebs and stains; the celling above was of wood, painted green, but much discolored. By the side of the bed was a wash-stand, also of unpainted wood, and furnished with a tin basin much iron rusted. The windows were barred from top to bottom with round iron rods. On the wall hung a small fron chain, a riding-whip, and some leather thongs. Near them, in strange contrast, a faded silk gown, of very ancient cut, as Zell said. She took it from the nail; it was low in the neck, with short sleeves, and though the silk had faded in stripes where it hung and almost fell to pieces in her hands, yet the lace, which was sewed in the bosom, though yellow, was firm and whole.

"This is fine thread lace, Miss Rose; real point, like that which you bought in New York." Roso looked at It, but made no reply. Her cheek was blanched, and her-lips almost colorless. Zell looked round for a chair; there was only one seat in the room, and that a wooden

"No-no, Zell, I do not want to sit. See here! can you read this? There is a blur before my eyes; I do not see clearly."

There was writing upon the wall in various places. It was done with a piece of charcoal. Roso had discovered it under the Window-sill, as she stooped to pick up her handkerchief which she had dropped. Zell knell and read—

"And a woman's waving shadow
Is passing to and tro,
Now rising to the ceiling,
Now bowing and bending low."

"Let us look for more," said Roso; and she turned to the other window. Zell knelt and

"She fived—for life may long be borne, Fre serrow break its chain; Why comes not death to those who mourn? She never smiled again!" They searched the room eagerly for more, but

found no writing, save scrawls which had been partially crased. In the drawer of the washstand was a small package, wrapped in a bit of tissue paper. It contained a curl of brown hair and an infant's embroldered cap. The latter was yellow with age, but the tress of hair was bright and golden.

Roso took them in her hand. "This is a baby's curl, Zell! Fold it away again and leave it in the drawer!".

She turned to the window, and stood looking at the low wooded hills in the distance. At their feet was a grove, in which gleamed some white marble slabs. It was the grave yard where, for generations, the Le Marks had buried their dead.

"Come, Miss Roso," said Zell, "there are other rooms; let us leave this and visit them." Roso turned slowly round : "Zell, I feel as if I had seen a ghost; give me your hand."

The hand was cold, and the face pale. Zell put her arm around her.

"Nonsense, Miss Roso, we do not believe in ghosts; the negroes are superstitious, and belleve in signs and warnings and haunted houses.

You taught me better." "Zell, I wish I could see papa! I wish the dead could come back! If I could only see papa!" "Come on, Miss Roso; this room is a gloomy

place; let us find another; may I take the keys? The next in order was number six. This was the guest-room, and one of the most cheefful in the house, for it looked so clean and pure. The floor was covered with white matting, the walls with a light, pearly hued paper, with scarlet border; the bed draped in white, and overshadowed with a full, white mosquito netting, suspended from a gilded circlet. The furniture was maple, beautifully carved, and the draperles of the windows white muslin. The walls were hung with pictures - bright, cheerful pictures, and there were two very large oval medallions of Thorwaldsen's "Night" and "Morning"

Among other pictures was a painting by Sully, of a lady, young and fair. There was such winning grace and sweetness in the face that Roso could not keep her eyes from it.

"That must be the picture of the old Colonel's first wife," said Zell. "I remember hearing my mother talk about her; she told me that there was a picture of her in the house."

"Was she my husband's grandmother?"

"I believe not, Miss Roso."

They lingered long in this room, and opened drawers and closets where were stored some raro and beautiful articles of ladies' apparel.

It was nearly noon when they locked this door and passed on to another room. This last was shut off from the main hall by a passage way, and two doors. It was number eight: They looked at their keys, but there was no one to correspond, no number eight on the ring. Roso counted them over and over as she stood in the little passage way, which was carpeted with soft velvet tapestry that 'yielded no echo to her foot-

"It is not here, Zell, Let us try the door; itmay not be locked."

As she spoke Zell's quick, ear caught a sound as of a woman's garment, a low, soft rustle. Roso could not hear it, not one ear in a thousand could catch it. The Indian hunter might have done so. Zell started. The blood left her olivetinted cheek, and she stood for an instant like a statue; but upon her face as she confronted the door, there crept the shadow of that scorn which we have seen once before upon her wellcut features.

They turned and went to Roso's room, where she threw herself upon the bed, murmuring,

"I wish I could see papa. Oh, Zell, if papa had not died!"

Zell was gathering the articles for Miss Roso's toilette. She laid out one of her most becoming dresses, and when these were ready she replenished the fire, for the day was chilly, though. bright, and then begged Miss Roso to rise and be dressed. She did so with a gesture of wearl-

"Zell," said she suddenly, "do you think Richard ever saw that room with the barred windows?"

"I doubt if he ever has, Miss Roso, He abhors old dingy rooms, and all disorder. . He gave orders to have the house cleaned, but you see he has had no time to look it over. You will remember that he was coming to see you almost all the time after his return from Europe till you went North. You may be sure he knows nothing of it. Let us think no more of the dingy place."

Roso brightened up.

"As to the other rooms, I' know now why he did not give us the key. He told me that be inherited some valuable plate and jewelry which he kept locked. You may be sure that is the place, and he wishes to show them to me him-"Of course, of course, Miss Roso;" but as sho

spoke slie, turned her head around and muttered, Jewels ! Plate!" with a sneer that a flend might be pleased to copy.

Roso was radiant at dinner. Her husband praised her dress, and after dinner they walked down the avenue arm in arm. Richard pointed out to her the extent of their land from a piece of rising ground which they ascended, and spoke of his wish to enlarge the estate by the addition of a neighboring plantation. She could see from where she stood the negro quarters of their own farm, where seventy-five of them had their own little-cabins; most of these whitewashed, and surrounded by little gardens where vegetables and flowers were grown. Richard was an ambitious man. He wanted money, and thought he saw a fortune in the cotton which he would raise. His overseer, Whitman, was a stern disciplinarian, driving the hands to their utmost capacity for labor, but not wantonly cruel or regardless of their comfort. He understood better than the owner the management of the hands, and treated them with uniform strictness and without great severity. They knew what to expect of him, and that no shirking or laziness was permitted. Richard was merciless to man and brute. His slaves feared him, his dogs shrunk from his presence. Roso had lived with him for two months and had not yet learned this trait of his character. She was sadder than she had ever been in her life before; there was something in the atmosphere of the house that oppressed her, that made her wish again and again that her father was alive. She longed to lay her head upon his breast and, as she once expressed it, cry herself to sleep.

Not once did she associate this feeling with any neglect of her husband. He was still her king, her ideal of all that was good and noble, only he was busy; so busy that he could not be with her much, and she longed for his presence daily. She was grateful for any moment which he gave her, and dressed, herself to please him, and tried by every little device to keep him at her side. Now and then he rode with her, but generally she rode with Zell as an attendant, for Richard was occupied in the morning, and the

nights were too cool for Roso to go out. She had lived at home about four weeks where

he told her that business called him to Vicksburg. He would be absent for two weeks. He did not ask her to accompany him, but told her that, as time would hang heavily on her hands, she and does a great deal of the sewing, but is not able to do it all at this time. She will furnish you with work, and give you all necessary directions. The sewing is mostly for the babies and children, for whom their mothers do not have the time or skill to work."

Roso's dark eyes turned to him with a strange expression. "Why, Dick, I never made my own reader, but it was more bitter than the wordsclothes. I fear I shall not be able to make

"You will learn in time, Roso. A little practice for others will help you when you become your own dressmaker, relevill add that, as you will needoubt be lonely at table when I am gone, you can order your meals in your own room. I I am absent."

"Come home soon, Dick; it is desolate here carnate." without you," she said as she clung to him. "Oh, ! Dick, if papa were only here? I miss papa every

" Yes, I wish papa would come back, for one day at least," said Richard. "We would have some crooked things made straight. But, Roso, we cannot make the dead alive, and it is useless to mourn for them. There, there! good-by, my darling. Walk with me to the foot of the avenue. Only two weeks! it will soon pass.'

"It seems an eternity to me, Dick," You are all I have in the world now! all I have!" she repoated, as she kissed him again and again.

He mounted his horse and rode away. She stood watching him with that yearning look in her eyes which is almost painful to see, for it tells of, a longing that can never be satisfied, a thirst that finds not the stream for which it pants. Poor Roso lingers till he is out of sight, yes, still longer, for she fancies that she hears the echo of his horse's hoofs. Listen, poor child! look once more! he is ascending yonder hill, and you may catch one glance. It is your last of the ideal husband you have married. He will come back to you-I mean that Richard Le Mark will come back to you, but he will be no more the husband that you married. She kneels now and prays, for Roso has faith in God, in 'prayer, in the blessed saints; in the martyrdom that rises through sorrow and pain to the peace of heaven. She prays for the safe return of her husband.

"Oh, God, I, who see the future, bend the knee and pray-let some sharp arrow pierce the heart of the traveler as he speeds on his journey; some pestilence mark him for its prey, some lurking assassin (who shall be a merciful angel in disguise) take his heart's blood. As thou art merciful, oh God, do not spare him?"

Hers is the prayer that finds a listening angel near, and mine is like water spilt upon the ground. Must it be ever thus in this world? Why are there not guardian angels to stand between the saints and those who forture them unto death? Answer me that, ye who believe that the spirits of our friends walk this earth unseen, and walt in crowds around us. Where are the mothers of oppressed orphans, the fathers of beloved daughters who live in the secret torture chamber of which a tyrant husband holds the key? where are the mothers whose sons are led to hell by the demons of lust and rum? Alas this world is a mystery! I cannot solve the terrible riddle of the sphynx. Mine only to chronicle a sad, true tale.

Richard Le Mark went to Vicksburg to investigate the position of his wife's fortune. As we have said before, it had almost doubled in Mr. Jacobs's hands. With a foresight which was wonderful wisdom in Jacobs, but which Alissio never would have permitted had he not been a credulous fool in business matters, the fortune was deposited in the hands of Jacobs and Alissio's only other friend, an Italian by the name of Allessandro, who was a marblecutter in Vicksburg. What he had been in two persons in that city knew Alissio and himself. Roso's fortune, as I have said, was in their hands, deeded to them for her and her children; not even her husband could control it. Richard consulted lawyers, who examined the will critically, hoping to find some flaw. It was a Gibralter for strength, impregnable, for Jacobs had taken good care that the best lawyers in the State should have the framing of this will. Any husband might have begin annoyed. Richard Le Mark was angry to the very centre and core of his whole being. He vowed revenge, and set about it at once. He sold the cottage which he had bought to please Roso, and he sold her father's books and tools which were valuable. Not content with this, he found the three servants which she owned, and who were let out as house servants, and sent them to his plantation.

Then he collected what interest was due to her for the year, and put it in his own purse. At the end of two weeks he was at home again. Roso watched at the gate for his coming. She had worked her little fingers till they were sore. Ruby had out out a great deal of work. Zell had brought it from Ruby to her mistress. Somehow Zell had managed so that Ruby had no chance to speak to Roso, and the latter, thus far, had acquiesced.

"What a pretty creature that Ruby is," said Roso one day; "I must find out where she keeps herself; she flits about the house like a little fairy; Richard told me that she was kept for a lady's maid, but he supposed that I would not part with you, and he was right. Why, Zell, I should die if you were to go away from me you are like a dear, dear friend; nobody else can talk to me about my father-no one else but Richard, and he is too busy to talk."

A large heap of garments was piled upon the floor, a good share of which Zell had made; but Roso had done her best-poor little fady-bird, hitherto only a beautiful, useless, loving and lov able little creature. Her eyes were weary with watching at the gate, when one evening she heard the welcome sound of his horse's hoofs, and threw the gate wide open for him to pass. His heart was yet full of anger, for, needing money to carry out his plans for the year, he had been obliged to mortgage his cotton, not yet baled. He had intended to use Roso's funds for these contemplated improvements. The disappointment was keen, the wound to his pride severe.

Roso opened the gate wide for her Rusband to pass in. "Welcome home!" she said, as she stopped for him to alight, thinking that I e would in revolutionary conflict. If was the pen-lead his horse and walk by her side: instead of this he said, "Shut the gate!" and rode on at a church like darts. For two hundred years the rapid pace, leaving her to follow. He rode fast, dismounted, and was already in the library, dismounted, and was already in the library, a force such as was never known befor when she came in, panting and breathless. Charles Bradlaugh on the French Revolution.

Something must have happened to her husband, or he was DR perhaps.

"Oh Dick, what is the matter? Are you not glad to be at home? Kiss me, Dick; it is your might employ some of it in making garments own Roso; you don't know me, and I have for the negroes." "Ruby cuts them out," he said, longed for your coming so much! Oh Dick, if you knew how long the time seemed when you were away !"

"I am sick of this nonsense, Roso; don't stand chattering like a monkey; go and order the cook to send my supper to the library; I am

At these words-the tone I cannot give the Roso's hands fell down at her side, and she stood staring at her husband with those great, sad eyes of hers as if she had been suddenly stricken ill, as indeed she was, sick at heart, so sick that she had no power to move. He was not so hardened as to be wholly unmoved by that look: it might have melted a heart of stone. "Roso, I have work for part of our house-servants while am tired," he said, and perplexed with business; you need not look at me as if I were a devil in-

She ran, threw her arms about his neck: "It is not that you are angry with ine-not that you have ceased to love me!"

"No, no, Roso; I love you as much as I ever did," (which, alas! was too true,) "but leave me now; I am hungry and tired."

"May I come and make tea for you here?" "No, not to-night; I have business with Whit-

The young wife left the room, ordered her husband's tea sent to the library, then went to her own room, locked the door, (for not even Zell must see her now,) and wept the bitterest tears she had shed in her short life. The faithful servant was not unaware of what had happened. She had seen the meeting at the gate, and the master riding while his wife walked behind him. Her indignation was roused. "It is coming! I

knew it would sooner or later. Now, Zell, be

wise, and learn to curb your own temper, for love

of her who is dearer than life." That night, when the house was still, she, the lynx-eyed, kept watch, and saw her master enter the passage which separated the hall from number eight, and heard a key turn softly in the lock. During her master's absence she had seen Ruby unlock this door. Zell doubled up her fist and made a threatening motion toward the room. "I will know what this means," she said, "before I

am many hours older. My poor Roso! My poor

Day after day Zell watched and bided her time. It came, as it always does to those who are patient and wary. Ruby had gone down to the negro quarters on some errand. Richard had ridden over to Ridgeway, a neighboring plantation. The window of number eight was open. With the agility of a cat Zell climbed to the verandah, concealing herself behind the foliage of the vines, which was dense near the pillars, the next minute she stood in a room furnished almost gorgeously in such colors as delighted her own taste. The carpet was scarlet and gold, the window curtains of scarlet damask. There were a few pictures of no value to a true artist, but rich in coloring. On the table lay all sorts of pretty boxes and fancy toilet articles, and near by a silken turban which she had seen on Ruby's head the previous evening. The wardrobe stood ajar, and Zell saw some gay dresses which she recognized also as belonging to Ruby. She dared not stay, but she had seen enough. "My poor Roso!" she repented, and turned away to keep the secret in her own heart. She buried it deep, but deeper still lay the love for her mistress, which would bear all, suffer all, rather than one pang should torture the being she worshiped. From that time she ceased to look at Ruby with the scorn which at first had flashed from her eyes as instinctively as we start at the first sight of the green and glittering snake that meets us in a woodland walk. She spoke kindly to her, smiled when she came near, treated her with deference before the other servants, and, exerting the arts which she knew so well how to use, won her over o believe that Zell was her frie

- [Continued in our next issue.]

For the Banner of Light. SONG FOR OLD HUNDRED.

(If any over-fastidious persons should object to this good old choral because, of its long association and use by the orthodox. I would say that I believe in using the good of the past, as well as of the gresent, whenever or wherever found, and old Hundred is one of the times that will outlive all creeds, and has never been hurt except when badly sung, and then only for the time beling; and I hope to live to hear it well sung by a chorus, of three thousand fiberal souls. If the following lines are not worthy of such a chorus, is hope and believe that some one qualified for the undertaking will produce them.—W. S. B.]

" THE HARMONY OF NATURE. . (To the tune of Old Hundred.)

BY WARREN SUMNER BARLOW.

1. Eternal Father, by whose hand All nature moves at thy command, And gems of beauty everywhere Are interwoven by thy care;

II. Thy many attributes divine From worlds and systems ever shine; ·Whose magnitude and power proclaim The glory of thy holy name.

· - - III. Our feeble thought would fain explore Unfathomed space without a shore; Where rolling spheres in silence rest, While borne and rocked upon thy breast.

IV. Yet thou art one, with one design, In which all harmonies combine; Each star a note with pearly key, Divinely tuned, oh Lord, by thee.

Then let our grateful souls rehearse The anthem of the universe, While songs of nature interlude The chorus of infinitude.

For some two centuries prior to the 4th of May, 1789, there had been but two classes of people in France—the very rich and the very poor. On the 4th of May among this people there were not less than one million five hundred thousand serfs who were starving. The licentiousness of the nobility and the wicked oppression of the government had made them wretched, miserable and hungry. The revolution was already prepared for. It had been formed and molded by the misery and degradation of the people. It was to be carried on. France was hun gry. Bread was dear. The people wanted food, and would have it. Joined to the sword was a new weapon, one that had never before been word of the king had been unquestioned. Now the pen crossed his path and gave to revolution such as was never known before.

Spiritual Plenomena.

(From the St. Louis Demirat of Nov. 16th.) MATERIALIZE SPIRITS.

Wonderful, Revelations b; the Mott Mediums,

THE SPIRIT OF A YOUNG S. LOUISAN APPEARS AND TELLS HIS SAD STOR OF LOVE AND SUI-CIDE-THE MOTHER OF THE DECEASED YOU'TH HOLDS CONVERSATION WITH THE MATERIAL-IZED SPIRIT OF HER SO:- A CHILD MEDIUM WRITES LETTERS FROM HE SPIRIT WORLD-MR. KELSO'S INVESTIGATORS.

MEMPHIS, SCOTLAD COUNTY, Mo., & November 13th, 1874.

This is my second letter I cannot afford to begin where I left off in myfirst. My hands are I can hope to lay efore the public but the tithe of what has accumulated on the pages of my journal in the shape c marvels, inexplica-

ble mysteries and astonndin disclosures.

I have now rather a cursus story to tell, in which certain well-known itizens of St. Louis are concerned. For reasons innecessary to mention, I deem it proper to vithhold, at least for the present, the names of tiese citizens. Something more than a week ago, at an evening scance, General Bledsoe, as one of our familiar apparitions calls himself, lifted the curtain of the aperture and beckoned meto him. On my approach he said: "There is a spirit here desiring to speak with you; but sit lown and wait a moment." The small circle present were singing. I waited in expectation of seeing some one who had known me, in his cases cartholic. Very had known me in his or ier earth-life. Very

A YOUTHFUL, UNFAMILIAR FACE APPEARED. Drawing near, I perceivel that it was the face of a young man, and one that might be taken for eighteen or twenty years of age. He requested me to invite Mrs. Mott forward to hear what he had to say to me. She came and stood by me, hearing all that I heard from the lips of the apparition. It was a sad stor; of love and suicide. He told us who his parents zero. Said that they resided at St. Louis; that he had brought great trouble mean thought the rechart of taking his trouble upon them by the rish act of taking his own life; wanted to see hi mother; wished me to telegraph to her to come. During the narra-tive his voice, at times, grew so feeble that it was difficult to catch his words; but, keeping our ears close to his whispering lips, we lost very little of the story: In effect he said about this:

HIS SAD STORY.

"I loved unwisely. My father and mother thought the girl unworthy of me; but I was so bewitched I could think only of Annie. My brain at last so turned that I behaved insanely. Annie began to treat me unkindly. The last time I saw her we had hard words. I told her I time I saw her we had hard words. I told her I would go drown myself, and then come back and haunt her. I kept my word. Going down Pine street to the river, I filled my pockets with pieces of rock and brick, that I might the more readily sink in the water, for I was determined to make a sure thing of the drowning. My body washed ashore near the foot of Plum street. The only regret I feel about it is that it distressed the family so. Mother can't get over it, nor father; and

regret I feel about it is that it distressed the family so. Mother can't get over it, nor father; and poor sister nearly went crazy about it. I must see mother. Will you, right away, let her know that I am here, and wish to see her?"

The next morning I wrote to a friend of mine at St. Louis, stating what had been told me by the apparition, and requested him to show the letter to the persons whom the apparition had claimed for his parents, and told him to let me know whether there was any truth in the story. It did so. The lady, whom the apparition made He did so. The lady, whom the apparition made me promise to write to, came. She is now here in Memphis, and has attended perhaps six or seven scanices; and on every occasion has seen and talked with the apparition who professes to be her son. Now let—me proceed to state briefly the ground on which stands her belief that he is really herefore. really her son. In the first place, who but her son could have told so well the story of his sad fate? And who but her son would have insisted on her making a journey of several hundred miles to see him? And then "He looks like my lost son, and talks like him," she says.

THE MOTHER AND HER SPIRIT SON.

But it may be more satisfactory to have a description of the first meeting between the par-ties, and what was said and done at the several scances in respect to this particular case. At the first scance attended by the lady, the apparition came to the aperture weeping, and was for some time able to say but little; but before the scance ended, he became more composed, and talked freely, beginning every sentence with "Ma! ma!" a habit the lady says her son had when anxious to arrest her attention at once. He repeated to her the story of his melancholy death, and had much to say of Annie, professing to love her still. Claimed a watch the lady had in her pocket, and asked for it. She gave it to him. Her pocket, and asked for it. She gave it to him. He disappeared with it. The lady, resuming her seat, said to me: "The watch is not running; I've tried to open it, but failed." Directly the apparition held out the watch, open. I took it from his hand, giving it to the lady. She shut it, and requested him to show her how he opened and requested him to show her now he opened it. He took it, held it up close to her eyes, and touched a spring she had not discovered; the watch flew open. The lady's face now began to light up with hope and joy at this evidence of his identity. "He certainly knows his watch," exclaimed she. He had the watch in his pocket when he threw himself into the river.

THE SPIRIT INSANE.

Strange to say, at the very next scance, the apparition blasted for a while all the sweet comfort which the first interview had awakened in the bosom of her who had acknowledged him her son. He became wild, flighty, and talked insanely. Said he did not drown himself, but was murdered and thrown into the river. Made a jest of his death; told of the disappointment of a cat fish, which, running his head into his coat-pocket, found a brickbat. This unlooked for change in his manner and conversation fell upon the lady's heart with cruel, crushing weight. It saddened us all When the circumstance was told the medium after he came out of his trance, it grieved him terribly. He declined having a scance the following evening. But the lady in company with myself called to spend the evening socially with Mr. and Mrs. Mott. The little threeyear old girl Essie, mentioned in my former let-ter, was in bed. We were scated in the room where the child was lying. I remarked to the lady, in an undertone, that Essie was

A WRITING MEDIUM.

but that, owing to her tender age, her mother feared injury to her mind if allowed often to excreise her wonderful gift, but I hoped that, with-in a few days, the child might be allowed to put her hands on the slate for her. Essle directly threw back the cover, raised her head from the pillow, and insisted on holding the slate right away for the lady. I felt sure, from the sparkle in her eye, that the inspiration had seized her. Mr. Mott consenting, but wishing Mrs. Mott, who was attending to some domestic affairs in the dining-room, not to know it, closed the door. the difing-room, not to know it, closed the door. I whittled out a little slate pencil, and hunted up the slate, while the lady, taking the child in her arms, wrapped her shawl around her, and proceeded, after a little instruction as to placing the slate, to a little room adjoining. That Mr. Mott's magnetism might not play any part in the matter, he and I agreed to remain where we were. Soon we heard the lady excitedly ex-claim, "The pencil is writing!" In a few mo-ments she called for a light, and lo! to her inex-pressible delight, she found

A BEAUTIFULLY WRITTEN AND A REMARKABLY INTELLIGENT COMMUNICATION ON THE SLATE, and her son's name at the bottom. The commu-nication contained, among other things, an ex-planation which threw a much-needed light upon what happened the preceding evening. It went on to say that a spirit could not avoid, when materializing, the dire necessity of taking on the conditions of earth-life, and, in addition, found

it impossible not to fall more or less into the medium's sphere of thought and feeling. We may here quote a few sentences from the slate: "Ma, this coming back is up hill business. It is difficult to say what I wish to, especially when my brain is materialized; then I feel something of my old symptoms. Last night, when I was talkmy old symptoms. Last night, when I was thating so wildly, my condition was very much what it was when I leaped into the Mississippi. After I have materialized a few times I'll get along better with it. Oh ma! how much good it does me thus to converse with you, notwithstanding the embarrassing conditions, and tell you wherein I've done wrong! Tell pa not to be troubled about me, for I am happy. Ma, you remember when I came and talked ugly to you about not wanting to keep Annie? I can see, to this day, how you looked at me, for it was uncommon for many another to you are. I thought hard of you me to speak to you so. I thought hard of you, yet I was certainly wrong, and now I ask your forgiveness. Give my love to pa and sister Ella; tell little Gilbert to be a good boy; kiss this little girl for me; her mediumship leaves my mind freer than the mediumship of an older person could, and it is a better way to come than through the materializing plan. Ma, if you see Annie, tell her I still live.

JAMES." From your son, OTHER STRANGE PHENOMENA.

The lady who received the above communica-tion through the child medium has been sending lion through the child include that the court of the seance. I lay, giving him an account of the scance. hope she may consent, for the benefit of the public, to the publication of these letters. The lady s still here, and expects to remain several days is still here, and expects to remain several days longer. She thinks the phenomena increase in interest. The apparition claiming to be her son begged her to bring his little brother Gilbert, a child three years old, to see him materialized. Last evening she did so. When the apparition appeared I took Gilbert in my arms and held him up to the apparture. The apparities existed him up to the aperture. The apparition seized his little hand, patted him on the check, pulled his arm into the cabinet, shook it heartily and for quite a time, whispering, the while, something I could not understand. When the mother thing I could not understand. When the incider came up, he insisted that she should allow him to take the boy into the cabinet. This proposition the mother declined, fearing that the child might become frightened. The controlling spirit, as he is called, insisted that he might have the privilege of shaking hands with Master Gilbert, privilege of shaking hands with Master Gibert, at the same time putting his face out well into the light. The little fellow gazed at him with evident curiosity, but manifested no fear, and readily gave his hand to the smiling stranger, no doubt taking him for a man such as he had often seen on the street, at church, or in company with the family at home. HOW THE WINDOWS AND DOORS ARE SECURED.

A gentleman, writing me from St. Louis, wants so as to make it certain that no confederate enters the apartment. Well, last night a gentleman from New York city made a thorough examination through the house; then locking the doors took possession of the keys during the se-ance. The night before two gentlemen from Bloomfield, Iowa, General Weaver and Mr. Trav-erse, both lawyers, took the precaution before nightfall to tie the window shutters, and then seal them with court-plaster. They also secured the doors, after all were in, in a similar way. By no possibility could window or door have opened without breaking the court plaster.

ABOUT THE CHILD MEDIUM. Now, with regard to Essie, the child medium. I value the communications received through her not so much for the information they contain, as for the clue they furnish to what has long been re-garded as inexplicable if not as impossible barrier. To my mind the high-toned communications com-ing through one so young and so entirely untaught, shed a new and much needed light, not only on underlying principles, and the occult law, so lit-tle understood, governing the phenomena, but likewise upon the lamentable fact that much dictions come through adult mediums.

All investigators of the phenomena know what drawback this has hitherto proved in the whole affair. As to how the phenomenon of the slate-writing through the mediumship of the child pours a new and glorious light on the shadowy path of the investigator, I have not space here to ISAAC KELSO.

MATERIALIZATIONS AT CASCADE.

A little tired physically, but much refreshed spiritually, I have just returned from a trip to Cascade. My stay there was brief, comprising but three days; but during that time the Nazarene's words,-"These things shall ye do and greater," were verified to an extraordinary degree. Spirit-hands clasped ours; spirit-voices whispered, spoke aloud, held conversations and sang with us; spirit lights glittered in the darkness; spirit-feet pattered over the floor, and spirit-faces materialized, and from the aperture of the cabinet answered and asked questions that bespoke a living brain, and thrilled us with the heavenly truth that spirits do return and converse with earth-bound mortals.

Apart from the holy influence that pervades the place, there is much to render Cascade a most desirable retreat. The house is situated at the southern extremity of Lake Owasco, of which it commands a beautiful view, and within sixty yards of the front door runs the Southern Central Railroad. The appearance of the hotel, with its white exterior, green shutters and long plazzas, is certainly inviting, while the interior is fitted up with the modern improvements, and is really in every respect comfortable, clean, and homelike. Mr. Armstrong, who has lately assumed proprietorship, is a gentleman highly qualified for the position. He and his excellent lady evidently understand their duties, and discharge them with a kindliness and cordiality promotive of the most perfect harmony among their guests.

Mrs. Andrews is the same honest, reliable medium as of old; trickery and deception find no abiding-place with her, and whatever manifestations are wrought through her mediumship, they are just what they seem to be, and nothing more; not one iota of assistance does she contribute, and were a scance to last for a day, unless the intelligences proved their own presence she would never deceive the members of her circle by so much as the tiniest rap. Would that we had more of such truth-loving mediums, for then would the reality of spirit communion gain faster ground, and not bear the odium of falsehood and trickery that attaches to it now, through the moral weakness of some who could be its noblest expounders. God bless Cascade and its medium. ANNIE JAMES.

Henry Ward Beecher is reported as having spoken as follows in the lecture-room of Plymouth Church, on Friday evening of week

" I suppose a person who really wished to lead a Christian life would, if he could be endowed with the power of looking upon all the professed Christians and churches in the world, soon come to believe there was no real Christianity. The organized religion is the worst kind, and it is what most skeptics found their disbelief upon. But if this person could see the individuals who devote their lives to charity, who nurse the sick who cannot afford professional nurses, who cast about them an atmosphere of sweetness and love, he would certainly believe that whatever became of the records and of the Bible, here was an ever-lasting religion."

Continuing his discourse, Mr. Beecher said: "The spirit is given man that it may impart | true hero.

to him individuality, sweetness, and spiritual beauty. We are all members of one body, as are the limbs of the human body, but still we belong to the same body. Love is the one thing which should be used to draw together all these branches, so that they will act in unison. If there are any quarrels, any disputes, or any rivalry, the person who has the most love is the nearest to God."

Spiritualists should ponder well these wise utterances, to the end that less animosity may exist in their ranks, and that our beautiful religion may indeed become everlasting.

From the Springfield Republican. THE LIFE BEYOND. What Spirits Have Revealed Concerning their Daily Life.

To the Editor of the Republican:

To the Editor of the Republican:

There were many, I am assured, who, like myself, were glad to see the short notice (which appeared in your issue of Nov. 11th) of Dr. Beard's statements relative to the Eddy mediums, which notice was, I think, just, and almost as little favorable to this new Danlel who has come to judgment as were the opinions expressed by Yale Professors and others in New Haven, in regard to his veridict against young Brown, the thought-reader, based, as it was, upon a merely nominal and most unfair and inconclusive investigation of facts.

Hundreds of persons, intelligent and disinterested, who have visited the Eddys, have been thoroughly convinced of the genuineness of their mediumship. Many of these persons know that they have seen forms at their scances which could not by any possibility have been William Eddy, and some among them are entirely satisfied that they have recognized and talked with friends and relatives, whose words, as well as their appearance, proved, if anything can, their identity. Not a few have, like Col. Otoot, felt at first dissatisfied and suspicious, but bave become convinced of the genuineness of the phenomena by weeks of diversing the condition of the sentineness of the phenomena by weeks of diversing the proceeding of the mastell.

vinced of the genuineness of the phenomena by weeks of anvestigation as faithful and thorough as it was possible to make it.

These things are so bewilderingly inconsistent with our preconceived ideas of the possible that even the most trustworthy evidence may well fail to satisfy those who have seen nothing of them; but if the united testimony of so many unprejudiced witnesses he, by some, regarded as insufficient, what, in the face of such evidence, does a charge of fraud amount to when made by one who, on his own showing, has seen next to nothing, and who has hither of made himself conspicuous only by his unsustained charges against the honesty of others, and not at all through laving won respect and confidence as a just, unprejudiced and reliable investigator? He seems, indeed, to be a degenerate sort of Quixote, who considers it his mission to fight, as fraud, whatever he fails to comprehend as truth, and who, perhaps, on the principle of setting a thief to catch a thief, does not hesitate to resort to deception in order that he may prevent others from being cheated by somebody else. Quite unit are all such as he to decide upon phenomena which perplex the wisest, and which many, who are thoroughly competent to investigate, declare to be a reality.

Every attempt to account for these phenomena, as seen.

ditions and capabilities of these meditions and or the operation of the bare house in which the scances are held. I believe that any one who is anxious to learn the truth may, by a stay sufficiently prolonged to admit of investigation, convince himself that, as meditions, the Eddys are thoroughly genuine; but those who go there bent upon discovering fraud (predetermined by them to be the only rational explanation) may probabily be gratified by seeing as little as Dr. Beard saw, and by coming away, as he has done, no wiser than they went.

ten by spirits, under strictest test conditions, upon paper untouched by the medium, and containing descriptions of life, daily life (so to speak) in the other world, which gave as yivid a conception of existence there as it seems to me possible for those still in the flesh to form. It is true that such full and minute descriptions are rare, but none can loald frequent communication with spirits, seeking serious-ly and reverently to learn the truth, without finding that much of the mist and cloud has been cleared away which had shut from our sight that spiritual but actually existent and most real world.

and had shut from our sight that spiritual but actually existent and most real world.

Spirits tell us that, on entering upon the other life, we are neither lifted up into supreme blessedness nor cast down into utter misery, nor, indeed, made either happy or miserable in any degree, by a power outside ourselves. We are told that we not only build, while here, the "house not made with hands," but mold the very form of the being who is to dwell in it; that every word, act, thought and feeling indulged in here helps to determine what shall be, both in ourselves and our surroundings there; and that, neither here nor hereafter, is there any possible oscape from the natural law of inevitable result. We are taught that sin cannot be forgiven any more than polson can be made wholesome and intritious, or its ill effects arrested by repentance for having swallowed it; that nothing can save us from ourselves; and that we are now making that deathless soil either fair or foul, exalted or degraded.

We learn, too, that, as the life's love has been, so shall be, in beauty or ugliness, in delightsomeness or desolation, our home in that many-mansioned abode where, day by

volve in space, to every grain of dust and ever grass. They teach us, too, that the acceptable v such a Being must be a worship which exaits and ennobles, the worshiper. A life of steadisst poward striving, a heart of tender, helpful sympathy for the weak and the erring, good deeds bravely done, suffering patiently endured and cheerful obedience to divine law, this is the worship worthy of our giving and of his receiving. And let none dream that this idea of the great elernal Unity brings to the heart no warmth or comfort, because it fails to picture a Delty "so definitely that man's doubt grows self-defined the other side the line." No, this is not so, for now and hereafter (only then, as we trust, with a fuller realization of its truth), can we say in fullest faith—

Speak to him thou, for he hears, and spirit with spirit Closer is he than breathing, and nearer than hands and feet."

Closer is he than breathing, and nearer than hands and feet."

In telling us of the life beyond the grave, the spirits assure us that we shall there meet and recognize and love the dear ones from whom death only seems to part us here, being bound together by the of affection and sympathy in families and societies. We are told that our existence hereafter will be one of progress in knowledge, as well as in virtue, of earnest, congenial work for the good of others—In a word, a life of rational human activity and enjoyment, enjoyment, at least, for all to whom such by is possible; and, as none are wholly evil, we are taught to hope that none will be utterly miscrable, but that, ignorance being the origin of sin, all will, as they learn to understand goodness and truth, become receptive of happliess, in a measure exactly commensurate with the greater or less purity and elevation to which they have attained. Still-indeed, are we told of suifering and desolation, long endured and terrible, for those who will not or cannot, because of evil propensities long industed, open their hearts to let the sunlight in; and who, having, in the earth-life, encouraged self-sness, cruelty and all the baser passions, cannot at once become happy in a world purely spiritual, where nothing is adventitious, but where everything flows from the inner life, forming the external as its ultimate expression.

Also, are well-event-constantly assured of the ministering

cannot at once necome happy in a world purely spiritual, where nothing is adventitious, but where everything flows from the inner life, forming the external as its ultimate expression.

Also, are we not constantly assured of the ministering love and guardianship of those gone before, and aithough this, too, can only act upon us through inevitable laws which necessarily limit the power of all created beings, still, must not the knowledge of this ever-present, watchful affection be a ceaseless loy to all who are striving to do right? as well as a blessed restraint, of which no one who really believes this truth can ever become unconscious? When we know that by no secretive effort can we hide our sins from loving eyes, which even yet may weep because of our wrong-doing, surely such knowledge cannot but help us to keep our lives and our hearts true and pine. But is it not dreadful, some will ask, to think that they should weep whom we have learned to regard as having "done with tears"? Truest thoughts are not always those which, superficially considered, are most cheering; but can we not understand that, instead of reveiling in a selfish, earthforgetting biles, the friends who love us on the other side may have a holy work to do for the suffering and the tempted, which may sometimes bring them pain; and that this pain is a thing as much more worthy, exalting and leauliful than any mere self-centered enjoyment (made cloudless by forgetfulness of or indifference to the suffering and the sin of those they had loved here) as the highest ideal of goodness and happliness is above the basest imaginings of biliss over dreamed by man when his higher facilities were all asleep in ignorance?

So far from being "no wiser than of old," I am assured that the conception of the other life has been greatly modified, even in the case of those who have no belief in Spiritualism, by the light cast upon it through spirit-teaching. The little leaven has worked well, and there are now comparatively few who believe in the old Ortholox hea

The noblest thing on earth is the man who rises to the dignity of self-mastery. The man who can refuse indulgence to a clamoring desire, can hold the craving appetite ungratified, and say to the rising passion, "Peace, be still!" is a true here.

FANTINE.

The sight of a woman whom once I knew, To night in the silent street I 've seen—
Knew once in the past—yet the years are few,
Those by-gone days and this night between.
Can I bear to restore the old-time gleam
Which shines in my heart when my cyclids
fold?

Can I bear to start from so sweet a dream, To face the knowledge that now I hold? But Sin hath ever his flag unfurled;

And I fain would register what I know; I shall happier be when my heart hath hurled Its weight, at least, at our mortal foe.
And perhaps some poor wan hands will wave
From the shadowy land of vanished years,
In a sad response, that a word may save
Some soul that approacheth the vale of tears.

In the blushes and breath of flowers she dwelt: The vine o'er the lattice was trained by her; Each night, as to Heaven she lowly knelt, She saw in her window the woodbine stir.
Lilies and roses uplifted their heads
To breathe her name to the morning skies,
And vlolets smiled in their dew-genned beds,
As she bent to look in their dew-genned beds, As she bent to look in their deep blue eyes.

Pure was her life in this girlhood of bloom; The heart in her bosom was hers alone-The neart in her bosom was hers alone—
But fingers invisible carved its doom,
And feet were approaching to tread it down.
And the thing came onward, and asked no leave,
This garden of Eden it glided through—
And the serpent came to the daughter of Eve,
As he came to the mother when earth was new.

And now in the house of immortal sin,

Where the souls that Lucifer loves are made, The gold of the prodigal flows to win The false caress of a girl betrayed.

And the laugh that leaps to her lips the while, And runs to her cavernous eyes in blaze, Is a mocking ghost of that golden smile Which the violets loved in the olden days.

Does she know that the village church still stands, Does she know that the village church still stands,
The same as in Sabbaths of buried years,
When she sat and folded her pure white hands,
And gazed at the minister's face through tears?
In the graveyard rises a granite block,
Rough hewn and flowerless, bleak and bare—
Does she care that she keeps not a single lock
Of her father's and mother's silver hair?

And where is the snake with the forkéd tongue? The viper that poisons the sweets he sips?

Does he ever think of the soul he flung

In the blackest corner of life's eclipse?

Does she ever come in the night to him, To stand by his bed till he shuddering wakes? Or does she ascend from the goblet's brim,
To be tossed on the sneers of his brother snakes?

And she—when the ghastly lamps grow dim, When God even there directs the dove, When God even there directs the dove,
Does she sleepless lie to think of him,
And clothe him again in a garb of love?
Or is it with laugh of a burning scorn,
Or with grinding teeth of a quenchless hate,
That the name from her bitter lips is borne
Of the man who is carving his sister's fate?

God knows! For the woman that He hath made Will worship the lips whose kisses were lies, Will kiss the hand that hath sharpened the blade, And kneel at the feet where she bleeds and dies.

And it may be, here, where they never speak

A single word that the Lord hath given,

That one tear falls on a painted cheek

Which is worth a million of his in heaven!

Banner Correspondence.

Vermont.

WEST BURKE.-Frank B. Way writes, Nov. 16th, as follows: I attended the Universalist Church last Sabbath, and saw some of the members expelled therefrom on account of believing in spiritual manifestations. There was such a spirit of scorn manifested toward those members that the thoughts which occurred to my mind, in consequence of such proceedings, induced me to yisit a writing medium and ascertain, for the satisfaction of my own mind, if it was necessary to belong to a church and subscribe to creeds to insure as much happiness as those enjoyed who did not, and received the following answers, which I thought were quite appropriate for the Banner: Ques.—Shall I be happler in the next world

QUES.—Shall I be happler in the next world for belonging to a church?

Ans.—The belonging to a church has nothing to do with happiness. Nothing pertaining to earth will make you any happler here. If you obey the golden rule—make your life above reproach, you will be happy here. God looks into the heart. No ceremony will affect the life.

Q.—Do you believe in creeds?

A.—We have nothing to do w -We have nothing to do with creeds. We all see things as they are? Our eyes are opened to the truth. We no longer grope in darkness as in earth-life.

Q -Do you form yourselves into societies? A.—We have no forms; we leave all those things as we do our bodies. Those that are good and educated to high and noble purposes, associate together, and those not so blessed with good minds and pure hearts are obliged to take a posi-tion further down, and, through the law of pro-gression, come up to us, and are far happier than when they first came all unprepared for the peace and happiness the good and pure in heart receive

Henry B. Allen is holding scances in this place and vicinity with good success. Wonderful manifestations occur.

New York.

POTSDAM.—S. C. Crane writes as follows I take this occasion to extend to you grateful acknowledgments for the kind mention made of Austin Kent, and for soliciting aid for him through the Banner of Light. If there is one thing more than another that gives proof positive that Spiritualism contains practical elements tive that Spiritualism contains practical elements, it is the open-handed generosity of its votaries. Austin Kent, "the sage of St. Lawrence," is a most wonderful person—one whose life experience has been a mystery to himself and others; one who must be provided for by other hands than his own; a man with almost perfect brain and mind, yet obliged to battle constantly against pain and disease, caused by inherited scrofula, terminating in deforming rheumatism. He is patient in all his tribulations, never complaining, full of charity, forgiving, a heart and affection as tender as a child's.

I speak from knowledge, and with no flattering tongue or pen. I would be glad, as many

ing tongue or pen. I would be glad, as many others of his acquaintances would, to see his life experiences printed in a book, but suppose he is unable to write them out himself. Such a book would be interesting to a modern reader. I made a call some years ago for material help for Bro. Kent, which was generously responded to, and for which he and his family sent out at that time and still continue to transmit to the several donors thanks from their heart of hearts. I now second your call upon our friends throughout the United States, believing that they will respond with a hearty good will. If each one who reads our request should send Bro. Kent the small sum of twenty-five cents, how much joy the act would impart to him and those of his house! Let us give Bro. Kent another good benefit.

Iowa.

DAVENPORT.-Loren R. Witherell writes After years of study on the subject of "Evolution," I have prepared a lecture illustrated with numerous charts and drawings, and embracing a lively and entertaining description of the most remarkable variations of nature, both in the animal and vegetable kingdoms, together with the deductions drawn by science from each, establishing beyond dispute the origin of man and species. The lecture is a wonder to most people who hear it, and those who hear it are held spell-bound to its close. I am ready to deliver it in the East or West, to Lyceums and organizations liberal enough to listen to the truth. I can be address-

ed at my home, No. 1810 Grove street, Daven-

Ohio.

CARRYALL - Thomas Wentworth writes, Nov. 16th, as follows: I have inadvertently suffered my subscription year to close without my notice; I now hasten to remit the payment for another year, still intending to read the Banner as long as my faculties will enable me so to do, which cannot be long, as I am far advanced in

Spiritualism is gradually advancing among us, Spiritualism is gradually advancing among us, although comparatively but few have the independence to come out openly in its defence. Active advocates of the cause are scattered over a considerable extent of territory, but we have been favored with grove meetings in our immediate vicinity for three successive summers, conducted principally by Mr. Stewart, formerly a Baptist clergyman, now residing in Kendalville, Ind. We consider him to be a very able speaker. Baptist clergyman, now residing in Kendalville, Ind. We consider him to be a very able speaker. Last August we had as a co-laborer, Mrs. Pearsall, of Mich., who gained the applause of all who heard her, so far as we can ascertain. We now have laboring among us Mr. M. E. Taylor, formerly a Universalist clergyman, and who we think will favorably compare with the most talented that it has ever been our privilege to hear. He has spoken in our schoolhouse three Sundays in succession, and has an appointment for next Sunday. During week evenings, he lectures in Sunday. During week evenings, he lectures in other neighborhoods. He is ever ready to speak on any subject that may be presented him after taking the stand. We think that he is capable of doing a vast amount of good wherever he may have the opportunity.

Wisconsin.

WASHBURN.-Sarah C. Hadder writes, Nov. 12th, as follows: I attended the State Convention of Spiritualists at Des-Moines, Iowa. It was, in every sense, a grand success, and will give our cause an upward and onward movement. Warren Chase, Dr. Maxwell, R. G. Eccles, Capt. Brown, Mrs. Morse and others were the speakers. I understand that Dr. Kenyon is doing a good work lecturing and healing at Des Moines. Mrs. Parry has been speaking here, and gave universal satisfaction, and has accepted an invitation to return and locture for us just before Christ. to return and lecture for us just before Christmas. She is a fine speaker. We need a good test medium very much.

working in a quiet way, usually gathering the people together in private houses, but occasionally speaking in halls.

I am now spending a few days in Winsted, but after the first of January my address will be

Athol, Mass.
Yours for the truth, Mrs. S. A. Smith.

SPIRITUALISM IN THE WEST.

BY WARREN CHASE.

There is scarcely a day in the week that some one (or more) of the leading daily papers of western cities does not publish conspicuously an article in favor of our philosophy, or facts connected with it, and often the leaders or favorable editorial comments are found in the Chicago Times (with the largest circulation of any paper west of New York), or the Inter-Ocean, or St. Louis Globe, or Democrat, the Cincinnati Commercial, Memphis Avalanche, &c. Scores of lesser intellectual luminaries about the country, that even five years ago would not name Spiritualism without a slur, copy these articles or chime in with testimony of their own. The phenomena are breaking out in thousands of families, and in some they have long existed and been suppressed, or kept as family secrets, which now can be divulged with safety, since the churches have

and very ably written letter in the Cairo, Ill., Gazette, a weekly paper, but with a large circulation, which letter was written by Plimpton, of the Cincinnati Commercial, to a friend in Cairo, in review and criticism of an editorial of one of the dailies in Cairo, attacking Mrs. Hollis, the celebrated Louisville medium, who, when in the city recently, failed to satisfy some of the prominent skeptics, and as she and her friends here say, for want of conditions, under which better tests can alone be given. We lectured here the five Sundays of November, but Mrs. Hollis left the day we arrived, so we did not have, and never have had, an opportunity to witness her mediumship; but the editor and some others attacked her and accused her of cheating, although they did not detect her in it so as to expose her, and, on hearing all sides and stories here, we were satisfied of her mediumship, and also that her tests here were not such as to convince skeptics, perhaps wholly for want of suitable conditions, such as we know mediums need and must have for success. Mr. Plimpall the scientific and philosophical (not theological) wants: it does not, after an, care so much for call objections, and step by step he cautiously watched every manifestation and test, till, after eighteen months of the closest scrutiny, he gave up the last doubt of its being spirits, and that he has the most positive and convincing tests through has the most positive and convincing tests through the first we have seen Mrs. Hollis; and when we add this testimony to that of the Cairo friends, and also that of Capt. Pegram, of Steamboat Howard, the largest and finest boat on the Mississippi, and also of Mr. Hill, his engineer, who both testify to her honesty and excellent mediumship, as well as many others who have witnessed it both in Europe and America, we cannot believe she is what some of the Cairo skeptics and the editor accuse her of being, and must wait till they or somebody catches her cheating, or we cannot believe she cheats. We have so often read and heard of the Davenports and Eddys being exposed and detected, &c., when we knew positively they were mediums, and that spirits did control the manifestations through them, that we are as cautious about accepting the testimony on one side as the other, and choose to use our own senses and reason before condemning any one. It is hard enough to be a medium and "face a frowning world," without being suspected by friends of the cause you work in. Let us have charity and justice, caution and reason, instead of prejudice and contempt. Cairo is a live place; there is a large and strong liberal element in the city which is too strong for all the churches, but it is not yet all spiritualized, but it will be in time, when the

tests come in the right way and are strong enough.

From Cairo we return to Otumwa, Eddyville,

Colfax and Wintersett, Iowa, for December.

From Washingon to Texas.-No. 5.

BY A ADY LAWYER.

The Texas Centra Railroad has opened a new page in the history of Texas, and will mark a new era in her segument and commerce. The dry and healthful dimate of her northern portion is now broughtinto immediate connection with the southern prtion, thus furnishing an easy, safe and rapic transit for her products; while the completion of the Texas Pacific Railroad will bisect the state in a lateral direction, opening up for settlement the vast unoccupied acres of the frontier counties, breaking up the haunts of outlaws and marauders that infest

We arrived at Houton at dark, after an interesting journey of nearly two thousand miles, and still continued southward, too weary to look at this old town, although the moon had arisen in this old town, although the moon had arisen in beautiful splendor, aid therefore will make it a portion of the theme, of a future letter, when we have time to visit it. We had glided onward for some time, in, silence, with our load of human freight sunk into that grotesque slumber that only a car-load of sleepy passengers can assume, when a bright light a, the car window attracted my attention. On loaking out I saw that the car was on fire. To stopthe train was but the work of a minute, and, fortmately, we had stopped at a wayside pool. Tholay had been warm enough without artificial heat and, everybody was anxious to get to their jurney's end without stoplous to get to their jurney's end without stop-ping; but the long continued friction of the wheels had produced spontaneous combustion. The brakeman pulled apidly some turf and threw The brakeman pulled apidly some turf and threw at the fire, until buckts were brought, and a wet application from the pool soon enabled us to speed on our way again. Once more we were asleep, but only to beroused the second time by a fresh outbreak of the fire. This time the conductor came to the front, ordered the wheel unpacked, and looked seutinizingly into the cause of the difficulty. It was one of those disasters that might have happened, but didn't, and we were soon rolling overthe broad channel of water that separates Galveston, Island from the main land.

"Baggage! baggage! to the best hotels in the city!" shouted the caterer to the people's confort, at the same time running over the names of a half dozen hotels, all of which to us meant the same had been brought up for being a religious since the caterian to the property of the catery of Probate jurisdiction. There are no rules of practice but time honored customs, which every lawyer is supposed to know by in tuition, or forguess at.

I stepped into the moral sewer, the Police Court, which has become a necessity of every and found there the usual number of unwashed, uncombed, forsaken unfortunates, which Saturday night and Sanday sweep in, to be disposed of regularly every Monday morning. Attorney. There were cases for drunkenness, discorder Albert N. Mills was in the chair, supported by C. C. Allen, Clerk, and W. L. Mann, Attorney. There were cases for drunkenness, discorder Albert N. sault and battery, petit larceny, carrying concealed weapons, and strange to say, on e man had been brought up for being a religious

A New Lecturer in the Field.

After many solicitations from friends to place my name in the Banner among the many who fill the list of lecturers, I have decided to do so. If you please, you will insert my name, saying I will be ready, after the first of January, to answer calls to lecture, and also to hold circles or give private sittings among the people where I may be called, as my motto is to "do whatever a medium; for the past two years I have been in various places in Massachusetts and Connecticut, working in a quiet way, usually gathering the people together in private houses but occasion.

duckly to the partor, and utmost as soon thereafter to a well arranged room.

During all of this time we were revolving in our minds what we had read in newspaper history of unattended females being refused admisry of unattended females being refused admission to hotels, when the servant returned and said, "Your name for the register, madain!" Half doubtingly we handed him our business card, which read: "Mrs. L.—, Attorney and Solicitor, Washington, D. C." In two minutes more he had returned with the card, thinking we had made a mistake, saying, "This is not your name, madam?" "Yes, that is my name." With a grin of satisfaction he withdrew, and I hastily retired, after listening to his retreating footsteps, grateful for anything that offered repiose to my weary body. I looked at the mosquito net over the bed, and thought it foreboded mosquitoes, and so drew its protecting shadow over me and straightway fell to sleep. Soon I dreamed that innumerable sharp-pointed needles were sticking all over my flesh. This Soon I dreamed that innumerable sharp-pointed needles were sticking all over my flesh. This sensation passed, and again I dreamed that a sudden eruption of the surface har appeared all over my body, and now vague thoughts of some untold disease in this far off land of the sun seized me. I awoke lighted my gas, and discovered that numberless tiny mosquitoes, with very sharp-pointed bills, had pierced every exposed portion of my flesh until it was in a state of general irritation. It is said that these little flends know a stranger intuitively and will not flends know a stranger intuitively, and will not molest an old resident. Be that as it may, I could well enough have spared their acquaint-

lost their power to harm either the business or reputation of those who have either of their own and capacity to sustain them, and since public the landmarks, the milestones, and set out boldsentiment has so far changed that it is no longer a ly; but in an unfried path you proceed cautious-lisgrace to be a believer in spirit-intercourse.

We were yesterday (Nov. 16th) reading a long Texas Courts, and allowed to transact my business? was the theme uppermost in my mind. No woman had ever yet appeared there in that role; and indeed, no such thing as a woman clerk or a woman physician is known to the whole State of Texas; and yet a woman is not a myth there, but veritable, tangible flesh and blood, and many of them with sterling good sense. A Texas widow will manage her ranchero of cattle, see that they have their proper brand, and count the gold received for their sales war many and like any other woman. I brookfast very much like any other woman. I breakfasted, called for the landlord, and asked to be shown to the Court Room. He came at once with a smile that reassured me; said my profes sion was a little unusual for a woman, and that with pleasure he would accompany me to the several courts and introduce me to the clerks and a welcome, and such assurances of any needed assistance in my business, that my fears were at once dispelled, and I set to work immediately to arrange and straighten a tangled web of business for my client that had been complicating itself for a half dozen years. I was soon at home, and on the best of terms with everybody; but could but reason that men, after all, are not so much opposed to women in the learned professions as would at first glance appear. A sensible woman, who earnestly desires to accomplish a ton says he went to investigate with the strong-est prejudice against the theory and armed with all the scientific and philosophical (not theologi-wants: it does not, after all, care so much for

Texas. She is certainly the first we have seen since Counselor Portia appeared for the defence since counselor from appeared for the defence in the well-known case of Shylock rs. Antonio, reported in Shakspeare," and adds further, "This feeling of novelty will disappear in time, for there is no good reason why a legal head should not wear a fashionable bonnet, nor any reason why a lady's mantle should not inclose as much why a lady's mantle should not inclose as much learning as an academic gown.¹² Texas has not rejected a woman attorney lest her fair daughters should do likewice, and so the rubicon is so far crossed. The News is an able paper, and forecasts the future. I am delighted with the judicial code of this State, differing as it does from the District of Columbia and most of the that of the District of Columbia, and most of the States. They have abrogated entirely the old Common Law, and have adopted in its stead the Roman Civil Law, the latter having been the basis of the Spanish Law. Under it, marriage is considered as a civil partnership, in which the rights of the man and the woman are equal, with the exception that the man controls the woman's property during coverture. But he cannot all and all all and al goes to the husband's heirs, the other half being hers in fee simple. On the death of the wife the husband has precisely the same right, and no more. He must give bond for one half of the property, which goes to the heirs of the wife. All property accumulated during coverture is the joint possession of both parties; but property inherited or accumulated before marriage remains with the original possessor. The home-stead cannot be sold for debt. All legal forms, as deeds, leases, wills, powers, are extremely simple.

A will is valid if written wholly by the testator's own hand and signed by him. Ten years undis-puted possession gives a title to land. A tax title is considered on its face bad. The property of minors cannot be sold. Having occasion to eall professionally on a dis-

tinguished attorney in this city, he having-filed a suit in equity against my client, in the midst of suit in equity against my client, in the midst of the conversation, and in response to some ques-tions I had asked, he said, "Be seated while I speak to a friend in the adjoining room. He will tell you all about it." In a few minutes he re-turned, having notified about twenty attorneys located in the same, building to call at his room and pay their respects to a distinguished attor-ney of Washington City, without informing them that their new comrade was a wanan. It would that their new comrade was a woman. It would that their new comrane was a woman. It would be difficult to say to whom the surprise was most complete; but in they came, and were severally introduced, an amosing smile lighting up each countenance. It would have been in order for me to have blushed and been embarrassed for daring to assume man's prerogative; but familiar with the ordinary constrainment attorney who lar with the ordinary court-room attorney, who is ever pletured to mind with feet elevated upon the desk before him, smoking a cigar, and even with the higher officials of the law, I received these brethren of the bar in the most matter of fact way, and after pleasant salutations immediately commenced conversation on our mutual business; because I have determined if any lawyer knows more than I do about the law, to find out as soon as practicable what he knows.

Altogether, I am well pleased with the straightforward, gentlemanly ways of these Texas law-yers; and would advise any woman attorney who may be young and handsome, and not settled in business, to hang out her shingle here. Besides, the practice is very simple. Everything not cognizable before a Justice of the Peace is brought in the District Court. There is no separate Chancery or Probate jurisdiction. There are no

carrying concealed weapons, and strange to say, on e man had been brought up for being a religious enthusiast. It was not a usual thing for a citizen of Galveston, and Judge Mills did not find that religious enthusiasm was a crime known to the statute. He was accused of shouting, and (singular taste) of kissing all of the men (not the women) of his acquaintance. It was considered as undoubted evidence of insanity, but as two ministerial brethren youched for the uniform good character of the supposed criminal he was let go free brethren vouched for the uniform good character of the supposed criminal, he was let go free, without even a warning from the Judge. This Court has a decided advantage over others of its class, in that each criminal is allowed to speak in his own defence, and to interrogate those who appear against him. Altogether, we should prefer to be a Texas criminal rather than a criminal in any other State, unless our crime should chance, to be that of stealing cattle. For lo! then if the arms of the law are slackened, those of Judge Lynch are long and expeditious, and a man's history and antecedents avail him nothing. He cannot challenge his jury, nor choose his He cannot challenge his jury, nor choose his own rope, and the prayers that he says must be short and to the point.

I had started to fell you of Gaweston, but I

have so many more things to say of it, that I must send you another letter. B. A. L.

From the Washington (D. C.) Gazette.

EXPERIMENTAL SPIRITISM.—There has been laid on our table a translation, by Mrs. Emma A. Wood, of this city, of Allan Kardee's "Experimental Spiritism, or Book on Mediums," one of the most wonderful books ever published on the subject, containing the special instruction of the spirits on the theory of all binds of manifestic sniper, comaining he special instruction of an spirits on the theory of all kinds of manifestations, the means of communicating with the invisible world, the development of mediumship; the difficulties and dangers that are to be encountered in the results of Salatian and the second of Salatian and Salatian a countered in the practice of Spiritism, etc.

The author was the founder of Modern Spiritsian in France, and his works on the subject are text books among foreign Spiritists. A thorough reading of this work will throw light on points hitherto obscure even to many confirmed be-lievers, as a diligent study of any science serves to illuminate the dark points of said science. None who are at all interested in Spiritism should fail to possess a copy. It needs only to be seen to be appreciated outwardly, but will require more than a brief glance to appreciate its inward matter. Let every one search this subject for himself, and there is no better guide than this

volume will prove.

It is only just to Mrs. Wood, our accomplished townswoman, to say the work 15 most faithfully and closely translated, retaining the full text of the distinguished author, and it may be entirely relied upon as such. The book should be in the hands of every searcher after truth.

Published and for sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

THE PRIEST'S PROPHECY .- A correspondent of the Cincinnati Gazette, speaking of the ruin of Kynost, says: "The great kitchen is still perfectly preserved, and in it one is told how the great general of Wallenstein's victory laughed over the astrological predictions of his evangeli-cal priest. The priest consulted the horoscope, and told Count Ulrich he was to die by cold iron. The Count laughed, and asked him what was to be the fate of a lamb that was just being carried by. The priest ascertained the hour and day of its birth, again consulted the horoscope, and told the count the lamb would be devoured by a wolf. In order to convince the priest how fallacious his prophecies were; the count ordered his servants on a certain day to serve the lamb as a roast, and invited the clergyman to dine with him. On the day appointed, as the count sat down to dinner with his guests another roast was brought in He inquired why his orders had not been obeyed and the lamb served? The cook, without a presentiment of the importance of his words, inno-cently answered he could not roast the lamb, for it had been carried away by a wolf. When the count heard this he turned pale and said, "The Lord's will be done."

SPIRITUALIST MEETINGS.

CHELSEA, MASS. - The Bible Christian Spiritualists hold CHELSEA, MASS.—The Bible Christian Spiritualistshold meetings every Sunday in Hawthorn-street Chapel, near Bellingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. Seats free, [D. J. Ricker, Sup't. EAST ABINGTON, MASS.—The Progressive Lyceum meets every Sunday at 15 P. M., in Phoenix Hall. F. J. Gurney, Conductor; L. H. Shaw, Guardian; Braherd Cashing, Secretary.

"Harwich Pour, Mass.—The Children's Progressive Lyceum meets at Social Hall every Sunday at 125 P. M. G. D. Smalley, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelbey, Musical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary, Hursson, Mass.—Children's Progressive Lycum meets

HUDSON, MASS.—Children's Progressive Lyceum meets in Houghton's Hall every Sunday afternoon at 2 o'clock. A. F. Hall, Conductor; Eliza Fosgate, Guardian; E. W. Wood, Secretary,

A. F. Hall, Conductor; Eliza Fosgate, Guardian; E. W. Wood, Secretary.

NORTH SCITUATE, MASS.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Good Templars' Hall, at 2 and 6 F. M. D. J. Bates, Director and Corresponding Secretary; M. C. Morris, Recording Secretary; H. E. Morris, Treasurer. Progressive Lycum meets in the same hall, on the first and third Sunday, at P2 F. M. D. J. Bates, Conductor and Treasurer; Mrs. Sarah J. Marsh, Guardian; M. C. Morris, Secretary; Silas Newcomb, Alba P. Smith, Jr., Guards.

SALEM, MASS.—Lyceum Hall,—The Spiritualists of Salem and vicinity hold meetings every Sunday, at 3 and 7 P. M. Stephen G. Hooper, Corresponding Secretary, No. 8 Friend Street.

Children's Progressive Lyceum,—Conductor, John Handall; Guardian, Mrs. A. Waterhouse; Librarian, James Foster; Secretary, S. G. Hooper; Treasurer, E. B. Ames, Conference Meetings connected with the Lyceum are held every Sunday at Hubon Hall, at 1 and 3 F. M.

Lyns, Mass,—The Spiritualist Society holds meetings every Sunday at Odd Fellows' Hab. A. C. Robinson, President, Thu Children's Progressive Lyceum meetr at 10 clock.

Ptymoctif, Mass,—The Spiritualist Society holds meeting horder to the progressive Lyceum meetr at 10 clock.

1 resourn. The Children's Progressive Lyceum meetr at 10 clock.

PLYMOUTH, MASS.—The Spiritualist Association hold meetings in Leyden Hall. Cornelius Bradford, President and Corresponding Secretary; Benj. Churchill, Trassurer, Children's Progressive Lyceum meets in same hall every Sunday, at 12½ P. M. Cornelius Bradford, Conductor; Benj. F. Lewis, Assistant do; Mrs. Mary C., Robbins, Guardian; Mrs. Lucretia Blackmer, Assistant do.; Miss Mary L. Lewis, Librarian; Mrs. Lydia Benson, Musical Director.

SCITUATE, MASS .- Jenkins's Hall .- The Spiritualist So-

ciety meets every other Sunday, at 2 and 7 g. M. Dr. G. L. Newcomb, President and Corresponding Secretary. Chil-dren's Lycenin meets at 11 A. M. Dr. G. L. Newcomb, Conductor and Treasurer: Indus Clapp, Assistant Con-ductor; Miss D. N. Merritt, Guardar; Charles Tradford, Charles Bradford, Jr., Guards; Miss L. Merritt, Cor. Secretary; E. A. Andrews, Librarian; Miss L. Vinal, Misslea Director.

Musical Difference; STOSEHAM, MASS, - Children's Progressive Lyceum meets at Harmony Hall every Sonday at 1 P. M. E. T. Whittler, Conductor; J. Wellberton, Assistant do.; Mrs, Ella R. Merrill, Conaddian; Mrs, Jennic Manning, Assist-

Spiritorriero, MASS., Spiritual meetings are held in Liberty Hallevery Sunday. Henry Smith, P. O. Box 972, Secretary.

-Mirroll, a nonot, Mass. Meetings are held in Soule's Hall every other Sunday at U₂ and 6°₂ P. M.

A Spoyer, O. Children's Progressive Lycoun meets at Morley's Hallevery Sunday at 115 A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. T. Colo-man, Assistant Guardian; Hartlet Dayton, Secretary.

man, Assistant Guardian; Hairtet Dayton, Secretary, ADRIAS, Mr. H. Regular meetings are held on Sunday, at log A. M. and 79. M., at Berry's Hall, opposite Masonic Temple, Manunee street, M. Tufffe, President, Communications should be addressed to C. H. Case, Secretary, Box 161, Adrian, Mich.

ATLASTA, GA. First Association of Spiritualists,—Officies: J. M. Ellis, Atlanta, President; R. C. Kert, Martetta, Win, Coleman, Cultibert, R. B. Alford, La Grange, Vice Presidents; Win, G. Forsyth, Atlanta, Secretary, HATLECTIFIE, Mr. J. H. First Society of Spiritualists hold meetings af Staat's Hall every Sanday, at 105 A. M. and 7, P. M. A. H. Aveilli, President; J. V. Spencer, Secretary; William Merritt, Transpiet.

RAY CLIA, Mr. H. Set/Mera, are held each Sunday at 108

Secretary; Wriffam Merritt, Treasgret,
BAY C11A, Mr. II. Services are held each Sunday at 104
A. M. and 7P. M., at Spiritualist Hall. Hon. S. M. Green,
President; Mrs. M. S. Knaggs, Socretary.
BALTIMORE, Mrs. Lyric Hall. The "First Spiritualist
Congregation of Baltimore" hold meetings on Sunday and
Wednesday evenings.
Lyreum Hall. No. 93 W. Baltimore street. Children's
Progressive Executing No. 1, meets in this had every Sunday
morning, at http://dx.doi.org/10.1148/j. Guardian; Edward
Carpenter, Lidyarian; George Broom, Misseat Director,
CLEVIAAND, O. Executionies services Sunday at Tem-CLIVILIAND, O. Alyreum meets every. Sunday at Temperame Hall, 184 Superior street, at HA, W. Conductor, F. C. Richt; Assistant Conductor, I., W. Gleason; Guardian, Miss Mary Ingersolt: Assistant Guardian, Miss Sarah Coucha; Musical Director, W. H. Price, Jr.; Treasurer, G. G. Wilsey; Secretary, A. Dunday; Librarian, W. W. Rich.

Gucha; Mushar Director, W. H. Piler, dr.; Treasurer, G. G. Wilsey; Secretary, A. Dunday, Librarian, W. W. Rich.

Chie vao, L.E., Spiritualist meetings are held in Grow's Opera Hall, 547 West Maddson Street, every Sunday, at 10½ A. M. and 75 P. M. The Lycetun-holds Research office thy after the close of the morning becture, A. H. Williams, President; W. T. Jones, Vice President; S. J. Avery, M. D. J. L. Hunt, A. H. Williams, W. T. Jones, Colling-Eaton, Trustees; E. F. Sbeam, Secretary; Dr. Andreos, Colling-Eaton, Trustees; E. F. Sbeam, Secretary; Dr. Andreos, Davis, Treas, Present speaker, Samuel Maxwell, M. D. Ture roof Losorieting of Spiretinetists, Planary Conscience and Lose sears, T. S. A. Pope, President; John McAuliffe, Vice President; M. Parls, Lecording Secretary; Errose d. Wilhelend, Corresponding Secretary; Mrs. A. Andrews, Treasuret, Cavor, O. Progressive Lyceum meets in Kilhoe's New Hall at H.A. M. S. M. Terry, Conductor S. Dewy, Guardian, Greyeya, O. Moetings are held every Sunday in the Spiritualists' Hall, at 10½ A. M. and 1½ P. M. B. Webb, President; E. W. Eggleston, Secretary, Progressive Lyceum meets in Kilhoe's New Hall at H.A. M. S. M. Terry, Conductor; S. Dewy, Guardian, Greyeya, O. Moetings are held every Sunday in the Spiritualists' Hall, at 10½ A. M. and 1½ P. M. B. Webb, President; E. W. Eggleston, Secretary, Progressive Lyceum meets at same hall. E. W. Eggleston, Conductor; Mrs. A. P. Frisbee, Guardian; Mrs. N. S. Caswell, Corresponding Secretary, Matth, Johnson, Librarian, Hamms, President; L. L. Platt, Secretary, Lyceum at 114 A. M. Park, hurst, President; L. L. Platt, Secretary, Lyceum at 114 A. M. Park, Sunday at 2 P. M. in May Shall, H. Brenerman, President, Hannis Guardian, Hamms Guardian, Mrs. A. The Spirttmatists hold meetings every Sunday at 2 P. M. in May Shall, H. Brenerman, President, Euroba, Conductor; Miss E. Brown, Guardian, Hamms Guardian, Mrs. A. The Spirttmatists hold meetings every Sunday at P. M. in May Shall, H. Brenerman, President, Euroba, Conductor; Mrs. A.

Guardian.

HARIII-SHURG, PA., The Spiritualists hold meetings every sunday at 21°, M. in Bart's Hall, H. Brenerman, President.

KALAMAZIOO, MIGH. The Spiritualists hold meetings every Sunday in Burdek Hall, Main street, 24°, C. Moody, President; Mrs. H. M. Smedly, Secretary; L. S. Winslow, Treasurer.

MILWAUKEE, Wasa. The First Spiritualists: Society hold meetings every Sunday at 25°, p. M., in Field's Hall, II's Wisconsin street, E. W. Baddwin, President; H. L. Baiter, Secretary.

MILWAUKEE, Scarleary.

Barter, Secretary,

MILANYO, Society of Spiritualists and Liberalists and
Children's Progressive Lyceum meets at II. A. M., Hindson
Tuttle, Conductor; Emma Tuttle, Guardian.

niper: Mrs. E. d. Adams, Musheal Director.

NEWAMR, N. d. The People's Scientific Progressive Lyceum meets in Piper Library Hall need Sunday at Sand 7 F. M. Atternoon session occupied by disonssion; evening devoted to fectures. President, S. R. Kenyon; Secretary, L. K. Coomley, & Academy Street.

NEW HAYLES, COSN, "The 'M'ree Logduce Association' meets at Loomis Temple of Music, coince Grange and Center Streets. Services each Sunday at 2½ and 7½ P. M. "Sewpourt, Ky. "Ayceum meets every Sunday at 2½ P. M. at Barnes Hall. No, & York street, John Johnson; Conductor; Mss Mary-Marsh and George Morrow, tour-dians; Cohs. Donalower, Musical Director; Wills Johnston, Guird. Lecture-every Sunday-evening at the above hall at 7½ o'clock.

Philappelpina, Pa. The First Association of Suiris.

Bull at 7% o'clock.

PHILAPLEPHA, PA. The First Association of Spirismalists hold regular meetings on Similars at 10% A. M. and 7% p. M. also on Thursday evenings, at 10m at 10% A. M. and 7% p. M. also on Thursday evenings, at Lincoln Hall, corner of Broad, and Coates streets. Henry T. Child, M. D., Prasident, No. 60 Race street; J. E. Shumway, Secretary, 1126 Bouvier Street, Lycenin No. 1 meets every Sunday at 2% p. M. Londen Engle, Conductor, No. 985 North, 6th Street, Mrs. S. M. Shumway, Guardian, No. 126 Rouvier street, Lycenin No. 2 meets at Thompson-street Church, Thompson Street, below Front, Sandays, at 10% A. M. Geo, Jackson, Conductor; Mrs. Hartley, Guardian.

Pointland. Mrs. Access 16 th 10 meets at 10 meets at 10 meets at 11 meets at 11 meets 10 meets at 11 meets 10 meets

at 1019 A. M. Geo, Jackson, Conductor; Mis. Hartley, Guardian.

Pontri AND, Mr. Areana Hall, Congress street, Spiritual Fraternity meets every Sanday, at 3 P. M. James Euridsh, Esq. President; W. E. Smith, Nice President; George C. Flench, Secretary, Children's Lyceilli meets at same place cach Sanday, at 19 P. M. T. B. Heats, Conductor; Mrs. Asa Hanson, Guardian; Miss Hattle Scammon, Secretary, R. I. Holl, Treasmert.

Sons of Temperature Hall, 3515; Congress street, The Spiritual Association meets regularly every Sanday, Abmer Shaw, Esq., President; George H. Bair, Secretary, SAN FRANCISCO, CAL., Under the patronage of the San Francisco Spiritualists, Prion, a Children's Progressive Lyceini is held at 1015 A. M., and a Conference at 2 P. M.; also regular Sunday vecuning lectures are given at the New Hall, 341 Market Sirect.

The Son Francisco Spiritualist Society meet every Sunday at Charter Oak Hall, Market street, near Fourth, Progressive Lyceini at 102 A. M., Mellums Conference at 2 O'chock P. M., Lecture at 75, P. M. Mrs, Ada Foye, President.

Spiringtification of the Spiritualist and Liberalist Societics.

ident.

SPRINGITELD, O. The Spiritualist and Liberalist Society of this place meets at Alien's Hall Sundays, at 11 A.M. and 7 P. M. Mrs. Mary A. Henry, President; John P. Allen, Vice President; Mrs. R. Disc. Treasurer; Melvin Henry, Secretary, The Lyceum meets at 10 A. M. Mrs. Mary A. Henry, Conductor.

Mary A. Henry, Conductor.

TROY, N. Y.—The Progressive Spiritualists' Society meets every Sunday in Lycenin Hall, Nos. 10 and 12 Third street. Lectures at 10½ A. M. and 7½ P. M. The Children's Progressive Lycenin meets in same hall at 2P. M. TERRE HACTE, 18D. The First Spiritual Society hold regular meetings in Pence's Hall every Sunday, at 11 A. M. and 7 M. L. B. Denchle, President; James Hook, Secretary; Allen Pence, Treasurer.

VINCENNES, 18D.—Meetings are held at Noble's Hall, every Sunday, at 10½ A. M. S. S. Burnett, President; M. P. Ghoe, Vice President; D. B. Hamaker, Secretary; VINELEND, N. J.—The Society of the Friends of Prosidents.

P. Ghoe, Vice President; D. B., Hamaker, Secretary;
VINELAND, N. J., The Society of the Friends of Progress hold meetings in their hall, Phun street, at 109 A. M., and 7 P. M., for lectures, conference or free discussion, Louis Bristol, President; C. B. Camphell, Ellen Dickinson, Vice Presidents; Nelson E., Shedil, Treasurer and Agent of hall; Dr. David W. Allen and Sylvis Sylvester, Corresponding Secretaries, The Progressive Lyceum meets at 129, P. M. Dr. B. W. Allen, Conductor: Mrs. H. R., Ingalis, Guardian, Lucius Wood, Musical Director; Miss Rate Ingalis, Librarian; Elvira L., Hull, Corresponding Secretary.

WILLIAMSBURGH, N. Y.—The Association of Spiritualists will hold regularly every Sunday, at 3 o'clock P. M., a conference meeting at the 'Old School-House,' (2) thour yin 9th Street, a few doors from the corner of North Flist Street, a few doors from the corner of North Flist Street, Chas. B. Smith, Secretary, 52 Boerum street, WASHINGTON, D. C.—The First Society of Progressive

street, "Chas. B. Smith, Secretary, 32 Bocrum street, WASHINGTON, D. C.—The Figst Society of Progressive Spiritualists hold their meetings every Sunday at Lyceum Hatt, No. 108 F street, northwest. "They have elected Col. J. C. Smith for Prosident, Prof. Brainerd, Vice President; D. R. Whiting, Secretary: M. McEwen, "Freshier; and have obtained very celebrated between for the coming sca-son, which will commence the first Sunday in October at the above-named hal, at 11 A. M. and 75 P. M. Any needed information can be obtained from the officers of the Society. WINONA, MINN.—The Sph qualists hold regular meet-ings. J. H. Leland, President; K. Royington, Treasurer Mrs. Asa Douglas, Secretary.

PUBLIC MEETINGS, ETC.

The New York Central Association of Spiritunitats
Will hold their next Convention December 18th, 19th and

Will hold their next convention percentage tests, and and 20th, at Greeley Hall (corner of Warren and, Fayetto streets), Syracuse. The speakers engaged for the occasion are Prof. S. B. Brittan, Prof. William Denton, Mrs. Emma Jay Bullene, and Mrs. Emma Hardinge Britten. Others are expected, but the above distinguished names should and probably will insure a large attendance.

A troupe of vocalists is also engaged.

A small admission fee of 15 cents will be charged, t. de-

A small admission record to cents will be charged, it de-fray, in part, the expenses of the meeting. Reduced fare of \$1.00 per day can be had at the principal hotels. The friends in Syracuse have done all in their power to give us a good, grand, generous greeting, and an invitation is extended to all who are Spiritualists, and all who are not C. H. HUBBARD, Sec'y.

Quarterly Meeting. The Henry County (III.) Association of Spiritualists will hold a Quarterly Meeting in Geneseo on the 19th and 20th of December, 1874. A. J. Fishback will be the speaker.

JOHN M. FOLLETT, Secretary.

At our new location, No. 9 Montgemery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

Orders accompanied by cash will-receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications.

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the obmunications (condensed or otherwise) of correspond-bate. Our columns arropen for the expression of imper-bans) free thought; but we cannot undertake to endorse the warled shades of opinion to which our correspondents give

Banner of Bight.

BOSTON, SATURDAY, DECEMBER 5, 1874.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Pince, corner of Province street (Lower Floor),

AGENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAUST.

COLBY & RICH;

Editorial Department of this paper hough to the Editorial Department of this paper hough to addressed to LUTHER COLDY; and all BUSINESS LETTERS to ISAAC B. BICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, Mass.

"The Proof Palpable of Immortality."

This interesting and remarkable work by Epes Sargent, Esq., which has for some time past been running through the columns of the Banner, has, as our readers are aware, reached its conclusion, and will make its appearance in the wider field of general literature, in book form, about the middle of December.

This work contains a condensed history of the Materialization Phenomena up to the present time. It also gives the philosophy of the subject, in its bearings upon theology, religion and

In the forthcoming book-edition of the work several additions of interest will be found; a complete index of subjects and names will be given; and a new engraved likeness of the materialized spirit, Katle King, never before published in this country, will form the frontispiece. It will be a handsome volume of 240 pages. Price, in paper covers, 75 cents; neatly bound in cloth, \$1,00. It will be sent by mail by Colby & Rich, No. 9 Montgomery Place, at these prices. Every Spiritualist who desires a convenient answer to the eavils of opponents will find it here

Special Notice-The New Postal Law.

Th consequence of the provisions of the new postal regulation which demand the prepayment of all periodical mail matter, our patrons, when they renew their subscriptions, are requested to forward us, in addition to the usual \$3.00, the sum of fifteen cents for postage, which will be a saving to them of five cents from the amount (twenty cents) which they have heretofore had to pay at the local post offices. Those whose names are now on our list are also requested to send a proportionate sum to defray their postage from the first of January next until the time for which they have paid their subscription runs out. Our patrons will not find their bills any larger, but rather smaller, by their sending us this sum. Those who have paid us the postage will find a "P" affixed to their names upon the paper.

Religious War in England.

The pamphlet of ex-Premier Gladstone on the "Vatican Decrees," has stirred the soul of England to its depths. The prospect of a war of religious opinion is imminent. To his essay Archbishop Manning has made prompt reply. The Archbishop and Gladstone are friends from their youth, and were educated together; hence the grapple is one of principles, not of two men who are ready to sink their discussion in mean personalities. The subject of the dispute is simply the infallibility of the Pope. Gladstone combats the dogma, on the ground that the Catholic who subscribes to it puts his religious subscription before his civil allegiance; that in case of a test. he would serve the Pope before the Queen. Of course it is so far only a war of opinion, for as soon as an English subject refused to obey the civil laws for the reason that they conflict with his allegiance to the Pope, he would find himself within the grasp of the very laws he proposed to set aside. The reply of Archbishop Manning, who, as is well known, is a convert of many years to Romanism, is as able as so superior a mind as his is capable of making it. Dr. Manning has admitted that he himself had a hand in framing the Vatican decrees, and in the council which atllength proclaimed the dogma of Infallibility showed himself a thorough religious partisan. The old Catholics of England are said to have a dread of his excess of zeal, because he is a man who is respected on all sides for his intellectual ability, and in the promulgation of his opinions he is in a sense relentless. Hence his present defence of the infallibility dogma against the vigorous assaults of Gladstone threatens to stir up passions in the nation that it will be difficult to pacify.

Thus far, the Roman Church in different countries has carefully managed to maintain its religious rules in harmony with civil requirements. In this way it has avoided difficulties which otherwise would have been insurmountable. Practically it has conformed to the doctrine of the complete separation of Church and State, although England cannot claim to set them any such example. In this country, however, we do and we insist on such separation as the sole condition of the preservation of the State. Very fortunately, again, the Catholies in England have felt keenly the imputation of disloyalty to the Government put upon them by the production of Mr. Gladstone, and have held a public meeting to express emphatically their rejection of the sentiments with which he credits them. | gratefully acknowledged by Mrs. William Endi-Of course this open and solemn disavowal is to cott, Jr., or by Mrs. James Brown, Treasurer, be taken in good faith by the English public, No 1 Cedar street.

and nothing further can be done until the divided allegiance charged against them is proven by some overt act of disobedience to the civil requirements. It stands, therefore, as a matter of opinion, merely, and no power on earth ought to be suffered to interfere in the enjoyment and exercise of that. If the Scriptures do not expressly teach the doctrine to all men of submitting themselves to the powers that be, of rendering unto Casar the things which are Casar's, then they teach nothing distinctly. But the peril is in this very exercise of opinion. It is too strongly colored with sentiment in matters of religion, if indeed it is not all sentiment. The religious sentiment, which warns and guides the will, is everything in comparison with the religious opinion, which is but the dogma that dominates the intellect.

Hence we are making up our minds to see such a commotion in England on this Issue with Romanism as has not been known there since the days of the Reformation. There are a great many causes for it, and events have been steadily ripening for it. Only the other day, Disraeli, the Prime Minister, who sketched it all in his novel "Lothair," was forced to disayow all allusion to Bismark and Germany in the Count You Arnim affair, in the after-dinner speech be made which was devoted to a laudation of the liberties of England. The French journals were not slow to take it up, and to taunt England with dread of an invasion by Germany. So the feeling grows and swells on every side. France, which is Catholic if anything, hates Germany, which is Protestant and fighting the Pope, and sneers at England for its fear of Bismark even while Gladstone and Dr. Manning are engaged in the fierce encounter. It is the religious sentiment that is the exciting cause, all the time. We cannot but regard Gladstone's assault on the Vatican decrees as impolitic in the civil sense, although he may have had it in his mind to make trouble chiefly for Disraeli. But a fire of this kind once kindled is not easily put out. It runs across a nation with amazing rapidity. And what threatens the tempest in England is not less menacing across the face of the Continent. "The sword is the sign that is seen in the heavens." The Emp-ror of Germany would keep other nations in trouble at home, that he may pursue his own plans without being ques tioned. Rome is the especial object of Germany's hatred. Both Germany and France are putting their last able-bodied men in arms. Gortschakoff, at the age of seventy-six, hurries from St. Petersburg to Berlin, to see what may be done. Insurrection breaks out in St. Petersburg. The republic is in its throes in France. Austria resists Rome. The great conflict predicted by the First Napoleon may be at hand.

Dr. Bartol and Spiritualism.

The Daily Graphic of New York has sent out circulars to many eminent men and women inviting inquiries into spiritualistic manifestations, and asking the results of investigations. Among the answers received was the following from Rev. Dr. Bartol, of this city:

Rev. Dr. Bartol, of this city:

Dran Sins—I acknow "dge your courtesy, but I am one of those prediccipled ones named in the Bible, and cannot come at your call. Yet I am free to applaud your resolve to investigate. An embrent naturalist said of the manifestations, so called, "They are not in Nature." But Nature is a long story, not all told. Who has made the inventory of her house, or given a chapter of contents of her young? I will not do to brain these phenomena as rivial, and pass them by. The drawing of a feather or bit of paper to the rubbed amber, was trivial; but the telegraph and occan cable and all the wonders of electricity houg but that thread of motion. The lifting of the lid of the teakettle with the "scaping vapor was a trife; but how many engines on land and sea the observing of the little noisy bubble has speed! It is time to get beyond styling these Spiritualists as et of impostores; but, believing that the unuanifested and unmanifestable concerns us more than any signs, however marvelous, I can in my business only watch and say, fair play. Truly yours. C.A. Baltrot. Truly you

All this is very well for Rev. Dr. Bartol, and creditable to his candor. But, in reference to the sentiment of his last sentence, we would respectfully inquire. How is it that we are to know that there is "an unmanifested and unmanifestable" except by signs of their existence? To say that the latter concern us less than the former is to fall into what the schoolmen call a hysteron proteron, or that inversion of logical churches. order where the conclusion is put before the Bartol for his otherwise frank and sensible let-Dr. Thomas Hill and others in reference to this immense subject of Spiritualism.

The Mott Manifestations.

On our second page will be found an interesting account from the pen of Bro. Isaac Kelso, concerning the remarkable materializations which have recently occurred in presence of Mr. Mott. at Memphis. Mo. The following note from Mr. Warren Chase is a further endorsement of the truthfulness of the matter, and of the reliability of all parties concerned:

"We know the St. Louis parties (spoken of in Bro. Kelso's letter) well, and knew the young man and the circumstances of his death, and had the same narrative in substance, a short time after it occurred, from the spirits, through Mrs. R. L. Moore, now of Denver, Col. The parents also had quite a satisfactory message from the spirit in Boston, soon after the body was disinterred, which was found and buried without their knowledge, and afterward taken up, on finding his watch at the police office, and identifying it. Such events, especially the occurrence of the phe-nomena of materializing, are rapidly advancing to correct the errors and mistakes of this life, and we opine that some slanderers and thieves will have a fearful account to settle somewhere, for all wrongs must be righted at some time.

The Boston Music Hall Society of **Spiritualists**

Held its regular meeting at Beethoven Hall on the afternoon of Sunday, Nov. 29th, on which occasion, notwithstanding the inclement weather, a good audience assembled to listen to the closing decture of her present engagement by Mrs. Nellie L. Palmer. The subject chosen by a Committee from the audience was: "The Spirit-Worldwhere is it, and what is it?" and the discourse which followed was received with applause by those in attendance, as was also the announcement by Mr. Wilson, Chairman, that she had been reëngaged for December 13th and 20th. We shall give a report of her lecture, and answers to questions from the audience, in our next issue.

James M. Peebles

Will speak at Beethoven Hall, Sunday afternoon, Dec. 6th. Subject: "The Spiritual Idea; The Materialization of Spirits: and the Future of Spiritualism." Let there be a full house.

A Diet Kitchen for the sick poor has been established in Boston. Money in aid of so really good and disinterested an enterprise will be

The New Phase of Spiritualism.

No one can have followed closely the daily records of the past year whont perceiving that the perplexing questions aised by the varied phenomena grouped under he title of Spiritual. ism have assumed a surpring prominence, and challenge a closer attention han ever before. It is not merely that they ar more emphatically pressed, and find advocats so much more nunerous among the ranks of culture and thought but they take new shape, and present appearances hitherto only known the realms of fable and fancy, that so far defuhe easy explanations of the incredulous, and thit have compelled the reluctant faith of even me of science.

We have, from time to tme, taken note of the more extraordinary forms of the mystery. The minor developments of sences, whether dark or light, of psychometric powrs, of magnetic influences, of sympathies and flinities and what not else—we pass without doate. They have exthem can be simulated by fraud, all of them are most remarkable have offred anything of real value to the world. The oe thing that awakens a deeper wonder and defands a more serious called "materialization." This is the remark-able phenomenon of Spiritalism to day.

Of the most striking intances of this marvel occurring in this country we have taken especial note of the performanes at the house of the Eddys at Chittenden, Vt., and at a series of scances held in Philadelphia the past summer and fall, because the two exhibit all the characteristies of this mode of minifestation, from the rudest to the most refiner. The Eddys present the visitors, as it were, to the democracy of the spirit-world, seen in a vigue, gray gloom, and with an entranced medium in a pitch-black cab-inet; but in Philadelphic the daughter of the buccaneer Morgan, an arktocrat of the celestial spheres, with her mediums outside the cabinet greets her earthly friendsin clear daylight or in illumed rooms. These things furnish something new to the investigator.

These are the things that convinced Profs. Varey, Wallace and Crooker in England, and that are making such an impression all over this coun-try as has not been equal-d since the Home sensation, twenty years ago. To-day, there is not a newspaper, hardly a periodical, in the land that does not feel it necessary to devote more or less attention to the theme. With all this interest something efficient ought to be done toward th elucidation of these riddles of a future life. The world does not accept Rebert Dale Owen's in-vestigations, because, as it truly remarks, he was a believer in the communication of departed spirits with the living-before "Katie King" ap peared. It will not believe Varley or Crookes although they were total skeptics when they be strange influence in the tring that destroys hu man judgment. At best people will only consens of ar as this: to believe that the thing is; just as they believe the stories of the jugglery of Rob ert Houdin or the Hindoo magicians. And as they know that these are explicable by mere ter restrial means, so they are sure even the materi

alization of spirits will yet be found explicable. Meanwhile, the Spiritualists complain that the world coldly and unsympathetically refuses to respect their doctrine or acknowledge it as bene But the world looks at results, and has seen little but evil results, as yet. The medler of social experiments which have followed and clustered around Spiritualism have disinclined the sober and self-respecting to have anything to do with it. The spiritual element has been practically swamped beneath trivialities and impuri-

Yet it is plain that there must be some food for soul and mind in Spiritualism. The fact that William and Mary Howitt, Mr. and Mrs. S. C. n England—that T. W. Higginson, Robert Dale Owen, the late Judge Edmonds, and others of a high standing, both intellectual and moral, in country—nra Spiritualista, proves so much Owen, in the Atlantic Monthly, endeavor o tell us what this food is-to answer the inev table cui bono. Mrs. Andrews, in a letter which we publish this morning, clearly and beautifully presents the best knowledge the spirits have af-forded of the life beyond. And "Katie King" and her father have told their own stories, as we learn from this little pamphlet before us. Al these, especially the latter, bear singular cor respondence with portions of the revelations of Emanuel Swedenborg, the fountain-head of Spiritualist theories of the future, but they bear also marked differences. They should be read and considered with rational attention, for the doctrine of progress in the world to come which they set forth is one which has had no little share in modifying the belief of the Christian

We publish the above from the Springfield Repremises. The signs of a thing are precisely publican of Nov. 21st. It is fair and candid, and what we ought to concern ourselves about in or- shows the remarkable change which has come der to find the thing itself. But we would not be over the best of our daily papers in their attitude considered so ungracious as not to thank Dr. toward Spiritualism; for everybody knows that the Republican has not its superior in the counter. It is in honorable contrast to the sneers of try in the ability with which all its departments are filled. But when it would excuse the assailants of Spiritualism by the remark, "The world looks at results, and has seen little but evil resul's as yet," we would suggest that if there are evil results) there is all the more reason why "the rulers and Pharisees" should look into this thing, instead of pooh-poohing it. They will oon find that it would be about as sensible in them to charge evil results upon the solar system, the equator, or the fact of gravitation. Is Spiritualism a fact? That is the question; not, Are the results good or bad? If they are bad there is, as we have suggested, all the more reason why men of sense should look into the thing and satisfy themselves that a fact of God's universe is really and intrinsically bad. We believe, on the contrary, that it is our short-sightedness, our lack of absolute knowledge, our finite limitations, which makes a fact that is as broad. or broader than the universe, seem bad to us in

J. J. Morse in Baltimore.

Correspondents writing from the city of Baltimore give assurance that J. J. Morse, the English trance speaker, is doing good service in behalf of Spiritualism. Mr. Weaver says: "Under control, Mr. Morse uses excellent language, sound logic, and very satisfactorily explains the principles of the Spiritual Philosophy." Mr. James Clement writes of his labors in a similar manner, adding, " His séances are deeply interesting." Societies in want of speakers, making a note of the above, will govern themselves accordingly. Mr. M. lectures in Philadelphia during December, and at Beethoven Hall, Boston, in January.

John T. Augustus, publisher of the Prisoner's Friend, Daniel Sargent, late (and for thirty years) an officer in the Massachusetts State Prison, and Miss Linda Gilbert, of New York—a lady who has accomplished much for the bettering of the conditions of the convict-gave thoughtladen speeches explanatory of the workings of the prison system now in vogue in the United States and elsewhere, at Harmony Hall, 181/2 Boylston street, Boston, on the evening of Sunday, Nov. 29th-their lively and pungent remarks being illustrated with stereopticon views bearing on the subject of "discipline."

Mr. Wm. H. Mumler, 170 West Springfield street, has, at the earnest solicitation of many friends, consented, for a brief period, to devote a portion of his time to spirit-photography.

Indian Commissioner's Report.

In his annual Report to the Government, the Indian Commissioner sketches the condition of the tribes for the past year, to which allusion has heretofore been made. There are a few points of striking current interest. For instance, the number of all the Indians between the Mississippi and the Pacific is in round numbers a quarter of a million, of which ninety thousand are set down as wild Indians. The semi-civilized and the holders of real estate are, east of California, and mostly in the Indian Territory, eighty thousand, and in California fifteen thousand. This number, ninety-five thousand in all, or over one-third of the entire number of the united tribes, are ca pable of self-support, and do not call on the Government for assistance, except to keep off the invading class of coveteous railroad speculators and their kindred. The vagrant-Indians are setdown at fourteen thousand, and the belligerents, or what are called "bad Indians," at not over ten thousand. Only twenty-five thousand out of two hundred and fifty thousand, or one-tenth barely, who are material for war! How preposterous and inhuman, then, to urge a policy of extirpation, because a powerful Government confesses its inability to subject this small number to its will! The Commissioner advocates citizenship for the red man as soon as it can be given to him, the several tribes to be made subject, on their reservations, to the jurisdiction of the United States courts for any crimes of which they may be found guilty. The war spirit, however, is struggling to obtain control in the matter, and will win if it is not firmly and steadily resisted by a civilized people.

A Sad Picture.

A correspondent writing from the Pennsylvania coal regions, pictures some of the horrible scenes of destitution and wretchedness there which must have been heartrending to witness. One of the cabins visited was literally falling to pieces. The apartment was small, lighted partly by a dim lamp and partly by the moonshine through the openings of the thin and leaky roof. Here were seen a woman and four small children nestled together in one corner. The woman was shoeless and stockingless, while the only garment she possessed was so tattered and worn that through it could be traced every outline of her form. The clothes of the children were in a similar condition. They were all suffering for the necessaries of life, and cried for assistance when their visitor appeared. Similar rookeries abound in the vicinity, in which thousands of poor familles are compelled to live. Business there is at a stand-still, and these dependent ones are now threatened with starvation. There reside men who for months and months have been idle, and unless immediate aid is rendered them they must starve and die! Otherwise, becoming desperate, they will set law at defiance, and commit robbery, and even murder, to sustain themselves and their wives and little ones. It is indeed a sad spectacle to contemplate in this boasted land of Christian civilization.

Robert Collyer Shirks Spiritualism.

A correspondent writes us: "Think of a man like Robert Collyer declining to look into Spiritu alism because of what he calls the tomfoolery connected with it! About as wise and brave would it be for him to decline to lack into the laws and wonders of universal Nature because she admits of such things as mosquitoes and vermin. By the way, the next time Mr. Collyer uses the word phenomena, I hope he will not use it as a singular noun, but remember that it is the plural of the Greek singular phenonenon. For a clergyman to say 'Such a phenomena is' does not commend his opinions; even when directed against Spiritualism, to cultivated people."

AN APPEAL FOR AID.—The appeal for assistance—from the sufferers by the cyclone in Tuscumbia, Ala., has been brought directly to the attention of our citizens through a telegram received by the Mayor Tuesday afternoon of las week, as follows:

Tuscumbia, Ala., Nov 24th, 1874.

To the Mayor of the City of Boston:

More than a lundred families in our town and vicihity are rendered homeless by the terrible cyclone which swopt over us on the evening of the 22tl. Can you assist us with money to shelter the poor and helpless from the rigors of the coming winter?

Contributions for the sufferers in Tuscumbia will be received and forwarded by Mayor Cobb,

Those possessing an abundance of this world's goods should promptly heed the call of the distressed, not forgetting their suffering brothers and sisters in Kansas.

It is ludicrous to an impartial observer of current events to see how the newspaporial pulse beats. As soon as the New York Graphic published a series of articles on the Physical Phenomena of Spiritualism, many of their contemporaries jumped in to pick up a few crumbs not gathered by Col. Olcott. For example we may mention the Hartford Courant, Boston Traveller, and others of like ilk. The latter paper especially -not to be outdone in enterprise(?) -sent a reporter to the residence of the Eddys in Vermont, and in its issue of Monday last instead of giving a just and candid criticism, took Dr. Beard's old story (which Col. Olcott so thoroughly demolished) as a basis of two columns of consummate twaddle, winding up with the assertion that "the entire performance was ridiculous."

George P. Rowell, of the firm of Rowell & Co., Advertising Agents, New York City, and Nelson Chesman, late editor of Rowell's American Newspaper Directory, have entered into a copartnership under the style of Rowell & Chesman, and will conduct the general business of a newspaper advertising agency in St. Louis, Mo. corner of Third and Chestnut streets. We wish the new firm the fullest measure of success.

The Little Bouquet, for December -S. S. Jones, editor and proprietor, Chicago, Ill.—is a gem of beauty, and presents a table of contents worthy the deepest attention both of young and old. For sale by Colby & Rich, No. 9 Montgomery Place, Boston.

Father John Beeson, the Indian's friend is at work in New York, with good prospects of success. Parties desirous of aiding him pecuniarily in his labors, can address him care of Cooper Institute, N. Y. City.

Read the published calls for Conventions and Quarterly Meetings (on our third and eighth pages) in Geneseo, Ill., Syracuse, N. Y., and

Read the letter of Mrs. Louisa Andrews to the Springfield, Mass., Republican, which will be found on our second page.

Spirit Message from William White. [Given at the Public Circle, Nov. 39th, 1874, with the request that it be published in advance,]

In justice to myself and my friends, I have felt called upon to return to my old home and make a statement which will, at least, set some heads and hearts right, if there are still some left who drift in error. I have been pained, how much none but myself and those who have been with me and my God can ever know, since my entrance into the new life, by a knowledge of the injustice that was being practiced toward me and mine by those that I had heretofore considered, at least, as friends. It would seem that they had forgotten that I had ears that could hear in my new home; that I had eyes that could see: that I had senses that could take cognizance-of perhaps all that was going on here with reference to my affairs; or, if they had not. they had ceased to care whether they gave me pain or pleasure, or whether they were being just or unjust; whether they were doing right or wrong. These parties have circulated stories broadcast to the purport that I am no longer in harmony with my late associates at the Banner of Light; that I have seen them to be unjust. and so have cut their acquaintance-all of which I deny, and here affirm that I am to day more interested in the dear old Banner and those who conduct it than I ever was before. It is a sacred thing to me; and although my late associates have been obliged to act in strict accordance with the letter of the law, with reference to my affairs, they have been just; they have done right, and I still hold them in honorable esteem, and am proud to call them my friends.

These same parties have also circulated stories against the gentleman who was appointed by the Judge as executor in my affairs. They have declared him to be a knave, and working for himself in the interests of the Banner of Light-all of which is totally false. He is honest, and is working for the interest of my widow and my nephew, and is moving just as the law dictates. He could not do otherwise if he would; he would not if he could. These same parties have also been doing all in their power to withhold proper information from him, which, if he had obtained weeks ago, he would have been ableor the law would have settled my affairs, and I should have been happier, and those I have left here would have been happier. Unfortunatelymost unfortunately for them, and in a degree so for my friends and myself-these parties came into possession of certain papers of interest relating to my affairs, part of which they now hold, and part of which they have destroyed. If these had been put into the hands of the executor at an earlier date, he would have had less trouble, they would have preserved their honor and integrity, which is now lost, and my family would have been better served and better satis-

It is a fact well known to my friends and those interested, that I left my mortal affairs in a very unsettled state. That has been charged to the advice I received from the other world, which charge is false. My friends in the new lifewhen they said anything at all to me about it used to encourage me to put my house in order, to straighten out my affairs, warning me against the very pitfall that I have fallen into. It was no fault of theirs, but negligence on my own part, brought about by ill health; that was all.

My widow I kept in ignorance of my business affairs for the reason that she was sick and I disliked to trouble her; and now these parties, who are her enemies and mine, are taking advantage of that ignorance on her part, instilling into her mind false ideas with reference to me and my friends, and thereby are delaying a just settlement for her, with a hope that they may finally feather their own nests.

I have been doing for these parties, financially, for the last sixteen years—in business matters holding them up. This is the reward I get for it. And now, in brief, I want them to cease their injustice at once, for so sure as they do not I shall feel impelled to make a full statement of the injustice as it is, showing them up, heaven knows, in no enviable light. If I am compelled to do this I shall not cut my story short for rela-

tions' sake, be sure of that. In dwelling upon these matters, my soul is sometimes—as my good brother Parker says righteously indignant. I feel the injustice so keenly that, were the spirit-world much further off than it is, and were it harder to return than it is, I should overcome the obstacles and find my way through the darkness to plead the cause of justice.

I hope that the friends throughout the country who were my friends not at half, but in reality, will understand my position and the one Loccupy with reference to my friends here at the Banner of Light-that they have not been unjust with reference to my mortal affairs, I declare. That they are doing all the law allows them to do. is a fact patent to every mind that will investigate

without prejudice. I see now, more clearly than ever before, the vastness of the work they are engaged in, the heavy spiritual responsibility that rests upon their shoulders, and it would ill behoove me to turn the cold shoulder to them now, now that I see how much they have to do, how much to contend with—when I know they are my friends and are acting in accordance with their highest ideas of right.

I would not be unjust or unnecessarily harsh with any one of God's children, but I feel that the case has demanded from me as clear an expression as I might be able to give, as positive a definition of my position as it was possible for me to give, so that there need hereafter be no mistake with reference to me or my labors in the grand and beautiful spirit-world.

WILLIAM WHITE.

Prof. S. B. Brittan's Journal of Spiritual Science (Quarterly,) for October, has just been placed on our counter for sale. It is gotten up in superb style, is well edited, and should find a ready demand. The present number contains a splendid engraving of Joan of Arc. Mary F. Davis has an article on "Woman Suffrage; Geo. Sexton, LL.D., treats on the "Spiritualistic Philosophy in America;" Hudson and Emma Tuttle contribute; A. G. W. Carter, Esq., has a capital article on "Law and Spiritualism." We shall notice this excellent Quarterly more fully in our next issue. It is the absolute duty of the Spiritualists of America to encourage Prof. Brittan in his noble efforts to make a readable Spiritualistic magazine. Will they?

A foreign letter remains at this office, directed to Dr. A. Le Pleongeon.

The world-renowned Davenport brothers are now astor ishing South American society with the marvelous physical manifestations which occur in their presence.

BRIEF PARAGRAPHS.

An esteemed correspondent writes: "As Spiritualists, we need more system, order and harmony." Yes, that 's a fact. We have been trying to impress this truth upon Bpiritualists for many years.

A contemporary explains the origin of species by the observation that "in time the mulberry tree becomes a silk gown, and the sllk gown becomes a woman."

Digby says he is always tickled when he sees a man tread on a woman's dress that is sweeping the sidewalk. Why,

BPECIMEN OF DAILY NEWSPAPER SENSATIONALISMS. -"A Faithless Bonedict Exposed in a Vision to the Wronged Wife-Naughty Psalm-Singers."

The King of Hawaii Nel will leave San Francisco for Washington Saturday, Dec. 5th.

Mr. Havemeyer, Mayor of New York City, is the instance, this time, imustrative of the frail hold which mor-Long Island, Nov. 30th, he was obliged, on returning by reason of an accident to the train, to walk some two miles against a strong wind, and on arriving at his office was seized with an apoplectic fit-from which he railled only nce, and for a few minutes-and expired before medical ald could arrive.

"Ecco Signa," by John Wetherbee, in type for this issue, is unavoidably dellyed till next week. Read the interesting "Phenomenal" department on the

second page present Issue. It must-indeed be dry in Kansas, if it be true, as a local

paper says, that "the suffering catfish lies stranded on the blistering bottom of his late happy home, waving his tall in the crisp breeze as a signal of distress,"

A boy has just died from a dose of ink out west. An inkstate determined the fact.—St. Louis Gluke. Were none of
the jury ink-redulous.—Indianapolis Sentinel. Not after
they ink-wired into the facts.—Cincinnat Times. This
settles the ink-westion.—Johnstown Tribune. We are
ink-lined to think it is time.—Altoona Mirror. Aint
these ink-wisitive ink-slingers afraid of "over-doses?"—
Huntingdon (Pa.) News.—There is an ink-ling that way.
—Banner of Light. A starving Albany man-so the story goes-turned for mfort in his extremity to his mother's Bible for the first

his knees for the first time since 1810—went out to buy a loaf of bread-found the bill was counterfelt-and ther swore bitterly, for the first time in three hours. The Traveller of Friday aunounced " A Sermon by Hen-

time since her death in 1867-found a ten-dollar bill-fell on

ry Word Beecher." Yes, a good many good words, It is proposed to hold a fair at Boffin's Bower, Boston previous to Christmas, to provide means for furnishing meals for those applicants for work who are in a destitute condition. A preliminary meeting is to be held at the Bower on Monday evening, Dec. 7th. Beveral well known South End ladies are interested in the movement.

The inventor of the automatic scale—the wonder of age—is insane.

Montreal had a \$100,000 fire Dec. 1st.

The colebrated Guibord case has been finally settled at Montreal, Canada. Ecclesiastical burlal in the consecrated part of the Catholic cemetery had been refused to the body of Guibord, a Montreal printer, because he died of member of the Canadian Institute, a society which had in its library works condemned by the clergy, and which soclety had been excommunicated therefor. The case went through the Canadian courts, and the position of the clergy having been sustained, was appealed to the Privy Council. Burlal in consecrated ground was domanded as a civil and ideas a religious right, as there remained no alternative but to put the body in a place reserved for suicides under majoractors. The matter being carried by appeal to the Home Government, the Privy Connell, Nov. 21st, sent the following despatch from London, by cable: "To-day in the Gulbord case the appeal is allowed and a burtal is ordered in holy ground, with all the costs, except of the recusation of the judge. Guibord is entitled to the ecclesias-tical right... The grounds of the decision were as follows: 1st. That the excommunication was irregular, not being 2d, That Gulbord was not a public sinner. It was ordered that he shall be buried in consecrated ground.

Digby says many locomotive engines are kept running by

We did not see a single drunken man on the streets in Boston, Thanksgiving Day.

Rev. W. H. H. Murray was extraordinarily fearless in his sermon delivered on Sunday, Nov. 22d, at Rev. Dr. Putnam's Church. Ho had, he said, no fears for Christianity through the advance of progressive science, which was discipled by Tyndall, Huxley and Darwin. He de-plored the treatment which these men and their companions in investigation received at the hands of a portion of the church, saying that he thought them worthy of praise rather than consure. The theologians of the world, he said, had been guilty of more bigotry, more bitterness, more bloodshed than the actentists of the world. Strong language for an "Orthodox " parson!

Lady Franklin has renewed the reward of \$10,000 formerly offered by her for the recovery of the official records of her husband's expedition.

The new Post Office in this city was thrown open to pub-

lic inspection on Saturday last. Snow storms prevail westward. It snowed in Boston last

Monday night-light.

Religious fanaticism has broken out in Brazil. The Ro-

man Catholics are making war on the Free Masons. Troops and ships have been dispatched to the disturbed districts.

"The Common Sense" newspaper (Spiritualistic) published in San Francisco, Cal., in speaking of the Banner of Light, says:

Light, says:
"The oldest and best spiritual publication in the world
is the Banner of Light, Boston. Although called conservative by some Spiritualists, it keeps in the van of spiritualistic journals, giving later 'spiritual intelligence,' and
more of it than any similar publication."

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IMPORTANT DECISION.—The United States Supreme Court has decided that railroad bridges are necessities of commerce, and that railroad companies are not liable for demonstrate vessels according to the court of the c

damages to vessels caused by collision with such bridges. It looks as though Mr. Dawes, our rep. in Congress, had "put his foot" into the "Chorpenning claim." Probably

we shall know all about it when Congress again meets-and that will be on Monday next.

A dandy at the table remarked that he was sitting between two tailors. "Yes," said one of them, "and we have but one goose between us."

The poet Whittier's study is described: A cheery open freplace, with the old-fashioned brass andirons; a small table, thickly scattered, with manuscript and writing materials; a few well-filled thelves of books; three of four chairs, pictures of Sumner and Lincoln, with a few photographs of his literary and personal friends, constitute the place where he writes. The poet himself is a tall, spare man of about sixty-five, erect, of plain garb, inclining to the Quaker cut; an eye dark and plercing, but singularly mild and kindly in its glance, while his whole countenance beams with inexpressible bonignity.

A pious lady asked Pengelly whether it took 6000 years to make the formation of a certain cave. He pungently repiled, "You may add a good many naughts to those, and then the number will not be naughty enough."

The fellow who lately took the name of Holmes in Haver-hill, in order to deceive the Spiritualists and others, is the notorious impostor Mace, we understand.

The knife of the assassin has been in use in Boston quite frequently of late. So has the tongue of the slanderer.

The Protestant and Catholic war....on paper...now being waged in London, has up to this writing, culminated in a Circular Letter from Archbishop Manning, which was read in all the churches of his diocese in England last Satronau and the court of the co urday, declaring that all persons who do not accept the dogmas of Papal infallibility and the immaculate conception cease to be Catholics.

The war on Sunday theatricals in New York is still going

Rev. Dr. Talmage is to be-or is-proceeded against in the courts of New York for alleged slander. A church

The Earl of Dunraven is at the Revere House, Boston:

Pluck.-A little daughter of Martin Morgan, of Hollidaysburg, Pa., caught her foot, while crossing the railroad track, between the rall and the plank. A train was approaching; her mother rushed out to save her, found there was notime to extricate the imprisoned member, and, like brave woman, bent back the child's body from the track and thus saved her life. Though the child's leg was fearfully lacerated, the calf being torn from the bone, it is thought

The Phrenological Journal for December is full of "Mind and Brain." Purchase a copy, reader, by all means. For

Spiritualist Lectures and Lyceums.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

Besthoven Hall.—'The Music Hall Society of Spiritualists' has secured the above-named new and elegant hall, 413 Washington street, near the corner of Boylston street, for its eighth annual course of Lectures on the Spiritualist of the eighth annual course of Lectures on the Spiritual Philosophy. Meetings are held every Sunday atternoon, at Ty Octock precisely. Adminston 10 centra, and 10 centra for reserved seat. Hon. J. M. Peebles will lecture Dec. 5; Mrs. N. L. Palmer, Dec. 13th and 20th; Dr. F. L. H. Wildon, Jan. 10th, 17th, 24th and 20th; Dr. F. L. H. Wildon, Jan. 10th, 17th, 24th and 13th, Other able speakers selected are as follows: S. G. Bodge, Esq., (of Memphis, Tenn., N. Frank White, Miss Litzle Boten, and Thomas Gales Forster. Singing by a first-class quartette. Tickets ets securing reserved seats for the season can be procured at the graduated price of \$5 and \$2.* according to location on the lower floor, and \$11n the front row around the balcon; on application to Mr. Lewis B. Wilson, Chairman and Treasurer, at the Banner of Light office, 9 Montgomery place, where a plan of the hall can be seen, or at the hall on Sinday.

John A. Andrew Hall.—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 2½ and 7½ p. M. The andlence privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

Rochester Hall, 531 Washington street.—The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sunday, at 10½ o'clock. Geo. H. Lincoln, Sec.?.

The Haston-Spiritualities. Will mill proteen be devoling at Rochester Hall, (formerly Fraternity). S51 Washington street, on Sunday, Sept. 13th, and continue them every Sunday at Rochester Hall, 815 Boylston street, and 75 o'clock. The public are conduling 18th of the season and evening.

Meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. G. C. Hayward, President, Mrs. Fland 75 o'clock. The

Boston.—Rochester Hall.—On Sunday morning, Nov. 29th, notwithstanding the descending rain, Children's Progressive Lyceum No. 1 showed full ranks at its session, and the number of spectators was large. The usual exercises were well carried out, the wing movements being directed by Mr. Union, and the interest of the occasion was enhanced by a fine song by Miss Cora Hastings; declamations by George Hipkiss, Mahel Edson, Frank Baker; readings by Florence Hull, (her farewell word to the Lyceum, as she stated she was to go from them for an indefinite period to her home in Vineland,) Horace George, Alonzo Danforth, Conductor, (who cited an extended extract from Thomas Paine's "Age of Reason," and made commendatory comments thereon, and a characteristic speech by John Wetherbee

Next Sunday, Dec. 6th, Miss Carlotta Williamson, a remarkable musical prodigy, will be present at the Lyceum session. This little girl, though but four years of age, renders with wonders. derful accuracy the most difficult musical com-positions upon the piano, and as she will volunpositions upon the people several examples of her powers next Sabbath, there is no doubt that the seating capacity of Rochester Hall will be se-verely tested on that day.

Dramatic Entertainment.—The Dramatic Club connected with-Offildren's Progressive Lyceum No. 1, of Boston, will give a grand exhibition of the histrionic skill of its members at Rochester Hall, on the evening of Wednesday, Dec. 9th, the bill on the occasion being "Betsy Baker," "Boston Dip," and a variety of choice miscelland otherwise. This Club has of ny, comical and otherwise. This Club has of late procured a new supply of scenery, etc., to assist it in the work of gratifying the public, and helping along the financial interests of the Lyceum and it is to be hoped that a large attendance will give pecuniary encouragement to the young workers on the evening in question.

John A. Andrew Hall .- Mrs. Sarah A. Floyd continued the free meetings at this hall Sunday afternoon and evening, Nov. 20th, speaking, singing, answers to questions, etc., being component parts of the services.

Pleasant Dedication.—Dr. N. H. Dillingham having at much expense fitted up his residence, No. 21 Indiana Place, Boston, as a hospital for obstetric practice, his friends assembled there on the evening of Tuesday, Nov. 24th, to congratu-late him upon the establishment of a much-need late him upon the establishment of a much-needed institution in the city. Anthony Higgins, Jr.,
presided, and made appropriate remarks; good
speeches were offered by W. F. Jamieson, Dr.
Dillingham, Mrs. John Hardy, Prof. Whipple,
Stephen Pearl Andrews and others. Mrs.
Ricker, Mrs. Buntin, Misses Nellie Bennet and
Eva Hinaman favored the company with choice
musical selections, vocal and instrumental. Refreelyments were participated in and the comfreshments were participated in; and the com-pany withdrew, universally hoping that the Doc-tor would be successful in his new enterprise.

URAND SPIRITUALIST FAIR.—The Spiritualists and liberal people of Boston, and all others who are interested in the Children's Progressive Lyceum, No. 1, are hereby notified that the Society will hold a fair at Rochester Hall, 554 Washington street, commencing Wednesday morning, Dec. 23d, closing on Friday, Jan. 1st, 1875, on which evening a calicoball will be given, dancing to commence at eight o'clock. Tickets to the ball (which will be a two o'clock party) will be for sale at the hall while the fair is open. All friends who feel disposed the fair is open. All friends who feel disposed to contribute articles or money can leave the same with either member of the soliciting committee, namely: D. N. FORD, 108 Aliston street, Cambridgeport.

D. N. FORD, 108 Abston street, Cambridgeport.
Mrs. M. A. Lang, 6 Sterling street, Boston.
Mrs. W. H. Durell, 51 Ferdinand st., Boston.
Mrs. C. C. Hayward, 824 Fifth st., So. Boston.
Miss Hattie E. Wilson, 46 Carver st., Boston.
Mrs. S. S. Stone, 112 P street, So. Boston.
Mrs. J. B. Hatch, 5 Jackson street, Charlestown

MRS. E. HASTINGS, 46 Carver street, Boston.

MRS. MARY STEARNS, Boston.

MRS. SARAH HARTSON, 31 Chambers st., Boston.

JAMES B. HATCH,
D. N. FORD,
MRS. C. C. HAYWARD,
G. W. LANG,
T. I. RANJOW T. L. BARLOW, MRS. W. H. DURELL, G. H. LINCOLN,

CHELSEA. — Granite Hall. — Sunday evening concerts and readings at this hall are conducted each week under the sole direction of the Rev. E. F. Strickland, late Baptist minister. These services have been largely patronized by the citizens of Chelsea, and are increasing in public estimation. The reverend gentleman is assisted timation. The reverend gentleman is assisted by the distinguished reader and elocutionist, Mr. Coleman Pope, the Misses Katle and Faunie Strickland, also Mr. E. F. Strickland, Jr. The programme is changed on each Sunday, consisting of selections from the best authors and composers, rendered in a beautiful style, eliciting enthusiastic admiration from large and intelligent audiences. The novelty and freshness of these delightful services are of such a pure and spiritual character that the most fastidious critics approve and commend.

al character that the most fastidious critics approve and commend.

In compliance with the solicitations of numerous friends the Rev. E. F. Strickland will deliver a free lecture next Sunday afternoon, entitled "Where heaven is," when an opportunity will be given the audience to "test the spirits and judge the influence of that intelligence." His late brethren in the Baptist ministry have publicly denounced him as "having gone out from them—not being of them." All are cordially invited. Singing by Misses Kate, Fannie, and E. F. Strickland, Jr. Services: afternoon, 2%; evening 7%.

evening 7½.

CHARLESTOWN.—Raymond Hall, 172 Main st.
—On Sunday afternoon, Nov. 29th, a circle was held at 3 r. m. Mr. Arthur Hodges not being present, Mrs. M. A. Leslie, a good test medium, who was in the hall, was controlled, and gave tests, for upwards of an hour, which were recognized in every instance. In the evening at 7½ a conference was held. Speaking by Mrs. G. A. Taber, Mrs. Clara A. Field, Dr. A. H. Richardson and Mr. Bickford; reading of a poem by Mrs. E. M. Hickok, and recitation by Master Hickok; and singing by Mr. Fuller, Mrs. Carr and others, comprised the exercises.

and others, comprised the exercises.

Next Sunday, Dec. 6th, Mrs. Leslie will hold a circle at 3 P. M., and in the evening there will be a conference at 7½. C. B. Marsh.

Movements of Lecturers and Mediums.

Susic Willis lectures in Essex, Mass., Dec. 6th; in Man-chester, N. H., the third and fourth Sundays of January, J. William Fletcher will speak in Lawrence (Webster Hall) Dec. 6th; In Manchester, N. H., the first and secand Sundays in January. Address 9 Montgomery Place, Boston, Mass.

Mrs. Stanwood, who has given so many tests in Nassan Mits. Manwood, who has given so many tests in Nassin, Lurline, and Harmony Halls, is doing great good in the Charlestown District by her healing powers, freely given to all who apply. She holds circles at her house, 32 Russell street, every Sunday, Monday, and Wednesday evenings;

Cephas B. Lynn has of late been lecturing with good suc cess in Wisconsin-the papers of Milwaukee, in particular, giving oxcollent reports of his remarks.

Dr. G. A. Peirce, inspirational and trance speaker, will answer calls to lecture for Sphilmalist societies or individ-uals, Sabliaths, week-days, or evenings. Wherever he has lectured, and given his tests and communications, all have been much interested and instructed. Secure his services, Address him P. O. box 87, Auburn, Me,-

Mrs. Clara A. Field is now located at No. 9 Aliston street, Bunker Hill District, and would like to make engagen to lecture in any locality , where her services may be required.

Mrs. Sarah A. Byrnes will lecture in Springfield, Mass., during December. Would like to make further engage ments. Address Wollaston Heights, Mass., Box 87.

Warren Chase lectures Dec. 6th in Otumwa, Iowa; Dec. 3th in Eddyville, Iowa; Dec. 3th in Newton, Iowa; Dec. 27th in Wintersett, Iowa. Address, till further notice, Dr. H. P. Fairfield will lecture for the Spiritualists in

ynn at Oxford-street Chapel, Sunday afternoon at three Would like to make other engagements. Address P. O. Box 74, Lynn, Mass.

Dr. E. C. Dunn, has been lecturing Sundays and healing during the week, in St. Louis, for the last two nouths, with marked success. He will remain there during December.

William Brunton has been speaking during November at Springfield, Mass. His wife, who accompanied him to that city, has been developed as a medium for the manifestations usually met with in dark circles: Musical instruments are played, water is sprinkled over those present, spirit-hands are felt by parties, and other interesting phenomena supervene - the public circles given by her at Springfield to seect companies of ten being successful in the highest degree. Mr. Brunton goes to Plymouth. Mass., for the first two Sundays in December, and will pass the latter part of the month in Vermont. During January he will lecture in Troy,

Accounts of reliable tests of spirit-identity are coming in from all over the land, more, indeed, than we have room to print. Surely the denizens of the spirit-world are alive to the vital importance of making known to the inhabitants of earth that they exist, and can and do return with messages of love to those they have left

"God's Poor" Fund.

Since our last issue we have received the following sum: to be distributed among the destitute poor :'

A friend
A friend
Received at Banner Free Circle
A. Dickson, San Francisco
Mrs. M. D. B.
G. Torgerson, M. D.
J. V. Jr., Kingston, N. Y.

Recthoven Hall Spiritual Meetings. Admission 10 cents, and 10 extra for reserved seat.

"The Music Hall Society of Spiritualists" meet in the new and elegant BEETHOVEN HALL, 413 Washington, near Boylston street, Boston, regularly every Sunday afternoon, at 23/2 precise-

regularly every sunday afternoon, at 2% precisely. Lectures by talented speakers,
Hon. J. M. Peebles will lecture Dec. 6th;
Mrs. N. L. Palmer, Dec. 13th and 20th; Dr. F.
L. H. Willis, Dec. 27th; J. J. Morse, Esq., (of
London), Jan. 10th, 17th, 24th and 31st. Among
other able speakers selected are, S. G. Dodge,
Esq., (of Memphis, Tenn.,) N. Frank White,
Miss Lizzie Doten, and Thomas Gales Forster.
A quartette of accomplished vacalists will add A quartette of accomplished vocalists will add interest to the services.

The small sum of ten cents admission will not pay half the expenses, therefore in order to raise more funds to help sustain the meetings, the fol-lowing prices will be charged for season tickets, securing reserved seats: \$5 and \$2 on the

The Northern Illinois Association of Spiritualisis will hold their Tenth Quarterly Meeting at Grow's Opera Itali, 517 West Madison street, Chicago, Ill., on the 8th, 9th and 10th of January, 1875.

The Convention will be called to order at 10 As M., on Friday the 8th, and continue its sessions over Sunday the 10th. All are invited to come. Every effort will be made to entertain all that come.

E. V. WILSON, Sec. D. O. J. HOWARD, M. D., Pres. Lombard, Ill., Dec. 1st. 1874.

Other Spiritual papers will please copy.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

NPECIAL NOTICES. - Forty cents per line, Minion, each insertion.

BUNINESS CARDS. - Thirty cents per line, Agate, each insertion.

Payments in all cases in advance.

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

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND

THE WONDERFUL HEALER AND CLAIRVOYANT!—MRS. C. M. MORRISON, No. 102 Westminater street. Magnetic treatments given. Diagnosing disease by lock of hair, \$1,00. Give age and sex. Remedies sent by mail. The Specific for Epilepsy.

This celebrated Medium 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 name before the public is by the request of her Controlling Band. They now, through her organism, treat all diseases, and cure in every instance where the vital organs necessary to continue life are the vital organs necessary to continue life are not destroyed.

Mrs. Morrison is an unconscious TRANCE ME-DIUM, CLAIRVOYANT AND CLAIRAUDIENT.
From the very beginning, hers is marked as
the most remarkable career of success that has
seldom if ever fallen to the lot of any person.

No disease seems too insidious to remove, nor patient too far gone to be restored.

patient too far gone to be restored.

Mrs. Morrison, after being entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they magnetize,) combined with a scientific application of the magnetic healing power.

Address Mrs. C. M. Morrison, Boston, Mass., Lock Box 2947.

G. C. EATON, Consulting Medium and Clair-voyant, No. 257 West 15th street, New York City. N.21.3w*

HENRY SLADE, Clairvoyant, No. 25 E. 21st street, New York.

Ladies prefer Eureka Machine-twist on acount of its superior strength, smoothness and elasticity.

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Mrs. M. Gray, Clairvoyant and Trance Medium, No. 177 Flatbush avenue, near Fifth av., Brooklyn, N. Y. Hours from 9 to 4. Fee \$1.

\$10 to \$1000 invested in Stocks and Gold pays 200 per cent. a month. Send for particulars. Tumbridge & Co., Bankers, 2 Wall st., N. Y.

CHARLES H. FOSTER, No. 12 West 24th

Mns. S. A. Lindsley, 309 Mulberry street, Newark, N. J., will answer stitched letters to spirit friends. Terms, \$3 and 4 stamps. Enclose blank sheet with letter stitched around the edge of the envelope. Your answer will be inside. N.21,—6teow*

SEALED LETTERS ANSWERED by R. W. Flint, 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered.

J. V. Manspield, Test Medium, answers scaled letters, at 361 Sixthav., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. O.3.

BUSINESS CARDS.

---- PLEASANT THINGS.

'T is pleasant when one wants a friend, To find one who your wants will feel: Who to your wishes will attend,

Nor e'er be deaf to your appeal. 'T is pleasant when relief has come

To thick of him who did the deed,
To give him to our heart a home,
Who's helped us in our "time of need,"
'T is pleasant when the Boys need CLOTHES,
Cost, Pants, Vest, Hat and Shoes complete,
To take them into Georitic FENNO'S,
Corner of Beach and Washington street.

A. J. DAVINA CO., Booksellers and Publishers of standard Books and Periodicals on Harmonial Philosophy, Spiratualism, Free Religion, and General Reform, No. 24 East Fourth street, New York.

PHILADELPHIA BOOK DEPOT.
HENRY T. CHILD, M. D., 631 Race street, Philadelphia, Pa., has been appointed agent for the Branner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above; also by DR. J. H. RHODES, 918 Spring Garden street, who will sell the books and papers at his office and at Limeon Hall, corner Broad and Coates streets, at all the Spiritual meetings.

NT. LOUIS, MO., BOOK DEPOT.

11, L. REMPER, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Sapiritual and Reform Workspublished by Colby & Rich.

ROCHESTER, N. Y., ROOK DEPOT, I. DEWEY, Bookseller, Arcade Hall, Roches Y., keeps for sale the Nytritual and Heform Works published by Colby & Rich. Give him a call.

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RICHARD 1501ERTS, Bookseller, No. 1026 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Mpiritual and Beform Works published by, Colby & Rich.

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OLIVERSPAFFORD, the veteran bookseller and publisher, keeps on sale at his store, see French street, Elecpa, nearly all of the most popular Spiritanistic Blooks
of the times. Also, agent for Hull & Chamberlain's Magnetic and Electric Powders. VERMONT BOOK DEPOT.

J. G. DARLING & CO., Lamenburgh, Vt., keep for sale Spiritual. Reform and Miscellaneous Books, published by Colby & Rich.

MAN-FRANCINCO, CAL., BOOK DEPOT.
At No. 319 Kearney street (up stairs) may be found on sale the BANNER of Licity, and a general variety of Spiritualist and Reform Books, at Eastern prices, Also Adams & Co.'s Golden Pens. Pinneheites, Npence's Positive and Negative Powders. Orion's Anti-Tobseco Preparations. Dr. Mierre's Nutritive Compound, etc. Catalogues and Circulars mailed free, Remittances in U. S. currency and postage stamps received at par. Advices, HERMAN SNUW, P. O, box 117, San Francisco, Cal.

ADVERTISEMENTS.

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MISCELLANEOUS BOOKS,

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WM, H. MUMLER.

A CARD.—Having made partial arrangements to enter into other business, but being in constant receipt of lotters from persons destring to have pictures taken, I have concluded to devote a sitiont TIME longer to that business. Those who wish to have their pictures taken, will please avail themselves of this their last opportunity.

Parties at a distance destrous of having pictures taken without being present, will receive full information by enclosing stamp to

W. H. MUMLER, 170 West Springfield street, Boston.

BOARD WANTED

FOR a gentleman, wife and two girls. Mt. Pleasant or Highland Districts preferred. Private family, whole-some table. Address C. M. P., care this office. Dec. f.—lw*

CIRCLES. MRS. JENNETT J. CLARK

CLAIRVOYANT, 25 Warren avenue. Developing Circles Wednesday and Sunday evenings at 8 o'clock Private sittings daily. 4w*-Dec. 5. The Phrenological Journal,

DOR December, contains articles on Character-Reading;
Psychology; National Types; Mind and Brain; Failture and Success in Life; Biessings in Disguise; Faith, or
Reason; Five Great Warrlors; Spiritual Evolution; with
Portraits, Biographies, and Characters of Distinguished
Men. Only 30 cents, or \$3 a year. New volutine begins with
next No. Address S. R. WELLS, 389 Brondway, N. V.,
or COLRY & RICH; 9 Montgomery Place, Boston, Mass,
Doc. 5.

M. QUIMBY, MAGNETIC PHYSICIAN, HAS taken rooms at No. 85 Pembroke street, Boston, where he will be Theadays, Thursdays and Saturdays from 9 A. M. to 4 P. M. A lady will be in attendance when required. Will give Medicated and Vapor Baths.

Dec. 5.-2w*

MRS. STANWOOD, Test and Healing Medium, will hold direles at 32 Russell st., Charlestown, every Sunday, Mouday and Wednesday evening. Private Gircles In, or near Boston, afternoon or evening, on reasonable terms. Invalids' letters answered for \$1 and stamp.

MRS. LOUISA ELDREDGE, Impressional Medium, Magnetic treatment, No. 1 Oak place, corner Oak street, Room 4, Boston, 1 W.-Der. 5. FOR SALE.

E. 21st Chartyoyant and Eclectic Physician, for sale in the City of New York. Ill health the reason for selling. For particulars, address M. D., Box 4952. 2wis—Nov. 2s.

- CATARRH.

Catarrh of 26 Years' Standing, Cured. COMPLEXION CLEARED OF MOTH.

COMPLEXION CLEARED OF MOTH.

WATERVILLE, VT., Dec. 4, 1972.

GENTLEMEN: I will give you a brief statement of my case. I am styrars of age, have had catain since I was IT, have had constant discharge of thick, yellow matter from my bread, attended with severe path in the back of my head; have coaghed and raised most of the time. I have been troubled for years with five complaint, have empleyed different physicases, but they have not cured me, such tave allowed the result of most head; have sold me they could be nothing for the raised in the local treatment for my head that would benefit me for the lime, but I have suffered for years with reatain, liver competant, and sick heads the, until life was at times a builden, and I had given up that there was no help for me, until I saw your medicine advertised in the Minton. I had taken so much patent medicine I had said I would not buy any more, but as yours was a roustimitional remedy I was induced to try if. When I commenced taking your Remesty I was very weak and debinated; had, for some-time, pain between my shoulders and in my left sole and back, and loss of appetite. Before I had taken the second bottle my appetite was good. I had no rath in my side or back, my white system was removed, I was abee too my own work, and could walk a mile. I commenced taking your medicine the first of alus, and have not been as well to I by years as I am now. M. face, for a number of years, has been covered with moth, said to be equeed by my note being so torpid; but is three taking your remedy I has allowed by your medicine, and loaye great faith in its curative powers for caurit and liver complaint.

Mr. Promy has bad-op bethe of your Remedy. He called on me yested, at yourself formulae hengelic net effect of your needleine, and laye great faith in its curative powers for caurit and liver complaint.

Mr. Promy has bad-op bethe of your kemedy. He called on me wester as the section will and to taken your medicine caurit and liver complexion. He had not taken your medicine caused by

MRS. E. M. FULIANGTON.

Price \$1 per Bottle. Sold by all Druggists.

A pamphlet of 32 pages, giving a treatise on Catarrh, and containing innumerable cases of cures, sent FREE, by addressing the Proprietors,

LITTLEFIELD & CO., Manchester, N. H.

The Health Evangel,

Key to Dutton's School Charts. This little volume contains all the essential principles on which health and long life depend. The charts (contained in the book) show painly the conditions of health and long use the conditions of health and the causes of disease, all comprised in slavy words upon the charts, and fully explained in a work of fifty pages. It is the free-will offering of an earnest physician, and is strictly scientific and reliable. It beaus the impress of an original mind, and was doubliess written under the inspiration of superior intelligences who love the human race.

Cloth, Breents.

For sate, whole ale and retail by COLLIY & RICH, at No. 9 Montgomery Place, corner of Province affect (lower floor), lieston, Mass.

Parturition without Pain;

A Code of Directions for Avoiding most of the Pains and Dangers of Child-bearing. A work whose excellence surpasses our power to com-netid. - New York Mail.

Price \$1.00, postago free, For sale wholesale and retail by COLBY & HIGH, at No. 9 Monigomery Phree-corner of Province street (lower floot). Bosion, Mass. Eating for Strength.

A New Health Cookery Book, BY M. L. HOLBROOK, M. D., Witch should be to the hands of every person who would gut to regain and retain health, strength and beauty. It contains, healest the scheme of eating and one hundred answers to questions which most people are anxious to know, nearly one hundred pages devoted to the best healthful reclipes for foods and dribas, how to feed one's self, freely babes and delicate children so as to get the best healthful find full directions for feeding them, and so will, mothers who have delicate children, and invalids who wish to know the best foods.

(Price M. 60. postage free.

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Narratives of the Spirits of JOHN AND KATIE KING.

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Being a Narrative of the Life of John King, and his experiences after death, together with those of his daughter, Katle, as communicated by the spirit of the former to Dr. Child, of Philadelphila.

This book must aftract universal attention, as the phenomenon of the materialization of John and Katle Kingwas witnessed by hondreds, and cannot be expedimed except by admitting the truth of Spiritonalism.

It contains 100 pawes, 42mo, 'printed on first quality toned paper, in clear, Jegilie type, libustrated with portraits of John and Katle King in their materialized form, engraved on wood from thotographs, especially for this book, and printed on plate paper.

In paper, to cents; cloth, flexible gilt stamping, 75 cents; boards, do, do., 90 cents; do, gilt edges, 11,00; postage free.

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BRITTAN'S JOURNAL, For October.

SPIRITUAL SCIENCE. Literature, Art and Inspiration. flie Dynamics of Subtile Agents; the Relations, Faculties and Functions of Mind; Philosophy of the Spiritual Life and World, and the Principles of Universal Progress.

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Spirit-Magnetized Family Medicines, PREPARED by DR. R. FRANKLIN CLARK, 32 Russell struct. Charlestown, Mass. Some of them In. use over thirty years. They are scientific remedies for almost all diseases, including consumption. If properly used. The price of each package is 25 cents, or five for \$1.00, and one-third off to agents. Send stamp for circulars. Invalids letters answered for ten 3-cent stamps. Iw*-Dec. 5.

CHRISTMAS BELLS FOR 1874 NDISPENNABLE to All who Wish to be Happy and Make Others No. Seat Free on receipt of 1 stamp by ADAMS & CO., Publishers, 4 Pearl St., Boston. Nov. 7, "Meowife

ROOM TO LET.

A SPACIOUS ROOM in the new Building No. 9 Mont-gamery Place, corner of Province et. Has modern conveniences. Apply at the Bookstore of COLIB) & RICH, on the first floor. DR. E. S. CLEVELAND AND WIFE,

Clairvoyant and Test Mediums, of Rochester, N. Y., A RE now traveling through Canada and the West. For diagnosis of disease and advice concerning treatment, enclose lock of hair and \$1.00, with name, age and residence stainly written. Address

Nov. 11.—5wls*

DR. E. S. CLEVELAND.

Nov. 11.—5wls*

BOX 420. Rochester. N. V.

DROF. LISTER, formerly of Boston, can be consulted at 325 5th avenue, New York, For terms and full information, send stamp for a Circular. All letters must be address of to Box 422, New York City.

Nov. 14.—12wls

MRS. J. L. PLUMB, M. D., examines disease tauco for \$1,00 and reads the future for \$1,00, and answers at a distance for \$1,00 and six 3-cent stamps. 43 Essex street.

Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

MRS. J. R. CONANT. while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their carth-life to that beyond, whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

Office. We ask the reader to receive no destrine 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 Circle Meetings

The Bianner of Light Free Circle Meetings
Are held at No. w M supmorty Place, (second story,) correct of Province street, every MoNDAY, TUENDAY and
THURSDAY AFTERNOOS. The Hall will be open at two
O'clock) services commence at precisely three, at which
thine the desis, will be closed, mether allowing entrance
noregies intil the conclusion of the services, except hease
of absolute necessity. Under such circumstances the partyshould notify the Chatman, when permission will be
granted to reflicialize the explication of five industes. Our
reasons for this will be obvious to every reflective initid.
Disturbing influences produce inharmony, and this our
splitt friends particularly choins upon us to avoid, if posshibe. As these Circles are free, we have no doubt visitors
will readily conform to our request in this particular.

**The questions answered at these scances are often
propounded by individuals among the andioner. Those read
to the centroling intelligence by the Chairman, are sent
in by correspondents.

**The Doubtlons of flowers for our Circle-Room solicited.
Migs. Connact receives no visitors at her residence on
Monday. The Act of the controlled of the controlled in the centroling intelligence by the

MRS, CONANT receives no visitors at her residence on londays, Tuesdays or Thursdays, until after six o'clock M. She gives no private sittings.

P. M. She gives no private sittings.

SKALEO LETTERS.—Visitors have the privilege of placing scaled letters on the table for brief answer by spirits. First write one or two proper questions, addressing the spirit questioned by his or her full name; then put them in an envelope, scaled, and write your own address on the outside. At the close of the scance the Chairman will return the letter to the writer. Questioners should not place letters for answer upon the circle table expecting lengthy replies, otherwise they will be disappointed.

LEWIS B. WILSON, Chairman.

Special Notice.

As many persons misunderstand the nature of the dutles of Mes, J. H. Comain inconnection with this paper, we wish it fully understood that she is engaged solely as medium between the two words at our Public Free Circle Meetings, knows nothing in regard to our business affairs, and has no destre to. Meroicor, being an inneousitions medium, she knows nothing whatever of the atterances of the invisibles through her instrumentality. Hence letters to her address, forwarded to this office, in Testemer to our business matters and the atterances of spirits at the public circles, never reach her? It being her earnest wish that they should not. Those who understand in the remotest degree the laws governing mediumiship will comprehend the purport of this paragraph.

It may be well to add at this time that Mrs. Comant is simply an humble instrument in the hands of the invisible powers the same as thousands of others are and sooks neither fame nor reward more than is vonchsafed in the consciousness of having done her earthly duties well.

Invocation.

Oh Thou Holy Trinity of Wisdom, Love and Power, we are glad in the knowledge that cometh like sunshine unto every weary soul after the tempest of human sorrow has passed. Even as the sunshine of to-day has come like a blessing following the shadows of yesterday, so the sunlight of the consciousness of thy presence and thy powercomes to every weary soul, saying "I am here, I aim liere, trust thou in me." But oh, Holy One, there are thousands in the world-millions in the world to-day, who are in the shadow, and . are praying unto thy servants who are in the sunlight for strength, for deliverance from the darkness that surrounds them. They are in the pulpit and in the brothel, in high places and low places, and wherever they are, oh Holy One, send thou us to them, and give us the power with which to minister unto their needs, that we may be indeed ministering spirits of love, of mercy, of truth and of power, unto thy sons and thy daughters who have need of such ministrations. And unto thee, oh Power past, present and to come, our God, be all honor and praise, forever and evermore. Amen. Sept. 21.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, I am ready to hear, at least, whatever questions you may have to offer me.

Ques.-[From the addience.] What is the condition in the next life of those who commit

Ass.-The condition of the suicide in the spirit-world depends very much upon the degree of suicidal motive that may be adjudged to the suicide; for it is a fact known to those who observe in the matter that nearly all the human race are perpetually doing those things that are suicidal. They are not living in accordance with A.—They have gone just so much further on even their best light. The majority of them bow—the road of life, and therefore know just so much down either to fashion or mammon, at the ex- more concerning the journey; that is all. pense of the body and its best interests; but they who deliberately sunder the connection between the soul and its machine-the body-are such as are deemed suicides by those who look only upon the surface of things, and never penetrate beyond the mere crust. Their condition is sometimes a very lamentable condition, for they look upon themselves, ofttimes, as cowards, and as having done the very worst thing they could have done for themselves, as having deprived themselves of the very best conditions under which they could be lifted higher in happiness and intelligence, having deprived themselves of those very experiences of darkness that the soul had need of that it might more fully enjoy conditions of happiness and heaven. There are some souls who, for a long series of years-I speak as of time-cannot be made to enjoy anything in the spirit-world, only by contrasting their condition in that life by what they had passed through here. For all such, sorrow is an eminent necessity to the happiness of the soul in the spirit-world. It is the grandest staircase over which the soul could pass to gain its heaven. Now if such deliberately cut the connection, and become in the absolute suicides, when they shall come to learn how much they have lost by the act their remorse is generally very keen, and they refuse to be comforted, and they live in utter dejectedness until they outgrow, by hard spiritual labor, that peculiar condition. There are others who take it more easily; who are not so dependent upon the conditions of this life for happiness in the next. They get the sooner out of the shadow; but, under all circumstances, they who deliberately, consciously sever the connection that binds the soul to the body here, suffer in the spirit-world for the act. Q.—What is the condition of the maniac in the world to come?

A .- Insanity is a thing which belongs to the body-the physical body. It is like any other disease, and therefore the soul only has a reflex action of insanity after it has passed from the body of flesh, which is but temporal and soon passes away. There are, absolutely speaking, no insane spirits. The soul-the thinking part, is always right. The defect is with the machine through which it manifests.

Q.-[From the audience.] I have had experience of insanity in the spirit-world-spirits who have been dead fifteen years still in that state.

A .- Then you certainly have had an experience that your speaker has not. This reflex action of insanity may be kept up for an indefinite length of time, but, after all, it is not insanity; it is only the shadow that has been cast upon the spirit or soul, in consequence of the dense darkness it passed through here in this life, that is all. Sept. 21.

Minnie Jackson.

am Minnie Jackson; I am from Buffalo, N. Y. Message Department. I was thirteen years old; I died of meningitis, last March, and I have been trying ever since to send a message to my mother. She thinks if she were sure of my continued existence she would be reconciled to my death, and sorrow no more over it. Well, now, she may be just as sure of

it as she is sure of her own existence, or that I ever lived; but really, I don't know how to impress that truth upon her. I was with her, last night, when she was reading one of my books, and her thought of me was so intense, so sorrowful, she was obliged to put the book away, and she said in her heart, "Now, I'll lock up all these books: I never will be foolish enough to look into one of them again." But to-day, when she attempted to carry that out, she found herself-powerless to do-so, and she said, "Oh-yesyes, I've just so much sorrow to pass through, and whether the books are locked up or no, or whether I look into them or no, I suppose it will

Thank you, dear mother, for I had rather you would read the books and shed a few tears, than to lock them up and try to put them and me out of your mind. Good day, sir. Sept. 21.

be all the same."

Joseph C. Worthington.

My name, sir, was Joseph C. Worthington. I was seventeen years old; my father's name was John K. Worthington; I died in Pensacola, where I had gone hoping to get well, but an unand so I'am here to give a greeting to the dear ones who will hardly expect to hear from me in this way. I have a father, mother, and two sisters on earth: I have three brothers with me in the spirit-world. My father is opposed to these manifestations, but I could n't but improve the opportunity of coming, even though I suffered by it, and was put further away in consequence of, making the attempt. I shall, at least, have done my duty; I shall, at least, have offered him the golden key by which he may admit himself into a temple showing the grandest mysteries of life. If he throws away the key, and falls to appropriate the blessing, it is not my fault. I have come, and may the God my mother taught me to pray to, bless my coming! Sept. 21.

. Scance conducted by Cardinal Cheverus.

Invocation.

Oh thou Light, which cometh into the world to guide the soul through the darkness of its mortal pilgrimage even unto the zenith of heavenly glory, we bring thee, this hour, a new song of thanksgiving-new, ever new; fresh, ever fresh; pure, ever pure, from the soul's pure fountain of worship, for we know that, when things which seem to be abiding shall have passed away, and the ephemeral joys upon which the soul has depended for happiness shall be no more, thou wilt remain, forsaking it never, leading it ever, through tempest and sunshine, to Sept. 22.

Questions and Answers.

Ques.-Is there any such thing as an eternal marriage between two individual souls?

Ans.-Eternity is a something which we cannot entirely comprehend - which we cannot compass. Though we may have had an existence from all past eternity, have it in the present and belong to all the future, yet in the present we can control and master only so much, therefore it would be utterly impossible to tell whether or no any two souls could be to all eternity bound together in one marriage; but it is my belief that so much of eternity may be gathered up into the experience of two wedded souls that time will be lost.

Q.—[From the audience.] Do spirits, in the spirit-world, know any more about an eternity than we do here in the body?

Q .- As they progress, do they not forget their earth experience?

A.-Yes; because they can contain or use only just so much in the present. So, then, a great amount of the past must be excluded, and nearly if not all of the future.

Q.—How is it with spirits concerning punishment? Are they punished for committing crimes through ignorance, or doing anything with an honest intention?

A .- Oh, yes, anything which interferes with, or endeavors to interfere with the course of natural law-divine law-receives punishment therefor, just as the baby receives punishment for putting its hand into the flame. It did n't know it would burn, but it has received punishment, and, by receiving, it has gained an experience that will prevent it from passing that way

Q.—Do spirits in the other life consider the English Bible—particularly the Old Testament—to be anything more than a history of the Jews? A .- It is understood to be but a fragmentary history of the tribes of men living upon that section of the earth at that time. It has received the baptism of sanctity through priestly influence, and for selfish purposes. The scriptures of God he writes himself with his own infinite pen of circumstances, and needs not that they should be circumscribed within the bounds of any written book; but he requires an eternity to write them, and he gives them to you day by day, hour by hour, atom by atom, as you travel along the way of life. All nations have held to the belief that they had certain revelations direct from God. In a certain sense there is a truth underlying their belief; but that this written record is the all of truth, must be false. It is only one of the atoms that are manifested through human intelligence; so small a fragment, when compared with God's great infinite scriptures of being, that it is hardly worth spending so much time, so much treasure, so much happiness and human life in caviling about.

Q.—Is Christ the connecting link between the spiritual and natural world? Did he understand what he taught concerning angels, spirits, &c.?

A .- Christ was a medium of a very high order, and in that_sense he was divinely gifted. He talked with God in that way, and in no other. The revelations that the people received through him, during the days of his short earthly life, were received through mediumistic power and in no other way, by his mediumship. He was a connecting link between the two worlds.

Q.—Is there a great deal more spirituality in the present day than there was when Christ was on earth? Has there been a continual line of progression since then?

A .- The world has grown. The planet has produced better specimens of humanity, consequently better intellectual machines; and then again, the world is more densely populated to-[To the Chairman.] How do you do, sir? I day than in his day; but, even now, were you to separated from it.

return after, say a thousand years' sojourn in the spirit-world, to view your earth as it will be then, and contrast it with what it is now, you would declare yourselves to be, in the present age, a set of barbarians, almost wholly unenlight-

Q.-Has Christ, as a spirit, ever returned to earth since he left?

A .- It is a self-evident fact that he has, and hat he is largely interested in the manifestations of your so-called Modern Spiritualism, or it hould be called, more properly, your Modern Christianity or Christ-ism.

Q .- Did Christ ever, through a medium of the present day, address an andience

A .- Oh, yes; it would be very strange if he could not, with his humility and his power and his knowledge concerning these things. He told humanity in his day, that, although-he-was-going away, he should return again, and with legions of angels. Has he not fulfilled his promise? And again he says-in the same record you have it-"I shall not be known; I shall come unto my own, but they will know me not. I shall be as a stranger wandering in a foreign land, and shall minister again unto publicans and sinners."

Q.—It is generally supposed that the churches are the true followers of Christ. Is this so?

A .- They claim to be, but their every act proclaims that they are not, and never were. Christ founded no church; he builded no temple; his temple was the wild woods not made with hands. He had no cushioned seats. He was an humble expected hemorrhage of the lungs took me off, spirit, and he said, "If ye are of me, what I do ye may do also, and greater things." Are they done in the church? No; these same poor, common people that he has come unto are doing them every day, and so proving that he is again on earth, working in power and in infinite love. Sept. 22.

Aunt Betsey Cade:

God bless you, dear friends [shaking hands with Mr. and Mrs. Wilson]. I've got here! got here clothed with the glory of the new life, and blessed beyond all human blessing, and I want to tell my dear friends and my spiritual enemies, one and all, that my glorious spiritual faith has been realized by me as a truth. My spirit-world is a reality to me now, my spirit-friends are my companions, and what I believed in here I know now to be a grand and glorious truth. Aunt Betsey Cade. Sept. 22.

Alfred Page.

How do you do, sir? I am a stranger to this way of communicating, but I've got some friends I am anxious to reach. Alfred Page, of Portsmouth, R. I. I have a brother Gideon, who is largely interested in the church, consequently largely opposed to these manifestations. I once said to him, "Gld, how do you know they alut" true?" "Because I know they aint." That's all the evidence he could throw into the scalebecause he knew. Well, now, Gid, I know they are. And now let's see if you can disprove it. I challenge you to combat. I am on t' otherside, now, and you are here; we'll both have a square fight at it, just as we used to when we were boys. You know I'll fix you, for I always could, and if you're afraid, do n't enter the ring; but if you aint, come up to the square, and we'll see who is right and who is wrong. Sept. 22.

Agnes Devereux.

My name, sir, was Agnes Devereux. I was nineteen years old. I was killed by accident, in Fall River. I want to say to my mother and sisters and brother James-do n't mourn for me. It's all right, and I am glad it is over. I am glad I have n't got to go through death again. Oh, I'm glad it's over! I'm glad it's over! And, now that I am safely through, I'll do all I can for all of you. I know that you are religiously in the dark, and I'll do all I can to give you light; I'll do all I can to make you happy. I'll be a guardian angel for all of you, and perhaps you 'll' acknowledge some day that it was best I went as I did. I feel it, even now, although at first it was dreadful—dreadful. But do n't mourn, don't mourn. Heaven is so natural and yet so beautiful, that one can't feel homesick. Everything is done for our comfort, for our peace, and to make us reconciled to the change. I am not far off, mother; so don't think so, and don't don't mourn. Good day. Sept. 22.

Capt. Robert Jellison.

I am, as I was when here, Capt. Robert Jellison. I am from Searsport, Maine-that is, I claim that place as my old earth home; but I took my exit from this life-closed my log-book here, from off Cape Hatteras, in a storm, thirteen years ago. The night before I left home my little daughter said to me, "Pa, I dreamt, last night, that you was drowned; that you never came home. I dreamed that for thirty-six hours you were in a storm, and fully expected to outride it, and when you were just about to receive the blessing of a calm, when the tempest was lulling, you lost your own life. You lost it in executing an order you had given which one of your men had failed to execute, and which you knew must be done. In order to save the ship you did it yourself, and in doing it lost your life. Pa, do n't go this voyage. Do n't go!" Well, little Nell, the angels only gave you in a dream a shadow of what was coming, for I went in just that way. And now that you have reached womanhood, and are struggling with the cares and storms of this life, heed those inner promptings, those angel warnings that come to you from time to time, warning you of danger, and ready to aid you in many ways. Heed them, I say; they are voices that will never lead you astray, and if you are as true to them as they will be to you, you will be a joint power of good here on earth to those you come in contact with. Don't fear them: Nell, they are all right. From your father. You used to have confidence in me when I was in the body-have it now, for I am none the less near and dear to you. Sept. 22.

Séance conducted by Folio.

Diptheria.

The following questions on this important subject were read at our Public Circle on Tuesday, Nov. 24th. If the answers to them by the controlling spirit will benefit hu-manity—by lessening this dreadful disease—then some good will have been accomplished in the right direction through our humble instrumentality.-ED. B. of L.

Ques.—[By M. M. Noble, Paterson, N. J.] What are the general symptoms of that terrible disease, now so alarmi. gly prevalent, diptheria? Ans. - The symptoms are best known to

those who have studied such cases here, who have witnessed them. It is a malady incident to mortal life, and the question had better be put to one dwelling in mortal life, and not to one

Q.-What is the origin or cause of diptheria? A .- It is a disease which fastens itself upon

the glands of the throat, and may be directly traced-so say those who have made these, with other kindred maladies, a study-to the evils arising from vaccination. It is vain to ascribe it to conditions existing outside of the individual. Those conditions have only developed the poison within-set it in action, and under certain climatic influences the glands of the throat are exceedingly sensitive in some individuals, and then, if this poison happens to be in active force in the body, it is attracted to the weakest points, and there spends a part, if not all, its force. Diptheria, then, according to the best knowledge of the scientists of spirit-life, is a result of vaccination. To strike at the root would be to abandon that most miserable, barbarous practice.

-Q.-Is-it-contagious, and carried from place to place through the atmosphere

A .- It is contagious by exciting similar conditions in persons who are similarly conditioned with reference to this vaccine virus, but in no other way.

Q.—Are the remedies administered by the allopathic and honreopathic physicians (though not often effective) the very best that can be used?

A .- No, probably not, because the science of medicine has not yet attained its majority, does not know all the remedies that are stored in the kingdom of Nature for the cure of disease.

Q .- Can and will the spirits prescribe a cure for diptheria?

A .- An ancient saying would be applicable in this case—"An ounce of prevention is worth more than a pound of cure." Prevent it by abstaining from vaccination; but since the entire race-at least the majority of them-are thus afflicted, it may be well to give a remedy. One of the most effective is this: mix the yolk of an egg, as fresh as can be obtained, with common fine salt, enough to form it into paste, and apply it to the throat, renewing it every half hour until relief is obtained. This, says a medical scientist in our life, will effect a cure seven times out of every ten cases, where the patient is under ten years of age, and often at a more mature age, and is one of the best remedies known to our science, and is very simple, because it neutralizes the poison that is in active force upon the glands of the throat.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, Sept. 28.—Address; Antone Canleo, of New Orleans, La.; Lydia Staey, of Hartford, Conn.; Little Dave Gomely, of Hartfsburg, Penn.

Tuesday, Sept. 28.—Gen. Robert Cowdin; William Berry: Naonta, to ber friends in England.

Thursday, Oct. 1.—Dennis Hogan, to his brother James; Ellen, to William II. Emerson: Benjamin Beal, of Boston; Elder Iver, to his brethern is Enfleid.

Monday, Oct. 5.—Theresa, to Gen. Joseph Garlbaidi; Don Rieardo Betancoate, of Castile, Old Spain, to his son José, in America; Lydia Stevens, of New York, to her brother Joseph. In California: Deacon Jonathan Frisble; Susie Walker, to her brother and sister, in Roston.

Tuesday, Oct. 6.—Mary Thomas, of Prince Edward's Sisiand; Rev. Mathew Candaile, who died to-day in Rome, to his friends in America; Nellie Wilton, of Alfred, Me., to her mother; Thomas Wilkins, to friends in Boston.

Thursday, Oct. 8.—Robert Chambers, of Edinburgh, Scotland; Alfred Payson Williams; Mary Ellen Mayhew, of Georgetown, D. C.; Abigail Furber, of New Market, N. H.

N. II. Monday, Oct. 12.—Jane Perkins, of Dover, N. II.; Geo. W. Kean; Samuel Abbot, of Portsmouth, R. I.; John Kilby, to his brother David; Timothy Farrel, of Cowes, Kliney Co., Ireland, to his wife Ellen, Tuesday, Oct. 12.—Katib. Gray, of Savannah, Ga., to her mother: Arthur W. Conway, to his father in New York City; David McKinley of Glasgow, Scotland, to his son James.

son James.

Thursday, Oct. 15.—Jessle Potter, of Ogdensburgh, N.
Y., to her mother and sister; Capt. Jack Edridge, of New Bedford, Mass.; Gardner Brewer, of Boston; Jerry De-

Bedford, Mass.; Gardner Brewer, of Boston; Jerry Devine.

Monday, Oct. 19.—Oliver H. Swain, of Lynn; John W. Edmonds; Hilda: Lucy Richards, of Boston.

Tuesday, Oct. 20.—Baniel Lowd, to his sons William, Quincy and Frank; Nettle Anderson, of New York, to her inother: Hannah Derby, of Boston, to her children.

Thursday, Oct. 22.—Coleridge Weldeny, of Manchester, Eng.; to John Harkins; Charlie Clevering, of New York, to his father; Andrew Kilrowe, of Glasgaw, Scotland, to his mother; Conway.

Monday, Oct. 29.—Reuben Patten, of Peterboro', N. H.; Adela Bright, of Cinchinati, O., to her father in Waukegan, III.; Shelley Barrett, of Liverpool, Eng., to his father; Betscy Page, of Pagetown, N. H.

Tuesday, Oct. 27.—Almeda Folsom, of Sait Lake City, to her mother; Cora Stralberg, of Italy, to her father in New York City; Nathaniel B. Shartleff, of Boston; Anna Cora Wilson, to her parents; 'Khma, to her pople, the Klowas.

Thursday, Oct. 29.—Red Wing; Jennie Johnson, to her

Con Wilson, to her parents; Nama, to not poope, and Klowas.

Thirsday, Oct. 20.—Red Wing; Jonnie Johnson, to her parents; Duncan Warner, to his brother.

Monday, Now. 2.—John Ramsey, of the 23d N. Y.; Eben Dennett, of Pittsheld; Jane Wahace.

Tuesday, Now. 3.—Rachel Tibbetts, of Boston; Aunt Ruth, to at family in Worcester; Mary Ella Brydges, of Norridgewock, Conn., to her mother; Timothy Riley.

Thursday, Nov. 5.—Margaret Gorham, of Boston; Zed Anderson, of New York, to his mother; Jennie Tallot, to her father in Fall Rilver, Mass.; Bela Marsh; Alice Frazler, to her mother.

to her mother.

Monday, Norr-8a—Adelatde King, of Philadelphia, Pa.;
John Abbott, of Bangor, Me.

Tuesday, Nor. 10.—Minnie Elliot, of Bath, Me., to her
grandmother; Charlotte Gowing, of Northfield, Vt.; Thos
Startevant.

Thursday, Nor. 12.—John Calender, of Boston; Nancy
R. Smith, of Boston; to her children; Hannah Tobit; a Quaker haly, of Philadelphia; James K. Hill, from Gold Illi,
California.

Monday, Nov. 16.—Ann Murray, to her brothers; Albert
R. Baxter, of Boston; John Henry Denny, of New York,
to his father: Annt Phillis Perkins.

Tuesday, Nov. 17.—Edward Payson Hamilton, of Bridgeport, Conn.; Nancy Miller, of Dorchester; Elliu Jarrett;
George Staples.

Thursday, Nov. 19.—Mary L. Woods, of Auburn N. V.

port, Conn.; Nancy Miller, of Dorchester; Ellhu Jarrett; George Staples.

Thursday, Nov. 19.—Mary L. Woods, of Auburn, N. Y.;
John Handolph Watkins, of Galyeston, Tex., to his father;
Bella Garfield, of St. Louis, Mo.; Patrick O'Malley,

Monday, Nov. 23.—Thomas Crozler; Charlotte Carson
of Indianapolis, Ind., to her mother; Ezekiel Adams; Paul
Lindall, of New York City, to Richard Havelin.

Tuesday, Nov. 24.—Allee Jameson, of Boston, to her
mother; Arthur Andrews, of Potsdam, N. Y.; Joseph Hilliad; John McGowan, of Ireland.

[From an Occasional Correspondent.] Spirit Communications.

Through Mrs. J. T. Burton, writing medium, corner of Broadway and Fifty-second street, New York, Sept. 11th, 1874.

I come again, thanking you for allowing me the privilege to speak. I have been to this place since the medium came here, desirous to write, but she has not paid attention to me. I am Adoniram Judson, one who labored at the risk. of all personal comfort to spread the gospel of Jesus Christ before the heathen! I wish that I had staid at home and protected my beloved wife from the rigors of foreign climes. I could not teach the heathen a religion which would help their morals. I told of their total deprayity, and they ofttimes laughed me to scorn. They believed in the virtue of their women—in the integrity of their friends, and it was more cruel than kind in me to open their eyes to so gross an inconsist-

nee to open their eyes to so gross an inconsistency.

I have, with much regret, passed the early years of my spirit-existence—regret that I had not blazed trees in the western wilds of America, and learned of the wild beasts charity, than have attempted to teach Christly love to a people who worshiped their own gods, and had as high a standard of religious creed as mine. Yet it is over. I have begged many a Buddha's pardon in my own person for having profaned his shripe over. I have begged many a Buddha's pardon in my own person for having profaned his shrine by laying upon it an unknown God before him. His altar is sacred now. Buddha was and is a spirit able to manifest, and who was represented in all manner of carved ivory, wood, whalebone or stone; and even as the Virgin in marble and the Christ in gold and precious stones are lifted on high before whom men and women have. on high, before whom men and women bow as representatives of their mediators and saviour, representatives of their mediators and saviour, so the Buddhists' images represent to them this great and kind spirit whom they esteem as their god and so likewise worship. Buddhas are more than one. I have seen ten who were as lovely in their spirit-life and mediatorial ministry to their people as Christ is to his. They were once men, and, by great lives of perfection, have reached great altitude in high spheres.

great altitude in high spheres.

I am perforce opposed to foreign missions. At home the well-meant effort of priest and layman can find work enough for busy hands to do. I would wish that my son should have the true spirit of Christ, but not the cant of imposition.

I have, without any permit, occupied the ground which I now vacate in honor of Sir John Franklin. I am Adoniram Judson.

I am always in full health, sound in mind, glorious in respiration, and sorry for the man who reached at the core, and interest to think, see, hear, invitiate, and judge of all subjects for himsolf."

For sale wholesale and retail by the publishers, COLF For sale wholesale and retail by the publishers, COLF

does not understand the plan of salvation which is personal, and does not realize that progress will carry him over all the hells that orthodox fanaticism ever devised. I long to speak through trumpet which will startle stultified senses and

bring reason upon its own basis. I work hard. I have never ceased to live; even after the ice had crushed my bones and the sea vultures had picked my flesh, I kept on and am going on forever and ever. I wish you well.

JOHN FRANKLIN.

Passed to Spirit-Life:

Passed to Spirit-Life:

From Keene, N. H., of dropsy of the heart, Mrs. Harriet E., wife of F. C. Balley, aged 54 years.

With sadness I record the transition of this faithful wife and devoted mother, who leaves a husband, two sons, three daughters, and a large circle of triends to mourn her loss. Mrs. Balicy was a ploneer in the ranks of Spiritualism, having been developed as a fine test and healing medium over twenty years since. Although hindered from publice demonstrations of her gifts by the duties of home-life, she extended to mediums, reformers, and all attracted to her, the hospitalities of her home, blended with the inspiration and sympathy ever flowing from her mind and heart. She will ever be remembered by all who have felt the influence of her consistent-life-and-genial nature as a noble type of trace womanhood. Her last illness was attended with intense suffering. Her faith in the ministry of angels was mwavering and she stepped down into the valley ready and willing to depart. The day before her departure, hovering between the two worlds, she called her family about her, and talked tocach one in a whisper, saying she thought she had passed over, but found she was still with thein-liftiding them farewell, she arose to a higher life, another star added to the triumphs of the Spiritual Philosophy, and its power to remove the sting of death.

The fumeral exercises were conducted by Dr. E. B. Holden, of North Charendon. Many L. Jewett, M. D. Rutland, Pt., Noc. 23d, 1874.

From St. Joseph, Stearns Co., Minn., Oct. 17th, Eliza-

From St. Joseph, Stearns Co., Minn., Oct. 17th, Eliza-

From St. Joseph, Stearns Co., Minn., Oct. 17th, Elizabeth, wife of Jacob Staples, in her 70th year.

Mrs. Staples, in company with her family, removed from Waldo County, Me., to this State in the time of its early settlement. She became interested in Spiritualism soon after the occurrence of the Rochester knockings, attracted to the subject by the mediumship of members of her own household. She accepted its teachings as her religion, and honored her faith by an apright fite. A short sickness removed her to the higher state. The companion, of nearly fifty years, with children and grandchildren, are sustained in their hereavement by faith in the gordons doctrine of immortality as unfolded by the Spiritual Philosophy. The writer was called to give a discourse on the funcard occasion.

MARY J. COLBURN,

From Milwaukee, Wis., Aug. 12th, Mrs. Mary Freeman, wife of Henry R. Freeman, in the 58th year of her age, Most of the pioneer lecturers and mediums who have visited this city will remember her, and the pleasant home sho made for them, her smilling face at the Spiritualist meetings, and the cordal, loving greeting she gave to all who met her. Her husband had been absent a few days, and on his return she said: "Henry, dear, I have only watted for you to come; now I am ready to go, rejoicing. My angel friends are here ready to receive me. Our Father Freeman tells me he is waiting for me." In a few hours after, her spirit left; the body, the spirits rapping the while so loud that the neighbors heard them and were glad or fearful, according to their bellef. Sister Freeman had been sick, and a great sufferer, for two years. On the 14th a large number of relatives and friends gathered to pay their last respects to her remains, and laid them in the beautiful forest home. (Spiritualist papers please copy.) wife of Henry R. Freeman, in the 58th year of her age.

(Spiritualist papers please copy.)

From Medway Village, Mass., Nov. 22d, of pulmonary consumption, after a long and painful decline, Mr. Andrew J. Shove, aged 41 years and 2 months.

J. Shove, aged 41 years and 2 months.

He was three years a soldler of his country in the late war, an industrious mechanic, a man full of kind and generous inpulses, an affectionate huskand and father, and a firm Spiritualist. He suffered much, and closed his earthy life poor in material wealth but rich in kind friends. Triumphantly his spirit left the mortal form, confident of a higher and better life. He leaves a desolate wife and three daughters. May God, good angels and sympathizing friends, console and sustain them.

From Thaupman Co., Texas, Nov. 8th, Joseph Fernand Pardo, late of Iberville Parish, La., aged 20 years and II

months.

Our son married May ist, this year, and emigrating to Texas, losing our all by the overflow in Louisiann, put an untimely end to his youthful career by too zealously working to obtain means to reach Wace. Our son was kind and generous, and attentive to his duties, his greatest happiness being his devotion and love to his wife, mother, father, brothers and sisters, leaving none but friends here. May beautiful angels receive the cherished "gone before" is the hope of his

[Notices for insertion in this Department will betwenty cents per line for every line exceeding twenty—twenty lines or less inserted gratuitously. No poetry printed un-der the above heading.]

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Celby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its

Rew Books.

A STIRRING BOOK----JUST ISSUED.

Gadarenes Spirits in Prison.

BY J. O. BARRETT AND J. M. PEEBLES.

The motto of this critical work indicates its general drift—TRY THE SPIRITS!

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CONTENTS

CONTENTS

1. -Spiritual Giffs,
11. -Inspiration and Mediumship,
111. Faith,
1V. - Giff of Healing,
1V. - Working of Miracles,
VI. -Physical Manifestations,
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1X. - Apparitions,
X. - Divers kinds of Tongues,
XI. - Try the Spirits,
XII. - Conditions must, be regarded,
XII. - Conditions must, be regarded,
XIII. - The use of humble means,
XIV. - Angels were once mortals,
XV. - Spirits in Prison,
XVI. - Possession and Obsession,
XVI. - Possession and Obsession,
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REMOVAL. MRS. MARGARET FOX KANE, (of the Rechester Fox family,) has removed from her former residence o No. 695 Seventh avenue, New York City. 138. Sept. 26.

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need, temporarily, a want felt by circles and soleties of
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enough, to read some statement of principles; or in some
way to ascertain something of our decirnes and general
teachings, in defining them 1 speak only for myself; and
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he'ps to this end."

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Han's is Ob-; Re-)LBY ovince led:

Tem-3 LES, cramp fallible egoat own to ts were te, and n and a eman, inves-

OLBY

Mo-

Pearls.

Oh, babe unbornt oh, future racel. Heir of our glery and disgrace! We cannot see thy veired face; But shouldst thou keep our crime, No new Apocalypse need say In what wild wee shall pass away The falsehood of the time.

I regard the progress of opinion, toward absolute, univermai justice as the one great end which hallows effort and recompenses our sacilities,

That love is weak which is too strong; A man may be a weman's grave; The right of love swells oft to wrong, And stiken bonds may bind a slave As truly as a leathern thoug.

The little burst, the roses blow Into divinest balm and bloom, When free above and free below; And life and love must have large room That life and love may largest grow.

Dr. Holland.

Not in the sky, not in the sea, not if we enter into the elefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed. Hin-

Why press we so against the door that fate Why press we so against the door gas rate. Has befred upon our hearts, desire?
Why hold our flyes bereft and devolate.
Because God writes their almanae in fire?
Why should we sadden with dark, clouded skies, When others make a lad for of their love, And while we deem ourselves too weak to rise, They 've climbed above?

Why sit and dream in spring's sweet labor time Unreal droams, whose sadness makes them sweet, And, since we mar and break our life's full prime, Deem that we rest contented at God's feet? Why ery to heaven for lost and broken hours, For failed and diope that faded long ago, When still within four hearts new fruitful powers Are budding now?

Honor to him who drst, "through the impassable, paves a road!" Such, Indeed, Is the task of every great man, nay, of every good man, in one or the other sphere, since goodness is greatness; and the good man, high or humble, is ever a marty r and a '' spiritual hero that ventures forward into the guilf for our deliversing, '': Carlyle;

WHICH IS THE BEST CIVILIZER --- RE-LIGION, CHRISTIANITY OR MORALITY?

Reported for the Hanner of Light by John W. Day.

Mrs. Nellie L. Palmer interested a large audience at Beethoven Hall, Boston, on the afternoon of Sunday, Nov. 22d, by an address which had for consideration the above named topic. In introducing her remarks she said that in what she was about to state, she should not under any circumstances attempt to disparage Christianity or its work among men, or to belittle the subject of religion, but merely to show their relationship to the great moral principles of and in mankind. She said-religion had come like a mighty growth from the depths of the past; it had overcome obstacles of which we of the present age could but barely conceive; it had entered into an un-compromising conflict with error; it had quickened the individual powers of intellect among men and women; it had pointed out the heights of aspiration, and the path over which the lin-man intellect must advance to an approximation of excellence; but religion was not a something which had swooped down or descended upon the human heart in some far past, robed in the gar-ments of inythologic wonder; it was a something which was the result of expansion and develop-ment—a something which ball risen up and up and up, dwelling in some form among all peoples and nations, and appealing in some manner to every grade of the human understanding.

Man had in the old systems of faith gone out-

side of himself in his search for God, or what he conceived to be the sum of goodness and power subordinating himself ever to his conception of a something so far franscending the range of finite possibility of attainment, that as a natural result he was led to degrade and put himself down unnecessarily in the scale of being. But the minds of the more enlightened believers of each system were continually harassed by doubts springing from the results of their investigations springing from the results of their investigations and studies, and stimulated to action by the intuitions which they found to be antagonistic to their creeds, till a storm of heresies arose, and skepticism lifted its head in bold defiance to the the land operation was going on. Such was the effect of the primeval Hindoo ideas of Deity, and such the reaction in favor of humanity which Sakye Muni instituted in his Buddhistic teachings; so was it with the Greeks, who, it is true, went a little further in their examinations and dissertations; so was it with Catholicism, which (while it brought with it not much more than Plato and Aristotle had analyzed and established, yet did give to the human soul a clearer conception of that divine spirit which surrounds us) made the few the rulers, and the masses the subordinates of that the surrounds of the content of the conte their will, and denianded of them unreasoning obediened to form rather than spirit, which course of action led in the Protestant reformation; and the student of history would be impressed by the fact that each element in the religious world was so linked with the rest that it could not be dis-

The religions of the past had been only incentives to the mind of man, leading him to the at-taliment of more light on the great subjects sought to be treated by them. The mere facts of correctness of material life and a belief in immortality were not the whole of the conditions needed; men required to feel that not only were they to live so as to prepare the way for other men and women on earth, but so as to best prepare for that eternity of experiences which awaited the soul on its resurrection from the body; each must cultivate for his or her own sake that wisdom which was within, that a future further comprehension might be attained of that which was so poorly understood in this life; and this work of preparation was accepted, and in a greater degree carried out by morality than by Christianity or religion. Formalism ruled to such an extent in the established creeds that a man might be a good Christian and yet not be a good citizen, while morality, broader in its tendencies, would lead its possessor to a correct discharge of his duties toward his fellows and the State, whatever became of the creeds.

whatever became of the creeds:

Morality stands back with folded hands and closed eyes when Christianity comes forward to the Christian's understanding, but that same morality is in reality the civilizer of the world, the life-power of the human soul, the leaven in the loaf of intelligence that pervades the universe, the divine spirit of the Deity that has entered, through development, into each individual tered, through development, into each individual, and which cannot be put away. Morality led men to work for the benefit of their fellows; to seek to lift the fallen, to carry purity and ener-gizing power for good unto the very cess-pools of moral corruption in the great cities; to teach the sinner to be stronger for the conflict with tempta-tion, through the revealed divinity of his own soul; it taught charity, mercy, love, kindness and that spirit of universal progression which could not be shaped, constrained or enclosed in any belief or creed. This spirit existed, in a measure, in Christianity, but it had been made so secondary to a personal faith in an ideal male whom mankind were to be guided that it could not be lifted up to its proper place in the theologic polity. Without morality, and that theologic polity. Without morality, and that morality free to follow out the teachings of its inner aspirations, there could be no inquiry, no skepticism, no investigation of the claims to beneficence of any system; and consequently no

advance from the dead level of established custom or belief.

strives to make men better; it is the foundation of ambition, the basis of competition; it is the power which permits us to work, and lends force to every drop of our blood as it traverses the cirto every drop of our blood as it traverses the cir-culatory system, braces our sinews and muscles, and nerves us for every duty. It is that which is the operative power of our lives, ever acting to lead aus forward to wider solutions of the mysterles of existence and their relations to that life which is to come. Those who rebuked the claims of Modern Spiritualism as presenting a broader appeal to the moral nature of man, a closer deappeal to the moral nature of man, a closer demand upon the consideration of each individual inderstanding, and declared that Christianity contained all that was of value in this new movement, were informed by the speaker that there was that in Spiritualism which made every man entirely conscious of every desire of his own soul, and the why that desire existed, and taught him that every duty rightfully performed opened the way to still greater achievements: by it he was that every duty right and performed opened the way to still greater achievements; by it he was taught more fully of the spirit underlying his whole being, which led him to gain a clearer understanding of himself—"a consummation" for the masses not "devoutly wished for" by the ambitious rulers of the creeds. Through it man learned that he was but the epitome of the past, and that he contained in his yesterday the prophe-cy of to-day, and in his to-day the foreshadow-ing of what his future morrows would fulfill. It taught him of that chain of conscious existence of which he was but a link, which passed the boundaries of matter, and thither he followed the instructor into the investigation of other and tran-

scendent mysteries. But it might be objected by the skeptic that the evidence presented by Modern Spiritualism concerning the life beyond and its intimate rela-tionship to this, was based wholly upon the utterance of the experience of so-called spirits, through a system of phenomenal exhibits which was termed "spirit communion," and the doubter might ask: "What is this spirit-communion? and wherein are the proofs of its verity?" And the speaker replied that the weight of the most in controvertible testimony was being daily added from many of the world's gifted ones in favor of the truth of the phenomenon of spirit-return in our day and age, and that the revealments made by spiritualism transcended anything which Christianity or any other system of religion had given to the soul of man. It but a single spirit returned to one single dweller in the flesh, bringing the assurance and proof of his or her identity, and declaring to that soul that he or she still lived in a continued, conscious existence beyond the change called death, and that he or she was still filled with the sympathy and love which were regnant in the heart while on earth, that one spirit had accomplished in the act more for human advancement and freedom from the chains of ignorance, superstition and bigotry, more for the illumining of the future with the glorious light of ascertained knowledge, than had Chris-

tianity in the last eighteen hundred years. Christianity had built steps leading up to the grand possibilities of to-day, and in so doing had done its work well, but Spiritualism taught a nearer truth to every human soul, in that it appealed to it to be its own individual saviour from error and sin, and that the immortality which was in store for it was its own by a natural and indefeasible birthright. And this great work of interior illumination Spiritualism had accomplished for thousands of souls; Christianity might have redeemed them from crime and sin ut it had not—as had Spiritualism—given them that knowledge of immortality to which they as-

The fact of a returning spirit being able to demonstrate through mortals yet in physical form the certainty of its existence after decease was the most powerful civilizer of the age. Convince a man, however ignorant he may be, of the certainty that he is an immortal entity, destined to live throughout a boundless eternity that he is to maintain his own selfhood through every viscissitude of being, that he cannot break from one responsibility, cannot escape the pen-alty of one violated law through any outside salvatory power, but that he must rise above wrong doing and its effects by after develop-ment—in that man can only be saved from sin by being inspired to nobler actions—and you have given him the most powerful incentive possible to rectitude of life, and the doing of good deeds to his fellows. There is no better civilizer-under heaven than this fact!

Spiritualism inculcated a divine brotherhood Spiritualism inculcated a divine brotherhood; that no distinctive line could be drawn amongmen; that no authoritative voice could say: "Here are the slicep—there are the goats," but that all, were lambs, and that the angels were bringing to and through each the spirit of the fullest morality, gradually lifting the soul from ill doing to right action by its inspiring power. The speaker referred to the efforts of Christianity to send civilization to so called heather lands. ty to send civilization to so-called heathen lands through organized missionary systems, but was of opinion that if one title of the amount spent for preachers, theological treatises, and other ecclesiastical agents to be exported to said lands for the mere purpose, in effect, of changing the order or form of their expressed religious belief, was invested in books of instruction, in science or mechanics, or for the purpose of elevating the moral standard of these peoples, or of bringing out their highest powers and adapting them to their life necessities, the moving spirit of brotherly love and kindness thus exhibited toward them would do more to enlighten their darkness and bring to them the radiance of truth than the creeds had accomplished in all their toilings in the past, or could accomplish in their present

way for a thousand centuries to come!

Morality was the basis upon which Spiritualism rested; morality which inculcated that golden rule "Do unto others as you would that they should do unto you!"—a sentiment the originating of which Christianity claimed for Jesus, but which some idea they that they are lides they are the sentiment of the companion of which they are the sentiment of the sentime which same idea the student would find in the utterances of Confucius at a date five hundred years before Christ; morality, the highest and best civilizer the world had ever known, which was working its way everywhere without making any pretence to religion; and the new dispensa of demonstration instead of blind which Spiritualism youchsafed to the world, was by the power of that basic morality, bringing to all the concerns of human life strength for weakness, joy for sorrow, knowledge for ignorance, and final peace for all.

The Controlling Intelligence then announced that persons present who might desire to ask pertinent questions concerning Spiritualism and its phenomena, or kindred subjects, were at liberty to propound them, whereupon a gentleman in the audience inquired: "Is there not-a-bigher standard for Spiritualism than that which has been gained for the last seven years?" To which the spirit through Mrs. Palmer replied: Yes; but you must remember that Spiritualism is but a child tottering in your midst, as yet. Man, with full opportunities for the development of his talents from childhood, can accomplish but little toward the full expression of his powers at the close of his first term of twenty-five years; and we find that a principle only twenty-five ears old can accomplish still less for the many than the man of twenty-five years can do for himself, in the exhibition of its possibilities. Much is to be achieved through the after development; the standard of Spiritualism must become a purer, a higher, a diviner one, but there is not one among the creeds and philosophies of the world which at present occupies so broad an hu manitary basis as does Spiritualism, and the future will give to it even a wider and grander

Another questioner desired to know if there existed any material difference between psychology, or animal magnetism, so called, and Spiritualism; and received as a reply that there was. Animal magnetism was considered to belong to the human family while situated on earth alone. Psychology, by which we meant the state of one person becoming temporarily subordinated to another, so as to be, for the time, governed in ideas and feelings by the will of the operator, was the same principle by which spirits were enabled 'o manifest by their temporarily controlling the functions of the medium; but psychology was considered as the action of one mind on carth

Spiritualist mediums and speakers were not simply somnambulists? and to it the controlling intelligence replied that all Spiritualist mediums and speakers were not somnambulists, any more than all somnambulists were Spiritualist speakers and mediums! Somnambulists might sometimes be under the influence of spirits disembod-led, while at other times their bodily functions might be stimulated so as to become abnormal in their manifestations. All pure somambu-lism was the exhibition of some will acting inde-pendently of the operations of the body, and thus far, at least, was a phase of mediumship. Spiritual mediums were sometimes found giving forth exhibitions of a condition akin to somnambullism, yet these states were not all prompted or produced by spirits. In the process of controlling a medium that a communication might be given, the spirit regularly inhabiting the body must be subordinated, for a time, to the foreign intelligence seeking possession; but all mediums did not find it necessary to go into such states in order to present the desired message, therefore, to the mind of the speaker, the conditions of somnambulism and spirit communion could not be released as the communion could not

be reckoned as the same.

Another querist, after referring to the claims put forth by Spiritualists that their system had accomplished so much more than those of the past for the enlightenment of mankind, took occa-sion to say that it was asserted by Spiritualism that we existed after death—was that all we were to know? The spirit controlling replied that that was the one great fact to establish before endeavoring to go further. There were many things which had been accomplished by spirits, among them the foretelling of events long before they occurred on earth, thus seeming to evince a knowledge of them, on their part, before their transpiring in a material sense. Spirits did not present, this, any more than any of their manifestations of intelligence and power, as proof that they had attained to infinite heights beyond that they had attained to infinite neglits beyond the ken of finite perception; they rather claim-ed to have ascended but one step higher in the scale of progressive life, and that they were thus enabled to see causes at work to produce effects, though they might be unable to give to mortals a correct outline of those causes, because they did not the produce a converted of them.

not themselves comprehend them.

A voice from the audience asked light concerning the future of Spiritualism—as the world had outgrown or grown out of Christianity as a system for the expression of its religious sentiment, would such not be the case with Spiritualism itself? To which the reply was given that something still better must come of Spiritualism. The speaker would be sorry to think that with this system must pause the advance of humanity in this matter—that this system contained the all, giving to the future no hope of expansion. The path of progress which had been trodden by man's higher nature in the past, and which had led to the portals of spirit communion, would still lead to broader outgrowths from the same in brighter To morrows.

Spiritualists' Union.

ROCHESTER HALL, SUNDAY EVENING, NOV. 29. Reported for the Banner of Light.

The question proposed for discussion related to the statement frequently made that spirits are bound to localities and conditions pertaining to their former life, after their departure. If this is true, what, it was asked, is the nature of that bondage and how can the spirit be liberated?

After music by Miss Sawyer and brother, Dr. II. B. Storer was controlled and said:

There will come a time when every soul will realize its privilege of penetrating every mystery, by its own inherent—power—to—answer—every question asked. It is well that questions be propounded to lead the minds of the audience, in duce a receptive condition, and awaken interest in the subject proposed.

In response to the question concerning the at tachment of spirits for their old scenes and habi tations, for the place of their birth, or of some great event or catastrophe, we say that it is true indeed that such places and incidents have pecuilar interest with spirits before their minds be-come absorbed by other things. We answer, not by dogmatizing, but in accordance with princi-ples. We could narrate events for illustrations, but these might be regarded as idle tales—as fic tion. But principles you can understand. The mortal life enables you to understand much of what is true of immortal life. Whatever is essential to the spirit remains, and cannot be destroyed with the form.

with the form.

Love is comprehensive. It would be impossible for life to continue but for love and its manifestations. Where life is, there love flows. Love is the process by which all things become one in the unity of the conscious spirit. Love shall at last comprehend all things. As all things cohere, or are related in accordance with this principle of life or love, it is the combining power—that which enables you to comprehend all things.

All persons love in some degree the conditions

All persons love in some degree the conditions and scenes of their mortal life—the place of birth, &c. When inhabitiveness is developed, the person is drawn so largely to the limited range to which they were accustomed, that change is like the tearing of sacred ties. Separation seems like the destruction of life. Others pass like the bee from flower to flower. All spirits, in different degrees, manifest this attractive quality—this power of love concerning scenes and places.

If asked whether you would be willing to remain on earth indefinitely, instead of going to that world of which you know so little, many would answer-"yes—only give me pleasant companions and surroundings," simply because there has been begotten a conception of the relations has been begotten a conception of the relations of persons, places and sensations which is pleasurable; so that we would be willing to remain in a sensational world. You do by no means wear out the physical world when you pass out of it. You do not throw off the physical world when you lay aside your earthly bodies. Here are all the peculiarities of organization with which you have because accustomed. you have become accustomed

The material offers symbols of everything ex isting in the spirit. Some persons are so sordid, so little progressed, that they are accustomed to depend upon immediate sensations. Persons whose minds have been deeply impressed by events, often manifest interest in those impres-sions long after leaving the earth. The murderer —Impelled to his deed by a seemingly resistless force—when he sees his victim at his feet, has the impression so deeply stamped upon his senso-rium, that it is often impossible to shut out the vision so long as in the body. That one great event has stained his sky crimson—he can no longer see the beauty of life, nor the harmony of events. What should change immediately that state? The damned spot will not out! Often, after passing from the body, he haunts the place of the murder, that having a polarizing effect upon his mind. To rescue him from this, attendant spirits conduct him from the scene of the crime, to a perception of the influences which compelled him.

Never was a murder committed but it involved more than one. Others are drawn into the vortex. Others scarcely less gulity than the murderer are drawn with him. Instead of looking upon himself as the only criminal, he finds that his crime was shared by others, and his burden begins to be lifted. For we need—the nature of the soul demands-to feel that the whole burden of crime is not laid upon itself. The burden lifted from the criminal, he is able to sit in judgment upon himself, and to pro-nounce a more righteous judgment. Well will it be for the world when you all come to feel your share in the crime of the world.

If this force acts in the case of crime, it also acts in the case of so called virtue. There are many dvance from the dead level of established customers of the dead level of established customers are difference was as great between the operations of the Morality must become a civilizer because it the psychologist and the manifestation of the good. It is creditable to that quality of their nature

spirit, as existed between the material body and the spiritual body. In one the subject and operator were both amenable to tarthly conditions, as the law of gravitation, etc., but in the other the principle was refined and utilized by the disembodied spirit, which was beyond the control of the lower law.

The question was next asked as to whether all Spiritualist mediums and speakers were not sion of yourself than there. But whatever your ruling loves are will be seen. You may be surprised to know that spirits are discerned as mortals are discerned surrounded by conditions. They have conditioned by scenery, by companions They have gone to their own place.

Nothing which has contributed to your experience can be destroyed. Every incident in your career is immortal, preserved in the spiritual atmosphere. By virtue of this principle judgment how could you ever judge yourself? Without memory of your early life, before, say the third year—how much less can you trace influences acting upon you before existence-influences upon your parents? All this is treasured in the spiritual atmosphere. Nothing is lost.

Man lives on to culminate existence beyond here. When you have not outgrown a love of material things, that love continues to attach it-self to something, and you belong to that thing. Be not troubled about evil spirits. Rarely will you be troubled by spirits worse than yourself.

Man is like an omnibus carrying many passengers. They like to ride as well as you. Through the extension of your life they can augment their power and satisfy the cravings of their nature.

who are you? Have you summed up your nature so that you can state it mathematically, and differentiate yourself from another?

Can you believe that children shall have no further relation with the life in which they begun? In that sense incarnation is true. Children—and will are shillren come of a larger growth—need. all are children, some of a larger growth-need, from time to time, to enter into direct relations with the earth. How can it be done but by the ties of sympathy? If there be haunted houses and haunted epochs in history, it is because of the world's need. Can you send out a nation of patriots from the battle-field and believe they feel no longer an interest in the nation they saved? Can they be taken to a corner labeled heaven and know no more than an idiot of what before interested them, as a return for their labors? It is possible for all persons, in all shades and de-grees of spirit-life, to come into relation with what attracts them.

How to liberate them? Can it be but by at-

tracting them to other interests? If you reform the drunkard at all, you do it by awakening a different class of loves or attractions. The spiritworld is no exception to the rule.

Life is not confined within your own experience. It is that which is evolved by previous conditions. It is your privilege to become partakers of all. The Christian has a mistaken idea of heaven. To take him out of life; to divorce him from life and all human interests, and place him in a department where the walls though golden are walls shutting him out from the noble race which he helped to ennoble and dignify, and permit him to sing praises to the idel of the imagination! It is unworthy the man. Heaven and hell are alike open to all. None are outcasts To the least enlightened there is the privilege of mutual benefit, of correspondence. We offer a comprehension of your nature transcending any-

There are those so bound by the churches that they know nothing of science. They do not know they are prisoners. There are those who feel that there is nothing but what belongs to

If all your pet projects fail, remember that you will obtain all that is needful; if not here, in the future life. The ideas which separate, instead of uniting

you, are false. If you think you can escape from a wicked world by going into a corner, you

deceive yourself.

In concluding, a new influence said, briefly:
Honest seekers, unite in questioning. Let
your questions he born of the depths of your own natures. You can scarcely do a worse thing for the success of your meetings than to project a question in which you feel no interest! I would that the roof might be lifted, the walls removed, that you might see how many of those who loved you are here to guide and assist!

In a world of triflers, be earnest; in a world of pretence, aim at true knowledge; in a world of dishonesty, aim only at honesty.

The Pantarchy.

Stephen Pearl Andrews gave the fifth lecture of his course in the Parker Memorial Hall, Boston, Monday evening, Nov. 30. His subject was "The Pantarchy, the New Universal Institute of Humanity; Universal Government, Church, Social Polity, etc., founded on Science." He said his hearers had arrived at a consideration of the system of ideas they had been investigating, in their character as a system of practical philosophy, or as a scheme of social order and harmony for mankind. Integralism was the name given to the practical side of the new method, while Pantarchism was the poetical side. Integralism signified what was all-sided and reconcilative, while Pantarchism treated of universal government in the higher sense of the term, affecting ment in the higher sense of the term, affecting all institutions. Social organization was divided into three kinds: "consolidation," compactation" and "orchestration,". The first was found in monarchical government and military rule; the second in republican government and mercantile transactions, while the third was government by charm or attraction. While the term "Pantarchy" seemed by its etymology to relate to government only, it really referred to government not only in its ordinary sense, but to the science of organization in all spheres, to the true science of organization in all spheres, to the true home, to the true system of industrial organiza-tion, of education, etc., throughout the whole range of practical human affairs. It was in one aspect a school of life. It was its business to furnish model institutions in every sphere of life. In respect to the family it would work not for its destruction but for its enlargement. It did not seek to suppress individuality, but to expand and protect it. Freedom was threefold in its constitution—its elements being non intervention, mutual accommodation, and teaching and guidance. The burden of Pantarchy as a social science was a reconciliation of freedom and order. This, when perfectly accomplished, was what was meant by the new technicality "orchestration." For instance, the principle of aristocracy was as true as that of democracy and democracy as true. true as that of democracy, and democracy as true as aristocracy; but each must be genuine, and science must furnish the mode of their reconcili ation and co-operation. The same was true with capital and labor, and also with all other pairs of elements in social life. The course was closed on the evening of Tues-

day, Dec. 1, the subject treated being: "Preliminary Exposition of the New Catholic Church, or the religion of the Future; the two Infallibilities; and the Millennium—founded on Science."

The lecturer thought that there were certain fundamental principles in religion which all men could accept. There was no dispute about the truh of the multiplication table, established by science; and whatever of true dogma lay at the bottom of all religious sentiment should be made evident by a sciento-philosophic analysis. can, then, be a new and a universal Catholic Church, founded on universally recognized basic principles, and including all men and all beliefs principles, and including an including an including within her pale. She shall assert the infallibility, in a certain sense, of every man, not arrogate to any one man its possession, and correct the false ideas prevalent concerning religion. The crowning glory of Pantarchy, all prophecy and preoderation, whether of past or present seers, shall be fulfilled in the millennium which science foretells, and which shall embrace within the scope of its influence all mankind.

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"FOUR.
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REST.
MATER.
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