VOL. XXXVI.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, DECEMBER 12, 1874.

Banner Contents.

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itles; "Review of Foreign Spiritualistic Literature, and a Home-Note," by G. L. Ditson, M. D.; "Wonders of the Circle-Materia izations at Mrs. Hardy's;" "New Publications for sale by Colby & Rich. "Fourth: Leading Editorials on "Creeds and Spirit," etc. Fifth: Brief Paragraphs, New Advertisements, etc. Sixth: Spirit Messages; Mediums' and Speakers' Convention of Western New York," etc. Seventh: Book and other advertisements, Bighth: "The Spirit-World-Where Is It, and What Is It?" a lecture by Mrs. Nellie L. Palmer, etc. Written for the Banner of Light. HUMANITY. arrogant; but such is life.

poet Gray:

"Where ignorance is bliss, 'T is folly to be wise, "

With stanzas both grand and sublime. Each deed is a line from that poem, The record of glory or shame, That leads to a beautiful moral, Or covers with sorrow the name.

A volume of measure and rhyme.

With pages of truth and of beauty,

BY HATTIE N. BUSH EWELL.

Each life on the earth is a noem.

The chapters are wonderful stories, Of love, of unkindness, of hate, Of the soul in its struggle for freedom Through many a battle with fate.

The leaves of this book have a gilding From the gold of a beautiful life; How sad that they ever are tarnished By the fingers of envy and strife.

The type is full often illumined By the smiles of the good and the true: And each year may we add to our treasure Some pages both charming and new. Belvidere Seminary, N. J.

ECCE SIGNA.-VII.

BY JOHN WETHERBEE.

At Mrs. Hardy's anniversary of her mediumship, a few evenings since, where was gathered if not "the beauty and the chivalry" certainly some of the "worthies" of Modern Spiritualism, interesting remarks were made by a dozen or more of speakers. It is not my purpose to refer to them or to the occasion, but among them the Rev. Mr. Bartol made a short speech complimentary to Modern Spiritualism or Spiritualists of the good it or they had done in fertilizing religious thought, and remarking that the day had come when no sensible observer attributed these strange and mysterious phenomena to deception; that they were undoubted facts, and worthy of attention as facts, whether one considered their spiritual origin proved or to be proved. It was great endorsement, said he, when men of scientific repute, after close in vestigation, had come out in their defence (referring to Profs. Wallace and Crookes and others), and accented the spiritual claim by saying the evidence is unmistakable, and acknowledging themselves publicly as Spiritualists.

I make no pretension of quoting exactly from the reverend gentleman's speech, but his words substantially conveyed what I have written, and I refer to his remarks only to call attention to the fact especially referred to, that "cheat and deception" do not cover the ground, and that fact so unmistakably true, and true, also, in the statement made by him, viz., that people of thought and observation do not now offer it as a solution of the subject.

"No one denies the fact that among those claiming to be mediums are some who cheat or extend their manifestations beyond the limits of truth. But we read in that Arab legend (the Book of Job) these words: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." So in all human isms, evangelical, heretical, or reformatory, "Satan" (?) puts in an appearance, and I do not expect Modern Spiritualism to be an exception. The trail of the serpent seems to be over everything that man has a hand in, and I see a wisdom in it; but in this short article I cannot discuss it. It is pleasant to see that the world is admitting that the fiction does not eclipse the fact, and, in the increase of adherents, it gathers in the lights as well as the shadows, and no ism can show more thoughtful and scholarly minds to-day than the ranks of Modern Spiritualism can.

Experiences are in order, and though this to which I am going to refer has no special connection with the train of thought just ended, I will relate it: Mrs. Spalding a few days since invited Mrs. Hardy to have one of what are now known as "materialization séances," at her house; altogether present, including medium, we numbered eight. This class of manifestations I have often witnessed, and a description to Spiritualists will be almost superfluous; but conditions, in this case, were so perfect that there was an unmistakableness about them that no person, intelligent or otherwise, could have any doubt; first, that the "materialization" was real; and second, that the spirits, and no one else, had a "hand" in it. This was in the evening; a few hours before, and on the same day (let me digress long enough to say), an evangelical brother of reputed brains and sagacity said to me, "Spiritualism is all a 'humbug; there may be something in it, but no spirits; strange that a sensible man like you will believe in such things!" How tired I am of hearing such remarks, especially when he said, "I have witnessed these manifestations, from of marriage. - Mrs. Livermore.

them spiritual; you are all deluded," adding, "I know more than you do about them!" &c. I will venture to say that all his experience which made him know more about it than I do, if put into the crucible, would not show the tenth part of the "button" that this one séance, of which I propose to speak, did, and with me it is only a

One of the reasons for which I rarely argue upon this subject is, the fact that people think I am a Spiritualist on their evidence; probably if I had had only their experience I should be, as such are, an unbeliever. I certainly would be too modest, with even my twenty years' experience in it, to say I know more about it than another man, for we have all too much to learn on this and every subject to justify any one in being

I am apt to say, or rather to think, with the

and let them wait until our sun rises in their lon-

At the "materialization" meeting referred to we took a common pine box, with two of its sides taken off and arranged it over the opening in a dining-table, made by taking a leaf out. The room was well illuminated, but the light was pre vented from shining beneath by spreading a shawl or two around the sides of the table. Any one could look under it as often as he pleasedno possibility of any deception, no one's foot was under the table, and no machinery. The table could be moved and examined, and was. The light from the gas-burner shone at such an angle as to let the inside of the box (at which we were all looking) be dark. In a few minutes a hand appears, at first shadowy, but soon real and distinct. More or less of us put our hands in, one at a time, and the spirit-hand touches or shakes ours; it has to me a very human feeling, yet I am not inclined to think it the visible part of an invisible body, but it appears to be so, and may be so; I know the hands that appeared did not belong to any living person in the room, and I know spirits had something to do with them. "Is it for me?" says some one; then another; when the right one asks, the hand signifies "Yes," by a few rapid motions. Then the person says, "Is it George? is it Mr. B.? is it Nancy? is it Anne?" and the hand signifies "Yes." A lady is sitting beside me, and is somewhat timid, and I say, "Anne, will you shake hands with -The hand signifies "Yes." The lady says, "No. I had rather not," she being a little nervous, and the hand disappears. I said, "You have hurt Anne's feeling; we will try to get her to appear hand-wise again." But no; soon another hand comes, which is for this same lady; it answered to the name of A-. I said, "This being your sister, I would shake hands with her if I were you.' I did so: it was very real: and she did, too, but she said the sensation was very unpleasant, and was not inclined to touch any more of the apparitions. Large hands and small hands came and went, so that every one present

had a sight and a touch of a friend, but they need not be described in detail. One hand I will describe; it was a large black. or rather dark hand: its size was manifest more by feeling than sight, as it was not so distinct in the shadow as the Caucasian hands were. We placed a white handkerchief near it; it took it at once in its grasp, and waved it with vigor in various ways for a minute or two, then threw it out upon the table. The dark fingers in contrast with the white handkerchief were very visible. This hand answered to the name of "Big Dick," negro-I remember very well, as many others do also, who lived in this city some forty odd years ago. We laid this white handkerchief on the table close to the box and in the penumbra of the shadow, and "Big Dick" laid his black hand on it spread out, and we could see it then as distinctly as if it had been the ace of spades. Many other details might be mentioned, but

enough to give the idea has been noted. Afterwards we removed the box and the shawls used to shade the space under the table, and had an interesting manifestation of writing by the spirits on a slate. A clean slate was held by any one under the table, no slate pencil at all in the room, nothing under the table, and at once the person holding the slate could feel a hand writing on the slate, and all could hear the pencil, and an intelligent and appropriate message was plainly written on it. Every one of the eight persons had more or less messages in this way written by an invisible pencil by an invisible hand.

My evangelical brother will say, "What of it? Spirits would be above such business." I can only say in reply to such, that crabs and fishes be come sublime when hung as signs in the zodiac, and so trifles become dignified and sublime when they are echoes from "over the river."

The spirits seem to be adapting their efforts to circumstances; they seem to be doing anything they can, however small it may be, to throw some light of the future life into human thought, during what some have called "the eclipse of faith.'

And I will say with Coleridge:

"Ab, never more will I chide his faith In the might of stars and angels. This common world and this visible nature Is all too narrow."

Dr. Holland said: "Whenever any pure, true, good woman marries a man whom she loves, she gives herself to him. She belongs to him. He owns her as no other man on the face of the earth does or can." I believe it. But I believe something else: that whenever any pure, true, good man marries a women he loves, he gives himself to her. He belongs to her. She owns him as no other woman on the face of the earth can own him. That is my theory

the highest to the lowest, and there is nothing in | Startling Manifestations in New York City-Dr. Slade's Wife's Death, etc.

DEAR BANNER-Gotham is being stirred to its very centre by Spiritualism. The following is taken from the Daily Graphic:

"The interest in so-called 'spiritual manifestations' which has been developed by the course of The Daily Graphic in regard to the matter is rapidly growing. The Herald, following, as it is wont to do, the example of The Daily Graphic, recently sent a reporter to Chittenden, whom the Eddys, however, declined to admit to their scances. The Sun has lately been publishing a large quantity of letters on the subject; and at Elder Evans's Shaker convention last night the greater part of the conversation was on the subject of Spiritualism. The matter is in a fair way to be thoroughly investigated at last, and we are sincerely sorry that, so far as the Chittenden manifestations are conterned, the Herald has been deprived of an opportunity to test their genuineness.

Elder Evans also gave the allopathic doctors grape and canister, and ventilated class legislating, quack doctor, no diploma, ecclesiastical medical inquisitional bill and the Albany Legislature for having passed the star chamber act. He held his immense audience at Steinway Hall spell bound for nearly two hours. God and good spirits bless Elder Evani for his brave words, say

I. "Eternal vigilance is the price of liberty. Principles and not men, universality not individuality. This is not Dr. Dake's nor mediums' funeral, it is the people's. And if such innovations upon civil liberty are not frowned down by the people, we will sooner or later have cause to regret our indifference and "masterly inactivity." I purposed spending the winter in Washington, D. C., and had made arrangements to that effect, but I find that I have a work to do in this State. and shall postpone my visit for the present, New York City being wide awake to the live issues of the day. Shall visit Western New York next week, and will make my head centre at Rochester, N. Y., (the Mecca of Modern Spiritualism.) The friends should bear this change in mind, and address me there for printed remonstrances, etc.

The Spiritualist Society here is now in a prosperous condition. Last Sunday night we had a rousing meeting at their new and elegant hall on Broadway. It was filled to repletion at fifty cents per head. This large concourse convened to witness spiritual manifestations, test conditions, etc., etc. Dr. Fred L. H. Willis opened the meeting, and related his experiences and per secutions at the hands of the faculty of Harvard College; also gave a highly interesting and start ling account of his wonderful mediumship, developed at an early day. He spoke a full hour. Dr. J. V. Mansfield followed the doctor, and gave several remarkable tests. Jesse Shepard gave an instrumental and vocal exhibition, with piano. Then came the wonder of the evening, the great Fire Test Medium, Mrs. Mary E. Suydam, of Chicago, Ill., who handled fire with perfect impunity, much to the astonishment of audience. She ATE LIVE BURNING COALS OF FIRE-could hear her champ them in her mouth, She held her bare and naked arms and hands (which she previously washed, in the presence of the audience, in water procured by the reporters of the press who were present), in bright burning flames. The vast audience was held breathless with suspense; and this remarkable test of the evening gave, universal satisfaction. Mrs. Suydam came here by my request, backed by the society, I knowing her manifestations to be genuine, having tested and witnessed them in Chicago. The entertainment was given for the benefit of the society, and they reaped a rich reward. So the good work goes bravely on.

Dear Banner, in closing my letter I have sad news to relate. It will be remembered by your readers that in October last Dr. Slade, of this city, was married to a beautiful and accomplished young lady of Utica, N. Y. The happy bride of yesterday is to-day a beatified spirit inhabitant of the beautiful summer-land. She was a great, but a patient sufferer. Her disease was a hopeless and incurable one (internal eating cancer of the bowels). She had every care and attention a loving husband and numerous relatives and friends could bestow. Although not a believer in Spiritualism previous to her marriage, she passed over the pale river a firm believer, and was cheered and comforted by spirit ministration. She saw and conversed with them, and said she was not afraid to die. She closed her eyes as if in sleep, and her translation was joyous and painless; and in the midst of angelic ministry she stepped gently over the river into the blessed summer-land. Notwithstanding the painful circumstance in parting with those we love, there is in this case such a commingling of sweetness with the cup of suffering as to mitigate its bitterness and take from death its sting. In a spirit message to me she says:

"Oh how beautiful! Am so sorry for the Dector; but will only link him with higher and stronger power."

At best it is indeed a hard blow on the Doctor, and he deeply feels his bereavement. His religion now is of some account, and comes as a solace to his wounded heart. Here comes in the practical in Spiritualism. Our beloved and dearly loved have not "gone to that bourne from which no traveler returns," but are ever near to guide; guard, help and cheer, making us more perfect for the translation that sooner or later will overtake us all. Yours,

DUMONT C. DAKE, M. D.

Now York City, Dec. 3d, 1874. Madame Meurice, wife of the editor of the Paris Rappel,

was buried at the cemetery of Père la Chaise, a forthight ago, with only a civil ceremonial. Victor Hugo acted as chief mourner. He placed a bouquet of white camellas on the coffin, and made a speech over the grave, saying that the night of death was not the end, but the opening to new light and new life.

Litenany Agyantment.

THE LIGHTS AND SHADOWS

woman's

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

Author of "Dora Moore;" "Country Neighbors; or, The Two Orphans;" "Rocky Nook-A Tale for the Times;" "Bertha Lee;" "My Husband's Necre " "Jessie Gray;" "Pictures of Beal Life in New York;" "The Two Cousins; or, Sunshine and Tempest," etc., etc.

CHAPTER VIII. The Death of Love.

It was sad, it was pitiful, to see Roso for a week after her husband's return from Vicksburg. She had never met with unkindness before in

her life, and could not believe that any one felt aught but love toward her. Now, she looked at Richard with sad, questioning eyes, to learn if he were in a gracious mood, if she might approach him without receiving a repulse. She who had been so light of heart and full of song. now drooped like a flower without air and sunshine. There was no resentment in her heart toward him. She found excuses for him daily, and wished only that she could, in some way take his burden upon herself.

"My own dear husband," she said to Zell; "so full of business and care—and I am nothing but a little good-for-nothing child that cannot help

"It will be better one of these days, Miss Roso, perhaps; Master Richard is young, and has not learned to take care easily; it will be better by and by, darling.'

Not long after this Zell told her that Jennie and Peter and Loney were down in the negro quarters. These were Roso's old servants.

"Here! and I not know it," said Roso; "how came they here?"

"Master Richard brought them on, Miss Roso; they are at work in the field."

"Jennie and Loney in the field? No, no. Zell. that cannot be; there is some mistake!"

"They have been here a month, Miss Roso. but were not allowed to come up to the house to ee you."

"Then I will go to see them; Zell; I will go at nce."

"Wait till they come in at night, Miss Roso." "Poor Jennie! poor Loney!" said Roso; "it will be hard for them, for they were always house-servants."

"Yes, it will kill them, for they cannot endure it like the old hands. Don't worry about it, Miss Roso; it may make Master Richard angr

if you complain." "I must see them though, Zell. Dear old Jennie! how kind she was, and how hard she studied to learn to make the dishes papa liked so much! She is a rare cook, and earned high wages; I wonder that Richard should wish to

put her in the field!" Under cover of the darkness Roso slipped down to see her old servants. The poor things had sadly grieved that she had not noticed them before, but now that she had come they believed she would take them from the field, where the work was so different from that to which they had been accustomed. The women looked ashy and gaunt, and utterly unfit to labor; they laughed and wept to see their dear Miss Roso once more; it would all be right now, for heretofore they knew her will to be law. Roso in her' great pity for them would not listen to Zell, but

went directly to her husband. "Oh Richard, I have been down to see Jennie and Loney and Peter; I did not know they were here, or I should have gone before. Oh Dick, please take the women into the house; they will die where they are!"

"Roso, I cannot be dictated to about the servants, and I wish you to keep away from the quarters.''

"But, Dick, darling, these are my servants, papa's, you know, and I must see them, and care for them. It would be wrong in me-unkind, don't you see, to let them suffer and die."

"I do not see that you have anything to do about it. We need no more house servants. If you choose to take Loney, and send Zell into the field, you can do so."

At these words a sudden emotion of horror dilated Roso's great black eyes, and she stood still and speechless, looking at her husband, but there was no defiance, no anger in that look, only mute surprise and terror, for Zell was very dear to her.

"Roso," said her husband, "you must learn that I am master in this house. You have been a petted, spoiled child, and want your own way

"No, no, Richard; I will yield to your wishes in all things as far as I am concerned; but the dear old servants! "Oh, Dick! don't let them die. Papa was very kind to them, and he taught me to be so."

"Your papa had his way, I have mine; and I choose to think mine the best."

"Oh Papa! Papa!" cfied Roso. "If papa would only speak to me!"

"He made a little fool of you, Roso, and was

not much wiser himself."

At these words Roso rushed from the room, and this time threw herself into Zell's arms and cried till she fell asleep. For many days she crept about the house like a wounded dove.

The Christmas holidays were at hand, and to her feet to catch the first sight 3 her boy.

there was to be a gathering at Oread of old family friends, Richard's mother, and Bob, with aunts, uncles and cousins. There were great preparations to be made, and to Roso's delight Jennie and Loney were taken in to assist in the house, and Peter also, to wait. Richard was in good humor, and in a compliant mood. Roso's spirits rose to summer heat, and once more the house rung with the music, not only of her voice, but of her tiny feet, that moved about here, there, and anywhere, with holly and evergreen and trailing moss and bright berries. Every room save number five was opened and aired, even the locked number eight. Roso discovered it one day with its door set wide open, and called Zell to see. No trace of its former occupant was there, much to Zell's relief.

"How bright it looks," said Roso. "Our two cousins, the Misses Herman, must have this; it is bright enough for their pretty faces. I will bring flowers for the vases, and put green wreaths over the windows."

Roso was very happy. She delighted in playing hostess, and understood how to make her guests at home, pleased with themselves and with their welcome. Richard was proud to show off his beautiful and accomplished wife. There were times when he criticised her in secret fortoo much frankness with her guests; but the poor young wife had already learned to watch her husband's eye and to walk warlly in his presence. His mother was a meek, quiet woman, who had lived peacefully among the Le Marks by force of her non-resistance. She was proud of her son Richard, but stood in awe of him; she was hardly just to Robert, and yet he was the one in whom she found comfort, and who gave her more love than he received. Among the, guests were Uncle Beverly Scott, of Alabama, and his wife, aged people, relatives of the Le Marks. They were of the old school aristocracy, very kind, very polite, thoroughly convinced that they and the families belonging to their set were the true porcelain of society; all outsiders eyond were delf or pottery. er was an adventurer, as they called him, and a foreigner. They did n't know her grandfather, and the father might, for aught they knew, have been a bandit. They had read of Italian bandits, and if he were a republican fighting for the... independence of his country, I am not sure that they would have liked him in that character any more than as a leader of banditti. The Scotts rather inclined to monarchy; their ancestors were tories, and had no sympathy with such radicals as the Boston tea-party. They were not pleased that Richard married out of their set. The old lady Scott, so prim and nice in her black satin dress and lace turban-who believed in the apostolic succession, used her prayer-book rather than her Bible, thought slavery the corner-stone of the Republic, and Calhoun an apostle and martyr-had not come to Oread prepared to love Roso. But, with all her old-fashioned ways, good Mrs. Scott's stiff stomacher and lace kerchief covered a kind heart, and her turban a well-balanced head. Her opinions were the result of education, her affections and reason nature's gift. While she believed the law rightwhich forbade a slave to read, she read to them from her prayer-book, not only the words of Paul, "Servants, be obedient to your masters in all things," but she read the prayers and the gospels, and told them that there might be room in heaven for negroes. It is certain they had some indistinct, dreary idea of a place far away in the lower part of the immense plantation called

fiddle and the banjo. Now Roso's kindness and deference to the old ady could not fail to please. She anticipated her wants, waited upon her herself, hardly allowing a servant the privilege. She was so unlike the present generation in her thoughtfulness to the aged, that the good lady could not fail to draw the comparison between the Misses Herman, who thought Mrs. Roso Le Mark might just as well order a servant to adjust a footstool, bring a glass of wine, place a screen to protect from the draught the fussy old lady, as they termed her. To her husband's mother she was all gentleness and love, and the timid lady, who had never dared to be demonstrative in her life, found herself strangely happy in the society of the warm-hearted, sunny little woman. The two were sitting on the verandah, occupied with a piece of fancy work, in which Roso was quite an adept. It belonged to Mrs. Le Mark, the mother, but Roso was shading in the silken floss of the bird's wing, and Richard was walking back and forth talking of cotton sales with Mr. Beverly Scott. Suddenly a cheery halloa rung from the avenue, and the swift clatter of a horse's feet were heard approaching.

heaven, where they could lie idle in the sun.

have plenty to eat, and listen to the music of the

"Robert!" said Madam Le Mark, as she rose

The threw himself from the horse with: "Rub him down well, Casar; he has been hard-rid-And then he climbed the balcony like a young sailor the shrouds of a vessel, not waiting to go into the house and ascend the stairs. He embraced his mother and kissed her on both

"Ay, mother; how well you look! You are surely growing young!"

"And you, my boy, are growing tall. How manly you look with your whiskered face!"

Robert made no reply to this, for his eyes were fixed on Roso. He had not seen her for years, not since he gave her the dog and bird. It had gone hard with the poor fellow when he heard of his brother's engagement, and he came near go; ing to Greece, to Russia, the Crimea or the Indian frontier-somewhere where he might fling life away in battle with Turk or Christian. But his constitution was sound, his digestion good, and he ambitious to stand well in his class, so he forswore women, as young men are apt to do when in the gall and bitterness of a first disappointment, and turned to his books.

Now Roso stood before him in the full beauty of her young womanhood. She was dressed for dinner (the gentlemen had come on to the verandah to await the summons), and wore a robe of amber-colored silk, rich and lustrous as the sunlight gleam upon its folds. It was trimmed with black face, the sleeves were puffed and short, and the lace fell over the rounded, plump arm, on which glittered a narrow gold bracelet. The dress was cut so as to half conceal and half reyeal the fair neck, while over shoulders and bust fell a bertha of lace. A gold necklace, not heavy, but of exquisite workmanship, composed of many fine strands, was clasped around her throat, from which depended a locket, set in a circlet of tiny diamonds. Her dark hair was wound in massive braids about her head, with one ornament, a single solfatene rose, its heart of the deep rich purple amber of her dress. Richard had blucked the rose for her to wear, and with -what tender love toward him had she placed it there with her own hands!

"Richard will be pleased with me to-day," said she to Zell, as she surveyed herself in the large oval mirror in her room."

Of course he will! How can he help it, my bright bird?" said Zell, as she went upon her knées to adjust the folds of the dress and lace up the black satin slippers. Even the maid was plucking flowers of hope at this time, and like Aunt Phyllis, thought "De good Lor' had let de horse-shoe work its charm."

As she passed through the hall, her old servants peeped in to look at her, Jennie and Loney in the foreground, Peter in his white apron, with a napkin on his shoulder, looking over their heads. and Aunt Phyllis, massive, portly, solid Aunt Phyllis, with her broad face, and red and white turban, in the rear, tall enough to overlook the group before her. "Lors a mercy! chillens, she's like the Queen of Shebap, de wife of King Sommon, who gave her a gown of gold for her beauty.'

Roso stepped up to the group and said in her naive, childish way, "Now be good and do your best. Aunt Phyllis never fails in the dinner, and you three must help her, and not be careless or

"We'll try mighty hard, Miss Roso," said

"You know, Miss Roso, we will do noffin but try," said Loney.

But we have digressed. Not all this time does Robert stand looking at Roso, but the look which he gave her was one of surprise and admiration. He could not conceal it. He was not given to concealment. "Oh, Roso, how beautiful you, have grown!" Now Roso loved compliments, and of late they had been few and far between. She blushed till her cheeks were like roses, and her dark eyes gleamed with pleasure. Her husshort one swift glance of displeasure at his wife, while on Robert there fell a look of haughty triumph which said, "You see I have won the prize! It was not for such as you!" Robert dld not see this look. For the moment, he was absorbed, entranced. Dinner was announced. Madam Scott had just entered the verandah. Colonel Scott stepped to Mrs. Le Mark and gave her his arm. Richard's duty was to escort Madam Scott, and thus Roso was left to Robert, who whispered eagerly, "Is Bob living?"

"Yes, indeed, Robert; he is one of my best friends; but birdle is dead-died of old age, I think-but not buried. I had him stuffed, and you can see him in a glass case in my room."

Mrs. Le Mark and her son Robert spent much of their time together. Roso had learned to love the gentle woman who caressed and petted her, and thinking to please her husband, devoted herself to her. Thus Robert and Roso were thrown into each other's society. Richard en couraged this friendship, and in two instances when riding parties were formed, gave his wife into Robert's charge. He judged Robert by his own standard of character. He knew very well that his brother had loved Roso, and that fact formed one motive to his own determination to win her for himself: He did not understand the power of self-conquest, and that one victory gained over passion is a guarantee for further conquest. Robert had fought his battle and won. Roso was no more to him now than a lovely woman whom he was proud to call his sister. Her honor and happiness were dear to him. He worshiped at the shrine of ambition now; he had set up another idol in Roso's place.

The party remained on the plantation for four weeks, during which time there were parties on the neighboring plantations and social visiting, rides, private theatricals, &c., which served to amuse the guests. Roso entered into them all with zest. She saw little of her husband, save in the presence of others. Now and then he sought her to make some criticism upon her dress, or to find fault with some housekeeping mistakes. Thanks to Phyllis and Jennie, there was little to find fault with. These two servants were shrewd and keensighted. The one held buried secrets in her heart, family secrets unknown to all the household beside, even to the master, and the other had felt her master's power, and saw, what Roso would not yet see, that the wife was as

much to be pitied as the slave. [Continued in our next issue.]

Besides the privilege to supply provisions for the troops' stationed at the posts on the upper Missouri, the military trader usually has the control of the transportation of the goods sent thither for the large Indian tribes of the Northwest. To an Indian trader five hundred per cent. is only a small profit, and he sometimes makes one thousand per cent., but that, it is con must be accomplished by stealing about one half of the goods forwarded by the Govern-ment to the agencies, and selling them to the Indians at advanced prices.—Ex.

JUST AS OF OLD.

I saw my love in dreams last night Pass up the sleeping moon-lit lands, The love-beams in her dear eyes bright, A rose bud in her rose leaf hands. And round me, as I nearer stept, I felt her fond arms steal and fold, Whilst close against my heart she crept, Just as of old.

The gray dawn broke, my love was gone,
The golden dream was past and dead;
I gat me to the church-yard lone,
Wherein my love lay buried. I found a headstone gray with years, I bowed me to the morn-mists cold; I wept, I knew she saw my tears, Just as of old.

But ever while I live alone,
This comfort comes and soothes my care— We two shall meet, when all is done, Far off in heaven's flower garden fair; And by the light above, beyond, Chastened, each other's face behold, Stainless, more pure, but-true and fond, Just as of old.

From the Cornell Review for December, 1874. MODERN SPIRITUALISM.

BY HIRAM CORSON.

One of the subjects, if not the subject, that most engages both the general and the scientific mind, at the present day, is that of spirit manifestation. It has quite ceased to be regarded as a mere hallucination of weak and unbalanced minds; as a will-o'-the-wisp projegted by a sickly imagination; and is beginning to be recognized as of the deepest psychological interest and as pertaining to the highest spiritual well-being of

Whoever turns over, however listlessly, the literature of the day, especially that portion of it which best represents the current interest of the general mind, namely, the daily newspapers and the various forms of the periodical press, must be assured that this is no mere assertion prompted by an individual enthusiasm in the cause. In its ranks may be found some of the most prominent scientific men of the age, mental and moral philosophers, distinguished members of the medical profession, men and women of the highest culture and refinement, and even theolegians. We say *cren* theologians. For theologians as a class, are too much—the slaves of authority too much committed to their peculiar forms of religious belief, to identify themselves with any new movement, however much it may appeal to their private convictions, before it has got through with all its hard fighting against deep-rooted pre-judices and institutionalized forms of opinion, and sees victory ahead. This will be found true in, regard to every great movement of modern times. The Church has cautiously followed afar off; until, in the hour of glory, it has rushed to the van and called upon the civilized world to behold the grand victory it has achieved in its conflict with the powers of darkness. One signal illustration of this is afforded by the history of the great anti-slavery movement in this countrya movement that has done more to place human rights upon a foundation that cannot be shaken, than any other, perhaps, in the annals of the race. What wretched faintles were the pioneers in this great cause! How infidel they were to the teachings of the Bible! Did not Noah pronounce a curse upon Canaan, and declare that he should be a servant of servants unto his brethren?

The present attitude of the Church at large, toward Spiritualism, is more hostile than that which it usually assumes toward a new move-ment; for the reason, perhaps, that Spiritualism threatens to encroach, in fact has encroached; upon what the Church has always regarded as its special, peculiar, and exclusive prerogative—a prerogative, however, which it has almost alto-mental programments as a second control of the contro gether practically abandoned, in its greater inter est for dogma and formula and prescribed modes of faith; so that it is now acting somewhat like the dog in the manger: "for ye neither go in yourselves, neither suffer ye them that are enter-ing to go in." Christianity, when it first ap-peared, was not distinguished from other repeared, was not distinguished from other re-ligious systems and codes of morality so much by what it taught; for we find the same truths which were taught by Christ to his disciples as explicit-ly taught by moral philosophers and religious teachers centuries before he appeared in this world. What was it, then, that especially differ-entiated, and should now, if it were true to its divine founder, differentiate Christianity? We

these days, of those very spiritual potentialities that has given so great an offence to the Church, that has given so great an offence to the Church, and caused it to denounce all such spiritual manifestations as characterized primitive Christianity, as the work of the Evil One, to bring about man's perdition. The Church claims apostolic succession, and that so stoutly that "the Holy Catholic" (Protestant) "Church" of England is just now protesting against the title of "Reverend" being placed before the name of a Dissection, clergyman on a temberonal Ret how sefiting clergyman on a tombstone! But how should true apostolic succession be shown? We answer, by the realization of what Christ com missioned his apostles to do throughout the world; "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely yehave received, freely give." (Matt. X. 8.) "But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not yo that speak, but the Spirit of your Futher which speaketh in you." (Matt. X: 19, 20.) "And these signs shall follow them that believe: In my name shall they east out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark XVI. 17, 18.) See also Acts II. throughout, in which are related some of the same kind of phenomena as are taking place at the present day under the ban of

John Wesley, the founder of Methodism, who did more than any other man in England to quicken the torpid faith of the Church of his ducken the torpid man of the Charles of his day, wrote in regard to the above spiritual gifts, "The real cause why the gifts of the Holy Ghost are no longer to be found in the Christian Church, is because the Christians are turned heathen again, and have only a *form* left." There is not in the New Testament the slightest intimation that the so-called miracles were to cease with Christ and his apostles, as many wise theologians would have us believe. On the contrary, there is abundant evidence to prove that the injunctions of Christ were meant to apply, not ex clusively nor even specially to his immediate successors, but to all true followers in all succeed-And among true followers should be included not only professors of Christianity, but

all who in all time have possessed his spirit, whether in or out of Christendom. Modern Spiritualism, in claiming for mankind a universal though varied mediumship, either actual or potential, and a consequent proportion ate power in working the miracles, as they have been considered, that Christ enjoined upon disciples to work, is in harmony with what St. Paul, an acknowledged authority in Christian theology, teaches in his first Letter to the Corinthians, wherein he says, "there are diversities of gifts, but the same spirit. And there are diversities of operations, but it is the same God which worketh in all. But the manifestation of the spirit is given to crery man to profit withat. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of mira cles; to another prophecy; to another discerning

This is certainly very explicit, and the history of the world confirms the truth of what he says. the world confirms the truth of what he says.

Furthermore, the miracles of Christ were not regarded at the time they were performed as something entirely new in the world. Nor were they entirely new. The powers which he exercised had been exercised, though perhaps in an inferior degree, by thousands of men and woinen, in all nations, for centuries anterior to the advent of Christianity; and they were exercised by the heathen contemporaries of the primitive Christians, and they have been allore or less exercised ever since by both believers and unbelievers, in Christendom and out of Christendom.

Christ's great mission was, not to infuse an absorbed evers.

Christ's great mission was, not to infuse an absolutely new element into humanity, but to exhibit and realize to the fullest extent in himself humanity's spiritual potentialities. Strange, indeed, is the attitude the Christian Church now deed, is the attitude the Christian Church now takes, in regarding the exhibition in these days of the very spiritual gifts which especially characterized primitive Christianity, as the work of the devil!—St. Paul, if he is cognizant of things here below; must regard with wonder the strange transformation which the Church he labored so hard to establish has undergone.

The whole Bible, from Genesis to Revelation, is a record of ancient Spiritualism, of ancient

The whole Bible, from Genesis to Revention, is a record of ancient Spiritualism, of ancient mediumship, of clairvoyance, clairaudience, obsession, spirit speaking, spirit-writing, spirit-touches, spirit-lights, and spirit-materialization, with which Modern Spirtualism has proved it. self identical and so proved itself by an array of incontrovertible testimony that completely over shadows in amount the testimony upon which we are asked and required by the Church to accept the manifestations of spiritual presence, in-fluence and power, called prophecies and mira-cles, recorded in the Old and the New Testa-

Among the manifestations of Modern Spiritualism may be named,

1. The counteraction (not the suspended,) of the it is never for one instant suspended,) of the transfer of gravitation. verywhere present law of gravitation.

To this class of phenomena the history of Spiritualism, for the last twenty-five years, abounds in testimony which none, who are willing to ac-cept the verdict of their own senses or of the senses of others equally trustworthy, can rea-sonably reject. Those that do reject it are most incondistent, to say the very least, if they accept the testimony that is given in the four Gospels to the same kind of phenomena, for that testimony is, in comparison, of the flimslest characthen the narrow limits of this article do not allow any portion of the great body of testimony that has been brought to ear upon this class of phenomena, to be produced. Whoever would phenomena, to be produced. Whoever would acquaint himself with it can do so by consulting what has been contributed on the subject by many of the most reliably witnesses of the age; men who have been traited by their scientific pursuits to make the most searching investigations into the subject, without bias and without self-deception. The best compendium of such testimony may be found perhaps, in that most scholarly work on Spiritualism, entitled "Planchette; the Despair of Science. Being a full account of Modern Spiritualism, its phenomena, and the various theories regarding it. With a survey of French Spiritism. Boston: Roberts Brothers. 1869." Since the publication of this work, vast additions to the testimony which it contains on this point have been made, among which may be particularly mentioned those by Crookes and Wallace, whose scientific reputation needs no propping here.

heeds no propping here.

For Scripture phenomena of the same kind, the reader should consult Matthew XXVIII., Mark XVI., Luke XXIV., John XX., Matthew XV., 25, et seq., Mark VI., 45, et seq., John XI., 19 The Acts, XII., 1-11; and then let him consider the testimony to the miracles therein resident and the second sequences. corded, and, without bias, compare it with the testimony of these days to similar phenomena; and, if he be not too bibliolatrous, he will be forced to pronounce the latter far more weighty

than the former. 2. Of similar luminous appearances to those accompanying the manifestations of physical power, and the seeing of spirits, recorded in Matthew XVII., Mark IX., Luke IX., The Acts IX. and XII., and elsewhere in the Scriptures, the history of Modern Spiritualism affords thou-sands of instances, far better supported by testimony than are those related in connection with the transfiguration of Christ, the appearance of Moses and Elias, the release of Peter from prison, and the conversion of Paul on his way to Damascus. On what ground can the testimony in regard to these latter manifestations be accepted, and that in regard to similar manifestations in the present day be rejected and even hooted at? On no other than a blind adherence to authority. We would not convey the impression that the spiritual phenomena recorded in the Bible are not to be received as true, by reason of the imperfect testimony thereto; far from it. Modern Spiritualism has confirmed and illustrated their truth.

3. In Matthew XXVIII., Mark XVI., Luke XXIV., John XX. and XXI., we read of the appearance of Jesus to his disciples after his cruappearance of Jesus to his disciples after his cri-cifixion, that he spake with them, and command-ed them to teach all nations, and promised that he would be with them always, even unto the end of the world; gave as signs that should fol-low those that believed, that they should speak with new tongues, that they should lay hands on he sick and they should recover; showed then the sick and they should recover; showed them his hands, his feet, his side; breathed on them the breath of the Holy Ghost; and to the doubting Thomas he said, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into myside; and be not faith less, but believing.

Many other things are recorded in the last chapters of the Gospels in connection with Christ's appearance in a visible, tangible and speaking form, after his physical death. But the testimony to all these post mortem manifestations which professors of Christianity are required to accept without questioning, is but slight compared with the testimony to similar manifestations in these days. Materialized spirits are every day seen, handled and talked with, by hundreds of men and women no more liable to self-delusion and no less worthy of be lief than were the men and women to whom Christ appeared and spake. That they are more liable to self-delusion and less worthy of belief

it would be very difficult to prove. 4. Of the speaking in unknown tongues, such as is related in the second chapter of The Acts, and elsewhere, there are now daily instances equally if not more remarkable. Scores of persons are known to speak and to write under spirit control, in languages of which, in their normal state, they are totally gnorant; and the communications made in these languages, bear the strongest testimony to their proceeding from in-telligences whom they never knew, nor ever heard of; communications which, to those to whom they are addressed, are perfectly convincing, by reason of their allusion to circumstances known only to themselves and the intelligence communicating. These circumstances are often of a trifling character, but for that reason they often bear the greater weight with those to whom they are revealed. A simple incident of the earth-life of a departed child, an incident known only, it may be, to the bereaved mother carries with it more assurance that her darling has survived the mysterious chemistry of deatl and is communicating with her, than could the revelation of the profoundest mysteries of spirit existence. It is not of these that the present time is most in need. It needs a quickening of its torpid faith in immortality. To this quickening the Church has shown itself unequal, and now humanity is reasserting its high destiny independently of the Church; is wheeling around in its cyclic movement to a new order of things wheeling the contribution of the contribution and exhibiting those spiritual potentialities whose highest realization, so far as history informs us was reached by Jesus Christ. What a power has the obscure life which he led in far distant Judea, more than eighteen hundred years ago, been in the world, in spite of all antagonisms to its influence! Though men have, as yet, done little toward revealing the mysterious secrets of

cognized and embodied in life than ever be-

fore.

A writer in Blackwood, some years back, pronounced Spiritualism to be the disgrace of the age. To which pronunciamento William Howitt replied, "I, on the contrary, think the disgrace of the age is the want of faith in people's own senses, and the want of focurage to make use of them." The religious character of the Howitts has never been questioned in England, even by has never been questioned in England, even by those differing widely from them in religious be-lief. They are both professors of Christianity. They are both also firm believers in Spiritualism. and see in it what all the more enlightened Spiritualists of the day see, an illustration and confirmation of the great spiritual truths of Christianity. They know, too, how much importance to attach to the charge so constantly made against Spiritualism that its ranks are filled by a low class of people outside of the pale of moral rectitude and of conventional respectability. In the same rejoinder to the article in Blackwood, from which the above extract is quoted, William Howitt aptly remarks: "That the very same things which are now asserted of Spiritualism were said of Christianity for above one hundred years after its appearance; ay, far worse things. The Christians were held by the Greek and Latin illustrissimi not only as the grossest impostors, but as the most vile and degraded of men. practices attributed to them were too revolting for inodern language. Christianity was the superstitio praya of Pliny the Younger; the exitiabilis superstitio of Tacitus; the Christians were the 'Homines per flagitis invisos' of that historian. Every classical reader can lay his hand on these statements."

To this may be added that, in the early years of Christianity, in the city of Rome, which has been for centuries the hub of Christendom, Christ was represented in caricature as a man with an

We hear constantly of wiseacres who have ready explanations of the phenomena of Spiritualism; but since the first development of the modern spiritual movement, some twenty-seven years ago, not a single satisfactory explanation has been given, outside of the spiritual theory, of any one kind of phenomena, from the rap-pings in the Fox family, at Hydesville, N. Y., pings in the Fox laimly, at Tydesting 1847, to the wonderful materializations at Moravia, N. Y., at Louisville, Ky., in Philadelphia, New York, Boston, London, and elsewhere, the world over; and this must be admitted by its opponents, after all the most searching investigations and jealous precaution against deception, to which the phenomena have been subjected. True, there has been trickery resorted to by pretended mediums, and sometimes by those with genuine medium power, when the real manifest-ations have failed them, and its exposure has satisfied many that the whole thing has been explained; but somehow or other, it won't stay ex-plained. The first scientific men of the age plained. The first scientific men of the age have had their theories; but they have falled to satisfy; the most skillful jugglers of France have acknowledged their inability to do anything of the kind under like circumstances. Meanwhile Spiritualism has been moving on, and daily adding to its ranks. Professed Spiritualists number some nine or ten millions. Large numbers of ably-conducted newspapers are devoted to its advocacy in this country, in Books on the subject by prominent scientists, and men and women of high culture, are constantly published. The literature of Spiritualism would already make a good-sized library. If it is a delusion; it is the most astounding one in the world's history; and if it is not a delusion, it is impossible to predict its future influence on the destiny of the race. It will revolutionize all the philosophies of the world, and all its systems of education.

Modern Spiritualism has brought out, into the most emphatic distinctness, the all-important truth in regard to our common nature, which is too little recognized and acted upon in the pre vailing systems of education and in our private, individual culture, namely, that it has a positive and a negative, or an active and a passive side. Through the one, the soul holds on to itself, so to speak — maintains its personality—tests and gives definiteness and practicableness to its knowledge; through the other, it is fed with impressions from the outer world of Nature impressions from the outer world of Nature, "the vicar of the Almighty Lord," and is, to a greater or loss degree, linked and brought into sympathetic relationship with the all-pervading sympathetic renationship with the air-pervading soul of things, and, to its benefit or detriment, according to the character of its attractiveness, with the "millions of spiritual creatures that walk the earth unseen, both when we wake and when we sleep;" in a word, it is rendered a spiritual medium, more or less reliable to itself and its following and it divises before it become and to its fellows, and it divines before it knows

intellectually.

This side of our nature admits of an unlimited culture, along with the positive side, though the obstacles to this culture, in the present con-

A merely positive nature, were such possible, could never have glimpses even of the higher truths that lie within the potentialities of the spirit of man; a merely negative nature, were such, again; possible, would sink into a death-in-life listlessness. The highest form of life is that wherein a just equilibrium is preserved be-tween the positive and the negative, or the active and the passive. All the great seers of the race—they who have penetrated deepest into what —they who have penetrated deepest into what Goethe calls "the open secret" (open to all, seen but by a comparatively few)—have realized, to a greater or less extent, a well-balanced dual condition; to an all-subtilizing intellect they have united an all-comprehensive impressibility.

A scientific education, as it is understood and usually conducted, tends toward a merely positive condition of mind, a condition in which the cubicat of it may be indeed as is shown by a

tive condition of mind, a condition in which the subject of it may be, indeed, as is shown by a large number of distinguished scientists of the present day, as sharp as a razor, but for that very reason ill-adapted for opening the uncut leaves of the book of spiritual knowledge.

A REVIVAL SCENE.

BY DR. H. P. FAIRFIELD.

Some few weeks since the religious limitarian denominations in a town and village of New Hampshire, united their church forces for the purpose of developing a revival of religion. Preaching and praying, singing and exhortation were the order of the day and night for some weeks, after which, some six or eight children and youthful persons who did not know Jesus from Judas, were brought very near the churchfold, and might perhaps have been induced to enter for safe keeping, had it not been for a more thoughtful Baptist divine who had united in the revival work of saving souls for God and heaven. This minister saw the real state of things at a glance, and knew that there was more excitement and ignorance than religion and intelligence. Therefore he advised the young converts not to be in a hurry about joining the church. This strange advice caused considerable thought and feeling among the religious order, and a lull in the revival breeze.

About this time a colored preacher from abroad put in an appearance, with strong lungs, and the old ship of Zion began to move a little; but alas she did not make much headway. The Congre gational minister dropped anchor by saying that the colored preacher was too boisterous, wild and excited, the noise hurt his head, and he could not stand such a confusion. Poor fellow! the black preacher was too hot for him, and in going home that night he took a violent cold, and became prostrated before the Lord with a settled fever. and sent for the doctor.

But a more serious trouble was going on in another part of the village. A young lady of a of spirits; to another divers kinds of tongues; to another the interpretation of tongues; to their being, and toward revealing how fearfully another the interpretation of tongues: but all these worketh that one and the selfsame spirit, less worketh that one and the selfsame spirit, low full of promise that the real significance of dividing to every man severally as he will." It the toward revealing how fearfully they are made, the times are m

presented of a blazing, burning hell full of sinners, with devils who took delight in feeding the fiery flame of their torment. Another victim of this religious raid was a young man of fine promise who also became somewhat crazed with these Orthodox teachings of damnation.

Dear friends of humanity, let calm and exalted reason pass judgment upon all such terrible means of grace; listen to her decision, and bury the God of it out of our sight.

I have just concluded a course of spiritual lectures in the place referred to, and am happy to say that some of the young converts attended the meetings in company with their parents, and are now clothed in their right mind, with pleasant prospects before them, which Spiritualism, God, and his angels always give to those that seek.

NOTES-PERSONAL AND PUBLIC.-No. 3.

BY GEORGE A. BACON.

On the morning of the 4th, the day after election, when the politically interested were eagerly scanning in the papers the details of the previous day's battle, carefully separating the names of the wounded from those who had triumphed, with victory perched upon their banners-I received my orders to report for duty at headquarters; so hastily bidding home and loved ones an affectionate adiou, I started once again, a in the Wandering Jew, on my temporary mission, a brief resumé of which, relative to certain items in my experience, I herewith transcribe for the gen-

A night of impenetrable fog prevented Long Island Sound steamers from reaching New York till noon of the next day, which gave me an opportunity to spend the evening with an earnest body of men and women convened in the hospitable parlors of Mr. and Mrs. Henry Newton, and over which Professor Brittan gracefully presided. Questions of a public character affecting the interests of humanity were thoughtfully discussed, and important work outlined for the immediate future.

While in discharge of our legitimate duties in Baltimore. we fortunately met with Mr. Washington A. Danskin, with whom, and his gifted lady, a profitable evening was spent, and a scance held in one of their public halls, which was fully attended, both by mortals and their arisen friends. Traveling southward, we spent Sunday at Washington; met with the friends at Lyceum Hall, still successfully presided over by our old-time brother and spiritual veteran Col. J. C. Smith, and who, during November, are being administered to by another of our old friends and veteran workers, sister Susie M. Johnson. Taking passage from Washington on the steamer Lady of the Lake, we enjoyed a most delightful sall on a golden autumn afternoon down the classic Potomac, and via Chesapeake Bay to Norfolk, thence by rail to Petersburg and Richmond, back to Washington, and across the country via Baltimore & Ohio Road to Wheeeling, West Virginia, branching off, however, at Cumberland, Md., to spend Sunday in an agreeable man-ner with hospitable friends, amid their mountain home in

Western Pennsylvania.

Returning to Cumberland, a public invitation, in the shape of avolored poster, prevailed upon us to witness (admission fifty cents) * Spiritualism completely upset! The monster bubble of the nineteenth century exploded!" which startling announcement was made by "Sig. Harry and Mme. Marie Guernella, fresh from their triumphs in to risk being placed hors du combat. If this strange couple. to risk being placed hors du combat. If this strange couple, supposed to be lately improvised for this particular work, were really going to do what the famous professors of Harvard so long ago tried but ignominiously falled to do, as well as a thousand and one other professional and non-professional pretenders, before and since, have tried their puny hands at with a like result — if this "hallucination, 'this 'delusion, 'this 'superstition, 'etc., which, within a quarter of a century, has divided the faith of Christendom, was to be unceremoniously sent skyward and out of existence, we wanted to be, on such a memorable occasion, one of the "blown up" parties, and so attended. The bubble, however, didn't burst worth a copper, and consisted in letting off, on the part of the management, a little harmless gas. The explosion was confined to the operator, the only report of which is herewith appended.

It was an anomalous performance, fully worth, to a novice, the price of admission, being far more "cleyer" than those of a kindred character by Von Vieck, Bly, Emerson, Lincoln, et als., including the most pretentious, assumptive, yet weakest of them all - Dr. George M. Beard. This Sig. Harry Guernella is about thirty years of age, good looking, but evidently of varied experiences, while his lady, ten years his junior, is *petite* and pretty, with an almost girlish and innocent face. Both were dress ed in tights, after the manner of circus performers. He began, in an apparently candid manner, to deliver a rambling sort of historical sketch concerning Modern Spiritualism, which proved to be an olia podrida of foolishness and falsehood, with just enough of diluted truth to spice it for a promiscuous crowd. Two of his points are as follows: That the father of the Davenport Brothers had to be sent home from England by Dr. Ferguson, their agent, on account of the extreme fanaticism of the former, who then brought before the world, as a medium, his daughter, the present Mrs. Blandy. Being in the presence of Mrs. Emma Hardinge, shortly after his own little boy had died, she correctly described his appearance, giving name and many particulars concerning his illness and death, even to a peculiar mark on three of his fingers, the last thing upon which the fond father's eyes rested ere he parted with the little form forever. This was the strangest experience he had ever met with, and came very near making him a Spir-Itualist; but he learned six months after that Mrs. Hardinge had been previously told all about the circumstances. hese are specimen bricks of his so-called lecture, unworthy of course of any serious attention. Justice, however, demands we should report that his tricks of tying and wa tying, of dextrously slipping his hands in and out of the ropes, bringing the flowers, as well as the coat, ring and handcuff tests, were far more satisfactory, and proved highly entertaining to his audience. Thinking he may in time work his way castward, we have preceded his advent by truly reporting him.

Leaving Wheeling, we stopped for a day or two at Zanesville, Columbus, Springfield and Dayton, Ohio, where we rested over Sunday, and for several hours were hospitably entertained by that good mother in our Israel, the widow Snevely, whose home has often been the abiding-place of many a spiritual itinerant. May the blessings of heaven richty dwell with those whose warm hearts and open doors have long given and yet still give shelter and the blessed comforts of home to the reformers and martyrs of this

Taking our departure for Indiana, we entered the ears and took the first vacant seat, which chanced to be behind a lady apparently fifty years of age. At the expiration of about half an hour she turned and said: "Excuse me, sir, but I feel prompted to speak to you; and as I long ago learned by experience to respect what I call my impulses, I make bold to trust them now, though you are a total stranger." Smiling, I frankly replied that I recognized the source of these so-called impulses, though possibly I might give it other terminology; at any rate, I reciprocated the eeling or prompting, knowing that thought was deeper than all speech, and feeling deeper than all thought. And so as we rode we talked for an hour, till the parting time came. She proved to be a lady of culture, rich in intuition and spiritual lore, of extensive reading, comprehensively humanitarian in her views, and reformatory in her work and aspirations. Though an authoress, her name is unknown to me, as mine is to her. It was, to one of us at

least, an apisode of pleasure and profit.

I write you this from the capital of Hoosierdom. Rendezvousing at the hotel here are some three hundred representative Grangers, holding a State Convention. In Indiana alone there are two thousand lodges, or Granges, in regular working order, having an aggregated membership of considerably over fifty thousand. Touching this particular movement I have this to say: Regarding the present system-the competitive, which prevails in society-to be of a savage origin, and its governing principles to be of a purely selfish character, my sympathies and efforts are heartily with those, under whatever name they rally, who labor to bring about or substitute a better order of things than obtains at present, an improved basis of action founded on a mutuality of interests, wherein reciprocity shall be the inspiring motive, and cooperation the means to reach the destred end. A seasonable and timely act for the Grangers to do to-day (Thanksgiving) was voting one thousand dollars of their limited means to those suffering from the grass-hopper ravages, as well as requesting each of the two thousand Granges in the State to contribute one dollar aplece, hus making the handsome total of three thousand dollars. May the Genius of Thanksgiving dwell at all times in

ry human heart, with none too poor to do it reverence! Indianapolis, Nov 26th, 1874.

A HUMAN SMILE. Nothing on earth can smile but human beings. Gems may flash reflected light; but what is a diamond flash, compared with an eye flash and mirth flash? A face that cannot smile is like a bud that cannot blossom, and dries up on the stalk. Laughter is day, and sobriety is night, and a smile is the twilight that hovers gently between both, and more bewitching than either.

Banner Correspondence.

The New York Association of Spiritualists.

DEAR BANNER-The New York Conference of Spiritualists, a body that has had an existence and held Sunday meetings with little interruption for nearly a quarter of a century, without any special organization, met on Sunday, Nov. 15th, and formed a regular organization by adopting and signing a Constitution under the name at the head of this article.

The object designed to be accomplished by this movement is the dissemination of spiritual truth, and especially a knowledge of the facts, phonomena, principles and philosophy of Modern Spiritualism. The methods by which we propose nomena, principles and philosophy of Blotten Spiritualism. The methods by which we propose to accomplish this object are, first, holding public conference meetings for the free discussion of and interchange of views respecting the above named topics; second, by convening public meetings to listen to lectures by approved speakers on subjects pertaining to the above; third, by holding public scances to witness spiritual phenomena, through media, whenever it may be deemed advisable. deemed advisable

We commenced holding Sunday morning and evening meetings at the Harvard Rooms, corner of Sixth avenue and 42d street, on the first Sunday of the present month. So far we have had only resident speakers, and it is not our intention to incur debt by engaging speakers from abroad, but should any advocates of our cause be stopping over Sunday in our city, in their travels, we will gladly give them a hearing, and such compensation as our means will permit, if they will give timely notice to the undersigned.

Last Sunday we had the pleasure of listening to that veteran, who seems to have lost none of his freshness and vigor, Dr. R. T. Hallock. He speaks for us again next Sunday. For the first Sunday of December we have engaged the services of another of the pioneers of our cause, and one of its ablest and most scholarly advocates, We commenced holding Sunday morning and

one of its ablest and most scholarly advocates, Prof. S. B. Brittan. He will give us his great lecture, which I believe you have already had the pleasure of hearing in Boston, on "The Lunatics of Fashion and Speculation."

We have a fine commodious hall in a beautiful

location, and a good organ, and steps have already been taken to organize a quartette, whose music, we hope, will form an attractive feature of our meetings. We enter upon our work in no spirit of rivalry, but simply as co-laborers in a cause that is dear to the angels, and that should be to all levers of the truth everywhere. be to all lovers of the truth everywhere. May the good spirits quicken our efforts.

Faithfully yours,

P. E. FARNSWORTH, Sec'y.

P. O. Box 5679, New York, Nov. 25, 1874.

Letter from Austin Kent. To the Editor of the Banner of Light:

Permit me to congratulate you and your readders on the rapid spread and real triumphs of Spiritualism during the past year. In this, no previous year has exceeded it. I have no doubt of the genuineness of the Eddy mediums. To doubt them, is to doubt the value and reliability of all human discernment and testimony. As much may be said of many other mediums. Some who criticise these mediums do not weaken this evidence. I know a Spiritualist lecturer, who visited the Eddys in a mental state of self-importance such as I used to call "wind dropsy."

It was no disparagement to them that he left dis-gusted with them and the spirits, when he should have been disgusted with himself. S. C. Crane, Esq., of Potsdam, N. Y., spent two days with the Eddys. He writes me: "I know I saw and spoke with my first wife." Now if a vote of ten towns about here—of Spiritualists and anti-Spiritualists—had been taken to send a reliable man there to investigate the matter, few other men would have stood as good a chance to have gained the appointment. The Eddys have borne too much abuse from carping critics and unreasonable men. So of other true mediums. No man can better realize this than the editor of

I am sure I may rejoice with you and with all true hearted Spiritualists, that even extreme radicalism has not retarded the Spiritualist car. It cannot and will not retard it. It is much more likely that many out of our ranks will come in ahead of many of us in radicalism and true reform. But our country and the world are coming to know and adopt the main facts of Spiritualism. Now, the serious question is: How far will it improve mankind? How far will it benefit society? I see a terrible responsibility upon Spiritualists. I pray that they may not be unmindful of this, or deaf to its loud call upon them. It has made many people better. It has made some worse. If it does not bring us to the spirit of the truest brotherhood, little real good can result from it.

I am grieved to see so much captious criticism and unloving contention. Let each fill his and her place in the good work. If we cannot help others, let us not try to hinder them. There is room enough for all. Nothing is meaner than jealousy. There was need of but one Austin Kent. The gods cast the die away after making each man and each woman. I am glad there can be no other like Kent. We can all love as broth ers. If some cannot work together-little matter. Let such work apart. But let such be doing their needed work. Truth is many-sided. No one has it all. Both radicals and conservatives have their proper work. Let each stick to that work. And the gods bless both, bless all.

Permit a word here in relation to Brother

S. C. Crane, whose name stands above. Those of us who write and lecture are often eulogized in the papers more than our just due while better workers and more useful men get less than their due. I know of no other man in this part of our large county who has done as much for the Spiritualist cause as S. C. Crane. No one is more outspoken and fear-less. He never courts favor of anybody; yet living in the large town of Potsdam, he has been, 1 think, several times elected Justice of the Pence, and has been Postmaster. Most men who have done the same amount of public business are now worth eight or ten thousand dollars. He is poor; and for two main reasons: First, He could never learn to steal or rob. Second, He cannot close his hand against a poor man or a poor Spiritualist lecturer. Money matters aside, his moral influence is worth more to the cause than money. The past year he took the pen and held a sharp and, I am told, a successful controversy in our local papers with more than one opposer of Spiritualism. Stockholm, N. Y., Nov. 28th, 1874.

Ohio.

OBERLIN .- A correspondent, H., writes, Nov. 10th, as follows: Oberlin is known all over the country as the seat of Oberlin College, where the stiffest Orthodoxy is taught the students and preached to the people. It may safely be said that no other place and no other institution in the land are like it. An influence for good or for ill has gone out from here that has been felt and is being felt in near and remote parts of the country. The venerable ex-president Finney, now eighty-three, who has had so much to do in making Oberlin what it is, still teaches his peculiar theology to the students, and occasionally to the people from the pulpit. The oldest part of the community—those who came early and have grown up under his ministration—look up to him with feelings akin to adoration, and swallow greedily every word he utters; but that can't be said of the majority of our citizens. Some think for themselves, some are liberals, a few are avowed Spiritualists, while a great number, no doubt, are inoculated by only a mild type of Orthodoxy, and but for the popularity of the thing, would discard it altogether. A few copies of the Banner are taken and circulated here. The theological atmosphere feels the outside dis turbance, so that even the soul of the venerable ex president takes alarm, and warns the people

United States so priest-ridden as this - none where mind is so enslaved, and if some medium for materialization would come here and hold séances, great good would result. I ask, in the interest of freedom of thought, that some one terest of freedom of thought, that some one come. There can be no money in it; whoever comes must depend on other sources for remuneration; but I pray the Infinite Mind to provide a way for it. The truths of Spiritualism can't always be kept back from this or any other people. No doubt many good-meaning souls think that Spiritualism is of "the evil one," and that it is their highest duty to fight it to the death, if need be; they mean right, but err through blindness and prejudice, and need light. May it soon shine in on them in a perfect blaze!

Massachusetts.

THE ROCKLAND CHILDREN'S PROGRESSIVE LYCEUM.—This organization, we are happy to state, still maintains its flourishing condition, and has a regular and full attendance nearly every Sunday. The exercises are pleasing and diversified, and something new is presented nearly every session. A new feature is the orchestra, under the leadership of Mr. J. Q. Beal, a promi-nent musician in these parts, and with the addition of the organ, we are plentifully supplied with music. With such music, the march and calisthenies are made very attractive and pleasing, to say nothing of the help of so many instruments in singing. The object lessons, essays, recitations and readings, make up a varied and pleasing programme, and on the whole, our sessions are very interesting. Thursday, the 12th, we held our sociable. The programme consisted of reci-tations, readings and tableaux, duett and quartette singing, &c., and concluded with dancing. They are very enjoyable times. At our annual They are very enjoyable times. At our annual meeting, October 11th, the following officers were chosen for the ensuing year: Conductor, Freeman J. Gurney; Assistant Conductor, Turner R. Holbrook; Guardian, Maria Bennett; Assistant Guardian, Nellie Shaw; Treasurer, Ira F. Lowell; Secretary, H. W. Chase; Librarian, Elbridge Everson; Assistant Librarian, Cora Beal; Guards—W. D. Baker, Emily Holbrook, Annie F. Shaw, Noah Shaw; Musical Director, Noah Shaw; Business Agent, T. R. Holbrook; Door-Shaw; Business Agent, T. R. Holbrook; Door keeper, W. D. Baker; Leaders—B. W. Shaw W. D. Baker, Mrs. G. F. Wheeler, Mrs. W. D. Baker, Mrs. G. F. Wheeler, Mrs. W. D. Baker, Mrs. H. M. Trumbull, Mrs. Fish, Mrs. Jennie S. Gurney, Sarah Arnold. T. R. H.

HAVERHILL.-W. L. Jack, M. D., Clairvoy ant Medium of the Philadelphia Circle of Light writes as follows: Spiritualism is taking quite a renewed start of late in this city of "shoes," and I am glad to state the fact that the dear old Banner of Light was never more popular or more sought for than at the present time.

We have here a very interesting meeting every Sunday night at the residence of Mr. W. W. Cur Sunday night at the residence of Mr. W. W. Currier, who has, for quite a long time, generously thrown open his parlors for this great and noble work without any remuneration. His home is always open to every pilgrim who may wend his or her feet this way for the promotion of Truth and Spiritualism. Too much cannot be said in commendation of Mr. and Mrs. and Miss Currier for what they have done and or will deine for for what they have done, and are still doing, for the cause of Spiritualism and Humanity in this place. Many bless these good people for what they have done. May the angel world ever continue to lead them (as in the past) to those streams of peace that ever flow from the infinite fountain

I am exceedingly busy at the present time in giving sittings. Many are inquiring the way of life, and on account of the urgent requests of numerous friends and patrons here and adjoining villages, I am compelled to defer my intended visit to Springfield, Hartford and Worcester, until later in the year, or about the first week of Lanuary. January.

BOSTON.—Mrs. F. H. Marshall writes: In the Banner of Nov. 28th, among questions and answers, Mr. Pierpont conducting the scance, one of the replies given says: "Mediums rarely perceive names, except in a state of almost or utter unconsciousness." I am a little surprised, as in my own case I read names readily, or rather perceive them, and am never unconscious.

California.

EUREKA, HUMBOLDT COUNTY .-- Mrs. E. . Chamberlin writes: The glad tidings of great joy have reached this western limit of the continent, and our souls have been refreshed and strengthened by lessons of light and wisdom. Dr. J. L. York has been spending about two months with us, teaching us the true road to eternal happiness. As usual, the churches combined against him, but in this case, at least, truth emptied the churches of all but the Our people seemed hungry for such teaching, and greeted the most radical sentiments with and greeted the most radical sentiments with applause. We never before knew the radical strength of this county; but the Doctor was just the man to draw it out. Bold, eloquent and fearless, he drove the plowshare deep, and turned up to the sunlight of truth the old time-worn errors. The Doctor has plowed the ground and cleared the field for C. Fannie Allyn, who comes next to sow the seed of Spiritualism, and we are expecting a rich harvest. While the cause is steadily progressing in this State, a few more such aids as the sturdy pioneer, Dr. York, would speed its entire conversion rapidly.

Connecticut.

NEW HAVEN. - L. Robinson writes, Nov. 29th: The labor of that indefatigable worker and author, J. M. Peebles, closes with us to-day. He has been speaking for the "Free Lecture Asociation" during this present month of Novemer, devoting each Sunday afternoon to Spirit ualism—its past and present—its facts and philosophy—and crowning the labors of the day with instructive and amusing incidents attending is tour around the world. His labors with us have been almost invaluable. His very large audiences, and the quiet, respectful attention paid him, tell the story of his great ability and fuscinating eloquence. We don't like to part with him. Very likely he may sometime in the future hear a loud call from us to return.

. Maine.

WATERFORD .- A correspondent says, Nov. 30th: Brother Chase gives timely warning of dangers from political and religious activity of the Young Men's Christian Association. I see in a political paper the fact stated that Professor Seelye, of Amherst College [a well-known cham-pion of the God-in-the-Constitution scheme], was nominated for Representative to Congress caucus, and a committee chosen to notify him of it. but neglected to do it; yet he was elected by three cent stamp. 'How is this? Both parties were surprised at the result of the election. Has the secret work already commenced?

Wisconsin.

MADISON .- F. W. Faulks writes: The Banner continues to cheer the hearts of many of our citizens who are looking to the condition of their future home, and the many words of promise from the other world stir the fire of hope in the breasts of many who, without the blessings of a spiritual knowledge, would indeed feel weary. The truth of this grand philosophical ism is because here dear from shore to shore and ere ing sown broadcast from shore to shore, and ere many years the whole world's people will possess knowledge of THE great truth.

New York.

BUFFALO .- H. B. Leonard writes, Nov. 26th : Permit me to report one of the best tests that I have ever received from the inhabitants of the summer land. While visiting, yesterday morning, Mr. Frank T. Ripley, of Boston, he was suddenly controlled, and said to me, "Here comes your Aunt Caroline, and she is singing to the Thom. Then Fourt of Fuery Pleasing." against Spiritualism as a fatal error; that if they listen to it they cannot be saved. Now, here is a field for the spirits to work in. I verily believe there is no community anywhere in the

much was said to me of a private nature. Mr. R. most certainly did not get any of it from my mind, for I had really to go back over memory' pages to recall the fact of her being in Spirit-life which occurred several years ago; and I am sure that no one in this city knows any of my friends, as I have only been here three months. The hymn she sung was a favorite one with her, and iten in childhood-days she has taken me upon her lap and sung it to me. In no other way could she have better identified herself to me. Two other have better identified herself to me. Two other spirits came and gave their names. One by the name of Emily, a Shakeress, he described fully. I consider Mr. R. one of the finest test mediums.

Vermont.

SPRINGFIELD .- O. R. Hadwen writes, Nov. 30th: E. Anne Hinman has given three lectures in this town-two on Spiritualism and one on temperance. Her lectures on Spiritualism were highly instructive and edifying; she is the best speaker and most convincing of any we have ever listened to.

REVIEW OF FOREIGN SPIRITUALISTIC LITERATURE, AND A HOME-NOTE.

BY G. L. DITSON, M. D.

It was extremely mortifying to find that the name Fox had been substituted for Fay in a recent number of the French periodical which I had under review. It is true that an apology was rendered in a subsequent issue of that magazine, but my article had already gone into print. A writer from London, referring to the séances of the above-named lady, (Mrs. Fay,) speaks of them in no measured terms of praise. He was invited by Mr. Burns to witness the manifestations, (there being about thirty others present,) in a large saloon where every facility was given to make such preliminary examinations as would render trickery, in a consideration of the phenomena, wholly inadmissible. After stating that Madam F. is a blonde, pretty, and young, apparently about twenty-two years of age, he says that she came forward and desired the company o select two persons to take charge of such arrangements as might be desired to secure her from any possible active part in what might be witnessed in her presence. A lady and an officer of volunteers were chosen. Madam F.'s wrists were then fastened together, and the band by which they were secured was sewed to her sleeves, and then to the skirt of her dress. A band around her neck was passed through a ring in the wall, while one end of a cord around her ankles was held by the officer. No cne but an insane person would say that she could be of any possible service, except as a medium of some strange power and intelligence outside of herself, in what then transpired. A veil being thrown over Madam F., and the gas turned down a little, a violin, a guitar, and trumpet, and other instruments that were successively placed in her lap, were harmoniously played upon; a ring laid there also was raised to her head; scissors and paper in a like position were handled in the hearng of all, and two perfect hearts were cut out of the paper. A hammer and nails being placed at a little distance from the medium, six of the nails were driven into the wall, and all persons present were cognizant of the action. A glass of water placed on a chair near Madam F., was soon seen at her lips, half empty, etc., etc.

The London Times, News, Telegraph, Post, Advertiser, Manchester Guardian, &c., had given serious and honest reports of Madam Fay's scances, and the writer adds that he hopes the French press, instead of its light and inconsequential criticisms, will be equally just when this fair medium visits Paris.

The Countess of Calthness has been so well pleased with the photographs she obtained of Monsieur Buguet, that she has published in the London Spiritualist a most emphatic declaration of her recognition of the spirit faces thereon, and of her consequent joy and satisfaction. A lady in Edinburgh, to whom she sent the photographs, and who had never before heard of such a thing, wrote back: "Thinking of this deprives me of my sleep at night. I fully recognize them, my dear. My sister Helene could not be better. Your first husband and your father are not less perfect. Percy came to me about four o'clock in the morning, saying that he could not sleep on account of those photographs, a thing so marvelous."

It has been said by a number of mediums that ghosts would ere long visibly walk our halls, as walk our friends in the flesh; and the daily record of the invisibles who make themselves visible (if this be not an Irishism), causes us to think that the auspicious moment draws nigh.

The Revue Spirite says that on a farm in the environs of Gracay, the occupant being disturbed one night, saw at the foot of his bed a pale blue light, which, on his springing up to a sitting position, descended to the floor, and so illumined the whole chamber that everything in it was visible. He then saw the figure of a large man passing along to the other extremity of the room, in doing which he brushed his arm against a key that was in a bureau drawer, and made some noise therewith. The farmer's wife was awakened, and said she thought she heard a movement of said key; but immediately all became obscure again. At another time, going to his barn to get straw, he saw the same figure, which so alarmed him that he fled back, leaving the straw untouched. On the third occasion, going to a neighbor's with a load of straw, and lingering for a nroment behind his vehicle, he saw, on coming up again, a man walking by the side of his horse. What was his astonishment on recognizing the vision of the night, and of the barn. It was the spirit of his father-in-law, he learned afterward, who soon receded out of sight, probably satisfied when he found that he was recognized. The farmer, on subsequent occasions, on opening a certain door, had his hand grasped by an invisible hand, and one norning saw his watch, that hung upon a nail, vbrating like a pendulum.

A little girl eight or ten years of age, who has since died, sister of the wife of the aforesaid farmer, after the death of her father, disappeared for an hour and could nowhere be found. Where was she hidden? Being asked on her return, she invariable replied: "I have been to see my father;" and that was all that could be learned concerningher mysterious retreat.

Mr. Josef Marisswrites from Bordeaux, to Mr. Buguet, as follows: "Dear Sir: Though I have written to Mr. Lemarie to render to you my most sincere thanks, also those of my family, I cannot refrain from writing to you to express the fullness of myheart, and my great satisfaction. Thanks, M. Buguet-thanks! for you have done us a great good. What happiness! You have restored to me my mother, of whom no portrait existec; it is, indeed, her very self! Thanks, Monsieur! nothing is wanting; the

while ill." These, with other explanations and expressions of gratitude and joy, accompany a beautiful and peculiarly impressive psychograph of Mr. Mariss's mother, as given in the October number of the Rerue Spirite. I judge that Mr. M. only sent a photograph of himself to Mr. Buguet if for his mother, standing up, has upon her breast a circular photograph in a square white frame, and no other figure near her. The head of the lady is bent a little downward, and over the right shoulder; the hair is short, and apparently very fine and glossy; the features are marked, but delicately molded, and indicate a woman of no ordinary qualities, physical or mental. The son may well feel grateful for such a souvenir of a beloved mother. I hope I may some day be as successful.

At a séance, after receiving the above described psychograph, Mr. M. had from his mother the following communication: "Are you content, my son? For my materialization I had the aid of many good spirits, for alone it would have been impossible. Pray for the photographer, for this work has greatly exhausted him."

It seems, also, that the Hong Augustine Padilla, member of the Mexican Congress and president of the Society of Spiritualists at Guadalaxara, has been experimenting with photography, and discovered that he is a medium that can obtain spirit-photographs. He was successful in each of his attempts, and with his friend Bilbao. there came a portrait of his sister (Mr. B.'s) who died in Mexico some twenty-five years since.

A letter from Marie Ziloty, of Sohoidoy, Russia, expresses the most profound joy and gratitude at receiving from France a spirit picture of her mother. Though very young when her mother passed away, she might, she says, be mistaken in the portrait of her beloved parent, but her father assures her that it is most certainly her mother.

Emelie Bernard, nineteen years of age, has just died at Antwerp after suffering for a long time a strange malady. For a month at a time she lived without nourishment, blood oozing from her hands, feet and eyes, and she becoming blind and dumb. Just before her departure she could see and speak. Remarking on this, the editor of the Revue says: "This is nothing new. .. Our readers may remember the young girl of Saucourt, who still lives, who, in the month of

September, 1871, had neither eaten nor drank

anything for twelve years. . . . Our guides say that the Emelie B. above named was obsessed. El Criterio Espiritista, of Madrid, opens its September number with an interesting article on 'Idealism," by Don D. Suerez. This is followed by one, more elaborate and exhaustive, on "Spirit Photography." The position of the new psychic force (as I will here call it) is assumed to be, so far as general intelligence is concerned, such as electricity had, before Franklin and Morse experimented with it-"science denying that the electric fluid was at man's disposition.'

But to-day it is our agent, recognizing no dis-

tance, uniting the poles, as it were, instantane-

ously; as this new spiritual force, flashing-from

heart to heart, tells of: a new element that has

come to demonstrate another existence and replace that which has fulfilled here its mission. "Science," continues Don E. Couillant, "is insufficient to explain the spiritual phenomena and many other things of a different nature; but aided by reason, deduces from them hypotheses quite satisfactory." The article is not really on psychography alone, but a dissertation on these new developments that go to make up the won-

ders that are now claiming universal attention. El Criterio contains also the final portion of that splendid discourse pronounced before the Society of Spiritualists of Madrid," by Don A. Garcia Lopez. Mr. Lopez here shows himself conversant with what has been done in Europe n the presence of D. D. Home, and in our country with the experiments and writings of Prof. Hare, Dr. Gray, Mapes, Edmonds, Bliss, Bush, Wells, &c.

account of some phenomena that have startled the inhabitants of Santa Cruz, and caused the occupant of the dwelling where they occur to offer three thousand dollars for an explanation of them. At-certain hours, though never on Sunday, the various utensils of the household begin to rise up from their several positions and throw themselves about in all directions. The rollingpin follows the kettle, eggs and frying-pans leap up and fall about one's heels in startling proximity, and one day a little child, two years old, was seriously injured there by a piece of a broken not. But this is the only instance that I can recall where any one has been hurt in this way, though I have had occasion to record many occurrences of a like nature, the more recent in the State of Maine, where stones came into the room from the cellar; in Spain, where stones were thrown into the court and then into the house by some invisible agency; and in Russia, a very similar affair.

A new work has appeared in Spain, de Lerida entitled Roma and the Evangelio. The brightest jewels of the Spanish language, says the reviewer, sparkle in the pages of this book, pronouncing the severest condemnation of Roman Catholicism, and teaching the fundamental doctrines of Spiritualism.

A few months since, a society of Spiritualists was formed in Havana, Cuba, and its cheering bulletin was issued; but it seems that the bigotry, the giant child of ignorance, that reigns supreme in that Roman Catholic island, has strangled it, for the editor of El Criterio says that Don Enrique Manera, Secretary of said society, is among us, thanks to the persecution he has suffered in said Antilla.

A very interesting series of articles entitled Romanism versus Spiritualism" (or ante el) is appearing in the Revisita of Seville, written by Don M. Gonzales. In Montevideo a public spiritualistic library has

been opened, where the popular psychological and spiritualistic magazines, papers, and books can be read by all. The spirit circle at Kardiff has developed three

somnambulic mediums, through whom excellent tests are given; and two mediums by whose agency spirit-lights are produced, with other extraordinary manifestations.

It is reported that the Countess of Caithness

has given a thousand pounds sterling toward the publication in English of Allan Kardec's works. From a private letter from the Countess Blavat-sky (who has so ably demolished the deductions and shown up the flippancy and concett of the would-be celebrated Dr. Beard) I learn that she was in Tillis in 1848, when I was there, and that her grandfather was then President of the Imperial Council of the Caucasus. I knew many her distinguished friends in Tiflis, and I council of the Caucasus. well believe all that she relates concerning the recent return to her, by the spirits, of that decoration worn by her father and buried with him at Stavapol. The heavens are descending upon

Spiritual Phenomena.

Wonders of the Circle. Materializations at Mrs. Hardy's.

Mrs. John Hardy, the well-known spiritual medium, gave one of her extraordinary materializing séances and dark circles last evening, at her residence, No. 4 Concord square, before a small number of ladies and gentlemen, including a few representatives of the press. Unlike most if not all other so-called materializing mediums, Mrs. Hardy effects results without entering a cabinet, and while sitting and conversing with the spectators in the circle. The only "properties" used last evening was an extension table with a leaf removed, and the aperture thus created covand communicating by a small aperture through a cloth to the dark area beneath the table. This dark place is, presumably, the laboratory in which were constructed, by some subtle spiritual chemistry to which rays of light are unfriendly and destructive, the forms which subsequently appeared through the aperture. After a careful investigation of the table and box, made at the were seated in a double semi-circle around and before those objects, Mrs. Hardy's position being next to the box on the right, allowing her to place ber-hand against it. All being ready the gas was turned very low for a moment, and then lot on in a darge collision to reader the box. let on in a degree sufficient to render the box and the aperture below it plainly visible to all present. All eyes were strained to catch what-ever might present itself to view, and they were not kept long in suspense. In a very few mo-ments a white finger timidly wavered into sight through the aperture, then a delicate hand side ways, then one with the palm toward the spectators, then one projecting outside the box and laid upon the table. In several cases baby hands came. One beautiful hand seemed irridescent with a light of its own. This one remained for some time in sight. A lady present claimed to recognize it as that of one of her dear ones, and explained its long endurance of the light to be a preparation, or strengthening, for a photographic picture of the spirit which had been promised her. In most other cases the hands were quickly withdrawn, but not until allowing them to be touched by those who desired. In some case, they locked hands with friends, but timidly, and they locked hands with friends, but timidiy, and only for a moment, seeming to long for and shrink from contact by the same impulse. One hand came and allowed a friend to place a ring upon one of its fingers. It then withdrew to relinforce its strength-in the laboratory beneath, and presently reappeared, extending the ring finger to the lady who had placed the golden circular therms. At tached to this hand was observed. clet thereon. Attached to this hand was observe ed some drapery encircling the wrist. On a previous occasion we are assured that this hand and wrist remained materialized and in presence long enough to allow the clipping off of a bit of lace attached to them. As each hand appeared last evening it was spoken to by the members of the circle successively until signs of recognition were inconfested. These ways in the form of rould manifested. These were in the form of rapid motions of the fingers. "Yes" was indicated by three motions, "doubtful" by two, and "no" by one. Toward the close of these manifestations rigorous rappings on and about the table indicated to cover here they are the presented. indicated to several persons the presence of a de-parted colored person named Dick. He is said to have been a very athletic fellow in the flesh, and to be a correspondingly vigorous ghost. Dick being invited to show his hand was not long in responding. Dissolution had not robbed it of its native ebony, but, if possible, had added lustre thereto. It seemed to be less afraid of the light than the other hands, and submitted almost with-out shrinking to the caressess of a lady who knows Dick well, and who last night gratified his love of jewelry by loading his fingers with rings, which he displayed to the spectators with evident-delight, but conscientiously returned to heir owners before dissolving himself into thin

Pollowing these remarkable manifestations, the party were seated in a circle, formed by each person grasping with his left hand the right wrist of his neighbor, thus leaving the right hand of each open and in a measure disengaged. The gas was extinguished, and Mrs. Hardy took her seat in the centre of the circle. To show that she was not physically instrumental in producing what follow d, she clapped her hands continuously, tended distributed the second model of the work of the feet were held in gentle durance by the feet of Rey. Dr. Bartol. The light had been extinguished but a moment before a fan in the right hand of the writer of this was suddenly whisked. rom his grasp and carried about the circle, gratefully agitating the air in the faces of several of the circle, and sometimes gently brushing their noses. A moment later the fan was returned to the hand from which it was taken, coming to its destination with as much accuracy as if guided by a physical hand in full daylight. A moment later the fan was replaced, by a watch chain, the watch itself resting in the lap of a neighbor, and coming from the pocket of a gentleman on the opposite side of the circle. This was soon folowed by a cravat taken from the neck of another gentleman in the circle, but unknown to him until an inquiry was made for the owner. A musical box was then wound up by invisible hands. and as it played floated over the heads of the cir cle and dropped into the hands of the writer, fol-lowed by the key. These and similar experiences, we are assured, were repeated in the case of nearly every person in the circle. Some heard spirit whispers, as they believe, and some received demonstrative caresses in the shape of pats upon the cheek and hands, hand shakings, and other tokens of affection, accompanied by audible whispered blessings. One of the most demonstrative of these unseen visitants was recognized by a daughter present as Father Taylor, the well-re-membered "old man eloquent" of the Seamen's Bethel. Of the verity of his presence there seemed to be no doubt in the mind of his daughter, and the cordial and affectionate vigor of the manifestations recognized as his were certainly characteristic of the man.—*Boston Herald*, *Dec.* 3.

New Publications for Sale by Colby & Rich, No. 9 Montgomery Place, Boston.

VITAL MAGNETIC CURE; An Exposition of Vital Magnetism, and its Application to the Treatment of Mental and Physical Disease.

This book explains the subtle laws of magnetism, electricity and spirit forces; also their application to the cure of disease. Published by Colby & Rich, Boston. The work is full of valuable, useful fand practical suggestions, and shows who can successfully heat the sick; it also gives a sensible solution as to the causes of much of the inharmonizes the past with the present in a way that all must admit who have given these forces their study. We cannot do better than to quote from the Rev. W. F. Evans, author of "Mental Cure," who speaks of it as follows: "I have read during the last ten years nearly everything published on the application of magnetism and the cure of diseases, and I deem this work an important addition to the literature on the subject, and of great practical value to every one who would learn how to successfully use this most efficient sanative agency."—Kingdom of Heaven.

An Exposition of Social Freedom, in which the

An Exposition of Social Freelom, in which the author shows that what is passing current with some under the name of Freedom and Free Love, as expressions synonymous of true life, are the reverse and opposite in every sense of the term; also that it is impracticable to advocate the dostrine without a different interpretation, and the advocates are unfortunates instead of benefactors of the race. The book is written in an attractive style, published in pamphlet form, and for sale by Colby & Rich, 9 Montgomery place,—Spiritul Scientist.

THE GENESIS AND ETHICS OF CONJUGAL LOVE. By Andrew Jackson Davis. A full, able and comprehensive treatise upon the subjects of Marriage, Parentage, Disaffection and Divorce. The topics treated are such as now interest the general public. The author treats these in his usual clear and exhaustive style, and the little volume is one which will repay any person—for reading. In—paper, 50 cents; cloth, 75 cents; full, gilt, \$1,00.—The Truth-Seeker.

THE CLOCK STRUCK THREE. By Rev. Samuel Watson. Gloth binding, thited paper. Price \$1,50. Religio-Philosophical Publishing House, Chicago.

A very interesting work, and should be in the hands of every intelligent man and woman in the land. The author in his introduction truly says: "Science, proud of her past achievements, has well nigh surrendered to the stubout facts, which will not down at their bidding, but submits cheerfully to the most exacting demands of scientific criticism." The book contains an elegant steel portrait of the author, and also an interesting and instructive address from the spirit of Judge Edmonds, delivered through Mrs. Tappan to a London (Eng.) antilence—Summerland Messenger.

Ladies think that there ought to be a law against men smoking cigars on the public promenade. There is a law—the law of politeness but it is seldom followed.

At our new location, No. 9 Montgomery 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 Miscellandous Works, to which. we invite your attention.

Orders accompanied by each 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.

Thiquoting from the BANNER OF LIGHT, care should taken to distinguish between editorial articles and the minimizations (condensed or otherwise) of correspondita. Our columns are open for the expression of imperail free thought; but we cannot undertake to endorse the gried shades of opinion to which our correspondents give

Banner of Light.

BOSTON, SATURDAY, DECEMBER 12, 1874.

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

THE AMERICAN NEWS COMPANY, 119 NASSAUST.

COLBY & RICH.

LUTHER COLBY EDITOR.
ISAAC B. RICH. BUSINESS MANAGER.

Letters and communications appertaining to the aditorial Department of this paper should be addressed to OTHER COLBY; and all BUSINESS LETTERS to ISAAC I, RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSON, MASS.

"The Proof Palpable of Immortality."

This interesting and remarkable work by Epes Sargent, Esq., now in press, will be ready for delivery on the 16th inst.

The 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 book edition of the work several additions of interest beyond the original text of the essay will be found; a complete index of subjects and names is given; and a new engraved likeness of the materialized spirit, Katie King, never before published in this country, forms the frontispiece. It is a handsome volume of some 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 cavils of opponents will find it here amply supplied.

Special Notice-The New Postal Law.

In 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.

Creeds and Spirit.

It is particularly noticeable in these days that a greater stir, is being made over the organizations and discipline and creeds and millinery of ecclesiasticism than for a good many years. The reason of it must be sought for in the air. It is apparently a sort of contagion that is going through the churches. The secular papers, noticing the phenomenon, and willing to pay a compliment to the churches which is pretty sure to return its profit, make their comments quite freely upon it, and profess to accept it as evidence of a genuine revival and spread of religion. Would that it indeed were! is our only answer. They mistake the husk for the kernel; they confound machinery with motive; they fail to penetrate through the external to the internal. It is a fact to be seriously contemplated that the public only deceives itself, to its own injury, when it falls to find out the meaning of demonstrations of this character. It would be fortunate indeed if these Episcopal Conventions and Presbyterian Synods and Congregational Councils and Sunday School Reunions and other methods of attracting outside attention, were but the offspring and outcome of a sincere and silent desire to open men's souls to the reception of the light, and therefore of truth, instead of being, what they invariably prove to be, a sort of caucus and convention for compacting the forces, establishing discipline, and drumming in recruits. Religion is not such an occupation; ecclesiasticism is quite consistent with it in all its details; it is clearly for strengthening creed nower that these assemblies are held; not that many of those who take part in them are by any means consciously insincere, but they are most egregiously mistaken. Their views are narrow and bigoted, and they aim at their conquests not by religious means, such as love and charity and gentleness, but by denunciation and demand and the spirit of violence which an impatient selfhood always begets.

Now what Spiritualism proposes to do is, to break the shell of this creed-power, and supplant it with an entirely different power--with that which is inspired, not by authority and ambition, but by love, equality, and the reality of what is known to be divine. If all this convention-stir among the churches were-truly sincere, and meant only the spread of a religious spirit, it would of course show itself in the community where the churches are set up. But do we find any such genuine growth of the spirit of Christ? Are not these same churches, every one, bent on gathering to themselves all the power and wealth and authority they can, and generally aggrandizing themselves in an earthly way, in order to become strong first in the external, and be able to exercise the power which is visible rather than invisible? If it is not so, why does a preacher

pulpit and go where he can find wider work? His complaint, like that of a good many more independent elergymen, is that the churches are fast becoming worldly, and of course more and more self-seeking and ambitious. This sort of criticism on their character is becoming too common not to be entitled to proper weight. We say again, therefore, that all this talk and printing and conventioning over the husks of organi--zations and creeds will not help to extend the religious spirit among the people, although it may seem on the surface to do a good-work for that spirit by building up authority in its guise. This is not the way to cure the fatal tendency of the times toward materialism. It is the spiritual that has the first demand to make on us. The power of ecclesiasticism does not represent the power of the spirit. The fruits of the latter are perishable, because they are external and worldly; while the fruits of the spirit are "love, joy, peace, long-suffering, gentleness, goodness, faith, meelzhess, temperance."

Sunday for the People.

There is a wonderful to-do in New York and vicinity over the legitimate use of Sunday, the clergy pitching into everything having a relish of entertainment in it, and the actors and actresses replying with a broadside of learning and wit which is perfectly unanswerable. The question is,a broad one, and can never be settled by treating it as it has hitherto been treated by the priests and pulpits. Collect a million people at a given point, and tell them they must either go to church on Sunday or walk the streets, drink rum, frequent questionable resorts surreptitiously, or stay in the house and go to sleep; how long is a city of such a population to be governed in such a way? We think this question is going to lead sooner than was expected to the general one of popular recreation and amusements, of which we have hitherto thought nothing in this country. It is getting to be an interesting query to the people in our large cities, what to do on Sunday. The showy churches are not the attraction they need even when in search of religious enjoyment. These shut out and repel the populace. Unlike the Roman churches. which, with all their wealth and splendor, invite the rich and poor alike to the mysteries of their worship, and treat all with democratic equality, our Protestant churches are exclusive and unso clable, full of pride and haughtiness, and repulsive to the very classes they should attract. A preacher like Rev. Mr. Murray knows this very well, and his deacons are willing to let him go because he has the courage to say it openly. The priests are not the ones to decide what shall be done with Sunday. They are interested parties. They want it all to themselves. The people have some claim on the use of the only day of rest and recreation that is allotted them.

Religious, Intolerance.

While we as Spiritualists reverence the teaching of the humble Nazarene-to do unto others as we would have others do unto us—it is with great mortification we behold the recent cropping out of that intolerant spirit of persecution among professed Christians - we mean creedat Christians—that would send to the gibbet or the dungeon every Spiritualist in the land, the same as did their predecessors of old those whom they considered "heretics," had they the power today. But, thanks to the onward march of general intelligence, they have not. Yet to show conclusively that bigotry and self-righteousness are uppermost in their minds, these zealots display their petty spleen by expelling from a "Free (?) Reading Room" at St. Cloud, Minnesota, the Chicago "Religio-Philosophical Journal," a paper devoted to the cause of Spiritualism. The Journal is justly indignant, and calls the directors, who expelled it, "Religious outlaws." And so they are.

The Boston Music Hall Society of Spiritualists

Continued its present Beethoven Hall course on the afternoon of Sunday, Dec. 6th, the lecturer being James M. Peebles. We shall hereafter print his discourse in full. His subject: "The Spiritual Idea; the Materialization of Spirits; and the Future of Spiritualism," was well handled, and his remarks received the close attention of those present.

Mrs. Nellie L. Palmer.

Those who were so well pleased with the addresses of this eloquent trance medium during November, will be happy to learn that she has been reëngaged for two Sabbaths of December. She will speak at this hall Sunday afternoon, Dec. 13th, on which occasion the audience will be allowed to select the subject for her consideration, and also to propound questions germain to the Spiritual Philosophy and Phenomena.

An Inquiry.

At a scance in England lately a spirit-communication was received by means of the tilting of a heavy dining-table. The whole table seemed alive, and as though it were being disintegrated in the very fibres of the wood. The gist of the communication was that the spirit was one Abraham Florentine, who died at Brooklyn, N. Y., Aug. 5th, 1874. He said he was in the war of 1812, and then, after an interval, added, "a month and seventeen days." Can any of our Brooklyn friends inform us whether they ever heard of Abraham Florentine?

In Council.

A convention of religious fanatics is to be held in this city on the 16th and 17th insts., to inaugurate measures-if they can-to put "God-in-the-Constitution." In other words, to unite "Church and State" through Congressional action, if possible. Liberals, are you prepared to meet this issue, and, by meeting it, preserve intact the liberties vouchsafed you by the Fathers of the Republic? Nous verrons.

An account of the recent demise of Lester Day-whose name has been prominently before the public for some time past, in relation to his brave defence of the medium Colchester from legal persecution—was given to our readers three weeks since. Now let the kind-hearted and charitably disposed in the spiritual ranks remember, in a pecuniary fashion, the widow and orphans of our deceased brother, who are now in need. Any sums sent to us for the purpose will be acknowledged, and forwarded, or the parties can send donations direct to Mary E. Day, 305 Main street, Buffalo, N. Y.

Brittan's Quarterly—devoted to Spiritualism-is for sale at this office. An editorial notice of the contents of this excellent magazine, inlike Mr. Murray feel obliged to abandon his tended for this issue, is unavoidably postponed. I na.

A. J. Davis's Books Admitted to the Hyde Park Library.

We are glad to learn, from the Norfolk County fazette, that some of the reverend and other conservative members of the Hyde Park Library Committee have revised the bigoted action-of their October meeting, when they excluded from the Town Library a donation of A. J. Davis's books, made to it by one of the citizens of the

The following abstract of the proceedings at the November meeting is of interest, as showing some of the difficulties which have to be met with in overcoming bigotry :

in overcoming bigotry:

'The Hyde Park Eibrary Roard held its monthly meeting on Monday evening, Mr. T. D. Weld in the chair,
The donation from Mr. A. E. Giles of A. J. Davis's works first came up for discussion.

On motion of Rev. Mr. Wilkiams the remaining volumes of the 'G eat Harmonia' were accepted. It was also voled, after considerable discussion, to accept the following volumes from the pen of Mr. Davis:

Nature's Divine Revelations: Dakka: Harmonial Man: Free Thoughts Concerning Religion; Tales of a Physician; Philosophy of Spiritual Intercourse: Philosophy of Special Providence: Arabula, or the Divine Guest.

Mr. Nott moved that the two books rejected at the last meeting—the 'Great Harmonia' and the 'Autobiography of A. J. Davis'—be accepted, but withdrew his motion when it was suggested that it would be proper to rescind the vole before a full Board.

After the volumes had been accepted, Rev. Pather Corcoran came into the room with volume four of the 'Great Harmonia'—The Reformer—in his hand. He wished it made public that he did not object to Davis's works on sectarian grounds, but as a matter of principle. He helieved the doctrines advocated in certain portions of this volume as tending to unhing everything pertaining to morality. With such doctrines paced in the bands of our youth, it is no wonder that we have so many divorce cases in our courts. But, nevertheless, the reverend gentleman admitted that there were many pleasing passages in the brook.

diffilted that there were many pleasing passages in one sook.

At the October meeting, Mr. Nott moved 'that no minor or allowed to take Dayle's books from the Library without, written permission from parent or guardian.' He now, yithdiew his motion, but Father Coreovan strongly urged is passage as a safeguard against the books falling into improper hands. Thom a vote being taken, it was decided not op not restrictions on the free circulation of the books, the only dissenting voice combing from Rey, Mr. Coreovan, "Another volumes-"Conjugal Love"-by A. J. Dayls, has seen presented to the Library, but action on its acceptance was postponed until the next meeting."

The more liberal course pursued by the Hyde Park Library Committee at its last meeting, was undoubtedly prompted by the vigorous editorials and other criticisms which appeared in the columns of the unbiased press. We hope that the friends of the Harmonial Philosophy and Spiritualists generally will see to it that their Town ibraries are supplied with the works of Mr. Dais, Epes Sargent, Allen Putnam, Judge Edmonds, and other writers on Spiritualism. Let not illiberal ministers and bigoted church-mempers defeat the progress of Free Thought.

The Index, in reviewing the Hyde Park conroversy, presents in the following paragraphs ome suggestions which are so full of meat that ve cannot forbear placing them before our read-

we cannot forbear placing them before our readers:

"A private letter on this subject informs us that the Rey. Messrs, Davis, Githert. Williams, and Corcoran are ministers respectively of the Orthodox (Congregationalist), Rapits. Unitarian, and Carholic churches in Hyde Park, It was thus the local clerky that are responsible for this delicious bit of Philistinism. To quote the excellent suggestion of this letter: "The true ground, as I suppose it to be, is that not a majority, nor even the whole, of the committee can equitably reject a lawful book donated to the library, while there is room for it. Under this rule unlawful books (c.*, obscene ones) might be excluded. Such a pute, requiring the free admission of all lawful books, would prevent the blekering and sectarian conflicts which now frequently agliate library Boards. Of course, it is in reference to public libraries, supported in whole or in part by taxation of all the inhabitants and their proporty, that I suppose my rule to apply. There are many town or public libraries in Massachuseits (and elsewhere) whose committees or trustees are often quarreling over the admission of hooks, not knowing what the sound democratic principle of aimission is.

The position here taken by our correspondent is unquestionably correct in principle. What fight have any trustees to constitute themselves censors of the press, and strain out heresy from public libraries which hereties are taxed to support? It is a monstrous usurpation of authority on their part; and this case only brings it out in all its insuferableness. The moral influence of Andrew Jackson Davis's works, so far as we know them, is irreproachably pure, whatever opinions may be entertained of Spiritualism; and it is a disgrace to the State that proceedings worthy only of the 'Sacred Congregation of the Index' should take place in it. One moral we draw from them which is patent: the absurdity of electing elergymen to sit in judgment of a many and the partity of electing elergymen to sit in judgment of the bact

Professor Corson on Spiritualism.

Among the indications of quent and highly favorable article on Spiritualism by Professor' Hiram Corson of the Cornell University, which we find in the Cornell Review for December and republish on another page Mr. Corson has been for some time an investigator, and he sums up the philosophy of the subject very ably in the few closing paragraphs of his article. We hear of accessions to Spiritualism on all sides, the recent agitation of the subject in the daily papers having had the effect of attracting the attention of thousands to it.

The press of late has with the utmost avidity seized upon and paraded whatever came in its way to the detriment of Gen. B. F. Butler, of Gloucestof, Mass. Wonder if it will copy the following narrative concerning him, which shows in his heart the genuiue stuff of which goodness is made-charity to the needy? A lady with whom we are personally acquainted, informs us that a kind hearted woman whose life was devoted to suffering humanity, finding the calls upon her far in excess of her pecuniary supply, decided to apply to Gen. Butler for aid in her work. She was an utter stranger to him, however, and called at his office with considerable trepidation. She found him very busy, but after listening courteously to her story, he handed her a bank bill, and bade her "Good-morning." The lady thanked him and left the office, supposing she had received five dollars but on examining the donation found it to be ffty dollars. Concluding he had made a mistake, the hastened back to the General, but was assured by him that he had not made an error, but heped she would be able to put the whole amount to good use. Our informant says in conclusion: "The lady was very much taken by surprise at his liberality, and could hardly find words texpress her gratitude. Now if those who are so fond of abusing him, would leave scandal behind, and follow his generous example, there would not be so much suffering among the poor. Ny own experience has been, that as a general thing those having the most means are the least villing to give in private charities, but will give by the thousands to institutions, where their names can be blazoned forth by the press as public benefactors. Many of those same people would pass by an old person or a hungry child, and think ten cents a very large amount to give."

On our third page will be found an exceedingly fair and interesting riport of a materialization séance recently held a the residence of Mrs. Mary M. Hardy, No. 4 Concord Square, Boston. The account is from the columns of the Boston Daily Herald, and we with pleasure transfer it to our own as an evilence of the candor now being shown by the scular press concerning Spiritualism, its media ind its phenome-

Splendid Holiday Books-For Sale by Colby & Rich, No. 9 Montgomery Place, Boston.

In view of the approaching Holiday Season, we call the special attention of the reader to the following unequaled display of literary treasures, which we are prepared to furnish those desiring to purchase. The extreme length of the list of Volumes for sale by us, precludes citing a larger number even by title at the present time, but any person desiring to know of all, will receive a copy of our Catalogue, pree, on applying to us by letter, or by making a personal visit to the Bookstore. The prices of the below mentioned works will be found in the advertisements, or by reference to Catalogue:

The Proof Palpable of Immortality, by EPES SARGENT, Esq.

Our readers are familiar with the breadth and depth of this sterling volume. The ground gone over is of the utmost importance, and the conclusions arrived at by the erudite author are of the most cheering character. Those desirous of being thoroughly acquainted with the phenomena of spirit materialization, should read this

Flashes of Light from the Spirit-Land. Being a volume of choice citations from the utterances of the invisible intelligences at the Banner of Light Public Free Circles, through the mediumship of Mrs. J. II. Conant; the same compiled in attractive form by ALLEN PUTNAM, A. M. Book on Mediums, or Guide for Medi-

ums and Invocators, by Allan Kardee. This wonderful work from the pen of a gifted man, has already found a most extensive sale in Europe, and has crossed the Atlantic-a bridge to the English mind having been faithfully constructed by the translator, EMMA A. WOOD-on a mission of good to humanity. The American edition is a gem of book-making in all its characteristics. So much has been said in praise of this volume in these columns, and elsewhere, that we will not now recapitulate its merits, but urge its perusal upon the public, that individual judgment may make up its verdict.

Biography of Mrs. J. H. Conant. Illustrated with a fine steel plate portrait.

Read this interesting story of mediumistic suffering and devotion. It is as entertaining as a romance, and is also replete with solemn lessons of life and duty.

Poems of Progress, and Poems from the Inner Life, by Miss Lizzie Doten.

Two superb books, filled to repletion with Spiritualistic thought and fearless utterances. The inspired words of the authoress thrill the reader like the blast of the trumpet. Other fine poetical works are offered, among

which are to be found: The Voices, by WARREN SUMNER BARLOW (see editorial notice in another column);

Voices of the Morning, by Belle Bush; Poems, by Gertrude Minturn Hazard and ANNA PEACE HAZARD;

Poems, by Achsa W. Sprague; Home: Femme Heroic and Miscella-neous Poems, by Jessee II. Butler: ROBERT DALE OWEN'S Debatable Land

between this World and the Next; Golden Memories of an Earnest Life, by R. Augusta Whiting;

The Federati of Italy, by G. L. Ditson, M. D., a Thrilling Romance;

Dawn: A Novel, by Mrs. J. S. Adams. One of the best written books in the English language.

Alice Vale: A Story for the Times, by Lois Waisbrooker My Affinity, and Other Stories, by Liz ZIE DOTEN

The Spiritual Pilgrim, (biography of J. M. Peebles,) by J. O. BARRETT; also Looking Beyond, by the same author;

Modern American Spiritualism, by Em MA HARDINGE BRITTEN;

The Mystery of Edwin Drood. Completed by the spirit pen of Charles Dickens through the mediumship of T. P. James, Brat-

And many books of a kindred nature combine to offer a wide variety of miscellaneous reading bearing upon the facts and theories educed by Spiritualism.

Bible Marvel Workers, by Allen Pur NAM, A. M.

Here the reader will find a book of the most entertaining nature, and be able to go over the field of the Bible narratives, which are perchance dear to his childhood's memory, with a clearer gaze than ever before, detecting error where any exists, but tracing in all, the links of that stupendous chain of spirit communion which has from time's earliest moment bound the two worlds of physical and material life in one.

Chapters from the Bible of the Ages,

by GILES B. STEBBINS. This book gives fourteen selected chapters, arranged in order to present to the public eye in a succinct manner some of the brightest thoughts which each age and nation has added to the great Bible of free thought.

The Identity of Primitive Christianity and Modern Spiritualism, by Eucene Crowell, M. D.

The title of the above work gives a clear insight into its contents, which are of a highly valuable and interesting order.

Cosmology, by George M'ILVAINE RAMSAY. This book, which has reached its second edition,

is one of the highest importance as to matter, and of the deepest interest as to treatment thereof. Its motto, "First of all, learn to be just." is carried out practically on every page. The grand idea upon which the author bases his positions is "Atmospheric motion the cause of diurnal motion."

The works of THEODORE PARKER, Historic Americans, etc.; EPES SARGENT, ESQ., Planchette, The Wo-mun who Dared, etc.;

ANDREW JACKSON DAVIS, Principles of Nature, etc., etc., etc.; WILLIAM DENTON, Our Planet, its Past and Future, etc.;

ALLEN PUTNAM, Natty, A Spirit, etc.; Hudson Tuttle, Arcana of Spiritualism, HENRY C. WRIGHT, A Kiss for a Blow, etc.;

J. M. PEEBLES, Seers of the Ages, etc.; REV. SAMUEL WATSON, Clock Struck One, Mrs. Maria M. King, **Real Life in Spirit-**

Land, etc; And other Spiritual and Reform Books by various authors are offered, among which may be

further noted: Heathens of the Heath, by the author of

How and Why I Became a Spiritualist, by Washington A. Danskin

Mental Cure, and Mental Medicine, by REV. W. F. EVANS; Miracles, Past and Present, by Rev. WILLIAM MOUNTFORD;

Nature's Laws in Human [[Life, and Vital Magnetic Cure;

Old Theology Turned Upside Down, by REV. T. B. TAYLOR, A. M.; The Report on Spiritualism of the Lon-

Popular Juvenile Books:

A choice collection of entertaining literature for the young is also for sale, including books from the pens of "OLIVER OPTIC," PROF. DE MILLE, LOUISA M. ALCOTT, ANNIE DENTON CRIDGE, PAUL COBDEN, GEORGE M. BAKER, L. MARIA CHILD, ADELAIDE F. SAMUELS, SOPHIE MAY, REV. ELIJAH KELLOGG, MRS. H. N. GREENE BUTTS, HANS CHRISTIAN ANDERSEN, F. M. LEBELLE, and others.

Chromos of a high order of excellence and variety of style are also for sale, and are eminently fitted for holiday offerings of friendship. Among them may be noted: "SILENT LOVE;" 'BEATRICE;" "IN MEMORIAM;" "SUMMER SCENE;" "FIRST-BORN;" "PET'S TOILET;" 'THE RUSTICS," and "WILD ROSES" (a companion pair of rare excellence of color and design); 'Winter Scene in Germany"-a large picture, the field of which is charged with many striking details—etc., etc., etc.

Joseph John's Fine Paintings (at least many of them, as the public are well aware) have been engraved in appropriate manner for ornamenting the home, and we offer a choice line of them, including "THE DAWNING LIGHT." "THE ORPHANS' RESCUE," "LIFE'S MORNING AND EVENING," etc., etc., to the attention of our patrons.

Photographs are also on sale at the bookstore, among which may be found "THE SPIRIT OFFERING," "SPIRIT-BRIDE," and many likenesses of leading Spiritualists in this country and

Jennie Leys in California.

This accomplished lady and tireless laborer writes us from San José, Cal., as follows, under a

To the Editor Banner of Light:

Please announce that I will lecture in Stockton during December, and in Santa Barbara dur-

ing January.

I am patiently waiting the coming of the blessed time when I shall do my full work for the world. Then I can be of more benefit to your beautiful Banner, and to all humanity. God bless and sustain all your endeavors to redeem the world. Very sincerely yours,

JENNIE LEYS.

Charity Fair. Steps are being taken to make arrangements for a fair, the proceeds of which shall enable Miss Jennie Collins, of Boffin's Bower, Boston, to give a noon-day meal to such worthy women seeking employment as shall visit that institution. A committee, consisting of Mrs. Conant, Mrs. E. Granger, Mrs. C. W. Slack, Mrs. Aurora Phelps, Mrs. Bumstead and Miss Cummings, have the matter under consideration.

In the Questions and Answers department of the present issue, the Controlling Intelligence, in reply to a query, states, in a few lines, the substance of the real issues and duties of life in mortal; the phenomenon of dreams also finds discussion; Judge Hoar advises his friends to "look into these things" (referring to Modern Spiritualism and its revealments) ."by the light of common sense:" Miranda Hedges, of the Harvard family of Shakers, would have the people of earth make a higher use of "this God-given Spiritualism;" Jimmie Barrows returns thanks for the assistance rendered his mother by sympathizing parties; Nathaniel Anderson, of Boston, declines to answer any questions concerning his property left on earth; Antone Canico, of New Orleans, declares to his friends that, whereas he once believed, he now knows Spiritualism to be true; Lydia Stacey, of Hartford, Ct., offers thanks to her brother for his kindness to her two children, and desires that "they may be taught to know that their mother loves them still, and watches over them, and grieves when they do wrong, and rejoices when they do right;" and little Dave Gormeley, of Harrisburg, Pa., gives practical counsel to his mother.

President Grant's message is before the nation. On the Indian question he is extremely brief. While professing to carry out his celebrated peace policy, he allows United States troops to hunt Indians indiscriminately, and murder them without a moment's warning. Starve a man and he will steal to sustain life. This has no doubt been the case with certain Indians in the Northwest. But is this a reasonable plea why Government cavalry should pounce down at midnight on whole villages of helpless men, women and children, and indiscriminately slaughter them? Is it just? Is it Christian? Is it manly?

Miss Susie Nickerson, whose public circles on Sunday evenings have delighted thousands since she came to Boston, and through whose mediumship the ministration of angels is daily realized by visitors who seek communion with spirit friends, has removed from Dover street, to pleasant rooms at 628 Tremont street, near Canton street.

Peruse carefully the sensible remarks of Alonzo Danforth, Conductor of the Children's Progressive Lyceum No. 1 of Boston. The Spiritualists, as a body, should take action in regard to the education of their children, and the remarks of Mr. D., to which we refer, are not only timely, but exceedingly suggestive. Patronize the contemplated Fair by all means.

Read The Lyceum, published monthly for the instruction of the young in the principles of liberalism. The paper is a valuable auxiliary in the Children's Progressive Lyceum work. Published at Toledo, O., by P. H. Bateson.

THE SPIRITUAL TEACHER AND SONGSTER, just published by J. M. Peebles, besides defining the doctrines of Spiritualists, proves to be a great help to congregational singing. See advertise-

The report of "Conversations on Spiritualism," held at Rochester Hall last Sunday evening-Dr. H. B. Storer, medium-in type for the present issue, is unavoidably deferred till the

A FINE GIFT FOR CHRISTMAS.—The engraving from Joseph John's latest painting, "Home-WARD," for sale by R. H. Curran & Co., No. 28 School street, Boston.

A highly interesting account of the mediimship of Mrs. Compton, by Dr. Fred. L. H. Willis, will appear in the next issue of the Ban-

BRIEF PARAGRAPHS.

The Appleton Temporary Home in Boston has received during the last three months, from various sources, \$1,977, 71, and the amount paid out has been \$2,764,81. During this time two hundred and fifty-seven men have received lodgings, five thousand two hundred and four meals have been given to the hungry, and two hundred and forty. articles of clothing have been issued. Many have sent to their homes in different part of the United: four men have been furnished with free passage to \mathbf{E}_{k} , and one hundred and twenty-one men have received em ployment as cierks, mechanics and laborers. The Home is now \$787, 10 in arrears, and an earnest appeal is made to the public for aid to cancel it, and for assistance to carry on its

The "Humanitarian Association" of Spiritualists in Salem, Mass., began a series of meetings there on the first Sunday in December, in Lyceum Hail, and during the month the services will be conducted by J. Frank Baxter. This association expect the present series of meetings will meet with good encouragement and a thrifty support.

About half-nast three o'clock on the afternoon of Dec. 8th, as the train on the Kansas Pacific, Railroad reached Munice, a few miles west of Kansas City, five masked men flagged and stopped it. Cutting off the passenger coaches, they moved the engine and express car some distance shead, and then robbed the safe of Wells, Fargo & Co. of about \$27,000.

Mrs. Sallie Reld has been reflected Engrossing Clerk of the Arkansas House of Representatives, which is a handsome acknowledgment of woman's "writes."

"Do you think," asked Mrs. Pepper, "that a little temper is a bad thing in a woman?" "Certainly not, mu'am, replied a gallant philosopher, "it is a good thing, and she ought never to lose it."

An iron cylinder, in which a party of eight men were at work seeking for a solid foundation for the end piers of the O. C. R. R. Bridge, at Fall River, Mass., burst with a heavy concussion, Dec. 4th, and three of the laborers were killed, one fatally injured, one seriously, and one was not barmed. The explosion is supposed to have been caused by the condensed air, furnished by the machinery, reaching too high

In a Montana newspaper appeared the following: "A number of deaths are unavoidably postponed."

The steamer La Piata, from Gravesend, Eng., for Rio Grande del Sur, chartered by the Slemens Brothers to repair the telegraph cable, foundered off Ushant, on the 29th of November, and sixty persons were drowned. Fourteen survivors were received by the Gareloch, of Glasgow, after they had been floating twenty-three hours in a boat, and were transferred to the steamer Antenor, which brought them back to London, Dec. 3d.

The second session of the forty-third Congress was opened on Monday last. Besides the usual preliminary business in each branch, the report of the joint special committee on the government of the District of Columbia was pre-sented, and various bills were introduced, including one for the revision of the customs and collection laws. In the llouse of Representatives Mr. Phelps, of New Jorsey, introduced a bill for the ropeal of the so-called "press gag" law, and various reports on the appropriation bills were presented.

Rev. William R. Alger preached at the Church of the Messiah in New York, last Sunday, where he has been engaged for the next six months.

Why is the bell of an omnibus like a man's conscience

A serious riot is reported from Vicksburg, as a result of the dispute concerning the colored sheriff, Crosby. The city was attacked by armed negroes, who were repulsed, with a loss of forty killed and wounded, while there is only one white person reported killed. Governor Ames is charged with having incited the negroes to violence.

The Detroit Free Press tells about an urchin who was seated on the post-office steps of that city, going through a watermelon, when a man halted and asked: "This is a great town for hogs, Isn't it, bub?" "Wall, no," drawled out the lad, as he filled his mouth again, and kept his eyes on the man, "you'll be awful lonesome here!"

At one of the ritualistic churches in the suburbs of London certain of the lady members have divided the day into watches from 6 A. M. to 11 P. M., and during every hour of that period one of them has to be in the church praying and watching against ovil spirits. What so attracts "evil spirits" to the churches?

Thanks for the stream as for song and flowers, For sunset glory and start thours. - [Transcript. No thanks for the tooth-ache that stirs the blood, That comes unawares like the Mill River flood!

INFIDEL LOGIC. - A writer in the Investigator says that " materialized spirit is bodily and spiritually some abnormal physical condition of misdirected genital issue."

The Boston Journal of Commerce says Chief Savage is a Spiritualist. He may be a very good man, nevertheless.— And he is a good man, as all true Spiritualists ought to

Mr. Savage is, without exception, the best Chief of Police Boston has had for thirty years.

HAVANA, Dec. 7.—The Diario reports that telegrams from Madrid show that the government is preparing to send additional reunforcements to Cuba.

The recent change in the Mexican constitution, creating a Senate, has been promulgated as a law of the land.

MADRID, SPAIN, Dec. 7 .- The Bishop of Urgel, until lately a hot adherent of Don Carlos, has written a letter an-nouncing the abandonment of the Carlist cause, and stating that he has advised Don Alphonso to take the same course. He declares that he will remain in his diocese, even if the republicans gain possession.
Fighting is in progress at Oyarzun. Increased dissen-

sions in the Carlist army are reported. The bankers of Madrid have advanced 150,000,000 reals to the government for military purposes.

A dispatch from Calcutta says the government is satisfied that Gwalior, the prisoner, is not Nana Sahlb. Yakool Khan is in close confinement at Cabul.

Those desirous of helping the "Boston Sewing Circle." -the clothing made by which society is given to charitable institutions for distribution-can forward donations to the treasurer, Miss M. F. Curtis, 45 Mount Vernon street.

A plain marble slab has been placed on Locust Hill, in Greenwood Cemetery, to mark temporarily the grave of Mr. Greeley. It bears the simple inscription: "Horaco Greeley; born Feb. 3, 1811; died Nov. 29, 1872."

A violent storm occurred on Monday night, Dec. 7th, in St. Petersburg, Russia, causing the partial inundation of the city by the extraordinary rise of the tide, which was nine feet above high water mark. Over a thousand persons, driven from their homes, were sheltered by the police, and public kitchens we e opened to supply the suffer-Five hundred and twenty-six women are taxed in the city

of Lynn, Mass., for property valued at \$1,641,005. Why should these women be denied the right of suffrage? Tax ation without representation is a farce.

Counterfeit five dollar bills on the Traders' National Bank, Chicago, are in circulation.

Jo Cose says that, as yet, his adored one is but little more than a cipher-that is, she is hardly won.

The janitor of an Indianapolis College, on conveying to the dissecting room a stolen body which had been brought to the institution, discovered it to be that of his own broth-

MONTREAL. Canada. Dec. 8th .- The full text of the judgment in the Guibord case has arrived here. The de-cision of the privy council orders the remains of Guibord [who was a member of the progressive and liberal Institut Canadien) to be buried where the remains of Roman Catholics who receive ecclesiastical burial are usually interred. This means consecrated ground. It is said that the curé of the parish still declares his unwillingness to inter the remains of Guibord in consecrated ground. A peremptory mandamus will be issued by the superior court in accordance with the judgment rendered, which at once will bring the matter to a crisis, and compel a settlement of the case

A collision of railroad trains near Boca, Nevada, caused the death of two persons, and the probably fatal injury of two others; several are reported missing.

Gen. Mitre has unconditionally surrendered with his army, which ends the insurrection and restores peace to the province of Buenos Ayres.

At the monthly meeting of the Woman Suffragists recently, Mrs. Blake read a letter from Hon. B. F. Butler, in which he reiterates his favorable views on woman suffrage although he says it cost him five hundred votes and de feated him at the recent election.

Donations of second-hand household goods are wanted for the New England Hospital for Women and Children. Blankets, quilte, carpets, linen, etc., may be sent to Mrs.

Arthur Cheney, No. 131 Boylston street, or to the hospital,
Codman avenue, Boston Highlands.

Aid the Banner Message Department. To the Editor of the Banner of Light;

We do hope all subscribers to the Banner will at least not forget, in renewing their subscrip-tions, the fifty cents, or more, for the Message Department of the good old and new Banner. Our spirit-friends have not "gone back on us," as from rapping to materialization plainly shows. As we now are in the midst of the gathering and giving days of Thanksgiving, Christmas and New Year's, let all see to it that the Message Department of the Banner fails not for cause on our part. And may it be cheerfully given by us as full value received, for we receive always more than we give. St. Ausgar, Ia. S. BATES.

So writes a worthy correspondent, who forwards fifty cents in furtherance of a plan suggested several years ago, whereby those disposed were recommended to send fifty cents per year to assist us in bearing the heavy pecuniary burden of sustaining the Banner of Light Public Free Circles. We are pleased to see the above testimony in favor of the work accomplished by this Department, and hope other genial souls will (as our correspondent suggests) remember it in the holiday season.

"The Voices."

This fine exposition of important subjects in the form of versification, has reached its sixth edition-a proof of the high estimate at which the work is held by the public. Its author, Warren Sumner Barlow, has in this new issue added thirty-six pages to the original contents of the book. The steel-plate portrait of Mr. B., which serves as the frontispiece, is executed in a high order of art. The new pages treat of the parable of the "Prodigal Son," "Foreördination," "Total Depravity," etc. The book is printed on tinted paper, in a clear style of typography, and deserves to be widely circulated, as it will open many mental eyes, wherever it may go, to the mistakes of current dogmas, and the verity of living truths. Price, cloth, gilt, \$1,50; plain, \$1,25; postage, ten cents.

"The Beautiful Book."

One of the most useful books for children is The Beautiful Book," published by John L. Shorey, of "The Nursery," 36 Bromfield street, Boston. It is exquisitely illustrated with pictures especially adapted for the enjoyment of children; and the reading matter is unexceptionally good, spirited and fresh. No better book for teaching a child to read can be found. It costs only seventy-five cents, but is a treasury of beautiful pictures and pieces.

As the Banner forms go to press on Wednesday afternoon, advertisements and lecturers' appointments and notices of meetings in order to receive attention must be in our office on Wednesday morning of each week, to insure insertion in the following Saturday's edition of the

No. VII. of Judge Carter's descriptions of Select Circles at J. V. Mansfield's, in type for the present issue, is unavoidably delayed till next

"A Therapeutic Agency not known to the Materia Medica," an essay by B. L. Cetlinski, M. D., of Brooklyn, N. Y., will appear in our next issue.

Wanted, to complete our files, the following numbers of the Banner: Nos. 1, 2, 3, 4, 5, 6, 7 and 8. of volume one; No. 22, of vol. three; Nos. 1, 2, 6, 7, 17, 21, 24, 25 and 26, of four.

Fair for the Benefit of Children's Progressive Lyceum No. 1 of Boston.

It seems to me that Spiritualists, as a body, have been sadly at fault in neglecting the all-important fact that our children ought to be educated in the truths of Spiritualism. To me, it is of more importance to give the little ones a broad and liberal education on this subject, than it is for grown people to embrace its many facts which are every day being revealed. Our children of to-day are the men and women of the years to come; why not, then, Spiritualists and liberals, instruct those children in the all-important facts of Spiritualism? Teachers of ideas outside of us consider the more children they can instruct in their belief, the better for them in the future.

It is to be feared that too many believers in the Spiritual

Philosophy and phenomena allow their children to attend the Sabbath schools of creedists, thereby coming, while in the plastic state of youth, under the influence of dogmas which they must struggle vigorously and painfully to throw off-if indeed they can-on attaining to maturity. We must teach our children that the only true life is to look to Nature, and through Nature to Nature's God; to believe in God as the only vital principle of life pervading all Nature: to believe, when one is missed from the circle. that in the realifis of space the missing are there; that they have life, hopes, thoughts as real to them as ours are to us; that they must stay somewhere, and where else should they stay but with these whom they love on earth?

But my object in giving these thoughts is this: Children's Progressive Lyceum No. 1, of Boston, meeting in Rochester Hall every Sunday morning, is preparing for a grand Fair at this place, with the hope of raising money to tinue its services without calling on a few to keep it in the front-said fair (as will be seen by a notice elsewhere) commencing Dec. 23, and closing Jan. 1. We had a fair last year, and from that experience it is hoped that there will be raised funds enough to carry us along for some time

to come. I desire to call upon all Spiritualists in Boston and vicinity to lend a helping hand in aid of the coming Fair. It is not for ourselves we work: It is that the children can have a place to come and be taught in the truths of Spiritualism. It is only fair that the body of Spiritualists in this city should come and help us. We are willing to instruct chil-dren as they come to us, but we want to see more in attendance. We want all Spiritualists who have children to bring them to us if they choose to instruct them in the principles of our belief. It is our earnest desire that our public speakers while in the city will come to the Lycoum and give us the encouragement of their presence and cheering words.
It is intended by the management to have the Hall thrown open Wednesday afternoons for the children to enjoy themselves, also each Wednesday evening, free to all adults. It is hoped that all who view the Lyceum as the starting

point for our children, will take hold and help us in the coming Fair. The officers and members will do the best they can, and if others will do a little, much will be gained. This matter deserves to be attended to by the many Spirit-ualists in our city. Rochester Hall has been taken by the Lyceum for four years, and this Fair, if attended well, will be of great benefit to the school. ALONZO DANFORTH, Conductor,

Contributions

In aid of Austin Kent, since our last report:		
Mrs. Jane Miller		2.00
Barah Howard	••••	1,00
Mary Webster		1.00
Harriet Eddy	••••	1,85 1,00
Oak of the Hill Top		1,00
(Classes Board Francis 6		,

"God's Poor" Fund.

Since the last issue of the Banner of Light we have received the following sums to be distributed among the des

۲ı	titute hoor .
	Dr. F., Boston
- 1	M. T. S., South Boston
-	John C. Blair, Troy, N. Y
" I	Received at the Banner Free Circles
"	Ira W. Russell, Keene, N. H
,	C. D. James, Windham, Ct
-	Oak of the Hill Top
	A friend
	A. E. English, Batavia, N. Y
а	

Married:

MUNSON-BUSCH. - On Friday, Dec. 4th, by Judge Peter P. Good, of the city of Plainfield, N. J., John Munson to Miss Lena Busch.

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 Spiritual Philosophy. Meetings are held every Sunday afternoon, at 25, o'clock precisely. Admission 10 cents, and 10 certra for reserved seat. Mrs. N. L. Palmer will lecture Dec. 13th and 20th; Dr. F. L. H. Willis, (of New York.) Dec. 13th and 20th; Dr. F. L. H. Willis, (of New York.) Dec. 13th; J. J. Morse, Esq. (of London), Jan. 16th, 17th, 23th and 31st. Other able speakers selected are as follows: S. G. Bodge, Esq., (of Memphis, Tenm.,) N. Frank White, Miss Lizzle Doten, and Thomas Gaies Forster, Singing by a first-class quartette. Tickets securing reserved seats for the season can be procured at the graduated price of \$\frac{1}{2}\$ and \$\frac{1}{2}\$, according to location on the lower floor, and \$\frac{1}{2}\$, in the front row around the baleony, 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 Sunday.

John A. Andrew Hall.— Free Meetings.—Lecture by

where a plan of the hall can be seen, or at the hall on Sunday.

John A. Andrew Hall. — Free Meetings.—Lecture by Mrs. S. A. Floyd, at 2\(^4\) and 7\(^5\) \(^4\). M. The andlence privileged to ask any proper questions on spirituality. Excellent quartetie singing. Public invited.

Rochester Hall, 5\(^5\) Washington street. —The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place overy Sunday, at 10\(^5\) o'clock. Geo. H. Lincoln, Sec'y.

The Boston Spiritualists' Union will resume meetings at Rochester Hall (formerly Fraternity), 5\(^5\) Washington street, on Sunday, Sept. 13th, and continue them every Sunday afternoon and evening. at 2\(^5\) and 7\(^5\) o'clock. The public are cordially invited. H. S. Williams, President.

The Ladies' Ald Society will unit further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hayward, President; Mrs. Ella M. Meade, Secretary.

Spiritual Meetings at Lurline Hall, 3 Winter street, at 10\(^5\) A. M., 2\(^5\) and 7\(^5\) P. M. Good mediums and speakers will be present at each meeting.

Mediums' Meeting at Toundars' Hall, 28 Washington street, at 10\(^5\) A. M., each Sunday. All mediums cordially invited.

Harmony Hall, 18\(^7\) Boylston street.—Public Free Circles are held in this hall every Sunday morning at 110 clock by good test mediums.

by good test mediums.

The Children's Independent Lyceum, Dr. C. C. York,
Conductor, meets at 14 P. M.

Lectures by Moses Hull every Sunday at 3 and 7½ P. M.

BOSTON.-Rochester Hall. - Children's Progress-Boston.—Rachester Hall.—Children's Progressive Lyceum No. 1 met at this hall, 554 Washington street, on Sunday morning, Dec. 6th, on which occasion the following officers and members participated in the literary exercises: Reading, Mr. Alonzo Danforth (Conductor), Miss Lizzie Thompson, Mr. H. B. Johnson, Miss Frank Wheeler, Mr. Joseph Miller. Duett, Saunders sisters. Declamations, Misses Labella Crabb, May Potter, Lena Bertlesen, Maria Addrable Crabb, May Potter, Lena Bertlesen, May Potter, Lena Bertlesen, Maria Addrable Crabb, May Potter, Lena Bertlesen, May Potter, Lena Ber Crabb, May Potter, Lena Bertlesen, Maria Adams. Piano solo, Miss Carlotta Williamson, a child only five years of age; she also performed a duett accompanied by Miss Rich, with surprising accuracy.

John A. Andrew Hall - The course of Spiritnalist meetings at this place was continued in an able manner on the afternoon and evening of Sunday, Dec. 6th, by lectures and answers to questions, Mrs. Sarah A. Floyd, the regular speaker, officiating. Good singing by the choir.

GRAND 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 Fri-day, Jan. 1st, 1875, on which evening a called ball 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 to contribute articles or money can leave the same with either member of the soliciting committee, namely: D. N. Forp, 108 Aliston street, Cambridgeport

MRS. M. A. LANG, 6 Sterling street, Boston,
MRS. W. H. DURELL, 51 Ferdinand st., Boston,
MRS. C. TRAYWARD, 824 Fifth st., So. Boston,
MRS. ILATTIE E. WILSON, 46 Carver st., Boston,
MRS. S. S. STONE, 112 P street, So. Boston,
MRS. J. B. HATCH, 5 Jackson street, Charlestown,
Diction

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. L. BARLOW, Ex. Com. MRS. W. H. DURELL,

G. H. LINCOLN,
SALEM.—Lyceum Hall.—The Humanitarian Association commence a series of Meetings at this Association commence a series of Meetings at this hall, on the first Sunday of December, to continue through the season. Hours 2½ and 7½ o'clock P. M. J. Frank Baxter, the eloquent speaker and singer, will occupy the Sundays of December. Other speakers will be announced from time to time. No pains will be spared to secure the most liberal talent for these meetings, in order to make them pleasing and attractive. Per order of Committee, S. S. Johnson, Frank Tyler, E. B. Ames, A. J. Philbrick, Thomas Bowen, H. M. Robiuson, Secretary.

H. T. Child, M. D.

Circumstantial evidence, which I have just obtained, induces me to withdraw the assurances which I have heretofore given of my confidence in the genuine character of certain manifesta-tions presented last summer, in my presence, through Mr. and Mrs. Nelson Holmes.

ROBERT DALE OWEN.

Philadelphia, December 6th, 1874.

I give notice that I will no longer receive applications connected with the séances of Mr. and Mrs. Holmes, now in Philadelphia, the man-

ifestations being unsatisfactory.

HENRY T. CHILD, M. D.
634 Ruce street, Philadelphia.

To Correspondents.

No natiention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

X. Y.-We have now on hand two hundred copies in sheets, and seventy bound.

Spiritual and Miscellaneous Periodicals for Sale at this Office: BRITTAN'S JOURNAL of Spiritual Science, Literature, art and Inspiration. Published in New, York. Price 80

ents. THE LONDON SPIRITUAL MAGAZINE. Price 30 cents. THE PIONEER OF PROGRESS, published in London

Price 3 cents.

HUMAN NATURE: A Monthly Journal of Zolstic Science and Intelligence. Published in London. Price 25 cents.

The Spiritualist: A Journal of Psychological Science, London, Eng. Weekly. Price 8 cents.

The Religio-Philosophical Journal: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents.

THE LITTLE BOUQUET. Published in Chicago; Ill. Price 20 cents.

The Lyceny. Published mandal.

THE LITTLE BOUQUET. Published in Chicago, Ill. Price 20 cents.

THE LYCEUM. Published monthly by P. H. Bateson, Toledo, O., and designed for the children of the Progressive Lyceums. Price 7 cents per copy; 79 cents a year.

THE GRUCHBLE, Price 6 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE, Published in New York. Price 15 cents.

THE PHERNOLOGICAL JOURNAL AND ILLUSTRATED LIFE. Price 30 cents,

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the SPECIAL NOTICES. - Forty cents per line, Minion, each insertion. BUSINESS CARDS.—Thirty cents per line, Agnte, each insertion. Payments in all cases in advance.

42 For all Advertisements printed on the 5th page, 20 cents per line for each insertion. AT Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

DR. FRED L. H. WILLIS will be at Dea. Satgent's, 39 Clark Avenue, Chelsea, every Tuesday and Wednesday, and at the Sherman House; Court Square, Boston, every Thursday and Eriday, from 10 A. M. till 3 P. M.; until further notice. Call and convince yourselves of Dr. Willis's

ability to cure the worst forms of chronic disease humanity is afflicted with. Dr. Willis may be addressed for the winter either care of Banner of Light or 39 Clark Avenue, Chelsea, Mass.

ORIGINAL MADAM BYRON, the renowned Spiritualist, answers scaled letters. 314 4th avenue, New York. Fee \$3. Unerring remedies for all

THE WONDERFUL HEALER AND CLAIRVOYANT!—Mrs. C. M. MORRISON, No. 102 Westminster street. Magnetic treatments given Diagnosing disease by lock of hair, \$1,00.

Give age and sex. Remedies sent by mail LaT Specific for Epllepsy.

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 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 erer fallen to the lot of any person. No disease seems too insidious to remove, nor 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 sub-

mitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Med-ical 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.

Advantage of the magnetic healing power.

13w*-N.14.

HENRY SLADE, Clairvoyant, No. 25 E. 21st 0.17.

MRS. NELLIE M. FLINT, Electrician, Healing and Developing Medium, office No. 200 Jorale-mon st., cor. Court st., opposite City Hall, Brooklyn, N. Y. From 10 to 4.

\$10 to \$1000 invested in Stocks and Gold pays particulars. Tumbridge & Co., Bankers, 2 Wall

CHARLES H. FOSTER, No. 12 West 24th street, New York.

SEALED LETTERS ANSWERED by R. W. Flint. 9 West 24th street, New York. Terms \$2 and 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered.

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

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 TREMONT STREET, (ROOM C.) BOSTON, is cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmer-izer, skillfully applies the electro-magnetic battery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his prac-tice. He gives close attention to nervous com-

BUSINESS CARDS.

TRUE HAPPINESS. If we true happiness would know, We should be kind to friend and foe;

Those who 've done wrong we should forgive, And show them how they ought to live; We should assist them "in their need,"

We should assist them "In their need,
By friendly word or kindly deed;
And seek; in all we do or say,
To do them good, whene'er we may.
Thus may the BOYS to manhood grow,
Who buy their "CLOTHES" of GEORGE FEN NO,
Coat, Pants, Vest, Itat and Shoes complete,
Corner of Beach and Washington street.

A. J. DAVIS & CO., Booksellers and Publishers of standard Books and Periodicals on Harmonial Philosophy, Spiritualism, Froe Religion, and General Reform, No. 24 East Fourth street, New York.

HARTFORD, CONN., BOOK DEPOT. A. ROSE, 56 Trum oil street, Hartford, Conn., keeps constantly forsale the Banner of Light and a full supply of the Spiritual and Reform Works published by Colby & Righ.

CLEVELAND, O., HOOK DEPOT.

LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O.
All the Spiritual and Liberal Books and Papers kept for sale.

PHILADELPHIA ROOK DEPOT.

HENRY T. CHILD, M. D., 634 Race street, Philadelphia, Pa., has been appointed agent for the Banner 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 Lincoln Hall, corner Broad and Coates streets, at all the Spiritual meetings.

H. L. KEMPER, 620 North 5th street, St. Louis, Mo., keeps constantly, for sale the BANNER OF LIGHT, and a full supply of the Npiritual and Reform Works published by Colby & Rich.

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

WASHINGTON BOOK DEPOT.

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Issued Wodnesday, Dec. 16th.

THE

PROOF PALPABLE OF IMMORTALITY:

Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals, and Religion.

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From European and American Spiritualists the warmest commendations of this remarkable work have been re-For sale wholesale, and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province-street (lower floor), Boston, Mass.

COMMONWEALTH OF MASSACHUSETTS. COMMONWEALTH OF MASSACHUSETTS, SUFFOLK, 88. PROBATE COURT.

To the Helrs-at-Law, Next of Kin, and all other persons interested in the estate of WILLIAM WHITE, late of Boston, in said County, deceased. Greeting: Whereas, RUFUS B. SPALDING, Administrator of the estate of William White, late of said-Boston, deceased, has presented to said Count his petition praying that whereas the said White, at the time of his death, was a co-partner with Luther Colby and Isaac B. Rich, under the firm name of Win, White & Ce., and whereas, said Colby & Rich, as surviving partners of said White, have closed upsald partnership business and rendered to him an account of the same, which is on file with the Petition, which he believes to be correct and just, and shows a balance of \$622,04 due the estate, which they agree to pay to him, and also to furnish the hanner of Light to the subscribers who had paid in advance during the time of said payment; he may be authorized by said Probate Court to settle with said surviving partners, according to said account and agreement, and convey to them all the interest of said White's estate in said copartnership property; and also praying for such other and further orders and directions and decrees in the premises as to the court shail seen meet.

You are hereby chied to appear at a Probate Court to be holden at Boston, in said County of suffolk, on Monday, the fourteenth day of December current, at ten o'clock in the gorenoon, to show cause, if any you have, against the sain.

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ADVANCEMENT OF SCIENCE.

Inaugural Address of PROF. JOHN TYNDALL, D.C.L., LL.D., F.R.S.,

Delivered before the British Association for the advance-ment of Science, at Belfast, Aug. 19th, 1874. Paper, with portrait, 25 cents. For safe wholesate and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower loor), Boston, Mass. DR. E. S. CLEVELAND AND WIFE,

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Nov. 14.—5wis*

DR. G. S. CLEVELAND.

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Nov. 14.—12wis

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the forenoon, to show cause, if any you have, against the same.

And said petitioner is ordered to serve this citation by delivering a copy thereof to the widow of said deceased, and to each of all known creditors, by mail postpaid, three days, at least, before said Court, and by publishing the same for three successive days in the Daily Evening Traveller and once in the Banner of Light, newspapers, in the at said Boston, the last publication to be two days, at least, before said Court.

Witness, ISAAC AMES, Esquire, Judge of said Court, this fifth day of December, in the year one thousand eight hundred and seventy-four.

CHAS, ROLLIN BRAINARD,

Dec. 12.—Iw Assistant Register.

CATARRH.

A Woman 75 Years Old CURED OF CATARRH.

MRS, SOPHIA P, COLBY says: "I live at the corner of Amherst and Maple streets, Manchester, N. H., and am 75 years old; have had Catarth 20 years, with a bad cough and dizzlness; the latter so I could not stand up without taking hold of something. The cough has carried me nearly to the grave, and my head has suffered so that life has been a burden. Three bottless of Constitutional Catarrh Remedy have entirely cured my cough, running at the nose, droppings and dizzlness, and though really old, the change is so great that I feel comparatively young."

February 15, 4872.

LITTLEFIELD & CO., Manchester, N. H.

WM. H. MUMLER.

W. H. MUMLER,

Clairvoyant and Test Mediums, of Rochester, N. Y.,

Message Department.

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. H. CONANT.

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

We sak the reader to receive no decirine 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

Miss. 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.

SEALED 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 spirite questioned by his or her full name; then put them in an envelope, scal it, and write your own address on the outside. At the close of the scance the Chatrman 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, Chatrman.

As many persons mismoderstand, the nature of the duties of Mrs. d. H. Conant inconnection with this paper, we wish thully understeed, that she described so dely as medium between the two words at our Public Free Circle Meetings knows nothing in regard to our business affairs, and has it destre to. Moreover, being an unconscious medium, she knows nothing whatever of the interances of the invisible through her instrumentality. Altenee letters to her address forwarded to this office. In reference, to our business matters and the afterances 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 gov.

printing meaning with conductive that Mrs. Conaut is simply an homble instrument in the hands of the invisible powers. The same as thousands of others are and seeks neighbor fame to one reward-more-thing-is-vone-less foliations of having done her earthly duties well.

Invocation.

Thou Soul of this handsome day, we pray thee that, as each day brings its blessings, thy children may understand them and properly appropriate them; we pray thee that, as the atoms that are gathered into the experience of every human life come with the days and hours, weeks, months, and years, they may all be understood as blessings from thee, the great Infinite Soul, that is full of love. And may we, as wise builders, use each one, filling in the lights and shadows, making a grand mosaic picture for eternity; or, like little children piling up pebbles upon the beach, may we slied no tears if the next wave washes them into the ocean of forgetfulness. Oh our Father and our Mother God, may thy children who have gathered here so understand thy blessings that they shall believe no longer that they dwell in darkness and that thou art separated from them; may they feel that thou art as nigh unto them as the pulsations of their own lives, leading them higher and still higher, nearer and still nearer to a comprehen-

that direction within the next six months, I do not know; and if our Bro. White made such an assertion, I will venture to say he made it upon the observation of others, not upon his own.

Q.-[From O. S. P., Harrodsburg, Ky.] When one dreams of the dead, and recognizes them as still living in the flesh, are such dreams suggested by the spirits of the departed, or produced by their proximity to the dreamer at the time?

A .- Dreams are more or less the subjects of the peculiar condition in which the dreamer exists. Under some conditions the dreamer is taken back into the past, and lives again in that past; under others he is projected into the future, and lives palpably in that future: under others, he remains in the proper present. Dreams are sometimes induced by an unbalanced condition of the body: these are unreliable; at other times they are produced by the intervention of some spirit or spirits for different purposes: perhaps to warn the dreamer of danger, or to enlighten the dreamer concerning points that he desires to be enlightened upon; or to have a social chat with the dreamer. When the dreamer returns into this objective life he remembers it, generally, in fragments, not as a

Q.-When we dream of the living, is such a dream produced by the thought of the person of whom we dream being fixed on the dreamer at the time, or by his or her spirit leaving the body and approaching the dreamer at the time of such vision, or do other causes produce it?

A .- The causes are almost-infinite that produce dreams. Those two specially named by your correspondent would produce such a condi-

Q.—Is there any criterion by which we can dis-tinguish such dreams as having a spiritual source or cause, or as being dependent on the influence

of imagination? A .- I have little faith in this power of imagination. I believe in the reality of all things that

real, absolute, literal cause. It may be, as I before remarked, by an unbalanced condition of the physical body-an overloaded stomach, an overtaxed brain, by a thought of the individual you dream of before going to sleep, by that individual's thinking of you, or by his absolutely leaving his body proper and coming in spirit Sept. 24. to you.

Judge Hoar.

Some souls look upon their lives here on earth is unfinished volumes, and they are not satisfied until, by some means, they shall render the work more perfect, or, at least, more to their own satisfaction. Such is my case. In certain directions I am satisfied with the life I lived here; in certain others I am not satisfied, and therefore I gladly embrace the opportunity of returning, in this and other ways, that I may work out for myself my own soul's salvation. It is my right; and whether or no I outrage the keen sense of right of those who are left in the darkness here, it still smatters not. It is my right, and, more than that, my duty to work out my own salvation, and I take it not with fear and trembling, but with gladness and rejoicing that there is a way by which I may outwork it, by which I may make bright and beautiful those conditions that now look dark and tempestuous to me.

This belief in the God that Christianity has along the beautiful road of life that should be to us so full of sunshine and love, coming fresh as it does from the hand of the Infinite, in love. Instead of accepting it as an infernal machine, we for the soul's best interests.

Now, my dear mortal friends, there is reason in all things; there is reason in investigating this Modern Spiritualism. There is a right way and, to my mind, a wrong way; one that will lead you to soul-satisfaction, the other that: will lead you into a dismal place where you will be worse off than Christianity has made you. Now, then, have a care; look at these things by the light of common sense, never laying down your sense; it's the best for you, and will lead you out; safe into the sunlight.

Now, then, I want you to look at this grand problem of Spiritualism rationally, lovingly, and as one of God's best gifts to man. If you do this, my word for it, you will not regret it, but, even here, will be glad that you have done it; and certainly, in that which is the hereafter, you will be more than glad. Call me, as I was called when here, Judge Hoar. Good day, sir. Sept. 24.

Miranda Hedges.

My name was Miranda Hedges. I was fortynine years here in this life. The peculiar people with whom I lived were blessed, years ago, with these spiritual manifestations, but, like your selves, they failed to make the very best use of them that could have been made, so the pearl of greatest price they did not receive, which was their own lives, leading them-higher and still heaver to a comprehension of thin own divines self. A men. Sept. 21.

Questions and Answers.

Questions those high and holy teachings that would lead them out of the present into a higher and better

Jack has got plenty of work, now, and he helps her. My name-Jimmie Barrows. I've been to this lady before. Somebody told me if my mothy er wanted any help-if she was poor, and wants ed any help, to tell him and he'd give her some. She was pretty bad off, then; she's better now. I do n't think she 'll need anything. She do n't like to take charity unless she's obliged to. I come to say I am much obliged. Good day, mis-Sept. 24.

Nathaniel Anderson.

I have been called back here to answer questions concerning property which I left here thirty-three years ago, and about which I care as little as I care for a mote floating in a sunbeam. Now if I answer the questions which some of my descendants have kindly put to me, I should be apt to go astray, because I do n't take any interest in it. So please to say for me through your good paper that Nathaniel Anderson, once living in Boston, Mass., declines to inform his friends concerning the questions that they have in kindness put to him. Will you do so? [Yes.] Thank you. Good day. Sept. 24.

Séance conducted by Theodore Parker.

Invocation.

Oh thou who hast clothed these fair products of Mother Nature [alluding to flowers on the table] with their own peculiar loveliness, and hast made them a link between thy love and human hearts, thou Spirit Infinite, who dost watch over the interests of every soul, and forgettest not even the atom, we come to thee this hour again, with our prayers and our praises. We come, asking that we may manifest toward thee as much of perfectness as the flower manifests, that we may trust thee as the flower trusts thee. When it turns its face toward the sunlight it are. If one dreams, there is a cause for it-a | prays for a blessing from the sunbeam, and it re-

ceives it, and so may we trustingly turn our faces toward thy great goodness, that we may receive the blessing and come one step nearer to thee. Oh Mighty One, we are glad that we have lived, and that we do live, and that we shall live forever. With all the crosses and all the darkness that beset our way, still we are glad, for thou hast taught us to catch the sunbeams, to illume the secret chamber of our being with them, and make glad even the almost desolate places of mortal life. So, our Father, we come to thee with praises for thy blessings, and with prayers for those who are in darkness, who are in want, who stand trembling, feeling that the other life has darkness still greater for them. Oh Mighty One, may we, thy ministering angels, minister indeed unto their needs in this regard, teaching them, and, more, assuring them that the other life is a better life than this, that it is a step higher, that the soul advances, by discrete degrees, higher and still higher in the way, and comes ever nearer and still nearer to thee, although it sometimes seems to descend into the valleys of humiliation and darkness. Father, Mother, receive our praises, answer our prayers in thine own way and thine own time, for thine own sake. Amen. Sept. 28.

Antone Canico.

I lived here on earth forty-six years. I have manufactured makes cowards of every one of us, been gone nineteen months. Six years before I and so it is with fear and trembling we walk got the call to come higher I learned about these things, and I became much interested in them. My name, Antone Canico. I lived in New Orleans. I say to my friends, I believe this thing is true. If I go up and know it be so, before should accept it as a gift of God, and to be used you, I come back, I tell you. Now I know it is true, and I know that the disposition I made of what I left was made by the advice of my father, who knew well what he was about, and I am satisfied with it now, as I was then, and I desire

I be happy in this new life; I enjoy it much. It relieves one of pain, of any doubt that may linger-about these things. In a word, it surrounds one with heaven. Here, in this life, you are only allowed to look into heaven sometimes, own to prefix, somebody's else. Keep your own and that not very often, and you get more of the hell here than you get of the heaven; and, if you get what you ought to get you get purged here and fitted to enter that world with your garments all clean. So if you not do right here you are not fitted for happiness, and you may as well stay here till you get all right, and not expect to get right when you get there. There you can, but you better do it here, and be in a condition to enjoy the beautiful things that will meet you everywhere in this grand spirit land. Good day. Sept. 28.

Lydia Stacey.

My name was Lydia Stace. I am from Hartford, Conn. I died of consumption three years ago. I have left two children. I desire that they may be taught to know that their mother loves them still, and watches over them, and grieves when they do wrong, and rejoices when they do right. To my brother who has charge of these children I would say: It will be no loss to you except in what you can well afford to lose,

MESSAGES TO BE PUBLISHED.

Tuesday, Sept. 29.—Gen. Robert Cowdin; William Berry; Naonia, to her triends in England.

Thursday, Oct. 1.—Dennis Hogan, to his brother James; Ellen. to William H. Emerson; Benjamin Beal, of Boston; Elder Dyer, to his brethren in Enfield.

Monday, Oct. 5.—Theresa, to Gen. Joseph Garibaldi; Den Ricardo Betancoate, of Castile, Old Spain, to his son José, in America; Lydia Stevens, of New York, to her brother Joseph, in California; Deacon Jonathan Frisbie; Susie Walker, to her brother and sister, in Boston.

Tuesday, Oct. 6.—Mary Thomas, of Prince Edward's Island; Rev. Mathew Candalle, who died to-day in Rome, to his friends in America; Nellie Wilton, of Alfred, Mer, 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.; Abigall Furber, of New Market, N. 11.

of Georgetown, D. C.; Abigail Fuider, of New Market, N. H.
Monday, Oct. 12.—Jane Perkins, of Dovor, N. H.; Geo.
W. Kean; Samuel Abbot, of Portsmouth, R. I.; John Killey Co., Ireland, to his wife Ellen.
Tuesday, Oct. 13.—Katie 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.
Thursday, Oct. 15.—Jessie Potter, of Ogdensburgh, N. Y., to her mother and sister; Capt, Jack Eldridge, of New Redford, Mass.; Gardner Brewer, of Boston; Jerry Devine.

Redford, Mass.; Gardner Brewer, of Roston; Jerry Devine.

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

Tuesday, Oct. 20.—Daniel Lowd, to his sons William, Quincy and Frank; Nettle Anderson, of New York, to her mother; Hannah berby, of Roston, to her children.

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

Monday, Oct. 23.—Rouben Patten, of Peterboro', N. H.; Adela Birghit, of Cincinnati, O., to her father in Wankegan, ib.; Shelbey Barrett, Of, to her father in Wankegan, ib.; Shelbey Barrett, of Liverpool, Eng., to his father; Betsey Page, of Pacetown, N. H.

Tuesday, Oct. 27.—Almeda Folsom, of Sait Lake City, to her mother; Cora Straiberg, of Italy, to her father in New York City; Nathaniel B. Shurtleft, of Boston; Anna Cora Wilson, to her parents; Ninna, to her people, the Klowas.

Thursday, Oct. 29.—Red Wing; Jennie Johnson, to her parents; Duncan Warner, to his brother.

Monday, Nov. 2.—John Ramssy, of the 23d N. Y.; Eben Dennett, of Plitscheld; Jane Wallace,

Tuesday, Nov. 3.—Rachel Tibbetts, of Boston; Anna Ruth, to a family in Worcester: Mary Ella Brytiges of

Dennett, of Pittsheld; Jane Wallace.

Tuesdry, Nor. 3.—Rachel Tibbetts, of Boston; Aunt Ruth, to a family in Worcester; Mary Ella Brydges, of Norridgowock, Conn., to her mother; Timothy Riley.

Thursday, Nov. 5.—Margaret Gorham, of Boston; Zed Anderson, of New York, to his mother; Jeanle Talbot, to her father in Fall River, Mass.; Bola Marsh; Alice Frazler, to her mother.

Monday, Nov. 9.—Adelaide King, of Philadelphia, Pa.; John Abbott, of Bangor, Me.

Tuesday, Nov. 10.—Munic Elliot, of Bath, Me., to her grandmother; Charlotte Gowing, of Northfield, Vt.; Thos. Sturtevant.

Sturtevant.

**Tursday. Nov. 12.—John Calender, of Boston; Nancy R. Smith, of Boston, to her children; Hannah Tobit, a Quaker lady, of Philadelphia; James K. Hill, from Gold Hill, California.

Rer may, of rainsdephia; James R. Hill, from Gold Hill,

"California.

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

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

Thursday, Nov. 19.—Mary L. Woods, of Auburn, N. Y.;
John Randolph Watkins, of Galveston, 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; Erekiel Adams; Paul
Lindall, of New York City, to Richard Havelin.

Tuesday, Nov. 24.—Alico Jameson, of Boston, to her

mother; Arthur Andrews, of Potsdam, N. Y.; Joseph Hilmother; Arthur Andrews, of Potsdam, N. Y.; Joseph IIII-ind; John McGowan, of Ireland.

Monday, Non. 30.—Ethirlige Carson, of New Orleans, to his lather; Daniel Wendell, of New York; Katle Golding, of Lowell, Mass.; Clara Paul, of Boston Williams, of Bos-ton; Nancy Hemmenway, of Frantingham; Willie Delano, Thursday, Dec. 3.—Hysschund; Lillian Page, of Huffa-lo, N. Y., to her sister; Tom Ericsson; Saille Harrison, of Leeds, Eng.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been recoived, for which grateful acknowledgments are tendered:

Mediums' and Speakers' Convention of Western New York.

The Quarterly Meeting of this association was held in the new and spacious Opera House in Jamestown, Chatanqua Co., Nov. 7th and 8th, 1871, under the most favorable auspices of the genial and godden days whose beautiful Indiau summer sun, with mild and bainy rays seemed to melt all hearts into harmonious and fraternal feelings of love and greeting, and all as they assembled with smilling faces and hearty hand-shaking, gave evidence of happy hearts, alive in a most noble and happy cause.

The meeting was called to order by G. W. Taylor, and after appropriate remarks Mr. Higley, of Jamestown, was chosen to preside, and Henry Candee, of Angola, as vice president.

president.—Mr. Higley on taking the chair presented the object of the quarterly gatherings in a few well chosen remarks. The following committee was appointed on Finance: A. M. Hawley, O. G. Chase, Mr. Higley and Miss Curtiss, of

The following committee was appointed on Finance: A. M. Hawley, O. G. Chase, Mr. Higley and Miss Cartiss, of Jamestown.

A Committee on Order of Business being proposed, Edward Lacy and A. M. Hawley advocated the propriety of conducting these meetings wholly under the form of conterences, thereby giving the mediums present a better opportunity for spontaneous atterances, and that such committee be dispensed with.

G. W. Taylor gave his views that the public ear and heart would be better reached and our religious views more fully exemplified, by speakers being selected to give atterance to their highest thought, and fit up the time after Conference hour at each essaion. Many others uniting therewith the motion prevailed, and the following Committee was appointed: Ira Davennort, Mr. Northrop and Mrs. Highey, On Motion of O. G. Chase, Mr. Meacham, of Dunkirk, was added to that committee, Music by Frank T. Hipley, of Boston. By request, "Praise God, from whom all Blessings Flow," was sung by the audlence. Adjourned to half-past one o'clock.

Afternoon Session.—Song by Mr. Tuttle, of Randolph. The Committee on business reported that they recommend this session to be devoted to Conference until 4P. M., then one hour be given for public tests, by Mr. Ripley.

Mr. Meacham then occupied about fifteen minutes in giving his thought on the progressive spirit of the age, the rapid advance the world is making in science and religion, leaving behind the Church creeds and dogmas, and embracing the true and beautiful in Hfe.

Bro, Candee gave a poem of Gerald Massey's, adding further romarks of his own.

Song by Mr. Tuttle. Edward Lacy spoke under control for 'going out' (leaving her earth-form) as was predeted by herself at a given date in the fall of 1873. Song, "The Oil Canoe."

Mr. A. Bushnell, of Napoli, spoke of the laws of mind, which govern the world at large, rapidly leading the poople out from the fetters of old superstition.

G. W. Taylor portrayed feelinglyand forcib by he realities of this grand and redeeming philo

ties of this grand and redecining philosophy to all who embrace it.

The hour naving arrived for the test circle, after singing "The Sweet By-and-ty," Bro. Ripley was entranced, and selecting one at a time from the audience, gave to each satisfactory tests of the identity and continued interest of their loved, ones gone before, cailing the mames of very many of their spirit friends—all of whom were identified—a quiet and beautiful influence pervading the meeting. The meeting was then adjourned.

There being no public evening meeting, circles were held at several homes: a very large one assembled at the hospitable home of Mr. and Mrs. Highey, already dedicated to Spiritualism and the spirit-world; Mrs. H. being a very good medium for many of the different plasses, such as examining disease, healing, tests, etc. Frank Ripley also attended the above scance, giving us much pleasure by his 'gits of mediumship in unmistakable tests.

Sunday Morning Session.—Meeting was called to order by our efficient Chairman, Bro. Higley. A large accession of numbers greeted the eye and heart as we entered, the large hall; among the number we were glad to welcome our frm veteran and ploneer, J. W. Senver, whose absence had been felt, he having been detained to officiate at a funeral.

Hymn and music by F. T. Ripley. Invocation by J. W.

neral.
Hymn and music by F. T. Ripley. Invocation by J. W. Scaver. Chant by Bro. Ripley.

Vision and Prophecy. To the Editor of the Banner of Light:

Vision and Prophecy.

To the Editor of the Banner of Light:

I saw in the Message Department of the Banner of Nov.

7th, under the head of Questions and Answers, that a

"correspondent" called for the opinion of the spirits con
trolling your circle in regard to a vision and prophecy made

through me in August, 1807, and issued in pamphlet form,

calling it a "borrowed" theory. Now I ask that corre
spondent to clearly state, through your paper, fr. m. whom

it was "borrowed" from your paper, fr. m. whom

it was "borrowed" for I was not aware that my theory

was ever before published, and if so, I would like to know

by whom, and where it can be found.

From the opinion of the spirit, giving this answer, name
ly: "That such changes cannot, accerding to scientifice

and natural demonstration, take place at the time speci
fied, I am sure. These changes, or something similar to

them, may occur perhaps two millions of years in the fu
ture, hardly before that. The earth is not ripe enough; its

satellite is not ripe enough"—I beg to differ. I have no

doubt the spirits controlling at your circles are very wise in

many things concerning this sphere and the next, and give

answers according to their understanding; but are they,

fully posted in "Prophetic Astronomy?" If so, then I

have spient the past twenty-two years in the spirit-worlds,

in the various spheres, from the lowest heils to the highest

heavens, as a student in Prophetic Astronomy, among the

odest and best posted astronomers from this and other

planets, and with them have visited five other planets to

learn of these changes, and been selected by them to make

their first announcement on this subject to the inhabitants

of carth, in vain.

I expect in a few years hence to publish a work of six or

eight hundred pages, fully illustrated, setting forth the

laws in Nature of "formation" and "development" from

chaotic elements filling space, from its first formations,

through all its various unfoldings, to the present time;

also of earth, i

Passed to Spirit-Life: From North Bennington, Vt., Nov. 16th, Dr. Hiram

Koon, aged 61 years.

Koon, aged 61 years.

We are seldom called to record the transit of one so noble and gifted. He went to dwell with angels at a time when he was in the full possession of his rare faculties. His "presence" was such that an orthodox community was compelled to respect his belief, and few men ventured to ridicule his faith.

His funeral was largely attended, and the address upon the occasion was though one of his belief. The Masonic fraternity paid their last respects to their honored brother through their rites at the grave, accompanied by a full Band.

The new and unfortunate will moure Dr. Keepet transit.

Band.
The poor and unfortunate will mourn Dr. Koen's transit.
His estimable family will keep his memory green, and love
blim for his winning and noble traits, and they will listen
for his cheering voice ''over there.'' A. E. Stamons.

[Notices for insertion in this Department will be twenty cents per line for every line exceeding twenty—twenty lines or less inserted gratuitously. No poetry printed under 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 Celly 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 eternal progression."

PUBLIC MEETINGS, ETC.

The New York Central Association of Spirit-

Will hold their next Convention December 18th, 19th and 20th, at Greeley Hall (corner of Warren and Fayette streets), Syracuso. 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 trouge of vocalists is also engaged.

A small admission fee of 15 cents will be charged, t defray, 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 Spiritualists, Come! C. H. Hubband, Sec'y, Waterville, Nov. 14th, 1874.

Quarterly Meeting.

The Northern Hilnois Association of Spiritualists will hold their Tenth Quarterly Meeting at Grow's Opera Hall, 517 West Madison Street, Chicago, Ill., on the 8th, 9th and 10th of January, 1875.

The Convention will be called to order at 10 A. 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. 19. O. J. HOWARD, M. D., Pres. Lombard, Ill., Dec., 1st., 1874.

Other Spiritual papers will please copy.

Quarterly Meeting.

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

JOHN M. FOLLETT, Secretary.

New Books.

JUST PUBLISHED.

A Beautiful Holiday Present.

Lays from the Pacific Slope! HOME:

Femme Heroic

Miscellaneous

POEMS.

BY JESSEE H. BUTLER, San Francisco, Cal.

Who, as the first bright sunbeams foll On the swift running brooklet's breast, Whispered me, of a land of rest? "T was little Bell.

Who pledge the love that shall not die, While the long years shall pass us by, And say "Good night I" with many a sigh? Sweet Bell and I.

The author of this volume seeks to draw inspiration from the quiet scenes of the fireside and the holy and purifying influences of home, and in this he has been eminently suc-cessful, presenting, as he does, a succession of finished word-pictures, instinct with life's most sacred lessons.

CONTENTS:

PREFACE.

Home.

INTRODUCTION. EXPLANATORY NOTES.

FEMME HEROIC.

Miscellaneous Poems.

MUSIC. HYMNFORTHE FOURTH IN MEMORIAM.

ROWING OLD. ANNIBAL DRAMA-TIQUE.
THE LAST TIME.
ELMWOOD CEMETERY.
DETROIT.
FRATERNAL LOVE.
IMMOBILIA.
COMBINATION.

MY SISTER. THE MANIAC. PRINCE. THOUSLEEPEST NOT. ACROSTIC.

WASHINGTON'S BIRTH-THE MARTYR. A CROCHET NEEDLB.

MATER.
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SPIRITUAL ANNIVERSARY SONG.
CHRISTMAS.
MY FLOWER GARDEN.
EVENING.

DEATH. WITHERED LEAVES. THE SABBATH.

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26w*—Sept. 12.

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THE SPIRIT-WORLD---WHERE IS IT, AND WHAT IS IT?

Reported for the Banner of Light by John W. Day,

On Sunday afternoon, Nov. 29th, Mrs. Nellie L. Palmer, of Portland, closed her present engagement before the Boston Music Hall Society of Spiritualists, by a lecture on the above topic, at Beethoven Hall. It had been announced at the close of her previous discourse (Nov. 22d), that on this occasion the audience would be allowed to choose a committee, after the meeting had been called to order, for the purpose of selecting a subject for her remarks (the same to be handed her at the termination of the second singing, or just as she was about to commence speaking), and also for receiving and offering for the consideration of the controlling intelligence such written questions as the people present might desire to propound. The meeting being called to order by Mr. L. B. Wilson, Chairman, Messrs. L. A. Bigelow, Phineas E. Gay and P. C. Drisco L. A. Ingelow, Primeas E. Gay and P. C. Drisco were severally nominated and elected by the as-sembly to act as such committee, and, as the re-sult of their deliberations, handed to the Chair-man as a subject: "The spirit-world—where is it, and what is it?" and a series of three ques-tions from the audience, which are treated be-low.

The spirit-world! where is it? comes up from The spirit-world! where is it? comes up from the depths of our souls; every heart asks, Where is the world to which I am going? Every soul, whether materialistic, pantheist, Christian, heathen or Spiritualist, asks itself, What is the state to which I am tending? It is a question that comes up from our needs; it is an answer to the prophecy of our existence; it is an answer to the prophecy of our existence; it is an answer to the prophecy of our intelligence; it is an answer to the prophecy of our growth. The spirit-world is here. This is the first or primary sphere of the existence of the spirit-world where man has become a conscious entity—here is the primary school of his individual life, the fundamental basis of his spiritual experiences. Here he takes upon himself the form of an individual; it is the first sphere where consciousness asserts her pow-er—where the human intellect comes forth creating its laws through the action of which it shall rise to a better life.

rise to a better life. The child, when it is born to physical life upon the earth, contains within itself the originals, the geries of all loveliness; contains within itself the fundamental principles of an eternity—the basic points upon which rest the universe of thought and knowledge; contains within itself those minutest particles each of which is evolving the divine trulfis that are to prepare it for future usefulness. This comes with the child, and we trace from this primal state a growth which rises toward better things; here is where the prophecies of his needs make themselves the prophecies of his needs make themselves known; here is where every necessity of the soul strikes down its roots into the soil of existence; here in this spiritual darkness begins that life

that marches onward with rapid strides toward the brightness of an hereafter.

We are all surrounded by spirits who have passed the boundaries of this state of existence passed the boundaries of this state of existence—some not as wise as we, many wiser; some not so conscious of the inherent purity of their own lives as ourselves, while they are going further and further on, taking our own lives with them up the heights of time. The spirit-world was like the shell of an egg, with the exception that all life, all being could not be surrounded as the order was an inner condition of the egg was; there was an inner congram of inchat took man above the denser atmosphere, and placed him where there existed better conditions for life and expansion. The spirit-world confor life and expansion. The spirit-world contained all that was necessary for intellectual advancement to a higher being; it contained only the refined elements which belonged to the human soul. The spirit on leaving the body seemed to be taken diagonally upward, above the first or earth plane, and brought to another, which was as real to the interior senses as the material orbivas to the physical perceptions.

It might be asked if in this new state of being the soul was subject to the laws and principles which were evolved from earth. To this the speaker would reply in the affirmative, as far as the life of the spirit was connected with or limited to the atmosphere of this world; but the spirit was limited or confined to said atmosphere only

vas limited or confined to said atmosphere only so long as its so remaining, and renewing its contact with the material plane, could be of good either to the returning spirit or to mortals yet abiding in the physical. Each planet in space had just such a spirit world impinging upon its material confined but the feet was only to on its material confines, but the fact was only to be clearly comprehended when we had entered into the new order of existence, and taken up under new conditions the thread of life. The spirit-world was subject to similar laws as those governing our planet. The expansion that waited on cultivation and the efforts put forth for its attainment, and all the principles which here worked for the good of the human individuality were operant there; and all things seem as perfect and real to the soul as the affairs of this material world were to its inhabitants; but the workings of those laws were infinitely more comprehensible to the denizens of the spirit-world than those of the material were to spirits yet in the flesh, so that they were much better fitted to act understandingly and in harmony with the same.

This spirit-world into which the soul entered on its denarture from the physical bedy could

on its departure from the physical body could not be separated from that in which we were now not be separated from that in which we were now living. Christians called this world of the hereafter, heaven—a garden of perfection in which were to be found all things holy, bright and fair—a place where every aspiration of humanity would meet its object, and every need of the soul find answer forever. But heaven was not a place, but a condition; heaven was not without, but within; heaven might be in the heart of the man while one arth, who had owner to of the man while on earth, who had power to rise above the trials of existence, and strove ever to walk humbly, love mercy, and deal justly with his fellows. Such a man was in heaven—and no brighter heaven could be attained in all time to come only as he earned it by further develop-ment in the path of goodness. Heaven was not a locality—it could not be circumscribed. The spirit-world contained mortals just as they were brought out of material existence, with all their imperfections and blemishes, as well as all their attainments, nothing was left behind them on entering, save the cast off garments of flesh—the entering, save the cast off garments of flesh—the dwelling of clay in which the spirit passed through the varied experiences of physical being. When you lie down to sleep at night full of your individuality, you do not expect that on your awaking in the morning you will be some one else. How, then, can you expect the episode of death to bestow upon you a change so miraculous, that all the good or all the bad attributes of your nature are swept at once into oblivion, leaving you either an angel or the fiend? Death comes not as a transmuter, not as the King of Terrors, not as the angel of darkness and tears, but as a ministering spirit of love and mercy and kindness, to lead you outside of that body in which the soul has dwelt, to the grander possibilities of the higher life! Death was not surrounded with gloom, as the Christian system had striven to depict; it gave a happy welcome to the spirit which was to depart from the tenement it releases the second and believe the second to the spirit which was to depart from the tenement. the spirit which was to depart from the tenement in a longer needed, and beckoned it to cross the threshold of a better; and when there, the soul would recognize itself to be the same, unchanged in any degree by the transition—still possessed of ignorance which required wisdom to satisfy
the need; still characterized by the same desires
—overstimulated or otherwise—to which it had
given its highest attention while on earth; such esires were yet with it more powerful for good, if they had been of real use while in the physical, or to be outlived and risen above if they were of a misdirected order. Death did not remove the individuality, and place the spirit where it might live with folded arms a life of blissful idleness. No! it ushered the newly en-

arose with more carnestness than ever before, to work out its conceptions for good. The painter was the painter still, and many pictures visible in the ideal, but unattainable amid the grossness of earth surroundings, now found place on his glowing canvas. The philosopher was the philosopher still—giving new and grander glimpses of life and its laws—every mind applied itself to the performance of that work for which it was best adapted by inclimation and prepared by ht-ness. Thus the individual identity continued, and the proof thereof was brought by the return-ing spirit, who told, in hours of communion, con-

the new order of experiences.

The soul, on leaving the body, appeared to be borne diagonally upward, but the landscape unveiled to its vision, in its new home, was substantially the same as that of earth; trees, brooks, mountains and valleys diversified it, though more refined in aspect. Glimpses of these shining fields and pastures green had been caught by preselent souls in hours of eestatic dreamings, and the burden of their prophecy was sustained by that of the blind on earth, whose eyes had never looked on mortal scenes. Ask a man born with out sight to describe heaven to you, and he would at once proceed to give you (as shown to his spiritual sight) a perfect counterpart picture to the earthly landscape which he had never beheld. It was the extreme of transcondentalism to as It was the extreme of transcendentalism to assert that we were, at death, to be miraculously changed and brought all purified into the preschee of the Father, or be banished, all debased, to the region of darkness. The true state of the case—which could now only be preached, but not demonstrated until the soul entered into the new state of being and practically grasped it for itself—was that in the spirit-world were homes, home associations and home affections; were trees and rocks mountains and valleys rivers trees and rocks, mountains and valleys, rivers and streams, men, women and children: all things and details which went to make up and glorify the sum of life while in the physical, found their

counterpart in the world of souls.

As men of all different grades were ushered into the spirit-world, bringing with them their varying characteristics in full operation, life in that state could not be considered as differing widdly from that on the motorial earth. widely from that on the material earth; the man of sin was still the man of sin; the pure in heart was still the proper the malevolent tempter was still the prompter who, it might be even returned to earth in the effort to lead med astray; death performed no miracle of change, but only ushermed than all into a state where the medics of imed them all into a state where the means of improvement and the methods of instruction were more perfect and more clearly comprehended than upon the earth, and the soul, clouded with than upon the earth, and the soul, clouded with sin and error, was kindly drawn to embrace the opportunity to come out into the sunlight of truth and goodness and peace. The power which had been as yet only in a small degree developed in the human heart—the language which was unuterable, but which every soul spoke to every other soul in mortal, though only the sensitive could comprehend—that was the language of the spirit-world; that could never be mistaken. On earth falsehood might be put in the garb of truth, but not so in the spirit-world; in that state where every secret was revealed to the awakened spiritevery secret was revealed to the awakened spirit-sight (prophesied to humanity by the power of clairvoyance) an untruth would stand out in its real character, and no one could be deceived real character, and no one could be deceived thereby. Social ties were as strongly developed in the spirit as in the material world, because the social needs of humanity followed the soul into this new room in God's mansion. The kingom of spiritual life was not to be considered as a special and distant dwelling place, but rather as only another apartment in this "house not made with hands," into which the soul was ushered at death. Man passed, at the change, from one form of manifestation to another, and one better calculated to accelerate his growth toward the divine. Death was a processive without it. better calculated to accelerate his growth toward the divine. Death was a necessity; without it no progress above a certain plane could be compassed by the spirit; in fact, without its action in the world of matter, such a thing even as physical development could not be conferred upon the race. The proof of this would be found in the action of the law of material change and decay as met with in nature all around. The physical body, when the mysterious spirit of life had fled therefrom, was pronounced dead, but it was never more active than then, for all its composite elements were at work (at the mandate of dissolution) in the effort to resolve themselves dissolution) in the effort to resolve themselves back to the dust of mother earth. Every part was thus called into active service to prepare the was thus called into active service to prepare the atoms for the new characters which they were to assume in the great drama of existence. But the inherent power of life, the essence which once infilled every particle, and governed the now-deserted tabernacle, what was it, and where had it gone? Christianity answered that it was the human soul, and that it had gone to God, the Father and Conserver; the Spiritualist answered that the real man or woman had only been born again—had simply abandoned the outworn house of its earthly experiences; the real man was not dead—he had not gone to God, only as he had reached the presence and comprehension of better truths—had not gone to heaven, only as he had arrived at a clearer conception of the divine verities which were within himself; he had not gone to some for distinct country from when some or distinct. were within himself; he had not gone to some far distant country from whence no pilgrim could return, but perchance to-morrow would be in our midst, bearing witness of the continuity of human life beyond the change called death, and demonstrating that the love it cherished in the earth-form had survived the shock of mortal separation. The speaker referred to some of the phenomena made use of by returning spirits, and said of the furnishing of flowers at scances that, nine times out of ten, they were brought together by chemical attraction from the atmosphere, and mortals were made to perceive them through their material senses; but the spirit-world did possess flowers, purer and brighter than those of earth, and that sometimes they had been brought by angel hands as an assurance of an after life

They erred who said the spirit had gone to a land of everlasting peace and unrufiled somnolence. Slumber or drowsy calm were not the concomitants of growth and expansion. The spirit went, at death, to a world of action and progressive development—to a life wherein the was to become a more profested image of the progressive development—to a life wherein it was to become a more perfected image of the spirit of godliness and truth. Where had the spirit gone? It might be that for thirty years, as Swedenborg said, it lived in our midst, or that for thirty times thirty it clung to the earth which had afforded it the opening lessons that were to fit it for an eternity, the vista to which would be bewildering to the soul, were it not shown through development to be a natural heritage; but there was no higher kingdom of heaven known to the spirit than that which dwelt in known to the spirit than that which dwelt in evinced charity to one another. The spirit of God lived in each intelligence, and where that spirit was, was also the spirit-world.

Questions being declared in order, the Controlling Intelligence was requested to state
"What practical good results from spiritual
manifestations?" In reply the speaker said this
was a question which every skeptic was sure to was a question which every skeptic was sure to ask, and to which every believer should endeavor to find an answer. The most important result, or good, which flowed from the phenomena, was the demonstration to humanity of the truth of immortality — that the soul existed after death. This was the greatest good arising from the manifestations of Spiritualism; but there were other benefits growing out of the phenomena; they proved that the two worlds, or orders of being, were united—that spirits in the body and those out of the body were bound together, so that the souls enfranchised from the obstacles so that the souls enfranchised from the obstacles matter could influence and benefit the inhabitants of the material earth, and could, in return, receive good thereby; they also proved that the soul's identity was unchanged at death, and bore witness that a brighter life was in store for the spirit so enfranchised. The facts that the hu-man soul was immortal, was individual, and was, as such, responsible for the results of its own acts (having no mediatorial salvatory power to bear them for it, but being assured, through the manifestations of spirit presence, that its salvation cotton umbrella much damaged by time and wear, and of was upon it and within it,) were calculated to be an exceeding pale blue color, in place whereof was taken a

due to Spiritualism above all other systems. One of the chiefest glories of Spiritualism was, that it commenced this reformatory work now—to-day, and not by-and-by—and taught that even as when one burned his physical hands the painful result was upon him, so if he burned his coul with sin the fiver would continue till the soul with sin the fires would continue till the

dross of his nature was purged away.

Again, Spiritualism taught men how to deal
with each other; inculcated love and charity, the
healing of the sick, the alleviation of suffering; nealing of the sick, the alleviation of suffering; it brought the burial of ignorance, in that wisdom was born; it taught the banishment of sin, through development toward purity; it inculcated a proper care of the physical tenement entrusted to each intelligence, and also of that inner temple which was building day by day, and which was to be alike the heritage and habitation of the soul in the next stage of life.

To the guestion: Why does not Sniritualism

To the question: Why does not Spiritualism busy itself about some moral reforms instead of physical manifestations? the speaker replied that Spiritualism had busied itself for the last that Spiritualism had busied itself for the last quarter of a century in reforming the world. It struck the key-note of all reforms in its demanding that man should live a true life, bearing individually the results of that life. The reason that the spirits busied themselves full often with manifestations was because of the needs of thousands of earth's people who could in no other way but through the avenue of their physical senses be reached by this great truth of to-day. These physical manifestations were moral in These physical manifestations were moral in their tendency; even though the intelligence of ther tendency; even though the interigence of the soul's immortality might claim the attention of a man's reason in a form he might not antici-pate, or in a manner which he did not expect a spirit to put forth, (because of his exaggerated idea of what a spirit was) it was still the same important truth, and a grand reformatory one as

The last regular question, as given in by the Committee, was: Does a belief in Spiritualism have a tendency to elevate the soul and make us

better men and women?

This, the speaker said, had been already answered, in effect, but there was no inspiration, no creed, no belief known to man, that was working with such power to elevate the race.

A value from the avalence (in chedience to a

A voice from the audience (in obedience to a request from the Controlling Intelligence for more questions) asked what was to be regarded as the best evidence given by Spiritualism as to the verity of its claims? and the speaker in reply cited the new phenomenon of materialization as in cited the new phenomenon of materialization as in a greater measure than any other phase of manifestation, tending to separate the vell between the mortal and spirit states of being. But still the operations of the spirit intelligences on the mental plane were declared just as good for the satisfaction of the understanding man or woman. Experience demonstrated that Spiritualism was such as the state of the satisfaction of the satisfaction of the understanding man or woman. continually developing phases of evidence fitted to the comprehension of all classes of minds.

Why did Jesus lay aside the scientific world, and choose as his companions and immediate foland thoose as his companions and inhediate followers the poor, ignorant and unlettered? asked another. The speaker answered by stating that, if truth came only to the scientists, but few would be illuminated by it; but if it came by direct appeal to the masses, its field was broadened for unique of constances. for usefulness. The second coming of any de-gree of wisdom or light always begun at the bottom of society, not at the top; it never came down to humanity, but grew up—was the result of upward expansion and development; and such would be the case in all coming time.

If Jesus was a human spiritual medium—as he was—why is it that the whole foundation of the theory claimed to be educed from his teachings is based upon faith, not knowledge? was the next question propounded. The reply was, that the history of Jesus, compiled three hundred years after his death, was colored in the fullest degree by the preconceived ideas and opinions of those who prepared the account, and therefore the deepest lessons of his life found no

opinions of those who prepared the account, and therefore the deepest lessons of his life found no reflex therein.

In conclusion, the speaker said that on her return queries would be in order as before, and then closed by declaring—in reply to a question propounded by herself for the purpose—that she looked upon Spiritualism as the best moral influence, the best form of belief for the improvement and purification of humanity. All systems of religion which had been or were now known to man, were allied to each other as the differing to man, were allied to each other as the differing forms of individual life were allied to the human. The varied geologic species prophesied, and at the same time were the parents of higher ones, till man came on earth; so in the moral world Paganism was the mother of Christianity; Christianity was the mother of Spiritualism, and she considered this last form of development to be also the highest, the best, the purest of all!

Movements of Lecturers and Mediums.

Cape. Address him this month, Hartford, Conn., care of Mr. Frank Bowles, 175 Sigourney street.

Frank T. Ripley, the test medium, who has been holding séances in Buffalo, N. Y., and other places in the West, was in Rochestor the first week in December, and met with marked success. He expects to return to Boston in a few

K. Graves, of Richmond, Ind., is doing good missionary work in Minnesota.

A correspondent writing from Baltimore, Md., under date of December ist, says: "J. J. Morse has concluded his engagement in this city. It has been one of profit to our cause, success to the Lyceum, and evident pleasure to Nov. 30th, good notices of which appeared in the columns of the secular press. '
Mr. Morse commenced his labors in Philadelphia, on

Sunday, Dec. 6th, and during the month of December he may be addressed care Miss Stackhouse, 119 North Eleventh street, Philadelphia, Pa. He will speak in Greenfield. Mass., on Sunday, Jan. 3d; in Boston the remaining fou Sundays of same month: In Cleveland, O., during March. and in New Haven, Conn., during May. For February h desires calls to lecture at points in Massachusetts. H would also be pleased to receive calls for week night lec-tures in and around Boston during January. In April le desires to speak in the West; he has as yet made no ar rangements for June. As he returns to England about the beginning of July, applications for his services should be made early.

J. William Fletcher's lecture on "The Ideas of Reli-

gion 's filled Webster Hall, Lawrence, Sunday evening, with the best audience of the season. He will speak at the same place next Sabbath. Admission ten cents.

Miss R. Augusta Whiting will lecture in San Francisco Cal., during December. Societies wishing her service during her visit to the Pacific States, or on her return trip, are requested to communicate with her as soon as possible care of Mrs. E. F. McKinley, 1951 Mission street, San Francisco. She spoke at Ogden City, Nov. 29th, to a large and appreciative audience, and has engaged to stop there

Dr. F. L. 11. Willis will be in Boston and Chelsea for the winter, and will accept a few engagements to lecture not too far from Boston. Address care of Banner of Light. Moses Hull will speak in Harmony Hall, 1814 Boylsto street, the Sundays of December, at 3 and 714 O'clock P. M.

Dr. H. P. Fairfield, of Lynn, Mass., will speak Saturday and Sunday, Jan. 2d and 3d, at West Winfield, N. Y. Also at New Berlin, N. Y., the 9th and 10th, and at Onel

George A. Fuller will speak in Portsmouth, N. H., the undays and Thursdays of December, and would like to make further engagements.

Dr. John Brown Smith will lecture at Cummington dur-ing the Sundays of December, at 1 and 7% P. M. Address East Cummington, Mass., in December, or permanent address, Amherst, Mass.

To the Editor of the Banner of Light:

In the condensed notice of my recent lecture on The Pantarchy, at the Parker Memorial Hall, on the Pankarchy, at the Parker Memorial Hall, there occurs a typographical error so serious that 1 beg you to correct it. I am made to say, that: Integralism is the practical side of the new method, while Pantarchism is the poetical side. What I said is that this system is called Integralism, as theory, or a system of thinking—the theoretical side; and Pantarchism, on its practical side. The word poetical is the printer's error.

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STEPHEN PEARL ANDREWS.

A plain-spoken preacher delivered the following from his desk: "I would announce to the congregation that, probably by mistake, there was left at the meeting-house a small franchised into a working, active world, where every power was brought into play, every ele ment of the nature was renewed till the soul men, and the establishment of these facts was of this sort, my brothern, are getting a little too common."

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BY HERBERT SPENCER.

Nervousness BT J. R. BUCHANAN.

DECEMBER:

Kings and Slaves of Business. BY JAMES PARTON.

Stair-Climbing and Girls' Health. Diet and Constipation.

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