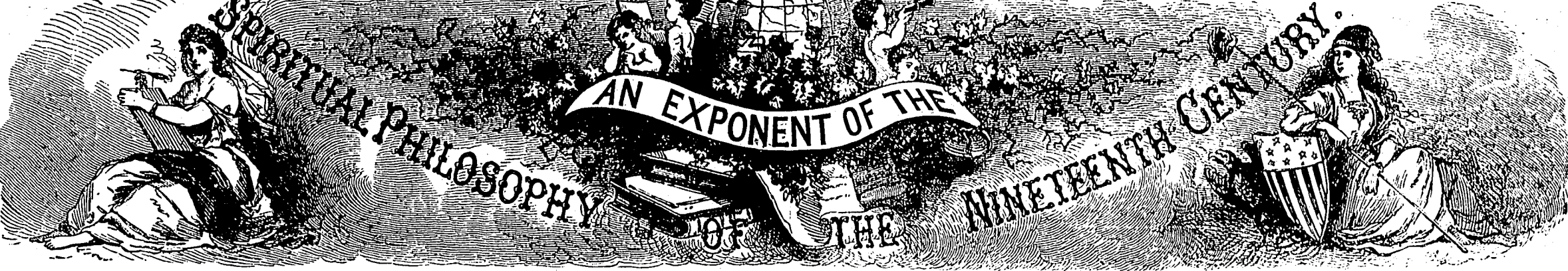


BANNER OF LIGHT.



VOL. XXXVI.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, DECEMBER 12, 1874.

\$3.00 Per Annum,
In Advance.

NO. 11.

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Written for the Banner of Light,
HUMANITY.

BY HATTIE N. BUSH EWELL.

Each life on the earth is a poem,
A volume of measure and rhyme,
With pages of truth and of beauty,
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.

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 gliding
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.

Delosidero 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 investigation, 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 humanisms, 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 man 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 unmistakable 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

the highest to the lowest, and there is nothing in 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 drop in the bucket.

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 arrogant; but such is life.

I am apt to say, or rather to think, with the poet Gray:

"Where ignorance is bliss,
'Tis folly to be wise."

and let them wait until our sun rises in their longitude.

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 prevented 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 pleased—no 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," a 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 pumbra 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 become 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:

"Ah, never more will I hide his faith
In the night 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 woman 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 of marriage.—Mrs. Livermore.

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 Editor, however, declined to admit to their séances. 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 concerned, 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 legislation, quack doctor, no diploma, ecclesiastical medical inquisitorial 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 Evans for his brave words, say I. "Eternal vigilance is the price of liberty." Principles and not men, universally not individuals. 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 purpose 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. Dr. Fred L. H. Willis opened the meeting, and related his experiences and persecutions at the hands of the faculty of Harvard College; also gave a highly interesting and startling 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 the audience. She ate live burning coals of fire—could hear her clasp 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 beautiful 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 ministrations. 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 Doctor; 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.

New York City, Dec. 3d, 1874.

Madame Mourice, wife of the editor of the Paris Rappet, was buried at the cemetery of Père la Chaise, a fortnight ago, with only a civil ceremonial. Victor Hugo acted as chief mourner. He placed a bouquet of white carnations 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.

Literary Department.

THE LIGHTS AND SHADOWS

OF

ONE WOMAN'S LIFE.

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 Secret;" "Jessie Gray;" "Pictures of Real 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 him!"

"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 see you."

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

"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 angry 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 aghast 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 still."

"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!" cried 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

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 for too much frankness with her guests; but the poor young wife had already learned to watch her husband's eye and to walk warily 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 beyond were delf or pottery. Now Roso's father was an adventurer, as they called him, and a foreigner. They did not 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 stomach 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 right which 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 heaven, where they could lie idle in the sun, have plenty to eat, and listen to the music of the fiddle and the banjo.

Now Roso's kindness and deference to the old lady 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 veranda, 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 halloo rung from the avenue, and the swift clatter of a horse's feet were heard approaching.

"Robert!" said Madam Le Mark, as she rose to her feet to catch the first sight of her boy.

"He threw himself from the horse with: "Rub him down well, Caesar; he has been hard-riden." 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 cheeks:

"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 Rosa. 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 going 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 ambitions to stand well in his class, so he forewore women, as young men are apt to do when in the gall and bitterness of a first disappointment, and turned to his books.

Now Rosa 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 lace, 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 reveal 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 circle of tiny diamonds. Her dark hair was wound in massive braids about her head, with one ornament, a single soft-femine rose, its heart of the deep rich purple amber of her dress. Richard had plucked the rose for her to wear, and with what tender love toward him 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 knees 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 Lo!" 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! chilless, she's like the Queen of Sheba, de wife of King Solomon, who gave her a gown of gold for her beauty."

Rosa 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 idle."

"We'll try mighty hard, Miss Rosa," said Peter.

"You know, Miss Rosa, we will do nuffin but try," said Loney.

But we have digressed. Not all this time does Robert stand looking at Rosa, 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, Rosa, how beautiful you have grown!" Now Rosa 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 husband heard the words and saw the blush. He shot 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 did 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 Rosa was left to Robert, who whispered eagerly, "Is Bob living?"

"Yes, indeed; Robert is one of my best friends; but birdie is dead—died of old age, I think—but not buried. I hid 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. Rosa 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 Rosa were thrown into each other's society. Richard encouraged 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 Rosa, 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. Rosa 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 worshipped at the shrine of ambition now; he had set up another idol in Rosa'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. Rosa 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 Rosa would not yet see, that the wife was as much to be pitied as the slave.

[Continued in the 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 pounds is only a small profit, and he sometimes makes one thousand per cent, but that, it is confessed, must be accomplished by stealing about one-half of the goods forwarded by the Government to the agencies, and selling them to the Indians at advanced prices.—Ez.

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 slept,
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 just and dead;
I gat me to the church-yard lone,
Wherein my love lay buried.
I found a head-stone gray with years,
I bowed me to the mourn-mists cold;
I wept, I knew she was 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 HIRSH 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 projected by a sickly imagination; and is beginning to be recognized as one of the deepest psychological interest and as pertaining to the highest spiritual well-being of humanity.

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 theologians. We say even 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 prejudices 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 after, 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 country—a 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. In this great cause it is hardly necessary to say that the Church has been the pioneer in this great cause. How indeed 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 movement; 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 altogether practically abandoned, in its greater interest 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 entering to go in." Christianly, when it first appeared, was not distinguished from other religious 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 explicitly taught by moral philosophers and religious teachers centuries before he appeared in this world. What was it, then, that especially differentiated, and should now, if it were true to its divine founder, differentiate Christianity? We answer, the exhibition and realization, by and through Christ and his disciples, of the spiritual potentialities of men; not of men specially favored and commissioned by divine grace, but of all men, of all kindreds, and tongues, and nations, and of every color of skin.

Now it is the exhibition and realization, in these days, of those very spiritual potentialities 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 Dissenting clergyman on a tombstone! But how should true apostolic succession be shown? We answer, by the realization of what Christ commissioned his apostles to do throughout the world: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have 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 ye that speak, but the Spirit of your Father which speaketh in you." (Matt. X. 19, 20.) "And these signs shall follow them that believe: In my name shall they cast 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 the Church.

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 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 exclusively nor even specially to his immediate successors, but to all true followers in all succeeding time. 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 proportionate power in working the miracles, as they have been considered, that Christ enjoined upon his 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 every man to profit himself. 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 miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame spirit, dividing to every man severally as he will.

This is certainly very explicit, and the history of 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 women, 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 more or less exercised ever since by believers and unbelievers, in Christendom and out of Christendom.

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 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 mediumship, of clairvoyance, clairaudience, obsession, spirit speaking, spirit-writing, spirit-touches, spirit-lights, and spirit-materialization, with which Modern Spiritualism has proved itself identical and so proved itself by an array of incontrovertible testimony that completely overshadows in amount the testimony upon which we are asked and required by the Church to accept the manifestations of spiritual presence, influence and power, called prophecies and miracles, recorded in the Old and the New Testaments.

Among the manifestations of Modern Spiritualism may be named:

1. The counteraction (not the suspension, for it is never for one instant suspended,) of the everywhere 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 accept the verdict of their own senses or of the senses of others equally trustworthy, can reasonably reject. Those that do reject it are most inconsistent, 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 flimsiest character. The narrow limits of this article do not allow any portion of the great body of testimony that has been brought to bear upon this class of 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 reliable witnesses of the age; men who have been trained by their scientific pursuits to make the most searching investigation 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.

For Scripture phenomena of the same kind, the reader should consult Matthew XXVII, 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 recorded, and without bias, compare it with the testimony of these days to similar phenomena; and if he be not too bibliolatrious, 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 thousands 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 crucifixion, that he spake with them, and commanded 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 follow those that believed, that they should speak with new tongues, that they should lay hands on 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 my side; and be not faithless, 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 modern 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 belief 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 ignorant; and the communications made in these languages, bear the strongest testimony to their proceeding from intelligences 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 the revelations are made. A simple incident of the earth-life of a departed child, an incident known only to the mother and the child, carries with it more assurance that her mother has survived the mysterious chemistry of death, 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, 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 their being, and toward revealing how fearfully and wonderfully they are made, the times are now full of promise that the real significance of the mission of Jesus will be soon more fully recognized and embodied in life than ever before.

A writer in Blackwood, some years back, pronounced Spiritualism to be the disgrace of the age. To which pronouncement William Howitt replied: "To the contrary, think the disgrace of the age is the want of faith in people's own senses, and the want of courage to make use of them."

The religious character of the Howitts has never been questioned in England, even by those differing widely from them in religious belief. 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. The practices attributed to them were too revolting for modern language. Christianity was the *perditio prava* of Piny the Younger; the *causa sceleris* of Tertullian; the *causa sceleris* of the *Homines per flagitia invictos* of that historian. Every educated 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 ass's head.

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 rappings in the Fox family, at Hydesville, N. Y., in 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 manifestations have failed, and its exposure has satisfied many that the whole thing has been explained; but somehow or other, it won't stay explained. The first scientific men of the age have had their theories; but they have failed 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 England, and on the continent of Europe. 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; if 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 prevailing 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 definite and practicalness to its knowledge; through the other, it is fed with impressions from the outer world of Nature, "the year of the Almighty Lord," and is, to a greater or less degree, linked and brought into sympathetic relationship with the all-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 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 constitution of society, are many and great.

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 between the positive and the negative, or the active and the passive. All the great seers of the race—the sages, the prophets, the mystics, the poets, the seers, the "open seers"—deep into what Goethe calls "the open secret"—have realized, to a greater or less extent, a well-balanced dual condition; to an all-subsiding 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 subject of it may be, indeed, as 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 church-fold, 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 Congregational 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 fine sensitive nature, who had been in attendance at these revival meetings, had become delirious over the pictorial views which the clergy had

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. HAGON.

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 adieu, I started once again, *a la la* the Wanderer, few, on my temporary mission, a brief resumé of which, relative to certain items in my experience, I herewith transcribe for the general reader.

A night of imperious 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. Danks, with whom, and his gifted lady, a profitable evening was spent, and a chance held in one of their public halls, which was fully attended, both by mortals and their ardent 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 sail 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 Westinghouse, West Virginia, branching off, however, at Cumberland, Md., to spend Sunday in an agreeable manner with hospitable friends, amid their mountain home in Western Pennsylvania.

Returning to Cumberland, a public invitation, in the shape of a colored poster, prevailed upon us to witness (admission fifty cents) "Spiritualism completely up to the moment bubble of the nineteenth century exploded!" which startling announcement was made by "Sig. Harry and Miss Marie Guernella, fresh from their triumphs in Europe and America." Our faith was sufficiently strong 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 to ineffectually fail 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, did not 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 "clever" than those of a kindred character by Von Vleck, Bly, Emerson, Lincoln, et al., including the most pretentious, assumption, yet weaker of them all—Dr. George M. Howard. 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 dressed 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 *olla 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 Spiritualist; but he learned six months after that Mrs. Hardinge had been previously told all the circumstances. These 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 untying, of dextrously slipping his hands in and out of the ropes, bringing the flowers, as well as the coat, ring and wristlet test, were far more satisfactory, and proved highly entertaining to his audience. Thinking he may in time work his way eastward, 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 Sneyely, whose home has often been the abiding-place of many a spiritual itinerant. May the blessings of heaven richly 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 world.

Taking our departure for Indiana, we entered the cars 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 feeling or prompting, knowing that thought was deeper than all speech, and *feeling* deeper than all thought. And some words were 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, comely in her humanitarianism in her views, and her heart was open to being 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 desired end. A reasonable 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 Grangers in the State to contribute one dollar apiece, thus making the handsome total of three thousand dollars. May the Genius of Thanksgiving dwell at all times in every human heart, with none too poor to do it reverently!

Indianaapolis, 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, phenomena, principles and philosophy of Modern 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 seances to witness spiritual phenomena, through media, whenever it may be 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. E. H. Haddock. 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, 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 lovers of the truth everywhere. May the good spirits quicken our efforts.

Faithfully yours,
P. O. Box 5679, New York, Nov. 25, 1874.
P. E. FARNSWORTH, Sec'y.

Letter from Austin Kent.

To the Editor of the Banner of Light:
Permit me to congratulate you and your readers 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 criticize 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 disgusted with them and the spirits, when he could 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 the Banner.

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 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 brothers. If some can love as brothers—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 country who has done as much for the Spiritualist cause as S. C. Crane. No one is more outspoken and fearless. He never courts favor of anybody; yet living in the large town of Potsdam, he has been, I think, several times elected Justice of the Peace, 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 more than one opposer of Spiritualism.

A. KENT.
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 ministrations—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 theologian atmosphere feels the outside disturbance, so that even the seat of the venerable ex-president takes alarm and warns the people 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

United States so priest-ridden as this—none where mind is so enslaved, and if some medium for materialization would come here and hold seances, great good would result. I ask, in the interest 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 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. O. Bond, prominent musician in these parts, and with the addition of the organ, we are plentifully supplied with music. With such music, the march and calisthenics 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 recitations, readings and tableaux, duet and quartet singing, &c., and concluded with dancing. 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 Benson; Assistant Librarian, Cora Bond; Guards—W. D. Baker, Emily Holbrook, Annie F. Shaw, Noah Shaw; Musical Director, Noah Shaw; Business Agent, T. R. Holbrook; Doorkeeper, W. D. Baker; Leaders—B. W. Shaw, Lanna Shaw, J. F. Lowell, Brainard Cushing, W. D. Baker, Mrs. G. F. Wheeler, Mrs. W. D. Baker, Mrs. H. M. Trumbull, Mrs. F. H. Jennie S. Gurney, Sarah Arnold. T. R. H.

HAVERHILL.—W. L. Jack, M. D., Clairvoyant Medium of the Philadelphia Circle of Light, writes as follows: "Philadelpha 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. V. 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 wish to see or feel 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 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 of love.

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 January.

BOSTON.—Mrs. F. H. Marshall writes: In the Banner of Nov. 28th, among questions and answers, Mr. Pierpont conducting the seances, 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. J. 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 was more powerful than respectability, for he emptied the churches of all but the habitues. Our people seemed hungry for such teaching, and greeted the most radical sentiments with applause. We never before knew the radical strength of this country; 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 Association" during this present month of November, devoting each Sunday afternoon to Spiritualism—its past and present—its facts and philosophy—and crowning the labors of the day with instructive and amusing incidents attending his tour around the world. His labors with us have been almost invaluable. His very large audience, and the quiet, respectful attention paid him, tell the story of his great ability and fascinating 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 champion of the God-in-the-Constitution scheme), was nominated for Representative to Congress by a caucus, and a committee chosen to notify him of it, but neglected to do it; yet he was elected by a good majority, at the cost to himself of only a 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 text is being sown broadcast from shore to shore, and ere many years the whole world's people will possess a 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 'Come, Thou Fount of Every Blessing,' &c." She told me to write to my Aunt Sarah and find out facts connected with my Uncle Elijah, and

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's 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 sang was a favorite one with her, and often 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 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 seances 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 Madame F. is a blonde, pretty, and young, apparently about twenty-two years of age, he says that she came forward and desired the company to 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. Madame 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 hand 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 one 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 Madame 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 hearing 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 Madame 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 Madame Fay's seances, 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 Cathness 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 facts 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 be 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 Grancy, 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 moment 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 morning saw his watch, that hung upon a nail, vibrating 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 invariably replied: "I have been to see my father," and that was all that could be learned concerning her mysterious retreat.

Mr. Josef Mariss writes from Bordeaux, to Mr. Buguet, as follows: "Dear Sir: Though I have written to Mr. Lemaire 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 my heart, and my great satisfaction. Thanks, Mr. Buguet—thanks! for you have done us a great good. What happiness! You have restored to me my mother, of whom no portrait existed; it is, indeed, her very self! Thanks, Monsieur! nothing is wanting; the most minute details are there; the spot where a lock of hair had been cut off by my brother; the crossing of the hands as she always held them 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 Revue Spirite. I judge that Mr. M. only sent a photograph of himself to Mr. Buguet, 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 seance, 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 Hon. Augustine Padilla, member of the Mexican Congress and president of the Society of Spiritualists at Guadalajara, 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 (Mrs. B.'s) who died in Mexico some twenty-five years since.

A letter from Marie Ziloty, of Sohojidoj, 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.

Emilie 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 Emilie B. above named was obsessed.

El Criterio Espiritista, of Madrid, opens its September number with an interesting article on "Idealism," by Don D. Suarez. 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 distance, uniting the poles, as it were, instantaneously; 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. Coullant, "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 wonders 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 in 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.

In Intracion Espiritista, of Mexico, gives an 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 rolling-pin 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 pot. 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 et) is appearing in the Revista 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 Cardiff has developed three somnambule 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 Cathness has given a thousand pounds sterling toward the publication in English of Allan Kardec's works.

From a private letter from the Countess Blavatsky (who has so ably demolished the deductions and shown up the flippancy and conceit of the would-be celebrated Dr. Beards) I learn that she was in Tiflis in 1848, when I was there, and that her grandfather was then President of the Imperial Council of the Caucasus. I knew many of her distinguished friends in Tiflis, and I can 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 Stavropol. The heavens are descending upon us.

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 seances, and drew 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 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 covered by a box, open on the side of the spectators, and 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 solicitation of Mr. and Mrs. Hardy, the party retired to a double entrance room, and before those objects Mrs. Hardy's position being next to the box on the right, allowing her to place her hand against it. All being ready the gas was turned very low for a moment, and then 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 whatever might present itself to view, and they were not kept long in suspense. In a very few moments a white finger timidly wavered into sight through the aperture, then a delicate hand sideways, 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 iridescent 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 cases they locked hands with friends, but timidly, 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 reinforce its strength in the laboratory beneath, and presently reappeared, extending the ring finger to the lady who had placed the golden circlet thereon. Attached to this hand was observed 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 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, vigorous rappings and other indications indicated to several persons the presence of a departed colored person named Dick. He is said to have been a very athletic fellow in the flesh, and to have 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 without shrinking to the caress 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 their owners before dissolving himself into thin air.

Following 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. She showed that she was not physically instrumental in producing what followed, as she clasped her hands continuously, while her feet were held in gentle durance by the feet of Rev. 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 from 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 followed 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 circle and dropped into the hands of the writer, followed by the key. These are similar experiences, and several others were repeated in the case of nearly every person in the circle. Some heard spirit whispers, as they believe, and some received demonstrative energies 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 remembered "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; their application to the cure of disease. Published by Colby & Rich, Boston. The book is full of valuable and interesting facts, and shows who can successfully treat the sick. It also gives a sensible solution as to the causes of much of the inharmonious marriage, also, to prevent them. It is a most interesting and practical work, and one that all who have given these forces their study. We cannot do better than to quote from the Rev. W. F. Evans, author of "The Great Cure," "I have read this book many times, and I have read the last ten years nearly everything published on the application of magnetism and the cure of diseases, and cannot find a more complete and practical 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 curative agency."—Kingdom of Heaven.

AN EXPOSITION OF SOCIAL FREEDOM, in which the author shows that what is passing current with some under the name of Freedom and Free Love, are expressions of notions of true life, are the reverse and opposite in every sense of the term; also that it is impracticable to advocate the doctrine without a different interpretation, and the advocates are unfortunately 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.—Spiritual Scientist.

THE GENEALOGY AND ETHICS OF CONJUGAL LOVE. By Andrew Jackson Davis. A full, able and comprehensive treatise upon the subjects of Marriage, Parentage, Divorce, and the like. The author treats these subjects in a 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 CLOAK STRUCK THREE. By Rev. Samuel Watson.

A very interesting work, and should be in the hands of every intelligent man and woman. It is a new and original work, and one that will repay any person for reading. It is a most interesting and instructive address from the spirit of Judge Edmonds, delivered through Mrs. Tappan to a London (Eng.) audience.—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.

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

BRIEF PARAGRAPHS.

The Appleton Temporary Home in Boston has received during the last three months, from various sources, \$1,077.75, and the amount paid out has been \$2,764.81. During this time two hundred and fifty-seven men have received lodgings, five thousand and two hundred and four men have been given to the hungry, and two hundred and forty articles of clothing have been issued. Many have been sent to their homes in different parts of the United States, and four men have been furnished with free passage to Europe, and one hundred and twenty-one men have received employment as clerks, mechanics and laborers. The Home is now \$737.10 in arrears, and an earnest appeal is made to the public for aid to cancel it, and for assistance to carry on its noble work.

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

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

Mrs. Balle Reid has been re-elected Engraving Clerk of the Arkansas House of Representatives, which is a handsome acknowledgment of woman's "writings."

"Do you think," asked Mrs. Pepper, "that a little temper is a bad thing in a woman?" "Certainly not, ma'am," replied a faithful 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. I. 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 harmed. The explosion is supposed to have been caused by the condensed air, furnished by the machinery, reaching too high a pressure.

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

The steamer La Plata, from Gravesend, Eng., for Rio Grande do Sul, chartered by the Southern Railway to transport the telegraph cable, foundered off Ushant, on the 2nd of November, and six persons were drowned. Fourteen survivors were received by the Garloch, 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 presented, and various bills were introduced, including one for the revision of the customs and collection laws. In the House of Representatives Mr. Phelps, of New Jersey, introduced a bill for the repeal 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? Because it is an inward check on the outward man.

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 unclean who was seated on the post-office steps of that city, going through a watermelon, when a man halted and asked: "What is a great town for hogs, isn't it, bub?" "Wall, yo," drawled out the lad, as he filled his mouth again, and kept his eyes on the man, "you 'll be awful lousome here!"

At one of the ritualistic churches in the suburbs of London certain of the faithful members have decided 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 evil spirits. What so attracts "evil spirits" to the churches?

Thanks for the stream as for song and flowers,
For sunset glories and the dawn of dawning light.
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, — Herald.

He is a good man, as all true Spiritualists ought to be. 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 reinforcements 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 announcing the abandonment of the Carlist cause, and stating that he has advised Don Alphonse to take the same course. He declares that he will remain in his diocese, even if the Carlists gain possession.

The fighting is in progress at Ozyuen. Increased demonstrations 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 Gwallior, the prisoner, is not Nana Sahib. Yakool Khan is in close confinement at Calul.

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. P. 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: "Horace Greeley; born Feb. 3, 1811; died Nov. 23, 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 were opened to supply the sufferers with food.

Five hundred and twenty-six women are taxed in the city of Lynn, Mass., for property valued at \$1,641,003. Why should these women be denied the right of suffrage? Taxation without representation is a farce.

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

Jo Coe 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 brother-in-law.

MONTREAL, Canada, Dec. 8th.—The full text of the judgment in the Guldorf case has arrived here. The decision of the privy council orders the remains of Guldorf (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. The parish consecrated ground. It is said that the cure of the parish still declares his unwillingness to inter the remains of Guldorf 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. Mitro 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. W. B. Baker read a letter from Hon. B. F. Butler, in which he reiterates his favorable views on woman's suffrage, although he says it cost him five hundred votes and defeated him at the recent election.

Donations of second-hand household goods are wanted for the New England Hospital for Women and Children, Blackstone, quill, carpets, etc., may be sent to Mrs. Arthur Cheney, 121 1/2 Boston 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 subscriptions, 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, 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.
S. BATES.
St. Angar, Ia.

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," "Foreridation," "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 poems.

As the Banner goes 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 paper.

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

"A Therapeutic Agency not known to the Materia Medica," an essay by B. L. Cottin, 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 induce into their belief, the better for them in the future.

It is to be feared that too many believers in the Spiritual Philosophy and phenomena, who teach their children to attend the Sabbath schools of credulists, thereby coming, while the plastic state of youth, under the influence of dogmas which they must struggle vigorously and painfully to throw off—it induced they can—on attaining to maturity.

We must teach our children that the 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 misled from the circle, that in the realms of space the living are there; that they have life, hopes, thoughts as real as ours are to us; that they must stay somewhere, and where else should they stay but with those 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 continue its services without calling on a *faux* 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 children as they come to us, but we want to see more men 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 Lyceum 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 all efforts will be to the limit, much will be gained. This matter deserves to be attended to by the many Spiritualists 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.

ALOZO DANFORTH, Conductor.

Contributions	
In aid of Austin Kent, since our last report:	
Mrs. Jane Miller.....	\$1.00
Friend.....	2.00
John C. Hale, Troy, N. Y.....	1.00
J. G. Collins.....	1.00
L. L. J.....	1.00
Mary Webster.....	1.00
Alexis.....	1.00
G. Torgerson, M. D.....	.35
Harriet Eddy.....	1.85
Geo. W. L.....	2.00
Oak of the Hill Top.....	5.00
A Friend.....	1.00
Mrs. H. Lovell.....	1.00
Friend.....	1.00

"God's Poor" Fund.

Since the last issue of the Banner of Light we have received the following sums to be distributed among the destitute poor:
Dr. T. S. Boston..... \$1.00
John C. Hale, Troy, N. Y..... 1.00
Received at the Banner Free Circles..... 1.81
Ira W. Russell, Keene, N. H..... 2.00
D. J. Russell, Keene, N. H..... 2.00
Oak of the Hill Top..... 5.00
A Friend..... 1.00
A. E. English, Batavia, N. Y..... .35

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.
Bethesda 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, commencing on Sunday, Dec. 14th, at 7 o'clock precisely. Admission is free, and 10 cents for reserved seat. Mrs. N. L. Palmer will lecture Dec. 14th and 20th; Mr. L. L. Willis, of New York, Dec. 21st and 22nd; J. A. Morse, Esq. (of London), Jan. 10th, Feb. 24th and 25th. Other able speakers selected are as follows: S. G. Dodge, Esq., of Memphis, Tenn.; S. Frank White, Miss Lizzie Dutton, and Thomas Gales Foster. Singing is a first-class quartette. Tickets securing reserved seats for the season can be procured at the graduated price of \$5 and \$7, according to location on the lower floor, and \$3 in the front row around the balcony, on application to Mr. Lewis H. Wilson, Chairman and Treasurer, at the Bethesda Hall, Light office, 9 Montgomery place, where a plan of the hall can be seen, or at the hall on Sunday.

Andrus Hall.—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 2 1/2 and 7 1/2 P. M. The audience privileged to ask any proper questions on spiritualism. Excellent quartette singing. Admission free. The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sunday, at 10 o'clock. Dec. 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st. The Rochester Spiritualists' Union will resume meetings at Bethesda Hall (formerly Fraternity), 854 Washington street, on Sunday, Sept. 14th, and continue the same every Sunday afternoon and evening, at 2 1/2 and 7 1/2 o'clock. The public are cordially invited. H. S. Williams, President. The Ladies Aid Society will hold further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hayward, President; Mrs. E. M. Meade, Secretary. Lathrop Hall, 3 Winter street, at 10 1/2 A. M., 2 1/2 and 7 1/2 P. M. Good mediums and speakers will be present at each meeting. Medford Meeting at "Volunteers" Hall, 290 Washington street, at 10 1/2 A. M., each Sunday. All mediums cordially invited. Roxbury Hall, 18 1/2 Baylston street.—Public Free Circles are held in this hall every Sunday morning at 11 o'clock by good test mediums. Medford Meeting at "Volunteers" Lyceum, Dr. C. C. York, Conductor, meets at 1 1/2 P. M. Lectures by Moses Hull every Sunday at 3 and 7 1/2 P. M.

Boston.—Rochester Hall.—Children's Progressive Lyceum, No. 1, at this hall, 554 Washington street, 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. Declarations, Misses Isabella Crabb, May Potter, Lena Bertleson, 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 Spiritualist 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 Friday, Jan. 1st, 1875, on which evening a calico 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 any member of the soliciting committee, namely:

D. N. FORD, 108 Allen street, Cambridgeport.
MRS. M. LANG, 6 Starling street, Boston.
MRS. W. DURELL, 51 Ferdinand st., Boston.
C. C. HAYWARD, 824 Fifth st., So. Boston.
MISS HATTIE E. WILSON, 46 Carver st., Boston.
MRS. J. B. STONE, 112 P. street, So. Boston.
MRS. J. B. HATCH, 5 Jackson street, Charlestown District.
MRS. E. HASTINGS, 46 Carver street, Boston.
MRS. MARIA 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,
MRS. W. DURELL,
G. H. LINCOLN.

SALEM.—Lyceum Hall.—The Humanitarian Association commence a series of Meetings at this hall, on the first Sunday of December, to continue through the season. Hours 2 1/2 and 7 1/2 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. For order of Committee, S. S. Johnson, Frank Tyler, E. B. Ames, A. J. Philbrick, Thomas Bowen, H. M. Robinson, Secretary.

Cards from Robert Dale Owen and 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 manifestations presented last summer, in my presence, through Mr. and Mrs. 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 manifestations being unsatisfactory.

HENRY T. CHILD, M. D.

634 Race street, Philadelphia.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee 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:

BRITAIN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York. Price 80 cents.
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THE PIONEER OF PROGRESS, published in London. Price 30 cents.
HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.
THE SPIRITUALIST: A Journal of Psychological Science. London, Eng. Weekly. Price 8 cents.
THE RELIGIOUS PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents.
THE LITTLE BOUQUET. Published in Chicago, Ill. Price 10 cents.
THE LYCEUM. Published monthly by P. H. Bateson, Toledo, O., and designed for the children of the Progressive Lyceum in New York. Price 5 cents.
THE CRUCIBLE. Price 8 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 5 cents.
THE RELIGIOUS PHILOSOPHICAL JOURNAL AND ILLUSTRATED LITERATURE. Price 30 cents.

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SPECIAL NOTICES.

DR. FRED L. H. WILLIS will be at Dea. Sargent's, 363 Clark Avenue, Chelsea, every Tuesday and Wednesday, and at the Sherman House, Court Square, Boston, every Thursday and Friday, from 10 A. M. till 3 P. M. until further notice.

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Mrs. MORRISON is an unconscious TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT. From the very beginning, hers is marked as the most remarkable career of success that has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

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

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SEALED LETTERS ANSWERED BY R. W. Flint, 30 West 44th street, New York. Terms \$2 and three stamps. Money refunded if not answered. N. H. A.

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

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the Pavillon, 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 mesmerizer, 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 practice. He gives close attention to nervous complaints.

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," By friendly word or kindly deed; And seek, in all we do or say, "To do them good, wherever we may." Thus may the boys to manhood grow, Who buy their "GLORIOUS" of GEORGE FEN NO, Corner Broad and Beane streets, at the Lincoln Hall, corner Broad and Beane streets, at the Lincoln Hall.

NEW YORK BOOK DEPOT. A. J. DAVIS & CO. Booksellers and Publishers of standard books and Periodicals on Harmonical Philosophy, Spiritualism, Free Religion, and General Reform. No. 24 East Fourth street, New York. 11—Nov. 1.

HARTFORD, CONN. BOOK DEPOT. A. ROSE, 50 Trumbull street, Hartford, Conn., keeps constantly for sale the BANNER OF LIGHT and full supply of the Spiritual and Reform Works published by Colby & Rich.

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PHILADELPHIA BOOK DEPOT. HENRY P. 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. Liberal Books on sale as above; also by DR. J. L. RHODES, 918 Spring Garden street, who will sell the books and papers at his office and at Lincoln Hall, corner Broad and Beane streets, at the Lincoln Hall.

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SAN FRANCISCO, CAL. BOOK DEPOT. At No. 319 Kearney street (up stairs) may be found on sale BAXTER'S LECTURES, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pens, Planchettes, Spencer's Positive and Negative Powders, Orions, etc. Also, HUMAN NATURE, Dr. RHODES' Nutritive Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps received at rate. Address, HEIMANN SNOW, P. O. box 117, San Francisco, Cal.

LONDON, ENG. BOOK DEPOT. J. BURNES, 10, Abchurch Lane, No. 16 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng., keeps for sale the BANNER OF LIGHT and other Spiritual Publications.

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Oct. 3.

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Oct. 10.

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PHOTOGRAPH OF THE MATERIALIZED SPIRIT
OF KATIE KING.

Taken in London, Eng.—Dr. J. M. GULLY being her
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what business they are best adapted to pursue in order to be
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Nov. 7.—3m

The Phrenological Journal,

For December, contains articles on Character-Reading;
Psychology; National Types; Mind and Brain; Failure
and Success in Life; Bleeding in Disguise; Faith, Reason;
Five Great Warriors; Spiritual Evolution; with
Portraits, Biographies, and Characters of Distinguished
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Dec. 5.

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13w—Nov. 28.

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Dec. 12.—2w

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Sept. 12.

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locations for health, harmony and business. Persons de-
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Jan. 17.—11

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sick who have failed to find relief, and are favorable to
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Manipulation, Electricity, "Swedish Movement," and
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this country and Europe, warrants him in giving hope-
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Private sittings daily. 4w—Dec. 5.

Dr. Main's Health Institute,

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close \$1.00, a lock of hair, a return postage stamp, and
the address, name and age. 12w—Oct. 24.

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Dec. 5.—11

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Dec. 12.—3w

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Dec. 5.—2w

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street and Harrison Avenue, Boston. Hours from 10 to 5.

Dec. 5.—11

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Nov. 21.—1w

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11

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The Rostrum.

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. Driscoll were severally nominated and elected by the assembly to act as such committee, and, as the result of their deliberations, handed to the Chairman as a subject: "The spirit-world—where is it, and what is it?" and a series of three questions from the audience, which are treated below.

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, spiritualist, Christian, Jew, or Mohammedan, 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 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 its power—where the human intellect comes forth creating its laws through the action of which it shall rise to a better life.

The child, when it is born to physical life upon the earth, contains within itself the originals, the germs 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 mingled particles each of which is evolving the divine truths that are to prepare it for future usefulness. This comes with the child, and we trace from this point a growth which rises toward better things; here is where 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—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 egg was; there was an inner condition of life that took man above the denser atmosphere, and placed him where there existed better conditions for 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 inferior senses as the material orb was 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 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 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 operative there; and all things seemed as perfect and real to the soul as the affairs of this material world were to its inhabitants; but the workings of these 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 departure from the physical body could 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 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 development 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 the ether 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 waking 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 transmuted, 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 no 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—overstated or otherwise—to which it had given its highest attention while on earth; such desires 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 enfranchised into a working, active world, where every power was brought into play, every element of the nature was renewed till the soul

arose with more earnestness 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 inclination and prepared by fitness. Thus the individual identity continued, and the proof thereof was brought by the returning spirit, who told, in hours of communion, concerning what he had gained since he ascended to 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 prescient souls in hours of ecstatic 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 transcendentalism to assert that we were, at death, to be miraculously changed and brought all purified into the presence of the Father, or the 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 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 widely from that on the material earth; the man of sin was still the man of sin; the pure in heart was still the pure; the malevolent tempter was still the prompter who, it might be even returned to earth in the effort to lead men astray; death performed no miracle of change, but only ushered 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 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 small degree developed in the human heart—the language which was unutterable, 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 spirit-sight (propheesied to humanity by the power of clairvoyance) an untruth would stand out in its 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 kingdom 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 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 decay 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 had never more active, than then, for all its composite elements were at work (at the mandate of 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 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 filled 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 Conservator; 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 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 he 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 séances 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 that had no end.

They erred who said the spirit had gone to a land of everlasting peace and untroubled 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 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 years it clung to the earth which had afforded it the opening lessons that were to fit it for its 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 evoked 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 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 of 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 human 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 was upon it and within it,) were calculated to be the most powerful reformatory agents among men, and the establishment of these facts was

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 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; 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 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 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 to-day. These physical manifestations were more in their souls' immortality, even though the intelligence of the soul's immortality might claim the attention of a man's reason in a form he might not anticipate, 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 well.

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 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 a greater measure than any other phase of manifestation, tending to separate the veil 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 continually developing phases of evidence fitted to the comprehension of all classes of minds.

Why did Jesus lay aside the scientific world, and choose his companions and immediate 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 usefulness. The second coming of any degree 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 deduced 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 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 hitherto known to man, were allied to each other as the differing forms of individual life were allied to the human. The varied geologic species propheesied, 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.

J. M. Peebles lectured several evenings last week on the Cape. Address him this month, Hartford, Conn., care of Mr. Frank Bowles, 175 Seymour street.

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

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

A correspondent writing from Baltimore, Md., under date of December 1st, 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 himself. He had a farewell reunion on Monday evening, 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 of Miss Slackhouse, 119 North Eleventh street, Philadelphia, Pa. He will speak in Greenfield, Mass., on Sunday, Jan. 3d; in Boston the remaining four Sundays of same month; in Cleveland, O., during March, and in New Haven, Conn., during May. For February he desires calls to lecture at points in Massachusetts. He would also be pleased to receive calls for week night lectures in and around Boston during January. In April he desires to speak in the West; he has as yet made no arrangements for June. As he returns to England about the beginning of July, applications for his services should be made earlier.

William Fletcher's lecture on "The Ideas of Religion" 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 services 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, 104 Mission street, San Francisco. She spoke at Ogden City, Nov. 29th, to a large and appreciative audience, and has engaged to stop there again on her return east.

Dr. F. L. H. 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 Hall will speak in Harmony Hall, 184 Boylston street, the Sundays of December, at 3 and 7 1/2 o'clock, p. m. Dr. H. P. Fairchild, of Lynn, Mass., will speak Saturday and Sunday, Jan. 24 and 25, at West Winfield, N. Y. Also at New Berlin, N. Y., the 9th and 10th, and at Oneida, N. Y., the 17th.

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

Dr. John Brown Smith will lecture at Cummington during the Sundays of December, at 1 and 7 1/2 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, there occurs a typographical error so serious that I 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.

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 cotton umbrella plain damaged by time and wear, and of an unbearably pale and unbecoming color. It was taken a very large black silk umbrella of great beauty. Blunders of this sort, my brethren, are getting a little too common."

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BY DR. E. H. CLARK.
And a Chapter,

Cause and Cure of Headache.

NOVEMBER:
Evanescent of Evil.

BY HERBERT SPENCER.

Nervousness.

BY J. R. BUCHANAN.

DECEMBER:
Kings and Slaves of Business.

BY JAMES PARTON.

Stair-Climbing and Girls' Health.

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THE JANUARY No. will contain an able paper:

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