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Spiritual Phenomena.

MANIFESTATIONS OF SPIRITUAL PHE-NOMENA IN BUFFALO.

To the Editor of the Banner of Light:

As your valuable and inestimable paper is an ever-welcomed visitor to thousands of firesides both in Europe and America, and the bold and fearless-exponent of our beautiful and heavenborn philosophy, as well as the friend and supporter of all true mediums, we beg leave to introduce, through its columns, for the benefit of its thousands of readers, a brief report of what we have seen, heard and felt in proof of the existence of our loved ones who have passed to the "further side"—and their ability to return to us manifesting the same love, tenderness and sympathy that so beautifully characterized them and made them dear to us in earth-life.

We reported to you a short time ago a "séance" held at the residence of Mr. Lincoln, where were present the two magicians-Hardicourt Brothers-and some fifteen or twenty of the most intelligent ladies and gentlemen of the

City of Buffalo.

We have since then formed a circle of twelve persons for the purpose of development, and to assist the spirits in any new manifestations they may see fit to make. Our meetings for this purpose are held on Wednesday and Sunday evenings of each week, other evenings being devoted for the benefit of the public; but at all of the séances that have been held since our first report, the most of our regular or "developing circle" have been present. Here let us add that, though Spiritualism has been at a "low ebb" in our city for some years past, now, aided by the manifestations through Dr. W. T. Church, the invincible proofs of spirit power and identity through the mediumship of Mrs. Blandy, sister of the "Davenport Brothers," Mrs. Swain, a well-known rapping and test medium, and Mr. — Gale, (in hose presence communications are received upon a slate placed in a drawer under lock and key, and in a lighted room messages are received from invisible hands and dropped to those to whom they are addressed,) with many others whose healing powers have rendered their names familiar as household words to hundreds of the afflicted in our midst, a new impetus has been given to our glorious cause, and, despite the efforts of priests and scientific bigots to prevent it, the angel-hosts have sundered the veil 'twixt earth and heaven, and we are enabled to both see and converse as well as join hands with the "loved ones" we have mourned as lost; and many new phases of spirit power are being given in our "developing circle.'

On Thursday evening of last week an impromptu circle was held at the rooms of Mr. Church, and in a subdued light the forms of little "Lillie," the musical prodigy, little "Ida," the soul of poetry, and the giant, "Nim-wakee," the Indian control of Mr. Church's séances, were plainly visible to all of the circle-so much so that even the lace upon the flowing sleeves of the musical "Lillie" was seen and admired by all as she played the most soul-thrillalso brilliantly illuminated by a light improvised dressed the audience for at least thirty minutes in a manner that would have done credit to any one. We afterward learned from little "Jimmie," the dwarf, that she was simply used as a "medium" by one far above her in intellectual capacity and knowledge. The scance was concluded by a forcible and brilliant speech from

"Nim-wa-kee," in a voice that could have been heard distinctly in every part of any hall, and for some twenty minutes the audience—a part of whom were skeptics-were held almost spellbound by the force of his logic and the power of

Another beautiful and important phase in Mr. Church's mediumship is, that he sees and describes, clairvoyantly, the spirit friends of persons in the circle, and not unfrequently gives their names with the most perfect precision; and oftentimes in speaking the names of children, whose parents are present, no sooner will their names be spoken, than their little arms will be longingly entwined about a mother's or a father's neck, and their faces be covered with kisses from their angel loved ones, and, when requested to do so by persons who are extremely skeptical, Mr. Church will go into their own room with them, and, while being held by both hands, the spirits will not only cause the most beautiful and brilliant lights to dance majestically about the room, but will handle, manipulate, caress and talk to their friends in such a manner as to establish their identity beyond all question.

Besides the spirits we have mentioned, Mr. | from either end of the semi-circle, the stand with was well known in earth-life, and in consequence his success as a "healer" as well as materializing medium is almost unequaled; and as an evidence of their superior knowledge of chemistry and the healing art, they have succeeded in magnetizing paper in such a manner as to impart to it both healing and developing qualities, thus enabling persons not only to be cured of their infirmities, but developed as mediums by a much quicker process than has ever before been adopted. For further particulars, address Dr. W. T. Church, Room No. 10, Arcade Building, Buffalo, N. Y.

Since writing the above, Mrs. Abby N. Burnham of New York has visited our city, delighting us with two beautiful and instructive lectures Sunday afternoon and evening, concluding each by giving psychometrical readings, and the most satisfactory delineations of character. May the kind angels bless her for the benefit that she has bestowed upon us, and may her good husband and child, who accompany her, ever prove a strength and comfort to her soul, and may they be welcome guests to the heart and home of every true Spiritualist family in our land.

Though feeling that our souls were already full to overflowing of the good things the "angels" had imparted to us, the feast had but just begun, for "Uncle Ira Davenport," as he is familiarly called, who had been sojourning a few weeks in Stoneham, Mass., came dashing like a meteor upon us, bringing with him our worthy brother and celebrated medium, Frank T. Ripley of Boston, and announced a series of public scances to be given by him the coming week, the first one of which was given on Monday evening, at the rooms of Dr. Church; and though laboring under many disadvantages, the scance was in every way a perfect success, giving general satisfaction, and sustaining the repu tation he has so faithfully and truthfully carned, of being one of the most extraordinary psychometrical readers and successful test mediums of the present day.

With such auxiliaries as Sister Burnham and Bro. Ripley have proved to be, we shall expect to report to you more glorious results of the angels' workings, in our next letter. With best wishes for the success of our dear old Banner, we will bid you adieu for the present.

(Signed)

GEO. MONTIQUE, MRS. GEO. MONTIQUE, JOHN G. RILEY, MRS. H. J. KING, MRS. DR. SWAIN, MRS. SARAH LINCOLN, JAS. ROWLEY. D. ALEXANDER. JOHN SMITH, T. JEFFREY, MRS. KENNEDY, MISS IDA M. SHOVE, Members of Developing Circle.

Buffalo, N. Y., Nov. 3d, 1874.

THE BATTERY AS A MEANS OF DE-VELOPMENT.

Noting in your issue of the 31st Oct., Mr. Editor, the publication of my previous letter, I deem it would not be unacceptable to give a further general description of the use of the electro-galvanic battery, prepared rope, &c., in the development of the peculiar aura and force by which visitants from the spiritual plane of life communicate and manifest their presence.

As shown, the power was steadily increasing in addition to the jars or vessels used, as described by "A. J. Davis" (in "Philosophy of Spiritual Intercourse"), three other glass battery jars were brought into use, in connection with the rope, each having a copper and zinc plate immersed in a weak solution of common salt and connected with the others by copper wire. This was from suggestions made by the conductor, and decidedly intensified the action of the elecing strains upon her favorite bells, that were tro-magnetic current; further, the positive pole of the electro-galvanic battery was applied to the for the purpose by herself; after which she ad- mouth-piece or end of the trumpet, the negative resting on the insulated stool and touching the other end. The bells and tambourine were, also in turn, galvanized, the handles of the former having the varnish scraped off (varnish being an electric) to permit the permeation of the aura.

On the 11th ult., the fifth week of our sittings. we were each saluted by our spirit-friends in a loud, sonorous voice; the names of our conductor and visitors given, the former "Dr. A. Bauer," as before stated, once a resident and practicing physician in the city of Cincinnati; "Mighty Water," the patriarchal chief of the Wyandot tribe of Indians, formerly occupying this section of country, especially where the city of Cincinnati and its suburban villages now stand; the location of his grave was given (which has been confirmed by the owner of the ground, who states he discovered human remains in an upright position, of a large size, whilst excavating for a cellar, where his house now stands); "Big-Arrow-Head' and "Swift Foot," his sons, also once chiefs; "Red-War-Club," a relative of the first-named chief, and chief of a tribe then located further West, near the site of the town of Mt. Pleasant; also several of our own relatives' names given and identified; my son is stated by them to be the medium, who is now clairvoyant, clairaudient, impressional and trance, or hypnotic; further use of the battery is stated by them to be unnecessary; the rope, also, is dispensed with, but all retained in the room.

C.'s band is composed of thirty or forty of the its bells, &c., at his right, the trumpet at his left, best physicians and chemists, whose celebrity and the guitar placed on a bracket, also at his

> Bells are rung separately and together (all)the instruments being used in symphony with the tunes from a musical box; the trumpet spoken through, the guitar floated overhead, all at the same time. The Indian chief sounded his warwhoop, gave us the peculiar whooping used in driving buffalo; "Red-War-Club" struck the stand with his club, making the floor of the room and no doubt the whole house jar. Many friends have visited us, conversed with their relatives and friends (names being given), recognizing and identifying them.

A cabinet has been constructed, in accordance with our spirit-friends' directions, which they purpose using for materialization, my son, at our last séance, being entranced and carried into it by spirit-power. In our sitting-room a stand has been placed, insulated and prepared for slate writing, &c.

But fearing my communication is becoming prolix and tedious, suffice it to say that the com munications and suggestions have been both instructive and elevating, and the manifestations unexcelled, being powerful and demonstrative On the 15th of December they will be prepared to convince all honest skeptles.

Yours fraternally,

A BEAUTIFUL MANIFESTATION OF SPIRIT-POWER AT A FUNERAL.

DEAR BANNER-The following manifestation, 'leika?" which occurred on the day of the funeral services of Oliver II. Swain, of Lynn, Mass., is of pecuiar interest and worthy of being put on record.

Mr. Swain's departure from his body occurred. instantly, while he was scated in a chair at his office, and of course the shock to his wife and many friends was fearful in the extreme.

After the funeral was over and the friends had returned from the cemetery, where the body was deposited in a tomb, Mrs. Julia M. Carpenter, a medium well known to the public, being present, said to Mrs. Swain that she felt a strong spirit influence on her; whereupon Mrs. Swain, with two of her relatives and the medium, retired to an upper chamber to see what the spirits had to communicate.

They sat down around the table, it being about three o'clock in the afternoon, and the room perfectly light, to await whatever might come. Resting their hands upon the table, they sat for a short time, when suddenly and unexpectedly there appeared upon the table, directly before the eyes of all, a beautiful rosebud.

Mrs. Swain cried out, "It is from Oliver, and is for me." Immediately the medium's hand was influenced, and the spirit wrote:

"MY DARLING WIFE—I have brought this as a memento to you, and I wish you to have it preserved, and keep it while you live.'

The spirit then spoke through the medium and said, "This is one of the two buds that were placed in my hand after the body was put in the coffin. You will remember that in taking hold of my hand this bud dropped from its place, and you put it back again; your touching it made it possible for me to bring it to you. I want you to get a carriage, to-morrow, and take your friends with you, and go and witness yourselves the truth of what I have told you!"

Accordingly, the next morning, Mrs. Swain, accompanied by three friends, none of them Spiritualists, visited the tomb and had the coffin

opened, and discovered that the reselud was not

The fact of the two rosebuds being in his hand was known to several, and Mrs. Swain distinctly remembered replacing the bud in his hand—a fact wholly unknown to the medium. One of the pall-bearers said he noticed particularly that both of the buds were in the hand of the body when the coffin was closed. How the rosebud came to appear on the table, two hours after the came to appear on the dole, two hours after the coffin had been securely locked up in the tomb, is a question for the scientists to solve. They will say, of course, "It is impossible!" But it happened, nevertheless, and the sorrowing wife was cheered and comforted beyond measure by the beautiful token of loving remembrance pre-sented by her arisen husband.

A. E. CARPENTER. No. 2 Indiana street, Boston, Mass.

MR. BROWN, THE MIND-READER, AND THE EDDYS.

The testimony of Brown, the Mind-Reader, who recently visited the home of the Eddys, in Vermont, would seem to deepen the mystery in which the ghostly manifestations there are involved. Brown entered the house impressed with the idea that the Eddys were humbugs. but he left it confessing that there was a mystery about the manifestations he could not under stand. Brown suspected that the so-called spirits got in through a window in the closet, and so he got permission to inspect the place. He covered got permission to inspect the place. He covered the window with a mosquito bar, the edges of which he sealed with sealing wax and stamped with a seal ring. He then thoroughly inspected the closet, finding it a simple structure of frame, lath and plaster, with no secret passages or trap-doors. He put pins in all the floor cracks, covering them with dust, so that the boards could not be moved without disturbing them. William Eddy then entered the closet, and in five minutes the door was opened and a face peered out. Immediately after, another face looked out, and this was followed by the appearlooked out, and this was followed by the appear-ance upon the platform of an old gentleman, dress-ed in old style, who soon returned. Then his wife, a little old woman, came out of the same closet ant after old woman, came out of the same closer, and after her a fine-looking young man with a heavy moustache. Several other persons appeared before the end of the scance, and finally came Mrs. Eddy, the deceased mother of the Eddy brothers, who spoke at some length, saying that she was sorry that her sons were unable to consider of their honesty and that she honed vince people of their honesty, and that she hoped all would see and understand the great truth. The form of the circle is changed, being now | How to explain this performance puzzles even semi-circle, my son sitting about eight feet | Brown.

Miterary Depantment.

THE LIGHTS AND SHADOWS

WOMAN'S

Written Expressly for the Banner of Light,

BY MRS. ANN E. PORTER,

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

CHAPTER VI.-CONTINUED.

Zell was as shrewd as she was keen of foot and eye. She would gladly have gone to Roso and repeated all that her mother had told her; but she well knew that if Richard Le Mark found it out, he would wreak swift and sure vengeance. upon herself. She was resolved to watch her mistress closely, and if she found her wavering, would propose some bold movement to prevent the union.

Soon after this interview with her mother, she was combing Roso's hair, holding the long, heavy tresses in one hand, admiring their length and beauty, when Roso said:

"Zell, did you see the picture of a lady, in the window of the bookstore to day, called Zu-

"Yes, Miss Roso; and they say it is a likeness of you, only they would n't annoy you by giving it your name."

"The hair is very like mine, is it not?" said Rose.

"Yes; and I hear that young Mr. Hall has bought the picture, because of its likeness to you. He is a noble-looking fellow, Miss Roso. Uls father is a rich New Yorker; and his son would be glad to take you there as his bride."

"Zell! Zell! you must n't talk to me any more of beaux, and the admiration of young men! This Mr. Hall wrote me a letter, asking permisslon to call. I refused, of course. 1 am engaged, Zell. It is as hinding as a marriage yow. Beside, no other man can compare in beauty with Richard Le Mark. He is the manliest of them

"I have thought, Miss Roso, that perhaps you might after your mind. Other ladies do some-times. Mr. Jacobs will be sorely grieved if you

marry Master Richard." "I care not if he is, Zell. He has been unjust to

Richard. That story about his grandfather is false. come of a noble race, perjure myself with a falsehood? I prove false to Richard Le Mark? The thought was an insult to me. Never again think such a thing possible. I am his till death parts

Poor Zell was silent, and her young mistress showed her indignation by remaining silent also. The maid wound up the tresses of purple-black hair, but tears fell thereon. "Till death do part us," she repeated to herself. "So shall it be, my dear mistress, with me. I will cling to you till. death-follow you faint and bleeding, perhaps, out I will share your sorrow as I have shared your joy."

Roso was near her majority. In two weeks she would be her own mistress. Mr. Jacobs had made his arrangements to leave in a steamer which was to take her departure on the twentieth of September. Roso came of age on the sixteenth of the same month. The party left Vicksburg on the sixth, with the intention of spending a few days in New York before their voyage. In accordance with this plan the family were at the Astor on the fifteenth, and were to celebrate Roso's birthday by a little gathering of such old friends as they knew in the city. The evening passed pleasantly. Roso was much admired, and Mr. Jacobs congratulated himself on the success of his plan. New scenes and new faces would lead her to forget Richard Le Mark.

The disappointment of this good man can hardly be understood when Roso came to him on the next morning after the birthday party, and in a respectful manner, but with decision, informed him that she could now act for herself, thanked him for all his kindness to her, and added: "To-day I marry Richard Le Mark. He is in the city, and will be here shortly. I would do nothing in a clandestine manner; if you and your wife will be present at the ceremony, it will give us both pleasure.'

"Roso! Roso! As I loved your father, as I his and said: love you, I must protest against this marriage; but I have no more control over you. Yes, I will be present, but bear me witness that I go yith a sad heart and many fears."

"I do so," said Roso; "I believe you sincere, but unjust to Richard. If I can trust him, you surely ought."

Mr. Jacobs made no reply, but sighed heavily as he went with her to the room where Richard was waiting for them. The ceremony was brief, the parting with friends soon over, and Mr. Ja-

what he called his blundering management of his ward. If he had been less hasty, and more cautions, he might have prevented this marriage.

It is often thus in life, when those we love go astray. We torment ourselves with our own mistakes. If we had done this, or that, we say, it might be different. Regrets are useless, and indiente weakness of mind; fling them to the winds, and walk cheerfully forward. Perchance what you term your mistakes may, in the long beyond of life, prove to be wisdom.

Richard Le Mark and his wife remained in New York six weeks. During that time Roso was like the Roso of former days; so full of vivacity, so charming in all her ways, that she won the hearts of all who came to know her. She was happy as a bird, and entered into the galeties. of the great pleasure loving city as if she were to the manor born. Operas delighted her; her Italian blood warmed under their magic spell. Richard was proud of her beauty, as she sat at his side, richly dressed, in accordance with his wish and taste. The handsome couple attracted much attention, and were admired by all who saw them. Every day brought new pleasure, and each evening its excitement. As if to make her cup of happiness complete, she found her long-lost friend, the Doctor. -She and her husband were at Goupiis one morning, a place that interested Roso, for she inherited her father's love of pictures, and when nothing else offered for a morning walk or ride, she turned to this charming resort. She was studying a picture, entitled "Othello's Jealousy," when she heard some one ask, in a low voice, "Who is that beautiful woman?" It was not, of course, intended for her ear, but she had often overheard remarks upon her beauty, and had become accustomed to them. She was not a vain woman. So that her husband thought her beautiful, she was satisfied; she had seen that he was pleased I see it all now. Richard tells me that his grand. that she was an acknowledged beauty, and therefather preferred to give Oread to his grandson and | fore she was glad. No woman, however, is so namesake. This vexed Mr. Jacobs, who had ex- free from euriosity that she has no wish to see pected to share the property. I knew it must be the man who pays her such a compliment. She false. Even if the grandfather were stern and looked round for the speaker; her eyes rested on cruel, it does not follow that the grandson should a tall, portly gentleman, who, from the manner be. Look at this!? She drew from her bosom in which he now looked at her, was evidently a miniature of Richard painted on ivory. "Isn't her admirer. There was no mistaking that head he beautiful as an angel? I never saw more and face; it was Dr. Adams, older and more perfect features. My father painted this for his portly, but the same genial, noble soul gleamed mother, and she has given it to me. Other ladies in his features, and created the magnetic atmochange, you say. Shall I, my father's daughter, sphere in which he seemed always to move. He was looking at Roso; he did not recognize her as she did him, and had turned away, but in a half a minute turned back as if fascinated by those eyes, so like those that had once gleamed upon him from a little face, begrimmed with tears and

dust. Roso sprung from her seat: Her husband was standing beside her: "Cara Docty!" she exclaimed; "Richard! I have found him!" She quivered all over with the pleasure, and was springing forward to meet him!

Richard laid his hand upon her shoulder: "Stop, Roso! do not be so impulsive! remember that you are in a public place! I will speak

to him ; you must learn to control yourself. "Yes, yes," said Roso, "I suppose I ought; I forgot myself in my delight; it is he! speak to him quick! do not let him leave without seeing me! See! see! he does not want to be rude, but he cannot keep his eyes from looking at me, though he tries to do it."

"Be quiet, Roso," said Richard, sternly; "I will go to him.2"

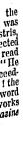
Roso kept her seat, but it was hard to suppress the longing to rush forward as she used to do when a child. The old feeling came back; she was once more the forlorn little wanderer, and he her guardian angel. The handsome Richard Le Mark, elegant in all his ways, walked slowly across the room and introduced himself to Doctor Adams, as the husband of Alissio's daughter.

"I thought it was she! my own Birdie! She was always beautiful, but I never dreamed that she would develop into such stately beauty as Oris! Allow me, sir," and he stepped forward almost as impatient as Roso, who, not being able to retain her seat, and yet kept back by her husband's words and look, had risen, and was awaiting the Doctor. Her hands trembled with excitement, and her brilliant eyes glowed with delight as he took both of her extended hands in

"My long lost bird! I have tried hard to find you, and at last came to the conclusion that you had forgotten me.'

"Never! never, Cara Docty! I am so delighted to see you again that I have no words to express the pleasure. But, oh, Doctor, if my father--" here she broke down, and the tears

"Ah! I understand. I feared your father would not live many years. His long illness had weakened his constitution. In all probability a cobs proceeded on his voyage, mourning over change of climate lengthened his life."



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"He talked of you the last night of his life, Doctor," said Roso. "He never forgot your kindness to us."

"Doctor Adams," said Richard, " will you take a seat in our carriage? You and Mrs. Le Matk .. can talk over old times as we tide."

Thank you," said the Doctor, looking at his watch. "I have an engagement in half an hour.

It will give me plea are to ride till them." Start As he spolge the dector gave a penetrating glance at Le Mark's face. He was a keen physiognomist. As he turned back to Roso, there was a questioning, eager look in his eyes as if he were reading Roso's Feart, A.e. Mark stepped out to speak to the coachman. As if in answer to the Doctor's questioning book, floso said, while as till it was quite wearisome to listen to her. Peo-she stocke het check was suffused with blushes: —ple would say, 21 only wish she hog as much as she spoke her cheek was saffused with blushes:

"Oh, Doctor, I am the Kappiest woman in this world! A thought I should never be happy again. when my father died, but Mr. Le Mark is so devoted and kind, and so thoughtful of every wish. that I should be an ungrateful, woman if I were not happy. Life is all sunshine, Doctor."

"He is a very handsome man," said the Doc-

"Is n't he elegant!" whispered Rose with girlish enthusiasm, as her husband returned to

The Doctor and Roso were like two childrenin their delight at, meeting and in the pleasure. they, took talking over the past. There was much to be fold on both sides: Roso restrainedherself, and was more reserved after the first interview, for Richard gave her a little private leeture on the impropriety of too much freedom. 9 Indeed, Roso," he sald, "you were always too demonstrative ! Now that you are the wife of a Le Mark, you must learn to be more dignified and speak with reserve to gentlemen."

"Yes, yes," said Roso, "to all young gentlemen; but to dear old Docty Leannot be reserved, you know; Why, Richard, I was a fortorn little beggar when he took me in, and cared for me like a father."

"Never refer to those days again, Roso. They are past, and you must forget them. You are my wife now, ?

"And proud of you, Bichard! But you must remember, if I was a beggar, I belonged to no mean family. I think my ancestors were noble." "Are you sure of it, Roso?"

No, not sure of it. I have no proof, but I believe it is so " "I'ntil we have proof we will keep silent upon

that subject," said Richard.

Rose visited the Dogter's family, and found his. wife much more changed than her husband. Time had dealt gently with him, or may it not be more truthful to say he had taken time in a quiet, easy way, not by the forelock, but by the hand, and they had ambled along cheerily together?

"Yes, Zell, I am tired, of course I am, for it is one belock in the morning, but I have enjoyed the party with my whole soul! If was delightful! I danced nearly all the time. I had so many invitations that I could not accept onehalf. I danced till Richard came to tell me that I must dance no more to-night. Undress me, Zell, for I must get some sleep. To morrow there is a reception at Mrs. O.'s in Fifth Avenue. It will be very elegant, and Richard says that I must look fresh and bright."

Such were the words of Roso as she returned home one morning to her room, where Zell had been waiting for weary hours to undress her. As Zell took the fewels from her mistress's hair, and the rich laces from her beautiful form, she looked handsome enough to wear them herself. She 'smiled as she said, "You are happy, Miss Roso."

"Happy!" said Roso, turning to look at her maid. "Ay, there are no words in the English language to express it," and she spoke Italian, running on like a summer brook that makes music as it runs. We will interpret. "Zell! the blessed Virgin has answered my prayer and given me joy. If all the rest of my life should be pain, these weeks will atone for it. I have drank, in happiness as we breathe the air. Of Zell! It is glorious to live!"

" And your husband?" said Zell.

"Ah, my husband! my husband! Everybody admires him. I see no one to compare with him. I crown him king, and am proud to be his subject. Zell," slie added, in a voice lowered almost to a whisper, "I must try to be more worthy of him, I am too impulsive, too free to speak my thoughts, and show my very heart to the world. I must school myself for his sake."

"It will be hard, Miss Roso. You have never done that. Your father used to say, 'my birdie tells us all her heart."

"That was before I was married. I had no husband then. For Richard's sake I must be more reserved and keep my heart and all therein for him. Good-night, Zell. The saints bless you.'

The lady slept, but the maid sat and thought. She had learned during her stay at the North that she was free if she chose to claim her freedom. Her beauty had found admirers among her own race. There were those in the city in whose veins ran the blood of a degraded race, but with such a large proportion of the Saxon in them, that they passed in that city of many nationalities as foreigners. Among this class, Zell had met with a would-be lover, who gave his love, and would gladly bestow his wealth. It is not strange that there was a moment of hesitation. Freedom and love on one side, bondage and a life unblessed by husband and children on the other, for she could never consent to marry a slave. Love to her mistress won the day. "I have said I will never leave her till death parts us, and I keep my vow. She will need me; there is a time coming when she will say, 'Zell, you are all that is left to me.""

The mistress never knew that Zell at one time held the balance, and watched it trembling, her love in one scale, and freedom, that glorious boon which every soul craves, in the other.

The world has given us many such examples of self-sacrifice. It was practiced before Moses and the prophets came. Confucius and Brahma taught it. The old Greek mythology held it as the oyster holds the pearl, and many a Roman learned the lesson in the days of her highest purity and glory. Jesus Christ grasped the one grand idea of self-renunciation, and made himself an object of worship for eighteen centuries.

"Renounce all, and thou shalt gain all," says the devout Kempis. "Renounce all with no hope of gain, and thou wilt find peace," let us read. [Continued in our next.]

There is as much merit in catering to the humorous side of nature as to the sober and sedate. Men and women were made to laugh and to in dulge in pleasantries just as much as to pray and fast. Because a face is uncommonly long instead of wide, it does not follow that its possessor is a first-class saint. We would as soon trust a countenance got up on the broad as the long guage.

Children's Department.

(From Good Thing .

YOUNG LAMBS TO SELL. BY THE AUTHOR OF "LILLIPUT LEGENDS,"

[Conclusion.]

But it was a very serious thing, for this little girl went up and down stairs, and all over the house, and into the garden, and into the lanes and the streets, in the midst of her lambs, saying: '11 4 'd as much money as I could tell. I would not cry, Young lambs to sell!

she could tell, and then we should hear the last of her singing, I suppose." It was a great pity she did not shut up when her father rang to attention, and told her to do so; but now there seemed no help for it, and her parents had little doubt that a spell had been laid upon her for her As fast as they sold her young lambs, a fresh.

flock seemed somehow to come round her, and she was always able to count'a great deal more

asked the father one day of the mother.

"How far can our daughter count, my love?"
asked the father one day of the mother.

"I think she can count a good deal," replied the mother; "I am afraid she knew her numera.

tion table very well before this affliction came

"I only wish we could make her forget her carithmetic!" said the father.
"I wish we could," says the poor mother, crying a little, "but I am afraid the school board would find it out, and have us up before the producted."

"Ah, I never thought of that," said the father. But: I fear we shall have trouble with our daughter even as it is; for it cannot be according to Act of Parliament that she should go on

like this. Oh dear, oh dear!" And he might well say "oh dear!" for just at that moment he heard the sweet voice of that little girl, singing as usual:

Young lambs to sell, young lambs to sell, (C1 'd as much money as I could fell, (would not cry, Young lambs to sell, "

It was in vain that the parents took all their sayings out of the bank, and went and borrowed all the money they possibly could of their friends and relations, and gave to that little girl. That little girl was still able to count it all up, and still went on singing, and as fast as the magic lambs were sold, other magic lambs sprang up around her, and, in fact, her parents were at their wits'

end what to do.

At last one fine sunshiny morning, when she was out walking in the meadows with her lambs, singing her usual song, she met a young prince, who was struck with the beauty of her voice, and fell in love with her on the spot; "Phen-he called upon her parents, and said he wished to court her.

And her father said to this prince:
"Your royal highness, do you think you can offer our daughter more money for her lambs than she could tell?"

And the prince, who was very boastful and very

Oh yes, certainly; I will sell the diamonds, and rubles, and "emeralds, and pearls out of the crown I wear, and they will felch more money than your daughter can count."

Now this young prince was really in his heart for miserly to part with his jewels; so he hit upon the scheme of sending for a jeweller and asking him what they would fetch if they were all sold. And the jeweller looked at them for a long while, and referred Jo his Ready Reckoner, tapped his forchead several times, and did some hard sums on paper, and then at last he said:

Those jewels, your royal highness, are worth the trillions, six billions, two millions, nine hundred and sixty-nine thousand eight hundred and seventy four pounds!"

"I do not think your daughter can count that!" said the prince rather bumptiously. "I fear she can, your royal highness," says the mother, "she knew her numeration-table very well indeed; better than most young ladies of

However, they sent for several sacks of gray-peas and turned them all out on the floor for the off, tens, hundreds, thousands, hundreds of thousands, millions, billions, trillions, till they saw it was no use. So the prince rode away vexed and bailled, and that little girl went on singing-

If I d as much money as I could tell, I would not cry, Young lambs to sell! Young lambs to sell, young lambs to sell!! VII.

good little bov who: had also fallen in love with that little girl. He was ver so much more fond of her than the prince, who had been bailled, and would have sold all the jewels in his crown decillions of times, more times than there are in the numeration table, if he could only be her sweetheart. He was ver simple hearted, and he felt quite sure she would never count the money in his money box if he changed it and brought it all to her in farthings. But, to his great surprise, when he brought his little all—it was not many shillings, because he had been buying a good deal of sweetstuff for his sister lately—he found the little girl could count it all up in no time, and that she went on singing "Young lambs to sell!" harder than singing "Young lambs to sell!" harder than ever. This upset him very much, and then, as he went down the lane afterwards, he happened to come across that old woman with the nut-cracker chin, and she laughed at him, and sang

Young lambs to sell, young lambs to sell, If I'd as much money as I could tell, I would not cry, Young lambs to sell!"

Then he felt quite sure in his mind that that little girl was bewitched, and he went home very sad, but quite determined that he would find out some way of taking the spell off.

viii. Now this little boy was very fond of his Tables and knew all about foreign money; and when he had thought a great deal about what to do, he took all his pocket money and went to a shop in the city, where they exchange English coins for foreign, and foreign for English. And what he did there we shall soon see, for the very same day he went again to that little girl's parents, and offered to buy the young lambs she had to sell, saying, he felt sure he could now give more money for them than she could tell. And the little girl was there, singing "Young lambs to sell," as usual, with all the little lambs frisking sen, as usual, with all the little lambs frisking about her, which you may be sure was very troublesome to her parents and brothers and sisters. However, this clever little boy laid down before her four farthings, and then some foreign money from France, Denmark, Germany and India, and all that. There were centimes, pfenders were here in the state of the sure of t nigs, groschen, pice, and other coins that the lit-tle girl had never seen till then. And when she had counted the farthings, one, two, three, four, she came to a dead stop, and stared, and said;
"More money than I can tell! I can't count

'She can't count them !" cried papa.

"She can't count them!" said mamma.
"She can't count them!" shouted her brothers and sisters, dancing around her.

And the clever little boy jumped and laughed,

And the clever little boy jumped and laughed, and she kissed him, and she left off singing there and then, and they had those young lambs killed, and they ate them with mint sauce, and that little girl and that little boy were sweethearts ever after, till she woke up with a little start, and found she was knocking her sop over.

"There now!" said her manma, "you might have broken the basin! How came you to go off into a doże at this time of day?"

into a dože at this time of day?

Then the little girl was so pleased at having been bewitched, and at having had real live young lambs to sell, and at having a prince come to see her, and at having the spell taken off, and having such a clever boy for a sweetheart, all in a dream, and at not having broken the pretty basin her sop was in, that she made up her mind she would shut up whenever her father asked her to do so in all the rest of her life.

Banner Correspondence.

Letter from Jennie Leys.

DEAR BANNER - From the distant Pacific coast I send you, and all my beloved people in the East, soul-greeting and loving remembrance. Words are poor shadows of the delight with which I each week welcome the fair, sterling columns of the Banner, even as one amid strangers greets rapturously the face of a former friend. But I cannot truly say amid "strangers," for here in the Gölden State I have found not strangers, but loving and beloved friends, who have made my path here safe, easy and de-lightful. The olden gladness in and gratitude to carnest and enthusiastic audiences of the East are augmented now by new benisons upon the large and sympathetic audiences that every Sunday have sustained, and cheered me in my

The one month preengaged in San Francisco was lengthened into two: the people, whose noble heads, beaming faces and generous hearts would benot the most august assembly in the na tion, proving by their request not only for a "sec-ond" but also for a "third term," their glad and carnest acceptance of the most radical utterances And radical seed was sown in the receptive soil-And radical seed was sown in the receptive son-the good soul-ground of the advanced thinkers of this beautiful State; a State whose valleys and mountain-tops shall yet receho with the gospel of humanity's redemption from sorrow, sin and ath proclaimed here by the spirit. With the yintage ripening on a thousand plains,

the people here have tasted of the wine of the new kingdom; pure, spiritual, life-resuscitating, life-redeeming laws of body, mind and soul, which received and lived shall bring to earth's

which received and lived shall bring to earth's children the heritage of life everlasting, of joy unspeakable and full of glory.

Here in this State, toward which for a quarter of a century have flowed all manner of material elements, seeking wealth and power, where the spiritual has but lately obtained a hearing (within the past decade); it is inspiring to withess the ready absorption of the deepest, fullest interpretation and convession of spiritual traths until ation and expression of spiritual traths, until, though for a time I must be separated from the beloved meetings in the East, I am inexpressibly glad to remain here and work till the spirit shall say "It is finished," and command the return homeward.

The journey hither was delightful, both seas calin continually, and lighted almost constantly with sunlight and moonlight. Tropic wonders of the Isthmus concentrated to form a royal, fairy Sunday ride, in which the souls of at least two Spiritualists, Miss Peck and myself, worshiped God adoringly for such new and grand revealments of Eternal Love and Law. Future journeys on further continents may reveal surpassing splendors, but none can awaken keener thrills of joy at Nature's glorious beauty. The sea voyage hav proved beneficial, and thousands of hearts will gladden at the word that a steady. improvement in health attends me here. Surely, In this rich, pure air, in which the glowing sun seems far nearer life than in New England—an air redolent of wondrous flowers and delicious an Eastern April morn—the strength long sought is coming. The words could dance along the paper in very gladness and exultance that thus the physical strength—needed for the world shall come to perfect the work. Blessed work! beatific life! And life, all human life, is to be made blessed and beatific through soul-work well done by us all in the earth. Oh, co-workers with the angels by whoever and wherever you are, the per-fected, glorified humanity of the future look down to us to prepare the way for them. To give althoric's life were none too much. To relinquish all the world's possessions—love, home, name, is none too much. All we "who go forth weeping, earing precious seed, shall come again rejoicing, oringing our sheaves with us.

All the spiritual workers who have been and are here, are nobly preparing the way; and from out this Western land shall yet shine a light illumining both hemispheres, and usbering in fully and unmistakably the New Era. And we all, East and West, should work on more devotedly than ever, seeing the world's need and the nation's danger. "Wars and rumors of wars," and all the tribulations of "the last days" of the Christian era which shall shake this nation from centre to circumference, are at hand; and we, each one as worthy and necessary as the other, must be prepared to do victorious battle with the Powers of Darkness. A new consecration in-fills my soul, as the sacred glory of the work comes up before me; and in the home-coming, all you, my beloved people, shall withess wheth-er re-consecration to God's work on this beauteous Pacific slope meant aught for the world or

s time speeds on this greeting shall be rene As time speeds on this greeting shall be renewed. Until then and forever, dear Banner, may your bright, faithful folds unfurl to the world the true Cospel of the Spirit; and may you, dear people, wax daily in strength and inspiration, and prove, by the increasing purity and grandeur of your lives, that we are instructed and exalted by the divinest religion in the universe! The air is full of spirit halleluiahs.

San Francisco, Cal.

JENNIE LEYS.

Life-Size Portraits of Materialized

Spirits. Every time an article appears in the Banner n regard to my spirit-portraits, from fifty to one hundred letters come to me, asking for explanations, terms, conditions, &c., many of them without even stamps for return postage. These letters come from all parts of the United States, Canada and Europe. Some come from parties who probably have not the slightest idea of ever

giving an order for spirit-portraits, only to gratify an idle curiosity.

Again, therefore, I come to your paper to make as plain as possible the conditions that are imeratively necessary in order to obtain a success ful group of portraits of friends in spirit-life

First, then, before any man, woman or child can come from their spirit-home, and be able to give a portrait resembling the face and features possessed in earth-life, they must find some friend in earth-life whose physical body is as nearly as possible like the one they left behind; and from such person or persons, the magnetic elements are obtained for materializing a face or bust; and such face then is copied by the artist through their media. These materialized forms are seen by me during the state of somnolence I am in for an hour or more preceding and during the time the work of drawing is done.

These forms are, therefore, more or less imperfect, and consequently the portraits or copies are correspondingly so, for the artists and myself never have seen the many that present them selves, consequently all must see that the spirits must be able to give us good forms, or else we cannot give our patrons good copies, or portraits. Now it so happens that these magnetic elements are found in the earthly homes, more completely adapted to the wants of each spirit respective ; therefore if a man wishes a group of portraits of his children or close kinsmen, he must have the artist come to his home, where the greatest opportunities possible are to be had for materializing correct models, and then will he obtain portraits of heart-idols that will be invaluable. The traits of heart-idols that will be invaluable. The child can come and materialize a little form and face with all the childish expression so dear to the mother; the wife where the dearly beloved husband is; and the husband where the beloved wife lives, and so on ad infinitum. Under such conditions, if I can dwell for a time in such a home, with an upper room, treated kindly, where brotherly love reigns, all idle curiosity set aside, I will guarantee a portrait (one or more) of a father, mother, brother, sister, cousin, or near

and dear relative, or no pay.

My works now are produced in groups of from three to sixteen faces, life-size, on paper, and are equal in artistic finish to the best French lithographs; all portrait-painters admire them for the "solid art-work they contain," as they ex-

I wish to give some rules for correspondents: Never write to a spirit artist (or any medium) without enclosing two 3-cent stamps. Never

artist waiting your action, and will be liable to interfere with the work he may be doing at that time; but if you change your mind, and write immediately to that effect, then your friends will withdraw or be repelled. The letters, written in anxious haste, that come to me when I am in the midst of a group often destroy a whole monthly anxious naste, that come to me when I am in the midst of a group, often destroy a whole month's labor by the obtrusion of stranger spirits who have followed a certain letter. Gould Spiritualists realize the trouble and damage they thought lessly cause artists in this and many other ways, then what they do

they would take heed what they do.

For several years I have been fully persuaded that the art-phase of Spiritualism would never succeed until the spirit-world could give us perfeet models for copying; now they can do that, and (other things being equal) I can guarantee

Christian Spiritualism in New York

Fo the Editor of the Banner of Light:

We are so much cheered by expressions of sympathy with our new movement from far and near that I cannot refrain from giving your renders selections from some letters. Rev. Samuel Wat-

City.

son (author of the "Clock" series) writes: son (author of the "Clock" series) writes:

"I am glad to see you have Christian Spiritualists in New York, and I hope to see that class increase, for while the churche's need more spiritual life and reforming, yet the best materia's are to be found in the churches for Spiritualists. If Spiritualists had not been antagonistic and radical, it would have been better, I think. I believe there are persons in different parts of the country who are controlled to promote that kind of Spiritualism in which we believe. This I have from both worlds.

Spiritualists do not all agree as to some there is no selentife principle invo ved it is best to foursue a concillatory course with churches. Many of their infusitors are in the advance of the members, and are leading them on as fast as they think predent. Very stocerely yours.

Memphis, Tenni, Nov. 3d, 1874. SAM"1. WATSON.

as fast as they fillik predent. Very stocerety voits.

Metaphis, Term., Nov. 36, 1874. SANTA, WATSON.

DEAR SIG-Excise me, a stranger, for taking the liberty to address you. I have been a read-rof the Banner of Light ever slace it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on 6th avenue. For twenty-three years I have been a median and an earnest believer in Christian Spiritualists. Meeting on 6th avenue. For twenty-three years I have been a median and an earnest believer in Christian Spiritualism. I never could understand why so many of our public mediums should or could denounce the Bible, yet this has been done again and again, always causing a sadness in my soul. As I read the Bible I find Spiritualism is through it, so that I can prove my Spiritualism by the Bible. For a time such speakers prespered but the time is at hand, and now is when true Bible Spiritualism is to be given forth, and I thank God and the advanced spirits for this result. I have last returned from a heroring mission in Newport, Ky., where a few p reons, some six months ago, convened in a small room to enjoy their Christian Spiritualism. They lave prospered beyond their expectations, because of their movement being a religious one; so much so that a larger place of warship had to be procured. I had the great pleasure of being in their midst, and my sodourn with those dear brothers and sisters was one never to be forgotten. Our hearts all beat as with one throlly so harmonious were our meetings. Consequently I was delighted when I found that in your city you had also convened for the same par pose. So in spirit I grasp the bands of the sisters and brothers in New York and Increaves. John specific the Spiritualists in every city will do likewise.

Felletty, Ohlo, Oet, 28th, 1874.

Filicity, Ohlo, Oct, 23th, 1874.

My Dear Friend and Brighter Bright the statements I find in the Banner of your newly organized meetings. I have from a child been a reader and a somewhat carreful student of the Banner of your newly organized meetings. I have from a child been a reader and a somewhat carreful student of the Jewish and Christian Scripinres. First I studied them to see their bearings upon the popular religion of fifty years ago. Becoming an advocate of temperance, freedom, peace, spirit-revelations. I discovered that the Bible could be successfully read to sustain and defend each of these movements; and I have regretted that leading Spiritualist lectures have spoken contemptuously of that book, and in a farge measure ignored prayer and the religious scalinent in general.

I nucleitality on have commenced a good work. I frust you will not full or be discouraged in your good and highly important movement, for I am sure that, as reformers, we shalf not reach a high success and a permanent conjuest without the aid of the Bible, especially the teachings of desiss.

Mousstruly,

Philiadelphita, Penn., 220 Mt. Vernon st., Nov. 1, 1874.

Philadelphia, Penn., 2210 Mt. Vernon st., Nov.

I am obliged to omit much other interesting correspondence endorsing our movement, knowing, Mr. Editor, that your space is limited.

O. H. Wellington, M. D.

18 Beach st., New York City.

Arkansas.

HARRISBURG.-T. II. Peck writes, October 27th, as follows: Thinking perhaps that some of the many readers of your journal would be delighted to hear of the progress which the sublime truths of Spiritualism are making in the cane-brakes of the "Old Toothpick State," I conclud-ed to drop you a line in relation thereto. Our beautiful spiritual philosophy is rapidly gaining ground in the wilds of Arkansas. Twelve months ago our cause was without an advocate in this section of the State, save Dr. J. A. Meek, of Craighead County, and myself, of this (Poinsett) County. We number now not less than two hundred strong in the aforesaid Counties, and are daily receiving additions to our numbers. In our efforts to sow the good seeds of the Spirituour enorts to sow the good seeds of the Spinda-alistic Gospel, we have been met by the most de-termined opposition upon the part of the denom-inations calling themselves Christians. This opposition is not of a bold, open, manly character, which always characterizes a pious truth-loving people, but is of a sly, cowardly and hid-den nature which ever characterizes a wicked, deceitful, and lying people. At first they were bold and open in their opposition to the advancement of the doctrines of Spiritualism, and Dr. Meek held several public discussions with the clergy, but meeting with overwhelming defeat they have changed their mode of warfare. Dr Meek is giving all the time he can spare from his profession (in fact, is neglecting the duties of his profession) for the advocacy of our cause. I am working with all the energy I can bring to bear in behalf of our glorious Philosophy.

My little son, Willie, who is about eight years

old, is possessed of mediumistic powers, although in an undeveloped state, and I am laboring to have him fully developed, for we are greatly in need of a good test medium. If we had only a good physical test medium, we could sweep Ar-kansas. Can you not send us such a medium?

Oregon.

SALEM.-C. A. Reed writes: We Spiritualists of Oregon have been enjoying a rich treat the past season, having been favored with the presence of the gifted and talented Mrs. Addie L. Ballou; and this lady's fame has not been confined here in Oregon to the ranks of the Spiritualists, for she has drawn to her the high minded and moral from every grade of society. The press has everywhere spoken in her praise, but above all, and more valuable than all, the prison walls have been illuminated with her presence, and many a poor convict has taken a new lease of life from the power of the magic words dropped from her inspired lips. It was the dropped from her inspired lips. It was the writer's privilege to listen to her first discourse in the chapel of the State Penitentiary of Oregon, before some one hundred and fifty prisoners, and by calling them by the endearing name of brothers, she at once gained their attention, and when she spoke to them of childhood's happy days, and of a mother's love and care and hope, tear drops fell from many an eye unused to weeping. And again, when she told them that a mother's hope never died, and whether on this side or beyond the river a mother's love was still the same, and that there were none so fallen but that in themselves was a redeemer—a germ divine, that would and could shake off the crime-stained garments and clothe itself in bright and shining robes, and and clothe itself in origin and siming looks, and thus fill up the fondest anticipations of a mother's love, I noticed many a face light up with a firm resolve to make the attempt; and now, after the lapse of several months, I know that the role appe of several months, I know that the good seed sown on that bright summer's morning has brought forth abundant fruit, even so abundant that the keepers of the prison note the difference in the character and behavior of their wards. And if in the great beyond the lecturer fails to wear a brighter crown than ever decked a monarch's brow, then there will be no truth in our beautiful philosophy, no reward for good deeds done on earth.

Massachusetts.

WARWICK. - Hervey Barber writes: Bro. George C. Waite from Chicopee, who has been with us a few weeks, gave a lecture in Peterson's | are falling from the eyes of sectarian bigotry.

send an order to an artist for a portrait without having previously informed him that you should do so, for the reason that your spirit friends go with your first letter, and will remain with the artist waiting your action, and will be liable to interfere with the work he may be doing at that time: but if you change your mind, and write time: but if you change your mind, and write like manifestations of the present day are re-corded, and that if we should take from its pages all those passages that prove spirit-communion, there would be but little left between its lids to show that there is another life beyond the present, or in other words, that there is an immortal existence.

Connecticut:

NEW HAVEN .- A correspondent, R., writes as follows: New Haven, "the City of Elms" and the seat of Yale, though now putting on the "sere and 'yellow leaf," is one of the most attractive places in New England, if not in the world. We at least think so, and we don't hesitate sometimes to do a little bragging in that tate sometimes to do a little bragging in that direction, particularly when we can do so without disparaging others. We are, besides, bountifully supplied with intellectual giants, whose business is to rule and reign supreme in the churches and halls of science, and whose occupation is to watch closely the early dawning of the youthful intellect and see that it don't catch an increase in the gospel according to Yale.

Among the institutions of our beautiful city Among the institutions of our beautiful city there is one which I have no doubt the readers of the Banner will delight to honor; and should any of our friends drift in this direction, they shouldn't fail to find their way to "Loomis Temple of Music," one of the most beautiful halls in the city, and of which the "Free Lecture Association" now have a long lease, and where meetings are held on each Sunday afternoon and evening; besides, on each alternate week—we-have a public entertainment, made up of vocal and instrumental music, speeches, burlesques, amateur dramatic performances, &c., &c.—altogether so cheerful in their design and execution that the hardest heart ever permitted to beat in the bosom of the blaest of Connecticut deacons would melt away in raptures over the fact that he had been permitted to enjoy so great an amount of cheer-fulness in so short space of time; he could n't help it. Then comes the dance, and the struggle among the young folks to see which could hay in the largest stock of human happiness. Thus you see we are popular, prosperous, and conse-

quently happy.

The "Free Lecture Association" has been yery fortunate in the selection of speakers, the audiences are usually very large, and sometimes are crowded to excess. Much credit is due to N. Frank White in establishing these meetings and entertainments. It was through his impressions and aid that the liberal friends and truth-seekers were encouraged to commence the great work of

reform in this Theological city.
The friends of Mr. White, desiring to manifest their appreciation of his efforts to aid in the good work, met him in the parlors of Mrs. M. R. Hubwork, met him in the parlors of Mrs. M. R. Hubbard on Tuesday evening, Oct. 27th. It was a joyous and festive occasion, and closed with a presentation of a beautiful gold-headed cane. For a moment he was completely overcome, but soon recovered. Mr. White had just closed his labors for this Association, his engagement covering in all two months. When thoroughly inspired, and with a sympathetic audience, there are few speakers who are superior to him. We wish him success in all his efforts for the good cause that lifts humanity out of the dense darkcause that lifts humanity out of the dense darkness that has so long pervaded the land.

New York City. DUMONT C. DAKE, M. D., of 43 West Twenty-

Eighth street, writing, under a recent date, reports that the utmost interest is being awakened on the subject of spirit communion: "Public and private circles," he says, "are being held all over the city, and Spiritualism has become so popular that the press has taken up the subject, popular that the press has taken up the subject, and the daily papers are filled with the doings of the spirits. Their statements are fair and candid. The spirit of honest inquiry is made manifest in all departments. Our spiritual meetings are well attended. There is also an unprecedented demand for spiritual literature, and Mr. Davis informs me that his sales have doubled up the about time. This is as it should be. We are Davis informs me that his sales have doubled up in a short time. This is as it should be. We are indeed realizing the outpouring of the spirit, never before made manifest in this or any other age. The spiritual light of the past, though dim, never went entirely out, and to-day it has burst upon us with full splendor, and now all true workers will come in for their share of warmth and light. The glorious old Banner has done much to being about this quickning nover done much to bring about this quickening power. It has been a firm friend to the mediums, the exponents of this light, and may it ever luxuriate in the pure refulgence of the coming noontide! The spirits are becoming day by day more material, and taking more interest in mundane things, while we are day by day becoming more spiritual, and taking or developing more interest in things spiritual. This also is as it should be."

Maryland.

BALTIMORE.—"Carroll" writes, Oct/ 23d, as follows: Spiritualism is on a steady forward movement here. At no time within my knowledge has there been more good feeling, harmony and earnestness pervading its followers than now. Both our Societies, in that respect, set an example which it might be well for some Societies in the North to imitate.

The lecture season was opened at Lyceum Hall by Bro. J. M. Peebles, who attracted large and increasing audiences, and his lectures were listened to with the greatest attention.

Mrs. A. P. Brown, of St. Johnsbury Centre, Vt., succeeded him, and lectured during Octo-Her lectures were couched in the most perspicuous language, and delivered with a rapidity and pathos that are seldom equaled. This was her first appearance amongst us, and she will carry with her to her Vermont home the best wishes of the many friends she has made during her short sojourn amongst us.

Mrs. F. O. Hyzer, a lady who is known to many of your readers, is lecturing in her usual happy style at Lyric Hall to good audiences.

Mr. J. J. Morse, of England, is lecturing at Lyceum Hall during the month of November.

Indiana.

RICHMOND. - Dr. D. M. Graham writes, Nov. 5th: Hoping you will pardon the intrusion, I take the liberty to drop you a few lines from this beautiful city. I have been sojourning here for a few weeks on a healing mission, and find many noble-hearted Spiritualists, among whom is Mrs. Dr. M. Louis, of Indianapolis, who gave a lecture Sunday evening, on the subject of "Magnetism, not only as a leading agent but as perfective and the subject of the subject netism, not only as a healing agent, but as per-meating all nature." Sister Louis is a very pleasant speaker, and handled her subject with masant speaker, and handled her subject with masterly ability, giving many new and logical ideasterly ability, giving many new and logical ideastergarding the forces of magnetism in the development of animate life. The audience was large and appreciative, and seemed to drink in the truths with eagerness as they fell from her lips. The lady is also a remarkable healer, being gifted with more than ordinary healing powers, which have been manifested in many remarkable cures have been manifested in many remarkable cures in the past seven years. We bespeak for her the patronage of all reformers.

New Hampshire.

NASHUA.-R. H. Ober writes: I spent last Sabbath in Nashua, and was greatly edified in spirit with a meeting of true reformers, who, for several months, have met weekly in a commodious hall, to strengthen each other and assist in promulgating the blessed truths of spirit compromulgating the blessed truths of spirit-com-niunion. Nashua has a strong force of true Spir-itualists: Mrs. Tryon, Mrs. Lovejoy, John Hos-mer, J. M. Fletcher, and many others, whose names I cannot mention, are alike workers. Their meetings, like the old Garrisonian anti-slayery meetings, are free and well attended—a slavery meetings, are free, and well attended—a good sized hall often being crowded. The scales

Written for the Banner of Light. OUT OF THE DEPTHS.

BY MRS. C. L. SHACKLOCK.

'Oh, angel, who guardest my footsteps, Draw near with thy halo of light, Thy garments all lustrous and white! I faint 'neath life's wearisome burden; I sink in the gloom of its night.

The blossoms that brightened my pathway Lie withered and dead at my feet; They drooped in the noon's fervent heat; Fair blossoms; so tenderly cherished! Frail blossoms, at morning so sweet!

I yearned for the glow of the sunset, The nightfall, so holy and calm; It comes to the heart like a balm, Giving rest and repose to the weary, Like the musical flow of a psalm.

But long ere the daylight had vanished, The tempest arose in its might: My song birds had taken their flight: My idols were prostrate and shattered. All shrouded with mildew and blight."

"Oh, wayward and wandering mortal, Wherefore dost thou tremble and fear? The haven of rest is so near, E'en now, through its wide opened portal, The song of the blesséd I hear!

Look up, and the shadows will vanish Like mist in the beams of the sun! Thy victory soon will be won; Thy pilgrimage neareth its ending; Thy painful probation is done.

The darkness foreshadows the morrow! No longer thy spirit entomb! Cast from thee the shrouding of gloom; For soon e'on the depth of thy sorrow The glorious dawn will illume,

Droop not, for thy journey is ended; The garden beyond thee is fair, The blossoms are fragrant and rare. Earth's blossoms by angels are tended, And, mortal, thy treasures are there !" Ea Porte, Ind.

TENTING ON LAKE TAHOE .- 3.

Victor Hugo says, "A woman has no heart if she has no loves." True, oh king of hearts! But another thing is quite as true: She may select the objects of affection; she may worship at a shrine where man has never cast even a shadow. From my youth up I have been a lover of treesof forests. When human loves seen fables, and our hopes Utopian, then the trees, the solemn old woods, seem a refuge, a place where the overburdened heart may find healing, comfort, rest. If I lived in Africa I should straightway join the sect of tree worshipers, well knowing the fresh and breezy things to be worthy of worship. And then it is so sweet to go to a temple where the sound

"Somebody robbed, somebody killed, "Somebody sent to jail," does not vex the soul.

The homage I am giving to trees is the result of new quarters, in a tent under a clump of stately pines. These trees, or their kindred, furnish us beds and pillows. Imagine the comfort of sleeping on fresh pine and cedar boughs, and listening to the music of the wind and birds in the branches overhead. In listening one is half persuaded that Nature's sweetest songs are only heard away from the busy world. Everybody loves trees; but to be understood they need to be studied, like dead pictures. To get the best view of the living pictures one must lie on the ground and look and watch the light peering through the branches; each bough and leaf is set in a frame of silver light, and the massive frame is hung upon the blue sky walls. In these green and gold, blue and purple pictures, there is a marvelous beauty.

We are not seeking health so much as sights miles to see it. Carnelian Bay, a few miles distant, must not be overlooked. We chartered a boat for beds and board; then, with long walking sticks, we started out for the unseen city. Our way was a footpath along the lake shore,

"Under garlands of drooping vines."
Through dim vistas of sweet-breathed pines." At midday we reached the delightful bay. Along the shore fine carnelians are found; of course we set at once to searching out the pretty stones. By-and-by our boat drew up; our provision was pitched ashore, fires kindled, a fable improvised from boards cast ashore by the waves -fragments of wrecked boats. We spread our table, and, like hungry wolves, made haste to devour the harmless fish and fowl that got ensnared by the hunters of our party.

We knew there lived a single soul at Carnelian Bay, a man of culture and education. He, so the people said, was an oddity; that he wished to live alone the better to study Nature and write a book. Of course we wanted a good stare at the recluse, but would he care to see us? Perhaps not. Presently there stood before us a tall, straight man, past middle-age. His long white beard and flowing locks gave him a patriarchal appearance; his grave and courtly manners said at once "I am of this world, and know its better side." The man was Dr. B., the hermit of Tahoe. An introduction made us no longer strangers. Some of our names were in his library. We invited the hermit to lunch. He declined; he was not carnivorous, and fish and fowl were all we had to offer. As to drinks, he declined ten and coffee-he drank only water. This hale, happy old man, has for thirty years ignored stimulants, meats and narcotics; and he can out-walk Weston and out-work half the young men of this wicked generation. By invitation we went to the home of the hermit. The place is clean, comfortable and primitive. Books, magazines, MSS., and the Banner of Light, were piled upon rustic shelves. The furniture is, no doubt, of his own manufacture. A few pictures adorned the walls.

The master of the house is hard at work upon a book teaching of Nature's sweet gospel, which he hopes to finish the coming winter. There is no doubt but he will find leisure to write, judging from the past. He lives four miles from human habitation. The snow fell last year from October to May, making thirty-two feet in all, and made no haste to depart.

"What society had you last winter?" I asked. "My books and the angels," he replied.

Several men on snow-shoes passed that way during the winter, and that was all. And yet he was "not a bit lonely with so much work in

On looking about, an article that belonged to a lady's wardrobe met my eyes.

"You wonder at that dress," the hermit said.

"It was worn by a great-souled woman. She has gone from us; yet I sometimes think she is here. To day is the anniversary of her death, so I brought out a few reminders of her."

A sweet sadness crept into the good man's eyes as he showed me the things she used to wear. Who will say that time and distance obliterate affection and divide loving hearts?

As a memento of Carnellan Bay and its one citizen, I accepted, with deep gratitude, a good likeness of the loved woman. I hope the coming winters will bring peace and sweet memories to he find a welcome in the home of his heart-guest in the Greenwood beyond the Sierra Neyadas.

H. F. M. BROWN. Lake Tahoe, Sierra Nevada Mountains.

A Faith which Progresses.

Spiritualists are sauguine by nature, says the Chicago Times: With the belief in the doctrine that men, women, and children return from beyond the grave to hold pleasant converse with their friends of earth, there often seems to come an almost infinite credulity. An extreme Spiritualist is usually ready to accredit almost everything unusual, or not immediately understandable, to "spirit" influence. As to the possibilities of the future, in developing communication between the two worlds, he is absolutely unrestrained in his fancy's range. The more moderate Spiritualists believe that communication between the here and the hereafter is to be greatly increased. Their more ardent brethren go so far as to assert that "materialized" spirits will appear and give regular public addresses in this world, within a few years. The ultra believers reach still further, and prophesy a commerce and understanding 'twixt the dead and the living, so varied and complete that common sort of heads whirl in wonder at the capacity of mortal faith.

But the uninitiated are constrained to allow their Spiritualistic friends more than ordinary swing in the way of credulity, when they note the amazing progress the belief itself is making. Quietly, and with no Messiah to head it, no Mahomet to lead its van, it has pushed its powers to the extremes of the earth. Once a believer, always a believer, seems to be the chief article of faith, and Spiritualism, so say its advocates, knows no backsliders. Every new convert is a life convert. The belief moves round the world rapidly and in comparative silence. It adds thousands to its ranks every year, and never loses recruits until they are taken away by the death change. It has hundreds of thousands of devotees who are not generally known to be such; who are satisfied with the revelations they have received individually, without blazoning them to all creation, and who have no anxiety whatever to convince the skeptical and incredulous, "Indeed, the majority of Spiritualists appear quite unconcerned regarding benighted outsiders. They are rarely found in the missionary business, and seem to be oblivious of the pity which has been so layishly bestowed upon them by adherents of other religions, and those of no religion at all.

The unbelievers freely admit their astonishment at the swiftness with which publications of the impartial, and in some instances of the prejudiced order are taking up the question. Though the moderate phases of Spiritualism have been known and commented upon for over a quarter of a century, they have had a fair discussion in print only about two years. But the dailies, weeklies, monthlies and quarterlies of repute, in America and Europe, are vigorously making up for lost time. Robert Dale Owen has been at some pains to catalogue the prominent newspapers and magazines printed in the English tongue which have recently given fair mention of the Spiritualistic phenomena. A private letter from him shows that the list covers nearly every publication of any value or influence in this country and Great Britain. All of the great one against her, and is of course sufficient for newspapers in New York, Philadelphia and London treat Spiritualism as they do other current | mediums in the country should fall in one place, topics; give impartial narrations of its effects, or even in all places, it could not change the and sounds. Taboe City, a three-house town, is and candid comment as to its causes. The At- facts which become the evidence to us of materi lantic Monthly, foremost of American magazines, has invited and accepted two articles upon the subject from Robert Dale Owen. The illustrated papers of the country are giving pictorial representations of "materialized" forms -"Katie King" and others. The London Fortnightly Review, an old established magazine, has published long essays upon the general subject. So, too, have London Society, the fashionable magazine of that metropolis; the Quarterly Journal of Science, and other favorite British periodi-

> A fixed belief which counts between seven and eight millions of pledged adherents, is something not to be smiled or abused into obscurity. The Times discovered this fact some time ago. It is glad to know that the impartial publications of any account throughout Christendom are all learning it.

> We sometimes wonder whether Spiritualsts, as a class, have any competent conception of the real meaning of the present aspect of Spiritualism; or whether they look upon the recent widespread discussion of its phenomena by the most influential of the newspapers of the great -notably the New York Sun, Times and Graphic—as a matter of course merely, having no specific indications. We fear that the class of Spiritualists who regard Spiritualism as a phemenal fact, from which no conclusions are to be drawn or deduced other than that spirits exist and, under proper circumstances, do communicate, look upon the circumstance referred to in the latter light. Being convinced that death is not annihilation, they rest upon that fact satisfied, while the vice and miseries of the world are

> let alone to run rampant through the race.
>
> But to that other class of Spiritualists, who accept the phenomena as a direct incentive to active efforts directed to preparation to enter upon eternal life, this aspect of their cause presents altogether a different picture. What is this life upon earth—at most, an average of thirty-three and a third years—with all its vicissitudes and trials, compared to that endless life in spirit, with the layer here, shown by spirits, may be its what we have been shown by spirits may be its beatitudes and bliss lasting forever? How any-body can believe in the spirit-life and not pour all his or her energies into channels for reforming and making the world better, is an anomaly which is utterly incomprehensible to us. It is the all-potent incentive, forcing us to ask in every direction for information as to how the body—the earth-house of the spirit—can be made perthe earth-house of the spirit—can be made perfect, so that the inhabitant may live happily and grow perfectly. Beside this there is no other question of the slightest importance, relatively speaking.—Woodhull & Clastin's Weekly.

AN EXPOSITION OF SOCIAL FREEDOM.-Rev. David, Plumb, of New York, the radical antislavery reformer, expresses himself upon this book in a letter to the author as follows: "You say good things in themselves, and give interesting and useful facts. Its tendency, on the whole, is probably good. The aim is right."

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ITEMS OF TRAVEL. BY WARREN CHASE.

Closing our lectures at Otumwa, Ia., we made a short visit to Eddyville, where we found Bro. Eccles, who had just finished a course of lectures there to the entire satisfaction of friends and discomfiture of enemies who had not yet got over the disastrous effects of the discussion he held with a priest in one of their churches-since which, it has been difficult to keep up audience in one of the Protestant meeting-houses in the our friend, and when Life's storms are over, may , the place. We found the postmaster and many prominent citizens among the warmest friends of our cause, and enjoyed a good time, giving two lectures, and a promise for more on our return from the South.

October 28th and 29th we passed down through the large stock and grain farms of Northern Missouri, ria St. Louis and over its magnificent iron bridge, which is now completed and in use, and by the luxuriant winter wheat-fields of South-western Illinois, which are now in their richest robes of deep green-a most magnificent sight amid the autumn foliage, the brown prairies and ripened corn-fields. Gliding down the Illinois Central R. R. from Duquoin, we were soon among the smiling faces' of our grandchildren, the loaded apple trees and barren peach, plum and cherry trees of our Egyptian home at Cobden. After spending two days among the dry weeds helping the boys dig peanuts and gather apples, we made our appearance in Cairo, where we are to minister the Sundays of November to the Free Religious Society, and where Bro. T. B. Taylor had just closed his October labors to good acceptance of the Society, but not of the elergy, who dare not meet him even on their own Bible grounds. We found some of the people very, much agitated and excited, and the press supplied with new material in the midst of the political discussions that hung over the country in the pending election. The cause of the new agitation was a visit of the celebrated medium, Mrs. Hollis, from Louisville, Ky. Some of the friends at Cairo were highly pleased, convinced and delighted with what they received through Mrs. Hollis, and assured us that they could not have been deceived, while others stated that they experienced much disappointment.

Whatever the commotion or agitation of this subject here or elsewhere, the churches are not the gainers, for no man or woman once awakened to the truths of Spiritualism, however disappointed in phenomena, will be foolish enough to run into the ridiculous absurdities of the Christian ereeds; but we are glad (and may as well express it here) that our old-time friend, Dr. Wellington, has established a half-way house between Christianity and Spiritualism in that Gotham City of New York, where everything is needed that is wanted in the world, and where so many travelers from one condition to another may find a rest for their souls in the wearisome journey; and that he has put out his sign board labeled "Christian Spiritualism." We prefer the pure water of life eternal in Spiritualism, but if there be those who cannot stand the sudden change all at once, but need a certain portion of the old stimulant, we recommend them to the beverage our brother furnishes (see his no tice and allusion to us in Banner of Oct. 21st.)

Bro, Taylor went to Cobden to speak Nov. 1st. and we addressed two good and very intelligent audiences in Cairo, and smoothed the rough sur face of the turbulent waters, and now send greetings after Sister Hollis, with the assurance that she has probably done more good here than she would if she had had what she would have called perfect success-such as she has often had in other places. Of her mediumship we cannot speak from personal experience, but of the testimony that has reached us from all sources. that in her favor is more than one hundred to us until we have a chance to test it. If all the alization and communications, which we have witnessed under such circumstances that we could not by any possibility have been imposed upon by any living mortal or mortals. Because thousands fail to get rich, it is no evidence that nobody ever did get rich; because some people cannot be mesmerized, it is no evidence that nobody ever was or ever can be; because an artist can make a picture on a plate, shadowy as a spirit, beside the sitter, it is no evidence that no spirit-form is ever photographed. We must seek the evidence in the facts and experiments themselves, and not in explanations of those who fail to be convinced. What if somebody guessed or knew that a face exhibited as a spirit on some occasion was pasteboard, we shook the hand and kissed the lips of a materialized friend, and they were neither pasteboard nor those of the medium-and under such circumstances that made it impossible for it to be any other mortal on earth. Would a failure spoil that fact for us?

Liberalism in the West-Wisconsin Radicalism-Miscellaneous Matters.

DEAR BANNER-You still wave above the army battling for spiritual freedom; nothing seems to intimidate you—neither castigations from with-out the fold nor captions criticism from those claiming allegiance to you.

The philosophical, full-orbed human being, is

what we are all endeavoring to discover. know one's duty, and to maintain it against all

intrigue, is to become a hero.

Liberalism in the West is marching on with gigantic strides. Sectarianism is dissolving. Swing, of Chicago, has at last swung clear of Presby-terianism. Dudley, of Milwankee, has oscillated the other way. We all had great hopes for him, he talked so nice about spiritual emancipation, etc.; but, when the time came for him to take a positive stand, lo and behold! he avowed his belief in Old and New Testament, personal devil, etc. So our modern Bible, the newspaper, clares-and, of course, reporters know every

thing.
Chency, of the Reformed Episcopal Church, is getting too liberal for his surplice, rumor affirms. For avowed radicals, Underwood is doing a grand work. "Bob" Ingersoll is greeted with crowded houses whenever he speaks. In the spiritual ranks, Wilson, Chase, Stewart

and others, are up with the times In Wisconsin, radicalism is bold and aggressive

The Unitarians are scholarly and liberal. They have started a paper—"The Liberal Worker."

Castellar explicitly says that the discussion of Castellar explicitly says that the discussion of political questions involves, in a certain sense, the question of religion. I infer that the distinguished republican of Spain referred to the item of religious liberty. That his statement is true is evident; for, since these degenerate days of prohibition, fanaticism and sumptuary legislation, I have heard the cry on all sides, "At the ballot box we must decide between the Church and the People." he question of religion. I infer that the distinguished republican of Spain referred to the item of religious liberty. That his statement is true sevident; for, since these degenerate days of prohibition, fanaticism and sumptuary legislation, I have heard the cry on all sides, "At the ballot box we must decide between the Church and the People."

The unprejudiced masses have discovered that the fanatics are to be found inside of the church. Put down Wisconsin as A No. 1 in the line of a rational conception of spiritual freedom.

The trouble is that superficial thinkers and

and the People the fanatics are to be found inside of the church.

Put down Wisconsin as A No. 1 in the line of a rational conception of spiritual freedom.

Ecclesiastical mummeries imagine that the indi-

Ecclesjastical munumeries imagine that the individual who is laboring for spiritual freedom rahks as a proselyter—the spirit of the Y. M. C. A. secreted under different letters. This is a mistake. The abstract doctrine of spiritual emancipation is not allied to any sect. Spiritual treedom does not mean the acceptance of a faith—not necessarily that; it shiply means the domination of the man (presc) over priestly authority, and the opening up of the way of progress.

Milwaukee is one of the finest cities in the West. In Chicago there is a superstition that in Milwaukee the grass grows in the streets, business being so duil. Chicago as are eccentric, so this is overlooked. While Chicago is the "boss" city of the country, (as all Western people believe,) Milwaukee is a quiet, clearly, a visiocratic abiding place, with a large business interest. The German element is in the ascendency; and a formal clear of the progressive largement of the streets had been deally and concept of the progressive largement of the progressi German element is in the ascendency; and a solid, tax paying, sensible, anti-sumptuary-legision, element it is too. There is a Spiritualist So-iely in the city - Mr. Baldwin is President. A. B. Severance and Mrs. Juliet Severance, well known tion-element it is too to all reformers, have a cozy home here. They are kept busy at work all of the time.

Notes.—J. O. Barrett is on the road with his

barming daughter. Hattie, who is a fine reader Miss Hattie intends to teach elocution. We wish

E. V. Wilson's new paper presents an admira-ble appearance. The Banner of Light has lived to see a whole regiment of aspirants for journal-istic honors rise, exist briefly, and finally gracefully die. Wilson's paper may be an exception to this rule. We sincerely hope that such will be

C. W. Stewart, of McHenry, III., is one of our best thinkers." He has just concluded a three months' engagement at Terre Haute, Ind. Nov. 4th, 5th and 6th, he spoke in Elkhorn, Wis., meeting with excellent success. He should be kept constantly at work.

Mrs. Mattie Parry, of Beloit, Wis., a lecturer of experience and power, is employed constantly. Prof. Carlton has opened a Hygienic Institute at Darien, Wis., where he treats the sick on his anti-drug theory, gives Turkish baths, and revolutionizes the whole system generally. The Doctor is a scholarly gentleman, and is lecturing extensively in localities contiguous to Darien. For further particulars, send for čircular.

We are continually interrogated with regard to Dr. Dake's locality in New York City. For the benefit of hundreds of the great healer's friends who read the Banner, let me say that the Doctor is nt No. 13 Wost 19th strand is at No. 43 West 28th street. CEPHAS.

THE CHURCH SPIDER."

Two spiders, so the story goes, Upon a living bent. Entered the meeting house one day, And hopefully were heard to say, Here we shall have, at least, fair play,

With nothing to prevent." Each chose his place and went to work : The light webs grew apace. One on the altar spun his thread, But shortly came the sexton dread And swept him off, and so, half dead,

He sought another place, I'll try the pulpit next," said he, "There surely is a prize The desk appears so neat and clean, I 'm sure no spider there has been ; Besides, how often have I seen The pastor brushing flies." He tried the pulpit, but alas!

His hopes preved visionary; With dusting brush the sexton came, And spoiled his geometric game, Nor gave him time or space to claim The right of sanctuary.
At length, half starved, and weak and lean, He sought his former neighbor, Who now had grown so sleek and round

He weighed a fraction of a pound And looked as if the art he 'd found Of living without labor. How is it, friend," he asked, "that I Endure such thumps and knocks, While you have grown so very gross?"
"It is plain;" he answered, "not a loss
I've met since first I spun across
The contribution-box."

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

THE VOICE OF THE PRESS CONCERNING THEM. THE VOICE OF THE PRESS CONCERNING THEM.

ROOK ON MEDIUMS: OR GUIDE FOR MEDIUMS AND INVOCATORS: Containing the Special Instruction of the Spirits
on the Theory of all kinds of Manifestations; the means of
Communicating with the Invisible World; the Development of Mediumship; the Difficulties and the Dangers
that are to be encountered in the Practice of Spiritsm.
By Allan Kardee. Translated from the French by Emma
A. Wood. Printed on fine tinted paper, containing 496
pages. Price \$1.36, postage free. Boston Colby & Hich,
9 Montgomery Place.

This book was greeted with an interest very nearly althed
to enthusdasm, and its reception in this country promises to
be comail fit does not surnoss that which greeted its first

he equal II II does not surpose that which greeted Its Brst appearance in France, Already the publishers have re-ceived many large orders; and a second edition will soon be demanded; It is a work eminently fitted for the times, Kingdom of Heaven.

Immorrance of Love.—By J. O. Barrett. The publication of new books is an every-day occurrence, but to find a new book that is original, fresh and engaging, is not so frequent a circumstance. This latter, however, has been well supplied by the versatile and impressive author of the "Immortelles of Love," who shows himself not only a born poet, but a true prophet of the poetry of love. He expresses an exalted appreciation of woman and her divinest needs, and herewith seems gifted with rare insight as to the interior life of mainhood and womanhood as related to each other. This gives him a subtle power of analysis of all the Inner emotions and springs of social life. He is not spoken and free in expression, and induges in the sweetest strains of spiritual and emotional thealtsm. His book is suggestive, and fruitful in the richest thought, whilst it assumes to be reasonable and philosophical. The subject of elective uffinities is treated with grace and debency. Other phases of spiritualized human passion are abity considered.

cacy. Other phases of spiritualized numan passion are ably considered.

The book is greatly admired, and will have a good circulation. Price \$4.00 and \$4.50; postage 12 cents. The Washington (B. C.) Gazetle.

"An Exposition of 'Social FreeDom' Monogamic Marriage the Highest Breelopment of Secund Equality."—The object of this pamplet is to prove that monogamy, or having one wife only, is better than having several, as the "yocial freedom' doctring allows. The author is probably right. One is enough, and besides, it lends to equality, because, as the seves are about equal, polygamy is monopoly or anti-democratic. For sale by Colby & Rich.—Boston Investigator.

For nearly six years Cuba has been the scene of bloodshed, misery and ruin. There can hardly be more than one opinion concerning those who are doing the fighting on the patriot side, and that is that they are about as plucky and indomitable a little band as ever struggled on year after year against almost overwhelming discouragements. Several fights have recently taken place between the opposing forces, and though like all which thus far have been chronicled, they were little more than skirmishes, the moral and actual victory remained with the insurgents. The result has been to stimulate still more the revolutionary spirit, even in some por-tions of the Island hitherto unaffected by it, and the prospects of reestablishment of Spain's supremacy seem further distant at present than they were when the Cubans first declared their independence.—Chicago Inter-Ocean.

SPIRITUALIST MEETINGS.

CHELSEA, MASS.—The Bible Christian Spiritualistshold meetings every Sunday in Hawthorn-street Chapel, near Beilingham street, at 3 and 7 r. n. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't. EAST ABINGTON; MASS, .- The Progressive Lyceum meets every Sunday at 1% P. M., in Phoentx Hall, F. J. Gurney, Conductor; L. H. Shaw, Guardian; Brainerd Cushing, Secretary.

Cushing, Secretary.

HARWICH PORT, MASS.—The Children's Progressive Lycoum meets at Social Hall every Sunday at 125 P. M. G. D. Smalley, Conductor; T. B. Haker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Director; S. Turner, Librarian; Mrs. A. Hobblins, Scretary. HUDSON, MASS.—Children's Progressive Lyceum meets n Houghton's Hall every Sunday afternoon at 2 o'clock. A. F. Hall, Conductor; Eliza Fosgate, Guardlan; E. W. Wood, Secretary.

Conference Meetings connected with the Lyceum are held every Sunday at Hubon Hall, at I and 3 r. M.

STOSTICK M. MASS. Children's Progressive Lycommunets at Harmony Hall every Sunday at J. P. M. E. T. Whittlen, Conductor's J. Wellagton, Assistant do.; Mrs. Ella R. Merrill, Guardian; Mrs. Jenne Manning, Assistantial

Secretary, Myss. Meetings are held in Soule's Hall every other sunday at Prand 6 (2) P. M. 2005.

As movern, O. Children's Progressive Lycentomeets at Modey's Hall every Sinday at 41 (4), M. M. J. S. Morley, Conductory Mrs. I. A. Knapp. Goardian Mrs. E. T. Coleman, Assistant Guardian: Harrief Dayton, Secretary.

man, Assistant Guardian; Harriet Davion, Secretary,
ADRIAN, Mit H. Regular uncettings are held on Sunday,
at 10 g A. M. and 7 g. M., at Berry's Hall; opposite Masonic
Temple, Mannace street, M. Tuttle, President, Communications should be addressed to C. H. Case, Secretary,
Box 161, Addran, Mich.
ATLANTA, GA. First Association of Spiritualists,
Officers, J. M. Eills, Atlanta, Physident; R.C. Keri, Marietta, Win. Coleman, Cutthert, B.B. Atlanta, La Grango,
Vice Presidents; Win. G. Forsyth Addamta, Secretary,
BATTLE CREEK, MICH. The First Society of Spiritualists hold meetings at Smart's Hall overy Sunday, at 10% A.
M. and 7 g. M., A. H. Aveill, President; J. V. Spencer,
Secretary; William Merritt, Treasuret.
BAY CITY, Mich. Services are held each Sunday at 10%
A. M. and 7 g. M., at Spiritualist Hall, Hon, S. M. Green,
President; Mrs. M. S. Knaggs, Secretary.

BALLIMORE, Mb., Lyre Holf, The Fried Spiritualist

A. W. and F. P. M., at Spirthalbat Hall. Hon, S. M. Green, President; Mrs. M. S. Knaggs, Secretary.

BALTIMORE, Mr. Abyric Hall. The P. Frist Spiritualist Congregation of Baltimore hold meeting on Sunday and Wednesday evening. In the Progressive Lycenin, No. 1, meets in this half-every Sunday morning, at howbook, and every Thursday evening. Levi Weaver, Conductor: Mrs. Entitly 1763, Guardian: Edward Carpenter, University Commencer. Carpenter, Ghrarian; George Broom, Musica Pilector, CLEVILLAND, O. J. Jeenin meets every Sanday at Tem-perance Hall, 1848 sperior street, at HA, M. Conductor, F. C. Rich; Assistant Conductor, L. W. Gleason; Guardian, Miss Mary Ingersolt; Assistant Guardian, Miss Sarah Coucha; Musical Director, W. H. Price, Jr.; Treasurer, G. G. Wifsey; Secretary, A. Duniap, Librarian, W. W. Rich.

Rich.
Citte Acto, L.L.—Spirlinalist meetings are held in Grow's Opera Hall, 57 West Madison street, every Sunday, at 1932. A. M. and 75 p. M. The Lycenin helds its session directly after the close of the morping becture. A. H. Williams, President; W. T. Jones, Vice President; S. J. Avery, M. D., d. Le-Hant, A. H. Williams, W. T. Jones, Collins Eaton, Trustees; E. F. Socurin, Secretary; Dr. Ambroso Davis, Treas. Present speaker, Samuel Maywell, M. D. Universual Association of Spirithalitists. Primary Competition, Society of the Market of the Ambroso Davis, Treas, Present speaker, Samuel Maywell, M. D. Universual Association of Spirithalitists. Primary Competition of Primary Competition of Spirithalitists. Primary Competition of Primary Competitio

Guardian.

#Laintismeno, Pa. - The Spirite alists hold meeting severy
Sunday at 2 P. M. in Barr's Hall. H. Beeneringo, President,
KALAMAZOO, MICH. The Spiritualists fold, meetings
every Sunday in Burdish Hall. Main street, Fd. C. Moody,
President; Mrs. H. M. Smedly, Secretary; L. S. Winslow,
President

every Sunday in Burthek Hall, Main Street, J.J. C. Moonly, President; Mrs. H. M. Smedly, Secretary; J. S. Winslow, Trensurer.

MILWACKEE, W.S. The First Splithfallists' Society hold meetings every Sunday at 2 y P. M., in Field's Hall, H9 Wisconsin Street, E. W. Raddwin, President; H. L. Badter, Secretary.

MILANZO, Speciety of Splithfallists and Liberalists and Children's Progressive Lyconic moets at H. A. M. Hudson Tuttle, Conductor: Emma Tuttle, Guardian,

MEMPHUS, TENN, "Momphis Progressive Union 2; d. E. Merriman, President; Mrs. E. A. Merriwether, Ray, Samuel Watson, Vice Presidents; Mrs. A. E. Dwyer, Secretary, James G. Simpson, Treasurer,

MORLE, ALA, Spirthfal Association: Prof. H. A. Tattim, President; S. Moore, M. D., 1st Vice President; Capt. P. L. Murphy, 2d do ; C. Bathes, Secretary, and Treasurer; Oliver S. Beers, Corresponding Secretary, Regular meetings at The Science, Corresponding Secretary, Regular meetings at The Science, Sunday in C. M. Opera House, Broadway, between 28th and 20th Streets, cat 105 A. M. and 75 P. M. J. A. Collo, Secretary, 312 West 25 street, Children's Progressive Lyconic meets at 25 P. M. J. A. Cozeno, Conductor; H. Dickenson, Assistant Conductor; Mrs. H. J. Cozino, Guardian; Mrs. Ada E. Cooley, Assistant Guardian; L. A. Nones, Recording Secretary; N. Winter, Corresponding Secretary; W. H. Alleh, Treasurer; Mrs. E. J. Adams, Musical Director.

NEWARR, N. J. The Prople's Schonliffe Progressive Lycenium meets in Upper Library Hatteneth Smeday at 3 and 5 president in Members and Guardian in Upper Library Hatteneth Smeday at 3 and 5 president in the Smeday at 3 and 5 president in Members in Progressive Lycentium meets in Upper Library Hatteneth Smeday at 3 and 5 president in Members in Members in Members at 1 president in the Progressive Lycentium meets in Upper Library Hatteneth Smeday at 3 and 5 president in Members in Mem

uper; Mrs. E. J., Adams. Musical Director.
NEWARK, N. J. The Proplets Scientific Progressive Lyceum meets in Upper Library Hall each Sunday at a and 7 P. M. Aftermon session orgapied by discussion; evening devoted to bectures. President, S. R. Kenyon; Secrotary, L. K. Coonley, 53 Academy street.
NEW HAVEN, CONN.—The "Free Lecture A sociation" meets at Loomis Temple of Music, corner Orange and Center streets. Services each Sunday at 2°, and 7°, P. M.

Mrwpourt, Ky. Lycenin meets every Sunday at 25 p. 1. at Barnes Hall, No. 51 York street, John Johnson, and deturt Miss Mary Marsh and George Morrow, Guar-

Conductor; Miss Mary Marsh, and George Morrow, Guar-dians; Chas, Donahouer, Missal Director; Wille Johnston, Guard, Lecture every Sunday evening at the above half at 7½ o'clock.

h dl at 72 o'clock.

PHILADELPHIA, PA.—The First Association of Spiritmalists hold regular meetings on Sundays at 102 A.M. and 72 P. M., also on Thursday evening, at thream Hall, corner of Broad and Coates streets. Henry T. Child, M. D., President, No. 63t Race street; J. E. Shunway, Secretary, 1126 Bonyler street, J. yecum No. I meets avery Sunday at 25 P. M. Londen Engle, Conductor, No. 955 North 6th street; Mrs. S. M. Shunway, Guardian, No. 1128 Bonyler street, Lyceum No. 2 meets at Thompson-street Church, Thompson street, Lebow Front, Sundays, at 105 A. M. Geo, Jackson, Conductor; Mrs. Blartley, Guardian.
PORTLAND, Mr.— Treama Ball, Commission, Street, Lebow Front, Sundays, at 105 A.M. Geo, Jackson, Conductor; Mrs. Bartley, Guardian.

at 105 A. M. Geo, Jackson, Conductor; Mrs. Hartley, Guardian.

PORTLAND, Mr., Arcana Hall, Congress street, -Spir-Itaal Fraterinty meets every Sunday, at 3 P. M. James, Furbish, Esq., President; W. E. Smith, Vice President; George C. French, Secretary, Children's, Lyceum meets at same jeace cach Sunday, at 15 P. M. T. B. Beats, Conductor; Mrs. Asa. Hanson, Guardian; Miss Hattle Scammon, Secretary; R. I. Hull, Treasmer.

Sonk of Temperance Hall, 334; Congress street, -The Spiritual Association meets regularly every Sunday, Abmer Shaw, Esq., President; George H. Bair, Secretary.

SAN FIANCISCO, CAL. Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 105 A. M., and a Conference at 2 P. M.; also regular Sunday evening bectures are given at the New Hall, 91: Market street.

The San Francisco Spiritualist Society meetevery Sunday at Charter Oak Hall, Market street, near Fourth, Progressive Lyceum at 36 A. M., Mediums' Conference at 20° check P. M., Lecture at 75 P. M. Mrs. Ada Foye, President.

Smitherian, O.—The Spiritualist and Liberalist Society Sunday.

ident.

Sphisopiello, O.—The Spiritualist and Liberalist Bockety of this place meets at Allen's Hall Simdays, at 11 A.M., and 7 P. M. Mrs. Mary A. Henry, President; John P. Allen, Vice President; Mrs. R. Diss, Treasurer; Melvin Henry, Secretary; The Lyccum meets at 10 A.M. Mrs. Mary A. Henry, Conductor.

Troy, N. V.—The Progressive Spiritualists' Society meets every Sunday in Lyccum Hall, Nos. 16 and 12 Third street. Lectures at 105 A.M. and 75 P. M. The Children's Progressive Lyccum meets in same half at 2 P. M. Trenne Halte, Exp. The First Spiritual Sciety hold

TERRE HAUTE, IND. The First Spiritual Society hold regular meetings in Pence's Hall every Sunday, at 11 A. M. and 7 P.M. L. B. Benchle, President; James Hook, Secre-tary; Atlen Pence, Treasurer.

tary; Allen Pence, Treasurer; James Hook, Secretary; Allen Pence, Treasurer;

VINCENNES, IND.—Meetings are held at Noble's Hall, every Sunday, at hely A. M. S. S. Burnett, President; M. P. Ghee, Vice President; D. B. Hamaker, Secretary.

VINELAND, N. J.—The Society of the Friends of Progress hold meetings in their hall, Plum street, at 103 A. M. and 7 P. M., for lectures, conference or free discussion. Louis Hristol, President; C. B. Campbell, Ellen Dickinson, Vice Presidents; Nelson E. Shedd, Treasurer and Agent of hall; Dr. David W. Allen and Sylvia Sylvester. Corresponding Secretaries. The Progressive Lyceum meets at 129 C. P. M. Dr. D. W. Allen, Conductor; Mis. H. R. Ingalis, Guardian; Lucius Wood, Musical Director; Miss. H. R. Kate ingalis, Librarian; Elvira L. Hull, Corresponding Secretary.

Will, Lausmungh, N. V.—Tha Association of Salaton.

nate ingalis, Librarian; Elvira L. Hull, Corresponding Secretary.

Williamsburggi, N. Y.—The Association of Spiritualists will hold regularly every Sunday, at 3 o'clock F. M., 3 conference meeting at the 'Old School-House,' (2 o nor.) in 9th street, a few doors from the corner of North First street. Class, B. Smith, Secretary, 52 Bosrum street.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists hold their meetings every Sunday at Lyceum Hall, No. 1108 F street, northwest. They have elected Col. J. C. Smith for President; Prof. Brainerd, Vice President; O. R. Whiting, Secretary; M. McKwen, Treasurer; and have obtained very celebrated lecturers for the coming season, which will commence the first Sunday in October at the above-named hall, at 11 A. M. and 7's F. M. Any needed information can be obtained from the offerers of the Society. WINONA, MINN, The Spiritualists hold regular meet-WINONA, MINN. - The Spiritualists hold regular meetings. J. H. Leland, President; K. Royington, Treasurer: Mis. Asa Douglas, Secretary.

Annual Convention.

The New Jersey State Association of Spiritualists and Friends of Progress will hold their eighth Annual Convention in Association Hall, Washington Market Building, Front street, near Green street, in the city of Trenton, on Saturday and Sunday, Nov. 28th and 29th, for the election of officers and the transaction of other important business. There will be three sessions each day, commencing at 10 A. M. 2, and 7 P. M. The established reputation of this Asso-M. 2, 300 (1). M. The established reputation with a Sessiciation guarantees the divinest thought from some of the best speakers in the land. People from all sections of the country are equally entitled to a voice in our deliberations. Come and be with us.

1. K. Coonley, Pres. 13 Academy street, Newark, N. J.

13. J. STANSBERY, Sec. 24.

177 Mulberry street, Newark, N. J.

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To Book-Buyers.

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

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Importing from the BANNER OF LIGHT, care should be taken to sitsting ash between editorial articles and the communications (condensed or otherwise) of correspondents—the school of the same particles and free thought; but we cannot undertake to endotse the variet shades of epinton to which our correspondents give

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 21, 1874.

PUBLICATION OFFICE AND BOOKSTORE. (o. 9 Montgomery Pince, corner of Province street (Lower Floor),

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

COLBY & RICH, PERLISHERS AND PROPRIETORS.

Letters and communications appertaining to the lat Department of this paper should be addressed to in Colory; and all RUSINESS LETTERS to ISAACH, BASSER OF LIGHTPUBLISHING HOUSE, BOS-

Special Notice-The New-Postal-Law.

In consequence of the provisions of the new postal regulation which demand the prepayment of all periodical mail matter, our patrons, when they renew their subscriptions, are requested to forward us, in addition to the usual \$3,00, the sum of fifteen cents for postage, which will be a saving to them of five cents from the amount (twenty cents) which they have heretofore had to pay at the local post offices. Those whose names are now on our list are also requested to send a proportionate sum to defray their postage from the first of January next until the time for which they have paid their subscription runs out. Our patrons will not find their bills any larger, but rather smaller, by their sending us this sum. Those who have paid us the postage will find a "P" affixed to their names upon the paper.

Rev. Dr. Thomas Hill on Mr. Crookes.

The Rev. Dr. Thomas Hill, ex-President of Haryard University, in his Remarks at a recent meeting of Unitarians at Saratoga, N. Y., indulges in several spiteful little thrusts at Modern Spiritualism. He speaks of the "epidemic hallucination of spirit rapping" as a form of unbelief which "attempts to ignore rather than deny the existence and the presence of God," Then he adds: "I pass by spirit-rapping without further notice, because it does not professedly build on a scientific basis." And finally he launches a sneer at what he styles "Mr. Crookes's toyings with the ghost of Katie King."

When a man is hard pushed for an argument, It is a cheap way for him to try to blacken an opponent by giving him a bad name; and when the Rey. Dr. Hill classes all the amazing phenomena, that have convinced such men as Fighte and Wallace of the basic truth of Spiritualism, under the name of "spirit-rapping," and would make the uninformed suppose that such men —the one a great philosopher, and the other a great naturalist—are under a "hallucination." he does this merely to excite a prejudice, put a belittling label on an unpopular truth, and create a false impression:

This spirit-rapping, by which he would have us understand Modern Spiritualism, he tells us, does not professedly build on a scientific basis." And here he states what is the direct contrary of the truth. For the last twenty-five years Spiritualists have claimed that it is not a mere belief in the existence of spirits, but a knowledge of the fact, on which they build. All the principal writers on the subject, Brittan, Ballon, Davis, Tuttle, Edmonds, Owen, Sargent, Hardinge, Peebles, Wilkinson, Shorter, Kardec, and we know not how many others, have invariably claimed that they do "build on a scientific basis:" that Spiritualism, in short, is a science, But the Rev. Dr. Hill declares to his fellow-religionists that Spiritualists do not even profess what they have so repeatedly asserted. And this man, thus ignorant, or thus reckless in misrepresentation, undertakes to demolish Spiritualism with a sucer, the only point in which is an untruth!

As for Mr. Crookes's "toyings with the ghost of Katie King," what is this expression but a weak attempt at vilification; an aspersion on a series of investigations, which, if true, as honest men and women attest, is the most amazing and important fact of the ages? The materialization of a spirit! The concretion and appearance, dissolution and disappearance of an embodied intelligence, suitably clothed, having the human form, and discharging human functions! And the Rev. Dr. Hill would set aside this stupendous phenomenon with an impotent sneer!

If he simply meant to say, it is all a fraud and a lie, why did he not say so at once, and give his reasons for the accusation? But no; not having the courage or the ability to do, this, he would divert the attention of his hearers from Mr. Crookes's purely scientific experiments, undertaken to verify or disprove a fact of tremendous interest, by characterizing them as "toyings with a ghost." This doctor of divinity, instead of thanking and honoring the eminent chemist who has given so much of his valuable time to the testing of phenomena that are shaking and shaping the convictions of millions of men at this moment, would detract from his character and his fame by a paltry and dirty insinuation which may mean something, but which the utterer, if pushed to an expla ation, may say means nothing.

The Rev. Dr. Hill has managed to put three distinct misstatements into his three flings at Spiritualism. In the first place it is not true that Spiritualism, in any bad sense, "ignores" the existence and the presence of God. So far as it is science, it makes no claim to proving the divine existence; but it is no more to blame for that than astronomy or mathematics. The relations of Spiritualism to Theism and Pantheism are carefully discussed in Epes Sargent's "Proof Palpable of Immortality," and no one can read | York Graphic.

it and say that Spiritualism is any more atheistic than science in general. On the contrary, the very fact of the existence of spiritual forces removes one of the great objections of atheism, as any one who will read D'Holbach's "System of

We have seen that Dr. Hill's second charge, namely, that spirit-rapping (Spiritualism) "does not professedly build on a scientific basis," is equally untrue. Alfred R. Wallace, the distinguished naturalist, and who shares with Darwin the honor of the promulgation of the evolution theory, declares that Spiritualism is "a science of human nature founded on observed facts, and which appeals only to facts and experiment." For the last seventeen years the Banner of Light has made the same claim. Yet Dr. Hill flippantiy tells the world, we do not even profess to offera scientific basis!

The third misstatement is that in regard to Mr. Crookes, by which the Rev. Dr. Hill would create wholly erroneous impression as to the careful and prolonged investigations of the former, resuffing in the proof of the materialization of a spirit form through Miss Cook.

the truth, traduce and misrepresent, through a by which they could take up more than with an fear of damage to their own little theological ordinary phrase, a statement which he also illussystems, is it to be wondered at that men should more and more distrust their religious teachers, gram that his new science was intended to reconand turn with hope and enthusiasm to what Lord Brougham, just before he died, characterized as it would be simply a reconciliation, not a wiping that "rain cloud, though no bigger than a man's out of differences. In conclusion he answered hand, in the most cloudless skies of skepticism, namely, Modern Spiritualism?"

Dr. Beard on the Phenomena.

One Dr. Geo. M. Beard of New York having undertaken to explain the Eddy phenomena as all frauds, the Springfield Republican disposes of his claims to consideration as follows!:

"The man who has a mania for exposing' all extraordinary phenomena as fraud is as sure to arise as the phenomena themselves. As name, to-day, is Dr. George M. Beard of New York. The peculiar operations of young Mr. Brown having been completely explained, he has been taking a turn with the mysteries of Spirit Vale, and in a communication to the Graphic exposes the Eddys with equal case. Those who have witnessed Mr. Brown's achievements cannot help being somewhat prejudiced against Dr. Beard as a fair-minded investigator, for it is quite plain that 'unconscious muscular action' is ridiculously inadequate to meet the conditions of many of his performances, and yet Beard, having started with that preconceived idea, obstinately insists on stretching it to make it fit them all. So with on stretching it to make it in the man, so with his 'exposure' of the Eddys. It is not, of course, impossible that the Eddys should yet be proved humbugs, but it is quite certain that Dr. Beard has not done it. He got into the house of the unblacked and his beard unshaved, and otherwise managing his natural advantages so as to pass for a feeble-minded Spiritualist. Then he (diplomatized,' let us say, profusely; making believe see and recognize spirits when he did n't, and finally got admitted to a dark's ance and a light the apparition 'Honto,' and one other, which did not speak, exhibited, and both, Dr. Beard pronounces, were personated by William Eddy, as he believes all others are, with the help of the spectator's imagination. In the light scance, he resisted therethe Eddy, and detected the tindissisted Horatio Eddy, and detected that individual in officiating as the spiritual guitar-player. Col. Olcott, who has been in Chittenden for several weeks, investigating, and whose illustrated papers have been published in the Graphic, Dr. Beard declares to be as 'credulous as a baby,' and incapable of telling the truth in regard to anything that takes place in the Eddy scancis. The doctor gives a summary of the ring and rope and other feats, all of which are too familiar bits jugglery to deserve serious attention. It may at once conceded that all that really catches the public attention in the performances of the Vermont family, and all that they care to have light thrown upon, is the materialization. It is the new thing in their line. Unless the doctor's blunt charge is true, and Col. Olcott lies by wholesale, Dr. Beard's 'exposure' is absuid."

Col. II. S. Olcott, in a letter to the Graphic of Nov. 13th, also very conclusively shows up the shortcomings of Dr. Beard. We have room only

for the opening paragraph: "The records of controversial literature will be searched in vain for another instance of a so illippantly and audaciously judged as the pretended exposure of the Eddy manifestations by Dr. George M. Beard. the Eddy manifestations by Dr. George M. Beard. The shallowest observer who ever sat in the Chittenden circle-room for a week consecutively, could have given the public a more truthful account of what happens there, than a man who, under the cover of scientific inquiry, spreads his misstatements broadcast, and pushes himself into a coveted notoriety. Why, sir, I can ill afford the time and have hardly the patience to follow him through his devices ways toward his ridiculous through his devious ways toward his ridiculous conclusions; and I rise from a reading of his article with disgust at his shallowness and super-ficiality. Even the facts I have already published as coming under my own observation, he has neither quoted nor attempted to explain, while those still to be recorded are as inexplicable by his paltry hypotheses as the mystery of his own existence. He whistles the Mind-Reader Brown down the wind of his argument as complacently as the Eddy ghosts, and talks as if the Yale professors were ranged on his side; whereas, he has only to apply to the nearest source of information to discover that they hold him in the same esti-mation as a scientific investigator as I, a layman

If any further proofs are needed of the utter frivolity and insufficiency of Dr. Beard's assumptions, they may be found in the facts stated by Madame Blavatsky in the last number of Mr. Sargent's "Proof Palpable."

Seances by Mrs. Mary M. Hardy.

We are informed that this lady, by special in vitation, gave two scances last Sunday, (Nov. 15th,) at Manchester, N. II .- a sitting for materializations in the afternoon, and a dark circle in the evening-with her usual success; indeed, the manifestations at the materialization séance in the light, were equal if not superior to those at her own house. These scances were attended by many of the officials and first citizens of Manchester, who seemed highly pleased with and astonished at the wonderful developments of the occasion. Mr. and Mrs. Hardy speak in the highest terms of the genial warmth and hospitality of their host and hostess, Mr. and Mrs. Frank Richardson, who kindly tendered them the comforts of a true home while in their city. On Wednesday evening Mrs. II. also held a materialization séance at her house, the total receipts being given to a destitute and deserving family

Dr. H. T. Child, 634 Race street, Philadelphia, writes: "The materializations with the Holmeses promise to be better than ever. I am very glad to see that the Banner is always ready to wait for evidence. I am sorry that there is such a disposition to traduce mediums, and rejoice that you are so careful not to do anything of that kind."

Ed" Charles II. Foster desires us to say that he did not pronounce the Eddy mediums to be "humbugg" as the report stated in the New

Universology.

Stephen Pearl Andrews inaugurated a course of six lectures upon the above named theme, at Parker Fraternity Hall, Boston, on the evening of Monday, Nov. 16th. He commenced by defining universology as the science of the universe, a subject which he said was perhaps as large as any other. There were certain principles in all parts of the universe which could be collected together and unified. Philosophy had always aimed at this result, but scientific men had been specialists. There were three different kinds of knowledge - knowing about things, knowing things and knowing how to apply or do things; the latter was art in its largest significance, which meant doing. The old philosophy generally meant knowing about, and this he termed integralism.

The modern system of differentiation he termed universology, and the practical philosophy or applied science of life he denominated pantarchism. He defended his invention of new terms at some length, and aptly illustrated the fact that one who has advanced ideas finds it utterly impossible to express his thoughts in the ordinary When doctors of divinity can thus patter with current English. Technicalities were the handles trated at some length. He illustrated by a diaeile all the segments of human thought, though several queries propounded by persons in the audience, in a very satisfactory manner.

On Tuesday evening, Nov. 17th, Mr. Andrews delivered the second of his course (at the same hall), his subject being "Linguistic, Comparative Philology, and the place which Language holds in the general scheme of the Sciences; Language a type of the Universe; Irregularities of the English Language." In the course of his remarks the lecturer explained the general nature of language, the sounds of the English tongue, and the elemental principles of the new scientific universal language, Alwato, invented by himself. He illustrated his ideas by the use | years ago-had no similarity with the identical of the blackboard, and showed, by diagrams, the mechanical construction of the human mouth. His next lecture, which will occur on Monday evening, Nov. 23d, will be a preliminary exposition of Universology.

Mr. Andrews will lecture on Sunday evening, Nov, 22d, at half past seven o'clock, in the same hall, on Metempsychosis, Re-incarnation and Modern Spiritualism. Admission, ten cents.

Letter from Dr. J. R. Newton.

We know our readers will take pleasure in peusing the following from this world renowned healer, and in learning from it that he is about to commence his journey Atlantic ward. The field for the manipulatory system seems to so rapidly expand among the people as to make continual room for the practitioners who are called to the service, and there is work for them all. We feel that the blessings of relieved humanity cannot fail to follow Dr. Newton as he "travels toward the East":

To the Editor of the Banner of Light: Lexpect to start East in a few days, but on account of the near approach of winter, I shall not go to New York until spring, but shall spend the intervening time in St. Louis, Mo. I have now been in this State two years. The first year was devoted to hard labor in this city, where I treated from seventy-five to one hundred patients daily. During the past year I have allowed my-conferent payer required to traveling in California and self some recreation, traveling in California and Nevada, and enjoying the fine scenery and genial climate of this wonderful country, practicing quietly at intervals in this city and Sacramento. Now I am ready for work again, and shall com-mence healing at the Southern Hotel, St. Louis, the 16th inst. I have the assurance of having even greater power than ever before, and am ready, as ever, to use it for the benefit of suffer-ing humanity. May God continue to bless the dear old Banner! I meet everywhere its warm friends and supporters.

J. R. NEWTON, M. D. San Francisco, Cal., Nov. 4th, 1874.

17 HOME: FEMME HEROIC AND MISCELLA NEOUS POEMS, is the title of a volume of verses "dedicated to my bright particular star," by its author, Jessee II. Butler, of San Francisco; Cal., and just issued in excellent style by Colby & Rich, No. 9 Montgomery Place, Boston. The book is a wonder in these modern days of mere romance and sentimentalism, in that in it the author seeks to appeal to the home elementso much neglected in our times—which is inherent in all. Ilis choicest inspirations are drawn from scenes of the fireside—although in the book matters historic and classic also claim limning from his pen-and it is refreshing to read a collection of versifications which has for its object the elevation of quiet pictures of life before the eye of the present generation, in place of the hurly-burly of passion, the rush of business, or the confusion of warfare. Read the announcement in another column.

Brown, the "mind-reader," says, at the end of a somewhat lengthy report of the remarkable materializations at the house of the Eddy family:

"In closing I wish to state that I am unable to express any opinion concerning the real meaning of these manifestations. I certainly did all I could to expose trickery, and very intelligent men like Colonel Olcott have been for weeks trying to unravel the mystery, but are now as far from it as ever. I have told you what I saw and what others with me saw, and I can add that all who saw were continued that what they saw was no hallucination. Some, of course, who are Spiritualists, believe that the appearances were materializations of the dead. To many others the whole is a deep mystery, inexplicable as yet. Of the latter I am one."

Our old friend and esteemed correspondent, Judge A. G. W: Carter, has just made a change in his legal partnership, in that he has connected himself with a firm bearing the style of "Cross, Maxwell & Carter," at 176 Broadway, New York City. Judge Carter was for four years State's Attorney, and for twelve years Judge of the highest courts for jury trials at Cincinnati, Ohio, and brings to the service of his clients not only a high degree of legal acumen, but also a mind trained by long experience to competently make use of the same. Liberal thinkers should give him a call when in need of legal advice.

Mr. J. M. Peebles is in town, looking and feeling well. He is here on business connected with his forthcoming history of travel in foreign lands, a book that ought to and undoubtedly will have an extensive sale.

Read the continuation of Robert Dale Owen's spiritual experiences, (as printed in the Atlantic Monthly for December,) which will be found on our-eighth page.

Demise of Lester Day.

The name of this gentleman has been prominently before the Spiritualist public for some time past, and as the history of his determined pecuniary defence of the medium Colchester is fresh in the minds of all our readers, we will not now recapitulate it, but will say that this earnest worker has at last heard the angelic "Come-uphigher," and has obeyed the call. The following letter from his daughter conveys the intelligence:

To the Editor of the Banner of Light: I write to inform you that my dear father, Les ter Day, passed away on the morning of the 12th inst., at ten minutes to six, after the most intense suffering of two weeks/

He left us in the full belief of the beautiful Spiritual Philosophy. MARY E. DAY. 305 Main street, Buffalo, N. Y., Nov. 15th, 1874

As is well known to our readers, Mr. Day gave of-his-means,-in-the-time-of-his ability, to assist the cause of Spiritualism as embodied in the rights of the oppressed medium, Mr. Colchester, and thanks are truly due those kind friends who have from time to time done him the justice to forward such sums as they could spare toward the liquidating of the debt of honor which that cause owed to him. On the very day he died we were enabled, through such offerings, to forward to his address the sum of \$35,15, which no doubt has ere this been received by his family.

The Boston Radical Club met at the resi dence of Rev. John T. Sargent on Monday morning. Nov. 16th, and listened to an essay on " Evolution," which theme was skillfully and interestingly treated by Prof. Edward S. Morse, of Bowdoin College, who was formerly a pupil of the late Prof. Agassiz. In the course of his address the speaker, after treating of birds and reptiles, insects and worms, men and monkeys, pointed out certain peculiarities in the formation of the skull, which, in all the human species of to-day, he declared, never vary except in the smallest degree. He showed their marked difference from the corresponding parts of the monkey. Yet he asserted that these very parts in old skulls - and by old he meant those of thirty thousand portions of the human skull of our time, but did exactly resemble the corresponding features of our monkey. These were facts which could not but be regarded as significant and suggestive. Remarks complimentary to the speaker were made by Dr. Bartol, Charles Bradlaugh, Mrs. Cheney and others, but no attempt was made by the members to discuss the matter, many seeming to agree with Rev. James Freeman Clark, who said his own religious views were no stum bling-block to the recognition of the plan of evolution when to his mind it should be backed by proofs. The next meeting of the club will be holden at the residence of Dr. Bartol.

Daniel N. Haskell, late chief editor of the Boston Transcript, passed, after a long life of usefulness, from the busy turmoil of earth, to the soothing scenes of the spirit-life, on Friday, Nov. 13th. His decease was occasioned by pneumonia. His funeral exercises were conducted at the Hollis-street (Unitarian) Church on Monday noon, Nov. 16th, representatives of nearly all the Boston press attending, together with a large concourse of sympathizing friends. Vice-President Henry Wilson, Gov. Talbot and other distinguished individuals were also present. Prof. C. H. Leonard and Rev. Mr. Chaney conducted the services. The remains were then conveyed to Newburyport for interment in the family lot at Oak Hill Cemetery.

The Transcript of Tuesday, Nov. 17th, says, in the course of an editorial upon his demise: We miss the warm grasp of the hand, the eye alight, the cheery laugh, the wholesome and inspiriting influences of his fellowship. A soul so instinct with noble life cannot have ceased to be. The eye may grow dim, and the heart stop, but there is that in the memory of such a man which defies the grave. Farewell! Fast friend, brave worker, true soul! We part awhile!"

Mr. Simeon Lester, of Westchester cou ty, N. Y., on whose farm Thomas Paine's body was buried, writes of the recent reports concern ing the grave and monument as follows :

"Thomas Paine was buried in a plat some fory feet from where his monument now stands His body was removed over sixty years ago to England. The plat where he was originally buried had become covered with a mass of loose stones, weeds and briers, and was in a very bad condition. All that was done was to clear up the rubbish, remove the unsightly brambles, and set out four locust posts nicely painted, to mark the spot where the body of Thomas Paine had once lain. The monument has not been disturbed in the least."

The reader will find under head of "Banner Correspondence" an enthusiastic commendation of Addie L. Ballou's labors in Oregon. The papers of that commonwealth-particularly the Oregon Statesman (daily and weekly), published in Salem—have spoken of her in a highly laudatory manner, and the citizens of Salem sometime since proffered her a Complimentary Benefit at Reid's Opera House.

Dr. H. P. Fairfield, the eloquent trance speaking medium and excellent clairvoyant physician and healer, has permanently located himself in Lynn, Mass., where he will attend to the physical wants of patients, or welcome the calls of such societies as may desire his intellectual treatment. Address him for lectures, etc., P. O. Box 74, Lynn, Mass.

IF J. H. Randall, Clyde, O., writes, Nov. 14th: "I am rejoiced at the prosperity of your Banner, and am greatly pleased with the steady course you have taken and pursued on all the questions discussed in the ranks of thinkers. Long may you prosper, and continue the work for which you are so well adapted."

A volume of Discourses on Spiritualism and cognate subjects, by Dr. Sexton, is announced in England; as is also "A Voice from the Spirit-World;" five Inspirational Lectures, by Cora L. V. Tappan; a work on "Spiritualism and Christianity"; and a "Spiritual Annual for

THE SPIRITUAL TEACHER AND SONGSTER.-This "Teacher," by J. M. Peebles, designed to define the Principles of Spiritualism and encourage Congregational Singing is found exceedingly useful in conducting Circles and Sunday meetings. For price, etc., see advertisement in another column.

We have received from J. P. Mendum, Esq., publisher of the Boston Investigator, a fine lithograph of the Paine Memorial Building, which is now fast approaching material completion. Thanks, brother, for the fine engraving and the cordial feeling which prompted its bestowal.

Spiritualist Meetings at Beethoven Hall, Boston.

Mrs. Nellie L. Palmer, of Portland, Me., gave one of those eloquent trance utterances with which the Spiritualist public have been in the past so familiar, at this hall, Sunday afternoon, Nov. 15th-an increased audience (although a price had been set at the door) greeting her appearance in Boston. Her address (a report of which we shall give in our next issue) had for its subject: "What inspires us-Faith or Reason?" and was attentively listened to to its close. Good singing, by the choir, combined to throw an air of quiet harmony about the hearts of the audience, and the people departed, looking forward to the next lecture by Mrs. Palmer-to occur at this hall on Sunday afternoon, November 22d-with happy anticipation.

J. J. Morse.

This widely known English trance speaker, we are happy to announce, is receiving that welcome, on the part of the American Spiritualists, which his high merit as a lecturer and man renders him so richly worthy of. He will continue to speak at Lyceum Hall, 69 W. Baltimore street, Baltimore, Md., on Sundays, morning and evening, the month of November. He is to lecture in Philadelphia during December, and in Boston during January, 1875, excepting first Sunday. He may be addressed care Levi Weaver,-Esq., 220 W. Baltimore street, Baltimore, Md.

"The authorship of the Book of Mormon, the question as to the existence of an order of spiritual beings denominated "Diakka," spiritual telegraphy, the modus operandi of materialization, and other matters receive attention in the sixth page Message Department this week; Pensacola Aspinwall speaks to her unknown mother; Eph Hayes rebukes the Pharisaic spirit of "the gentlemen in black"; Johnnie Mansur sends message to his mother: Margaret Turner. of Bath, killed at the fall of the Pemberton Mill, desires to communicate with her relatives; Capt. Job Wheeler, of Bristol, Me., counsels charity on the part of his "sister Nab"; Minnie Appleton, of New York City, calls on her father to investi-gate the new light, but to do so with becoming humility; and Hilda Staider, of North Germany, gives advice to her brother Hermann.

Our readers will remember that some weeks since an article appeared in these columns, from the pen of Judge A. G. W. Carter, entitled "Truth Stranger than Fiction," in which were detailed the remarkable experiences of Mrs. Carter and a mother in search of her lost child. That mother has now succeeded in bringing together her two little buds again into one fold, and is desirous of finding employment for the purpose of supporting them, as she is left entirely without resources save such as her own labor can supply. Any person desiring a competent housekeeper in the city, or an earnest practical and economical manager for a farm household in the country, or a teacher of music, oil painting, and the English branches of education, will-find-afaithful worker by addressing "Mrs. M. J. C., Box 1030, Lockport, N. Y."

The present season promises to be one of considerable literary activity in regard to Spiritualism. Mr. Alfred R. Wallace has in the press a volume on Miracles and Modern Spiritualism. A volume by William Crookes, F. R. S., giving a more full and detailed account of his investigations into Spiritualism may also be averaged. tions into Spiritualism may also be expected. The Proof Palpable of Immortality, by EPES SARGENT, in which the facts of spirit-materialization will be fully and carefully presented, is on the eve of publication .- London Spiritual Mag-Mr. Sargent's New Work, which Colby & Rich

literature of Spiritualism. This book is just the one to send to a friend as a Holiday Present. Moneys received for the poor invalid;

have in press, will be a capital addition to the

Austin Kent, since our last report:

Mrs. Lathrop, \$2,00; Mrs. Prudence Alexander, \$1,00; Mrs. Lydia Pierce, \$2,00; R. F. Livingston, \$1,00; Florinda F. Belding, 25 cents; Sarah C. Hadder, \$1,00.

There will be no Public Circle at this office next Thursday afternoon. The scances will be resumed on Monday next, and continue as usual. The public generally are respectfully invited to attend.

The identical "John King" engraving, which we received from London and printed in the Banner several months ago, has just reuppeared in the New York Graphic. Wonderful enterprise!

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.

We have received, and have for sale, THE SPIRITUAL MAGAZINE-J. Burns, London, Eng., publisher-for November.

"Katie King's Double."

To the Editor of the Banner of Light:

Glancing at the Graphic of Nov. 17th, I see an interesting article under the heading of "Katie King's Double." As the point in question is the reality of "materializations," thus demonstrating a future existence, it matters little whether this is or is not the Katie King so famous in the investigations of Mr. Wm. Crookes, F. R. S. With the skeptic, identity is an after considera-

Is it not among the telling signs of the times that a popular daily, like the New York Graphic, devotes nearly eight columns (see last issue) to the startling phenomena of Spiritualism? Col. Olcott, though shrewd and critical, is a candid investigator. Lippitt's paper in the Graphic mentions the spirit John King. Returning from London last autumn, and bringing with me King's spirit-picture, you did wisely in printing it in the Banner of Light, with the Biography. J. M. PEEBLES.

Materializations in Philadelphia-Katie King and Others.

Mr. and Mrs. Holmes are having very satisfac-

tory scances. To secure order, and prevent disappointment, especially to those who come from distance, they have made arrangements to issue a limited number of tickets, at one dollar each, for each evening, and no one will be admitted without one of these. Tickets may be secured on application to Dr. H. T. Child, 634 Race street, on application to Dr. H. T. Child, 634 Race street, Philadelphia, either by letter (enclosing a three-cent stamp—the money need not be sent)—or personally, between 1 and 2 or 5 and 7 o'clock each day. Persons desiring to arrange for private scances, can procure the entire tickets for an evening by making application in advance, and thus avoid the risk of disappointment. All persons from a distance should take the precaution to make arrangements before they come. tion to make arrangements before they come-

BRIEF PARAGRAPHS.

Nov. 8th was the two hundredth anniversary of the death of John Milton, the poet. He was born in 1608. He was said to be radical in religion, in politics, and in his social relations; considered woman naturally inferior to man; believed in a church without a bishop, and a State without a king. In fact, he went in for absolute freedom and equality, except on the "woman question." He had three wives and three daughters, but no sons.

Young America is distanced by Young Christianity, for one is taxed while the other is exempt, -- Index.

Brown, the "Mind-Reader," is in New Haven, Ct. He intends to give the Yale professors a further opportunity of testing his remarkable powers.

Lucius Alston, 23 Irving Piace, New York, writes, Nov. 13th, that he intends shortly to start a new Spiritual Association there, in connection with others.

Supposing Ireland should rebel against England, who would be the most appropriate commander of the British forces?—General-Kil-patrick, to be sure.

"Why do they call the people who live in the South Sea Islands 'cannibals?'' asked an old lady of a sailor. 'Be-cause they live on other people,' answered the sailor. "Then my son-in-law must be a 'cannibal,' " said she pen-sively, " for he lives on me,"

Mr. Abbot, of the Index, cordially assisted Father Beeson, the well-known friend of the Indian, when the latter recently visited this city for the purpose of interesting its people in the cause nearest and dearest to his heart, even going so far as to draw up a paper for Mr. B. soliciting subscriptions to enable delegates to attend the general Indian Council, to be held this month in the Cherokee country, and then, in his issue of Nov, 5th, went back on the good old man in a Juriesque paragraph. "Oh, consistency, thou art a Jewel."

"I run from Irun!" said Don Carlos, after he crossed the line into France.

A NEW COLOR. -- A contemporary says: "The best color for a wall, one of whose chief objects is to show oil framed pictures, is a vexed one."

The steamer Louisiana was sunk by collision with the Falcon, in Chesapeake Bay, Saturday, Nov. 14th. All the passengers, mail, express matter and baggage were saved. The cargo was lost. The Louislana was the favorite steamer of the Bay Line, of 1300 tons burthen, and valued at \$150,000, with no insurance.

The Rev. (Splurge-on) Talmage delivered a sermon recently, in Brooklyn, before five thousand persons, in which he considered the self-righteons query; "Ought Christians to attend theatres?" to which he gave a decided negative, and proceeded to air the usual napless arguments in such cases made and provided. But Lotta, the histrionic "Firefly, " is after him, and we doubt not the theologic elephant is already sorry he trenched on such dangerous ground.

OUR NEW ENGLAND THANKSGIVING.-We feast the turkeys before, and they feast us on that celebrated plumpudding day !

Infinite toll would not enable you to sweep away a mist but, by ascending a little, you may often look over it alto-gether. So it is with our moral improvement; we wrestle flercely with a victous habit which would have no hold upon us if we ascended into a higher moral atmosphere.

The city of Boston has, through its Board of Government, authorized the Committee on Police to make sultable arrangements for temporary and to the poor during the coming winter, by the distribution of soup—either at the station houses or elsewhere, as said Committee may determine-the expense for the same being limited to five thou

The money spent in burning powder over the elections would supply many a hungry mouth with bread, and many a cheerless fireplace with coal.

Massachusetts is soon-to-have a reformatory prison for women, all the officers of which, excepting the Superintendent, Treasurer and Steward, are to be women.

The remains of Benjamin Cummins, the man who, some sixty years ago, at Burtonville (near Amsterdam), N. Y., hammered out on his anvil the first circular saw ever known to mankind, He interred in the cemetery at Richmond. Kalamazoo Co., Mich.

Sweetness is no protection against injustice. Even sugar can be crushed. What do you say, "Magic Staff"?

Elizabeth Cady Stanton says: "The true relations of man and woman-the foundations of the family and home -are of far more importance than any question of Church or State can possibly be."

There is enormous damage all over the Island of Jamaica, by the hurricane of Oct. 31st and Nov. 1st and 2d. The cames were blown down, the river rose six feet higher than ever known before, and the coffee and plmento crops were seriously injured. Enormous land slides have occurred, the roads and river courses are blocked by huge trees: troi bridges, even, were bent, and cattle and horses were swept

The Golden Age, in a notice of the Woman's Congress, recently held in Chicago, says: "That such a collection of representative women from twenty different States could be convened and organized, and with parliamentary meth-od hold session after session, discussing the most important and vital themes, marks a progress which would amaze us had it not been made by steady and ins proaches step by step. "

There's a Savings Bank in Boston-the Mercantile-that can't be "hurt" by burglars. Why? Because its deposits are secured by a fine quality of Stone that can't be

The Journal says "Moncure D. Conway is always find-ing out something unusual." Yes; and that's just what makes him often appear ridiculous.

Starvation is glaring at the unfortunate farmers in the grasshopper district of Nebraska, The resources of the Nebraska Aid Society are entirely inadequate to the work of assisting the needy. This is sad to contemplate.

In less than one month the transit of Venus will occur, for observing which all the astronomers of the world have

A sewing school for girls was opened last week at the Young Women's Home, Lowell, Mass.

Jennie Collins is a good Samaritan. God will surely bless her noble efforts in behalf of that poor humanity which often needs such friendly assistance as is youchsafed

Two English ships, the French Empire and City of Edinburgh, collided on the Hoogley, India, recently, and sank-two boats' crows being missing.

The Shakers at Lebanon Springs, Watervilet, N. Y., have resolved to make renewed efforts to recruit their numbers by sending ambassadors out among the world's people to make converts. They will hold a convention, or, more properly speaking, a missionary meeting, at Steinway Hall, New York City, next week, when the of Ann Lee will be fully expounded. Among the features to be presented, a Shaker choir of twelve vocalists will sing at the commencement, between lectures, and at the close of the meeting. Elder F. W. Evans will conduct the

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Five men were killed and one fatally injured, Tuesday, Nov. 17, by the explosion of a tug-boat at Hell Gate, N. Y.

"Surely, 'there is a divinity that shapes our ends,' " as the cobbler said the other day while waxing a couple

Mr. Disraeli was lately elected rector of Glasgow University (Scotland), his opponent being Raiph Waldo Emerson, the "Sage of Concord." The disciple of the Rabinnical school received 700, and the liberalistic candidate, Emerson, 500 votes.

Judge Poland, having endeavored to defend his infamous Congressional "gag-law" for the press, by stating that there was no law of libel in force in the District of Columthere was no law of libed in force in the District of Columbia, is thus "corrected" by the Evening Star, of Washington: "The Judge is mistaken. The libed law of Maryland came to the District with the other laws of Maryland, as they stood in 1801. It was so stiff a law, in fact, that Congress some years ago modified it to the extent of allowing the truth to be shown in justification.'

Richard A. Breck, an officer of the United States steam Yantic, was accidentally drowned at Amoy, China, Sept. 22d. The deceased was a brother of Gen. Sam. Breck, Jr.,

The coast packet Empire, Capt. Jeanfreau, sank suddenly at her landing at the foot of Conti street, New Orleans, Nov 17th, and it is reported at the time of our going to press that some thirty lives were lost. The steamer is supposed to have broken in two and sunk at once by reason of too

As an illustration of the kind of reasoning often heard from the lips of men when the interests of women are under discussion, Mrs. Fawcett mentions the case of an Englishman who opposed the education of women because he had tried it on his own daughter, "and it was all wasted, for, after all, she was married at nineteen!"

Movements of Lecturers and Mediums.

We are in receipt of a somewhat lengthy card from Thomas and Sarah A. W. Cook, (to which we are unable to give space on account of the crowded state of our columns) in which it is announced to their patrons and the public by these workers, that owing to the stringency of the times, they have decided to suspend for the present the publication of their monthly paper, "The Kingdom of Heaven "-which will reach the completion of its fourth volume with its December number and to take the lecture-field as traveling missionaries. They would be glad to receive calls to lecture, or give test scances; and for that purpose may be addressed at Boston, as usual. contemplate a tour through New Hampshire, Vermont and New York, and hope to receive a sufficiency of material aid to enable them soon to commence the publication of the fifth volume of ''The Kingdom,''

Dr. Dean Clarke has recently lectured to good acceptance at the half of the Spiritualist Union, 911 Market street, San Francisco. Common Sense says (** Mr. Clatke has settled here as a permanent resident, and will speak occastonally as circumstances may require. Our home speakers should be encouraged, and we hope to see a large audience in attendance whenever one of 'our own 'occupies the

J. M. Peebles says of John Collier of England, now traveling in this country: "I have had the pleasure of listening to Mr. Collier, several times, and always with increased profit and interest; his matter is solid, his teachings highoned, and his voice excellent. I am sure he will be found a most able exponent of the spiritual philosophy. Such speakers, inspired as they are to do a glorious work for humanity, should not only be kept continually in the harvest field, but should be encouraged in every possible way, thus hastening the freedom and moral redemption of our common humanity. I take great pleasure in recommending Mr. Collier, as a faithful and eloquent advocate of Spiritualism." Mr. Collier may be addressed by those desiring his services, care this office. .

Mr. Collier has just received acordial invitation from the Spiritualist Society of San Francisco, Cal. His present engagements prevent any immediate visit so far West, but he would esteem It a favor if societies desiring his services would correspond with him, with a view of making an easy route to the West. He hopes shortly to be joined by his wife and daughter. The former is a medium of good powers, who would be willing to devote herself to the work in conjunction with her husband.

W. F. Jamleson delivered a course of six lectures in Lawrence, Mass., the first week in November. He was by vote of the audience invited to return and deliver a second course, which he will give, commencing on 'Monday evening, Nov. 30th. He will speak in Lynn the last two Sundays of November. Address care of Banner of Light.

Nellie L. Davis will speak in Cleveland, O., during December. Societies East or West can address her as usual, 235 Washington street, Salem, Mass,

William Brunton lectures in Plymouth, Mass., the first two Sundays in December, and at. Waverly, through the Mrs. Abby N. Burnham lectured in Buffalo, N. Y., Sun-

day, Nov. 1st. to a fair audience, which heartily appreci-ated her efforts. She was in Detroit, last week. She will remain West for some time. J. Madison Allen has been obliged, by temporary illness

resultant from too severe mental labor, to cancel his No vember engagements for New Hampshire and Vermont. J. H. Ramkall has been compelled to remain at home on account of sickness in the family for the last three mouths, but will answer calls to lecture where friends desire, dur-

Ing the winter. Permanent address and home, Clyde, O. Henry C. Lull has removed to No. 1 Hersey Place, off 21 Essex street, Boston, where all letters from societies and patrons should be addressed.

Spiritualist Lectures and Lyceums.

Spiritualist Lectures and Lyceums.

Besthoven Hall.—"The Must Hall Society of Spiritualists" has secured the above-named new and elegant hall, 413 Washington street, near the corner of Boylston street, for its claffith annual course of Lectures on the Spiritual Philosophy. Meetings are held every Sunday afternoon, at quartor to 25 clock precisely. "Admission we cents; undividend to 25 clock precisely." Admission we can; undividend to 25 clock precisely. "Admission we will becture Nov. 22d and 22th; Hol, J. M. Puebles, Doc. 6th, Other able speakers selected are as follows: Miss Lizzle Doten, Dr. F. L. H. Willis, J. J. Morse, Esq. of London), N. F. White, and Thomas Gales Forster. The Committee are engaging other speakers of known ability and cloquence, whose names will be announced hereafter. Singing by a first-class quartotte. Thesets securing reserved seats for the season can be procured at the graduated price of \$5 and \$2, according to logation on the lower floor, and \$3 in the front row around the balcony, on application of Mr. Lawis B. Wilson, Chalrman and Treasurer, at the Banner of Light office, 9 Montgomery place, where a plan of the half can be seen, or at the half on Sunday. John A. Andrew Hall.—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 234 and 75 p. M. The audience privileged to ask any proper questions on spirituality. Excellent purartelle singing. Public invited.

Rochester Hall, 554 Washington street.—The Children's Progressive Lyceum, No. I, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sunday, at 10% o'clock. Geo. H. Lincoln, Sec y.

The Boston Spiritualists' Union will resume meetings at Rochester Hall, formerly first fall, and continue them every Sunday at the condition of the public are contlaily invited.

Hall, o'm reserved and the public are contlaily invited. His, Nillians, President.

The Ladies' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hayward, President

Boston.—Rochester Hall.—W. A. Williams, corresponding secretary of Children's Progressive Lyceum No. 1, writes, Nov. 15th: "I herewith forward the list of officers and members engaged in the literary exercises that members engaged in the literary exercises this morning: Declamations: Miss Ella Carr, Linwood Hickok, Frank Baker, Johnny Balch, Georgie Pratt. Readings, Miss Frank Wheeler, Mr. Alonzo Danforth (conductor). Remarks by Mr. Twitchell, of Somerville, and Mr. Hopkins of Charlestown district."

John A. Andrew Hall .- Mrs. Floyd spoke afternoon and evening, Sunday, Nov. 15th, at this hall, to audiences larger than usual. The singing was excellent. So writes a correspondent.

Harmony Hall, 1834 Boylston street.—Mrs. Su-sie Willis Fletcher will lecture in this hall on the evenings of Sunday, Nov. 22d and 29th. Public Free Circles are held every Sunday at 11 A. M. and 3 P. M. by Mrs. L. W. Litch, Mrs. Stanwood, and other good mediums. All are invited.

CHARLESTOWN, Raymond Hall.—Sunday afternoon, Nov. 15th, Dr. Arthur Hodges, test medium, held a circle which was well attended. He gave many excellent tests—mostly to strangers—which were recognized in every instance. In the evening Mr. I. P. Greenleaf gave a fine lec-

ture in the same hall.

Next Sunday, Nov. 22d, Mr. Modges will hold a circle at three P. M., and Mrs. George A. Taber will speak in the evening, at half-past seven.

Beethoven Hall Spiritual Meetings. Admission 10 cents, and 10 extra for reserved scat.

"The Music Hall Society of Spiritualists" meet in the new and elegant BEETHOVEN HALL, 413 Washington, near Boylston street, Boston, regularly every Sunday afternoon, at 23/4 precisely. Lectures by talented speakers.

Mrs. N. L. Palmer will lecture November 22d and 29th. Among other able speakers selected are, Hon. J. M. Peebles, Miss Lizzie Doten, Dr. F. L. H. Willis, Mr. J. J. Morse (of London), N. F. White, and Thomas Gales Forster. Other lecturers of known ability will be announced here-ter. A quartette of accomplished vocalists will

add interest to the services.

The small sum of ten cents admission will not pay half the expenses, therefore in order to raise more funds to help sustain the meetings, the following prices will be charged for season tickets, securing reserved seats: \$5 and \$2 on the lower floor, according to location, and \$3 for the front row around the balcony. These moderate rates come within the means of a great many Spiritualists who no doubt desire the continuance of these meetings, and whose help would ensure so desirable an object.

Lewis B. Wilson, Manager,
9 Montgomery Place, Boston:

Loring publishes in good style Horatio Alger, Jr. 's, story of "BRAVE AND BOLD; or the Story of a Factory Boy. with spirited illustrations. It is in the popular author best style. The fortunes of Robert Rushton are pursued with an interest by the reader which is not surpassed, if equaled, by that shown in the case of any of his former stories. The hoys will all be after this book, which is just in time for Thanksgiving and not a day too early for Christ-

Ο.

To Correspondents.

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

W. J. McC., NEW ORLEANS, -- Your letters have been eccived and will be placed on the Circle-room table for

RATES OF ADVERTISING.

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

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

RUNINESS CARDS. — Thirty cents per line,
Agnic, each insertion.
Pay ments is all cases in advance.

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

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

SPECIAL NOTICES.

DR. ANNA KIMBALL, CLAIRVOY-ANT MAGNETIZER.—Treats with unparal-leled success all chronic and acute diseases. Controlled by an ancient spinit-nealer, Hypo-CRATES. Patients visited at their residence. All counsel by letter \$1,00. Spirit Magnetic Reme-dies, sent with Diagnosis, \$3,00. 62 West 14th street, New York.

MISS J. W. ELLSWORTH, Magnetic Physician, Test and Business Medium, 300 West 25th street, New York. Office hours 10 to 7. Terms \$1,00. Circles, for ladies only, Tuesdays and Fridays, 3 p. m., at Mrs. Neal's, 58 West 31st street.

G. C. EATON, Consulting Medium and Chair-voyant, No. 257 West 15th street, New York City, N.21,3w*

Dn. WILLIS will be in Chelsen, at Dea. Sargent's, 39 Clark Avenue, Tuesday, Dec. 1st, from 10 till 4, and at the Sherman House, Court Square, Boston, Wednesday, and Thursday, the 2d and 3d, from 10 till 3.

Mrs. S. A. Lindsley, 309 Mulberry street, Newark, N. J., will answer stitched letters to spirit friends. Terms, \$3 and 4 stamps. Enclose blank sheet with letter stitched around the edge of the envelope. Your answer will be inside. N.21.—61cow*

Ladies, if you wish a silk that will run well on your Sewing Machines, buy the Eureka.

THE WONDERFUL HEALER AND CLAIR VOYANTI — MRS. C. M. MORRISON, No. 102 Westminster street. Magnetic treatments iven: Diagnosing disease by lock of hair, \$1,00. tive age and sex. Remedies sent by mail. T Specific for Epilepsy. This celebrated Medium is the instrument or

organism used by the invisibles for the benefit of humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the public is by the request of her Controlling Band. They now, through her organism, treat all diseases, and cure in every instance where the vital organs necessary to continue life are not destroyed.

DIUM, CLAIRVOYANT AND CLAIRAUDIEST.
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, not patient too far gone to be restored.

MRS. MORRISON, after being entranced, the

Mrs. Morrison is an unconscious TRANCE ME

lock of hair is submitted to her control. The di agnosis is given through her lips by the Band, and taken down by her secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is sub-

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while in an abnormal condition called the trance. These diesages indicate that spirits carry with them the characteristics of their earth-life to that beyond whether for good or extl. But those who leave the earth-spiere in an indeveloped state, eventually progress into a higher confilton.

uition.

We ask the reader to pecelve no doctrine put forth by spirits in these communis that does not comport with his or her reason. All express as much of truth as they perceive -no more.

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of also give necessity. Index such circumstances the party

should nearly the Chairman, when perinds on will be

granted to refere after the explication of five nimites. Our

reasons for this will be added as overly reflective infant.

Disturbing influences pitchine inducing, and this nor

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will tendid Conform to one request in this particular.

will result fortier are then we have nedeated visitors will result fortier to one request in the particular fortier are the particular fortier are severed at these Sames are often propounded by individuals among the anderno. Those read in the controlling intelligence by the Chaltman, are sent in by correspondents.

The Donatony of Howers for our Circle-Room selfcited.

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

LEWIS B. WILSON, Chairman.

As many persons infonderstand the nature of the dutles of Mrs. J. H. Comant inconnection with this paper, we wish it fully understood that she is engaged solely as medium between the two words at our Public Fine Circle Meetings, knows nothing an regard to our business affairs, and has no desire to. Moreover, being an uniconscious, medium, she knows nothing whatever of the interances of the invisibles through her histomentality. Hence there is to her address, forwapided to this effice, in reference to our business matters and the interances of spirits at the public circles, never each first though the instrumentality. Hence there is the public circles, never each first independent of this entire in the purpose of the purport of this paragraph?

Hency be well to add at this time that Mrs. Conant is simply an humble histrument in the hands of the paylishe powers. The same as thousands of others are sand seeks neither time for reward more than is voncheafed in the consciousness of having done her earthly dutles well.

Invocation.

Oh Thou who hast all thy saints and thy sinners in thy holy keeping, again we come to thee with our song of praise, and again we petition thee for more of thy strength and thy wisdom which shall lead us out of present darkness into future light, out of that uncertain state of weakness into a positive state of strength, so that we may perform thy work well, with an holy acceptance unto our own souls, as unto thee: And now, as in the past, and in all time and eternity to come, we would praise thee, our Father and our Mother God. Sept. 10.

Questions and Answers.

CONTROLLING SPIRIT.-I am now ready, Mr Chairman, to hear whatever questions you may

QUES -- Who wrote the book of Mormon?

Ans.-A class of disembodied spirits, or post morten existences, who had the good of the human-race in view, who did not know exactly how to express themselves, but did the best they could through the medium, they employed.

Q .- [From E. H., New Bedford.] Is it known for a certainty, by the controlling intelligence that. Shakspeare wrote the works commonly at tributed to him, or is Bacon the real author of

A .- It is known for a certainty that-William Shakspeare wrote the works attributed to him; there is no speculation about it, with us.

Q:—Is this earth a sphere, and if so, how many miles is it in circumference, and what distance from the sun?

A .- Consult your geography; it will tell you as well as I can.

Q.-What causes the magnetic needle always to point north?

A. -Natural attraction; nothing more. Q.—There are some sixty primates, or ele-mentary principles, in the material world, from which, through the process of evolution, we sup-pose all matter to be formed. Are there also primates of intelligence, or elementary principles of intelligence in inorganic matter, which through the process of evolution, produce in inorganic matter, human intelligence?

A .- In the absolute, there is but one primate in Nature. In the manifestations of Nature there seem to be some sixty odd, according to science but some eighty-seven, according to spiritual science. Now, matter, in its action, reflects what is going on in the spiritual kingdom. So, then, there are these same primates, spiritually considered, and their action and power over matter is analogous to that which science takes up and

deals with. Qu.—A correspondent, having read Davis's "Dialika," and being much pleased with it, asks the opinion of the controlling intelligence of the views there expressed.

A. That there is a great truth underlying the theory advanced in the book termed "Diakka," I admit; but that all spirits who visit the earth and manifest through modern or ancient media may be classed as "Dlakka," I deny, unless we can change the signification of the term, "Diakka," to suit ourselves-unless it possesses the power of being carried into and used for heaven-Or purposes as well as for hellish or evil purposes. Mr. Davis fails to put forth the idea in its highest and best light in the "Diakka"; but nevertheless, there is a truth which, even thus vaguely put, many souls will grasp and be benefited

Q.—{From the audience.] Will spirit tele-graphy become universal in time, and supersedo the material or physical?

A .- So far as spiritual things are concerned, it certainly will become universal; but the application will not and cannot be made to crude matter. That will always demand something less spiritual-something more akin to what it has now. It will deal with the lightnings you can see, while me last Christmas. It's like this: Whenever Spiritualism deals with those you cannot see. Sept. 10.

Pensacola Aspinwall.

I learned that the being who gave me mortal existence-my mother-is desirous to know something about my wliereabouts, and something about my earthly life, and she says: "If Spiritualism can afford me that knowledge, I shall be only too glad to receive it, although I feel that I am unworthy to." So, in answer to her desire, I am here this afternoon. My first recollections of -life, here on earth, were at a Catholic charity school, in the city of Havana, Cuba. I was then about four years of age, but I was placed at the foundling hospital attached to the school when I was about eight months old, having been found abandoned on board a steamer plying between Hayana and Pensacola. The captain of the steam- happiness in the other life. She need n't be borer gave me up to the authorities of Havana, and rowing trouble about it. What's your name, I was placed at this foundling hospital. Thence sir? [Wilson, J Well, Mr. Wilson, I can't pay

was about seven years old, I was taken from that | live where I live if you'll find me I 'll have someschool and adopted by a lady and gentleman who were coming to the United States. They settled Each Message in this Department of the Ranner of Light in New York State—in Warren, N. Y., remain-through the instrumentality of the spirit whose name it bears in the instrumentality of the spirit whose harment bears in the control of the spirit whose harment bears in the spiri the family was called to the spirit-world, and the lady was unable to remain there, so she went to the city, taking me with her. She was very kind to me, and filled a mother's place in all respects, so far forth as she could, but she always told methat she was not my mother that somewhere in | education, because I shall be pretty likely to see the world of mind and matter I had one of nearer 1 it, because I see all that go out. [What office ually my mother, and divinely attracted to me: vast importance to me since death.

The officer who took me in charge at the time I was abandoned, gave me the name of Pensacola Aspinwall-Aspinwall, the name of the steamer; Pensacola, the name of the place whence we had come; and I retained that name. My good

foster-parents never cared to change it. And now, to the being who gave me a mortal birth—to my mother. I have to say, 1 forgive you for the cruekoutrage you perpetrated upon, mein my infancy; and when you shall enter the spirit-world, which will not be long hence, I will do all in my power to make you happy, and to throw off, or help you to, that terrible load of guilt that has weighed so darkly upon your spirit. I am aware of all the conditions you have passed through, since I entered the spirit world. 1 know of the high position which, through your husband, you have taken, and I know that all the while your heart has gone out toward the abandoned child, and I pity you, and I to day tell you that God is good, and because lie is, you will be forgiven; you will outlive the darkness, and perhaps you and I-no doubt you and I will be happy together sometime, in the world of spirits. I was abandoned in the year 1833, Mr. Chairman. I lived to be twenty-six years old here-died at twenty-six. Good-day, sir. Sept. 10.

Eph Hayes.

-Mr. Chairman, I am not in the way of doing a great deal of good, but whenever I see a place where I can drive in a wedge, I don't fail to do it. Now, I happened to be present at a place in this city, where there were from twenty to thirty ladies and gentlemen convened for the purpose of having what they called an intellectual discussion concerning the merits of Modern Spiritualism. In the course of the evening it was suggested by some of the party that they should get a table and sit around it, and see if they could n't get some manifestations. So they did. In the course of the evening, finding it getting rather dull-the manifestations didn't seem to comethe lost said: "Why would n't it be well to call upon somebody that do n't hold so high a posttion in the spirit-world as these persons would seem to, who have been called for. Many of them were children; perhaps they can't do what you want them to do. Now," he says, "we will call for one, who, if he can do anything at all, will manifest in the way we want he should."

Well, you see, he did n't understand the module operandi of these spiritual manifestations at all. He did n't consider that the force wanting was on your side, more than on ours, which was the case. But at the mention of my name, there was an objection offered by two gentlemen present, who were-well, who represented the Christian Church. They thought it was virtually calling for the devil, and objected to it,

Well, I was present and listened to their discussion, but, of course, for want of power to communicate, said nothing, yet made up my mind that the first chance I got, I would put in an appearance where I could tell 'em what I thought of 'em. Now, you gentlemen in black, you profess to be the followers of the meek and lowly Jesus, and yet you can turn your clerical backs upon such as he would not have turned his back upon, but would gladly have shaken hands with, ate with, and communicated with in every way. Now, how is that? It strikes me that your professions are merely professions. You do not possess what you profess to. Now, look at the matter yourselves; see if I aint right, and the next time you attend one of these scances to discuss the merits of Modern Spiritualism, be a little more charitable, for I assure you that you both attracted to yourselves a class of mischleyous spirits who would act upon you through these same evil influences that you give them to act upon by your uncharitableness, to your detriment. Now, then, if you want aid from the other world, and want it to bring you its best fruits, come, asking for them_in a spirit of charity, of humility and love, and follow strictly in the footsteps of him you profess to follow. I am now, as was when here, Eph Hayes, an uncultivated spirit, having done much evil here in this life. but standing now in a position where I'd be gladto undo what I did here, and shall, as fast as I can. If you can do more than that, you will do more than God himself could do. Good day, sir. Fortunate for such as I, you do n't close the doors on us. The devil puts in an appearance here, if he happens to want to. Sept. 10.

Johnnie Mansur,

How do you do, mister? [To the Chairman.] My name is Johnnie Mansur, and my mother wants to hear from me, and won't you please tell her I am first-rate? I am jolly, and I don't want her to cry any more about me. Uncle Zed says I'll make a good deal smarter boy in this life this spirit-life—than I would lave made if I had remained here on earth, and she'd ought to be glad that she 's got a smart boy on the other side that'll fix things all right for her against she comes. Yes, mother, I've got a book you got for any of our friends gives us anything, that is, dedicates it to us, why, we have something just like it in our life-we have the spirit of it. So, I've got the book, mother. I like it very much. You promised to buy it for me, you know, before I died, so you bought it all the same at Christmas. I got it; so don't think that it's a mere whim or imagination of yours. I tell you,

mother dear, I 've got the book, and I thank you. Uncle Zed sends his love, and wants you to tell Aunt Alice she need n't give herself any uneasiness about what shall become of her hereafter. Her good deeds will save her; she will be all right. He'd give her something to insure her happiness for half a cent-that's pretty cheapfor that sante old half cent that he gave her when he was a boy, that she has always kept as a pocket piece. For less than that he said he'd insure her

thing to pay you with. [All right! I'll charge less than a cent.] My coming here is worth more than that to me and to mother, too. I'll pay a good deal more than that, so just hunt me ip when you come. [Why can't you hunt me up?] How shall I know when you come. [I guess you'll find out.] Well, if it is bulletined when you come, I shall know it, I suppose; that is, if it is from the office where I am getting an relationship than herself. She was only spirit- [are you in?] I am in the "Carrier Dove" office, sir. That man's my boss [pointing to Mr. Berand to her I owe many, many thanks, for she ry's picture]. [1 guess you'll hear from me, taught me the way of truth, and gave me many then, when I get there. [All right; just call on lessons of spiritual instruction that have been of -me, and I-know I-shall have earned enough by that time to square with you.

Scance conducted by Theodore Parker.

Questions and Answers. QUES .- [By J. L. M.] In the Book of Daniel and verses 12 and 13, there is this Then said he unto me, Fear not chapter ten and verses passage: "Then said! Daniel; for from the first day that thou didst se Daniel; for from the first day that thou didst set the heart to understand and to chasten theself before thy God, thy words were heard, and I am come for thy words. But the Prince of the Kingdom of Persia withstood me one and twenty days; but, lo! Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." And further on, verses 20 and 21: "Then said he, Knowest thou wherefore I came unto these? and now will I return to fight I came unto thee? and now will I return to fight with the Prince of Persia; and when I am gone forth, lo! the Prince of Grecia shall come. But I will shew thee that which is written in the scriptures of truth: and there is none that hold-eth with me in these things but Michael, your Prince." Now, this would seem to indicate that there were, in ancient times, tutelary spirits that presided over the destinies of particular nations, and swayed them more or less for good or evil, and that these tutelary spirits sometimes came in conflict with or were opposed by others. Can the supernal intelligences, from their standpoint and superior knowledge of the spiritual forces that operate on the earth and in the affairs of nations, explain this passage, so that the mystery will be cleared up to our comprehension?

Ans.—Well, it is simply a conversation which took place between a guardian spirit and his medium-nothing more. The spirit-world is, of necessity, largely interested in the affairs of its native earth. I say of necessity, because it is the law that all spirit shall become refined and progress, become powerful and happy, in correspondence as it aids matter and elevates that. So, then, these groups, or bands, or congresses of spirits, in taking cognizance of the affairs of mortals, in doing their best to elevate the conditions by which mortals are surrounded, are themselves advanced, made happy, and are carrying out simply the laws of life, that the higher shall rule and instruct the lower, and from the lower it shall receive its elevation, to go still

A.-A disembodied spirit acts more powerfully because of the refined conditions composing the powers through which it acts. An embodied spirit acts, more or less, through the conditions attendant upon matter in physical life, uponcrude matter, and is, to a greater or lesser extent, dependent upon that matter for its action. It is not so with the disembodied spirit. It acts in a more refined and, therefore, more powerful manner. Disembodied spirits electrify-if I may be physique, and this is done, not by that crude specially to spirit or attenuated matter, for such is spirit.

Q.-Will you please explain the difference, if any, between clairvoyance, vision, and dreams that foreshadow or present occurrences that afterwards actually take place?

A .- They are different phases of one and the same power.

audience.] What is th precedence by which the controlling intelligence governs the medium? Is it courtesy or strength? A .- Both combined.

Q .- What is the modus operandi of materializa-

tion? and what of its future success? A .- Well, it would be impossible to answer your question clearly, but we will do the best we can. A spirit wishing to materialize itself so as to be seen by its friends, in mortal life, does so. of course, through certain fixed laws; and the better acquainted it is with the operations of I help you to settle your affairs when you go these laws, the more successful it is. Now home, and if you go soon, you do it easy, and all the first thing to be done is to form a circle of will be well." Illda, to her brother, Hermann positives and negatives-have them as evenly Staider. balanced as possible. It is not often that they are anywhere near evenly balanced, and, there. fore, you are often wanting in receiving that you ask for; but, having arranged matters in that regard, then it becomes necessary to extract an element or power from the medium proper, by which a positive and negative force of material life can be extracted from all parties present, and from them conveyed to the medium proper, and there condensed. That which was at first a vapor becomes as thoroughly material and condensed as water, and, through the nerve-life of the medium proper, it is held in reserve. That nerve-life becomes, for the time being, a reservoir of this power that has been gathered from the circle, and in that every spirit desiring to materialize itself is obliged to plunge or he baptized, in order to take on these material conditions. Then all the functions of the spirit-body act upon this matter by which they are to materialize themselves, and, lo! every organ is made to perform its proper, legitimate functions, just as it did in physical life, or fust as it would be called upon to do in the physical. So, for the time being, they are, to all intents and purposes, flesh and blood. They have bone, muscle, tissue, sinew and nerve-all the body physique entire. Jesus said to Thomas, Thrust your finger into my side. A spirit has not flesh and blood as ye see me have," clearly demonstrating that it was a physical body, but it was just such an one as your materialized spirits take on to-day. Sept. 14.

Margaret Turner.

My name was Margaret Turner. I was a native of Bath, Maine; I was killed by an accident in the mill where I was working; it was the Pemberton Mill, Lawrence, Mass.; I was sixteen years old; I left a mother, three sisters and two brothers, and I wish, it possible, to communicate to them some intelligence from the spirit-world, that they may know that I live, and what is more, that I love them still, and have power to return and speak to them, and that that world is nothing like what they have been taught to believe, but a world as real as this world, and full of all beautiful things, flow-I went to the school attached to it, and when I you anything now, but when you get round to ers and trees, fruits, water, land. Everything- eternal progression."

such as you have here, we have there, mother dear, only more beautiful. If, you think it worth while to try to make yourself acquainted with this beautiful truth, I shall be only too glad to do all I can to help you; but if, like many others, you are afraid to let go of the old and take hold of the new, why, like them, you will be disappointed when you come here, and won't enjoy half so much as you would if you had had more light.

Capt. Job Wheeler.

[To the Chairman.] Hullo! parson! how do you do? I am comfortably off myself, though some of my friends think I aint .- I am Capt. Job Wheeler; I am from Bristol, Maine-born there-but I hailed oftener from New Bedford, Boston and New York than from the place where I was born. They called me a pretty rough old fellow when I was here, and said that I was a hardened sinner, and when the parson undertook to talk concerning my death, he was generous enough to say he hoped it was well with me-might just as well have told my family he knew it wasn't. Now, you see, I am full as well off as he is. He's signed his papers and gone aloft, as I did, and he undertook to smuggle himself into conditions that he wan't fitted for, through a church ticket; but it didn't go; 't wan't current; they told him so. He was terribly disappointed. I offered my services to help, but he very quietly refused. I suppose the old chap thought I was only an emissary of the devil, come to help him down instead of up; so he concluded he'd go it on his own hook; but he isn't any better off, if he is as well off as I am. And now, my folks may comfort themselves with the assurance that no church ticket can take you into heaven; it depends upon how much real good you've done, and upon the motive that prompted you to do it, more than anything else. Now, my way was, if I saw a man down in the gutter, I'd give him a damning for being there, but I'd help him out. The parson's way was to pray for him, or else let him alone very way. If my folks have a mind to look into these things I think it will pay 'em well; not much percentage in this world's way, but then it will pay you well-you'll find it all laid up to your account in the life to which you've all got lo come sooner or later.

Now, to my sister Nab, that has always felt ather scary about where I had gone, I have only to say, "Nab, if your religion teaches you to urn your back on sinners because they are sinners, 'taint worth much." Now, you know to what I refer, just as well as I do. I say 'taint worth much. If weighed in the balances of God Almighty's justice, I don't think you'd get much for it. Good day, till I come again.

If any of you happen to cross the river before I do come again, just give a thought of me, and I'll be there to help you over, and give you a Q.—[From H. A. C.] In what respect and to what extent does the action of a disembodied Now my folks will know what that means better spirit upon our organism differ from that of an than anybody else; 'taint necessary anybody Now my folks will know what that means better than anybody else; 'taint necessary anybody else should know. Good day: Sept. 14.

Minnie Appleton.

My name was Minnie Appleton; I lived in New York City; my father does business on Wall street, and I wish he would go somewhere -to Mr. Slade's or Mr. Mansfield's-any of those places where I could say something to him that don't want to say here. I know he don't know much about these things, but, father, I'll allowed to use the term—the conditions of the say to you as you said to me once, "Minnie, you were ignorant before you entered school. Now, electricity which belongs specially to matter, but | do n't go there expecting that you will be called by that more refined electricity that belongs upon to know more than your teacher, but just consider yourself a little ignoranus that has been sent there to be educated, and it will be all right." Now, father, just consider yourself an ignoramus, sent to me to be educated, and it'll be all right. I was fourteen gears old. Sept. 14.

Seance conducted by Theodore Parker.

Hilda Staider.

I was come here to seek my brother; he is in this country; his name, Hermann Staider; my name, Hilda Staider. He should know that I am dead, because his interests will require his presence at home. I am from North Germany. I hear, in this country, he believes the dead can come back; so I think, by this, I may reach him; and I say to him, "Though I be dead, yet I live Nov. 9.

MESSAGES TO BE PUBLISHED.

Tuesday, Sept. 15.—Charles L. Abbott, of Portland, le., to h s uncie James: Elizabeth Carson, to her daugher flattie, of Boston; Capt. Jack, to Shoshone.
Thursday, Sept. 17.—Dr. Stephen Ball, to a friend; Mary Jane Staples, of Exeter, N. H.; Mindle Tappan; Benanth F. Macready; Emma Burger, of New York City, o her mother.

Thersalay, Sept. 11.—Dr. Stepnen Ball, to a Friend, shary Jane Staples, of Exeter, N. H.; Minde Tappan; Benjamin F. Macready; Emma Burger, of New York City, to her mother; Joseph C. Worthington.

Tuesday, Sept. 21.—Minité Jackson; of Buffalo, N. Y., to her mother; Joseph C. Worthington.

Tuesday, Sept. 22.—Aunt Betsey Cades; Alfred Page, of Portsmonth; R. I., to his brother Gideon; Agnes Deveraux, of Fall River, to her mother; Capt. Robert Jellison, of Searsport, Me., to his daughter.

Thursday, Sept. 21.—Judge Hoar; Miranda Hedges, one of the H. Frand Shakers; Jennie Barrows; Nathaniel Anderson, of Boston.

Monday, Sept. 23.—Address; Antone Canico, of New Orleans, La.; Lydia Stacy, of Hartford, Conn.; Little Dave Goomely, of Harrisburg, Penn.

Tuesday, Sept. 23.—Gen. Robert Cowdin; William Berry; Naonta, to her friends in England.

Thursday, Joet. I.—Dennis Hogan, to his brother James; Ellen, to William H. Emerson; Benjamin Beal, of Boston; Elder Diver, to his brethern in Enfleid.

Monday, Oct. 5.—Theresa, to Gen. Joseph Garibaldi; Dan Riccardo Betancaste, of Castile, Old Spain, to his son José, in America; Lydia Stevens, of New York to her brother Joseph, in California; Deacon Jonathan Frisble; Sasie Walker, to her brother and slater, in Boston.

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

Tuesday, Nov. 12.—John Calender, of Boston; Nancy R. Suith, of Boston, to her children; Hannah Tohit, a Quaker lady, of Philadelphia; James K. Hill, from Gold Hill, California.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received, for which grateful acknowledgments are tendered: ceiven, for which grateiu acknowledgments are tendered.

"New Jersey" \$5,75| Henry Stepney \$25
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Henry Parker 50| Mrs. C. H. Wlides. 1,45
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Hettie. 50|

To the Liberal-Minded.

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

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

(From an Occasional Correspondent.)

Spirit Communication. Through Mrs. J. T. Burton, writing medium, corner of Broadway and Fifty-second street, New York, Oct. 28th, 1874. My DEAR HUSBAND-I am very glad to come

lovingly through this medium of penmanship once more, to tell you that your dear **** is alive to all that concerns you, and can do with your facile mind the same that woman's influence exerts everywhere. I am not so great nor grand nor intangible to fill you with a sense of my proximity, but as myself I stand by, and with every womanly intuition, seasoned by high-wrought experience; in full play, lend my energies to lead your mind, expand your intellect, gies to lead your mind, expand your interect, cultivate your spirituality and protect your body.

I remember what my own opinion of angels was before I left the clay. I supposed that they were vaporous substances in form of men, with great wings attached to their backs. These angels in the substance of the control of th great wings attached to their backs. These angels did nothing but sit and sing about a great white throne throughout all time, crying hosan-na to the highest! What preposterous folly! We have no wings. We sing when we like, but are compelled to do nothing against our inclinations. We have occupation, but it is not monotonous mechanical effort to effect some aim in some particular trade or profession. One does not enter superior conditions of existence to turn the treadmill of secular labor overagain, as some ignorant ones, who speak unadvisedly, suggest. A man who has been an undertaker on earth could scarcely continue to make coffins, as there is no-body to bury; a broker would not buy stock; a lawyer would not plead for his client, as eternal justice with us precludes judge and jury; a washerwoman would not have to purify unclean clothes, for all apparel is innoxious to fith and

But in this manner will the mind be kept active, the faculty of industry alive. The under-taker, from his superior point of observation, finds errors in his former plans and means of interment, and busily works out, as with plane and hammer, through the philosophy of experience by the science of mind a better manner, an improve-ment upon the old style coffin, and after a per-fect model has been secured of his own ideal, he returns to earth and impresses the most suscepreturns to eath and impresses the most susceptible undertaker with his ideas, who in turn works it out, and gives to the dead an easier, handsomer or more durable receptacle. The broker learns to toss, and bulls and bears grow less tricky under his skillful inquisition. He returns to improve the system, and to mix honesty with chicanery. The washer-woman invents patent machines for making labor easier for her earthly sisters, and through her own or

others' agency, through the subtlety of mind-working, delivers the patent to humanity.

Many, many of earth are established in busi-ness which does not suit their natural talents, who drag after the doctor's sign a genius for blacksmithing, or who hammer upon the anvil-by day and night, with genius for literature taring at their brains. Such will be appointed places suited to their natures and capacities. The human wind remains the same, but circumstances and conditions are changed, and most happily for the soul, it is free to carry out its own possibilities. Singer's sewing-machine was given to human ingenuity through the experimental conquests of an overburdened, weary, heart-sick seamstress. in previous years mixed tears and prayers over the midnight lamp.

ome are happy nowhere; dissatisfied, complaining, restless minds leave their temporal spheres and enter eternal ones with the same pirit, and go wandering idly and listlessly, neither themselves comfortable nor desiring that others should be so. These spirits lean back-wards to the earth, and seduce men's minds to disbelief and hypochondria, and on to suicide. am your same

OUR BRIGHT SPIRIT HOME.

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To the tune of " Sweet Home," Oh, is there a home where the soul can repose,
Where Joys are not blighted by earth's chilling woes,
Where friendship and love have no thoughts to concoal,
But freely the depths of their fountain reveal?
Home, home, sweet, sweet home,
There's in oplace like home,
Our bright spirit home.

When darkness and sorrow enveloped the skies. And hope's trailing pinions no longer could rise. The angels came down from their star spangled dome, Reyeating in glory our bright spirit home. Home, home, etc., etc.

· 111. Sweet home, at whose portals the pilgrims of strife, Disrobe and are washed in the River of Life; Where time and its burdens are left on the shore, As sweetly we float to our bright evermore. Home, home, etc., etc.

A home where the fullness of life will unfold, Whose glories and beauties have never been told; Where hope, ever buoyant with boundless desires, To the infinite fountain foreyer aspires.

Home, home, etc., etc.

Then cherish this life as a God-given prize—As a magnet immortal that points to the skies; And may every home be an Eden of love—A semblance of home that awaits us above.

Home, home, etc., etc.

Passed to Spirit-Life: From Woburn, Nov. 7th, Charles R. Bowers,

From Woburn, Nov. 7th. Charles R. Bowers.

Disease that could not be cradicated fastened itself upon him while serving his country during the war. At one time he was a Trinitarian Congregationalist; but some afteen years ago his reason was exercised, and the communion of spirits and reading of the Banner of Light took the place of attending sectarian church-service. Being sensitive and mediumistic, he was convinced and fully believed that the change at death was birth to higher 'Heg;' that the beyond was the continuation of life to completeness; that belief or unbelief in dogmas and creeds were the results of undeveloped earth-condition; that knowledge of spiritual laws and growths is of more importance in spirit-life than aught olselie was a kind and loving husband, father and brother, and a respected elitzen and neighbor. He leaves a wife and five children, who will miss his material form, but his spirit will be with them to bless.

Funcal services at church by Revs. Young and Twomley. The latter (after eight years of acquaintance) path him the highest teibule for truth, honor and integrity as a man. The Woburn Post G. A. R., of which he was a member, performed escort duty, and hold impressive services at the grave.

In the evening a medium gavo to the family an account

In the evening a medium gave to the family an account of the spiritual scenes during the ceremonies.

From Lewiston, Me., Oct. 1st, Lucy A., youngest daughter of Geo. G. and Louisa Danlels, aged 14 years and 10

months.

Beautiful, noble, kind and gentle, in earth-life, ever ready to perform life's duties well and fathfully, a loving daughter and sistor, a true friend, she was beloved by all who knew her. When the angels called for her, after eight months of patient suffering, she hade her friends farowell, and was borne onward to the land of oternal rest.

PROCTOR.

From Lysander, Onendaga Co., N. Y., Nov. 2d, Mrs. Betsey Hakes, wife of Libbens Hakes, formerly of Cicero,

aged 73 years 11 months and 18 days. From West Chester, N. H., Oct. 31st, Mrs. Lorana Pear-

son, reliet of the late Thomas Pearson, aged 86 years.

[Notices for insertion in this Department will betwenty cents per line for every line exceeding twenty-treshly linear less inserted gratultously. No poetry printed under the above heading.]

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11—Oct. 3.

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SOME RESULTS FROM MY SPIRITUAL STUDIES.

A CHAPTER OF AUTOBIOGRAPHY. RY ROBERT DALE OWEN.

Doubts to the world's child-heart unknown to be the new from star and stone;

A modern dynasty is assuming control in the region of mind. Throughout the civilized world the reign of the Mirac ulous is gradually losing power and prestige, superseded by

It would be hazardous to say of any great principle which has had its day, that it has not had its use also. But though the romantic polytheism which makes brilliant the great epic of Homer may have suited well the epoch in-progress of an cient Greece, yet, in our day, no one but an enthusiastic poel like Schiller will lament that the gods of Greekland have vanished in the dim distance of the past; that their king, with thunderbolt in hand, has been dethroned, to make way for heatures on electricity and kites drawing lightning from the clouds; that Phœbus is ousted from his chariot, his four-yoked steeds useless ever since Copernicus brought the sun to a standstill: that Neptune has lost to the mariner's compass the sceptre of the sea, and Pluto to penal flames, that are dying out in their turn, the dominion of the Underworld: that in these days of cannon and breech-loaders and protocols, Marno longer leads armies to the field, nor Minerva statesmen to the cabinet: that dryads and nymphs have deserted forest and fountain, as the bear and the buffalo disappear, before the sweep of civilization.

As monotheism, despite poetic regrets, befits a later stage of the world than polytheism, so the persistent uniformity of law is an advance, timely and welcome in our modern day, on that scheme of the arbitrary and the exceptional which is based on miracle-working—welcome to the thoughtful and dispassionate observer, but abhorrent to the mere dogmatic theologian: yet, welcome or unwelcome in certain quarters, a truth that has already made its way to respect, and is sure

I use the word miracle, not in its etymological sense, as something to be wondered at, nor, as Archbishop Tillotson something to be wondered at, nor, as Archbishop Tillotson and Bishop Butler have spoken of it, * as an occurrence which is not "like the known course of things," or which "exceeds any natural power that we know of to produce it;" but according to its popular orthodox meaning, as a suspension on a special emergency and for the time only, of a law of na-ture, by the direct intervention of the Deity; we may add (for that is the usual allegation) in attestation of some truth. And as to the miraculous in this sense, we find it rejected to day as a superstition, not by the secularist or the skeptic alone, but by men of repute and position in the orthodox ranks. One or two examples, out of many, may suffice. The Rev. Frederick Temple, D. D., in a sermon before the

university of Oxford fourteen years ago, said: "One idea is now energing into supremacy in science...... and that is the idea of law. All analogy points one way, none another. How strikingly altered is our view from that of a few centuries ago, is shown in the fast that the miracles recorded in the Bible, which once were looked on as the bulwarks of the faith, are now felt by very many to be difficulties in their

That so free an expression of opinion did not injure the reputation of the preacher may be judged from the fact that he has since become one of the chief dignitaries of the Anglican church; having been, a few years since, installed as

Hishop of Exeter.
The Duke of Argyll is a Scottish Presbyterian. He has written a volume on the changeless rule of law, which has at-tracted great attention; reaching its fifth edition in fifteen months. The tene from this extract: The tenor and drift of its argument may be judged

"The idea of natural law, the universal reign of a fixed order of things, has been casting out the supernatural. This idea is a product of that immense development of physicalsciences which is characteristic of our times. We cannot read a periodical nor go into a lecture-room without hearing it ex-

Another name, eminent alike in physical science and in sacred learning, may be added. The late Baden Powell, in his contribution to Essays and Reviews, has this passage: "The modern turn of reasoning adopts the belief that a revelation is then most crelible when it appeals least to violations of natural causes. Thus, if miracles were, in the estimation of a former age, among the chief supports of Christianity, they re at present among the main difficulties and hindrances to

one can hardly overestimate the consequences of this radical change in public opinion. The most marvelous of the discoveries made by Gallieo's telescope, the greatest of the prin-ciples enunciated by Newton, does not lead to effects so far-reaching—so intimately connected with man's well-being, physical, moral, spiritual—as the conviction that if the Delty ermits man to acquire knowledge touching the existence and the character of a life to come, it is not after a partial and exceptional fashion, by an obtrusive suspension of his own laws, for the benefit of a few favored children of preference, but under the operation of the universal order of nature, to the common advantage of all his creatures, in silent impartiality and harmony, as he causes the morning sun to rise and the evening dews to fall.

That conviction, when generally diffused, will work a revolution in all the great religions of the world. For these are based on the belief, that certain sacred books, authenticated

based on the benefit that certain sacred books, authenticated by miracles, come from the source of unerring truth, and are therefore, word by word, infallible.

This idea upset, it may seem as if men were cast adrift on the spiritual ocean, without rudder or compass. But this is

It is true that, under the new order of things, the sacred books of the world become part of its literature, and thus are legitimate objects of criticism. Under that aspect it is right that they should be passed in review by reason, as all important works on the physical sciences are; it is right that conscience should sit in judgment on the sentiments they contain, and sift the dross from the fine gold. And even if this were not right, there is no help for it; on no other condition can the fine gold itself be preserved. But there will come ultimate good, not harm, to religion, from such a process, if

only reason and conscience are educated up to the task. Doubtless there is danger, as in all great revolutions there ever is; but there is also a way out of that danger to ultimate safety. The danger is, that in discarding the miraculous, which deforms and misleads, there may be discarded also, along with it, the wisest teachings and the highest spiritual truths. This applies to all great religions; for, if we recu to them in their primitive purity, I we shall find much worth admiring and saving in them all.

But let us take a single example, and bring the case home to ourselves, who, I think, have the most at stake in this mat-

If natural law be invariable, then either the wonderful works ascribed by the evangelists to Jesus and his disciples were not performed, or else they were not miracles.

If they were not performed, then Jesus, assuming to perform them, lent himself, as Benan and others have alleged, to deception. This theory disparages his person and discredits his teachings.

But if they were performed, under natural law enduring from generation to generation, then, inasmuch as the same laws under which these marvelous occurrences took place have ever existed, and still exist, we may look for phenomena of similar character throughout past history, and may ex-

peet their appearance at the present day.

If none such appear among us, then cultivated minds will settle down to the belief that they never appeared at all. For the time is past when historical proof is held, by thoughtful and unprejudiced people, to be sufficient evidence for the existence, in ancient times, of the miraculous; even of the marvelous, when it is wholly unprecedented. If the electric telegraph had been invented and employed for a brief period two thousand years ago, and if telegraphy had then become one of the lost arts, the old records stating that men, thousands of miles distant from each other, once carried on daily

*See Tillotson's 1824 sermon ; and Butler's Analogy of Religion, part ii. *See Tillotson's iscusermon; and market standing to the centuries ago, thap 2.

It is remarkable that St. Augustine, more than fourteen centuries ago, regarded a miracle as a thing occurring not against nature, but against what we know of nature: *Portendum ergo fit, non contra naturam what we know of nature: *Portendum ergo fit, non contra naturam, and contra quam est nota natura. *De Oivitale Det, lib. xxi, cap. 8. **This sermon was preached on Act Sunday, July 1, 1899, during the annual meeting (held that year at Oyford) of the British Association for the Promotion of Sciences 4 was in England a few weeks later, and heard it generally spoken of in high terms of commendation.

*The Reign of Law. Strahan & Co., London, 1895: New York reprint, 1899, p. 3.

1820, p. 3.

On the Study of the Efficiences of Christianity, See Recent Inquiries in Theology, p. 153.

I'This is quite as true for regard to the Mahometan and all the Oriental branches of orthodoxy—including the religious of quearly two thirds of mankind—as it is of Christian orthodoxy. Protestant and Catholic.

The idea of revelation, and I mean more particularly book-revelation, is not a modern idea, nor is it an idea peculiar to Christianity.

We find the literature of India saturated with this idea from beginning to end.

According to the orthodox views of Indian theologians, not a single line of the Veda was the work of human authors." (Max Müller: Chips from a German Workshop, vol. 1, pp. 17, 18, Amer. Ed.)

That sagacious and deeply-read student of comparative religion, Max

This squared a German workshop, vol. 1. pp. 17, 18, Amer. Ed.)

That sagacious and deeply-read student of comparative religion. Max Midler, gives us, as one of the most important results of his studies in that branch, this opinion:

"If there is one thing which a comparative study of religion places in the clearest light, it is the inevitable decay to which every religion is exposed.

No religion can continue to be what it was during the lifetime of its founder and its first apostles.

Every religion, even them of its founder to account of its very perfection, more even than others), suffers from its contact with the world, as the puret air suffers from the mere fact of its being breathed." (Chips from a German Workshop, Preface, pp. xxii, xxiii. Amer. Ed.)

conversation, would be generally regarded as a mere fabulous

legend.
In point of fact such is the judgment passed to-day upon the gospel biographies, when miraculously interpreted, by millions of skepties in our own country, and by millions more in England* and in other European nations; the number of such unbelievers being constantly and rapidly on the This happens because the majority of the civilized world

does not yet believe that spiritual phenomena, similar to those which are reported to have occurred in the first century, be ng naturally possible, actually occur now, in the nineteenth But the main result from my eighteen years of spiritual study is an assured conviction that spiritual gifts, similar to those which the evangelists ascribe to Christ, and which Paul enumerates as enjoyed by certain Christians after the cruel fixion, appear, and may be witnessed in their effects at this very day among us. Having myself thus witnessed them in a hundred cases, and having found sufficient evidence of tes thnony in hundreds more, I can no longer withhold assent -te the substantial truth of that portion of the gospel biography which narrates what its authors call the "signs and wonders of their time. Making due allowance for incidental errors, I firmly believe that Jesus acted, in the main, as there repre-sented, and that he claimed no powers which he did not actually possess. I believe in what Orthodoxy regards as the crowning miracle of all, the bodily appearance of Christ after death, and on divers occasions, to his disciples; I be after death, and on divers occasions, to ms unscipies; a oc-lieve that they saw him as naturally as one man sees another in daily life; that they touched him, heard him speak, and spoke to him in reply. I believe this, because I myself have, day after day, for weeks, seen and fouched and conversed with a materialized spirit; and, on one or two occasions, with everal others. When I read that, "the doors being shut, esus suddenly appeared among his affrighted followers, or "vanished out of their sight," I see no more reason for dis-believing this than for rejecting a thousand other historical incidents of as ancient date; seeing that, in a lighted room, and with the doors so securely closed that entrance or exit was impossible, I have seen a materialized form, that had spoken to me a few minutes before, disappear under my very eyes, then reappear and walk about as before; and this, at a distance from me of seven or eight feet only, and not once but on five or six different occasions. In each case 1 had taken such vigilant precautions beforehand against possible deception, that I had no alternative except to admit that these marvelous phenomena were realities, or else to assume that the senses of sight, hearing and touch are witnesses utterly unworthy to be trusted. In each case, also, others were present—sometimes twenty persons or more—from whom, on comparing notes, I learned that they too had seen and heard last what I would had

and heard just what I myself had. I cannot doubt that this extraordinary narrative will reach many who, without imputing to me insincerity, will conclude that in some way or other I must have been deceived. Such skepticism is natural, and if I had witnessed no more than they, I might probably have shared it. I remind such doubters, however, that very acute observers, English scientists of note—to wit, Mr. Crookes and Mr. Varley, both Fellows of the Royal Society, Mr. Alfred Wallace, who shares with the Royal Society, Mr. Alfred Wallace, who shares with Darwin the honor of having first put forth the principle of Natural Selection, and others almost as well known—have, under the most stringent test conditions, verified this seemingly incredible phenomenon of materialization; have seen and touched, and familiarly talked with living forms not of this world; and have risked a scientific reputation that must be close to these previous forces as be dear to them, by testifying to these marvelous facts, as !

Of course they regard them as phenomena occurring under tw. The all-sufficient proof is that, like chemical results in law. The all-sufficient proof is that, like chemical results in the laboratory, they appear under certain conditions; and that, if these conditions are violated, the phenomena are not obtained. This I have seen verified on a hundred occasions: very strikingly, for example, in Philadelphia a few months since. The condition then violated was one, important under all circumstances, but absolutely essential in a spiritual circle—the maintenance of harmony. Tennyson—are not true poets seers?—saw and set forth the imperative character of this condition before Modern Spiritualism was spoken of

"How pure in heart and sound in head, With what divine affections bold, Should be the man whose thought would hold An hour's communion with the dead!

"In vain shalt thou, or any, call The spirits from their golden day, Except, like them, thou too canst say, My spirit is at peace with all.

They haunt the silence of the breast, Imaginations caim and fair, The memory like a cloudless air, The conscience as a sea at rest: "But when the heart is full of din, And doubt beside the portal walts, They can but listen at the gates And hear the household jar within."

The violation of the all-important condition above referred to happened about the 20th of last June. I had previously, at some fifteen circles, witnessed in the most satisfactory manner the various phases of materialization; but on this manner the various phases of materialization; but on this evening, ere the sitting began, some jealous feeling about preference in seats caused an excited discussion, in which charges of favoritism were somewhat bitterly made and earnestly disclaimed; the audience, numbering more than twenty, taking part, and one person indignantly leaving the room. When quiet was restored, we sat patiently for an hour and a half and obtained absolutely nothing—except a wholsome lesson. This was the only occasion, out of forty scances which I attended during June and July, on which the materialized forms failed to appear. The lesson thus taught us is one which has its wide-spread application in daily life. I think there would be far fewer

application in daily life. I think there would be far fewer jurings and heart burnings in the domestic circle, if men and women but realized that, in admitting these, they shut the door on all helpful aid or guardian care that might others-wise reach them from the next world. It is not that benevo-lent spirits are unwilling to enter, and influence for good, a household thus distracted by dissensions; it is that, under a natural law, they are excluded, and so are deprived of power

There are physical as well as moral conditions necessary to success in spiritual studies. In a general way I have abstained from attending dark circles; yet T have had conclusive

proof that, in certain cases, darkness is essential if we would obtain the most striking results.

In October, 1860, I paid a visit, along with Mrs. Underhill (Leah Fox), her husband, and Kate Fox, to Quaker friends of theirs, Mr. and Mrs. Archer, then living in a large mansion near Dobbs's Ferry on the Hudson, in former days owned by Daton University and for a lang turn of years reported by by Peter Livingston, and for a long term of years reputed to be haunted. After getting some remarkable manifestations in a bedroom, we adjourned, at my suggestion, to a spacious apartment, formerly Livingston's dining-hall, locked the doors, and were bidden, by the raps, to put out the lights. Before doing so I procured from our Quaker hosts a candle and match-box, with their assent to use them at any moment. In less than two minutes after the lamps were extinguished, such a clatter began that it was heard and commented on by visitors in a room separated by two doors and a long passage from that in which we sat. There was a sound as if heavy metallic bodies, such as ponderous dumb-bells or weights, were rolled over the floor; then some weighty substances were rolled over the hoor; then some weighty substances— iron rods or the like—seemed to be dragged by a rope back and forth, as much as twenty feet each way; and occasi-nal-ly there were poundings as if with a large blacksmith's ham-mer, causing the floor to vibrate. At times the racket was so overpowering that we could scarcely hear one another speak.

Several times, when the clatter was at its height, I struck a light, and watched the effect. In every case the noise instantly diminished, and in eight or ten seconds everything stantly diminished, and in eight or ten seconds everything was perfectly still. The light seemed to extinguish the sounds. An immediate search throughout the room was quite unavailing: not a thing but table and chairs to be seen The sudden transition, without apparent cause, from such a babel of noises to a profound silence was a passing strange experience; such as few have had in this world

Besides the necessity of conforming to certain conditions. mental and physical, there are other proofs that the phenomena usually classed as spiritual occur under law. Here is an

In the year 1853, a young gentleman, whom I shall call Mr. X., then salesman in a retail store in Second street, Philadel phia (not a Spiritualist), dreamed that the next day at twelve o'clock he would sell to a customer a hundred and fifty dol lars' worth of drap d été (summer cloth).

Going down to the store the next morning he related his dream to a fellow-clerk. "Nonsense!" was the reply; "the thing is impossible. You know very well we don't sell so large a lot of drap d été to a customer once in ten years; and besides, you 're not at that counter.

To this Mr. X. assented. But a little before midday, the salesman who usually attended at the counter where the article was for sale being casually called off, Mr. X., summoned to take his place, did so, he told me, under a feeling of strong nervous excitement. Almost exactly at twelve a customer approached the counter and asked for drap d'été. Mr. X. approached the counter and asked for drap d'été. Mr. X. felt himself turn pale, and had hardly presence of mind enough to hand down the package. It turned out that the article was required for clothing in a public institution; and the bill was a hundred and forty-eight or a hundred and fifty-two dollars, Mr. X. did not recollect which.

The above was related to me, in July, 1859, by Mr. X., then in business for himself in Philadelphia; and I know enough

*For proof of this, drawn from official sources, see Debatable Land between this World and the Next, pp. 216, 217; foot-note.

† It will not be suspected that the will of the mediums had anything to do the bringing about this result, when I state that, as they returned the money taken at the door, their loss, by the disappointment, was twenty dollars.

of his character to warrant me in saying that the particulars here given may be confidently relied on, together with the as-

surance he gave me that there were no antecedent circumstances leading him, in any way, to expect such a sale.

Was it all chance coincidence—the unforescen absence of the salesman, the exact hour of the sale, the specific article demanded, and the very unusual quantity, so closely approaching the amount actually sold? That is not credible. Equally incredible is it that the prediction was miraculous. Would the Deity suspend a law of the universe for a purpose so utterly trivial as that? This particular sale was of no conso utterly trivial as that? This particular sale was of no consequence to any human being, except only in so far as it indicated a great law; except only as proof that, when Paul enumerated, among the gifts common in the early Christian church, the gift of prophecy, he was speaking of a phenomenon which actually exists and which is not miraculous.'

[Concluded in our next.]

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THE PROOF PALPABLE OF IMMORTALITY. BY EPES SARGENT.

[Continued from our last issue.]

A highly intelligent investigator, Mrs. A. A. Andrews, of Springfield, Mass., from whose account of her experiences at Dr. Slade's I have already quoted (Chapter III), has, at my request, kindly supplied the following description of what she saw at Chittenden, through the Eddys, during the autumn of 1874:

"During the five evenings that I was present at the séances, I saw a great number of materialized forms. Santum, an Indian chief, six feet and three inches tall, five or six inches taller than, the medium, of fine proportions, and dressed in full national costume, presented himself; also the Indian girl Honto, graceful, lithe, and with that peculiar ease of motion which we see in savages whose muscles have never been fettered by an unnatural dress. She, made her appearance every evening, walking rapidly, with noiseless steps, across the platform, and often drawing from the floor, the bare walls, or from the person of a gentleman or a lady called up from the circle to sit or stand upon the platform, large shawls of different colors and textures, which shawls she threw over the railing enclosing the platform, or held them up, in her outstretched hands, that all might see them, afterwards throwing them into the cabinet, lifting the curtain hung before it for this purpose. I also saw her give a lock of her long black hair to a gentleman who had lately come on from Philadelphia to witness the manifestations. On one occasion she took a pipe from a gentleman present, lighted it with a match, and smoked for some minutes with much apparent relish.

"This form often dances with a lady (Mrs. Cleveland), who is a neighbor of the Eddys, and who told me that in taking hold of the arm of the spirit it had sometimes seemed to crush up in her fingers, it not being fully materialized.

"The first evening that I was present I complained of the darkness of the room, saying that I could not see the spirits distinctly. The next night the spirit of an old woman, calling herself the 'Witch of the Mountains,' said, in a distinct voice, 'One of the ladies here complained last time that she could not see distinctly the faces of the spirits; if she will come up to the platform she may see me, and take hold of my hair.' I went up, as desired, looked into her face, which was utterly unlike that of the medium, though pronounced and rather coarse in feature, and having that peculiar pallor so often observable in materialized forms. She raised one hand, and drawing out a lock of gray hair from under a kerchief which partially covered her head, held it out to me. I took hold of it and pulled it, assuring myself that it grew upon the scalp .- It was harsh, dry and coarse, like that of one much exposed to the weather, and whose hair has not been taken care of. This old woman often spoke with us for ten or fifteen minutes at a time, alluding to her past life, and giving good moral advice.

"On one evening she brought with her from the cabinet a slight twig or wand, which I at first took to be the shaft of a small arrow. As she seated herself upon a chair placed for her upon the platform, she drew this wand back and forth through her hands, talking to us meanwhile as usual. I observed that, as she handled it, it gradually increased in size until it became, after a few minutes, a stout staff upon which she leaned in rising from her seat, and in returning to the cabinet.

"One of the female spirits, I think the one they called 'Grandmother Eaton,' spoke painfully of the trials endured in the earth-life. I failed to catch all her words, but, while thus speaking, she opened her dress upon the breast, and, as if from within it, there arose fluctuating flames, reminding me of some Catholic pictures which one sees of Jesus where the heart is represented as burning with flame. It was to me a most weird and painfully thrilling sight, made more so by the dreary voice and sad words which were uttered at the time.

"I saw the mother of Mr. Pritchard of Albany, or a spiritform which he declared to be that of his mother, put her arms about his neck and embrace him; I also heard her talk with him for some time in a low voice. This recognition of forms and faces goes to prove that there can be no deception, since strangers, going there unbelieving, could hardly be deceived in such a matter. The dress, little peculiar ways and modes of expression, the calling of sons and daughters in the circle by pet names, were spoken of by several as proving to them beyond a doubt the identity of those claiming to be relatives. I saw some six or eight spirit-forms that were recognized by persons in the circle who came there quite skeptical, and left convinced of the genuineness of the manifestations by this recognition of friends and relatives.

"I was entirely convinced, before leaving Chittenden, that the Eddy brothers were honest as mediums, and indeed utterly incapable of such a fraud as their manifestations would be if not genuine. Such a deception would require great skill, indeed a most remarkable talent, the possession of a theatrical wardrobe, and the aid of confederates, none of which, as any one staying a week in the house can satisfy himself, do these mediums have. They are simple and ignorant, their medium ship having interfered sadly with their education, and their house is bare of all means and appliances needful for the production of artificial phenomena of this kind. Having remained only five days with them, I cannot give an adequate idea of the wonderful manifestations to be witnessed, both during the light and dark circles, in this old farm-house; but I saw enough to feel assured that Col. Olcott's very interesting record of the phenomena, as published in the New York Graphic, is unexaggerated and every way reliable."

Accounts of new mediums for the materialization phenomena reach me from many quarters as I draw this work to a conclusion. Skeptics in regard to the manifestations abound not only among the opponents of Spiritualism, but among Spiritualists themselves, and stories of fraud and imposture are rife. I have endeavored to confine myself to narrations of those phenomena of the reality of which abundant confirmatory proof has been offered in spite of all opposition and dispute. Among these I should mention the manifestations through Mr. and Mrs. Holmes, of which I have already given fragmentary accounts.

Reports of the expose of these mediums at Blissfield, Michgan, in the autumn of 1874, seem to have been erroneous, and have been wholly disproved by subsequent conclusive tests. The mediums, returning to Philadelphia, October, 1874, have given manifestations which amply confirm all that has been claimed for them. Dr. H. T. Child, residing at 634 Race street, Philadelphia, who has been long and favorably known to Spiritualists, reports as follows:

"Friday evening, Oct. 23d, we had a short dark circle, and a request was made that Mr. Leslie and I should sit in the cabinet with Mr. Holmes, and after that Dr. Fellger and Mr. Owen were to do the same; in about two minutes after they came out, leaving Mr. Holmes alone in the cabinet, Katle King appeared at the aperture and spoke to each one of us. She was distinctly and perfectly recognized by each one of us; she held up the pearl cross which Mr. Owen gave her last summer, also the rings. Other spirits were seen, but not recognized.

"Saturday, Oct. 24th.—This evening Katie, after speaking to each one at the aperture, opened the door and stood in full form in her beautiful white robes, as grand a sight as mortal eyes ever looked upon. We have never for a moment doubted, and now are gloriously sustained by the manifestations under the most absolute tests."

In a letter dated Philadelphia, November 2d, 1874, Mr. R. D. Owen confirms all the testimony he had previously given in regard to the manifestations through the Holmeses, and says of them emphatically: "I stake whatever of reputation I may have acquired, after eighteen years' study of Spiritualism, as a dispassionate observer, upon the genuine character of these phenomena. . . If human senses are good for anything as evidence, the 'Katle King' whom I and four or five hundred others saw and heard last summer was a spirit not of this world."

The Springfield (Mass.) Republican, of Oct. 30th, 1874. publishes a long-account of the Eddy phenomena, and characterizes them as "the most mysterious facts that have been thus far recorded in the history of Spiritualism." But whilethus accepting the phenomena as proven, it concludes as fol-

"The information the apparitions vouchsafe is as valueless as all such information has been. One of them lectures vaguely, one improvises songs, one dances and weaves spiritual cloth for other 'spirits' not so capable as herself, one merely nods and smiles. None of them have told us yet about the new life; we are no wiser than of old. The manifestatistic the Edde herself of tions in the Eddy homestead, thus far, remarkable as they are, have simply added a deeper mystery to the strange thing called Spiritualism. We know it is not all imposture, we know it is not all illusion; where and what the truth is, we

To all which the sufficient reply is simple enough: In the nature of things what fact could any spirit possibly communiate to be compared in magnitude with the PROOF PALPABLE of its own existence?

The great problem of a future life is, at the present time, either practically ignored, or but faintly entertained, or else ridiculed and rejected by more than three-fourths of the people of Christendom; an atheistic Science lifts its voice and proclaims annihilation as the only consistent creed for a sacant; the prayer even of believers is, "Help thou my unbelief!" and now, when spirits come and reveal themselves palpably to our senses, and claim recognition, and get it, and declare to us that death has not destroyed them, or changed their affections, the stupendous demonstration, instead of being welcomed with exultation, is met with the complaint. "None of them have told us yet about the new life; we are no wiser than of old !"

"No wiser?" Does the fact itself leave us actually no wiser? Can any one who laments the loved one gone before, and longs for a reunion, say that the information which the apparitions vouchsafe is "valueless"? Valueless? And the information they vouchsafe is, that the departed still live?

Hear the testimony of one who has seen and heard and touched. I have already (page 121) related my own interview with the Rev. Mr. Pope, who went with his wife to see the manifestations at Moravia, N. Y. He writes to Dr. Crowell, Feb. 28th, 1873: "We went there almost totally unbelieving as to the possibility of seeing our spirit-friends, but our doubts and unbelief were soon swept away. We went there oppressed with a great sorrow; we saw those we mourned, as alive from the dead; we looked into their faces as in other days; we received messages from their spirit-lips; we felt their celestial hands touching us, and we went away sorrowless, our hearts singing for joy. All things now seem changed; the world wears a brighter aspect; and I tell people I am one of the happiest men on earth. I always believed and preached that the departed are alive, and near us, but believing-and seeing are widely different things, and I thank God for the ocular demonstration, and for the joy it gives."

It is not quite correct to say that spirits tell us nothing "about the new life." Their accounts of it are as various as their characters. As the objective environments of a spirit are supposed to correspond with his moral and mental state, it is quite consistent that the descriptions of their "new life" by these revenants should differ greatly.

It is a question, moreover, whether it would not require the development of a new sense in ourselves before we could fully comprehend the descriptions we might get of life in the spiritworld. Even if we got something new-some truthful and extraordinary account of the "new life"-what would it amount to unless we had the faculty of accepting the truth when it was offered and appreciating it accordingly?

We are told that through Spiritualism "we are no wiser than of old." Truly, that depends. A mere fact adds nothing to our wisdom until the fact is accepted for what it is worth. All the information which the highest archangel could impart in regard to the "new life" would profit us nothing unless there were the proper conditions of mind and heart, or the opening of a latent sense, for its reception.

Spirits and seers, ancient and modern, have given full and various descriptions of the "new life"; descriptions which may be true, false, or mixed; but obviously they are nothing to u suntil we have the data and the faculties for testing their accuracy.

To attempt to throw discredit on the significance of spirit materializations simply because something new, beyond the amazing fact itself, is not added, is obviously unwise. In ourselves, and not in the fact, must the requisite condition be presented before anything new in regard to the future life can enter our minds. A mere assertion takes no root in an unreceptive understanding.

Suppose that a true account of the occupations in spirit-life of Plato, Shakspeare or Columbus were written out and published: what impression would it make unless we had been! prepared, by thought, sympathy and prescience, to recognize the verisimilitude of the description?

The objection, therefore, that spirits "tell us nothing about the "new life," does not hold; they tell us a good deal, but what they tell us is valueless indeed so long as we are unqualified to form an opinion of its truth. The prophecies of Cassandra were none the less true because they were not be-

As for the objection, so often raised, "Why do not spirits forewarn us of many accidents, public or private, which their premonitions might avert?" the Spiritualist is not bound to give any other reply than this: "I do not know." Any person who will take the trouble to investigate may learn that, in many individual cases, premonitions are given, and calamities are averted by spirit interposition. Why this is not done oftener, or in a manner to impress the public at large more forcibly, is a matter on which we may speculate but cannot speak with confidence.

Objections may be multiplied, but they cannot invalidate the one great fact which must suffice. Proofs palpable, given in the reappearance, in temporarily materialized forms, of deceased persons, are now so numerous and so fully attested, that no incredulity or opposition can impair their force. The phenomena are admitted by all who have qualified themselves by patient and unprejudiced investigation to pronounce an opinion.

Since the phenomena of Modern Spiritualism cannot be explained by known natural laws, and indeed frequently occur in violation of those laws, "there remains only for their explanation either the magic forces of the mediums, or of foreign spirits." Such, as I learn from Dr. Bloede, is the conclusion of Professor Maximilian Perty, of Berne, Switzerland, author of "The Mystical Phenomena of Human Nature;" who further admits that there are many undeniable facts which can hardly or not at all be explained by the forces of a medium or his surroundings, and must be attributed to spiritual beings.

Thus to the spiritual theory all persevering investigators are brought at last, sooner or later, according to the extent and thoroughness of their experiences and studies. To the proofs mental and supersensual we have now added the proof palpable of immortality; and the result of our examination is that no theory, other than the spiritural, is ample enough to include all the facts, and to offer for them a rational solution.

THE END.