

Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 28, 1874.

Banner Contents.

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Our readers will remember that, in our issue of Feb. 21st, 1874, we gave an extended account of certain remarkable demonstrations of invisible power which were of frequent occurrence at the above-named town-our informant being Mr. Russell Tubbs (brother of Mical Tubbs, former proprietor of the National House, Haymarket Square, Boston), who resides in the place. and is a gentleman of widely-acknowledged worth and the most undoubted veracity. The mediumistic instruments through whom these strange occurrences found means of expression were three in number, and by name, Neal Codman, of Hillsboro', Nathan Peaslee and Luther Buxton, of Deering.

The startling character of the phenomena described in our article was such that it warrants the brief retrospective glance which we at this time bestow upon it. In said report we detailed the gradual development of the media; the performance of the "ring" and "coat" tests (similar in nature to those occurring at Charles Read's séances); the putting over the head of Peaslee of a small ring (made of a steel rake-tooth) which had been brought there by Thomas Harriman, the stage driver of the place-a skeptic who desired the test for his own convincing-and its successful removal from his neck; the troubles which visited a "bellicose minister" in the vicinity; the stopping of the stage coach upon the highway by spirit-power-the-only requisite being that two of the boys should lie down on opposite sides of the road, and hide their faces in their hats, to produce the condition of darkness ; the sewing of Codman in a bag, and the performance of the "coat" test under these difficult conditions; the bringing to the mediums of many articles of a fragile nature, while they (the mediums) were so securely bound that any action on their part was impossible-which latter pheon their part was impossible—which latter phenomenon had frequently occurred at the store of Mr. Tubbs, when all, save the mediums, had momentarily retired from the room to give the nementarily retired from the room to give the necessary conditions ; and other proofs of the operation of a mysterious power outside of and beyond the organisms of the three sensitives-a power for the action of which only the Spiritualist can reasonably account, though the skeptic take never so many methods of explaining it-and closed by saying, "The immediate neighbors and citizens generally in Deering are represented as having. no doubt whatever as to the fact that these wonderful things are accomplished in the presence of these young men." As is usually the case, upon the appearance of the article in question, there at once uprose a person who considered himself appointed to "explode" the story, and we received the lucubrations of the champion of the church's "law and order" with the most undisturbed equanimity, feeling that in his case was additionally proved the truth of the old saying : "Only the wounded bird flutters." Corroborative evidence was immediately forwarded us from Deering, in proof. that Mr. Tubbs had told the exact facts in the matter; and we desire at the present time to give additional testimony from Mr. David Gordon, of Calais, Me., who called at our office recently, saying that he desired to testify to the truthfulness of Mr. Tubbs (whom he had known for many years as an individual of the most undoubted integrity of character) and the reliability of the mediums concerned. Mr. Gordon states that, on a previous visit to Deering, and while a stranger to the stage-driver Harriman, the latter told him the story of the stopping of the coach and the removal of the rake-tooth, and expressed himself in such a manner that he (G.) was certain that the narrator believed what he was saying to be true; though on his second visit he discovered that certain parties were desiring to throw discredit upon the story. Mr. Gordon attended a scance while in Deering on the evening of Oct. 12th, at which Mr. Tubbs and many other friends were present. Luther Buxton, one of the mediums, entered the cabinet, was entranced, and was tied as usual by spirit power; a lady friend of Mr. G. then expressed a wish to be allowed to enter the cabinet with Buxton, and be present when the coat was removed from the medium ; her request was granted, and her presence seemed to have no effect upon the manifestation, which was successfully accomplished; the knots and position of the rope being scrutinized, revealed everything as usual whenever the light was allowed to enter the cabinet throughout the evening, Two rings were put into the cabinet, and instantly placed over the arms of the medium while his hands were tied. A lady present took a glass of water and held it near the aperture of the cabinet, when a hand was extended therefrom which forthwith appropriated the tumbler, drew it in-

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side the cabinet, and returned it to her again | the ignorant. In 1863 an English mob, in the minus the contents. A ring was also taken from her finger by a spirit-hand, and returned; another ring, drawn from the finger of a visitor, was taken into the cabinet by the spirit operators and thrown out again at the aperture.

The cabinet was then closed, and Buxton, securely bound, was placed in front of it, as at ordinary dark scances, sitting among the audience; while he was so tied the "coat" test was successfully performed, bells were sounded and carried about the room above the heads of the peopleone, a large-sized dinner bell, being thrown violently upon the floor; chairs were made to float above the company, and to rap against the ceiling at request of the visitors; the chairs were also beaten together violently while in the airthe whole being distinctly heard though of course

not seen—and the result of the scance was satisfactory in the extreme to all who attended. Luther Buxton and Nathan Peaslee have been

promised by their spirit friends that the phenomenon of materialization would, in time, be brought out in their presence, a spirit relative of Mr. Tubbs leading the way in the manifestation.

"Witches" in "Ye Olden Tyme."

In Capt. Dunbar's "Social Life in Former Days, chiefly in the Province of Moray," (Scotland,) there are some very curious evidences given of the diabolical manner in which (so-called) "witches" were treated in times distant from these by the length of only two long lives, and which cruelties some very aged persons yet living may have heard mentioned by other very aged persons as having been incidents of their first remembrance. On pp. 268-271 there is a letter written by a gentleman of Fife, on the 5th of February, 1705, giving this account of the fate of one Janet Corphar, who had been sent by a Mr. Gordon, minister of Leuchars, to Mr. Cowper, minister of Pittenweem, who allowed her to go at large, and she took refuge with a woman named Lawson, who also was there known as a "witch," and the letter-writer proceeds to say : "The rabble, hearing she was in town, went to Mr. Cowper and asked him what they should do with her. He told them he was not concerned, they might do what they pleased with her. They took encouragement from this to fall upon the poor woman, those of the minister's family going poor woman, those of the minister's family going along with them, as I hear. They fell upon the poor creature immediately, and beat her un-mercifully, tying her so hard with a rope that she was almost strangled; they dragged her through the streets and alongst the shoar by the heels. A bailie, hearing of a rabble near his star, came, which made them immediately discusser, but which made them immediately disappear; but the magistrates, though met together, not taking care to put her into close custody for her safety, the rabble gathered together immediately and streached a rope betwixt a ship and the shoar, to a great height, to which they tyed her fast; after which they swinged her to and fro, from one side to another, in the meantime throwing stones at Two of her daughters came, upon their knees, begging to be allowed one word of their mother before she expired; but that being refused, the rabble threatening to beat them in the same man-ner, they went off. The rabble never gave over till the poor wretch was dead; and, to be sure she was so, they called a man with a horse and a sledge, and made him drive over her backwards and forwards several times. When they were sure she was killed outright, they dragged her miserable carcass to Nicolas Lawson's house, where they first found her; laying on her belly a door of boards, and on it a great heap of stones. There was a motion made to treat Nicolas Law son after the same manner immediately, but some of them being wearied with three hours' sport, as they called it, said it would be better to delay

County of Essex, murdered an old man whom they believed to be a wizard; and other outrages against supposed witches and wizards have been mentioned in other parts of Europe since 1863. In the same decade, repeated attempts have been made in a number of our States to have persons prosecuted for witchcraft. Believers in witch craft are even numerous in our remoter rural dis tricts, and they are not quite unknown in our great cities and towns; and it is a fact that well-off farmers in the present generation have loaded guns or pistols with silver coins for the purpose of killing witches, the old belief that lead can't herm them still writing among the unstal headen harm them still existing among the rural leaden heads. Nothing but fear of the gallows has pre-vented the shooting with silver slugs of an hundred witches or wizards in New England alone in the present century. Men "progress" slowly.

THE PHANTOM CREW. Cape Ann, 1870.

BY MARY PRINCE STORY.

A summer morning. The sandy beach Glistened in sunlight with steely hue ; Beyond, as far as the eve could reach White sails glimmered on field of blue.

Children frolicked upon the sand : Back of all lay the pleasant town ; On peaceful ocean and smilling land Skies of summer look cloudlessly down.

Strolling along that sunny shore, Scarce would one think of the wintry sea, Of terror and death and anguish sore; Yet this was the tale that was told to me.

In the harbor a schooner is anchored fast; The breezes woo her to sail in vain, The while her sister ships go past, Back to the fishing grounds again. Stout and strong were her hardy crew, Fearless of danger, reckless of life ; Dreading no tempest that ever blew, Loving the sea in its peace or strife.

Now, not one of those stout souls durst Sail out to sea in that fatal ship ; Her name is uttered as name accursed, With blanching cheek and paling lip.

Small wonder that bravest hearts should quall As they recalled that night of death, When, drifting helpless in mist and gale, Their ship was driven by the tempest's breath

When, as they heard the storm wind lash

The waves to fury, came so pds more dread ; An awful jar, a splintering each, And hope and courage and reason fied !

Little they thought in that hour supreme Of peril to other lives than theirs; Horror held them as nightmare dream;

Moments of dread seemed untold years.

The storm was spent; the morning broke; They knew that death had passed them by; And while they wondered; in praise they spoke Of the ship that bore them so sturdily.

Within the space of their vision's bound, No wreck or fragment met their view ; No trace on that wide sca they found Of fated vessel or drownéd crew.

But deeper horror was held in store;

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

THE LIGHTS AND SHADOWS

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In Advance.

Depantment.

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

CHAPTER VII. A Shadow in the House,

DNT DEL

Hitenany

The six weeks of gayety were over, and Richard Le Mark left New York with his wife for their Southern home. It was a gray winter's day in December, when the carriage turned into the avenue of tall trees which led to the house. The wind whistled sadly through their halfnaked boughs, and the dead leaves which strewed the road nestled beneath the horse's feet. No flowers were blooming in the yard, that during a great part of the year was bright with their beauty. The vines that run over the verandahs looked dull and scanty, as if the cold chilled them, and they missed the shelter of leaf-clad trees. The sky-was-a-leaden-color, and the sun covered itself with clouds. Roso shivered and drew closes to her husband, laying her head on his shoulder. He had no intention of repulsing her, but just at that moment he saw the overseer of his plantation approaching the carriage, and made a sudden movement to open the window that he might speak to him. The motion threw Roso's head backward and hurt her : "Oh Richard," she exclaimed ; "you have hurt me ; you were rude !"

"I had business with Whitman," he said you must not expect to be petted and caressed all the time, Roso; I have come home to take charge of my plantation ; you will please remember that I have other duties beside playing the gallant, and making soft speeches to my wife; you, too, will find other employment than music and dancing."

-"Yes, Richard, I want to keep house for you; as I did for papa; I made it bright for him, though, with flowers and music, and I always sewed the buttons on his shirts, and kept all his drawers in order, and made his tea, and waited upon him when he painted ; you must let me do the same for you.'

Le Mark's lip curled as he said, "Yes, Roso, we will find something for you to do."

They were at the door. He sprung out and gave her his hand : "You are at home," he said ;

"No, no, Zell; we are to have tea soon. I will wait."

NO. 9.

At this moment Richard's voice was heard calling for Zell. He bade her follow him to her mistress's sleeping room. It was on the first floor, and looked upon the garden. It was well furnished, but wore the same look of precision and uninhabitiveness, if I may use so long a word, as the parlor.

"See that everything is in order for your mistress," said Le Mark.

Zell hung the cloak and hat in the wardrobe, then sat down on the floor before the fire, and, drawing her knees up, with her hands clasped before them, bowed her head and burst into tears. It was only for two minutes or so.

"There I now I feel better ! now I can speak if she comes near me-my dear, Roso ! . It is a dark night. I hear the wind blowing through the trees, and, hark ! there is a dog howling ! The whole place looks cerie and dark. I do not wonder she shivered: I was cold myself-cold to the heart [.] What can it mean ? Is there an evil spirit in the house? Was my mother right when. she said that the old grandfather's second wife walked nights in the upper halls? Negroes are full of such nonsense. I do not believe it ; Roso does not; so we will never talk about the matter. Hark ! they are going to supper. I must smooth my hair and wash away these tears before I wait upon her."

She had always been in the habit of waiting upon Roso at the table. The habit was begun when Roso was a child, and continued till this time. Le Mark ordered Zell back with the remark :

"I prefer that your mistress should be served by the regular table-waiters of my dining-room. You may walt for her in her own room."

Roso was pained, but felt that her husband must be master in his own house. On the whole she thought it was the better plan. Zell was so unlike the other servants that the less she came in contact with them the better, perhaps, for her happiness. All the appointments of the diningroom were such as pertained to the country-house of a gentleman. There was a solid silver service, rich damask linen, and china with the monogram welcome the mistress. There was plump Aunt of Le Mark upon it. There were tall silver can-Juno, the cook, and Polly, the chamber-maid, diesticks that held wax candles. The waiters were well trained, solemn-looking and soft-stepping. There were some pictures of game on the walls, one of fruit, and a hunting-plece with a stag at bay. In the last picture the artist had thrown his power into the face of the stag. After finding-flight in vain, he had turned upon his her lips full and red, with shoulders and bust pursuer, and now stood face to the foc, as fearsuch as Greek artists loved to imitate. Zell eyed | less and brave as any hero, brute or human, that ever fought in self-defence. Roso and her husband ate their supper with as much ceremony as if there had been guests of distinction with them. There was little said. When they returned to Roso smiled, and was charmed with the beau- the drawing-room, Richard excused himself on ty of the quadroon. Zell curled her lip, and the plea of business with his overseer, who also gave back scorn for scorn. It was a mistake in acted as steward. The room looked so large and Zell ; she used her second sight as imprudently lonesome that she begged him to go with her to____ her own room. "I think I am weary with the day's journey," she said, with a half-sob in her volce. He gave her his arm and walked with her through the long hall which led to her room. As he opened the door he stooped to kiss her-Good-night, Roso; I hope you will regain your usual good spirits to-morrow, You seem dull tonight."

it for another day's divertisement; and so they all went off." This most horrible scene, which would have disgraced an African village of the very lowest description, took place in a town that belongs to a country that considered itself to be the very salt of the Christian earth; and the time was more than twelve years after the last of the executions of the Salem Witchcraft Terror took place. Bad as that Terror was, the facts in the history of the witchcraft in Scotland are worse than anything that can be found in it. There was no New England execution for witchcraft after 1692, but such 'executions were not uncommon in Scotland for at least thirty years later. The last Scottish witch who was executed suffered at the stake, but it is not quite certain whether the devilish transaction took place in 1722 or in 1727, a singular instance of how little attention is paid to the matter of accuracy in dates. Just as uncertain is it when the last execution for witchcraft took place in England, some cution for witchcrait took place in England, some authorities placing it in 1682, (temp. Car. II.,) and some in 1712, (temp. An.,) a difference of thirty years in regard to one of the most impor-tant dates in history, for nothing can be more important than the knowledge of the exact time when a great nation ceased to be under the special government of the devil. The British laws against witchcraft ware repredict in 1756 greating to the vitchcraft were repealed in 1736, greatly to the disgust of the Scotch clergy, who, only a century ago (1773) formally and officially announced their belief in witchcraft, and expressed their regret belief in witcherait, and expressed their regret that most other men were not as great fools as themselves in regard to the matter. John Wes-ley, as late as 1768, solemnly said that to give up witcheraft was in effect to give up the Bible; and so he believed in witcheraft, thus showing that he had more logic than sense; and yet the Bible there have no sense in 1768. is not less powerful in 1874 than it was in 1768, though none but idiotic ignoramuses now believe though hone out thick is a now beneved it witchcraft. The French have the honor of having dealt early blows at the diabolical delu-sion, the great Colbert proceeding against it in 1672, twenty years before the hideous nurders at forther were performet to but a very few later 1672, twenty years before the hideous murders at Salem were perpetrated; but a very few later executions for witchcraft took place in France, the last, in which the poor sufferer perished in fames, occurring in 1718. The last execution of the kind in Germany was in 1749, and in Switzer-land in 1783, and in Prussian Poland in 1793. The belief in witchcraft is yet common among

They turned about to their tasks again ; What chilled each heart to its inmost core? Why cowered those stalwart fishermen?

A rival crew their places took ! Awful semblance of living form Wore each spectre, whose greeting look Froze at its source the life-blood warm.

Faces of neighbors and friends they knew, Though wild with anguish and dark with wrath Past doubt they gazed on the luckless crew Of the ship that had crossed their fearful path

Scanning the face of each sailor wraith, They read the will of the ghostly band; The ship that had wrought such midnight death Should never by mortal crew be manned !

The schooner sailed homeward with silent speed Still controlled by the phantom crew; 'he haggard seamen took little heed What currents aided, what breezes blew.

But when the rocky coast was near, With warning gestures the spectres passed ; The ship slid over the harbor bar, And human hands her anchor cast.

This is the tale the fishermen tell; No word of horror or dread they spare ; You may mock or reason or doubt at will, For question or cavil they little care.

Shall we scoff at these earnest souls? Around the island which we call life Darkly an unknown ocean rolls With wonder its soundless depths are rife.

With asking vision yet shrinking hearts We stand on the shore of that silent sea, But for us its shadowing cloud ne'er parts ; We cannot fathom its mystery.

What if these children of the sea Whose tale we question, whose fear deride, Wiser in simple faith than we, Catch sounds and glimpses to us denied?

-[Commonwealth.

A Plea for the Shop-Girls.

A prominent Philadelphia physician writes as follows of the practice of compelling shop girls to stand behind the counter during all their hours of service : "The custom is selfish, cruel, and useless; selfish on the part of the proprietor, requiring the women to stand all the time, whether serving customers or not, and this merely that they may appear to be always on the alert to wait on those who call. To stand from seven or eight in the morning to six, eight, or ten o'clock at night-as is the custom at certain stores-with a short time at mid-day for dinner, would weary any man. But to exact such service from girls and women is damnable ! Their physical powers are, it is well known, much weaker than those of men, at any rate, and by their anatomical and physiological peculiarities they are entirely unfit for bearing this especially severe toil, namely, standing all day long. My professional brethren who practice largely among women are constantly witnessing the terrible consequences of this most cruel 'rule of the ettablishment.'"

allow me to introduce you to the house which you have never yet seen."

A number of the house-servants had come to and some half-dozen more, all standing with their hands folded before them; among them a beautiful mulatto girl, no older than Roso, dressed in bright colors, with a turban of silk wound about her head, from which strayed tresses of long, wavy hair. Her face was a perfect oval, her keenly as she entered the hall belind her mistress-"took her in," to use an expressive phrase, from head to foot. The look was returned with compound interest.

as Mr. Jacobs had done. Let common mortals he content that, though they must move on. hardly seeing an inch before the nose. they make no more blunders than prophets and seers.

Roso followed her husband into the drawingroom. It was a large, handsomely-furnished apartment-that is, as far as a gorgeous carpet offscarlet and green, green velvet covered chairs, massive mirrors, two pier-glasses, some immense China vases and a grand plano could make it a handsome room, it was so. On the wall were three pictures, two of them portraits of Colonel Richard Le Mark and his first wife, the grandparents of Richard, the present owner of Oread; the other picture was Joan of Arc at the stake. There was a fire on the hearth and before it a high brass grate. The room was lighted with candles, but, as the curtains were of purple damask and the wall-paper dark, the light of the candles only served to make the room more sombre and large. Roso had been accustomed of late to the brilliant, gas-lighted rooms of New York, and had rejoiced in them. She loved warmth and light; she craved them as if she were a bright, tropical plant.

to add that, as she did so, a cold shiver ran her attendant the events of the day. through her. Zell came; kneeled down by her side, and began to unbutton the long, full overgarment which her lady had worn that cool day. Then she took off the dainty hat, and, as she her hand, she whispered, "Are you cold, Miss Roso ?"

"Yes, Zell ; can you move the chair nearer the fire ?"

Miss Roso, as soon as I find the housekeeper."

"Of course I will, Richard. Good-night, my beloved; God bless you," as she returned the kiss. As she entered her room, the candles were burning dimly and the fire was low. For this reason she did not at first see Zell, who sat upon the floor, as we saw her an hour before, until she nearly stumbled over her on her way to the fire. The girl sprung to her feet-"I think I must have been asleep, Miss Roso. Is it late?"

"Not nine o'clock yet, Zell; but I am tired." There were no low easy chairs in the room, such as Roso had always used. Zell piled up . some blankets and made a seat for her mistress by the fire. "There, my darling, sit there, and I will take down your hair for the night."

Zelf-often used pet words to Roso. To-night they sounded sweet. Roso was not inclined to Richard placed a chair for her near the fire-a talk much. Her words came as if forced from high, heavy chair that she could not move with her, and there was no merry laugh as usual, for her own hands. She sat down, and, I am sorry she seldom went to sleep without recounting to

At breakfast in the morning Richard was silent and almost moody. Roso, refreshed by her night's rest, seemed herself again, under the influence of a bright sun. "I am going to run all over the flung the robe over her arm and held the hat in house to day, Richard, and the garden also. I shall find amusement, if you are to be busy, as you said last evening."

"I shall be busy enough, Roso, for many days to come. I am determined that my plantation Zell complied. "I will bring you a cordial, shall be second to none in the country. A master's eye is needed over his own property. Before (Copyrighted by Messrs, H. O. Houghton & Co., Bos-ton, and reprinted in the Banner of Light from the Atlan-tic Monthly for December, 1874, by special permission of the publishers.)

SOME RESULTS FROM MY SPIRITUAL

2

There was something in the tone of Richard's voice that jarred on the sensitive ears of Roso. She had never heard aught out kind words, and was not quick to believe that any others could be spoken to her. She took her)husband's arm and walked with him to the library, a small room containing a few hundred volumes, and used more as an office, than a library. There was a table covered with letters and papers. Richard brought a chair for his wife.

" Here is a letter," he said, taking up one from the table, ", which Mr. Jacobs wrote to me in New York, and mailed to this place. Its contents surprise me. By it I learn that your fortune is willed to Mr. Jacobs for your sole use ; so willed that neither your husband-or-yourself-can-your closets at-any-time." control aught save the interest. Did you know this fact? Were you aware of it before we were married?"

"I knew nothing about money affairs, Richard ; I never wished to be troubled with them. I is all done and dinner over will be the time to thought that when I married, you would take ' visit you." care of me and all I have. I wish forgnothing separate from you, Richard."

'Will you sign this paper, Roso ""

the table, ready at once to yield to any request ; from my salad ile here on de table, and den it of her husband. He laid the paper down before ; will turn slick as satin. De good Lor' be praised!" her, and watched to see if she would read it. She merely said:

"Tell me just where to sign my name, Richard."

He pointed out a blank space at the foot of the sheet. Roso wrote, and, throwing down the pen, said,

"Will that do, Richard ?"

"All right, my Birdie. Come and sit with me, and let me see if you are bright and happy in your own home.'

"Always happy when you look upon me as you do now, my best beloved. Come with me and open that grand plano, Let me sing you a song.'

He folded the paper which she had signed, and locked it in his desk; then walked with her to the parlor, and they sung together, making the room cheerful with their music. The servants about the house stopped to listen, and old Aunt Juno stood with her arms akimbo, and smiled, showing her white teeth.

"God bless de darlin'. I hung a horse-shoe over de door; nobody knowed it, I hung it so high ; perhaps de charm will work."

Come, Zell," said Roso, when her husband had shut himself in his office, to work, "we will amuse ourselves by looking at the house," shaking a bunch of keys as she spoke. "I have the sesame to them all."

It was a large, two story house, with verandahs on the front and on the two sides. It faced the north. We have already written of the large yard in front, where roses and honeysuckles bloomed many months of the year, and of the avenue of lofty trees which led to the eastern entrance of the house. The building was painted white, and the windows shaded with blinds. There were numerous out-buildings in the rear, the kitchen, smokehouse, servants' rooms and a schoolhouse. These were whitewashed, and over them were trained vines; China trees were scattered here and there, with now and then an oak or hickory tree. The appearance from the road was attractive and pleasing to the eye. The drawing-room was on the west side, the library across the hall, looking to the east and north. A large hall run through the house and opened to the south by a double door and portico. The dining room was in the rear of the library, and was furnished with low windows that opened like doors. There was no room back of the dining-room, save pantry and store closet.

of their joy." Then the leaf began to want to go, and grew, very beautiful in thinking about it. And when it was very gay in colors, it saw that the branches of the tree had no color in them, and so Opposite the dining-room was Roso's sleeping apartment. A wing run out from this part of the leaf said : ... "Oh branch, why are you so lead-colored, and the house, in which were a number of long, low rooms. These had been used by the children in former days. Some of them still contained old we so golden?" "We must keep on our work clothes," said the school books, slates, bows and arrows, deer's tree, "for our work is not yet ended, but your horns and other *debris* of boy life. The white clothes are for a holiday because your task is walls were half covered with names in pencil, sketches of boats, negro faces, horses and mules. Roso laughed over these.

dining-room and bring some salad oil from the castor."

Our fleet Zell ran further than the dining room, even to the kitchen in the yard. Aunt Juno was making biscuit, and looked in surprise at Zell.

"Auntie, what kind of a room is number five?" The cook stopped pounding her dough and turned round, holding up her large fat hands and arms bared to the shoulder.

"Lors o' mercy, Zell, what for you want to _know_dat?"

"I do n't want to know, Auntie, but my mistress has the keys and is looking at the house." "Did Mas'r Richard give her all the keys,o'

the house? "Yes, all but the keys which now hang at your side, and I suppose you are willing to show

"All ready, only I am gwine to clean de pantry when my biscuit and pies are baked."

"You will have plenty of time for that, Auntie, and I will tell my mistress that when your baking

"Thank you, Honey ; now if Mas'r Richard gave her all de keys, it is right. De good Lor has heard my prayers, and de horse-shoe has The young wife took up a pen which lay upon gone for to work a charm. Just ile your key she kept repeating, " all de keys ! all de keys !" [Continued in next issue.]

Children's Department.

BABY-LAND.

How many miles to Baby-Land?

What can you see in Baby-Land?-Little folks in white;

What do they do in Baby-Land?

What do they say in Baby-Land? Why, the oddest things; Might as well Try to tell

Mother, kind and sweet; And her love, Born above,

A BEAUTIFUL ALLEGORY.

Once on a time a leaf was heard to ery and sigh, as leaves often do, when a gentle wind was about. And the twig said : "What is the matter, little leaf?" "The wind," said the leaf, " just told me that one day it would pull me off, and throw me on the ground to die."

The twig told it to the branch, and the branch told it to the tree. And when the tree heard it, it rustled all over,

and sent word back to the leaf: "Do not be afraid, hold on tightly, and you

shall not go off until you want to." And the leaf stopped sighing, and went sing-ing and rustling. And so it grew all summer long till October. And when the bright days of autumn came, the leaf saw all the leaves around becoming very beautiful. Some were scarlet, and some were reallow and some derined with

and some were yellow, and some striped with colors. Then it asked the tree what it meant.

"All those leaves are getting ready to fly away, and they have put on these colors because

colors. Then it as And the tree said :

Guides the little feet. -[George Coopar.

Dream and wake and play,

Laugh and crow, Shout and grow : Jolly times have they.

What a Birdy sings. Who is queen in Baby-Land?

Any one can tell ; Up one flight,

To your right ; Please to ring the bell.

Downy-heads, Cradle-beds,

Faces pure and bright.

STUDIES A CHAPTER OF AUTOBIOGRAPHY. RY ROBERT DALE OWEN.

(Concluded from our last issue.)

Thus a main result of my spiritual studies has been that they have disclosed to use certain phe-nomena, which, if they prove genuine, will ulti-mately be accepted by men of science and other skeptics as occurrences under law, and will disabuse their minds of a mischievous prejudice; mischievous in that it causes them to reject the histories of religions in general, and the biogra-philes of Jesus in particular, as utterly incredible narrations. If these phenomena stand the test-of inquiry, scientific materialists will gradually discover that, as part of the cosmical plan, there are internundance, as well as mundane, phenom-ena; and thus; in the end, their sphere of ex-periment and observation will be immensely enlarged.

These broad views of the subject did not come to me distinctly at first. More than a decade had been spent in this branch of study ere I clearly perceived that phenomenal evidence touching a life to come is the one special want of the pres-ent time; the want for lack of which civilization halts and scruples. It may be that two thousand years ago the reign of Law was one of those prenature ideas of which Jesus said to his follow-ers: "Xe cannot bear them now." But our age

ers: "Ye cannot bear them now." But our age is ripe for its reception. We no longer need be-lief in the Infallible. We have outgrown it. If, as one of old said, "To everything there is a season," there may have been a time, in the past, when such a belief was in place. Obedience is fitting in childhood. We cannot always give a young child the reasons for our bidding; he must learn to cheve to a certain extent without reasons." learn to obey, to a certain extent, without reasons : and the fiction of parental infallibility comes in, appropriately enough to our aid. So it may have been in the childhood of the world. But when we become men we put away childish things. Thus, to influence the superstitious ignorance

of the first century, and to compel its atlention to the teachings of a system the innate beauty to the trackings of a system the influe beauty and moral grandeur of which were insufficient then to recommend it, it may have needed works which that ignorance should imagine to be mirac-ulous; but to act upon the spiritual apathy of our more scientific day, it needs phenomena, ac-knowledged to be genuine, yet of an intermun-dane character dane character. This need is not timely only, but urgent. It is

far short of the truth to say that the material progress of the world in the last hundred years has exceeded that obtained in any ten previous centuries. But the advance in morality has not kept pace with the invance in morarity has not kept pace with that in all physical arts and sci-ences. Especially in this new country of ours, liable to the excesses and shortcomings of youth, improvement in human conduct and affections, as compared with improvement in mechanical agencies, lags lamentably behind. Public moral-ity is at a lower ebb than it was twenty or thirty years ago; our legislative bodies are less pure, our public service generally more stained with venality. But public morality reacts on private morals. The vice diseases which originate in business marts, then the home circle itself. Never has there been a time when a great reformatory agency was more pressingly needed among u ian nów.

But, aside from Modern Spiritualism, what great reformatory influences have we, that are fitted to airest this widespreading growth of selfish and mercenary vices? On the one hand Orthodoxy, Protestant and Catholic, based on infallibility and backed by wealth and provide a selfish and and backed by wealth and powerful organiza-tions. On the other, Secularism, based on the assumption that we ought to restrict all our thoughts and cares to this world; seeing that we know, and can know, nothing of any other; and this assumption is backed by the daily increasing

Influence of science. Is there any reasonable hope that either of the above agencies will so foster and advance the moral and the intellectual in man, as to bring these humanizing influences of our nature abreast with the material and the intellectual, that have

What has Orthodoxy, Catholic or Protestant, done—say in the last three hundred years—to justify the faith that she is the civilizing agent we need? Both of her branches have increased enormously in riches and in number of churches and undwised foundations. and ecclesiastical foundations. Thus strength-ened, the two have been carrying on an intestine war of creeds; and in the main, probably, the advantage has, so far, rested with the Catholic.* But has either branch, with all its vast resources of selfishness and venality, public or private? If this current has set in for the last quarter of a century in spite of all that a wealthy and popular Orthodoxy has done, what warrant have we for reasonable belief that the evil current of the or reasonable benefit that the evil current of the past will be arrested and turned back by the same Orthodoxy, in the future? Or shall we look to Secularism, subverter of religious faith, for relief and reform? She has not, during the last twenty five years, been in the ascendant, and therefore cannot be charged, as institute of Orthodoxy, with health to arrest as justly as Orthodoxy, with inability to arrest the modern decadence of morality among us. But shall we elevate and ennoble man by ignor-ing the spiritual element within him? Will huing the spiritual element within him? Will hu-man beings be less venal, less selfish—less dis-posed to eat, drink, and be merry, regardless of higher aims—if we tell them, and if they be lieve, that this is the only world we shall ever know; and that we may enjoy ourselves here free of all thought or care for others, without re-gard to consequences in any world to come? It is further to be taken into account that, if the reign of Law prevail, the days of Orthodoxy (in the usual sense of the term) are numbered: (in the usual sense of the term) are numbered her foundation fails. With the discarding of the Miraculous dies out also faith in infallibility, whether of man or book. But infallibility is the basis of all Orthodoxy's dogmatic beliefs; and that undermined, the whole superstructure of dogmatism falls. What survives will survive in the shape of reason-acknowledged truth, not of imposed dogma. The acceptance of universal law as ruling principle tends to sustain, not to imperil. Secu larism. And if, under law, no trustworthy evi dence of the spiritual be found, then, under the reign of law, Secularism will flourish: and the peril will be to religion itself; including, among others, the ethical system of Christ, intimately allied, as in the secularist's view it is, with exploded fables. But I see no fair prospect in the future of any harmonious progress in true civilization without harmonious progress in true civilization without the aid of religion, and—more specifically stated —of the ethical and spiritual system put forth by Jesus; I speak here, however, of Christianity in its primitive aspect, divested of alien scholas-It is primitive aspect, divested of anen schons-ticisms which its author never taught. It this general statement—the result of special inquiries, earnestly prosecuted through two de-cades—be accepted as correctly indicating the present state of the religious world, then, though it does not prove the truth of Modern Spiritualism seeing that a belief may be timely and desirable yet unsustained by evidence, it *does* enable us to reach a just conception of the position to which this new phase of faith will, if it stand the test, be entitled, in its connection with civilization and soul-progress. It will be conceded that if Spiritualism's phenomena prove real, these will establish, past pos-sible denial of doubt, the fact that this is not the end-all of our being; and thus it will cut up Secularism, root and branch, by adducing what must win the credence of mankind at last, the evidence of our senses. † This is the evidence by which • As to this, see Address to the Protestant Clergy, prefixed o The Debatable Land between this World and the Next; § 1, 2, and 3, 51, 2, and 3.
 A rehbishop filloison, arguing against the real presence,
 says: "Infidelity were hardly possible to men, if all men had the same ordences for the Christian religion which is they have against transubstantiation; that is, the clear and irresistible ordence of sense." (Sermons, 8th Ed., London. Sermon xxti.)

Jesus won the belief of his disciples. His appear-ance after death to a number of witnesses was, to the early Christians, the rock-foundation of their faith; failing which, they admitted that the entire structure must fall. "If the dead rise not," was their argument, "then is not Christ rated, and if Christ he not related your faith is raised: and if Christ be not raised, your faith is vain."* Thus primitive Christianity and Mod-ern Spiritualism rest, for evidence, on the same basis

But the question will remain, how far the teach-ings of this modern faith tend to ethical and spiritual culture. The inquiry will suggest itself also whether these conform to, or diverge from,

also whether these conform to, or diverge from, the moral and spiritual precepts of Christianity. The answer mainly depends on the manner of defining an important word. It is to be conceded that long-continued and exclusive devotion to (alleged) messages from the next world has often given birth, in Spirit-uulism as in Theology, to a vague and heavy lit-erature, in which common-sense has small part. Nevertheless, slurs against the current effusions of Spiritualism come with a bad grace from those. Spiritualism come with a bad grace from those, standing afar off, who have never lifted a finger to sift profitable from worthless, or done aught, in any way, to elevate or correct what they condemn

demn. Of the hundreds of volumes, English, French and German, filled with such effusions, I deemed it a duly to look through what seemed the most promising; a task tedious and bootless in one sense, but very satisfactory in another; tedious ard of small result in so far as they contained thousands of non-essential details and ill-consid-ered speculations, varving as widely from erch ered speculations, varying as widely from erch other as do the sentiments expressed by mun-dane authors; but satisfactory and instructive in this, that, with exceptions too rare to invali-te the work they predict on the area in assert. an this, that, with exceptions too rare to invali-date the rule, they persistently agree in assert-ing, or assenting to, certain all-essential state-ments and great vital principles; and also—this is no less important—they agree in discarding, or ignoring, certain orthodox dogmas, including the conumon pomear conceptions in regard to the the common popular conceptions in regard to the life to come. And this concurrence of ideas hap-pens no matter who, or where, the mediums or psychics or sensitives (call them what we will) may be; it happens alike whether these are per-sons cultivated or uncultivated, inhabitants of Europe or America, of India or Australia or New Zealand ; it happens whether, in their normal condition, they are, or were, Catholics or Protestants or Jews, Presbyterians or Universalists, Methodists or Deists, believers or unbelievers in another world.

ers in another world. This happens, also, no matter what may have, been the former creed of the (alleged) communicat-ing spirits. No Catholic ever sends back word that he has seen purgatorial flames, or met the patron saint of his earthly idolatry. No Protestant has anything to report about angels round the throne, whose sole end and aim—whose one source of bliss—is to "glorify God and enjoy him forever." No Calvinist who has reached the other world ever alludes to that hell where he once believed that all his fellow-creatures, ave only an effect that all his fellow-creatures, save only an elect few, were to be eternally tormented. None of Milton's angels, loyal or rebellious, are to be heard of; their only representatives being certain spirits of the departed—now messengers of peace—who return to earth to cheer mourning friends, to speak of a better world, to aid those who are weary and heavy-laden, and to exercise guardian care over the orphan and the desolate.

Spiritualism, in every country to which its in-fluences extend, has worked a thorough revolution in the popular opinion touching the condi-tions and pursuits of the next life. The dreams of the past flit away. There opens up to us a world (to use Swedenborg's phrase) of uses; a world with occupations and duties and enjoy-ments as numerous and varied as we find them here; a world, however—so uniformly runs the record—better, higher, far nobler in aim and pur-pose, than ours; yet, in effect, a world wherein the life which now is is supplemented by that which is to come.

Is this an unworthy conception of heaven? Is Is this an unworthy conception of heaven? Is it a conception less salutary, less elevating, than that which speaks to us of joining the angelic hosts and sharing their changeless avocation? Nay, truly, it is far *more* worthy both of God and man. What is Christ's iden of the service to be rendered by the creature to the Creator? Adu-lation, long prayers? (What prayer so short as his?) According to him. God's indement touchhis?) According to him, God's judgment touch-ing service is: "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." How numerous and distinct are the virtuous

emotions that now move the heart of man! The promptings to acts of benevolence and deeds of mercy, the stirrings of magnanimity, the efforts of self-denial; fortitude, courage, energy, perseverance, resignation ; the devotion of love and the yearnings of compassion—what a varied list is here! And in that man who confesses the practical shortcomings of his life, who feels how far better has been his nature than its manifestations, who knows how often in this world noble impulse has been repressed how

retains his evil identity; he decides his degraded rank. Is there, in the prospect of a hell begint with flames, stronger influence to deter from vice than in the looming up of a fate like that ?*

In proportion as the public mind is trained to be dispassionate and logical, will it reach the conviction that such a conception of the next world, if it once obtain firm hold on society, will work a revolution in morals and in soul culture which it is honeless to avoat allow of Orthoday which it is hopeless to expect either of Orthodoxy or of Secularism.

As regards another all important ethical ques-tion, I have never, in any spiritual communica-tion of authentic stamp, found variance from the opinion that monogamy, in this world as in the opinion that monogamy, in this world as in the next, is the only fitting and happy social condi-tion; and that polygamy, whether openly car-ried out, as by the Turks and Mormons, or se-cretly practiced, as the great sin of great cities, brings individual infirmity, moral and spiritual, and ultimately national decadence, in its train. I can afford space here for but a very few brief-specimens of communications obtained by me on the above sublects. the above subjects. March 8, 1857, I had this :

Question (mental).—What are the chief occu-pations in heaven? Answer (purporting to come from Violet)-Seconding God's great designs. April 18, 1857, came these replies :

Question (mental).—Are you allowed to answer inquiries regarding the world in which you are? Answer (by Violet).—Every good person may satisfy himself regarding heaven.

Question.—Can you tell us anything about it? Answer. — According as one behaves, own heaven or hell.

heaven or hell. And on June 6, 1857 : *Question* (mental).—Can you inform us as to what is usually called hell? *Answor* (by Violet).—A state of mind pro-duced by the groveling nature of man. And, on another occasion, in reply to a similar cuestion.

question: "If enmity to living being had led God, he would have included his castaway in close fetters.

On February 19, 1857, I had these remarkable answers :

Question (mental).—1s there, in the spirit-world, anything corresponding to marriage? Answor (by Violet).—A corresponding feeling, but different

Question (mental).—Wherein different? Answer (after a pause).—Greatly firmer, for being cemented by more cogent, deep, and pure motion

Question (mental).—Is it eternal? Answer (again after a pause).—Can give holy ove no limit. Question (mental).—Are all spirits connected by such ties?

Answer (promptly).—Yes.‡ Spiritualism disavows (or, more usually, ig-nores) all such dogmas as the following : 1. That all men and women are originally de-

that they can be justified before him only by the blood of one of the Persons of the Godhead, to wit, Jesus Christ: who was made to bear and doomed to suffer for the sins of the human race.

2. That God has elected a certain number of his creatures to enjoy eternal happiness in heaven, not on account of their merits or works, but because of righteousness imputed to them in virfue of their faith in the vicarious atonement and of their belief in their own election :§ and that

he has condemned all the rest of mankind to evenlasting torment in hell. 3. That God permits a personal devil to roam the earth, seeking whom he may deceive and bring to ruin, body and soul.

4. That God, more than eighteen centuries since, miraculously suspended his laws, in proof of the divinity of Christ, and in attestation of cer-tain great moral and spiritual truths.

tain great moral and spiritual truths. 5. That eight human beings, living during the first century (to wit, the four Evangelists and St. Paul, St. Peter, St. James, and St. Jude), were endowed by God with the gift of plenary inspira-tion so long as they were writing the blographies of Christ, the Epistles, and the book of Revela-tion. Therefore, that every verse and word therein contained is infallibly true. 6. That Death, coming into the world by sin, is to be taken as a punishment; being the ex-pression of God's wrath to man.

ression of God's wrath to man. || If belief in these tenets is essential to consti-

tute a Christian, then is Spiritualism opposed to Christianity; but I have elsewhere¶ given at length my reasons for the conviction that they were never taught by Christ ; and that, withal, they are untrue in fact, and grievously demoralizing in tendency. I know of no doctrine more thoroughly vicious in practice than this, that character and conduct in the present world do not determine our state in the next.

Yet Spiritualism does not teach that we carn heaven by our merits or works. She teaches that, in the next world, we gravitate to the posi-tion for which, by life on earth, we have fitted ourselves; and that we occupy that position because we are fitted for it. The notion that, despite vices and crimes, we win heaven by faith in certain dogmas belongs to a rude past age of public wrong and private outrage, in which men, deeply conscious of their sins, sought to avert the consequences of these while continuing to indulge in them. Three thou-sand years ago sins were treated, among the Hebrews, as if they were tangible and movable ob-jects that could be detached from the sinner by a high priest, and sent away, as cumbrous rubbish might be, on a beast o? burden.** But we cannot cape sins by a shifting of them from ourselves to another living being, mundane or divine ; any more than we can evade the fever that consumes us or the plague that threatens life, by transfer of either to friend or foe. God's immutable law is against it. He has made it impossible to detach effect from cause. A sinful life may be amended. A man, sorrowing over the evil he has done, may learn to do well. Then only, with the cessation of the cause, can cease the effect of sin. As Spiritualism regards it, there is but one door by which the sinner can enter heaven ; and over it is written-REPENTANCE. Surely it is time that the world should be rid of dogmatic illusions. Assumed as Christian doc-trine, they so load down Christianity that her grandest truths come to be doubted, and her most benign influences lose their hold upon mankind. Condensed into briefest terms, what are the characteristics of Christ's teachings? Hunger and thirst after the right; not for the profit of it, but because it is the right. Truth, at all hazards; not from fear of the consequences that follow a breach of it, but from hatred of falsehood. Beneficence, especially to the father-less and widows in their affliction. Helping the poor. Ministering to the stranger, the hungry, the naked, the sick, and those in bonds. That which we do unto them we do unto God. The element of forgiveness, in a degree un-

"This is our museum, Zell. See here : "Richard Le Mark !' written on the glass with a diamond. Can this be my husband ? Oh, no ; 1798 ! That must have been written by his grandfather."

From these rooms they passed up stairs. To each key which Roso held was attached a number. She was careful to lock the rooms when she came out.

"Now come up stairs, Zell. This is a large house, and I am its mistress," she said, as she tripped up the broad staircase and stood at the top, waiting for her maid. "Ay, Zell, do you see it is I that am the gazelle this morning? What makes you so slow of foot, to-day?"

At these words Zell bounded forward, caught Roso in her arms, and bore her swiftly toward the southern end of the long half. Here was a door opening on a small verandah. It was closed. Roso put her back against it.

"Now, Zell, stand by my side and let us see which will get to yonder door first."

It was perhaps sixty feet distant. Zell was there almost before the word was finished.

'Ay, Zell, I think I must be growing old. I feel ten years older since I found myself mistress of the mansion.'

"That is since last night, Miss Roso."

"Yes, for I thought only of pleasure in New York, not of any care and duty."

' Pray don't use such solemn words, Miss Roso. Keep young and beautiful and gay-hearted. That is the best you can do for your husband."

"Well then, Zell, let us run again." This time Roso was ahead. "Now we are here in the back part of the house, we will begin at this room first," she said. "Let me see : number six! number seven! no, this is number five. Take it and open the door, Zell."

Martin Contract Contract

The key was rusty, and it was evident that the room had not been opened for a long time. The rest of the house had been repaired and cleaned when Richard was at the North. Zell almost gave up trying to unlock the door.

"Never mind, Miss Roso; let'us go to the other rooms and leave this."

"No, no, Zell; I want to explore the whole house. There is no Blue Beard's chamber here, because, don't you see? my husband has given me the keys. Let me try."

Her little hands were unequal to the task.

"Let us wait till another time, Miss Roso. I will oil the key and then it will turn easily." For the lady's allusion to Blue Beard had recalled to mind old Phillis's story, and she feared what she might see.

Just then a little puff of wind came, and the leaf let go without thinking of it, and the wind took it up and turned it over, and then let it fall gently down under the edge of a fence among a hundred other leaves, where it cheerfully join-ed, in the process of time (by disintegration), with happy combinations destined to be fruit and flowers.

YOU WILL BE WANTED.

Take courage, my lad. What if you are but an humble, obscure apprentice, a poor, neglect-ed orphan, a scoff and a by-word for the thought-less and gay, who despise virtue in rags, be-cause of its tatters? Have you an intelligent mind, untutored though it be? Have you a virtuous aim, a pure desire, and an honest heart? Depend upon it, some of these days you will be wanted. The time may be long deferred—you may be grown into manhood, and you may even reach your prime ere the call is made; but virtu-ous aims, pure desires and honest hearts are too ous aims, pure desires and honest hearts are too few not to be appreciated, not to be wanted. Your virtue shall not always hide you as a manobscurity shall not always veil you from the multitude. Be chivalric in your combat with circumstances. Be ever active, however small may be your sphere of action. It will surely en-large with every moment, and your influence will have continued increasement.

THE SCIENTIST.

What is geology? The science of breaking stones. Where are its professors most numerous? At Blackwell's Island and Sing Sing. What is a stratum? A layer of anything. Will you mention one? Yes ; a hen. Mention another ? A ship; she lays-to. What is a flint? A miser's heart. Can you break it ?~ Yes, certainly. Will you describe how? Open his chest.

A NARROW ESCAPE.

Old Mr. Fuddle fell down in a puddle, just as Old Mr. Fuddle fell down in a puddle, just as a runaway horse and shay came dashing and plashing and tearing that way. In helpless plight he roared with fright; the horse came quick with gallop and kick, when the old man raised his great oak stick; the horse then shied a little aside, for sticks were no friends to his well-fed hide. Within an inch of Fuddle's toes, within an inch of his ruby nose, the wheel came whizzing, and on it goes. Up rises Fuddle from out of the puddle, and stands on the road with a staggering stride, then wheeling away from the scene of the fray, he flourished his stick with a hero's pride. iero's pride.

THE FORCE OF HABIT.-We know a gentleman who is so extremely methodical in business that, when he pays a compliment, even to his "We can oil it now, Zell. Run down to the wife, he always will insist on taking a receipt.

many generous aspirings have here scarcely been called into action—in the heart of such a man must not the hope be strong that the pres-ent life may have a sequel and a complement in another? He who has labored long and patiently to control and discipline a wayward nature, may he not properly desire, and ration-ally expect, that he will be allowed to prosecute the task, here so imperfectly commenced, there, where there is no fiesh to be weak if the spirit be willing? Shall the philanthropist, whose life has been one long series of benefactions to his race, be blamed if he cannot surrender at death, without regret, the godlike impulse that bids him succor the afflicted and heal the broken heart? Even he whose days have been spent in exploring the secrets of nature, can he be expected, unmoved, to relinquish, with his earthly body, the study of that science to which his heart was wedded? And, far more, shall a loving and compassionate nature anticipate with complacency the period when the soul, all consecrated to worship or filled with its own supreme felicity, shall no longer select, among its fellow-crea-tures, its objects either of pity or of love? But shall man be blamed if he look with cold-ness on a prospective state that shuts him out

from almost all the qualities he has been wont to admire, and all the sympathies that have hith-erto bound him to his kind? Is it strange that an upright and energetic being finds little attraction in a future where one virtue, one duty, is instantly to supersede, in his character and career, the thousand virtues, the thousand duties which here below, his Creator has required at his hands t It is true that the messages of Spiritualism, so far, have presented to us only outlines of our future have presented to us only outlines of our future home, withoutany distinct filling up of the picture. We see as through a glass, darkly. Perhaps it is best so. Pehaps some law of intermundane com-munion forbids more. Too vivid an introvision might render us impatient of earthly sufferings, even of earthly duties. And that might be dan-gerous; for earthly life and its tasks are an in-disnonsable urgeneration for our port phene of lispensable preparation for our next phase of peing. Each world, like each age of man, has its own sphere with its appropriate avocations; to be worked out with reference the one to the other, but not to be interchanged.

Yet enough has been disclosed to cheer the darkest days of our pligrimage here, by the as-surance that not an aspiration after good that fades, nor a dream of the beautiful that vanishes, but will find noble field and fair realization by and-by, in a better land.

Meanwhile, what motive to exertion in self-culture more powerful than the assurance that not an effort to train our hearts or store our minds made here, but has its result and its reward in the hereafter? We are the architects of our destiny ; inflicting our own punishments, se-lecting our own rewards. Our righteousness is a meed to be patiently earned, not miraculously bestowed nor mysteriously imputed. When Death comes, he neither deprives us of the vir-tues nor relieves as of the vices of which he finds us possessed. Our moral, social, and intellectual qualities pass with us to the next world; there constituting our identity and determining our state. So also the evil. That dark vestment of sin with which, in a vicious life, a man may have become endued, clings to him, close as the tunic of Nessus, through the death-change. He

*1 Cor. xv. 16, 17. But see also Acts, 11. 82, 1v. 83, x. 40, il, xill. 30, 31, etc.

known among us yet, is another marked feature. An erring brother pardoned even to seventy

* The ideas here very briefly sketched, touching our shife and avocations in the next phase of life, will be found set forth at large in Footfalls on the Boundary of Another World (published by me in 1660); book vi. chap. 1, on the Change at Death.

Change at Death. †Some of these answers, quaint and terse, are a little ob-scure. This last ordently means: "We must suppose God to be actuated by enmity toward man, if we imagine that he condemts reprobites to a hopeless hell." And in a previous reply we have to supply the words, "one decides nois";" so that It shall read: "According" as one behaves, one decides one's own heaven or hell." As explanation of this occasional obscurity I here add an answer which I obtained from Violet, April 24, 1857: (Justican (mental).—Do we usually get communications from you worded just as you intended to wort them f *Ansoper*.—I soldom succeed in saying clearly what I wish. 1 am certain that this was no reflection of my way ideas

1 am certain that this was no reflection of my own ideas (and the questions being merita), the minds of the assist-ants could not influence). I remember well that, as the words "tor being ceme-" and again " by more cog-" were coming slowly out, I thought if was spelling nonsense.

5 From the official declaration of the early -Protestant faith 1 quote: "Men cannot be justified before God by their own strength, merits, or works; but are justified freely, for Christ's sake, through faith, when they bellere that they are received into favor, and that sinsare remitted on account of ("hrist, who, by his death, mode satisfaction for our sins. This faith God imputes for righteousness." (Augeburg Confession, part 1, art. 4.)"

1 "It were a light and easy thing for a Christian to suffer and overcome death, if he knew not that it were God's wrath." (Luther's Table Taik.)

7 Debatable Land; Address to Protestant Clergy, 55 10 and 11.

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** Leviticus xvi. 10-21.

BANNER OF LIGHT.

times seven. One who "was a sinner" absolved because of her love and her repentance. A frail offender, excommunicated by society, set free, uncondemned, and bidden to sin no more.

There are warnings against the danger of riches, against overmuch thought for the morrow, against eager seeking of place or power. The treasures which moth and rust corrupt, the uppermost rooms at feasts, and the chief seats in synagogues, are declared to be objects unworthy

to engross the heart of man. All are encouraged to have faith and hope, engaging in secret prayer indeed, yet with the as surance that the Father knows human needs and will provide, before we ask him; but, above all and beyond all, as stamp and witness of Christian discipleship, as the very fulfillment of God's behests, we are incited to something greater than faith, greater than hope, uplifting as their influence is, even to the supreme law of all LOVE.

If these principles, all indorsed and enforced by Spiritualism when its researches are prose-cuted in an enlightened manner, are the very essence of Christ's system of ethics and theology if they include, also, the best sentiments con

if they include, also, the best sentiments con-tained in all the great religions of the world; then is Spiritualism essentially, preëminently, a great religious element: then is Spiritualism a most ef-ficient ally of Christianity. As to the aspect of the Great Future according to Spiritualism, presenting it, not as a life en-grossed either by ceaseless adoration or else by endless penal suffering, but as a life of activity and of progress, if that be not a Christian, nel-ther is it an anti-Christian view of the matter. With the exception of a few words in accordence

But, in conclusion, it is in regard to one great subject, interdicted by the worldling, put aside by the money-getter, dreaded as the evil of evils by mankind, that the influence of Spiritualism is of marking, that the initial of a spirituation is thumphant. No wrath of Goa kindled by Adam's sin; no King of Terrors, the Avenger; no valley of the shadow of death to darken the close of man's sojourn here; but an Emancipating Angel, kindly summoning erring and suffering creatures to a better world and a higher life—such are its teachings, enforced not by creed-articles but by natural phenomena; not by the dim subtleties of schoolmen, but by the clear, irresistible evidence of sense.

It is true that by a brave and upright man, if he be alone in this world, death may be viewed with passionless equanimity: a few hours or days or weeks of pain, perhaps—soon over—that is all. It is when he strikes at us through others, that Death thrusts home his dart. He is victor, not when he takes us hence, but when he wrests from us the life of our life, and leaves us here exanimate save only in the faculty of suffering. In that most melodious and most passionate of wails for the dead, from which I have already quoted, well has its author earned the title to be spoken of as one

"Who came on that which is, and caught The deep pulsations of the world, "

How few men have ever written soul-searching lines like these :

- "I blame not Death because he baro The use of virtue out of earth: I know transplanicd human worth Will bloom to profit, other where.
- "For this alone on Death I wreak The wrath that garners in my heart; He put our lives so far apart We cannot hear each other speak.

Oh: therefore, from the sightless range With gods in unconjectured bilss; Oh, from the distance of the abyss Of ten-fold complicated change;

¹⁴ Descend and touch and enter; hear The wish too strong for words to name; That in this blindness of the frame My Ghost may feel that thine is near, ''t

To such a yearning appeal as that Spiritual-ism alone has the consoling reply: "Take com-fort, mourning heart! You are permitted to re-ceive messages of love and consolation from the lost ones ; you may even see their faces—ere you yourself depart for the beautiful land where they dwell."

*Smith's Dictionary of the Bible; Art. "Hell." † In Memoriam, §§ 81, 92.

A New Book-One of the Best!

THE IDENTITY OF PRIMITIVE CHRISTIANITY

Written for the Banner of Light. I THANK THEE, GOD, THAT I CAN DIE,

BY WILLIAM BRUNTON. I thank thee, God, that I can die;

- That soul and body part at last; That I, uncaged, like bird shall fly, Till all of earth and time is past. I thank thee fully, freely, strong, ... For very joy I almost ery,
- I thank thee, God, with joyous song, I thank thee, God, that I can die !
- I thank thee, God, that I can die; My heart rejoices Death is made-That Death will not in slight pass by
- Till I within the grave am laid. I have no fears of this "last sleep,"
- -No-doubts,-no-griefs,-no-askings-why-My soul adores thy wisdom deep, I thank thee, God, that I can die.
- I love the life thy wisdom sent. The sphere in which I move to day;
- I have no scorn; no discontent, Yet would not here forever stay.
- I pray for other scenes, above ; For other realms I earnest try;
- And thus I own thy liberal love, And thank thee, God, that I can die.
- I must resign this present lot,
- Or let me weep or bless thy name; Death comes to all, or pleased or not,
- And has on all an equal claim.
- And I would fain thy love allow, And meet thy will without a sigh ;
- And so I love the living now, And thank thee, God, that I can die.
- Oh, when I leave this mortal form, And wend my way to higher life, How shall I bless these days of storm,
- This scene of struggle, care and strife; And how shall 1 rejoice to see The blessed reach of op'ning sky !
- To be so blest, to be so free! I thank thee, God, that I can die.
- I die-yet live-and live with thee! I live to grow in health and grace, I live that I may perfect be,
- And serve before thy friendly face. Oh, Death is dear, and bright, and glad,
- 'T is Life in infinite supply : The highest gift thy goodess had-
- I thank thee, God, that I can die !

THE LESSON OF THE LATE ELECTIONS.

BY WARREN CHASE.

A shock like the jar of an earthquake has rocked the great political party of our country that has control of the nation, produced by the November elections, a premonitory symptom of which was felt from the preceding October elections in a few States. Whether the adherents of that party will turn to and look up the causes or not, and whether if they do they will remedy them and retain power or not, is yet to be seen, but the causes may as well be plainly stated and fairly placed before our readers as not, by one who has carefully watched the political wires and wire-pullers for some years. As we were not ignorant of the causes, we were not disappointed in the result of the elections. In 1872 the people had not lost all confidence in the rulers of the nation, and hoped for reform and improvements in the party in power, and hence reinstated it; but they have now given it notice to reform or retire at once. The first and perhaps most prominent cause of loss of confidence by the people in the party, was the constant truckling of its leaders to a sort of hypocritical leaning toward the churches, and encouraging by inference a union of Church and State, and an anchorage of Christianity in our Constitution, and consequently the forcing of religion on the people nolens volens. The United Evangelical Alliance and Bishops; prayers in the White House before the Cabinet; the appearance of the Presi-

and productive resources of the country. A more fatal and ruinous policy could scarcely be gotten up than is presented and recommended by our Chief Magistrate in his financial policy, by which, in the destruction of our greenback curreney, we should once more be placed at the mercy of knaves and swindlers, whom no law can reach ; who would issue all our paper currency, and restrict and expand, or fail and forfeil, as their interest prompted them to do. When we point to the fact that most of our annual coinage goes to Europe, to pay interest on borrowed capital which could and should have been made and furnished at home, and which would not have raised our circulating medium to the proportion of theirs to the actual realm of property and security, and which would have kept our interest specie at home-we are met with the ridieulous taunt of foreigners that ours is an irredeemable currency-irredeemable because their policy made it so, and will keep it so, so long as the same policy is pursued, and the foreign bankers and domestic speculators want it.

We had reason to expect prosperity and success for the producers of wealth in our country in a few years, and before this time, after the war, but we are in a financial crisis for which there is no necessity, and the producing classes are kept in a state of poverty, and struggling with taxation and usury, that shows plainly that our policy is wrong, and leading to the ruin of our country and its best interests.

There are other causes that have contributed to the late result which we need not mention here, for these (and even the first or last) are sufficient to produce the political revolution. It now remains to be seen who and what party will correct these blunders (if blunders they are) or cor ruptions, and will remedy them, and who will take up the interests of the people, stop the wealth of the country from running into the hands of monopolists and speculators by a wrong system of legislation, and who will show themselves friendly to the great body of American citizens, who more than in any other country in the world are producers. If the Republican party abandon their President, reverse their policy, and work for the people, they may yet retain national ascendency, but if not they are doomed to a worse defeat two years hence than they have recently met with. It is not yet by any means sure that a Democratic President can be elected, but it is certain that no Grant can be again.

Banner Correspondence.

Vermont.

WEST BURKE.-J.S. Kimball writes, Nov. 15th :' While our speakers and press are doing a good work for Spiritualism, it seems to me our physical mediums are breaking the ground-are

physical mediums are breaking the ground—are the pioneers in the work, as the manifestations through them appeal directly to our senses. Henry B. Allen (otherwise known as the "Allen Boy ") has been tarrying with us for a few weeks, and we have been holding test circles for some-time. The manifestations were wonderful, to say the least. I have tested him in all manner of ways, and am perfectly satisfied that he is a gen-uine medium. The music given on the dulcimer, guitar and bells, in his dark circles, shows power and beauty of execution. In his light circles the and beauty of execution. In his light circles the materializations grow more distinct at every sitting. Nov. 12th he held a light circle in a room made as light as it could be with a large kero-sene lamp. A curtain was drawn across one corner of the room, and the dulcimer and guitar placed behind it. Mr. Allen took his seat near the corner of the curtain, but outside of it. Hands were freely shown—some white, some black, some large, and others small and delicate, like a woman's. Hands were not only shown, but the whole arm, and several attempts were made by whole arm, and several attempts were made by the spirits to show us a face, in which they par-tially succeeded. A tumbler, partly filled with water, was handed to them, and in a few moments it was returned empty, and no amount of search could discover where it had gone to. I might marrate hundreds of other things done in biotecles with embles.

in his circles, but these will suffice. None can truly realize the beauty of these manifestations until they have enjoyed them, night after night, in their own homes and under the strictest test conditions, as my wife and myself have had the privilege of doing. Would that all unbelievers, thinking men and women, could sit in a few of his circles. Those wishing for his services can address him for the present at West Burke, Vt.

send to you for a catalogue, and buy such of them as they may need. Thave been a reader of works published by S. R. Wells, and by Fowler-& Wells, for the past twenty years, and have been greatly benefited by them? Such works as these, extensively circulated and read among the masses, would be a death-blow to the old allo-pathic system of medicine, which the Legisla-tures of New York and Texas are trying to force unon the neonle upon the people.

1.

North Carolina.

WILMINGTON,-J. McRae says : Some time since the people of Fayetteville, through the Banner, offered to guarantee the expenses of a good test medium who would visit that town ; and the Spiritualists of this place would do at least as well for a good test medium who would visit us. (We do not need a lecturer, for our townsman, (We do not need a herturer, for our townsman, B. A. Hallett, who speaks for us every Sunday -afternoon, at half-past three, in the Masonie Hall,-is a superior lecturer.) We have no good medi-um for giving tests, and have no doubt such a one would do well here, for there is an unusual interest awakened in the subject amongst our editions of present and they ensure to example citizens at present, and they want to see some thing convincing.

Wisconsin.

MILWAUKEE .-- Dr. H. S. Brown writes, Nov. 14th : On the first Sunday of October we elected the officers of the First Society of Spiritualists of the city of Milwaukee. E. W. Baldwin, $E_{SU,*}$ 97 Wisconsin street, was elected President, Treas-urer and General Agent, and any person wishing information about the Society or Spiritualism in Milwaukee had better address him.

LIST OF LECTURERS.

(To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so in-[ormed.]

- formed.]
 MARY A. AMPHLETT, inspirational, 15 South Halsted street, Chicago, III;
 MUS, N. J. ANDROSS, trance speaker, Delton, Wis, C. FANNE ALLNN, San José; Cal;
 STEPHEN PEARL ANDREWS, 75 West540thst., New York, MUS, M. A. ADAMS, ITANCE speaker, Brattleborn, VI, MUS, EMMA HANDINGE BITTEN, 155 West Brookline street, Boston, Mass;
 REV. J. O. BARRETT, Glen Beulah, Wis, REV. J. O. BARRETT, BARRETT, BARRETT, BARRETT, BARRETT, MUS, MARK, WARRETT, J. Stafford Springs, Conn., dur-ing April: In Waverly, N. Y., during May, Address 5 Sixth street, Troy, N. Y., during May, Address 5 Sixth street, Troy, N. Y., Barrett, Barrett, Barrett, Stafford Springs, Conn., Objecta, Stafford Springs, Conn., Chiefford, Stafford Springs, Conn., Chiefford, Stafford Springs, Conn., Chiefford, Stafford Springs, Conn., Chiefford, Stafford, Chiefford, Stafford, Stafford,

th street, Troy, N. Y. Ius, NELLIE J. T. BRIGHAM, Elm Grove, Colerata, Mass, Mus, R. W. SCOTT Bittogs, West Winfield, Herkimer

MRS, R. W. SCOTT BRIDDIN, West Winnem, Herkimer Co., N. Y. PHOF, S. B. BRITTAN, Newark, N. J. WILLIAM BRYAN, box 55, Canden P. O., Mich, REV. DR. BARNARD, Battle Creck, Mich, Ristior A. BRARS, Versalles, Cataranges Co., N. Y. MUS, E. T. BOOTHE, Milford, N. H. MUS, PHISCILLA DOTY BRADUCLY, Bangor, Me, CAPT, H. H. BROWS, MISSOUTI Valley, Iowa, MISS, E. BURR, Inspirational, box 7, Southford, CL, DR, JAS, K. BALLEY, Sterlingville, Jefferson Co., N. Y. ADDIEL, BALLOU, Inspirational speaker, Box 666, San Francisco, Cal.

Mus. H. F. M. BROWN, National City, San Diego Co.,

- (a), WERVEY BARDER, WAIWICK, MASS, MUS, EMMA F, JAY BULLENE, 151 W, 12th st., N. York, MRS, A. P., BROWN, SI, Johnsbury Centre, YI, MRS, A. B., BUUNNIAN, Inspicational speaker, ALBERT E, CARPENTER Will answer calls to lecture any-vhere, Address, 2 Indiana street, Hoston, Mass, JOHN A, CARPENTER, 129 Congress street, Troy, N. Y. ANNIE DENTON CHIDGE, Wellesley, Mass, WARDEN CHASE, Colfax, Jasper Co., Iowa, till further iotlee.
- MRS. M. L. CLEAVES, Inspirational and trance speaker,
- J. J. J. L. CLEANER, Inspirational and france speaker, Lowell, Mass.
 Dr. ABBIK E. CUTTER will answer calls to lecture, at-tend funerals, &c. Address 711 Tremont street, Boston, Mass.
- Mass.
 DEA. CLARKE, Tubbs's Hotel, Oakland, Cal.
 MRS. AMELAAR. COLBY, Trance, 137 Harrison avenue, Boston, Mass.
 M. Colley, trance, 137 Harrison avenue, A. B. Chillo, West Fairlee, VI.
 ANNIE LORD CHAMBERITAIN, 160 Warren ave., Chicago.
 JAMES M. CHOATE, Inspirational, No. 7 North Press Street, Salem, Mass.
 HETTIE CLARK, Trance speaker, 24 Dover street, Boston.
 JOINS COLLER, from England. Address, care Bannet of Light.
- JOIN COLLIER, from England. Address, care Banner of Light. Mus. S. E. CHOSSMAN, trance and Inspirational speaker, Address, Favilion, Tremont street, Boston, Mass, Dn. J. H., CURIER, 36 Wall street, Boston, Mass, Mus. JENNET J. CLAIR will answer calls to lecture in any part of the State. Address, 25 Warren avenue, Bos-ton, Muss.

- NOTICE, SPENCER THOMAS, inspirational, 2 1st street, Charles-

3

DR. C. W. JACKSON, OSWEGO, Kendall Co., IR, MUS, MARIA M. KING, Hammonton, N. J. D. P. KAYNER, M. D., St. Charles, IR, MUS, S. A. NORVILLE KIMBALL, trance and inspira-tional. Sackett's Haloor, Jeterison Co., N. Y. Oronge F. KITTREDGE, Builfalo, N. Y. MIS, FRANCIS, RINGMAN, New Londoh, Conn. MIS, FRANCIS, RINGMAN, New Londoh, Conn. O. P. KELDOGG, East Trombult, Ashtabula Co., O. MIS, R. G. KIMPALL, Lebanon, N. H. MIS, FRANKIK, RINGWAN, New Londoh, Conn. O. P. KELDOGG, East Trombult, Ashtabula Co., O. MIS, R. G. KIMPALL, Lebanon, N. H. MIS, FRANKIR, IN KNOWLAS, Breedsyllie, Mich, MIS, FRANKIR, INFERNATO, SOV 20, Traverse City, Mich, Jonies, I. & REYMAND, Soverallonal, 205 Walnut Street, Dos Mones, Iowa.

DR. C. W. JACKSON, Oswego, Kendall Co., 10.

W. KENYON, inspirational, 96 Wahnut street, D68 Mohres, Lowa, JOSEPH R. LEWIS, Inspirational, Vellow Spring, O. MISS JENNIE LEAY, Inspirational, No. 201 Montgomery street, San Francisco, Cal. W.M. F. LYON, Adrian, Mich.
 HENRY C. LELE, Inspirational, I. Hersey place, off 21 Essex street, Roston, Mass.
 AMASA LOUD, 13 East 27th street, New York City, Ico-tures on Ancient and Modern Revelations.
 DR. GLORG, W. LYSK, Icorner, Eaton Rapida, Mich. CHARLES A. LOHMUELLER, france, Butteville, Oregon. Mics. F. A. LOHAN, Sin Francesso, Cal. CEPHAS B. LYNN, Sturgls, Mich.
 GEODIE W. MCNEAL, Icclurer, Niles, Mich., care Of J. MCOMER.

- CEPHAS B, LYNN, Shingly, Mich.,
 GLORGE W, MC NEAL, lecturer, Niles, Mich., care Of J, McChang,
 DB, HAWET MORGAN, trance and inspirational, Ran-tooph, N.Y.
 W. MITALSON, SI, Clair, Wich,
 GLO, MORGAN, inspirational, Antloch, Cal.
 E. MARAN, trance, Holy, Oakland Co., Mich.
 DR, W. H. C. MARTIN, trance and inspirational speaker,
 Montgomery Phase, Boston, Mass.
 MIR, DH, HVITEC G, G, MARTIN, Trance speaker,
 Montgomery Phase, Boston, Mass.
 MIRS, DI, HVITEC W, KARLIN, Trance speaker,
 Mins, DH, HVITEC G, MARTIN, Trance speaker,
 Montgomery Phase, Boston, Mass.
 MIRS, H., FFILLER MCKINELY, San Francisco, Cal.
 PHOF, R. M. MCCORD, Centralia, III.
 EMMA M, MARTIN, Inspirational, Birnutingham, Mich,
 F. H. MICLER MCKING, WARTIN, MC, Cal, Mich,
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 M. MANYA, MITOLERINOR, DON 778, Bridgeport, Cc.,
 MIRS, SANAH HELEN MATTHEWS, Springfield, YL, Carton,
 M. MANYA, MITOLERING, MICO, Buildermein Hilmols and Massouri, Address, IoN 94, Huntley, HI,
 MIRS, NARYA, MITOLERING, WIG, WHICE Plains, N.Y.,
 MIRS, MARYA, MITOLERING, Indices, Brookin, N.Y.,
 W. B. MANYA, MARCS, Starbutonst, Brookin, N.Y.,
 W. B. MANSO, South Bernd, Ind.,
 MISS, S. F. NICKLESON, TRance speaker, 3 Dover street,
 Beston, Mass.
- MINN N. F. NICKERSON, trance speaker, 3) DOVELAUSON Instant Mass. RODERT DALEOWEN, Hörel Branting, New York, J. M. PLEBLES, Hammonton, N. J. MRS, L. H. PERENS, transer, Kanasa City, Mo. MRS, A. M. L. POITS, M. D., lecturet, Addan, Mich, MES, N. M. J. POITS, M. D., lecturet, Addan, Mich, MES, Y. PACKARD, 377 Dorchester st., W. V., South

- MIRS, I., M. L., POLYS, M. M. S., Berlines, Athian, Mich, HENRY PACKARD, 37 Dorchester st., W. V., South Boston, Mass,
 DR. G. AMOS PEIRCE, hispitational nucleurer, P. O. BONS, Anhoun, Me.
 THEO, F. PRICE, Inspirational, Leavenworth, Kan, F. A. PALMER, 21 West 27th street, New York,
 MRS, L. A. PEARSALL, Inspirational, Disco, Mich, MRS, L. M. PEARSALL, Inspirational, Mich,
 MRS, J. P. PFER, Trance Speaker, South Hanover, Mass,
 B. R. PRATT, Inspirational, Faitheid, Mich,
 MRS, J. P. PFER, Trance Speaker, South Hanover, Mass,
 H. RANDALL, Irance, Clode, O.
 Du, P. R. RANDOLERI, Toledo, O.
 Du, P. R. RANDOLERI, Toledo, O.
 H. RANDALL, Irance, Cyde, O., Ill further notice,
 W. ROSE, M. D., Inspirational speaker, No. 72 Outario, street, Cleveland, O.
 MRS, HATTE E. ROMINSON, 46 Carver street, Boston, LysaNen S. RICHARDS, Ed South Market street, Boston, MRS, HATTE E. ROMINSON, 40 Providence, R. I.
 MRS, C. & RINDALL, Appleton, Wis,
 MIRS, M. C. MINDELOR, Bay 504, Providence, R. I.
 MIRS, M. C. A. BIERMYIS, Beaver Falls, Ph.
 MRS, C. A. HIGHARDS, Tokonsend, Carpentorylle, ID.
 MRS, C. A. HIGHARDS, Day 504, Providence, R. I.
 MIRS, C. A. SIERWYIS, Beaver Falls, Ph.
 MIRS, C. A. HORMINS, Temperational speaker, 211 North 113, street, Philadelphila, Pa.
 MIRS, C. A. SIERWYIS, Townsend Centre, Mass, MIS, ADDEM, STEVENS, Howing Adder, 211 North 114, street, Philadelphila, Pa.
 MIRS, C. A. SIERWYIS, Townsend Centre, Mass, MIS, ADDEM, STEVENS, Howing and Centre, Mass, MIS, ADDEM, STEVENS, HISpirational, Charemont, N. H, MIS, LACHA CUPPY SMITH, 27 Milloud street, Boston, Ma

Mus. LAURA CUPPY SMITH, 27 Millord street, Boston, Mass. GILES, R. STERMINS will becture in Baltimore, Md., during February. Address Detroit, Mich. Mus. E. SMITH will, for the present, becture every Sun-day evening, at 80 clock, at 277 Mulberry street, Newark, New Magnetic Science, Science

N.J. MIS, JULIA A. R. SEIVER, Honston, Florida, will an-swer calls to becture on Spiritualism and Reform subjects, Jerns Rinows Switt, Amberst, Mass, MRS, CARRIE A. SCOTT, Inspirational speaker, 10 Chap-man street, Roston, Mass, Muss, L. A. F. SwAIN, Inspirational, Union Lakes, Muss

MUR, D. A. F. MUR, SELAH VAN SICKLE, Greenhush, Mich, JOHN M. SICKLE, Greenhush, Mich, MUS, J. H. STILLMAN SEVERANCE, M. D., MIIWaukoo,

MIRS, J. H. STILLMAN SEVERANCE, M. D., MINNARS, W. J. SHAW, Toledo, O., Care P. H. Bateson, D. D., Jr D. SEELY will be three on the Science of the Boul, Address, box 67, LaPorte, und.
MIRS, NELLIE SMITH, Impressional, Sturgis, Mich. J. W. S. NELLIE SMITH, Impressional, Sturgis, Mich. J. W. S. NELLIE, Montpeller, Y., care free, W. Ripley, ELIJAH R. SWACKHAMER, beclure, usight avenue, S. Y. DR, E. SPILARI E. Inspirational, Genesco, III. JAMES, H. SHEPAHO WILL answer, calls to Jecture and at-tend function, S. Y. DR, E. SPILARI E. Inspirational, Genesco, III. JAMES, H. SHEPAHO WILL ANSWER, collection and at-tend function, S. J. MIRS, JULIA A, STANKEY, Irance, corner 4th and Market Streets, Canden, N. J.
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 ELIAS D. STRONG, P. O. Box 398, Albany, N. Y.
 ABRAN SMITH, ESQ., Inspirational, Sturgis, Mich,
 MRS, MARY HANSTON STRONG, 70 deflereou street, Day-ton, O.

MIRS, MARY DANSTON STRONG, 70 Jefferson street, Dayton, O.
 E. W. SHORTRIDGE, Salem, Oregon,
 OLIVER SAWYER, Inspirational, Royalston, Mass,
 ALBERT STROEMAN, Allegan, Mich.
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 MIRS, FANNE DAYHS SHITH, Brandon, VI,
 MIRS, P. ANNE DAYHS SHITH, Brandon, VI,
 MIRS, P. ANNE DAYHS SHITH, Brandon, VI,
 MIRS, P. ANNE DAYHS SHITH, Brandon, VI,
 MIRS, P. M. STEPPENS, trance, Corry, Ph., Jour 742,
 MIRS, P. W. STEPPENS, trance, Uhst, Nacramonto, Cal,
 AUBRIT E, STANLEY, Leicenster, VI,
 ALBRIT E, STANLEY, Leicenster, N. Y.
 MIRS, C. M. STOWE, San Josó, Cal,
 MIRS, V. MAW, trance speaker, Joliel, Will Co, Ill,
 MENUY TRACH, Downglac, Mich.
 DH, H. R. STOHER, 9 Montgomery place, room 6, Bog-ton, Mass.

OR. MR88. CHARLES W. STRWART, Terre Haute, Ind. MRS. M. S. TOWNSEND, Stonebam, Mass., till further

AND MODERN SPIRITUALISM.

By Eugene Crowell, M. D., of Brooklyn, N. Y. and several leading statesmen ; the appoint-

Opinions of the Press.

Dr. Crowell's new and very interesting book is receiving more attention from the secular press than works bearing on the Spiritual Philosophy generally do, as will be seen by the notices which we give below:

The Brooklyn Daily Eagle of October 24th, 1874, in a three column review of the work says : "Many of the narratives in Dr. Crowell's book are of thrilling interest. * * * The author is one of the most respected and intellectual of our Brocklyn physicians " Brooklyn physicians.'

The New York World of October 25th, 1874, in relating an account of disturbances in a house in Brooklyn, taken from this work, says it is " one of the most interesting accounts of a haunt-ed house that has been written."

The Philadelphia Illustrated Age of November 2, 1874, says of it that "Its tone is moral and Christian, and there is nothing to shock independent and thoughtful minds either in or out of the Church "

The Golden Age, of New York, of Oct. 24th, 1874, says: "Dr. Crowell has applied himself to the study with singular candor and results that bear the color of plausibility, to say the least."

The New Haven Palladium of October 31st, 1874, says: "The book can be commended as of almost intense interest, and so suggesting food for reflection. But its strongest significance is that which points to the need of fuller scientific investigation of psychical phenomena."

The San Francisco Evening Bulletin of Oct. 31st, 1874, says: "Dr. Crowell, unlike many of the Spiritualists, plants himself on the firm rock of the Bible. He accepts the scriptures as a divine-revelation with the reverent fervor of the true believer. He believes in the miracles, in the vision that came to Saul, in all the ghost stories from Genesis to Revelation, and he sees in Spiritualism incontestible proof of the truth of the sacred Word. It is to show how history, as told in the Bible, repeats itself in the phenomena of Spiritualism, that his book is written."

The New York Evening Mail of Oct. 27th, 1874, says it is "A curious and challenging book."

The Brooklyn Union of Oct. 17th, 1874, says: "The scriptural quotations in the body of the book are numerous, pointed, and often pre-sented in a most striking manner, in apposition to the plicnomena of Modern Spiritualism and some of the spiring of mediums. A wort of some of the sayings of mediums. A want of space prevents more extended comment upon a volume.which is exceptional in its treatment of this subject."

"Dr. Crowell has presented some material in answer to many questions which often occur to the skeptic, but which he rarely sees replied to. More of these appear to have come to the doctor's mind, insisting upon answers, than to most other writers on Spiritualism."

The book is for sale by Colby & Rich, 9 Montgomery Place, Boston.

Hotalum is recommended as one of the best insect destroyers that can be used.

"My Sunday evening mail" is what she calls him in Dotroit.

12.00

ent and family in his own new in church on Sunday; the conversion of the Vice President

ment of men to office elected and recommend. ed by the Young Men's Christian Association, and the prominent and active part they have taken in national and local politics of late, has all gone to show the people that we were in danger of a religious despotism worse than the Christian governments of Europe. The exemption of church property from taxation ; the introduction of prayers into nearly all public meetings of the ruling national party; the enforcement of Sunday laws; the late efforts to unite religion and temperance, and putting the latter under the former, and both under the political leaders of the party, together with many other signs, all go to show the drifting of that party into ecclesiastical bondage which the people of this country will never submit to without a revolution, and they have now given the leaders in these movements notice of the fact.

Another prominent cause is to be found in the entire neglect and utter disregard by the party of its platforms, promises and resolutions given before elections, and neglected after it attained to power, as witness the resolutions on Woman's Suffrage in Massachusetts and elsewhere, on reconstruction, and various other subjects, given to get votes, and neglected after the votes were secured.

Third, and perhaps really the most prominent of all causes, is the financial management of national affairs : a President getting enormously rich, and his salary doubled, and aiding a few others to do the same, while the people are burdened with almost unbearable loads of taxation and high rates of interest; a system of National Bank swindling kept up by Congress, in which the people are taxed with interest on the securities of the bank, while they pay enormous rates of interest for the currency issued on this security, which is only redeemable in greenbacks, which could and should take the place of the bank currency and cancel the interest-bearing securities, and go directly to the people, having no possible chance for failure, and which should be so exchangeable for bonds and specie (instead of selling and speculating in it) as to supply the necessities of trade and the country, and keep interest at such low rate the creditors could pay their debts and develop the resources of the

country, without going to Europe to borrow the money to do the latter and losing their property to do the former.

Instead of a sound policy, which the people had reason to expect from the party in power, it has gone into league and under control of speci-lators, bankers, monopolies and millionaires, and is utterly ruining the producing classes and in-terests, while the few in these classes, leagued with foreign bankers, are absorbing the wealth

New York.

WATERTOWN .- Mrs. Laura M. De Lano, Corresponding Secretary of the Liberal League, writes as follows : Perhaps it may not be uninteresting if I report progress of our Liberal. League. Since I wrote you in May, after our annual meeting, we have been favored with some very fine leatures, which have added much to the very fine lectures, which have added much to the numbers and interest of our meetings. Mr. Frannumbers and interest of our meetings. Mr. Fran-cis, of Ogdensburg, N. Y., spoke for us two Sun-days, and we seldom have the privilege of listen-ing to more profound and logical discourses. Since that time we have employed Dr. C. D. Farlin, of Michigan, who came to us a stran-ger, and "we took him in" for a month, which has already longthaned into five and the cambihas already lengthened into five, and the contin-ued and increased interest in his lectures has warranted us in engaging his services for half the Sundays during the next six months. The alternate Sundays he will speak in smaller places about the country, as desired. He seems pecu-liarly gifted for the spread of liberal views, as a highly inspired speaker on almost any subject, a trance test medium, and a very successful eclectic physician.

In: August and September we had three grove meetings, calling out many country people who were not in the habit of attending liberal lectures, and those who did not accept or understand all they heard, could not help thinking and talk-ing about it; and as the "agitation of thought is the beginning of wisdom," I say blessed are the agitators.

NEW YORK CITY LYCEUM .-- Noel Winter, Corresponding Secretary of the Children's Progressive Lyceum, writes: Bro. E. V. Wilson was with us last May, when he kindly gave a was with us last May, when he kindly gave a test matinee for the benefit of the Lyccum, in order to raise a fund to purchase books for a library, the net proceeds of which matinee amounted to \$85,20. Also Sunday, Sept. 29th, he gave another test matinee for the benefit of the Society of Progressive Spiritualists of this city, which brought in about \$250. He is a thor-oughly good and earnest worker, both in the lec-ture-field and Lyccum.

Indiana.

EDINBURG.-E. K. Hosford writes : Spiritualism is growing finely here, and sentiments of a liberal character are on the increase. Two years ago we did not have a known Spiritualist in this town. Now there are more than forty who are outspoken, and many people are investigating.

Texas.

KILDARE, CASS CO. - Alexander King writes, Nov. 8th: By the last few issues of the Banner I am glad to notice that you keep for

MIR, JENNETT J. CLARK will answer calls to lecture in any part of the State. Address, 25 Warren avenue, Boston, Mass.
 ISAAC COOR, 116 Morgan street, St. Louis, Mo., Du., THOR, C. CONSTANTINE, lecturer, Thornton, N. H. GEÖRRE W. CARPENDER, clarvoyant and inspirational speaker, Kendaliville, Ind., Mr. Louis, C. CONSELA, J. Charles, P. P. 1999, S. 1999, S.

MIRS, ANNIE T., DWYER, 353 Washington street, Mémphis, Tenn.
MIRS, ANNIE T., DWYER, 353 Washington street, Mémphis, Tenn.
MIRS, ADDIE P., DAVIS, Whitchall, Greene Co., 11,
A., E., DOTY Will attend functular in Herkimer County, N.
Y., and vielnity, Address, Illon, Herkimer Co., N. Y.
PHANR DWIGHT, Montana, Iowa,
MIRS, L. E., DRAKE, normal speaker, Plainwell, Mich,
MIRS, L. E., DRAKE, normal speaker, Plainwell, Mich,
MIRS, E., DERMONDE, M. D., 5608th avenue, New York,
A. BLUGOS DAVIS will answer calls to speak on Spiritual-ism, the Woman Question and Health Reform, P. O. ad-dress, 135 Jay street, Rochester, N. Y.
MIRS, C. A. DELAPOLIE, Hartford, Comi.
D. DAVIS, Inspirational, 66 Leverett st., Boston,
MIRS, S. DICK, 8572 Washington street, Boston, Mass,
R. G. ECLES, Kanstas City, Mo.
MIRS, FMILY DEARBORN, EWERT, Inspirational speaker,
769 Broadway, New York, JOIN W, EVARK, Inspirational speaker, Centralia, III, JAMES FORAN, M. D., KIOXVIIC, Pa.
THOMAS GALES FORSTER, 23 West 14th street, New York City,

York City, Mus. Suste A. Willis-FLETCHER, 9 Montgomery

MRS. SUSIE A. WILLIS-FLETCHER, 9 Montgomery Place, Boston, Mass. J. WA. FLETCHER, 9 Montgomery Place, Boston, Mass. DR, H. P. FARLIFELD, Box 74, Lynn, Mass. REV. J. FRANCIS, Ogdensburgh, N. Y. MIS, CLARA A. FIELD, Newport, Me. CHARLES D. FARLIN, inspirational, Deerfield, Mich. MARY L. FIELSCH, Townsend Harber, Mass. GEORGE A. FULLER, Inspirational, Sherburn, Mass. MISS ALMEDIA B. FOWLER, inspirational, Sectorville, Richland Co., Wis, care F. D. Fowler, Minn, A. B. FRENCH, Clyde, O. BRYAN GRANT, care C. N. D., 145 Broadway, New York City.

BiryAN GRANT, rate C. N. D., 145 Broadway, New York City. DR. C. D. GREMES will answer calls in Michigan, Indi-ana and Illinois. Address Kalamazoo, Mich. KERSEY GRAVES, Richmond, Ind. MRS, M. L. S. GILHANS, Inspirational, Brighton, Ind. N. S. GREENLEAF, Lowell, Mass. ISAAC P. GREENLEAF, 27 Milford street, Boston, Mass. MR, J. G. GILES, Princeton, Mo. Miss. Du, GILBERT, trance and inspirational speaker. will attend funerals and lecture on Spiritualism, Temper-ance, &c. Address P. O. Box 452, Chelsea, Mass. SARAH GRAVES, Inspirational speaker, Berlin, Mich, DR, Rort, GREER, Chicago, ID., Jectures on 'The VI-tal Phenomena of Human Magnetism, and its wondrous power over Health and Disease.' DR, R. T. HALLOCK, 140 East 15th street, New York, MRSS, A GNES M. HALL, 50 Pearl street, Cambridgeport, Mass.

Mass, MRS, S. A. ROGERS HEYDER, trance and inspirational, T Hubon Block, Salern, Mass.
MRS, M. J. UPHAM HENDEE, 230 Kearney street, San Francisco, Cal.
MRS, ELVIRA S. HULL, Vineland, N. J.
LYMAN C. HOWE, Fredonia, N. Y.
MRS, A. HORTON, Galveston, Tex.
MRS, I. S. HESELTINE, trance, 18 Dix place, Boston, Mass.

Mass. CHARLES HOLT, Clinton, Onelda Co., N. Y. E. ANNE HINMAN, West Winsted, Conn. Mus, M. A. C. HEATH (formerly Brown) will answei calls to lecture and attend funerals. Address. Bethel, Vt. JAMES H. HARRIS, box 99, Abington, Mass. ANTHONY HIGGINS, 13 Meadow street, South Salom.

SPENCER THOMAS, Inspirational, 2 1st street, Charlestown, Mass,
MRS, GEORGE A, TABER, traine, will accept engagements to lecture anywhere within a day's rise of home. Address, Boston, Mass.
THOMAS E, TAYLOR, Inspirational, Milford, Mass, BENS, TODI, Charledte, Mileb, J. H. W. TOOHEY, 67 Brakebay, Chelsea, Mass.
HUSSN TUTLE, Berlin Heights, O. Mass.
MRS, E. T. TREEO, Indianapolis, Ind.
MRS, ADDRE W, TANNER, Montpeller, Vt. S. A. THOMAS, D. S. Cameride, Ind.
MRS, ROBERT TIMMONS, Mexico, Andrian Co., Mo. MRS, IORAL V. TAPPAN, Care Banner, Jong M. Boston, Mass.
J. H. WILLIS, M. D., Willimantic, Conn., hoz 262.

N. A. THOMAN, M. D., PERIVIEN HOL.
 MIRS, ROBERT TINMONS, MEXICO, Auditian Co., Mo.
 MIRS, ROBERT TINMONS, MEXICO, Auditian Co., Mo.
 MIRS, CORAL, V. TAPPAN, CARE Banner, of Light, Boston, Mass.
 E. L. H. WILLIS, M. D., Willimantle, Conn., hoz 252;
 N. FRANK WHITE Will speak in Washington, D. C., in December; in Willimantle, Conn., during January; in , Troy, N. J., during February, Address as alove, J. JAMER WHEELER, I. Hichfield, N. Y.
 F. W. M. Sons, Lombard, D. Y.
 F. N. WILEON, Lombard, D. Y.
 F. N. WILEELER, Mathematic, Conn., during January; in , JAMER WHEELER, Nate, N. Y.
 J. G. WHITNEN, Inspirational, Rock Grove City, Iowa, Miss, R. AUGESTA WHITSO, Inspirational, Albion, Mich.
 R. H. WINSLOW, Batavia, HI,
 S. H. WORTMAN, Bulfallo, N. Y., boz 1454.
 MIRS, E. WARNER, Appleion, Wils, box II.
 LOIS WAISHBOOKER, how 948, Battle Creek, Mich, DR. FRESCH WEISTER, Manchester, N. H.
 PROF, E. WHIPPLENCORE Windsor and Westminster streets, Boston Mass.
 WARREN, WOLFF, 500 Pearl street, New York, will bootmic program subjects within easy distances of New York, MARY J. WENTH, Inspirational Methods, N. Y.
 MARY J. WEISTER, Montheaster, Will mass, Callar Mary J. WENTWORTH, Newport, Mc., how 10, work, MARY J. WEISTER, MORAL Method, N. Y.
 MARY J. WENTWORTH, Newport, Mc., how 10, work, MARY J. WENTWORTH, Newport, Mc., how 10, N. MARCENTS R. K. WRITCHT, Middleville, Meth., how 211, N. M. WEIGHT, Inspirational speaker, will answer calls to lecture in the New England States. Address, Boaton, Mass.
 MARY J. WENTWORTH, Newport, Mc., how 10, Mary J. WENTWORTH, Newport, Mc., how 11, N. M. WEIGHT, Inspirational synaker, will answer calls the New Work, Sent Banders Calle, Mass. Care Banner of Light.
 MIS, VICTORIZAC, WOODHUELE, 48 Brendst, New York, DANSS, VICTORIAAC, WOODHUEL, 48 Brendst, New

N.Y. MIRS, MARY E. WITTIEE, Marthoro', Mass., box 532, R. P. WILNON, 236 East 77th street. New York, Mirs, Popilla Woolos, trance speaker, Burlington, Vt., Care Col. S. S. Brown: ELLAM WOODWORTH, inspirational, Leslie, Mich, E.A. WHERLER, semi-trance and inspirational, Utica,

P. A. WHEELOCK, 230 Pleasant street, Worcester, Mass, On, C. M. WHEELOCK, 230 Pleasant street, Worcester, Mass, Dh. E. B. WHEELOCK, Pleasanton, Kan. GEORGK W. WHITNEY, normal, Westerly, R. I. MER, RACHEL WALCOTT, transe, Baltimore, Md, ARA WARREN, Waltrioo, Iowa, MR, N. J. WILLIN, 94 Windsorgt, Cambridgeport, Mass, MR, J. L. YORK, San José, Santa Chara Co., Cal, MR, and MRS, W. J. Young, Bolso City, Idabo, REV. JOHN S. ZELLER, Burlington, N. J.

PUBLIC MEETINGS, ETC.

The New York Central Association of Spirit-

The New York Central Association of Spirit-unlists Will hold their next Convention December 18th, 19th and 20th, at Greeley Hall (corner of Warren and Fayetto streets), Syraense. The speakers engaged for the occasion are Piol. S. B. Brittan, Prof. William Denton, Mrs. Emma Jay Bullene, and Mrs. Finma Hardinge Britten. Others are expected, but the above distinguished names should and probably will insure a large attendance. A troupe of vocalists is also engaged. A small admission fee of 15 cents will be charged, to de-c frav, in part, the expenses of the meeting. Reduced fare of \$1, to per day can be had at the principal hotels. The friends in Syracuse have done all in their power to give us a good, grand, generous greeting, and an invitation is ex-tended to all who are Spiritualists, and all who are not Spiritualists. Ornet. C. H. HUMBARD, Sec'y. W. C. IVES, Pres., Pferboro', Waterville, Nov, 14th, 18th.

Waterville, Nov. 14th, 1874. Annual Convention. The New dersey State Association of Splittualists and Friends of Progress will hold their eighth Annual Conven-tion in Association Hall, Washington Market Building, Front street, near Green street, in the eity of Trenton, on Saturday and Sinday, Nov, 29th and 20th, 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-ciation guarantees the divinest thought from some of the best speakers in the land. People from all sections of the commy are equally endited to a voice in our dell'softbolls. Come and be with us. I. K. COONLEY, Pres. M. J. STANSBERY, Sec'h. X. J.

53 Academy D. J. STANSWERY, Sec^{*}y, 277 Mulberry street, Newark, N. J.

ANTIONY HIGGINS, 13 Meadow street, South Salom, Mass.
Mrs, S. A. Rogens Heyden would like to make engage-ments in the Southern States. Address, Haverhill, Mass.
WA. A. D. HUWE, West Side P. O., Cleveland, O. R. W. HUME, Hunter's Point, L. I., N. Y., will lecture on the reforms connected with Spiritualism.
ZELLA S. HASTINGS, Inspirational, East Whately, Mass Rev. J. H. HARTER, Auburn, N. Y.
DR. E. B. HOLDES, Inspirational, North Charendon, Yt. DR. E. B. HOLDES, Inspirational, North Charendon, Yt. DR. E. B. HOLDES, Inspirational, North Charendon, Yt. DR. E. B. HOLDES, Inspirational, Mt. Clemens, Mich., Muss, A. L. 'HAGAR, Inspirational, Mt. Clemens, Mich., Muss, F. O. HYZER, 433 E. Baithmore st., Baitimore, Md. Muss, I. HUTCHINGON, Unspirational, Owensville, Cat. DR. ADELIA HULL, 220 First street, Detroit, Mich., Mosses Hi'LL, Vineland, N. J., or No. 851 Washington street, Roston, Mass.
D. W. HULL, Inspirational and normal, 149-West Wash-ington street, Chicago, III.
MISS SUSIE M. JOHNSON, BOX 72, Bay City, Mich, MARY L. JAWETT, M. D., Ruthand, Yt.
W. J. JACK, Haverhill, Mass.
N. SJONSE, ESO, Canneceasionally speak on Sun-days for the friends in the vicinity of Sycanore, III., of the Philosophy and reform movements of the day,

LIGHT. BANNER \mathbf{OF}

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4

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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AG² In proting from the BANNER OF LIGHT, care should blaken to distinguish between editorial articles and the communications (condensed or otherwee) of correspon-dat. Our comparative open for the expression of imper-onal free thought; but we cannot industate toroinform shades of opinion to which our correspondents give

Banner of Light. BOSTON, SATURDAY, NOVEMBER 28, 1874.

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

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

COLRY' & RICH, PUBLISHERS AND PROPRIETORS.

Thetters and communications appendining to the literial Department of this paper should be addressed to THERE COLENY and all BUSINESS LETTERS to ISAAC RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOS-N, MASS.

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 takes to ecclesiastical work, it is clearly out of forward us, in addition to the usual \$3,00, the sum of lifteen 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."

Crowding the Prisons.

When the prisons of every description become so densely packed as to attract the attention of the authorities, and compel them to study the penal problem all over again, it is safe to assume that the existing system of punishment, and of prison discipline generally, is so faulty as to be actually deficient in the essential elements which it should possess. It is the last way to think of correcting error by being guilty of another error. If criminals are to be reformed while properly punished, the State should show them that it does not require to be taught in the first principles. The practice of permitting the Church, or another religion, and this same valorlarger prisons to become crowded to the limit of ous press would soon come limping after. relaxing necessary discipline and demoralizing the sentiment which sustains them as useful institutions at all, is to be deprecated with such emphasis as will secure an improvement in this respect immediately, A prominent New York journal, directing its comments to this important subject, observes that a retrograde movement is plainly discernible in prison discipline in many parts of the United States. As for any further discussion of the "silent" and "separate," or the Auburn and Pennsylvania systems, It assumes that it is wholly idle so long as two convicts are put into a single cell.» It is admitted to be better thus than under the old system. when all prisoners, of every grade and age, were huddled into a large apartment, and the older. and more hardened criminals were allowed to exercise a leading influence over the others. But anything like crowding prisons is a disadvantage in every way. It amounts to establishing schools for instruction in pocket-picking, housebreaking and kindred avocations, which no civilized community can afford to provide teachers for inside institutions which are supported at the general cost. 11 The journal referred to has some other ideas on the same subject, which we will take the trouble to reproduce here .- It says that "there has been of late years a great subsiding in the general interest which was at one time taken by the community in the subject of the proper management of prisons. We are building in these days many magnificent public edifices, and are spending a great deal of money-some of it judiciously, and some of it not, perhaps, so wisely as might be-in ornamental architecture for State, county, and municipal purposes. Without saying at all whether there is or is not too much expended in this way, we may safely express the opinion that it will be a great calamity if public. attention should be drawn to these matters, to the neglect of the more important subject of having prison buildings of sufficient capacity to be conducted on the well-recognized principles of modern prison discipline. No country is so great or so wealthy that it can afford to neglect its prisons, We have not the slightest objection to imitations and copies of the architecture of olden times. But while we would not oppose old-time architecture, we must remonstrate against a relapse into old-time methods of prison management. In this respect the present generation has nothing to learn from former days except by way of warning. We do not, indeed, in any degree fear that we shall ever again have the old-fashioned prison with all its horrors; but any falling back, however slight, toward such a state of affairs is an evil to which no friend of his country. or of humanity ought to be insensible." These are timely words, as far as they go. If the objects of imprisoning criminals are what they are stated to be, it is perfectly evident that they will every one of them be thwarted by permitting the crowding of prisons in the manner of which complaint is so generally made.

Desecrating the Sabbath.

Even those who regard what they call the Sabbath—though it is an entirely different day from the current Sunday-as sanctified by commandment and usage, readily forget the impress ive words of Jesus on that very subject, namely, that "the Sabbath was not made for man, but man for the Sabbath"; but they insist on first changing the day to suit, their own convenience. and then on making an idolatrous and superstitious use of it which the Christ whom they profess has himself-condemned. An article against the "desceration of the Sabbath" recently appeared in the Boston Journal, which, while prossedly aiming to be liberal, in order to obtain a héaring for itself at all, was in reality full of the spirit of bigotry. It was laid out for a blast against-"sacred-concerts,"-opening-with-a-description, well-colored, of a "full operatic performance at the Grand Opera IJouse," in New York, by the Strakosch Opera Troupe. In fact, it proceeded to depict the Sunday amusements generally, of wicked New York, and to deplore and demofince them as European importations which will be fatal to our "Puritanism." It concludes with this pious reflection, which, from the

Journal, suggests the cerulean hue of heaven itself : "To all religious and church-going people we submit that this matter of Sabbath deserva: tion has gone far enough. * * * * If there are watchmen on the walls of Zion, and we believe there are many and faithful, it is time they should be heard.". Now anybody would perhaps suppose that that paper had discarded its secular, money-making characteristics, and taken to the more serious and solemn business of preaching to the people.

If one would see a good illustration of what has often been styled the watch-dog press barking on the steps of the church, he has it in the instance now given. A newspaper is to furnish the freshest intelligence, incidentally supporting the recognized code of public morals. When it its vocation. Preaching is a different kind of business, and if people would refuse to have it forced upon them in this pretentious manner there would soon be less of it about. Let a secular paper-discuss "the Sabbath" on the side of public order, but it is not its business to lecture the people about their views and opinions on the sanctify of "the Sabbath," on religion, and to call on the "watchmen left on the walls of Zion," and to make its ecclesiastical appeals "to all religious and church-going people." If such a course is resented by its independent readers, and resented courageously, it would be better for both sides. It is at that pitch now where a secular paper, in the name of "religion," presumes alternately to decry and denounce those who accept the truths of Spiritualism, as if it were appointed for the special purpose of guarding and ordering individual opinions on such subjects. Here is the fatal rock on which the secular press is going to split. When it undertakes, as the Journal openly does, to become the advocate and defender of "the Church," whether under the guise of preserving the sanctity of the Sabbath or of opposing by alternate ridicule and denunciation the progress of belief, it is going into a business for which it has no qualifications, and in which it must sooner or later fail. . Only let learning, science, intellect, fashion, wealth and numbers declare for another Sabbath, another

Spurgeon and Spiritualism.

The London (Eng.) Spiritualist newspaper informs us that Rev. Mr. Spurgeon has just got a limmering that Spiritualism is true. Butto justify his real or assumed ignorance of the matter, he says he still believes it to be a humbug in most cases ; and, as might be expected, he smells brimstone in it. Nearly twenty years ago Rev. Adin hood's] objections is that it is humbug, and the Omega that it is the devil." As this is the course it generally takes, it is not a matter of surprise that it should be the same with Mr Spurgeon as with others of his class. The real wonder is, that a man in the position of Mr. Spur geon should live all these years: with the facts of Spiritualism all around him, and yet not be aware of their existence. One could imagine a country clergyman, living in some obscure village, being ignorant of them; but for a man to be so. in the position and with the pretensions of the gentleman in question, is indeed marvelous. He probably shut his eyes to the facts as long as he well could, or as long as it suited his purpose to do so, says Mr. Robert Cooper, "The Spiritualist's " correspondent.

The Proof Palpable.

*As our readers are aware, this interesting and remarkable work by Epes Sargent, Esq., which has for some time past been running through the columns of the Banner, reached its conclusion in our last issue, and "is about" to make its appear ance in the wider field of general literature in book form.

The volume is intended to narrate in concise style the materialization phenomena of this country and Europe, and to trace the lessons and demonstrations flowing therefrom, and was at first calculated to be only of the size of Prof. Wallace's celebrated "Defence" pamphlet, but the vast amount of important matter which came crowding in upon the author from all quarters, precluded the brief treatment he had originally intended, and the consequence has been that a volume which has no superior for conciseness of matter, sincerity of purpose, clearness of style or breadth of analysis, has been given to the world, which will long continue to be cherished in the bosom of popular favor, and which has even now called forth the warmest encomiums from eminent Spiritualists not only in America but in England and France.

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

The Boston Music Hall Society of **Spiritualists**

Continued its present course at Beethoven Hall, 413 Washington street, on the afternoon of Sunday, Nov. 22d, by a choice trance lecture, through the mediumship of Mrs. Nellie L. Palmer, of Portland, a lady who unites grace of person and the beauty of an irreproachable life with the highest order of mediumistic development. Her discourse, of which we shall speak more fully in our next issue, was in consideration of the subject: "Which is the best civilizer--Religion, Christianity, or Morality?" and was attentively listened to by a fine audience. At the close of her lecture she (still entranced) gave replies to questions from those present concerning various matters bearing on Spiritualism, and its philosophy and phenomena.

Next Sunday, Nov. 29th, the exercises will be of more than usual interest. Mrs. Palmer (as announced at the close of her Nov. 22d lecture) will allow the audience to appoint a committee from their number, after all are seated, to choose a subject for her remarks, said subject to be handed her at the close of the second singing, at the very moment she is to begin speaking. She will also answer such relevant questions, at the close, as the people may feel to propound. Mrs. Palmer concludes her present engagement on the 29th, therefore all who wish to listen to her eloquent trance utterances should avail themselves of the proffered opportunity.

137 Read this week's Message Department The existence of a habitable country beyond the polar circle ; "What is Spirit ?" the theories of Democritus and Liebnitz as to atoms and monads, and a series of interesting points concerning spirit-control, mediumistic development and other matters are considered in the "Questions and Answers;" Charles L. Abbott, of Cincinnati, O., speaks to his relatives; Elizabeth Carson counsels her daughter Hattie, now living in Boston, to accept the invitation about to be made to her to go West ; Capt. Jack sends forgiveness Ballou said, "The Alpha of their [the priests in his verdict in favor of a system of medical boads". practice that shall not restrict the practitioner in any sense ; Mary Jane Staples, of Exeter, N. H. affords a test of her identity to her brother Charles ; Minnie (Em-mu-ne-cs-ka) brings a thankful message to Mrs. Pope and "Aunt Fanny" (Mrs. Conant); Benjamin F. Macready assures his father that he was present and manifested himself at a late scance with the Eddy Family; Emma Burger, of New York City, acknowledges her part as a spirit, in the physical manifestations occurring in presence of her mother; and Charley Poor admonishes a Philadelphia lergyman. Adequate protection from fire has become problem in our large cities which many minds are laboring to solve. We believe the enterprising firm of C. M. Plumb, & Co., 17 Court street, Boston, have settled the difficulty, in their system of fire-proof teil concrete, which is prepared in solid and hollow blocks of all forms and sizes, and is adapted not only to repel the attacks of fire as an armor laid over wooden floors and roofs, but also is well fitted for the construction of inside partition walls, floors, ceilings, etc., the weight of the same being much less than wood, while the strength is equal to if not in excess of it. Many buildings, public and private, in New York City, Boston, and elsewhere, have adopted the system, and in New York the Board of Underwriters have agreed to make a discount of nearly one per cent. on all roofs which are covered with it. At the recent Mechanics' Fair, at Faneuil and Quincy Halls, Boston, the partitionwall and Mansard roof specimens of this composition, which were on exhibition, attracted much attention and commendation. Mr. Lucien Prince, of Worcester, Mass. pronounced Spiritualist and a reliable man called at our office last week and bore testimony to the truthfulness of the Eddys. He says he visited these remarkable mediums at their home in Chittenden, Vt., (walking to the house from the railroad station, a distance of some three miles,) and arrived just as the Brothers were about to give a scance. He was invited to become a member of the circle at once, and took a seat among the rest without even pausing to remove from himself the stains of travel. In the séance which ensued he was astounded and amazed. He was certain that he was an entire stranger to the party and the mediums, but nevertheless he saw and recognized the materialized forms of his deceased daughter and other relatives, and heard their names distinctly pronounced. He expressed to us his firm convic tion that what he beheld was an actual verity and not the result of any state of the mind.

The Ninth-Anniversary

'Of the public mediumship of Mrs. Mary M. Hardy was celebrated with pleasant-and appropriate exercises, at her residence, No. 4 Concord Square, Boston, on the evening of Thursday, Nov. 19th. A large number of invited guests listened with marked attention to the speakers, of whom a goodly delegation were present. The intellectual portion of the evening's services was conducted in an able and satisfactory manner by John Wetherbee, Esq., who, in a few introductory words, stated the object of the present meeting, and referred to his past friendly experiences with Mr. and Mrs. Hardy, and his convictions concerning the claims of Spiritualism to the widest

attention. He closed by introducing Judge Ladd, of Cambridge, who, after a short speech in the same vein as the foregoing, read a poem purporting-to-have-been-dictated-for-the occasion by spirit "Aunt Nancy," one of the well known "controls" of Mrs. Hardy.

Allen Putnam, Esq. of Roxbury, was next called upon, and made a most cloquent though brief exposition of the work accomplished by Modern Spiritualism, which transcended in its temonstration of the soul's immortality the high-

actionstration of the soul s inhibitanty the high-est-achievements of all past religious systems.-Mr. Jamieson' thought Spiritualists were too much wrapped up in "Summer-Land" beauties, when they should apply themselves to the work .of, practically meeting the trials and necessities of the "winter land" of life wherein they were now located. now located.

Mr. Anthony Higgins, Jr., illustrated a pithy speech with several pleasant stories, and incul-cated the accessity of fearlessness in the advoof whatever we believed to be true, regardless of the frowns of the would-be popular

Prof. Whipple was more hopeful of the effects of Spiritualism than the two gentlemen who had just preceded him. He had learned, with regard to it, to *work and wait*, and he believed the high-est good of the greatest number would eventually be secured

E. Gerry Brown, the publisher of the Spiritual Scientist, cited an item in his own course of in-vestigation through the mediumship of Mrs. Hardy, which had changed the current of five lives, and gone far in determining him to devote his

ergies to the propagation of Spiritualism. Mrs. Hardy, being introduced, returned thanks for the good wishes so plentifully showered upon her in the speeches-already made, and hoped she should ever be true and fearless both as to her work as a public medium, and her intuitions as to the rights of her individuality as a woman.

Rev. Dr. Bartol was always ready to use his natural senses, as backers to his reasoning per-ceptions, in the examination of every new subject of importance. Though not a Spiritualist, he was, however, not a ford to waight the advice of the however, not afraid to weigh the claims of the idea as they were presented.

Dr. Dunklee read an original poem, and re-marks were made by Stephen Pearl Andrews, Moses A. Dow, M. V. Lincoln, LeRoy Sünder² Ind and Ilattle Wilson, after which the party proceeded to partake of a choice array of refresh-ments in the dining hall.

After the admonitions of the "inner man' had been duly considered, speaking was resumed in the parlors, I. P. Greenleaf leading the way. Spiritualism, he held, had a peculiar individual-izing force of and in itself, which was incapable of being so twisted as to be dwarfed into the disinctive methods of any extreme measure. Hence t was that neither the most earnest radicals on the most ultra conservatives had succeeded in grasping it and causing it to flow through their own peculiar and specific channel. It would work according to its own inherent design—hu-

man effort being impossible of shaping it. Stephen Pearl Andrews, Prof. Whipple, Mr Brown and others made further remarks, after which a late hour in the evening having been reached - the party adjourned with the best wishes for the future welfare of host, hostess and all concerned.

Mr. Kelso's Investigations.

The St. Louis Democrat of Nov. 16th contains a very interesting account by Isaac Kelso of Alton, Ill., of an incident at a recent materialization scance at Memphis, Tenn., where Mr. Mott was the medium. It presents, we think, one of the best proofs of the identification of returning spirit we have ever met with. All the essential facts are corroborated by Dr. Henry S. Chase, of St. Louis, who is well acquainted with the parents of the identifying spirit who induced Mr. Kelso to notify them of his presence at the scance. We shall publish Mr. Kelso's extraordinary narrative in our next number.

NOVEMBER 28, 1874.

Allan Kardec's Book on Mediums. This important and interesting work-for sale by Colby & Rich, No. 9 Montgomery Place, Boston-is finding an extensive circulation and is worthy of all the attention paid to it. As a specimen of the letters which are constantly arriving concerning the book, we present the following from Dr. J. H. Hall, editor "Hall's American Journal cf-Health and Medicine, New York City :

fessrs, Colby & Řich:

Please find \$1,50 enclosed, the amount charged for your new work, translated from the French by Miss Wood, "Kardec's Book on Mediums," Whether the French view of things be so well adapted to our taste of the spiritual phenomena adapted to our taste of the spiritual phenomena and philosophy, in the absence of something very deep and learned, perhaps, we may even bless France for this able contribution. I don't know of any work more needed, or any subject more interesting than the "modus operand;" of spiritual influx and communion. We have the views of many writers, from before the staid lochman, down to Swedenborg and to Edmonds, the field growing larger and even more diversified, as well as interesting, as time advances. We cannot too well understand the superstruc-ture upon which we are builded, that has withstood the taunts of science and abuse of religion of centuries' growth. We are glad to be able to delve into the deeper mysteries, as the true knowledge makes us stronger, though the com-bined energies of the entire world have been arrayed against us. While the community thanks you for bringing before it such a desideratum long needed, may it also inspire other minds to reach forth for other things still as deep and dceper, as the case may be. Yours truly,

J. H. HALL.

"God's Poor" Fund.

We have received, since Dec. 22, 1873, in donaions for the destitute poor, the sum of \$369,00, and have expended \$309,00. Since our last report the following sums have come to hand :

Donations in the Circle Room	
Mrs. J. Miller, Kankakee, Ill.	2,00
From W. H 1	.00
Jacob Jacobson, Anderson, O	65
Ell Johnson, Rockville, Conn	55
Mrs. E. D. McGuire, Rose Bluff, La	50
A. Mason, Morrissville	25
A Friend	
A Friend	. 50
A Friend to the Poor	5.00 L

The "Friend to the Poor," who sent us the \$25 credited above, says in a note dated Petaluma, Cal., Oct. 23d :

Mink, Oil., Oct. 2507. MESSIS, CoLNY & RICH—Enclosed please find $\mathfrak{G5}$, which isend you to ald God's Poor, and which I know you will use o the hest of your judgment in relieving the distressed and reedy. I feel truly giad to have the opportunity to assist, and to have such true friends to entrust, for I can appreci-te, to a certain extent, the good work you are engaged in, feel that you are not working for the present altogether, and the third of, truth and beauty that will follow your good works.

Wishing you success in all your undertakings. Yours truly, A FRIEND TO THE POOR.

We have on file for publication many choice productions-lectures, essays, etc., etc.which we shall present to our readers as our limited space permits. When Spiritualists see fit to intie our hands with ample patronage and there are plenty of them able to do so-we will enlarge the Banner, thus presenting a grander paper than mortals ever dreamed of. The revealments of our glorious Philosophy are rapidly expanding, and it is meet that the oldest Spiritualstic paper in the world should likewise expand ts folds to keep pace with the onward march of truth. Lend us, then, a helping hand.

We are in receipt of information from our correspondent, Dr. W. L. Jack, of Philadelphia, now in Haverhill, Mass., to the effect that a man apparently about thirty years of age is at the latter place representing himself as Professor Holmes, the medium for physical manifestations, Mr. Holmes is now in Philadelphia. Spiritualists, therefore, had better be on their guard, especially the friends in Springfield, Mass. A letter from W. W. Currier, of 'Haverhill, corroborates the statement of Mr. Jack.

A condensed report of Mr. Stephen Pearl Andrews's last Sunday evening lecture at the Parker Memorial Hall, Boston, before a select audience, on "Metempsychosis, Re-incarnation, and Spiritism," will appear in our forthcoming issue. It was intended for the present number of the Banner, but unavoidably crowded out on account of the lengthy report of Mrs. Palmer's

Marticle from the pen of Mrs. Louisa Andrews, entitled "The Life Beyond; What Spirits have Revealed Concerning Their Daily Life," (originally published in the Springfield Republican) will be printed in our next issue.

Dutton's "HEALTH EVANGEL" (Kev to School' Charts) is worthy of the widest circula. ion. See advertisement.

The Eddy Mediums.

One of our patrons, on renewing his subscrip ion, pretty clearly expresses his opinion as to the reliability of these media, in the following remarks over his own signature :

There seems to be an increasing interest felt at the present time, in our city, with regard to the phenomena of spirit-manifestations, such as occur at Chittenden, Vt., in the presence of the occur at Chittenden, Vt., in the presence of the Eddy Brothers. Many of our townsmen are visiting the home of the Eddy Family. Myself and wife were with them fourteen days, recognizing clearly some of our friends, especially our deceased daughter, who addressed us at some length. I was unable to detect any fraud or trickery, as there is no machinery, trap-doors, mirrors, or other appliances with which to pro-duce any optical illusion. Yours truly,

175 Sigourney street, Hartford, Ct."

The Fox Lake (Wis.) Representative republishes the Boston Herald's kind notice of the workings of the Banner of Light Poor Fund, and in view of the approaching hard winter, and the already largely increased calls which are making upon us, we transfer the same to our columns (although we have once before printed it), that the friends of liberal thought may be re-stimulated to assist us in the good work of relieving the material needs of suffering humanity :

""SPIRITUAL CHARITY.—Whatever may be the popular estimate of Spiritualism, mediums and their manifestations, no one familiar with their work in Boston can fail to give the disciples of the 'new philosophy ' credit for a sincere purpos to elevate the race and 'ameliorate the condition of the poor. The work of love and charity which they do in silence is, proportionally at least, quite equal to that performed by those professedly religious and charitable bodies which enjoy popu-lar endorsement and aid. The Banner of Light Office, indeed, might be ranked among our most efficient bureaux of charity. At the thrice week-ly circles there held for spiritual communion and instruction under the mediumship of Mrs Co-Is circles there held for spiritual communion and instruction, under the mediumship of Mrs. Co-nant, there are constant and touching appeals in behalf of the poor, and no little substantial aid is thus gathered and distributed among the needy of our city. The religion which shows such fruits cannot be altogether of the devil, and, if a delu-sion, is at least a very humane one."

1977 Read " THE ROOT OF THE MATTER. Sam son : a Myth-Story of the Sun," just published, and for sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

Spiritualists' Union.

The attendance at Rochester Hall, Sunday evening, was large. Dr. Storer was influenced, and answered questions relating to the nature of spirit control. The different methods employed for the variety of manifestations were minutely illustrated and explained. The lesson imparted was the importance of interest, attention, passiv ity, and a spirit of confidence and trust.

Miss Lizzie Doten followed in an earnest plea for an even mind and lofty purpose in life. At the close the spirit of Ann Lee took control and expressed a desire to speak on some future occa-

Mr. Ripley's Labors in the West.

Mr. Frank T. Ripley, the test medium, of this ity, now on a professional tour West, writes un der date of Buffalo, N. Y., Nov. 19th, thus: "1 rejoice to think I am doing my work well.] seek no praise, but thank the Great Power that sustains me in this good work. Many people are seeking the light and truths of Spiritualism.] feel obliged to cancel my engagements in Boston, and delay my return for the present, as there is so much for me to do in the West as a test medium." His address is 5 Ohio street, Buffalo, N. Y.

A Splendid Original Painting,

Just completed by JOSEPH JOHN, the eminent artist, of Philadelphia, entitled " HOMEWARD, illustrative of the first stanza of Gray's Elegy-

"The curfew tolls the knell of parting day, The lowing herd winds slowly ofer the lea, The ploughman homeward plous his weary way, And leaves the world to darkness and to me "-

now on exhibition at the rooms of Williams & Everett, corner Bedford and Washington streets, Boston. A fine engraving of this picture, by Armstrong & Co., Boston, is for sale by Messrs. R. H. Curran & Co., 28 School street.

A New Book of Travels.

"Travel Around the World; or, What I Saw in Polynesia, China, India, Arabia, Egypt, and other Heathen(?) Nations," is now in press at the Banner of Light Office, and will soon be issued.

ET "Physical Manifestations in Deering, N. II.," is the title of an editorial on our first page, which has been in type for some time, but has been delayed as to its appearance by the press of other matter. The parties from whom we derive the facts are entirely reliable people, and hence we believe their statements to be true, notwithstanding certain individuals in Deering demur. If they are true, these media will prove far more powerful for the exhibition of the phenomena than any others in the world, not excepting the Eddys

lecture at Beethoven Hall. We have no doubt that this effort of Mr. Andrews will be perused with great interest.

EF Rev. E. F. Strickland, who has been so **EST** Rev. E. F. Strickland, who has been so slanderously attacked by the Baptist elergy of Boston and the New York Independent, informs us that his society in East Stoughton has be-come alarmed at the situation, and given him notice that his services will not be required after December. Meanwhile he is at liberty to preach elsewhere, and desires to do so. His address is 16 Medicard etherot (thelean Mass 16 Medford street, Chelsea, Mass.—Index.

Spiritualist Societies should engage him to lecture.

INT A spirit giving her name as Mary Jane Staples, and stating that she passed on from Exeter, N. II., nine years ago, has a message on our sixth page, in which she says her ideas previous to death in regard to the resurrection of the body were all wrong, and she was terribly disappointed on her advent into the spirit-realm. Did a person bearing the above name reside in Exeter? Will some one there inform us?

A correspondent informs us that Mr. J. M. Peebles's lectures in the "Temple of Music," New Haven, are well received. The hall was comfortably filled on the afternoon of Sunday last, and crowded in the evening to its utmost capacity. Some of the Yale students are deeply interested in his lectures on Oriental subjects. His present course closes there next Sunday afternoon and evening.

THE SPIRITUAL TEACHER AND SONGSTER .-This neatly gotten up songster of fifty pages, by J. M. Peebles, is designed to elucidate the principles of genuine Spiritualism and encourage congregational singing among Spiritualists. It contains forty-four familiar songs and hymns, with readings and responses illustrating the teachings of Spiritualism. For sale at this office. Price 25 cents.

Our readers will find another installment of Robert Dale Owen's interesting Spiritual Experiences-as printed in the December number of the Atlantic Monthly Magazine-on our second page.

We have an article on file for publication from the pen of Hudson Tuttle, Esq., of Berlin Heights, Ohio. It is entitled, "IS ORGANIZA-TION DESIRABLE ?'

We have splendid new books-exactly suitable for Holiday Presents. Who wants 'em, cheap? Call at our Bookstore and see for yourselves before purchasing elsewhere.

The New York Central Association of Spiritualists meet at Syracuse, Dec. 18th, 19th and 20th. For further particulars see the official notification in another column of the Banner.

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NOVEMBER 28, 1874.

BANNER OF LIGHT.

BRIEF PARAGRAPHS.

SHORT SERMON. - Put a bridle on thy tongue; set a guard before thy lips; lest the words of thine own month destroy thy peace.

As some misapprehension exists in regard to the publication of the spirit-messages given at our Free-Circle Public Meetings, we would state that our foreman, has been in the habit of few ing out of the List to be published announcements that have previously appeared, in order to make room for other matter, etc. Hereafter every message an-nounced will appear each week in the reguar list up to the time of its publication, unless withdrawn at the sugges tion of the President of the circle, Mr. Parker.

An Illinois woman, when they first began to have Con-gressmen-at-large out there, hearing, the fact alluded to, straightway rushed into the kitchen, exclaiming, "Sarah Jane, don't leave the clothes out to-night, for there's a Congressman at large!"

The French college-a famous Irish seat of learning-sit-uated at Blackrock, about three miles outside of Dublin, was destroyed by fire, Nov. 21st. An extensive library, containing many valuable, works, was consumed.

"The Lesson of the Late Elections," by Warren Chase, which we print elsewhere, is a strong article,

A finely executed lithograph of the Centennial Art Galhery (the permanent portion of the Centennial buildings), which is now being erected at Fairmount Park, Philadelphia, Pa., has been issued by the committee. The picture is printed in black and two tints, on heavy plate paper, 21x27 inches, and is by far the most divisited print of this magnificent building yet produced. It has the sanction of the Centennial Board of Finance, who have ordered a large number for distribution among the representatives of foreign nations. Price fifty cents, sent by mall, postage paid. Agents wanted in every town. Any worthy young man or woman can secure a handsome income by canvassing for this popular picture.

, Do not omit to peruse William Brunton's beautiful poem published in this number of the Banner of Light. It is entitled "I Thank Thee, God, that I Can Die."

SPIRITUAL.—At a spiritual scance in Denver, Monday evening, an editor of a morning newspaper who was pres-ent is said to have made an endeavor to catch the spirit mapping. The spirit having-control was that of an Indian, and in the course of the evening he got to call the skeptical editor the "big citlef." The from was dark, and the chr-cle was formed with gentlemen and ladies alternately. The oditor sat between a couple of ladies, and as is usual in these cicles they all had hold of hands, and wore not to break connection. Things were going along well until the "conditions appeared to have been broken, when the Indian spirit startled the dark circle by exclaiming... Big chief got hand on squaw." Big chief subsided.—Denver Times.

We are printing a fine Original Story in the Banner "Don't you forget it !"

There is a hotel in Boston where the law of compensation is strictly adhered to-balanced-for while the butter is invariably strong the coffee is exceedingly weak!

The late elections completely knocked politicians into pil He who neglects the present moment, throws away all

that he hath.

A plous elder of the Scottish kirk on his way to service of A Sabbath morning faw a little boy and girl playing mar-bles. He wrathfully inquired: "Boy, do you know where children go to who play marbles on Sunday?" "Ay, ay, answered the boy, "they gang down to the field by the brig." (Bridge.) "No!" roared the elder, "they go to hell and are burned!" The little fellow, looking shocked and frightened, called to his sister, " Come awa, Jennie, come awa; here 's a man swearing awfully !"

In another column will be found a prospectus of the Ban-ner of Light, a large and well gotten up paper devoted to the interests of Spiritualism. As this subject is now engag-ing the attention of many of the greatest minds, parties desirons of investigating the interesting phenomena should send for the Banner. It is published in Boston by Messrs, Colby & Rich, at §3 per annum in advance.—Pan Handle News, Wellsbury, W. Va.

Digby expresses the opinion that the penny-a-liners o the daily press are a very unre-lie-able set.

DYSPEPSIA.-Making haste to get rich, America has neglected her stomach; she has forgotten to learn how to en-joy her riches, and her generations of sallow, nervous, unstrung men and women will not be reconstructed in the sturdiness of their forefathers, until men and women reach a point where they can take time to dine, says Dinah!

A correspondent of the Boston Investigator-a Spiritualist-says:

1st—says: "Thave on several occasions experienced much satisfac-tion in the perusal of some of your editorials, [Mr. Sea-ver's,] wherein you evince a Catholic spirit toward the much-abused Spiritualists, notwithatanding your avowed skepticism as to the verity of their belief."

Mr. Seaver has ever manifested a "Catholic spirit " to ward us, although he don't profess to believe in "spirits," and we cordially endorse the above just remarks.

J. M. Peebles writes for the "Shaker and Shakeress,"

We shall soon publish an exceedingly interesting essay entitled "A THERAPEUTIC AGENCY NOT KNOWN TO THE MATERIA MEDICA," by B. L. Cetlinski, M. D.

A contemporary advertises: "Two sisters want washing." Digby fears millions of brothors are in the same predicament.

Mrs. Lly more's short Women's Meeting was right to the point. A hundred women like Mrs. Livermore would accomplish more than all the laws that were ever passed to check intemperance.

Spiritualist Lectures and Lyceums. MEETINGS IN BOSTON.

Spiritualist Lectures and Lyceums. *IEETINGE* IN DORTON.

 Bethoren Hall, -** The Music Hall Society of Spiritual- ists 'has accured the above-named new and elegant hall; its eighth annual course of Lectures on the Spiritual Philosophy. Meetings are held overy 'sunday afternoon, at quarter to 3 o'clock precisely. Admission to cents, and or extra for reserved seat. Mrs. N. L. Palmer will lec- ture November 20th; Hon, J., Mr. N. Peebles, Dec. 6th; Mrs. N. L. Palmer, will lec- ture November 20th; Hon, J., Mr. N. Peebles, Dec. 6th; Mrs. N. L., Palmer, will lec- ture November 20th; Hon, J., Mrs. N. L., Palmer will lec- ture November 20th; Hon, J., Mrs. N. L., Palmer will lec- ture November 20th; Hon, J., Must. Other able speakers selected are as follows: S. G. Dodge, Esq. (of Memphils, construction of the season can be procured at the graduated price of \$5 and \$2, according to loca- the graduated price of \$5 and \$2, according to loca- the graduated price of \$5 and \$2, according to loca- the graduated price of \$5 and \$2, according to loca- the graduated price of \$5 and \$2, according to loca- the graduated price of \$1 and the front row around the halton Sinday. John A. Andreten Hall, - Free Meetings, -Lecture by Mrs. S. A. Floyd, at 2's and 7's price the setth of the oble A. Andreten Hall, Sim Washington at rect. -The Children's Rocheater Hall, SiM Washington at rect. -The Children's Rocheater Hall, SiM Washington will resume meetings at Rochester Hall, on Theoskay afternoon and setther Mull, will hold its sessions at this place. Hold Andreter Hall, Cormerly No. 1 of Roston holds are to share any invited. It, S. Williams, President. The Ladors Aloby for theose, C. Hall ward, Tresident. The Andres M

BOSTON.—Spiritual Meetings are held at Lur-line Hall, 3 Winter street, at 1012 A. M., 212 and 712 P. M. Good mediums and speakers will be

present at each meeting. John A. Andrew Hall.—Mrs. Sarah A. Floyd held the usual exercises at this hall, Sunday, Nov. 22d. Good attendance, interesting remarks, answers to questions and fine singing character-ized the organized ized the services.

Harmony Hall. - A correspondent writes "Moses Hull spoke in this hall on Sunday last, at 3 and 7½ P. M., to large and appreciative audi-ences on the subject of 'Angels.' Mrs. Mattie Sawyer read some interesting poems writtenby herself during the meeting on subjects given out by parties in the audience. The morning circle was well attended, and many excellent tests given through the mediumship of Mrs. Litch, Mrs. Stanwood and Dr. Prentice."

The Ladics' Spiritualist Aid Society would, like The Ludics' Spiritualist Aid Society would, like to invite the attention of the public to the cause that they are working for. It is for the benefit of all that are worthy, regardless of sect. All contributions of clothing or any articles left Tuesdays at Rochester Itall, 554 Washington street, will be gratefully received. Mrs. C. C. Hayward, President; Mrs. E. M. Mead, Secreta-ry L. S. A. S.

Movements of Lecturers and Mediums

rv L. S. A. S.

Mr. F. L. Richardson, of Augusta, Me., a young man of about twenty years of age, has become developed as a trance medium, and is doing good work as a lecturer: so writes a correspondent.

J. M. Allen writes that owing to unavoidable circum stances he is compelled to abandon his contemplated trip to the West, and will make no more lecturing engage ments for some time to come in any direction." Frank T. Ripley, the test medlum, during the Conven

tion of Western, New York Spiritualists, held seances a the residence of Mrs. M. D. Higley, of Jamestown, and spirits were very successful in proving identity through his mediumship; so Mrs. II, writes.

Miss R. Augusta Whiting has started on her lecturing trip to the Pacific States. She is to speak at Ogden, Utah, Nov. 20th, and in San Francisco the Sundays in December. Austen E. Simmons speaks in Brookiyn, N. Y., every Sunday in December.

J. Wm. Van Namee. M. D.-box 5120. New York City Post Office-would like to hear from societies between New York and San Francisco, as he contemplates a lecturing tour as soon as arrangements can be completed. Addres as above.

P, B. Randolph is en route for the Pacific coast, he requests us to say, and is open for lectures during six weeks. Will fill engagements on return route. Address care of Herman Snow, San Francisco, Cal.

A correspondent, writing from Portsmouth, N. H., inorms us that George A. Fuller has been very succesful as a lecturer in that city the past month, and the prospect now is that, in view of the interest created by him, the resident Spiritualists will endeavor to hold meetings throughout the winter.

J. William Fletcher spoke at Manchester, N. H., Sunday, Nov. 22d, with excellent success. He lectures next Sunday at Webster Hall, Lawrence. W. F. Jamieson will speak in Lynn, Sunday, Nov. 29th in Lawrence, Monday, Tuesday, Wednesday, Nov. 20th, Dec. 1st and 2d; in Vincland, N. J., during the Sundays of December: Will answer calls for week-evenings in Nev

Cleveland, Ohio,

Cleveland, Ohio. To the Editor of the Banner of Light: -Please notify all those interested in spiritual-matters (through your columns) that the Spirit-ualists of this city are in for a course of lectures this winter, for their own and the "*leathen's*" benefit. A. B. Freneh, of Clyde, O. leads off Sundays, Nov. 22d and 29th, to be followed by Miss Nellie L. Davis the next two Sundays. Ne-roticitions are new nearling with Wm. Deather ariss verifie L. Davis the next two Sundays. Ne-gotiations are now pending with Wm. Denton, W. F. Jamieson, J. M. Peebles, Laura Cuppy Smith, Thomas Gales Forster, J. J. Morse, (the celebrated English trance speaker,) etc., etc.; so you see we intend having spiritual feasts, if we go short of material ones. We have a good conving the a first december.

We have a good opening for a *first-class* physi-cal medium, *a la* Eddy, Slade or Holmes. None others need apply. Fraternally yours,

T. LEES.

137 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. tſ

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Miscellaneous Poems. WASHINGTON'S BIRTH-BELL Volker DAY THE MARTYR A CROCHET NEEDLE. TIASS A CROCHET NEEDLE, GOD, REST, MATER, REMINISCENCE, SPHUTUAL, ANNIVER-SARYSONG, CHRISTMAS, CHRISTMAS, CHRISTMAS, TRUST, GOING ROME, HANSIUAL, HULL, UNIL, LS MEMORY AM RUER. EN ÖSHIP; EW ELL, 'IV E. 1111114 AND I. LSIOR. MUSIC, HYMNFORTHEFOURTH IN MEMORIAM. DEATH WITHERED LEANES, THE SABBATH, MY SISTER. AING OLD. SUBAL DRAMA-TIQUE. THE LAST TIME. THE LAST TIME. THE MANIAC. DETROIT. PRATERNAL LOVE. IMMORIALA COMBINATION. THE SABUATH WY SISTER THE MANIAC. PRINCE. THE MANIAC. THE MANIAC

HOME. the longest poem, is, as its name indicates, a tracing of human life in this sphere, and also (by the use of avakened sphili-sight) a portraiture of "our flohe in fleaven."

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A French comic journal represents the wife of a candidate for election as deputy rising from the perusal of the morning newspapers to demand an immediate separation. "What! after a union of twenty years?" "Yes, to be sure. Since you have come forward I find all the public journals agree in giving the worst possible accounts of your character and career. "

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We think Dig. is getting crusty-don't you, Jo Cosef

WE HAVE NICE BOOKS FOR SALE SUITABLE FOR HOLIDAY PRESENTS. CALL AND EXAMINE THEM.

Rev. Dr. A. A. Miner's salary has been increased to \$0000 per year by his society, and he has concluded to "stick."

Tuseninbla, Ala., was devastated by a tornado, Nov. 22d, one-third of its buildings being destroyed, twelve persons killed, and many injured.

The Argentine insurrection is ended, and Mitre is flying to the desert.

By a London telegram of Nov. 23d, it is announced that a most disastrous conflagration occurred at Cronstadt, Russia, Nov. 5th, whereby nine squares or blocks of houses, including the Gostivni Dwor, or Bazaar, were completely destroyed. The mass of houses thus laid in ashes was inhabited by fifteen thousand people. The buildings consisted of one hundred and one wooden and eighteen stone houses, one church, two chapels, fifty shops in the Gos tivni Dwor, and seventy-eight shops attached to the Marmi barracks. The misery and destitution will be fearful, and committees are being formed in St. Petersburg to assist the sufferers. Cronstadt has no water works.

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NEWSPAPORIAL .- We find upon our table the first num ber of a little sheet entitled "THE CITIZEN." It is published by Blanchard Brothers, 376 Broadway, Boston. The Citizen will be largely interested in the discussion of monetary matters. We hope it will teach capitalists how to make better times, so that poor people shall not suffer for the necessaries of life.

A CARD.

A CARD. Editor of the Heraid-The "inharmonious" spirit at Lurline Halt, on Sunday last, was not about the division of money, as some might infer from the reading of your editorial note in Monday's issue, but came from a misan-made. I do not regard Mr. Hazelton as more avaricions made, i do not regard Mr. Hazelton as more avaricions than business men generally. No spiritual man can be a business man. I wished to hold free spiritual meetings, making the business part secondary. Mr. Hazelton, being a business man, i wished the hall to pay expenses, which, however, it has never done during my connection will it. No one has made money out of Lurline Hall. Some good. I trust, has been done for the causes of spiritual truth. I only wish it had been more. I cannot agree with those who charge Mr. Hazelton with fraud in taking spirit-ple-tures. I have in my possession a test of too convincing a nature to leave a partlele of room for doubt. Yours for truth, Thos. Cook.

A neat looking pamphlet comes to us from the press of Hering, Pope & Co., 112 and 114 North Twelfth street, Philadelphia, bearing the following title: "NARRATIVES OF THE SPIRITS OF SIR HENRY MORGAN AND HIS DAUGHTER ANNIE, USUALLY KNOWN AS JOHN AND KATIE KING, BY HENRY T. CHILD, M. D." The book is well gotten up as to typography, is illustrated with pictures of the two materialized spirits, and is of interest in an intellectual point of view, as all readers of Dr. Child's writings in the past will attest.

Jersey. Address care of Banner of Light.

Pictures from Prison-Life.

John F. Augustus, publisher of the "Prisoner's Friend," Boston, and Miss Linda Gilbert, of New York City-who has already by her own labors caused five libraries of two thousand volumes each to be placed in as many prisons in this country-and David Sargent, will speak upon prisons, prison scenes, and prison instruments of nunishment at Harmony Hall, 1814 Boylston street, Monday evening, Nov. 30th, at 7½ o'clock. The evening's entertainment will be diversified by stereopticon pictures, and by the exhibition and explanation of many of the instruments of torture used in the prisons of our country.

Stephen Pearl Andrews continued his course of lectures on Universology at Parker Fraternity Hall, Boston, on Monday and Tuesday evenings, Nov. 23d and 24th, and will close it by two discourses at the same hall, on the evenings of Nov. 30th and December 1st. The subjects of these concluding lectures will be, Nov. 30th: "Preliminary Exposition of the Pantarchy, the New Universal Institute of Humanity; Universal Government, Church, Social Polity, etc., founded on Science"; Dec. 1st : "Preliminary exposition of the New Catholic Church.or the Religion of the Future; the two Infallibilities, and the Millennium, founded on Science."

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The small sum of ten cents admission will not The small sum of ten cents admission will not pay half the expenses, therefore in order to raise more funds to help sustain the meetings, the fol-lowing prices will be charged for season tick-ets, 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.

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THEODORE PARKER.

We have received from the studio of Geo. K. Warren a beautiful Photograph of THEODORE PARKER, taken from a Bust by S. H. Morse, Imperial, 50 cents, postage from

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LIGHT. BANNER \mathbf{OF}

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

MRS. J. H. CONANT.

6

WHN. J. H. CONANT. while in an abuse mail condition called the trance. These Messages indicate that spirits carry with them the charac-laristics of their carthelife to that beyond swhether for good or will. But those who heave the earth-sphere in an undeveloped state, eventually progress into a higher con-tition that we have the earth-sphere in an indiversity of the set of the sphere in th

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

The Banner of Light Free⁸Circle Meetings The limiter of Light Free view store stores and store,) cor-ner of Province store, evely MONDAY, TUFDAY and THURSDAY AFFERVOOR. The Hall will be den at two o'clock, sorthers commence at precisely three, at which time the doors will be closed, in the stores around in case time the doors will be closed, with or atterning entrance nor egress until the closed, with or atterning entrance of absolute necessity. Under such circumstances the party should notify the Chairman, when permission will be granted to rethe after the exploation of two minutes. One reasons for this will be obvious to every reflective mind. Disturbing influences produce inharmony, and this our aptiff friends particularly enjoin upon us to avoid, if pos-lible. As these Chrises are free, we have no doubt visitors will readily conform to our request in this particular. The questions answered at these Stances are often for postioned to individual among the audience. Those read to the controlling infellipence by the Chairman, are sent in by correspondents.

in by correspondents. Donations of flowers for our Circle-Room solicited.

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

P. M. She gives no private sittings. **SEALED LETTERS.** Visitors have the privilege of placing scaled letters on the table for brief answer by spirits. First write one or two proper questions, addressing the spirit questioned by his or her full name: then put them in na envelope, scalit, and write your own address on the out-side. At the chose of the scalare the Chairman will return the letter to the writer. Questioners should not place let-fors for answer upon the circle table expecting lengthy re-plies, otherwise they will be disappointed. Chairman, Lewis B. Will, SOL, Chairman,

Special Notice.

As many persons misunderstand the nature of the duties of Mrs. J. H. conant in connection with this paper, we wish it fully understoad that she is engaged solely as mellium be-tween the two words at our Public Free Uricle Meetings, knows nothing in regard poour business affairs, and has no destre to. Moreover, being an unconscious medium, she knows nothing whatever of the atternances of the invisibles through her instrumentality. Hence betters to ber address, forwarded to this office, in reference to our business mat-ters and the atternances of spirits at the public effects, never rearchers, it being her earnest wish that they should not. Those who understand in the remotest degree the laws gov-erning mellumship will comprehend the purport of this paragraph.

erring incrementary and set this time that Mrs. Commit is it may be well to add at this time that Mrs. Commit is simply an humble histriment in the hands of the invisible powers the same as thousands of others are said seeks nei-ther fame nor reward more than is vonchasfied in the con-sciousness of having done her earthly duties well.

Invocation.

May it please thee, on Holy Spirit, to baptize us anew with thy strength, with thy wisdom, with thy love, thy truth and thy justice. Lead. us out of present darkness into future light, and make us indeed fitting guides unto those who lean trustingly upon us and ask to be shown the way to the kingdom of heaven. And unto thee, oh Power of Love and Truth, oh Divine Presence, animating all things, be all praises now and forevermore. Amen. Sept. 15.

Questions and Answers.

CONTROLLING SPIRIT .- Mr. Chairman, if you have any questions to offer me, I am ready to hear them.

QUES.-[From S. Hamlet.] It has been as-serted that there is an inhabitable land in the Polar Circle. Do not the discoveries made milli-tate against this idea? For instance, the knowledge that what was supposed an open Polar sea, has proved to be but an enlargement of Kenne-dy Channel.

ANS .- Those scientists who have made that subject a matter of investigation, assure us there is a habitable country beyond the poles, and, furthermore; that scientists will; by-andby, demonstrate the fact, and that the demonstration thereof will not conflict with the absolute discoveries which have been made in that direction.

Q.—What is the best reply to be made by the denizens of the spirit-world to the question; "What is spirit?"

A .- Spirit is matter, and matter is spirit, but in such a finely attenuated state that it becomes, to the investigators, a something which they cannot thoroughly and positively demonstrate, because they, being environed by crude matter, are darkened by it. They see, as one St. Paul did, "through a glass darkly." By and by, as tion here. spirits, they will see face to face. These spiritforms will be known to be as material in the ab-.

don't like it, why, we'll settle when you get on this spirit side; can't do it now, Uncle Jim. Sept. 15.

Elizabeth Carson.

· .

My name was Elizabeth Carson. I wish to reach my daughter Hattle, who is living in Bos. may say, or what I may do, you will not interton. I wish her to know, first, that I watch over her, and am made unhappy at anything that goes wrong with her, and that I try in all possible ways to guide her aright, and am saddened when I cannot influence her as I wish to. It is my wish that she accept a proposition which she will receive from her uncle to go West, leaving the city, because I think it will be for her best good. The friends that she has trusted, and believes to be true in all things, are not worthy of her confidence, and will, sooner or later, lead her into trouble unless she abandons them. Now, to accept her uncle's proposition is the most direct way of abandoning these false friends. It is my wish that she go and begin life anew in the West. Good day, sir. Sept. 15.

Capt. Jack.

·_ ·

Sept. 15.

Me want to tell Shoshone me forgive: Me expect to meet him here, but the great teacher say no. So Capt. Jack take a back seat.' Me forgive Shoshone ; Capt. Jack's heart is softened for him, and if shadows come he will help to clear them away. It is well he come East, that he learn the strength of his white brothers. They are thicker than the leaves on the trees, and their strength greater than he had supposed. If is well he come. Say Capt. Jack send greeting to him through your big talking-sheet.

Séance conducted by Father De Smet.

Invocation.

Breathe thou upon us, oh Spirit of Wisdom, Love and Truth, that we may live anew in thee and become strong to do thy work, and falter no longer in the way; but may we be enabled to take thy children in mortal by the hand, and lead them surely out of darkness into light. Thou Mighty One, Whom no soul can comprehend, yet unto whom all bow with reverence and thanksgiving and praise, we bring thee, this hour, our thanks for all thy benefits, and we turn unto thee for strength, for comfort, for peace. In behalf of thy children who walk in the valley of the shadow of death; give unto us, oh Lord our God, and we in turn will give unto thee our praises, our best efforts in reaching out to grasp thy truths. - Amen. Sept. 17.

Questions and Answers.

QUES .- Do spirits regard with any favor the extreme ideas and utterances of those partici-juting in the late Convention of the so-called National Spiritualists' Association in this city? Is there or is there not in them more of truth than of error?

Ans .- The old adage that " like attracts like ! is a truth. These mortals who convene to give expression to their ideas attract a similar class of disembodied intelligences-those who sympathize with them in belief and in action ; but it is not my belief that the more advanced inhabitants of the spirit-world proper sympathize with the extreme utterances that were heard at that place

Q.-[By E. B.] Dear spirit friends and friends of humanity, one very near and dear to me is addicted to the use of ardent spirits, which makes him morose and unkind to his family, causing much sorrow and suffering. Will you prescribe a remedy for such a disease?

A .- Every special case needs its own special remedy or method of cure. Now, in order to prescribe successfully the physician would be they need not be in darkness, as I was. I found obliged to understand, not only the physical make-up of that individual, but the intellectual ; and as we are not possessed of that knowledge we can give no intelligent answer to the ques-

Q.--{From F. S. Hildreth.] I have been read-ing an account given by an English surgeon of a series of feats in necromancy as performed in the temple of Juthia, in Siam, by Tepada and | ered to himself, while he is here. It will be bet his troupe of royal jugglers. Nearly the same have been produced in lower India from time to have been produced in lower India from time to time, and they are vouched for by those whose testimony we cannot gainsay. We have sought through many avenues for an explanation of these mysterles, and had well nigh given up in despair, when the thought occurred that your learned Indian friend, Rahmohun Roy, might give us light on this subject, and explain if these performances are wonderful feats of jugglery, or nor dranced stage of sufficient hybride an rdvanced stage of spiritual physical manifestations, of which we, as a people, are wofully ig-norant? A .- It is a well known fact to many spirits that the Orient has many gifted mediums, and that from a very remote period these so-called sir. physical manifestations have been things of common every-day occurrence with them. Now, doubtless, Rahmohun Roy would tell you, as I have heard him tell others, that if these manifes.⁵⁴ tations occur, of course they occur because of the presence of mediums, who are properly unfolded In that direction, who are far in advance of the mediums in this locality.

proper, or spirit of the medium, and the foreign spirit. For example: if your friend wishes to control the medium, that friend says, "Now, I wish you to become thoroughly negative, and allow me to use your organic body. Can you do it?" "Yes, I will try." "No matter what I fere with me?" "No." "No matter how much I may go against your ideas of right or wrong, you will not interfere?" "No." Now, if the contract is kept between the two, the manifestations are generally very perfect, but it is not always kept when the spirit of the medium is conscious. Q .- Why cannot the spirit of the medium give

an account of that agreement? A .- Because it has so far retired from the outer-sensorium-as-to-be-unable_to_do_so, generally-it is not always so; there are as many different phases of mediumship as there are different atoms composing the universe; no two are alike. Sept. 17.

Dr. Stephen Ball.

I am called here to day to give an opinion concerning the merits of the homeopathic practice of medicine as contrasted with allopathy. One who was, when I was on earth, a patient of mine, desires to know which I would give the preference to, in my ascended state. Well, to neither, and for this reason : not because there is not good in both, but because they each restrict the practitioner in the use of his reasoning faculties, and in gathering from God's ever-full universe things that might be of great benefit to the suffering patient. Because they are not in the regular formula you cannot use them, or because, in the use of them, you must step aside from homeopathy or allopathy, you cannot use them. Now, then, a practice that restricts the practitioner in any sense is not the best, therefore I should give the preference to the eclecticthat which ignores nothing, but sees good in all, and seeing it, makes use of it.

My dear Joseph, it is impossible (you see 1 ise your name, because I wish you to understand I know who has called upon me), it is impossible for me to make myself clear upon this point, because I cannot enter into all the minuthe of the case, as I would be glad to if I were talking face to face with you, and had plenty of time at my command. I understand why you have put the question to me. I thank you for your confidence, and I hope that whatever I have said may not have a tendency to throw you off the right track or to unbalance you at all. If you are satisfied you are receiving benefit through the exertions of an allopathic practitioner, by all means persevere. It is evident, if such is the case, that he understands you, and is not doing ill for you; but if, in your judgment, you are getting no better, and must step aside again, don't pin your faith upon any set practice, believing that you are to be restored to absolute health through such a course, but gather good, if it comes to you, through the simple dalsy, and be thankful to God that the universe is full of methods of cure, by which the poor unfortunate may find relief. Your friend now, as ever, Dr. Stephen Ball. Sept. 17.

Mary Jane Staples.

My name was Mary Jane Staples. I was forty seven years old ; I lived in Exeter, N. H. ; I died there nine years ago; 1 died in full faith of the resurrection of the body at some future day, and I would not have my friends who remain on earth as disappointed as I was, because there is no need of it. If they will avail themselves of the light which our good God has offered them, soon after my death, that my religion amounted to nothing; that I never should possess that body again, and that our Christian teachers were all in the wrong in teaching us concerning God, heaven, and a hereafter.

Now I want my brother Charles, who is more rigid than I ever was, to look into this, and to how off the religious darkness that l ter for him. I am glad, oh, so very glad, that heaven is not what I thought it would be, for, after all, I should not be happy there, and our Father was not only wise but very kind in arranging affairs in this beautiful spirit world for us as he has. That my brother may know that it is his sister that speaks to him from the dead, I would ask him to look in my Bible, on the fly leaf of which he will find these words written : "God grant that others who read this holy book, may understand it better than I do. is the prayer of Mary Jane Staples." Good-day,

My grandfather was Scotch ; my father was born in this country, as was I, and the rest of us. [Where did you live ?] I lived in Pennsylvania. I was eleven years old when I was here. I've been gone three years, most. Sept. 17.,

Emma Burger.

My name, sir, was Emma Burger. I was fourteen years old. I was born and lived and died in New York City. My mother wishes to know if I have anything to do with the manifestations that are sometimes given in her presence. Yes, selves-refrained from giving us public verificamother, I have most everything to do with them. It was I who bit the apple ; it was I who brought the acknowledgment of truth (if perceived) is the flowers; and it was I who locked the letter | but the just due, alike of the spirit communicaup and hid the key. Now, don't be afraid, and don't think it's going to interfere with your singing. It won't at all ; and you are not obliged Public Circle Department, which affords the opto sit for a manifestation of your powers, only just when you feel like it, when you would like to yourself to gratify your friends; but don't at any other time, mother dear, and it will be all right, and you will be very happy about it. Good-day, sir. Sept. 17.

Scance conducted by John Pierpont.

Charley Poor.

I was present in my usual capacity of helping the thing along, at a spiritual séance in Philadelphia, a few evenings ago, and there were present three clergymen, who were quietly, and I suppose incog., investigating Modern Spiritualism; but one of them got so frightened about what he heard, so completely upset, that he fancies he is in danger of losing his reason. You see his ideas of the seven-by-nine heaven that he had been preaching about for the last sixteen years were all knocked away, and a good old substantial one, with its theatres, its opera houses, its club rooms, and all that, was put in its place. The story was told him by his own father, who had so clearly identified himself to the parson, before telling his story, that there was no dodging his identity. He knew that it was his father who was speaking, and, as he never told hima lie here, he had no reason to believe that he had turned liar in the other life. "But what shall I do ?" he says. "I am standing on nothing-in a word, I am beygared!" Why, parson, stand right where you are, and the first thing you do when you get into the spirit-world, ask some of your friends what is going on at the Theatre Royal, or at the Theatre Grand, to-night. You'll want to go there, and if you do n't see and hear enough to take you nearer to God than you ever were before, then I am mistaken, that's all. "Oh, but," says he, "I don't visit theatres here." "Well," says I, "you will progress when you get there. The old gent, your father-1 've seen him at the theatre many times. He was a pious old chap, I know." "Oh, yes," he says, "my father was a good man." "Ile's a better man now than he ever was when here, but he goes to the theatre nevertheless ; I am sure of that." "I know," he says, "I know he says so and so." And now he's afraid he's going to lose his reason, so I thought I'd come here and touch him up a little. Although he don't know me, and I'm a stranger to him, yet he'll know me by the name I give, which was my own name-that of Charley Poor.

"Oh, yes, you were a fiddler here." The same one, and nobody else. I fiddle on

the other side, you know for scances. Of course I do.-That's why I was there, helping out the thing, and I could n't resist the temptation to invite the parson to go to the theatre the very first thing he did when he got on this side.

Well, now, I want him, and so does his good father, to take a rational view of this thing, and instead of saying "I am going to lose my reason," because an idol God has been knocked out from under him, just say, I am going to be a nobler, better man than I ever was before. I am going to preach the truth, cost what it may. I am going to take one step nearer to God because of the light I've got through Modern Spiritualism. Now, parson, do that, and you'll be all

Spirit-Messages. We print below two letters from well known gentlemen certifying to the correctness of cer-

Spirit-Communion-Verification of

tain messages recently given at the Banner of Light Public Free Circles through the mediumship of Mrs. J. H. Conant. We are pleased with this direct and fearless testimony, aware, as we are, that many other messages have been in prirate recognized as true by various parties who have as your reasons best known to themtion of the same. We hope that, inasmuch as ting, the medium furnishing the avenue, and ourselves-for sustaining at great expense our Free portunity-whoever (and in whatever part of the world located) may see a message on our sixth page which he or she recognizes as coming from any spirit-friend, relative or acquaintance, will do us the favor to write bearing witness to its verity :

To the Editor of the Banner of Light:

In the Banner of Oct. 24th is a brief communi-In the Banner of Oct. 24th is a brief communi-cation through Mrs. Conant, from L. Judd Pardee to, the writer, alluding to a conversation held with him several months ago through another lady medium at Buffalo. It had reference to per-sonal matters, to what he was, pleased to call my public duties, in which he afirmed himself deeply interested; a statement I not only fully believe, but a matter of fact to which I gladly testify. It is needless to say that the subject-matter re-formed to in the communication was never men-

ferred to in the communication was never men-tioned by me either to Mrs. Conant or to any one Longed by the either to Mrs. Conant or to any one else. I then questioned the probability of what he said ever coming to pass, though now it ap-pears to be in the way of fulfillment. All the circumstances are very characteristic of my old-time friend and brother, and further-more are satisfactory evidences to me of the re-heating and independent mediumphilp of Mrs.

More are satisfactory evidences to me of the re-liability and independent mediumship of Mrs. Conant, whose earthly continuance as an instru-ment for ministering spirits I here invoke the blessed "powers that be" to graciously prolong. Very truly, &c., GEO. A. BACON.

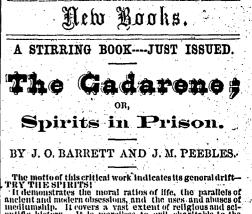
MORTON HOUSE, SAN FRANCISCO, CAL., }

EDITOR BANNER OF LIGHT-In the Message Department of your paper of Sept. 5th, 1874, appears a communication purporting to come from Eleanor Thomas, to her husband, Hiram Thomas. The time of her death, and the age and name there given, correspond 'exactly with the age and time of death of my wife, and the the age and time of death of my wife, and the manner of expression, and the ideas given utter-ance to, cause me to fully believe the communi-cation to be genuine, and coming from her. Respectfully yours, HIRAM THOMAS. Recently from Youngstown, Ningara Co., New York.

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, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedicit and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."



solute, if not in degree, as are these forms that you take cognizance of, that your science deals with. The only positively correct answer that can be given, is that matter is spirit, and spirit is matter.

Q.—The protoplasm of Darwin's theory—how came it into existence? Was it self-creating, or was it created?

A .- We do not know, since we were not present when God was made.

Q .- Which is correct-the theory of Democri-tus, that atoms are the foundation of all things, or that of Liebnitz, as to monads?

A .- Atoms, so far as forms are concerned, cer tainly are the foundation, because all forms were once in an atomic state, and are but an aggregation of atoms in the absolute.

Q.—How does the theory of idealism appear to disembodied spirits? Viewed from their standpoint, has it any reasonable foundation? Can they perceive that we have a supersensual knowledge of the existence of phenomena and things?

A .- Idealism is but the reaching out of the soul present in crude matter toward those things that belong to it in its diviner, higher state of ex-Istence. To idealize is simply to reason concerning spiritual or divine things, and it is the highway over which the soul, while it is bound to the body of flesh, passes and repasses, gathering blessings from its divine condition from which it has come and to which it is tending.

Q.-When a spirit-medium heals by the use of magnetism, where does that magnetism come from? Is it a product of the organism of the healer, or does it come from the spirit?

A.-Sometimes it comes from the disembodied who are controlling the medium, sometimes it comes from surrounding conditions, and sometimes from the physical body of the mediumjust as conditions in the sick require. Sept. 15.

Charles L. Abbott,

Been dead four years to-day ; promised I would come back on the anniversary of my death; could n't come, as I expected, in one year, but am here to-day. Four years ago I died. I was born in Portland, Me.; my name, Charles L. Abbott. I died in Cincinnati, Ohio, and believed I could return, but, like a good many others, I believed I could come whenever I pleased, and I see my Spiritualistic friends have long ago settied down in the belief that I was mistaken and they are right. Now tack ship, Uncle James, and acknowledge what you've always said you never could and never would—that there is some perfectly at the inst contrag, out truth in Spiritualism, and then go to work and see for yourself how much there is in it; and give Aunt Eliza the privilege of looking at these matters as pleases her, and do n't undertake to dictate concerning matters that you know as little about as you do about Modern Spiritualism. I ask no pardon, I make no apology for coming to you as I do. You know it's my way. If you
never could and never would—that there is some perfectly at the inst contrag, out of the solute perfectly at the inst contrag, out the solute perfectly at the inst control ing a person, and that person is conscious, are thereful to the solute perfectly in the solute perfectly at the period period perfectly at the period per never could and never would-that there is some

Q.-[From the audience.] The soul of man being an emanation from God, can it be polluted by sin?

A .- No, certainly not; not at any time, nor by any possibility. You talk about fallingabout the human soul's becoming degraded. You might as well declare that the Infinite Spirit of all Good could' fall and become degraded. It cannot be: it's only in outward seeming-a manifestation which belorg; more to matter than to the soul. The soul was, is, and ever will be pure, intact from all evil, because it is the God, the only kingdom of heaven that the finite soul can ever comprehend.

Q.—I had a sitting with a medium. The spirits who manifested said it was difficult to give their names on first appearance. Why is that?

A .- Names are arbitrary ideas, and being such, arouse arbitrary conditions in the brain of the medium, when called for, and, arousing these conditions, it is almost utterly impossible to obtain the name, only when the medium is entirely unconscious; then it is done with comparative

Q .- Does the medium become more unconscious at the second, third, or fourth time?

A .- The spirit generally has better control the oftener it comes in contact with any special medium-draws it in deeper and deeper, enfolds it closer and closer in the spiritual embrace. Sometimes it is done perfectly at the first coming, but

Minnie. (Em-mu-ne-es-ka.)

Sept. 17.

How do you do? [greeting her friends, and addressing Mrs. Pope, who was present.] Ella received the money. I think, at first, she was a little afraid to use it, because you sent it to her. [Could you show yourself to her?] I am going to try to. You see she did n't know whether it would be right to accept it ; she could n't understand; but I succeeded in making her believe it was the most beautiful thing she could do, because it was from God-then, you see, it was all right. Poor Ella ! I wish she could realize these things. She would be happier than she is. She is happy in her religion, but not as happy as she ought to be. She's a good girl. I thank you for writing to her, and sending what you did. Tell Aunt Fanny [Mrs. Conant] how much I thank her. [How about the old clothes?] Well, Aunt Fanny's clothes would n't fit her at all. It's no use for her to send them. Then again she has enough to give to, without sending them to her. You tell her not to worry about it ; Ella will get along very well. [Isit best to go to the church, to seek for aid?] No, Mrs. Pope, don't go ; you 'll only be disgusted, and it would n't do any good ; I wouldn't go. I'll keep watch of her, and if I see she really needs anything I'll ask Mr. Parker, and he'll let' me have something to send to her. Never mind about the old clothes; she'll get along very well without them. I am glad you 've got the money. Your mother is here, and sends her love. [I suppose she has bid good by to her Orthodox views by this time?] She says, "Oh yes, my child, long ago." Good-by. Sept. 17.

Benjamin F. Macready.

My father wished me to come here, and tell him whether or no I showed myself at the Eddys',

1.00

right, and I'll give you a through ticket to the highest heaven, and so will the old gent your father ; but he do n't indorse this crazy business of yours, so keep it out of your mind. Good day

I have the privilege of asking you to jump my message, because the poor parson is really in a bad way, and needs to be helped out, and if J can do anything to fish him out a little, of course I ought to try. Nov. 17.

MESSAGES TO BE PUBLISHED.

MESBACES TO BE PUBLISHED. Monday, Sept. 21.—Minnio Jackson, of Buffalo, N. Y., to her mother; Joseph C. Worthington. Tursday, Scpt. 22.—Aunt Betsey Cades; Alfred Page, of Portsmonth, R. L., to his brother (fideon; Agnes Dev-ercanx, of Fail River, to her mother; Cant. Robert Jelli-son, of Searsport, Me., to his daughter. Monday, Scpt. 23.—Address; Antone Canleo, of New Orleans, La.; Lydia Stacy, of Hartford, Conn.; Little Dave Gonmely, of Harrisburg, Penn. Tursday, Scpt. 23.—Address; Antone Canleo, of New Orleans, La.; Lydia Stacy, of Hartford, Conn.; Little Dave Gonmely, of Harrisburg, Penn. Tursday, Scpt. 23.—Addie. Kobert Cowdin; William Ber-ry: Naonta, to her friends in England. Thursday, Oct. 5.—Theresa, to Gen. Joseph Garibaldi: Don Ricardo Betancoate, of Castile, Old Spain, to his son Jos6. in Amorica: Lydia Stevens, of New York, to her brother Joseph, in California; Deacon Jonathan Frisbie; Suse Walker, to her brother and sister, in Boston. Tursday, Oct. 6.—Mary Thomas, of Prince Edward's Island: Rev. Mathew Candale, who died to-day in Rome, to his Irclends in Amorica; Neille Wilton, of Alfred, Me., to her mother; Thomas Wilkins, to friends in Boston. Thursday, Oct. 8.—Robert Chambers, of Edinburgh, Scotland; Alfred Payson Williams, Barry Ellend Mayhew, of Georgetown, D. C.; Ablgail Furber, of New Market, N. H. Monday, Oct. 12.—Jane Perkins, of Dover, N. H.; Geo.

N. H. Schwarz, D. et al. August Funct, of New Matket, Monday, Oct. 12. - Jane Perkins, of Dover, N. H.; Geo. W. Kean; Samuel Abbot, of Portsmouth, R. I.; John Kilby, to his brother David; Timothy Farrel, of Cowes, Kilbey Co., Ireland, to his wife Ellen. Tuesday, Oct. 13.--Katle Gray; of Savannah, Ga., to hor mother: Arthur W. Comway, to his father in Now York City; David McKinley of Glasgow, Scotland, to his son James.

son James, Thursday, Oct. 15. – Jessie Potter, of Ogdensburgh, N. Y., to her mother and sister; Capt. Jack Eldridge, of New Bedford, Mass.; Gardner Brewer, of Boston; Jerry Do-

Bedford, Mass.; Gardner Brewer, of Boston; Jerry Devine.
Monday, Ocl. 19.—Oliver H. Swain, of Lynn; John W. Edmonds; Hilda: Lucy Richards, of Boston.
Tuesday, Oct. 20.—Daniel Lowd, to his sons William, Quincy and Frank: Netlie Anderson, of New York, to ber mother: Hannah Derby, of Boston, to her children.
Thursday, Oct. 22.—Coleridge Weldeny, of Manchester, Eng., to John Harkins: Charlie Clevering, of New York, to his father; Andrew Kilrowe, of Glasgow, Scotland, to his mother; Conway.
Monday, Oct. 22.—Reuben Patten, of Peterboro', N. H.; Adela Bright, of Cincinnati, O., to her father in Waukogan, it.; Shelley Barrett, of Liverpool, Eng., to his father; Betsoy Page, of Pagetown, N. H.
Tuesday, Oct. 23.—Aimeda Folsom, of Sait Lake City, to her mother; Cora Straiberg, of Isoston; Anna Cora Wilson, to her parents; Ninna, to her poople, the Kiowas.
Thwasday, Oct. 29.—Red Wing: Jennie Johnson, to her

mediumship. It covers a vast extent of religious and sci-entific history. It is merciless to evil, charitable to the good, forgiving in its spirit to the failen. It points out the way of release from obsessing influences, and picads for a higher order of inspiration and culture. It invites the thoughtful mind to the eternal registry of life's events, to the beautiful and solemn relations of the carthly and heav-enly worlds, and to the meaus of attaining the ever-longed-for rest of soul with the wise and holy of angel ministry.

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CIIAP. XI. -Hope for the Bewildered-The poor Indian's Hope: Spirits may be better than they seem; Spirits Ob-sessed by ther Media; The Shakers; A Just Charity; Ro-generation in Spirit-Life; Spiritual Vestures. CHAP. XII. - Registry of Life.

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Cora Wilson, to her parents; Ninna, to her people, the Kiowas. Thursday, Oct. 29.-Red Wing; Jennie Johnson, to her parents; Dimcan Warner, to his brother. Monday, Nov. 2. -John Ramsey, of the 23d N. Y.; Eben Dennett, of Pittsheld; Jane Walkace. Tuesday, Nov. 3.-Rachel Thibetts, of Boston; Aunt Ruth, to a family in Worcester; Mary Ella Brydges, of Norridgewock, Conn., to her mother; Timothy Itley. Thursday, Nov. 5.-Margaret Gorham, of Boston; Zed Anderson, of New York, to his mother; Jennie Talbot, to her father in Fail River, Mass.; Bela Marsh; Alice Frazier, to her mother. Monday, Nov. 9.-Adelaide King, of Philadelphia, Pa.; John Alabott, of Bauger, Me. Tuesday, Nov. 10.-Minule Elliot, of Bath, Me., to her grandmother; Charlotte Gowing, of Northfield, Vt.; Thos. Sturtevant.

NOVEMBER 28, 1874.

BANNER OF LIGHT.



Dr. Willie discussion of unactice when all others

SAMUEL GROVER, HEALING MEDIUM, NO. So Dover street (formerly 22 Dix place). Dr. G. will at-tend funerals if requested. Inw-Sept. 12. Mass. L. W. LITCH, Clairwoyant Physician and Test Medium, 160 Court street, Boston. Circlos Sunday and Tuesday evenings. Nov. 21. MRS. C. H. WILDES, No. 17 Hayward place, Boston. Tuesdays, Wednesdays and Thursdays, from

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8w*-Nov. 21.

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Jan. 17. -+

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A DISCUSSION

LIGHT. BANNER OF

WHAT INSPIRES US ... FAITH OR **REASON**?

The Rostrum.

A Lecture delivered at Beethoven Hall, Boston. on the afternoon of Sunday, Nov. 15th, 1874, be fore the Music Hall Society of Spiritualists. BY MRS. NELLIE L. PALMER.

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

INVOCATION. Kind Father, thou Loving Spirit who dost rule

over us: thou whose life is our life; thou whose spirit is our spirit; thou whose kingdom is the kingdom in which we live and move; thou who art the author of every good and every perfect who art the beginning of all life; thou whose thee the more do we offer the soul's oblations; the more we see of thee the more do we reachfor thos art present on every hand, thy face we greet in all things in the march of life; we ask not that thou will bless us, for on the right hand and on the left do we meet thy blessings ; we ask not that thou wilt have merey upon us, because we find that, mercy in proportion as we have merey upon our fellow creatures. Thou Soul of Everlasting Life, we ask not that thou wilt come near us at this time, because thou art here-thou hast thrown around us the mantle of thy spirit, and hast blessed us with thy mercy 'and thy love ; and may we learn of thy ministering angels how to give of that which we have to our fellow-men-how to give life and light and our lives and our spirits to give and that shall stand our lives and our spirits to give rainent to them. want of what we may have to offer. This is all we ask, and we ask it in the name of that divine essence that lives in all hearts everywhere; in the name of humanity; in the name of all truth that shall spring up in our souls in this life and the life to come. Amen.

ADDRESS.

We have chosen for our subject this afternoon : What Inspires Us—Faith or Reason? You will find in Paschal's Thoughts, in Chapter 9th, 11th thought or article, these words : "Man, or the they must attach themselves to false ones." And no truer saying than this can be spoken of the mind; no truer assertion could be made of the intellectual development of man. And it is well at times to revert to the thoughts and sayings of thinkers in order to bring ourselves into an adequate conception of the attitude or position which we ourselves assume. The human mind is inspired to act, to believe, but it believes mining is inspired to act, to believe, out to believe instantially, constitutionally, and cannot do other-wise; it is constantly seeking, constantly diving down into the depths of mysticism, to find there something to satisfy its inner longing, something that it may grasp, that it may incontrovertibly demonstrate these beliefs. The mind believes that with which it comes in contact ; and is ever the man goes forth to daily exertion in order that he may find or acquire that which shall gratify the physical longing of his nature. The human mind is inspired in its faith, whether of a religious, social or political order, by what the man considers to be true ; his proofs are founded upon that which he believes he understands most and best; therefore it becomes imperative and important that mankind shall find that which is, most real and most true in order that their beliefs may take upon themselves the spirit of truthful-

ness and reality. Faith leads us to seek for evidence; no man undertakes to do anything without a faith in its substantiality. It has been told that Copernicus was led to believe in the great system which he was the instrument of presenting to the world of mind by his faith in the Great Father, and in measure peculiar unto himself, and each going a little further on, venturing still further in the field of mysteries, bringing forth a little more knowledge, or, as it were, building a little more toward nobler truths. The souls of men are as children—ay, have been as children's thoughts —as children's souls that shall be molded and shaped, taking that form which is designed by their author: This author—I shall not say that it is God, not one God, not one grand personified Deity, but if I should say that this God is a soul-in itself, and is so alled to every deifie law, so In itself, and is so alled to every define law, so alled to every divine truth and philosophy, so allied to everything that is real and substantial that he cannot separate himself therefrom, *then* I should say that which is demonstrated every day in human experience. If I were to assert that the human mind was In itself, a divine God, I should not say that which is wrong; if I should say that every man, woman, and child is a Divine Soul, I should not say I was wrong. It is the whispering spirit of faith, the divine faith, the spirit that dwells in the lowest deeps of our nature, and leads us up the mighty heights of God's truth. We are all of us scaling these heights as we advance one step further toward, the new truth; we are all of us scaling God's divine heights, and often, as we ascend, we get glimpses that carry us into-that mansion not built by mortal hands—the hu-man soul!—glimpses that take us nearer to the man soul – gimpses that take us hearer to the builders of this universe – not this kingdom of physical life, not this puny planet alone, but the great universe of all things, the universe that no human mind has yet measured. Faith inspires numan mind has yet measured. Faith inspires, us to act, as I have before said, in that it re-quires that we must have some genuine belief in the definiteness of the results to be achieved. No man, for instance, would enter into the myste-ries of mechanical mechanism unless there ex-isted in his mind the certainty of the ultim. t unless there was in his thought a surety as to the end at which he was aliming; and in like nan-ner none would bring to the mental table all the poesy that crowns the ideal of a future life, un-tess there was a faith underlying it all—that here there has a faith underlying it all—that bound him to that life; and that poetic fancy gives to you the shape of a practical fact, a truth whose foundation is as substantial as the Divine Spirit who rules this universe. He is himself a divine spirit who seeks the truth in all things in the universe. The human mind—ay, spirit—is ever groping its way toward the unseen and unknown, not satisfied with that which it has, but seeking after that which, beyond it yesterday, it catches glimpses of to-day, and to-morrow it has attained! And that soul could speak in no clearer tones of its divine origin, its powers and aims in life! And why? Because we only seek in this world about us that which we require. The hun-gry man does not seek to quench his thirst, but to appease the gnawings of unsatisfied appetite : while, on the other hand, the thirsty man turns from proffered food to seek the satisfaction of his wants in the cooling stream; the man also who is too warm, seeks not a warmer clime, but otherwise, and his *fuith* leads him to seek it; and thus the *divine* longings of the human soul, even while here environed by physical barriers, point to the certainty of an ultimate supply in a congenial sphere.

terday—each experience brought its added growth to the mind. This was true of the revelations of religious systems; what satisfied man to day did not meet his requirements to-morrow, and consequently the race was putting forth intuitive prayers for a better system—prayers which had been practically answered in Spiritualism. The in-stinctive longing of the physical man for that which should better his physical condition, with-out regard to a continuation of life, became broadened in a special degree when it approach ed the confines of the question of immortality. and its instinctive craving for a future continue existence wherein to right the wrongs of its pres nt, or to achieve still greater victories field of progress, was the clearest proof of its in-berent immortality to him who was seeking for evidence. And Spiritualism was demonstrating in a further degree than the mere natural belief of mankind that this longing for immortality was the fruit of latent senses in humanity which wars the fruit of latent senses in humanity which art the author of every good and every perfect every hour were seeking for acknowledgment, gift; thou who art the Father of all things pure; and reaching out for the satisfaction of their de-thou who art the foundation of all truth; thou mands. The absolute proof of the continued exnands." The absolute proof of the continued ex-stence of the human soul after death, she said, who art the beginning of all life; thou whose divinity we acknowledge in our offerings to thee, and before whose mandates we bow in humble and loving submission, the more we know of and phenomena. It is the light which has been kindled by the wants of hungering minds-the the more we see of thee the more do we reach out further and further through thy kingdom to and longing for it. Christianity asks: Why has out further and further through thy kingdom to gain a clearer conception of thy nature. Thou Soul of Everlasting Light, thou Divine Founder of all that is true, we do not invoke thy presence, of all that is true, we do not invoke thy presence, of all that is true, we do not invoke thy presence, and longing for it. Christianity asks: why has of waiting hearts? Why has it not before this spoken its cheering tones to suffering souls? Why did it not reveal its light to those toiling area to a suffering souls? Why did it not unveil itself to starving humanity in the ages that are gone? And I answer: has come in obedience' to a natural law, and in compliance with its natural order; it has be imparted as fast as human souls have been able to digest it—in the degree that human hearts have been able to appreciate its glories and be strongth-ened and benefited and elevated thereby. The mind believes it, whether it will or no; if you believe in the immortality of the soul you believe in the fundamental principle of Spiritualism— you have within your souls that spark that must kindle into a living fire the facts unto demonstration. There is not in Spiritualism anything that will allow any man to believe from the mere relative testimony of what others may affirm. Each individual distens to the call of testimony fitted to his own peculiar need—none other will suffice. Hence the variety of ideas and the method of their expression among those who own as truths its mighty revealments. It acts to a more gen-eral cultivation of the individual reason and understanding than do the creeds. It cannot be-come sectarian, because it appeals to every individual's wants and requirements; you cannol cumber it with dogmas from whose ill-omened seed spring up the baleful crop of bigotry and superstition, for when you once arouse the spirit which dwells within you to the new light, it knows no slavish bonds, no restraining fetters, but goes on, crying: I will be free, and know for inyself that which will feed my hungerings and satisfy my thirst.

Spiritualism does not satisfy the heart through what another may say, but teaches each man to hear, see, think for himself ; Spiritualism carries, to growth, and through that growth become free! gether for so many years the multitudinous might possess which would be of benefit to their creeds of the past, based upon the doctrine of immertality; but faith cannot *hold* them within its boundaries, and so, in the light of the New Gospel, man finds that he is in no position to brute; and the misfortune is that when he tries brute; and the angel he is that when he tries brute; and the angel he is many the brute. close the avenues to knowledge, and say, "I have enough;" but rather instead to say, "There is light—I am in need; there is a supply for my necessities; I am weak—there is strength I am in darkness of soul, and faith says there is a light yonder that will cheer me, and I must find it !! *True* faith never subordinates the mind ; true faith never enchains the intellect ; true faith never holds back the seeker after knowledge but rather is the incentive to wider expansion and more exhaustive inquiry; that faith is the spirit which inspires us—the spirit which quickens reason, and obeys the call of truth forever.

The speaker said if we were simply to grope in idealism, and pin our belief upon ideal truths, we could not do better than to follow the leader-ship of Plato; if we merely desired simple facts the unity in thin of the universe, and of all life, Following him in the same spirit, and illumined by the same truth, walked Kepler and Newton, each one inspired by the same light, though in a measure peculiar unto himself, and each going a the same spirit is an each going a by the same light, though in a measure peculiar unto himself, and each going a by the same light, though in a measure peculiar unto himself, and each going a by the same light is a spirit we desired something to tell by the same light is a spirit we desired something to tell of Aristotle; but if we desired something to tell by the same light is a spirit we desired something to tell by the same light is a spirit we desired something to tell by the same light is a spirit we desired something to tell by the same light is a spirit we desired something to tell by the same light s us that the march of life had no boundaries— something to tell us that this growth and expan-sion were forever, and were coëternal with the Deity, then we must attach sourcelves to truth alone—we must attach ourselves to the divine, to the real, to that which we could clearly compre-band. Subtranking double width or parce the real, to that which we could dearly compre-hend. Spiritualism denied the right, or power, of any individual to point the way of salvation for any other individual. If I, said the speaker, am not satisfied, your system of salvation does not bring benefit to me, I must needs have something better, purer, diviner than-all this. Those who would know and be satisfied for themselves, must not take the *assertion* of those who claimd that they had found happiness and peace in Spiritualism, but must go forward themselves to inquiry based upon their own individual needs, and with open eyes and willing ears receive the testimony which it offered in self-proof. Spiritualism is making its way like leaven in the divine loaf of life, impinging the borders of every belief and creed, and stop it you can-not! Do not seek to crucify its grand revealments by confining them to any one sect alone; do not seek to nail it upon the cross atomy, do not seek to that it upon the cross of human prejudice; do not seek to live in *this* temple along, and no other, or to preach your truths from this platform, and this alone. No; 't is only that if there is a ray of light streaming from this platform that goes to a hu-man heart, it has performed its work. Spirit-ualism has no rand that goerne no religion alism has no creed that governs, no religion that binds the human soul, no admonition in it that bids the human mind to believe certain doc-Take and no more; it only says to the people; Take away the shadows of bigotry, banish su-perstition and ignorance from your hearts, and if then you find aught that seems good in me, take it; if you find aught which is holy, appro-priate it to your needs; if yur find aught which is comforting, apply it to the domands of your nature. It matters not what you believe—end your belief in authoritative government by your free faith in God. free faith in God. But you tell me that Christianity has done all this, and I reply that that system of moral ethics has striven to bring God down to you rather than has striven to oring God down to you rather than to lift you up to him; arbitrary faith in Christ has led you to man-worship. Those who might declare that in the church system of faith they found strength in their weakness, comfort in their sorrow, help in their extremity; those who might declare that in solemn moments of prayer within their doctes they had sound out their within their closets they had poured out their griefs to the Saviour of men and knew that he was near, and their faith was thereby increased to the mind of the speaker but proved that they needed such aid and strength, and obtained a certain portion thereof from the creeds in which they were yet bound ; and the influx of holy fervor which came to them in hours of solemn communion was but the welcoming joy of their inner nature as they came into nearer harmony with it, by withdrawing for a season from the cares It, by withdrawing for a season from the cares of outside life—they shut out the world and came a little nearer to the Christ within them; and their faith was i creased by the mystery and might of their souls, which had just revealed themselves to them. If you would calm your nerves, and subdue your passions, go, shut out the world, enter into your closet, and pray to the Great Swirt of Life and you will hear the voice The speaker again referred to the quest of truth, and its corresponding answer, carried on by the human spirit, and said that every day revealed to it something which it did not find yes. | griefs will be forgotten, the inherent strength of

your nature will be brought to the surface, and you will take up the burden of life refreshed. I you win take up the burden of the refreshed. I do not say that you do not reach the Divine Spirit by this process, but your mediator is your own organism—your heart's hungering prayers for yourself. Through yourself comes the bless-ing—not through another the rich dews shall de-yourshill food that you have been nearer scend. You shall feel that you have been nearer to (iod, and nearer to his spirit, because you have come for a season into the temple of your own soul. Live wisely and you will live divinely. The speaker said faschal had remarked truly that the mind believes naturally; and the mind was led to belief by its surroundings to such an extent that it might almost be said to be governed by them. The Buddhist, for instance, could not remember when he did not believe in Gauta-ma, or the Mahometan in the Saint of Meccatheir acceptance of the doctrines of these teach-ers had come through education and time to be almost an inseparable part of their individual consciousness; so with the Christian, who for the same reason remembered not the time whenthe light of Christianity entered his soul. He remembered when he distinctly embraced that Christianity by formal entrance into the bosom of the Church, but he did not or could not conceive of the time when the name of Christ was unknown to the world. The followers of each of these cited systems worshiped that which they believed to be true, but these systems were only the inspirers which were leading men onward to the attainment of a better faith; and it was, therefore, not well for any man or woman to dis-parage the belief or faith cherished by any other man or woman, since each individual, in a degree of speed which was fitted to his or her demands and power of use, was being unfolded to a high-er plane of development and usefulness. Nothing can approach man's favorable acceptance which occupies merely and alone an iconoclastic position, which seeks to beat down ruthlessly all that he holds most near and dear and true; but if you have any wider truth, if you have any better principle than theories, if you have any-thing by which you can calmly and incontrovertibly prove that which you hold, then the man's faith steps naturally aside because it has arrived at knowledge, because it has become aware of the existence of a better inspiration-a something which shall raise him higher in the scale of progressive unfoldment.

And this was the natural effect of Spiritualism if so presented to mankind. Spiritualism would inspire the soul of any man or woman if their faith would allow them to investigate its claims. Spiritualism acknowledged whatever there was of good in other systems of faith, and bade the Universalist, the Unitarian, the Calvinist, the Roman Catholic take with him to his investigation of its claims all there was in the old faith that tended to purify and ennoble him, and he would find such qualities to be akin to the under-lying principles of the Spiritual Philosophy. But Spiritualism differed from the other systems in that the leavient to the arch of the dottings rise that the keystone to the arch of its doctrines was individual responsibility to law for acts committed; it did not teach to mankind the dogma of a vicarious atonement which would wash the sins of a soul white as wool, though they might previ-ously have been red as scarlet, by man's merely professing to believe that such a process was pos-sible, through declaring his faith in it or the per-son who was supposed to be clothed with such salvatory power. Oh, no; Spiritualism/pro-chaimed to its followers that they were responsi-ble to law for all their decds; the speaker said hear, see, think for himself; Spiritualism carries, with its every assurance, the facts to prove it-solf; it not only declares a thing, and then de-claimed to its followers that they were responsi-ble to law for all their deeds; the speaker said ble to law for all their deeds; the speaker said solw not save her hearers from the effects your attention! Spiritualism does not, like the also says, Do not stop at faith, but learn to know, and through this diving knowledge attain hearers from the effects of their acts if she could, and she said it not through any want of charity, but because the very mistakes made, and the consequences flow-ing therefrom, were the most powerful teachers, hearers for the effects of needed development to the inculcating lessons of needed development to the It is the faith in that which the modern mani-human perception and understanding; but she for a long have many years the multitudinous might possess which would be of benefit to their

brute; and the misfortune is that when he tries to be and enact the angel, he is merely the brute. But it is the brute element in his nature that makes him imagine himself to be an angel. You cannot play the angel; it must show itself through you; the angel is nothing to take upon yourself —it is the spirit to enrich you, to lift you up, to purify your desires, to awaken you from death and stupefaction to the highest level of life and and superaction to the highest level of hite and energy, that you may arise and obey its divine mandates. Led by this spirit, man would be-come cognizant at last of the unity of himself with Deity, and also with his brother man of every condition — would become conscious of the unity of all life without him with the life which was within him, and that in his daily ex-periences he was but blending the two; and this consciousness would widen the range of his sym-pathy for all, thereby giving added lustre to his soul. The mind of man was but a mere machine worked upon by the effluxes of the spirit of the Universal Life Power; the human soul was but worked upon by the effluxes of the spirit of the Universal Life Power; the human soul was but an instrument to give forth the varied tones excels equally in essay, biography and fiction. It is a tale which the convolutions of time and events natuwhich the convolutions of time that events intui-rally cluced; and from age to age it was destined in the future (as it had continued to do in the past) to find, out a little more concerning the action of this divine life power. This defic love, which was a something effused throughout the whole world, had gradually found its way into all hearts, broadoudd the scane of their activities. all hearts, broadened the scope of their activities, and (without receiving perhaps the acknowledg-ment which was its due) was permeating every avenue of life at the present day. How glorious was the added revealment which was made more than twenty five years ago; and in the process of those twenty five years ago; boy marked bid hear those twenty-five years how marked had been the advancement of the world toward liberality of sentiment. Even the churches were not as they were as to belief, which fact was patent even to those of the present audience whose memories could run backward a score of years; whole face of Christianity had been changed till its leaders of an hundred years ago would not recognize it as a descendant. Those who held that under the regime of this broadening of sentiment and liberalization of creeds the world was growing bad, were, to the mind of the speaker, in error. The world was daily growing better. How wide the advance ment of the human mind in directions unthought of a quarter of a century ago! And to what was this advancement to be attributed? Most certainly to that spirit of faith which Spiritual-ism had demonstrated as underlying our lives, and which was more free than ever before, and had added advantages for searching, by untrammeled inquiry and investigation, for that which would best satisfy the wants of the soul; to the spirit of the Delty that was the foundation upon which we rested—not a Delty without us, but within us; not above us, but with us and of us. When we had attained to that faith—which was When we had attained to that faith—which was within all things good, and all things were of God that were good and pure—we had reached the best, the highest path toward perfected de-velopment, the largest and richest inspiration of them all—a faith which, received and carried into daily life, would benefit the entire race of man. And this was the important work of Spiritualists; they were called to practically de-monstrate the usefulness and beauty of their faith by noble, pure and exaited lives—bolding faith by noble, pure and exalted lives—holding in due subjection their lower propensities and tendencies—and striving to develop reason and to bring out in the fullest degree the higher attributes of their beings; and by their example would the world be quickened and benefited. And to this end may the voice which cometh from wisdom, and the faith which cometh from knowledge, and the knowledge which is born of truth, be with you and guide you and direct you, generating in your hearts love to one another, and charity to all mankind !

A Communication from Katie King, To Henry T. Child, M. D., of Philadelphia:

My dear friend and brother-I am very happy to be able to give you a report of my condition, and the change which has come to me in my in-terior home.* The law of development, wher-ever a spirit may be, is the result of interior unfoldment, and whilst there is a continual ad-vancement with those who labor in the right direction for their growth, there are transitions -times when, to use an expression which you may understand, though it often conveys an er-roncous idea, we pass to a higher sphere. Let it be distinctly understood that we do not teach that there is a specific number of spheres. This that there is a specific number of spheres. This idea is the result of man's inexperienced desire to have something definite on a subject which cannot be fully understood. The ancients talked of seven spheres, and we hear the same thing spoken of among the people to-day. We know that each individual spirit has a peculiar state of its own, and that there are classes of spirits rang-ing through grades of -ascension-almost.innumerng through-grades-of-ascension-almost-innumer able, each of which might be termed a sphere, inasmuch as it differs somewhat from the others.

The time had come when by spiritual growth I was prepared to enter into what you will now understand to be a higher condition of life, in which all my surroundings and interior feelings are more refined and beautiful than they have ever been before. In passing to this higher plane you will infer that it separates me from the state which is essential to materialization. I confess that when, a few days ago, I entered this tran-scendently beautiful phase of life, if it had not been for Father Owen, and a few of my very dear friends who have gathered around the mediums, I should have been strongly tempted to abandon materialization, and remain in this new home of love and peace.

When I come back to you on the material plane -although the contrast. Is greater than ever be-fore-I am reconciled still to continue my labors for a time, believing, as you have said, that I am doing an important work for humanity and for the spirits, therefore I am willing to make a sac-rifice that few can appreciate, to carry forward this good work, and especially to help those you who have been so faithful and true to me. those of

You realize that my new spiritual condition separates me further from the material; and if t were not for the fact that there are mediums to whom I can come when in the interior state when I am materialized, these conditions are so different it would be diffcult for me to connect them. f

There are certain laws that should be determined stood. First, Communications from spirits are in every case subject to conditions, relating to the modulus and the circle. Second, spirits, the mediums and the circle. Second, That the physical condition of the medium and That the physical condition of the meaning and the circle control to a greater or less extent the character of the communications. Third, That spirits are; because of the conditions of the me-diums and circle, often compelled to say and do things which are repulsive to them. Fourth, That our materializations must partake of the character of the medium and the circle from whence the forces are drawn, and hence the ap-pearance must vary, though the spiritual identity remains the same.

-Ly-Demains the same.
• At a séance with Mr. and Mrs. Holmes, Katle informed us, when materialized, that she was about to enter on a higher sphere, and that for a few days her materializations would not be so good as they had been, as she had not the same power, but that she would soon be able to improve them. Those who have seen her since that time have been strikingly impressed with the change, her bright form and most exquisitely beautiful clothing transcend anything which we have seen before. She remarked to br. Paxson that the ripples of slivery light which were at times seen upon her dress were an expression of her interior and spiritual condition, and the bright star of slivery light that is seen at thous over her hered is the result of interior and spiritual thoughts and emotions.

"This is in confirmation of the law that "the natural man knoweth not the things of the spirit, neither can be discern then." "I was the more encouraged to continue with you because 1 can supplement what 1 say from the cabinet, when materialized, with communications from the interfor plane,"

New Publications.

THE ATLANTIC for December-H. O. Houghton & Co. 219 Washington street, Boston, publishers - is received. Our renders are already aware of the value of one of the ar ticles in its table of contents-Robert Dale Owen's "Spir Itual Studies, " which we have been allowed to transfer to our columns through the politeness of Messrs, Houghton & Co.—ind its poems, sketches and articles generally, are of a high order of excellence. The departments of this maga-zine are of marked interest, particularly that denominated 'Becent Literature,'' which has grown to be a valuable reflex of current news concerning the book business.

THE GADARENE, or, Spirits in Prison, by J. O. Barrett and J. M. Peebles, is published by Colby & Rich. The authors announce that they have written this book "Indif-Terent alike to encombin and criticism," A reading of its pages will prove that they have mixed up a great deal of truth with a large amount of error. Yet it is a book that will receive a wide perusal.

LINLEY ROCHFORD, by Justin McCarthy, is the book-

But in this book is to be found the story of the Huguenots, that Protestant class in France which, at the time of this history, formed so important an element in the national character and destiny.

BOURDALOUB AND LOUIS XIV., from the French of Bungener, is a historical novel of the notable times of Louis XIV., called the Grand Monarque, and whose reign has always been compared to the Augustan age in Roman history. It is a fine story, justly conceived and finely told; abounding in criticism and character-skotching, and although didactic in its design, more strikingly historical than didactic, and more vividly romantic than either.

TAKE & PEEP, by Paul Cobden, is a new book from Lee & Shepard's press, the title of which is all that any reader or hunter of fresh publications should know. Let such open the covers of this exceedingly pretty volume and take a peep, and a good long one, for himself.

Library Donations.

Spiritualists in-different towns and cities should assert their rights in regard to having books de-voted to the philosophy of Spiritualism placed in -public libraries... If spiritual literature is reject-ed, books devoted to other forms of religious be-lief should share the same fate. Spiritualism should interest all. It is either true or false. The subject should be able to stand the test of our ablest critics. Evidently the best way to dis-cover the truth is to have arguments. or and cover the truth is to have argumerts, pro and con., obtained from people of ability, represent-ing different opinions. "NATURE'S LAWS IN HUMAN LIFF, An Exposition of Spiritualism," is HUMAN LIFE, An Exposition of Spiritualism," is the title of a book of three hundred and eight pages, which places Spiritualism on trial. The work has been donated, by different individuals, to the following public libraries: Boston, Somer-ville, Haverhill and Clinton, Mass.; Albany, N. Y.; Bangor, Augusta, Gardiner, Hallowell, Do-ver and Biddeford, Me.; also Concord, Keene, Nashua and Walpole, N. H., as well as other li-braries. Spiritualists should see that spiritual books are not placed upon the upper shelves or left out of the catalogues. The book retails for one dollar and fifty cents, postage extra. Colby Rich out of the catalogues. The book retails for one dollar and fifty cents, postage extra. Colby & Rich, publishers, Boston, will, for the next three months, send a copy, free of postage, to any public library, clergyman, or any person who will donate it to them or to a skeptic, on re-ceipt of one dollar.

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Mr. Wooden has begun a lecturing tour out West. He ought to be able to "stick." to the profession.

which is full of animation and movement, and in the marked conduct of its strong and varied characters is to be found its real moral.

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