VOL. XXXVIII.

COLBY & RICH, Publishers and Proprietors, . BOSTON, SATURDAY, JANUARY 1, 1876.

NO. 14.

#### Banner Contents.

FIRST PAGE, -- Poem - "Is he Dead?" by Mary Dana Shindler; "Friends in Council," by John Wetherbee; Story-" Dalsy Doane; or, Suhshine after Darkness,"

by Mrs. A. E. Porter—second part.

SECOND PAGE.—Story continued; "Gll;" "Mrs. E. L.
Watson in California;" "Mrs. E. Parry's Séances;"

"The Eddy Mediums—Corroboration of Hayward's

THIRD PAGE, -"The Utility of Spiritualism," a lecture by Prof. William Denton; "Science and Spiritualism," by Henry S. Olcott.
FOURTH PAGE.—Leading Editorialson "Judgo Edmonds

in Spirit-Life," "Physical Manifestations in Boston;" FIFTH PAGE. - Brief Paragraphs of current news, etc.;

New Advertisements,
Sixtil PAGE.—"Spirit Message Department;" "The Book;" Convention and Obituary Notices; List of Spir-

eradvertisements. Eighth Page.—"Col. Olcott and the Eddys;" "Christ-

mas and Cascado;" "Spiritualist Meetings in Bos-ton;)" "New Publications," etc.

### Poetry.

For the Banner of Light. IS HE DEAD?

BY MARY DANA SHINDLER.

Dead? No, he is not dead! The putting off our mortal forms, All batter'd by life's ceaseless storms, Why should immortals dread? The world invisible surrounds These earthly homes, these prison bounds, And the lone graveyard's verdant mounds With only mortal dust are fed.

Not seen-and that is all; No more earth's thorny paths to roam, The weary traveler has reached home, Has heard his Father's call; And while we drop the secret tear, Let us rejoice he is not here, But that, with mind and vision clear, He sees through things terrestrial.

Yes, and rejoices now At things which, seen through earth's disguise. Seem'd only mournful mysteries At which, resigned, to bow; But, seen through heaven's pure atmosphere, How chang'd they are, how full of cheer, Because the Father sent them here Our souls with child-like faith to endow. .

Then dry the starting tear, And hush the frequent, heavy sigh; Let us remember that to die Is to leave sorrow here; Yes! when the loved one's body dies, His soul, alive, unfetter'd flies Away from earth's dark, threat'ning skies,

Oh think not that our dead No longer love, no longer know Those they have left in tears below; No. never be it said That human sympathies were given To be at death all rudely riven, To be forgotten in God's heaven, Where souls with naught but love are fed.

To heaven's unclouded atmosphere.

Our dead are with us still; And who can tell how near they come, Or how they fly to cheer the home Their presence once did fill? God has removed them from our sight To a home where all is pure and bright-We dwell in darkness, they in light, And blessed be God's holy will!

#### "FRIENDS IN COUNCIL."

NUMBER TWO.

BY JOHN WETHERBEE.

es, the rns

"The sage is a very circumspect man, and is never seen reading Spiritualist papers," said Artemas to himself, "but he seems to have the current facts at his command, like a good many people, interested, but unwilling to own it. Ile notices items in the secular papers, admitting their unfairness often, and reads thoughtfully the items found favorable there, and coming to this article about death, written by his model minister, the Rev. W. H. H. Murray, where he says: 'It will give us new aspirations for and opportunities of growth, but that it will be any growth in itself we are not persuaded. \* \* \* It brings no change to us; it gives no new direction to our movement. It will be a gain because of what it brings us to, not because of its influence on ourselves. There is no reason to fear it, therefore. We should fear sleep just as much as we do death, had we never experienced it. If it be his information just where Andrew Jackson as sleep we need not dread it, for we shall all Davis got his Divine Revelations, and knew awaken out of it if we have enough of the divine life in us to wake us. "Oh death, where is thy sting? Oh grave, where is thy victory?"" He turned to Artemas and said, "I do n't see where Mr. Murray gets his information. The Bible is his 'Word of God,' though he kicks it overas the Chinaman does his god when it do n't suit him. But suppose him to be sound on the goose—excusing the slang phrase—where is there gives him that information that he utters with all the confidence of an experience, or reliable information? That is what puzzles me. Has he got any private source of information? Of course not. If he is a Spiritualist on the sly, why don't he say so? That is what bothers me, for a gifted, thoughtful man to be so careless, or illogical, or hypocritical."

The sage was disposed to be sociable, and rather

then said: "If there be a divine revelation, in the evangelical sense, or a plenary inspiration, and in it there be data for his information, or assurance, then there would be consistency in what he says of death. But the authority is at least debatable, and no one knows it better than Murray does-and drifts away from it in his wiser moments, though he always goes back on his herestes and patches up his fractures. I must own that I never like him better than when he is himself and unbiblical, and in that is his genius and popularity. If the authority was unquestioned there is no passage that can be twisted into his rational assurances on the subject of death, or the 'to-morrow of death,' in which we all have an imminent interest. If he is to be definite and not speculative, he should have authority for his utterance, either by having talked with returned travelers from the land of souls, or by the teachings of Divine Revelation. The latter he has not, for it is not so written; the former he has not, for he would then be a Spiritualist; for whatever may be said, there are but two sources of light on this subject-one is by communication with the spirit-world, and the other is the bible, and the latter cannot be tled to as rational, or reliable, and certainly it does not give any such light as Murray teaches in the item referred to. Now, Artemas, what have you got to say to all that?'

"Well," said Artemas, "if you expect to find a minister logical or consistent with the letter of his creed, or the bible, you will be disappointed. Every smart man who preaches is adrift, and on general principles it is of no consequence; it is only when the minister comes down to details, of which he knows nothing about and pretends to know everything, that the shoe pinches. The bible was founded on fact, and is a fact and not a fiction, when properly interpreted. When a man looks at it to-day, or pretends to, as he would if contemporary with it, he has got to be inconsistent if he has any brains. The evangelical who is logical and consistent with creed or bible, would be like a man looking at a comet in the nineteenth century with the eyes and knowledge of an observer a thousand or two years ago. A comet to-day is a phenomenon subject to law, light in density, often transparent in its nucleus; as harmless as a soap-bubble; science has weighed and measured it, knows its pathway and predicted its return to a day after long and even centennial absences. In an ignorant age they were wandering stars, came blazing suddenly on a terrorstricken world; they were evil omens; they presaged war, pestilence and famine. Divine Revelation, like the comet, must be looked at with spiration, the latter is not an evil omen, or fraught with danger. The records of the former were intended to be the records of facts; the records of the latter were facts also to the age referred to, and many things attributed to their influence we now know are mistakes. We see no reason to doubt that the wonderful occurrences recorded in holy writ all had a foundation in fact, but the paternity of the occurrences, their miraculous character, was to a great extent a misapprehension, Modern Spiritualism is the key to that book of books, and will yet reinstate it as an object of respect and instruction, but never as an object of worship or authority, God having no more to do with its authorship than he had in building the Coliscum. In the light of science and positive knowledge the minister of the gospel, in the shadow and not in the light of Modern Spiritualism, is obliged in his heart, if not openly, to reject the records of scripture, for modern knowledge knows no miracles. Those who have the light of Modern Spiritualism are alone able to explain the ancient records rationally, and they do it in harmony with scientific knowledge, for they are witnesses of phenomena which are natural, that is, that are under law which in ancient times would have justified the testimony that claimed them as miraculous. In a word, holy-writ is no fiction, the comets contemporary with it from Genesis to Revelation were no fictions, the change)from then to now in the aspects of both is in us, not in them, and scientific knowl-

edge and intellectual progress have done it. 'Now, my dear sage, this, you may think, is not answering your question, 'Where Murray gets his information from,' to say what he does about the 'to-morrow of death,' but it will lead to it. Mr. Murray may be a Spiritualist, as Henry Wilson was, and the public not be aware of it, or he may be, which is more likely, a light in the world, and not know it in the sense to which I refer; that is, he may speak from his intuitions, and intuitions are always heaven-born. He gets it; just where Mrs. Tappan, the trance speaker, gets hers, and knows it; blessed are they who, like Saul and the woman of Endor, obtain heaven-born information, and know from whence; but better have it and utter it, if they know not its source, than to be speechless when full of heaven-born ideas, because heretical from an evangelical point of view. 'Where does Murray get the information?" Where Nehemiah anything in it, from Genesis to Revelations, that | Adams got his, when returning from a funeral of a child who had died fulfilling the prophecy of a father who had died two weeks before, when he said the curtain between the two worlds was thinner than it used to be.' A Spiritualist knows that fact, but Nehemiah Adams is not a Spiritualist, and he did not get the idea from the bible. He had no authority for it but his 'impressions,' and it was truer than his bible to him, though it need not have been if he had waked

Murray, for his liberal utterances, but the latter | which he had no literal authority for, but which seemed inclined to let the sage work it out, who | Modern Spiritualism teaches, and Longfellow, or some other poet, expresses in the following lines:

The spirit-world around this world of sense Floats like an atmosphere, and everywhere Watts through these earthly mists and vapors dense A vital breath of more etherest air.

"It is these vital utterances from men like Murray, Beecher and others, that make their popularity; they are invariably beresies from an Orthodox standpoint, but the hearers need, the warm words, and the heresy is uncriticised and the pastor's salary is raised. When there are sages among the listeners," they begin to think and inquire as you do, when you say, how is

"My dear sage, Murray got his information on

the 'to-morrow of death,' that so disturbs you, where Mac Donald, the Presbyterian novelist, did, when he so heretically and unscripturally, but so truthfully said that 'death is but the waking up for the first time in our lives.' . Did the bible sny so to the novelist? Did he ever so wake up for the first time, and so give an autobiographical fact? Not much, as 'Cabbage John' said to Bro. Ward. He got it where Moses and Daniel, Jesus and Paul and Socrates and Plato got their illuminated thoughts. It is the light that has ever shone into the world's darkness whenever it could find an entrance, but the darkness comprehended it not, then or now. It is a question whether Murray comprehends or knows its source; he feels its truth—all thoughtful people do. What a pity that all who are open to the reception of this inner light are not devotees of Modern Spiritualism. The time will be, and it is not far off, when the foreworld of thought will be reproduced again, with this difference; men shall walk by sight and knowledge, and not alone by faith, and the church will have lost the gap between the death of the seer of Patmos and the modern spiritual manifestations, and will insist there has been no break in the record of the inspired writings from the first century to the nineteenth. We can wait, always placing truth

before scripture, whether Murray utters it or one of the saints of this later light. "When I have heard Mr. Murray utter a spiritual, but evangelically heretical truth, he seems to feel before he gets through as though he had made a mistake, and makes some qualifying remark, and thus disperses his light, instead of diffusing it, except what thoughtful souls catch by the rifles in their own minds before the countercurrent of evangelical consistency sets in. Perhaps he does more good in the way he does it gets a hearing perhaps when he would not if he came to a self-knowledge of the truth. You, my dear sage, even might not be open-cared if you thought you were listening to modern inspiration instead of ancient, inspiration. Many a modern truth gets planted in the human minil sugar coated with scripture, like Dr. Cullis's spiritual influences, that the world gets, but he does not get the full benefit of, by being literally a 'shuteyed,' or rather, a shut-minded medium. My friend, the 'Sage of Galveston'-no relation, however, of yours-says in a late letter: 'Beecher preaches a Spirirualism almost good enough for him, and I don't know but he is wise not to call it Spiritualism yet,' and the same may be said of Mr. Murray for a rose by any other name will smell as sweet, at least, to those like you and me who have a taste for roses, or truths.

"Now without answering your question either categorically or directly, I think I have given you to understand that his thought was an timpression' wholly unwarranted from any information obtainable from the letter of the word which killeth, the spirit alone maketh alive, but was an intuition in harmony with the spirit of Scripture, and as liable, yea, more liable to be true than the intuitions of Elijah, or the other prophets who lived and attered their bright thoughts three thousand years ago. I am inelined to think the whole quotation states actual truth, and evidence from the spirit-world corroborates it, and when Mr. Murray "wakes up ' here or hereafter, he will find he was giving reliable information, though to him it was only a specu lation, or what seemed in his mind ought to be truth; and to be square and honest he ought to have said so, but if he had said so perhaps the effect would have been lost. I think even the closing passage substantially true where he puts the aw ful 'if.' in, thus, 'if we have enough of the divine life in us to wake us.' He evidently thinks as I do, that the primordial, or pre-Adamite man, was not immortal, and that a large minority now are not destined to fully 'wake up,' or then not into permanency, the doctrine of the survival of the fittest' being spiritually as well as scientifically true. But, my dear sage, I will not begin on that subject now; when the opportunity offers and the conditions are right, we will extend our councils into that domain."

#### Labor Excels Capital. To the Editor of the Banner of Light:

Hon. George S. Bowen, ex-mayor of Elgin Ill., in speaking of the extensive watch manufactory in his city, made the following state-

The labor pay roll amounts to \$42,000 per month, two-thirds of which is for woman's labor. One pound of steel, costing seventy cents, produces four hundred and fifty thousand screws, which which are worth \$6,000. One pound of steel makes ninety three thousand pallet arbors, for ladies' watches, the work passing through thirty different persons' hands, and are worth \$30,000.

Who will say that steel and labor are not more valuable than gold after knowing these facts 2

The sage was disposed to be sociable, and rather though it need not have been if he had waked on the same proposition we leave it. We know when it is expected Artemas to come to the defence of Mr. up to the truth that was so nigh unto him, but time to die, and we are dead.

A Splendid New Serial.

### DAISY DOANE:

### SUNSHINE AFTER DARKNESS.

Written Expressly for the Banner of Light,

BY MRS. A. E. PORTER,

Author of "Dora Moore;" "Country Neighbors; or, The Two Orphaus;" "Rocky Nook A Tale for the Times;" "Berthn Lee;" "My Husbind's Secret;" "Jessie Gray;" "Fictures of E. Reul Life in New York;" "The Two Constus; or Sunstitue and Tempest;" "The Lights and Shadows of One Woman's Life," etc., etc., etc.

Out is the master of the poenes; we must not choose which part we shall act; it concerns us only to conregul that we do it well, always saying, " If this please tind, let it be as it is." - JEREMY TAYLOR.

#### diapter II.

Miss John and Aunt Margle.

It was a beautiful summer evening. As Peter had said, "the garden was a laughin' all over with flowers." This garden was Uncle Joe's peculiar domain; he planted and tended it, and almost every shrub and plant had been placed there by his hands. In one part were what we call old-fashioned flowers, though why that term should be applied to flowers. I know not, but as such the family spoke of one particular plot where white, sweet briar, York and Lancaster, cinnamon and Burgundy roses grew, where southernwood, thyme, lavender, mignonnette, perfumed the air, and pinks, popples, marigolds, china-asters', four-o'clocks, sweet peas and scarlet runners gave rich coloring in early autumn. "These were my mother's favorites." Uncle Joe said; "she taught-me their names, and among my earliest memories is that of standing by her side and seeing her put in the seeds, and hearing her say, 'Now, my darling, watch, and in a week or two you will see them come up, tiny things at first, but if we care for them they will give us beautiful flowers.' . So every year the son sows them in memory of his mother. There is another part watched with equal love and care, where tea roses, heliotrope, lilles of the valley, violets and geraniums grow in great beauty and profusion. These were the favorites of the wife who died in her youthful beauty. During her short married life not a day passed that she did not find, some of these flowers by her side at the breakfast able. Their sight always recalled her to him, and kept her memory green. Daisy had learned | call it very cruel." to love the garden from being there so much with arbor overhung with climbing plants gave shade and shelter, and here they read and talked till twilight and evening dews warned them in.

"Now, Unale Joe, for my little story," said Daisy, as she turled herself up in one corner. What male Miss Joan say she didn't want me beside her because I looked so much like a

"Well, Daisy-but that is not your true name," "No, my name is Alice. I learned first to spell it from the monument."

"Yes, and there I first met you, my treasure. It has always seemed as if you were sent to me by the Alice whom I laid there, or that you sprung up, like the flowers my mother loved so well, Trồin the ground.''

"Na, Uncle Joe's was born somewhere." "Yes, Daisy, you were born in a little Hindoo illage in India, where your father was stationed as a missionary.''

"My papa's name was Paul Sewall, and that is his picture which hangs in my room, Uncle

"You are right, Daisy."

"And mamma has often said to me, 'Alice, your father was almost too good for this world,' nut she never talks much about her life in India, nor much to me about my papa. After Leame here, you know, she went away to Europe with all right. It was you, Uncle Joe, that brought it w Uncle Sam, and stayed a long time, and that is all right." why I forgot so much about the time when I lived with maining; but we pass the old house sometimes, and the mill near it, where Grandpa Lee used to live. I remember one day I went with mamma to the little brown house where she said her, Uncle Joe." she lived when a little girl, and there was a funeral there, and they told me it was grandpathat was in the coffin. When we came away mamma cried a long while, and said we would see grandpa no more, and in a little while the woman who was grandpa's wife, but not my grandma, went away from there with her son, and now mamma never goes there, only sometimes when I ride out with Uncle Sam and mamma they like to stop under a great tree that grows close to the little house, and talk about the mill, and the "Miss Joan has been a great sufferer, Daisy. brook, and the old\_house; one day Uncle Sam | She is my only sister, and I want to make her dug up a white rose bush that grew by the door, and brought it home, and set it under their window here."

Uncle Joe smiled, and daid his hand gently on Daisy's head, and said: "Uncle Sam and mamma are very happy."

"Yes, Indeed, Uncle Joe, and now little Richard is come Aunt Margie says they are so happy that she feels as if she was 'looking all the 'time at a picture of the Garden of Eden; and she said, too, but to herself-I think she did not mean, I should hear her-'it is the peace after the storm, and I-bless God that my old eyes are permitted to see it!' Tell me what she means, Uncle Joe, and why Aunt Margie should love me so well, The last words of the San José Advertiser were: "We and Miss Joan say that I looked so much like entered the journalistic field on a business proposition, and the Lees she did n't like to look at me. Oh, stop a minute," laying her hand lightly on his arm,

"grandpa's name was Lee; did she know grand-

Uncle Joe raised Daisy, and placed her on his knee, then gently parting her curls he looked earnestly at her a moment. "Yes, Dalsy," he sald, "you look very much as your mother did at your age, and yet you have Paul Sewall's mouth. It is a very firm little mouth. I don't know what would happen if you and I should n't agree, Daisy."

"If you and I should quarrel, Uncle Joe, do you mean? That would be funny; that will not happen; don't you be afraid of that, Uncle Joe; only remember, if you should ever go off to Boston, as you did the other day, before I am up in the morning, and not awaken me to bid you good morning, and put your lump of sugar into your coffee, and walk almost to the depot -- If you hould ever do that again, Uncle Joe, I should have to punish you by not giving you a kiss for two while days," and the child put her lips light together, as much as to say, "I would do it."

"Ho! ho! you are turning the tables, are you? thought it was I'ncle Joe that was bringing up his little Daisy."

"Why, Uncle Joe, you have no mother to take care of you, and no wife to see that you look nice, as majuma does for Uncle Sam, and so little Daisy must do it a and sometimes I feel that it is a great 'sponsibility,' as Peter says.'

"Well, well, I think it must be hard to bring up such a stiff old fellow as I am; and I must confess that if you should steal away from me sometime without saying 'good bye,' I should

"That will never happen, Uncle Joe, never; Uncle Joe, and after service on Sunday evenings so mean a thing I would n't do." And now tell

resorted there in summer. A little | me what Aunt Margie meant, and why Miss Joan said those words." "I will do so, Daisy, for you might as well un-

derstand it now as at any time. When your mother was a child she lived at the mill, and your Grandfather Lee was a poor, hard working miller. His little daughter. Millie ["that is my mother," said Daisy, was a very lovely child, and used to come with her father in the wagon twice a year to pay rent to my father, who owned the land and mill. Sam and Millie were warm friends, and continued to be after they became older. But Miss Joan was very proud, and did n't wish her brother, to marry the poor miller's daughter, and after Sam went to Calcutta she managed to break up the match, and to almost break Sam's heart. Your mother, who believed that my brother had forgotten her, finally married your father, Paul Sewall, a noble, good man, who gave his life to the poor, miserable. Hindoos who know not God. He died when you were a mere baby, and your mother came back to live in the old parsonage, which once belonged to your Grandpa Sewall."

"Now I know all the rest! I know all the rest, Uncle Joe!" said Daisy, clapping her hands. "I met you by the monument, dear Annt Alice's monument, where I learned to spell my own name, and after that everything came

"No, my little one, I think it was yourself: at any rate, I thank God every day that he sent you

"Miss Joan likes my mother to come and see,

WYes, your mother has made a great conquest. I think Aunt Joan's conscience troubled her some, and she wished to make reparation for wrong, (that may have had something to do with it,) but your mother's unwearled patience and gentleness have made Joan a firm friend, and now 'Sam's wife' is, to her, the embodiment of all that is good and lovely."

"And poor little Daisy is n't loved a bit, Uncle

life happy if possible; but joined to a disposition. naturally harsh she has the trial of a long, hopeless illness. We must forgive much. I think it annoyed her that I should adopt you as my child. You know you are mine now; no one has any right to take you from me. You bear the name of my Alice, the wife whose memory is so precious. Your mother named you for her in that far-off land where you were born, and love for her friend, and compassion for my loss, led her to make this gift to me. I cannot give you up to please Joan, for she has no right to dietate in this matter to me? But we will try to do her all the good we can. Perhaps by and by you will win her love as your mother has done. Will you

try, my pet?" Daisy was looking very thoughtful. After a moment she said:

them to do us a kindness; isn't that funny? we are of no use.' Now I can wait on Miss Joan, and read to her, if she will let me, and she would, Unele Joe ?!"
"What is it, Daisy? I can tell better if I

know the nature of the favor."

"Why, Uncle Joe, she has the beautifulest great white canvas sampler that ever you did see, and there 's'a strawberry border on it; there has n't a'girl in town got the pattern of it, and I do so want it! The sampler is locked up in a bureau drawer in her room. She showed it one day when I was in there to Mrs. Tracy, a friend who went to the same school, with her many years ago, and I wanted so much to copy it that I had a mind to ask Mrs. Ceffin to get it out for me when Miss Joan was asleep and let me copy it, but that was so mean a thought I put it right out of my head."

"That was wise," said Uncle Joe.

"I wouldn't think it the second time, of course; but'd am afraid to ask Miss Joan for it." "Let'us see, let us see," said Uncle Joe, " we must study this matter-lay slow siege to the fortress-1 will begin to lay the parallels. I see that the brig, Tarita, came in this morning from: the West-Indies, . Captain Brown may have some sugar-pines. There is nothing Miss Joan likes so well, and I heard her say yesterday that she had n't seen one this season. I will go down

early and get you some to give to her." Uncle Joe, if I could make Miss Joan love med would not care for the strawberry border. I want to have tolks love me; it is so disagreeable to live with any one whom you know dislikes

"Not so bad as to lodg them, my pet; the person who hates makes his own life a burden to himself. Make up your mind to bear patiefftly III-will, for it comes to all. However humbly we may bear grosperity, there are those who will envy us for it, and envy leads to hatred; however meekly we may bear chastisement, there are: people who rejoice in our serrow. Learn to make your own happiness. Some good writer tells us that we can in time 'roll ourselves warmly in the cocoon of our own thoughts and dwell a hermit anywhere."

I would n't like to be a hermit, and I would prefer to be loved by everybody. All the people I know are kind to me but Miss Joan, and now you are going to help me, I think perhaps she. will forget that Grandpa Lee was a poor miller.'

"Perhaps she will, Daisy; but femeraber that Miss Joan never had the habit of loving. She never owned a pet in her life. The cats, and the dogs, and the cows, and the horses always knew Aunt Margie's step and voice and waited for her to speak to them, but they used to run away when Miss Joan came. It is her nature, and perhaps we ought not to blame her; we must take people as we find them, Dalsy, and not expertition them that which they have not to

"Perhaps, Ungle Joe, you never tried so hard as mamma has, and as I mean to do, to love Miss

"Perhaps not, perhaps not, Daisy. I always stood a little in awe of my sister. She ruled the household after my mother's death, and ruled it well but Sternly. Sam and I used to find refuje from her displeasure in Aunt Margie's Aunt Margie was a servant, but so faithfully has she served us that we look upon her now as a friend."

"I never tried to love Aunt Margie-the love came of itself," said Daisy; "I think it is so nice to have a dear, good old woman like that in the house. Did you know, Uncle Joe," (lowering her voice to a whisper) "that she prays for us all by name every night?" I learned that when I siept in her room the two nights I was so sick, when mamma was gone away. She thought I was asleep. Oh, I can't dell you how safe if makes me feel at night when I wake in the dark little girl, and I go to sleep thinking about it.\$

"Suppose we go and see her for a few minutes now," said Uncle Joe. "She is getting so old that we cannot have her with us long."

The sun had just set, the perfume of the flowsers came upon the gvening air and mingled with the soft lullaby of a mother's cradle song. Betty sat at the open window of her room, wearing a clean white apron and her best turban. Jenny had gone over to Mr. Tracy's house to talk about The christening with her friend and gossip, Dinah; and Peter was fast asleep in his chair by the kitchen window, wearied with the cares and among his foremost duties. In one of the largest and pleasantest chambers of the house a large woman with prominent features, and an abundance of straight gray hair, confined under a newslin cap with a very high crown and a broad ruffle, lay upon the bed. One arm hung by her side, and the observer could see that she never moved this arm or hand-that though a part of her, it was without life or power of motion; one side of her face seemed also a little drawn and out of propordoes death sometimes refnind us of our mortality! He lays his cold hand on some one part of our frame and bids it cease its functions, and henceforth we carry about with us a dead member. No more will it ache with pain, weary with toil, or quiver with pleasure. As it is now so will it be in the grave! We shrink from it one moment and look with tender regret the next. We wonder what this is which had such power to take life from one part and yet leave us a conscious, living being still. There is a name by which the doctor calls the, but the name is no clue to the mystery. It seems as if Death were playing us fantastic tricks-Death, so grim and horrible, laughing at us poor mortals, when we vainly try to move the arm he has frozen with his breath, or speak the words that come to the tongue which he has bidden to be mute. Our will is there and strong as ever, but its servants refuse to do its bidding. It is a terrible blow to a strong man, and Miss Joan, though a woman, was of a masculine temperament and born, to rule. Stricken thus in middle life, when she had confidently reckoned on a long career of activity-she who knew not the sickness and weakness which usually falls to woman's lot, to be thus laid aside and made more dependent and helpless than the very women whom in the pride of her strength she had looked down upon with more contempt than pity! It was hard; she who had made her own will the rule of others was now like a stranded wreck, spars, and masts, and sails gone, lying there in sight of the ocean on which it once went

"Aunt Margie, who is very wise says if we or flinging back from her spread, canvas the sun- for Miss Joan's night-cap ruffles, which Nurse want some one to love us we must try and get light of summer skies. My comparison is almost too close, for grim and dark as that dismantled But she says, 'weseldom love people to whom hull on the white sands, this stern, bearded woman lay on her bed, wasting slowly away. There was solid, heavy timber in her frame, she comb her hair, and I would do anything else was made to live, and but for that ferrible cythat you can tell me to do. But there is one clone which comes sometimes to tranquil seas, thing I wish she would do for me; I wonder if and against which no craft is safe, Miss Joan would be ruling that household still.

On this Sunday evening her window is open, and she can see a part of the garden-that containing the flowers her mother loved so well. Miss Joan never loved flowers, and thought it a waste of precious time to cultivate them; but somehow or other, this summer she had looked at these so much, and they were such meek, un. Doane too, sentence of banishment would long obtrusive flowers that do not flaunt, their beautyand dablias, and the brilliant salvias, that she has learned at least to tolerate them, and I am not sure that she will not feel some regret and in its way for the woman as the sight of the flowpain when the frost shall come and destroy their ! beauty. Beyond the garden lie green fields, where corn and oats and barley are ripening for low-lying hills, partly wooded and partly bare. 1 On the latter, cattle are feeding, and a few seattered farm-houses can be seen; brown and low many of them, as if they had grown from the ground like the trees. From the corner window Miss Joan has another view & She calls upon the nurse two or three times, daily, to turn her that way. It is her favorite window in winter, big cause from there she can see the ocean; in summer the foliage of the trees is so dense that she only gets a glimpse of the water, but her brother and raising hershead. No one else but Joe can do this, and whenever a vessel is coming from that point, he is sure to go up and give Joan a iew of it. This woman who loves so little in this world, in whose eye human beings are divided into two great classes, the one to serve, the other to be served, between whom she would !! What a bold child that is, and what a fool she draw a Chinese wall of separation; whose ruling makes of my Brother Joe! Take down that passion is family pride, and who would as soon of her ambition, who has no smile for a babe, and no story for a listening child, yet loves the to get something to please her fancy. Change that her happiest hours are when, storm-vexed, the great sea moans loud in its pain, and she, the poor, stricken woman, can lie' in the still midseemed strong and untamable. Royal in its will, she yields to it; grand in its, pain, she has sympathysfor it; never resting in its mighty-strength, she bows to its power; reckless, unsparing in its wrath, she stands in awe before it. .

Whatever it is, I never could fully understand Miss Joan's love of the sea. Had she been a man she would have made it her home. Till her helplessness came to her, she was often upon it, and always fearless of herself in its roughest moods. She liked to go in a boat and row for hours alone. It was for years almost her only amusement. She kept a record of the coming and going of all the larger vessels that left port, and if there was human sympathy in her heart, it was for a sailor. This very Sunday she had sent a liberal sum of money to a poor woman whose husband had been lost in a storm at sea. She lay now looking into the garden, and saw Uncle Joe and Daisy pass hand in hand into the heaven; and I thought if you would just sing me to make my brother so fond of her," she said slowly, and with great effort. Strangers could not understand her, but Nurse Coffin had, by long habit, learned to interpret her half-spoken words and imperfect enunciation.

"Indeed, ma'am, she seems only a common child." (The nurse was too politic to differ widely from her charge.) "But men are often as foolish! they will worship and bow down than slip of a gal like that, and have neither eyes nor ears for sensible people as is nearer their own age in life. It is like them Catholics, a worshipin' and a bendin' down before the picture of a woto think that Aunt Margie has prayed for me, a idolatry—not as I would mean to imply that Mr. man: it's nothing more nor less than downright Joe is alheathen idolator, but he does love that child so much I should n't wonder if God takes her away from him."

Such was poor Mrs. Coffin's idea of our Father in Heaven who gives us human love, and capacity to enjoy it. Such a creed, blessed be God, is with those who believe in it only lip deep. To Miss Joan at that time the thought of losing Alice was not painful, but she felt guilty the next moment that the suggestion gave her pleasher fellow creatures, if care and kindness could ed hytins which Aunt Margie liked so much. labors of the day-the work of eating being win it from her. The whole household ministered. Her wrinkled face beamed with delight. The to her wants; her room was the largest and the | beautiful clouds faded slowly away, but she forsummiest, the furniture was antique and rich, the got them as her ears drank in the music and her best pictures, were hung upon the walls, the daintiest food provided for her palate. The very dear to her-these two-for they were linkmorning paper, which she thought as much of as | ed with all her pleasantest memories of life. her breakfast, was brought first to her, and her slightest wish regarded. All this had not altered | gives us great joy almost always after great sufthe natural sternness of her temper. Only in | fering. Yes, sometimes joy comes out of sufferone thing was she altered. . To "Mrs. Sam," as ling, the sweet out of the bitter, as Samson said the youngest Mr. Doane's wife was called, Sie tion with the other. With what eruel forethought, was kind and gentle. Miss Joan was a decided, this elid to coinfort you if a great trial had not positive woman, who never did things by halves; happened unto us; and, thinking this all over, I she had made up her mind that she had been unjust to her sister-in-law, and owed her reparation. This reparation should be made heartily, without reserve, and Mrs. Sam being of a noble, generous' nature, threw away all memory of wrong, and studied day by day to make Miss Joan's hard life more tolerable. It was amusing to see poor Miss Joan's efforts to be kind to the baby for the mother's sake. A baby was a very awkward little concern to her. She never fondled or caressed one, and if, she had had the use of her. arms would have handled it much as a rough boy handles a cat. Fortunately, family pride came to her aid in this case. She was glad that Sam' had a son, that the family name would be perpetuated, and therefore the child's life was precious; too much care and tenderness could not be lavished upon it. Once a day he was brought into her room, generally after his bath, when he looked like a little cherub, the tiny curls of hismoist, brown hair shining still with water, his dress white and pure, his cheeks flushed and eyes sparkling from the frolic which he usually had with his mamma while dressing. Miss Joan would do her best to welcome him with a smile, and put out her one strong hand to pat his cheek and tell him that he looked worthy of his name, a true Richard Doane. But the child was not conscious of the dignity, and probably if both his grandpas had been living, would have taken as

Coffin starched and ironed and crimped with such care, for, whenever he could get near enough to them, he gave them such a pull as often took the cap from his aunt's head. If deprived of this pleasure and put down upon the carpet, he would aim for the large china vases on the hearth, and before he was eight months old managed to crack one, and make a notch in the other with a sea-shell. When brought into this room, his bright eyes always roamed about for some new experiments on glass, china or pictures. It was a new experience to Miss Joan, this indifference to her treasures, held so sacred by all her family heretofore; if it had been any other child save a Doane, and he a Richard since have been pronounced. But it was a good in your eyes and demand admiration like tulips; thing, nevertheless, for her, the daily sight of this baby, full of vitality, grasping the pleasures of baby-life with both hands'; it was as good ers in Joe's garden, and unconsciously helped to soften her heart. She had been thinking of him this Sunday evening, and regretting that her fathe harvest, and beyond these, a long stretch of ther could not have lived to have welcomed a grandchild, a boy to keep up the name and bring new honor to it. As these thoughts were passing through her mind, she heard Daisy's voice in the

hall, at the top of the broad staircase, saying: "Oh, Uncle Joe, I wish you would take down that dreadful picture and put something nice in its place! It always makes me shudder when I look at it. That poor man lying there, while that great serpent winds itself about him and the boys! Oh, Uncle, how full of pain are their beautiful faces! I do not like to look at it, and yet I can-Joe brings, that nearer by adjusting a spy-glass not help doing so-It makes me look! Please take it down and put the beautiful picture of the mother and child in its place!"

"I agree with you, Daisy. I never liked it myself when I was a boy. I do not like painful

sights even in a picture," said Mr. Doane. " Just hear that !" said Miss Joan to the nurse. painting of the Laocoon that has bung there ever crush a heart as a flower if it came in the path since my father brought it home from Europe, in 1780! I believe he would go to the world's end séa with a love almost human, a love so strong the pictures at the bidding of a chit like that!

We will see about it, Miss Sewall!" Meanwhile, all unconscious of the anger which she had excited, Daisy had run on to Aunt Marnight and listen. Perhaps because she has gie's room. It was a chamber in the back part been so strong and self-reliant, this only has of the house, full of old-fashioned furniture, clean and bright as the hands of the old woman, always used to labor, could make it, and she herself, with -hor-white hair very smooth, tied up and fastened by a queer old fashioned shell comb. She did not take kindly to caps, which Daisy regretted, for they would have softened the brown face, wrinkled with toil and time. Her dress was a stiff black petticoat and a white short gown. She was sitting at a little round table, with her Bible and hymn-book by her side, when Daisy, running on before her companion, tapped at the door.

"Come in, Daisy Doane," and as the bright face and curly head appeared, she added, "I was. just wishing you would come and sing a little to me. Do you see the clouds up-yonder, where the sun has just set? They are all red and gold and full of glory. I have been looking at them and thinking they were may be given me to look at as a reflection, faint and weak I suppose, of house. "I can't see what there is in that child two verses of 'Jerusalem the Golden,' I should go to bed and have beautiful dreams of our home up above. Good evening, Mr. Joe. This has been a great day for us! If your father, the old 'Squire, could have seen the young Richard borne off to church, carrying himself so grandly in his cap, and feather, he would have been, a happy man. ' It is a baby to be proud of, Mr. Joe."

"One of a thousand, Aunt Margie," said Uncle Joe, as he seated himself in a flag-bottomed armchair by the window.

Now please sing, Daisy," said Aunt Margie. The little girl never refused this request from her old friend. She was sitting in a little chair, and, flinging back her curls and sitting erect, sung in full, sweet tones:

Derusalem, the golden,
With milk and honey blost t
Beneath thy contemplation
Sink heart and yoke opprest!
I know not, oh. I know not
What Joys await us there—
What radiancy of glory,
What bliss beyond compare!

Uncle Joe joined in the song, and, when they had finished that, they sung:

. "I'm marching through Immanuel's land," and then: . ·

"When I can read my title clear, " The invalid should have lived in love with and so on, three or four more of the old fashloneyes the pleasant faces before her. They were

> "I was thinking," she said to day, " that God in his riddle. Now, Joe, you would n't have had begin to feel as if we would be good for nothing were this life all sunshine. I never will fret any more when I'm disappinted in my plans. It all works round right in the end."

> "Yes, yes," said Uncle Joe, "but I like prosperity-the pleasant things of life, and I think we may be very good and happy, too; do n't you, Daisy?" he said.

> The little girl had changed her seaf, and sat on his knee.

> "Yes, Uncle Joe, I do, and I hope you will never have any trials such as Aunt Margie talks about. We will not talk about them, will we?" "And yet you have your one trial, my pet."

> "Yes, Uncle Joe; but we are going to get over it, are we not-you and 1? Nothing is very bad if you and I bear it together, is it?"

> "No, Daisy," said Uncle Joe, with emphasis, as he looked into her bright face. "Nothing will be very hard to bear if you and I can bear it together. I will hold up one side of the burden and you the other, and we will trudge along like old Sam Long and his wife with their big kettle, when they go down to the beach to make chowder; you have seen them, with a long pole run through the handles?"

"Yes," said Daisy, "but you would have to

lift most."-

"Not in proportion to my strength, Daisy." How little wisdom had these two! The heavikindly to Grandpa Lee's mealy frock and white est burdens are not always laid upon the strong, hat as to 'Squire Doane's broadcloth coat and imand how many a sufferer has blessed God that back and forth, bravely breasting the tempest, maculate shirt frills. At least he had little regard | the loved ones are safe at rest where no trouble made happy.

comes, willing rather to endure their shame and

agony alone than share it with them. Aunt Margie was wiser than this man and child; she had been longer at the school of life, and had the prescience which wisdom gives.

"Well, children-for you are both such to meenjoy to day, open your hands and take the happiness which God sends to you, and leave the future to him. God bless you both!" she added, as they hade her good night.

The shadows had deepened and the entry lamp was lighted when Uncle Joe and Daisy went to their own rooms. Soon the household was wrapped in slumber. God's love was over all-the woman verging on ninety, the infant of a year, on Betty whose first look at the world was under the burning sun of Africa, on Daisy whose first welcome was from a Hindoo nurse.

[Continued.]

"GIL."

A ragged, sad-eyed boy, aged nine or ten, stopped me on the street the other day, and said:
"I have n't had anything to eat this whole
day! Won't you please give me ten cents?"
Lgave it to him. I'd have given him the money

if it had been necessary to pawn my hat. "Do you let impostors swindle you in that manner?" inquired an acquaintance.

A journalist who has knocked about for a daily paper a dozen years has seen every phase of human life. Meir, women and children have swin-dled him, or sought to; people have lied to him; Lis money has been given to whining, lying vargrants, who told direful tales of, distress, and he

ought-to be able to correctly read human nature.
"I'll bet that boy is a professional beggar," continued my friend, chuckling at the idea of my being swindled.

None of us care for the loss of a shipplaster on the street, while every one feels vexed and annoyed at the idea of being swindled out of a sinde pennye. I could not say that the boy/was not a swindler, and yet I would have divided my last shilling with him.

One day last year, when the wild wind blew the snow over the house-roofs and around the corners in blinding clouds, and when the frosty air cut one's face like a knife, a boy of ten came up to me as I waited for the car. He was thinly clad, his face betrayed hunger and suffering, and n a mournful voice he pleaded: ''I'm hungry and cold!''

I told my friend why, and I will tell you.

"Why do n't you go home?"
"I have n't any!"

"Have n't you any relatives?"

Not one ! "How long have you been here-

The boy spoke in that drawl which professional beggars assume. I believed, too, that I had seen his face on the streets time and again. hardened my heart, and said:

"Boy! I know you, and if I catch you asking any one for money again I'll have you arrested!" He moved away quickly. I argued that this proved his guilt, forgetting that a homeless, riendless waif might evince fear when entirely nnocent. But hours later, when night had come, and the

wind had grown to a fierce gale, the boy halted me again as I plunged through the snow-drifts. I did not see him until he called out: "Mister! I'm almost starved, and I'll freezo

to death if I can't get some place to sleep!"

The same thin, ragged clothes, hardly comfortable for June weather—the same whine to his voice. I felt like giving him money, but the fear that he had been sent out by his parents to beg restrained and angered me. Catching him by

the arm, I yelled out,
"See, here, boy! if you don't own up that you

are lying to me I'll take you to the station I''
Through the blinding storm I saw his white
face grow paler, and he cried back:

"Don't take me—don't! Yes; I was lying!"
I released him, and he hurried away, while I
walked on, flattering myself that I had played a
sharp game, and done the generous public a good

An hour later: when the night had grown still wilder and colder, some one knocked at my door. It was a timid knock, and I wondered who could have sent a child abroad on such a night. When I opened the door, that same boy was on the step, his face blue with cold, his whole form shivering,

and a look of desperation in his eyes.
"Please, Mister —!" he began; but stopped

when recognizing me.

I was puzzled to know why he should have followed me home—why he had, selected me for a victim and trailed me so persistently.

I might have argued that the storm had driven people off the streets, and that the freezing, starving boy had, in his desperation, called at the house, but I did n't. Had it been any other boy, or any person asking charity, I would have given promptly and freely. But I was angry at his trailing me—angered that he thought he

could swindle me, and I grabbed at him, and in-Boy, what is your name?"

He leaped back, and, standing where the furious storm almost buried him from sight, he an-

"I know you, sir!" I shouted, and he moved

away without another word. May the Lord forgive me for that night's work but you might have acted the same. When morn ing came, after a night so bitter that policemen were frozen on their beats. I opened the front door to find that boy dead on the steps, frozen to death! I knew, as the dead white face looked up at me through the snow, that I had wronged him with my suspicions, but it was too late then—the angels had opened to him a gate leading to a place where the human heart, and its unworthy thoughts can never enter. Poor Gil! A warm meal or a shilling would have saved his life, and I drove him out to his death!

This is why I give when I am asked now. thow that I sometimes give to the unworthy, but t-would be better to give all I possessed to an impostor than to have another homeless, waif creep back to die on the spot where I had unjustly accused him.

#### Mrs. E. L. Watson in California. o the Editor of the Banner of Light

This gifted lady is once more before the public dispensing the blessings of spiritual truth. Seek ing health at the "Golden Gate," she offers her soul to the work for which the angels prepared her twenty years ago. She will bless all who come into the sweet shower of her thrilling inspirations. Her impressive eloquence, rare imngery poetic sublimity, and rich originality of thought, and subduing tenderness of feeling and spiritual power, reach and rivet every heart, while the pulses of heaven beat tangible echoes in/all the radiant air. To be appreciated she must be heard and felt. Her words are never empty. There is nothing hollow and formal to freeze the soul and mock the sweetest sentiment of love divine, but a rich tangible reality that brims in every word. For while she is powerfully moved and intensely and wonderfully inspired from on high, her whole life carries the weight and worth of earnestness, candor and developed the state of the state o votion to all good. Her character is without blemish. No public worker has a better record, no private life a fairer claim upon the confidence of society and the world. She is a model woman, and her private and public influence perpetual blessings. She is one I can freely commend to all societies who want the truth unmixed with

vulgarity, selfishness or any immoral bearings.

I volunteer this deserved tribute with the hope of blessing the public, honoring and helping the true gospel dispensed by the angels, and doing

justice to a noble and efficient co-worker.

LYMAN C. HOWB.

It is only by labor that thought can be made healthy, and only by thought that labor can be

### Spiritual Phenomenn,

From the Democrat, Grand Rapids, Mich. Mrs. E. Parry's Seances.

In the Democrat's issue of November 4th is an article giving details concerning Mrs. Parry's scarticle giving details concerning arts. Carry 8 scance in Saranae. One of our oldest and most respected citizens, who was present, says that but two of the large batch of statements were correct. The writer was not present at the Saranac meeting; but having attended fourteen of her scances in this city, and one in Rockford, desires to present to your readers an account of her last, but sent to your readers an account of her last, but by no means most successful skanes, held there on the evening of November 4th. Your space would not admit a description of the events of these fifteen scances, with their variety of forms and faces, features, complexions, eyes, etc. It is sufficient, to say that we have seen the skeptic stand anazed and overwhelmed in the unexpected presence of his dear departed; and convictions not only of the genuineness of this medium ed presence of his dear departed, and convic-tions, not only of the genuineness of this medium, but of the great truth of an immortal life, settle where faith in a hereafter before seemed very

The flour test was used, which consisted in filling the medium's hands with flour. The usual cabinet, and its opening about eighteen or twenty inches square, for a window, covered with a cur-tain of black cloth. A brief description of Mrs. Parry will here be of interest to the geader. A lady quite short and thick; set in figure; short, square face and features; swarthy complexion, some wrinkled with care and the struggle of and for life; eyes greyish blue, exhibiting signs of weakness and disease; teeth imperfect, only two remaining of the upper set; nervous, naturally moves quickly and a little confusedly; is about 45 years of age, and always dressed in black when she goes into the cabinet.

At this scance there were nine persons present.

Singing by the friends and mustled raps inside, announce that the effort to materialize has beed arm, bared to the elbow, and a pentrifully formed arm, bared to the elbow, and epitreled by a golden bracelet, is gracefully waved and then quickly withdrawn. The muffled raps are heard again, and a form robed in purest white and finer in texture than the finest lawn or tulle, low neck and short sleeves, presents itself at the aperture. We, who have been before in attendance, recognize "Katie's" well-known figure; while strangers are requested to come up to the cabinet for a view. She motions for the near presence of Mrs. Boozer. Gently and lovingly her arm around the lady's neck, where it rests a moment in beautiful relief against her dark dress, the finely-formed hand also in relief against the dark curtains at the side. I have seen beauty in art; have admired the exquisite proportions of Powers's Greek slave; but Katie's form outrivals these because of the living grace of motion which animates it. She is of medium height, features rich in fullness and very expressive, eyes full and light, nose slightly aquiline; complexion pale, with checks rose-tinted. The more skeptical concede the great dissimilarity between her and the tradition. She appears and disappears fill all the medium. She appears and disappears till all get a view, and retires for the evening.

During these movements the stillness is profound; no rustling of a dress within the cabinet; no sound is heard save the deep breathing of the no sound is neard save the deep oreating of the entranced. More muffled raps, and a brother of Mr. Boozer appears. This young man is attired in black clothes, with white shirt front; is slender in form, small in feature, with a long brownish-beard. "Dear brother Joseph! glad to see you again," says Mr. B. With a pleased smile of recognition he lays, his hand gently on the head of the mortal brother for a mount and quickly of the mortal brother for a moment and quickly

Mr. Taylor was next summoned to the cabinet, and soon another form, aged in appearance, presents itself at the aperture. Uncertain at first, Mr. T. asks, "Is this my mother?" "Yes." "Come and see," says Mr. T., turning to his wife, and together they gaze, the gentleman saying, "It is—it is my mother?"

ing, "It is—it is my morner; Snowfoot, dressed in black, with strongly de-fined Indian features, skin slightly tawny, hair the grounds Mr. Taylor's friend. coarse and straight, succeeds Mr. Taylor's friend. A pause of a few moments, and Mrs. B. is called to the cabinet. She advances slowly and cautionsly, but suddenly starts back with the exclamation, "My God! Mary Fallas!" a well-remembered acquaintance of her girlhood days, who passed away more than twenty years ago. This young lady, whose physical beauty was of the rarest type, and whose mental endowments were equally rare, must still live in the memory of many of the old residents of Kent county. She ras dressed in white, high neck and low sleeves. Beautiful, *beautiful* spirit!" exclaimed one who saw her. She remained long enough for a full view front, then turned for a side view, patted Mrs. B. on the cheek, and laughingly disclosed erfect teeth of pearly whiteness. Fleda?" asks Mrs. B., meaning a younger sister. She responds with a bow and a smile and drops the curtain. A lady medium present reque Tampra, her usual control, to materialize for her. She comes with the peculiarly distinct marks of her race, attired in a fine, soft, white wool blan-ket, of more delicate fabric than any woven in earthly looms. A spirit of rare intelligence and penetrative power, whose broken tongue of "braided": Indian and English hides little of her spiritual and mental make-up from the ordinary observer. "She belonged to the tribe of Six Nations, and claims to have been in spirit life three hundred years. Her materialization is the last,

#### The Eddy Mediums—Corroboration of Hayward's Statement. To the Editor of the Banner of Light :

"EYE WITNESS:"

and the scance closes,

On reading the communication of A. S. Hayward in the Banner of Dec. 18, 1875, I see my name in connection therewith, which may make it proper that I should endorse the statements of Mr. Hayward, which I cheerfully do.

'The Eddy brothers (Horatio and William) went to Mr. Sargent's between sundown and dark; they had no other fixings with them but their musical instruments, an iron ring, and bells. There were no other members of the Eddy family present. After their arrival at Mr. Sargent's they sat in a room with the family, Dr. Coon and his daughter, Mr. Farr and his wife, my wife and myself, and a few other persons, until they were ready to receive (what are by some called) "spirit manifestations." They then invited the strictest investigation, and submitted to the strictest test conditions; and I am quite sure that there were no double chimneys, trap or slide floors, or confederates, and the manifestations were quite as remarkable as a large share of those at the "Eddy homestead." My wife and I distinctly saw something that exactly resembled the form of a deceased clergyman with whom we had been acquainted. Other forms were seen and recognized by different members of the circle, and others were not sufficiently dis-

tinct to be recognized.

My home has ever been within three miles of the Eddy homestead, and I have consequently had an opportunity of knowing that the Eddys have from time to time held successful meetings in private families, away from their "doubl chimney, slide-floors, and materialized sisters, and have cheerfully submitted to any reasonable tests, and our county papers are acquainted with these facts, and still they persist in publishing what they know to be bogus "exposes," always confining them to the Eddy horsested."

confining them to the Eddy homestead.

Pittsford, Vt. CAPEN LEONARD.

THE BETTER WAY; An Appeal to Men in Behalf of Human Culture, through a Wiser Parentage. By A. E. Nowton. New York: Wood & Holbrook.
This little work deals with topics of the ulmost importance. Treating of delicate matters, it is entirely free from indelicacy. It teaches and enforces laws which underlied the welfare of society. We wish that a copy of it might go into the hands of every newly-martied pair, and that its solemn appeals might reach all the young men in our land. Some radical notions about marriage crop out here and there, but they are not too radical for us. It saciety is to be truly reformed we must begin, not by upsetting the marriage institution, but by showing what it really ough to be. As it now is, the marriage is often the open gate to the swift and certain ruin of those who enter it unworthily.—Christian at Work.

For sale by Colby & Rich. 9 Montgomery Place,—Boston,

For sale by Colby & Rich, 9 Montgomery Place,-Boston.

Price 25 cents. We like to see a man hanged, because then we are sure will never come around to beg exchanges which we have teven looked at ourselves.—Inter-Ocean.

### The Rostrum.

THE UTILITY OF SPIRITUALISM.

Lecture Belivered at Paine Hall, Boston Bunday Afternaon, December 19th, by Prof. William Denton.

[Reported for the Banner of Light by John W. Day.]

When the fact was first announced that com munication was established between the spiritworld and our own it was met almost universally with jeers and denials. One party said: "It is impossible! Between us and the world of the spirits there lies a great gulf-that none save direct mes sengers from God can cross, and all who pretend that communication is opened between the spiritworld and our own, and that messengers are coming to and fro, are only speaking that which must be of necessity false." Another party told us that when the man died it was the end of him; that we put the man into the ground with his coffin, and that all talk about communication with the dead, or concerning life after death was but the evidence of the wildest hallucination which could be the offspring of the human mind. To-day all this is greatly changed; the most skeptical who are aware of what is taking place around us, and who have given the slightest heed to the matter, are now compelled to acknowledge that there is something in it, though they may not pretend to say what it is; while the great body of the people, who do not wish to identify themselves with Spiritualism, and yet see the force of the evidence that we have received within a few years, are now saying, Well, if it is true, what is the use of it?-of what benefit is it to mankind?"

All that I wish to know concerning anything is, is it true? And if it be true I know that its practical experience will justify its existence. Af Spiritualism is indeed a truth, it is a child of the universe, and there must be a good reason for its existence. If true, it is one of the most important facts ever discovered by man. Many years ago, when Spiritualism was in its infancy, and the question was asked, "Of what use is it?" some one replied, "Of what use is a baby?" Bables are of use to make men, and he rightly judged that this child had a purpose as much as the children of Thinanity, and in its manhood would justify its existence as a child, for behind that child lay the spirit through which the multitudinous manifestation} have been made, from the birth of Modern Spiritualism down to the

When Galileo went into his garden on the 8th day of January, 1610, and saw the three little stars in the vicinity of Jupiter with the first telescope through which the astronomer's eye had looked, and subsequently discovered the four moons revolving around that planet, some people said, "Of what benefit is it for us to know that four little stars spin round a larger one?" At first this benefit was not observable, thought in process of time it became demonstrated, and from the cellpses of these little stars that spin around Jupiter, the mariner was able to form his calculations and sail with safety over the boundless deep to the port of his destination; and by this discovery the old Ptolemaic system of the universe was ground to atoms, and the new theory taught by Copernicus, whereby a rational and consistent velw of the heavens and the earth was set forth, was established on an immovable foundation !

When the circulation of the blood was first discovered and announced by William Harvey there were but few physiological believers in it, and it is said that no physician of the time above forty years of age ever did believe in it; but to day, the very first thing which a physician does when summoned to the bedside of a suffering patient is to endeavor through the pulse to ascertain the condition of that patient's circulation.

So with Spiritualism; it seemed a very trifling fact that raps were made in the presence of an humble family in Western New York, but behind the rap was the spirit that made it, and behind that the law by which it was done, and by which a thousand varying manifestations were to be made. The child then born has grown to a lusty manhood, and already justifies his babyllood and our Mother Nature that produced him. Spiritualism proves to be a fact out of which proceed

uses incalculable. First of all, Spiritualism gives us the true philosophy of life, the knowledge we have all longed so much to compass, and without which it would seem we could never by any possibility arrive at a satisfactory solution of the uses or significance of human existence. What is the meaning of these little, helpless children growing to increased stature and powers day by day? What is the meaning of these men and women around me, the blood pulsing in their veins, the hopes incident to existence burning in their hearts? What is the meaning of this life, which to so many seems a burden of recompenseless toil? See the trap per boy in the bottom of an English pit, pulling a string when the wagons come through, and closing the trap again when they have passed; sitting in that underground dungeon ten hours a day, and six days in a week, and striving by begging or stealing when outside to obtain bits of candle with which to cheer his solitary gloom what is the meaning of life to him? By-and-by he becomes a toiling, grimy hewer, with a candle in his hat, hewing away at the black wall, breathing constantly the foul air, death the most fearful staring him in the face, and then comes the veritable death itself and puts an extinguisher upon the man. Is this all that there is for that poor wretch in the coming eternity? Then his existence does not pay; life to him is a terrible failure. The light of the spiritual philosophy illumines these dungeons, and makes them shine like radiant palaces, and places their inmates on the road to knowledge, to bliss, to perfect manhood! The time is yet to come when in the light of recompensing development this man will not complain of the trouble met with along his earth-

Here is a girl, born of poor parents in a crowded alley in this crowded city; surrounded by poverty and filth, and contaminated by breathing the air of obscenity from her infancy. Married at seventeen to a tobacco-smoking, rumdrinking brute: surrounded in time by six terribly hungry children, who demand of her what is essential to their development, and fighting her way through the world with poverty dogging her footsteps every moment, and at last dragged down to the grave in the very midday of her years, before she has hardly tasted one drop from the great fountain of bliss which nature pours out to humanity on every-side. Apart from Spiritualism and its revelations what is life to her, if this is all? It is hell, and its happiest day

ly road.

ual eyes, and the body, weary, way-worn, haggard, wrapped in rags, is gone, and in its place the spirit with the rose of health on the cheek; and laughter in the eye; the wretch who died in a garret is gone, and an angel, fair as morning, has made its appearance in the land of the immortals! The time will come to this soul in the future when she shall be led to cry in gladness, All is well! when the darkest hour will be the | honor while it is available for the spirit's usesbrightest, when the bitterest draught that Sorrow ever put to her lips would not be exchanged for the sweetest goblet that Joy ever, presented. to her gayest child! -

I have noticed among those who have no faith in the spirit's future, a dissatisfaction with life and humanity that appears to be caused by the necessarily one-sided and imperfect view of it Could the worm be made aware that at-some future time it would be a fly and mount on silken. wings and flit from flower to flower, sipping honey, it would enable that worm to bear the ills of the present, in anticipation of its future, and give it a philosophy of worm life quite impossible without it. The persons who have no belief in future existence, feel frequently that life is a poor, mean affair, and hardly worth coming into the world for; while looking at their fellows as mere creatures of a day, they feel and sometimes express a contempt for them that neither adds to their own well-being nor the happiness of others. Spiritualism gives to such, as to all, the true philosophy of life. ' It teaches that man here is in the chrysalis state; life, what is it to him compared to that great eternity which stretches before every human soul? It tells as what the love means that throbs in young hearts and leads them to unite in marriage, finding in each other for the time being all the heaven that they desire. It reveals to us the meaning of these children, crying, prattling, growing up into boys and girls around us. "It translates into language that we can understand the smiles, the tears, the comforts and the troubles of life—all so many threads out of which are woven the beautiful garment that the soul shall wear in the hereafter. It solves the enigma which is presented in the low, ignoble and seemingly wasted lives of so many, amid the mass of humanity. Without the explanation it furnishes, existence is apparently to most people without an saim; oven the wisest feel how little they can ever learn, how little they can hope to accomplish. With souls that are as wide as the celestial doean in which the universes swim, life pours out for us only a single drop! Are we to be extinguished forever, and all these capabilities die with us? It is not possible! Why all the wonders of that vast system of preparation, stretching backward through the long gone ages, the great eternity of the past, by which earth was fitted for our reception, if at our coming we move but transitory atoms upon the great tide of being, and the very trees that we have planted are to wave their garlanded branches over our great-grand children's graves while we have gone out into the absolute nothingness out of which it is supposed we originally sprung? Spiritualism gives us the meaning of it all, and bathes the long vanished past with beauty and glory, as the commencement of that system of development which has culminated in the splendors of to-day.

For what came into existence this blazing globe rushing from the glowing bosom of the sun? Was it merely to light and warm this moon that revolves around it and rejoices in its beams? Ages pass, and rocks arise pile on pile in grandeur to the skies. Was the planet born that granite and quartz, slate and trap might be? No, for life appears, and the waters swarm; seasnails cling to the rocks that are carpeted with sen-weeds, and trilobites like water-beetles skim over the surface by myriads, crinoids expand their living blossoms and make gay the sea-bed like a garden of flowers. But even these fail to give us a key to the riddle of creation. Not for the long, scaled fishes flashing through the water, or the birds with varied plumage; the lower mammals, the higher mammals, or even the lowbrowed men who lorded it over the young world by brute strength, was this stupendous scheme originated and developed. All these fail to tell us why the earth endured for ages incalculable and life advanced from the monad to the man Has man come upon this grand stage of action but as a bubble to be exploded at the chill breath of dissolution? Did this planet cohere into an orb in the eternity of the past, and develop all these varied forms of life through the ages only that man might come forth to shine for an instant and then disappear in the gulf of eternal darkness? It is not possible that this should be When in the light of the grand truth which Spiritualism reveals, we read the verity of the present and the promise of the future, we behold man heir to, a grand destiny which the coming eternities shall work out for him; we become cognizant of the fact that the man lives after death, that the earth came into existence that human souls might be clothed in physical forms through whose disciplinary processes they might take the first lessons of existence, and lay the foundations for the great superstructure of spiritlife and development. And in the light of this sublime fact we learn that all our sorrows, disappointments and trials, are but so many steps toward that triumph of eternal unfoldment in

which the soul forever goes marching on. Spiritualism not only gives us the true philoso phy of life; it gives us also the philosophy of death. What is death? To the materialist it is the skeleton grim, the antagonist of life, the end of all existence : it is the night that comes to all but without a star, or dawn of returning day. Death to him reaps all, and the grave is the gran ary of humanity, and holds its contents forever! We are so constituted that we never can be satisfied with this, and the people who are so unfortunately circumstanced mentally that they feel that they must believe it shrink from the fate that their faith assigns to them, for in it there is no philosophy of death or life. Why this instinctive and unutterable longing for life, and the all but universal belief in a future existence, if death is the extinguisher of the soul? In giving us the philosophy of death, Spiritualism takes away the fear of death which has hung over humanity like a thunder-cloud, ready to burst and let destruction down. Paul writes of persons in his day, who, through fear of death, had been all their lifetime subject to bondage, and of this class hosts still remain. The fear of death, and the horrors that succeed death, according to the teachings of the popular theology, makes cowards of millions, who become the ready slaves of those who promise them deliverance. Spiritualism comes and points to the radiant morning even now gilding the heavens with its glory, foretell-

ing the magnificence of that broadening day

state, a primary school where lessons are learned pious people who have returned make the same whose widening application reaches to the eterwhose widening application reaches to the eternities; that the soul cannot attain all the growth spirits discuss the existence of God in that world which it is possible for it to compass under its present bodily condition; that the time comes at | Men know no more of God, and see no more of last when that body-valuable and worthy of becomes a clog and a hindrance-a cross rather than a blessing; then death comes as the greatest of all possible good, and lays away the weary frame, giving the free man wider scope for the attainment of his capabilities and the doing of justice to himself than he could ever have known while within it; then the soul enfranchised from what is really at last a prison, leaps forth from obtained from the merely-material standpoint. Lits confines, and bathes its wings in the empyreau, and soars away into the heaven of heavens, seeking its sublimer heritage! We are to live in the future, and therefore we must die in the present-death is no legacy of woe inherited by us, as taught by a false theology, because of the sinfulness of the primitive pair; man is immortal on account of his own birthright, and death is but the open door to grander attainments, and in the light of this truth we begin to dry our tears and are led to look forward to the future, instead of mourning over the past. When a man dies we are led to say, Blessed death! you have delivered him; instead of being a monster you are an angel. That little baby has fallen into the fire and so burned its physical body as to unfit it to fulfill the uses for which it was intended-it is no longer able to do justice to the demands of the indwelling spirit, and death comes and calls the little sufferer home. Blessed death again! You are an angel of deliverance! you have come to take that baby from a world of pain and trouble, and set it free from the load of misery which it else must have known. That young lady, eighteen years of age, blushing with the damping loveliness of developed womanhood, and filled with the glowing dreams and delicate, fancies of her opening prime: consumption seizes her; she fades slowly away; day by day she grows thinner, and the hectic flush displays the rose of dissolution upon her paling check, and we sare sad; and we may well be as we look upon her. But when kind death comes to our darling, it is as a blessing. She could never again have enjoyed the sweets of life with her frame racked with anguish and her lungs three parts gone: her hours in this state would have been but a constant, series of woeful days and sleepless nights, in which not only herself but her friends must share. Death! blessed angel! you have come again! you have put your arms around our darling and borne her to a home where she shall have a form as beauteous as an angel, where her-voice-shall -transcend the harmonies of earth, and the robe of stekness and sorrow

shall enfold her no more! . . 'Not long since I sat at the hedside of an old 'lady, a Spiritualist ; all was caļm, all was radiant with hope; no fear of what should come, no regret with regard to the past; she said to me: "1 long to go; my body is now but a burden to me, and I long to be free, from it." When I fold her that she had but a few hours to live, she said "Do not deceive me, for it seems too good to be believed." Then she joyfully had that worn out body down, and went into the superhal home of the spirit, and since then I have heard from her often, and over and over again have I been assured that my friend is still alive and enjoying existence in that radiant land into which her ripened soul has gone. Truly the demonstration that death is to be loved, not feared, is a blessing, not a curse to humanity-is one of the brightest points that scintillates in the crown of Spiritualism's utility!

But this is not all that Spiritualism has bestowed upon the race. It is destroying the old ideas of hell and heaven which have for so long exercised such a disastrous and depressing influence upon humanity. "I know of nothing that gave to me such horrible and dreadful dreams, nothing that made God look so hwful, and death so fearful, as the old Methodistic notions of hell and heaven that in my youthful days were taught in the hymns I sang, the catechism I conned at school, and the doctrinal sermons preached in the pulpit on Sundays. There were defined the positions of two classes of people, the righteous and the wicked; there was depicted the wild drama of the judgment day, when an assembled universe should tremble before a Judge, who, to the very latest limit of his life on earth, reseated upon a great white throne, would proclaim | gardless of the rights of others, or the demands to those on his right hand, "Come, ye blessed of peven which the laws of the universe impose upon my Father, inherit the kingdom prepared for you," and to those on his left, " Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!" Many and many a time in youth have I viewed in thought that mighty congregation, stretching further than eve could reach, and yet not so far but that each could hear with the true wheat, he must plant the proper the voice of the omnipotent Judge: often have I viewed the crowds departing on the right hand to unutterable bliss, and on the left hand to inconceivable woe! I know of nothing more glo- makes a true life to be the greatest necessity of rious that Spiritualism has done than the releasing of humanity from this horrible eclipse of, fear and despair! Wherever its doctrines have part. been received, these old ideas have gone out to return no more. Who are these that come to us from the spirit-world; who reveal to us their presence, whose voices we can sometimes hear, whose hands we can sometimes grasp within our own, whose messages, written under the most remarkable and satisfactory circumstances, we have no trouble in recognizing as executed in the well-known chirography of our friends once with us denizens of mortal existence? They embrace every order of intelligence, every state of virtue or its opposite; they are from among those whom Orthodoxy would call righteous and true "inheriters of the kingdom," and also from among those whom Orthodoxy would call sinners, and consign forever and forever to the fellowship of devils in the pit which blazes with unquencha-

ble fire! We have by experience found them not to be miraculously changed to angels on the one hand or to incarnate devils on the other; we have found them to be our neighbors, our friends; as they left the sphere of earth, so do they return, bringing with them their marked personal characteristics, opinions and methods of action; unchanged as to nature, without added knowledge, save as their position in the spirit-world has bestowed upon them better opportunities of observation. The old adherents of Orthodoxy still cling to their pet dogmas, and earnestly lookthough in vain-for God, and the wondrous retinue of elders and archangels that to them is to proclaim his presence. One of the very first questions I asked my father when I was satisfied of his identity as a spirit, was, "Have you seen

as here?" and they answer In the affirmative. him there than here, only in proportion as they learn more of the operations of his faws, and see more of the universe through which he manifests as the Great Spirit of Life, whom no man bath seen and no man can see. From the first hour of my investigations to the present time my experience has been this-that sphits are the same there as here, only changed in as far as their development is acted on by the new conditions in which they are placed. I have talked with Indians, and found that while their changed sphere of life has not been without its influence upon them, yet the aboriginal peculiarities cling to them still. I have talked with men, the lowest of the low, as far as humanity goes, and though they seemed to be in the company of those higher than themselves, they still manifested their old peculiarities, and their word-unless direct evidence could be gained of the truth of their statements—was no more to be relied upon than the word of similar men living among us from day to day. All this we have learned, and now as we become more and more familiar with the spir-Itual side of life, more and more familiar with its characteristics and its demands, we find that in so doing we are but gaining added knowledge of the highest philosophy of nature as well.

Death never changes us: you will die to night when you lie down and lose yourself in sleep, as much as you ever will; you seek repose, for the weary frame, and rise in the morning refreshed for the duties the day may bring ; and so you will lie down in death and waken in sphit-life, the same individual. There will be no devils to drag you to an abyss of unutterable woe, on the one hand, no angels to waft you to a heaven where no cloud will frown to mar your sky and no six can come to you. Wrong-doing is, in my opinion, just as much in existence in the spirit world as in this, but just as sure as the results of sin in the mortal riact upon the sinner, so they will come to the wrong-doer in spirit-life, and your faith in Jesus, Mahomet, Buddha, Vishnu, or any other deific name whereby men "hope to be saved," cannot possibly change the relation of your wrongdoing to the direct consequences which must nat urally follow in its train. If you do wrong anywhere in the scale of life, you will suffer the result of that wrong, and the God of the Universe himself en mot save you from it.

Here Spiritualism reveals the true incentive to right living, teaches man self-respect, and gives him the foundation of a rational and soul-satisthat reduced the spirit to a clod, and another portion was reading humanity's future in the light of a lurid hell, fed by the fury of an angry God! and looked upon the world as a floating wreck of which the devil was the captain, and the only worthy thought concerning which was to get safe ly asho e, and thus escape the dangers which surcounded its unfortunate passengers. What incentive to purity of heart and life-has the man who is taught by a bigoted theology that he can do nothing for himself-Jesus will pay it all I - What motive for right doing has be who is taught to sing: "I the chief of sinners am?" when of a hundred who may sing that line, ninety-nine of them at deast are singing that which is not true, since if one of them is the chief, no other can be. It is well that we should have a just sense of our faults, it is well that we should know how ignorant we are with all our knowledge; and how much remains to be done to be perfect when we have done our best. But it is not well for men to have low, base, ignoble views of themselves, for the tendency of such views is to keep them in that very condition. Tell your son every morning that he is a gile little wretch, unworthy of your slightest regard, and the tendency will be to make him what you are so constantly declaring him to be. If
While the lamp holds out to burn
The vilest sluner may return.

-as taught by old theology-what need of a virtuous and exemplary life, when a man can be freed from the consequences of a whole lifetime of crime and iniquity by one moment of repentance. How natural for man to put off the hour of repentance, and go on adding crime to crime, every living creature. But teach-man, as Spiritualism teaches him, that for every deed shall come its recompense-that "as ye sow so shall ye also reap," that weeds sown will produce only weeds, and that if he hopes to fill the soul's granary, which it carries with it wherever it goes, seed, and what an incentive you give to him to "cease to do evil, and learn to do well." Spiritualisms in demonstrating this fact, therefore, the soul's happiness, both, here and in whatever sphere of experience it may be called to enact-its

How truly does Spiritualism enhance man's self-respect. If for us the planet did indeed "cohere into an orb," If for us the tree of life took root in the old silurian seas, leafed in the fish, blossomed in the mammals, that we might be the fruit, how great and how glorious we must be that all this eternity of preparation should have been made for us! For us, also, the great eternity of the future opens ifs door; all possibilities are ours! How lame and impotent in the light physical phenomena of our circles: of this glorious revelation are the palsying tenets of old theology! Man is not, as taught by them; a worm of the dust, a dastardly wretch, fit only for the flames of hell. It is true the old religion teaches a future life, but it is nothing that man deserves, but something that is given to him as a favor; it is "the gift of God through Jesus Christ." You do not deserve it, says God; death and eternal death is your due, but I will give you life since my Son has died for you.

Spiritualism teaches that we live again because it is our nature, and this makes us one with the universe, never cast off, and therefore never needing to be brought nigh; we have never had any quarrel with God, and hence an at-one-ment was never necessary. How all this ennobles us. Shall we idle away our time, neglecting the development of our intellect that shall outlast the stars, and upon which so much depends? Shall we destroy our bodies with polsonous drinks, these bodies that hold such close relation to our spirits, and upour whose organs the spirit must, while in this life, depend? Let a man have true respect for himself, and he will not make himself idiotic with liquor, beast-like by licentiousness, is that on which it ends. But view it with spirit | which is yet to dawn on every human soul! It | God? and he replied; "No!" "Have you seen | cr befoul his mouth, that should be the bower of

teaches us the philosophy of death, in that it Jesus?" "No.?" Horror upon horror 1 my fa- taste, with filthy tobacco. No, he will say, I will shows to us that this life is but the preparatory ther had never seen God or Jesus, and the good, live the life that commends itself to my soul, in the light of the highest promptings of my nature, that I may be worthy of that glorious life hereafter which the great Soul of the Universe has

When a man receives this idea into his heart, he begins to live the truc'life. Spiritualism teaches him charity; he feels indeed that he has no angry God to propitiate, that he has no objection to Jesus from the life sphere whither he has gone is looking down with pity upon the shortcomings, and grievous errors, and unwarrantable conclusions of those who preach in his name-but feels that each man for himself must work out the salvatory problem, and abide the consequences of his attempt at solution; he has: no objection to any forms of religion if by them any good may be attained to by his fellowamen. Spiritualism teaches him that life brought him to the plane of individual responsibility, and death does not take him out; that his true relation withhis Tell we is not to curse them for god accepting his faith, but to help the race to behold the truth; not to condemn, but to raise his fallen brother from the dust, and set, him once more upon his feet, and send him self-centred and hopeful along the path of progress; it teaches him that just in proportion as he assists the development of other ers, so does he himself grow into the graces that a crown the man with excellence, and draw more near to the attainment of those blessings which are so many angels to sing in the soul when we do that which is right!

We have no curses for those who do not accept of Spiritualism. There are some persons whose organs of credulity are small, and to each narration to which they may listen they in tinetively answer, "It may be so to you, but it is not so to me; Finust see it with my own eyes;" and if so be they come in presence of spirit phenomena, are alike distristful of the testimony of their own senses. I know of good people, honest people, people who want to know what is right, who relect with scorn everything relating to spiritual conditions, and have no faith whatever is a titure life; and I know of persons to day who have no interest in a future life, but had rather lie down at death and end it all. I have no curses for such, but I have sought, and shall still endeavor to put before them and others the proofs, of the truth of Spiritualism, so that they can no more doubt of it than they can doubt their own experiences in daily life, that they may at lastattain to a just conception of the glorious fact that this life is but the prelude to a higher and better/existence, and from which no power in the universe can exclude us; where the priest stands on the same footing as every other man, and can do no more for us than we can do for fying religion, so much needed when one portion him; a life for whose highest enjoyments the of the race was rushing into a dead materialism practice of dead rites, and superstitious ceremonies while on, earth is a wholly unnecessary preliminary. Spiritualism takes poor humanity by the hand in its most trying hour, and shows the meaning of the wasting body, the tottering limbs, the dim eyes, the drowsy senses, the second childhood of the aged. They are the result of the spirit losing its hold on the body, preparing itself to dissolve its connection with the grossly material, before it is borne into the spiritual. It reveals to us what the saddest events in our history mean -the cold stark corose. the grave, the last fond look as The earth closes over all we can see of those we love; it comes to us in this our darkest night, and shows us that it is followed by a glorious day, and that without this night the day could never shine !

Science and Spiritualism.

The Tests of the St. Petersburg University-A Bell Rung inside a Locked Box. Torth! Editor of the New York Sun:

Str.-Your readers, and the general public are aware that the Imperial University of St. Peters. burg, the chief governmental educational insti-tution of Russia, had decided upone a tilorough scientific investigation of the photomena of Mod-ern Spiritualism, and that the most entirent Prolessors of the dation had been assigned to the duty. It is also known that Madame II. P. Blavatsky, an erudite Russian lady resident in this country, and I, have been honored with a commission to test and forward, such mediums as we might consider best fitted to exemptly the nature, and potency of the occult force designated as

mediumistie power. I have the satisfaction to announce that the work is already in progress, and that satisfactory results have been attained with the first medium tested. A letter has just been received by Madanne Blavatsky from M. Aksakof, Conneillor of State in the Imperial Chancellery, in which these facts are stated. M. Aksakof and Prot. Routlerof, of the University, visited England in September, and selected from among English mediums two boys named Petty, of whom one is thirteen and the other seventeen years old. He describes the experiment as follows:

experiment as follows:

"We placed the chort one, well secured, behind a curtain stretched accurs the corner of 1 e room. Belog Blurstood a table, and on this we fixed a worden care about one cutile toot in size, which could be securely locked with a key. In the wais of the cage the aperture were too larger than would adout the insertion of a lead ten H. Inside the case a hand felt was peach, and the door was from locked, the key removed; and the door darkened. The belt was so in rung londiy and repeatedly. It was a spendid test."

With respect to the personnel of the commitfegand-its plans, M. Aksakof says:

tepennd-its plans, M. Aksakof says:

"I am extremely well satisfied with our scientific committee. Nothing more confid by destrict in this respect. Without exception they are so and able and so be dystecomply with any reasonable conditions demand of tail it would be a great indistriction? Sprittarists were not to posit by the exportantity moseffered for actic penglishy signation.

"" They have adopted a resolution to hold forty official scarces, beginning about that the extraord continuing to september 1, conditing the region summer vacation. They allow twenty of these body sittings to be failures from one cause or another: but H. after the contex-boses, they shall not have found anything worthly of scientific notice, they will consider thems lives absolved from undertaking any figure inquiry into the subject, 2.

He adds a fact of interest to those who have

He adds a fact of interest to those who have, taken exception to what I have advanced concerning the probable agency of the "elementary spirits" of the Rosicrucians in producing the

"O' Rechaps," says he, "it will be interesting for you to know that Prince A. Dogotooky, the great authority on mesmeria, leas written me that he has asceptaned that the spirits which play the most prominent part at 65 ances are demonstrate a gomies, etc. His clairvoyants have seen, them and describe them thus."

Prof. Boutlerof's account of personal investigations in spiritualistic phynomena was to appear in the next number of the Russian Messenge Moscow, an official journal; and Prof. N. Wagner, the distinguished zoologist, had sent to the same journal a lengthy notice of Mr. Craske's experiments, and a review of my own-work,
"People from the Other World."

One eminent correspondent fruthfully adds, in
concluding: "We are crossing a real epoch
here."

Yours respectfully

concluding: "We are crossing a real epochere." Yours respectfully,

New York, Dec. 17, 1875.

To the Editor of the Banner of Light: " " ""

To the Editor, the Banner of Light:

Please allow me space in your valuable paper to introduce Miss Sophia II Cross to your numerous readers and patrons. Having tested her magnetic powers for several years, I can confidently recommend her as a healer. In relieving acute or chronic suffering I have never found her equal in my family. She is now located at 27 Norman street, Salem, Mass., where she will answer all calls.

Yours for the truth,

Lizzie Manchester.

West Randolph, Vt., Dcc. 19th, 1875.

#### To Book-Buyers.

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

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

• in quoting from the BANNER OF LIGHT, careshould e taken to distinguish between editorial articles and the be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our ediums are open for the expression of impersonal free thought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give interance.

## Banner of Light.

BOSTON, SATURDAY, JANUARY 1, 1876.

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

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

COLBY. & RICH, \* FURLISHERS AND PROPRIETORS.

Follorial Department of this paper should be addressed to Lather Colby; and all Business Letters to Isaac H. Rich, Banker of Light Publishing House, Boston, Mass.

#### 1876.

THE BYNNER OF LIGHT, on this the dawn of the centennial year of the nation, greeks mankind, and womankind as well, with its best wishes. May the new year open strighter than the past; may General Intelligence take the field, and frown down all attempts to settle national differences by the sword; may the brotherhood of, the several States be so firmly cemented in the bonds of friendship, as never to be, wrenched asunder; may the enlightening and liberalizing tendencies of the Spiritual Philosophy permeate and fructify all religious, to the end that error, and bigotry, and superstition may cease-then, indeed, every succeeding year will bless its predecessor, and all humanity blend their voices in one universal anthem to the Father and the Mother of us all.

And while if blesses the whole human family, the BANNER would not forget the millions in Spirit Land who are hear and dear to those upon the earthly plane of existence. It cordially sends out its love to them as well, and asks their assistance and counsel to aid it in overcoming evil through the influence of its good works.

#### Judge Edmonds in Spirit-Life.

We return to our citations from and our comments on the experiences of Judge Edmonds in spirit-life, as given in New York, through Mrs. the Banner. In our former reference to it edito- copies, we hope it will be liberally ordered by rially, we urged the perusal of these experiences by our readers many times.

The Judge says he finds condition in the spiritlife greater than law. He says he used to think that "to have the law right was almost paramount, not accepting the heart and spirit of man as most important." He devoted his life to the codification of the laws, whereby he hoped that both State and nation would present a system of laws that would be "absolutely perfect in the civilized world." He is not changed in his opinion now that such a task can be accomplished, but he is altering his method, because of his op- | reply." And we have similar words of commenportunities for a wider knowledge. He firmly dation from all parts of the country. To our side opposite to the medium, thus giving a simulbelieves in the plan of the American Govern- friends, then, we say, CIRCULATE THE DOCUment as the best, and the judicial department of It he holds to be the most important.

Yet he makes what is equivalent to a revelation, in saying that these laws, which have absorbed so much time, are "intended to be superseded by simpler methods and spiritual principles." He says he commenced, his work in life at one end-he intends to commence now at the other. He is going now to work from the spiritual outward. "Laccomplished," says the Judge, "a few things, working in external matters, for the amelioration of the condition of prisoners, for the amelioration of the condition of woman, for the amelioration of the condition of mankind. I believe that I can accomplish greater results spiritually." He is to occupy himself, in the next stages of spirit existence, in consulting with those of larger experience, who are able to give him a profounder decision.

From these councils of legislative and judicial minds assembled in spirit-life are the inspiration of legislative enactments and judicial decisions on earth. From these upper sources of wisdom the laws are to emanate that will uplift and benefit mankind. He says he believed this when he was on earth, but that now he knows that the minds hereafter to assemble in council will be spiritually guided, "and that their enactments will be those of wisdom, of justice and of love." He reiterates it-"I know this to be the case." He says he has, been admitted into those assemblages, and taken his humble place among them, which is in the outermost circle of the Councils of the Nations," and there he says he found "such wisdom, such surpassing knowledge, and such power of dealing with the great problems of faith-life, that all the petty turmoils and the great variety of schemes which in his earth-life he supposed to be important sink into insignificance."

The noble legislative and judicial minds of our own and other countries, especially of England, which have passed into the spirit-life, he says he has seen assembled together in solemn concourse. He has listened to their discussion of the affairs of the nations of the earth. He has observed that whenever they have moved toward a nation, "some mind receives the thought and straightway expresses the inspiration." He has seen, too, that these movements, call them attractions, take place in obedience to certain fixed laws, and that nations advance as rapidly as is possible for them without leaving any portion of mankind very far behind. All laws in all nations, he says, are subject to this same kind of control. In these legislative councils in spirit-life be witnesses diversity of opinion, but it invariably leads to there, and perhaps not a few have considered the higher views by the presentation of truth. None are forced to see the truth, as among men, but the tendency is always to hold to the better phase of it when once apprehended.

The Judge declares this a better way than even that which restrains men until they do see the truth. For this reason he has large hopes of humanity, namely, because men can generally see | G. Wood in another column.

it is presented to them, and in time they accept and hold it. Therefore he believes that when many of the conditions of material life have changed," The tendency of human thought will always be toward that which is just and best;" and he declares, his expectation that "Spiritualism, with its uplifting power and the knowledge it brings of the laws of the spiritual life, will ! make it possible for these methods to be adopted on earth." These conditions are supplied to humanity as the soil is given for the seed to take ment cannot of course but be its own improve-

ment, and it is for that we all look. He expects that "the social and moral condition of earth-life will increase proportionably. The method of reform he discovers to be the very simple one of "endeavoring in all things possible to become perfect ourselves." He finds no 'great agitation" in 'spirit-life, but rather the working of a profound desire to become individually worthy of the companionship of those who seem so far above. In the presence of the higher and purer spirits, those who became his teachers, he says that he felt a humility he could not have conceived of before. The pride of virtue, he. the most humiliation. He warns all against cherishing this pride. Charity, he finds, is the moment to distinguish the time by his watch, chief virtue in the spiritual life, as it is here. No While present he saw several of the spirits-as self-consciousness of aprightness and honesty on earth will enable the emancipated spirit to estioned by Mr. Hazard; they came out freely cape the searching moral experience which is into the room; and he was particularly impressed necessary before entering the abode of those, by the minuteness of the details observable in who are really good.~

#### Banner of Light Message Department.

On our sixth page will be found the regular in-Newcastle, Pa.; Henry Keller, who was lost at istence; she (Mafooka) then returned to the cab-Hoffman; and Carrie Pell Will.

We shall print next week, in addition to the messages received through Mrs. Danskin a series of five communications which were incidentally she had been left, fully entranced; spirit and uttered at the Banner of Light Free Circle Room, in Boston, on December 23d, through the organism of a fully developed medium and lecturer then present, who would be at once recognized by our readers were we to state her name. The inessing the phenomena reported to occur reguparties desiring on that occasion to send word to larly in her presence. The company numbered their friends yet' in mortal were: Nellie G. Si. btwelve, he being a perfect stranger to all. Though monds, who says she lived on Ingalls street, Prov- he had been reflecting for some time upon the idence, R. I.; Robert Dinsmore, who claims to have been a resident of Richmond, Va.; An- had not definitely decided to do so, but on the toinette' (Nettle) Leavitt, from Bangor, Me., who reports that she was nine years of age at pulse and went to the house without informing the time of her decease; Emery Follef, of Memphis, Tenn., who says he died of yellow fever; and Mrs. Sarah M. Thompson, of Cleveland, O.

#### Sargent's Reply to Tyndall.

We have published a neat paniphlet edition of Epes Sargent's Reply to Prof. Tyndall, which we are selling at a little less than cost, namely, five Cora Tappan, and published a few weeks ago in cents. As the postage is only a cent on two many Spiritualists, who would like to send this conclusive vindication of Spiritualism and its investigators to any friend or correspondent in this country or in Europe. The pamphlet has been issued for the accommodation of such persons, and for the cause of truth, and with no view to

> We have the most commendatory notices of this reply. Dr. J. R. Buchanan, of Louisville, Ky., says of it : "It is such a flagellation of Tyn-MENT. It will cost you, with postage, only eleven cents for two copies; thirty-three-cents for six copies, with postage. We can mail from this office to any address you may send.

#### Mrs. J. H. Conant's Reception in Spirit-Land.

We have been requested by the spirit of the lady who for many years so acceptably occupied the chair at the Banner of Light Public Free Circle Room-the result of whose mundane lifework has permeated every nook and corner of the inhabited portions of the earth-to inform, the public that it is her intention to give through the lips of a noted medium, already selected for the purpose, an account of her reception in spirit-life, which was participated in by her numerous Indian friends, by spirits who from time to time controlled her at her public and private scances on earth, and by her special Spirit Band, of which Mr. Parker was President. She hopes to be able to narrate her reception, as best she may, about the middle of the present month, shortly after the Circle Room is opened as formerly for regular public scances.

Murder and suicide, the result of bigotry in religious matters, occurred in Flatbush, N. Y., Dec. 16th. It seems that the parties, Mr. Martin Ritte and wife, middle-aged people, differed in their religious views-she having been an enthusiastic and prominent member of the Methodist Church, which she regarded as the only expounder of correct doctrine, while the husband was a regular attendant at the Reformed Church, in whose tenets he was a firm believer. Mrs. Ritte desired her husband to attend a prayer meeting in the neighborhood with her, but he refused. This highly incensed her, and she severely reprimanded him. Warm words followed, when he seized a hammer, exclaiming, "We might as well die as to live in this way any longer," and, suiting the action to the word, beat out her brains, and then cut his own throat. Comment is unnecessary.

It has not been without reason that the prevailing opinion in the United States of polities in San Domingo has proved anything but flattering. The experiment in self-government which the people of that island have made has not been a vindication of the democratic idea, or satisfying to the friends and advocates of popular sovereignty. Revolutions, civil strifes, turmoil and bloodshed have been some of the distinguishing features of social and political life place and its inhabitants beyond political redemption.

The woman suffrage question is receiving marked degree of attention in Oregon, at pres-

Read the announcement made by Mrs. A.

#### that which is better than what they have when , Physical Manifestations in Boston; Mrs. Seaver; Mrs. Boothby; Mrs. Thayer.

While our cotemporaries in other parts of the United States, and also in countries "over sea," are filled with tidings of the increased activity of the invisible workers on the physical plane of the city; and the citizens of Boston, for the credit it spiritual phenomena —which is after all the foundation upon which rests all that has been accomplished since the advent of Modern Spiritualism -we have to report that the indications are that not excelled if equaled by the doings of any Boston has not been a neglected field, but that, if | other philanthropic society in the country. The root in and establish a standing; their improve- we may give credence to the narratives recited to | henevolent and charitably inclined cannot put us by personal witnesses whom we believe to be their surplus dimes and dollars into a more dereliable, much is taking place of interest and importance in this vicinity. In our last issue our readers will remember that Thomas R. Hazard, Esq., a prominent citizen of Rhode Island, and a writer upon spiritual topies whose name is familiar wherever the cause is known, gave the result of his visits to Mrs. Seaver of this city, and we have within a few days received corroborative testimony concerning her from an intelligent gentleman connected with the mercantile fraternity.in Boston. This gentleman asserts that he visited Mrs. Seaver's circle held on the afternoon | deed, factory and work-girls all through the State of Sunday, December 19th, and was much pleased says, is on entering spirit-life that which brings with what he was privileged to witness. During Collins are known, are at work for it. the sitting the light-was sufficient for him at any "Honeymoon," "Matooka," and others mentheir (Indian) costumes. Matooka at one time during the scance advanced plainly out from the cabinet, grasped a lady present by the hand, put one arm around her waist, and kissed her, in full stallment of spirit messages, given through the view of the people assembled, then in company mediumship of Mrs. Danskin, of Baltimore, the with this lady crossed the room and shook hands following named individuals, though disembodied with our informant, seeking in these ways to entities, finding voice: Dr. Samuel Scarles, from | demonstrate her for the time-being objective exsea; John C. Quay; Patrick O'Leary; Emdry finet, raised the curtain to its full length which veiled the corner of the room used as a cabinet in these séances, and discovered the medium, Mrs. Seaver, to the people, sitting in the chair in which medium being in sight at the same time. The same gentleman states that he recently

made a visit to the home of Mrs. Boothby, 49 Appleton street, Boston, for the purpose of witpropriety of attending one of these scances, he evening in question had obeyed a sudden imany one of his intention. As a stranger, he was invited to see that everything was in proper order in the audience apartment and cabinet room, to prevent the possibility of deception by confederates or otherwise. He proceeded to fasten strips of paper which he marked with his pencil over the three doors connected with the two rooms, so that the slightest effort to open them would be registered by a corresponding fracture, and took other precautions which he believed to be suffcient to satisfy himself, and those attending, of the reliability of whatever might be witnessed While he was thus securing the best test conditions he could think of, the remainder of the vis itors seated themselves before the curtain which covered the front of the cabinet room; at the conclusion of his task, and even before the medium had had an opportunity to seat herself in the cabinet-she being at the time engaged in arranging a fold on one side of the curtain, and dall as we are all glad to see?" Mr. Joseph P. in full signt of the analogue which darted out at the informant states that himself and others distinctly saw a spirit shape which darted out at the forms during the circle which he recognized, but several that appeared sang in audible voices and some gave their names. The apparitions also furnished tests of a personal nature to individuals in the party. From eight to ten distinct forms appeared during the sitting, each of which differed from the others in height and material vened, a presentation speech was made by George details, and the voices speaking seemed to him to vary in a distinct degree. At the conclusion | Campbell, and the happy evening closed with of the scance-he examined for himself the marked papers and other precautionary tests which he lation. \* had prepared, found everything secure and as he had left it, and retired from the house with the fullest satisfaction of the genuine character of what he had witnessed.

The friends of Mrs. Thayer, the flower medium, held a largely attended meeting, which partook of the nature of a congratulatory gathering and a scance, at her residence, 12 Pembroke street, Boston, on the evening of Wednesday, December 22d. The floral tributes furnished by the invisible agents, we are informed by one of the circle, were many and exquisite, and in aggregate amount surprising to the beholders, embracing rosebuds, japonicas, smilax, ivy, the lily of the valley, branches of fern, etc., etc. It is announced that Mrs: Thaver will soon leave Bos ton to take up her residence in Philadelphia, where she will remain till the conclusion of the Centennial season.

#### A New Book.

Colby & Rich, No. 9 Montgomery Place, Boston, have in press, and will issue in a few days, a new work by REV. W. F. EVANS, author of 'Mental Cure," and "Mental Medicine," under the title of "Soul and Body; or, The Spirit nal Science of Health and Disease." It is written in the usual clear and eloquent style of the author. It is scientifically religious, without being offensively theological. It explains the principle of the cures wrought by Jesus and his early disciples, and how the same cures may be effected to day. The fourth chapter, on "Communi cation with the Spiritual World in Harmony with the Laws of Mind," is one of great value. Among other themes treated of in its pages may be instanced the following: "The Spiritual Idea of Health and Disease," "Faith and Fear, and their Relation to Health and Disease," " Prayer as the means of Spiritual and Bodily, Health, and the Principle of Mediation," "The Imposition of Hands, or the Magnetic Movement Cure, and the Rationale of its Efficiency," etc., etc.

It is the crowning work of its author, is one of the most remarkable books of the present century, and cannot fail to make a profound impression upon both the religious and scientific

The spring session of the Eclectic Medical College of the city of New York, of which Joseph R. Buchanan, M. D., is professor of Physiological Institutes of Medicine, will commence February

#### Boffin's Bower.

This is one of Boston's most worthy institutions; and the indefatigable lady management, with her rare executive ability, her unselfish devotion to the necessities of her sex, her moral heroism and unflagging zeal, is an honor to the reflects upon them, ought to see to it that she is always sustained. The proportionate suffering she alleviates and the-comfort she bestows, are serving and meritorious channel than by placing them at the disposal of Miss Jennie Collins. Even to read of the good she is doing, is next to getting an inspiration to do something like it

Her present object is to get up a Fair, the financial results of which will be devoted toward furnishing free dinners to needy sewing-girls. The Fair will probably be held early in January. Many articles for sale will be given by the sewing girls whom the Bower has benefited, and, inand New England, to whom the Bower and Miss

The plan for furnishing free dinners was inaugurated last winter, and good dinners were furnished at a total cost of \$1150, or about fourteen cents a meal. None but girls in actual need applied, and not one was turned away. In addition to those fed at the regular meal times, much provision left from the tables was sent out to the homes of the deserving poor, and hundreds of women who happened into the Bower during the day were also fed. Such is the acquaintance Miss Collins has with the working-girls and they with her and so great is her influence with them, that she has never been imposed upon. Every cent given to her will be well applied, and will reach the object for which it is given. The distress among thegirls for whom Miss Collins labors will be eyen greater this winter than last, hundreds having been thrown out of employment by reason of the duliness of the times. Nearly \$400 has al ready been received by Miss Collins. She acknowledges the receipt of \$200 from four of her friends, in sums of \$50 each; \$5 from a gentleman in Pennsylvanja, and several flonations of \$5 and one of \$2.

Last week a public meeting was held at the Bower, presided over by Hon. Erank W. Bird. and addresses made by the chairman, Miss Collins, John Wetherbee, Mr. Legender Wetherell, editor Boston Ploughman Mr. George A. Bacon and Miss Anna Oliver, when a committee, consisting of a goodly number of well-known ladies and gentlemen of public spirit, was appointed to assist Miss Collins in her humane efforts.

Contributions in money, or articles of usefuless in aid of the Fair, may be sent to Macullar Williams & Co., or to the Bower.

A Pleasant Re-uniou. On the evening of Sunday, Dec. 26th, a party of friends assembled at the residence of Mrs. Frank Campbell, 14 Indiana street, (suite 5) Boston, Mass., to witness the execution of a remarkable request, which was no other than one made by a disentingdled intelligence, who desired to express from the other side of life the high appreciation in which she held this refined lady and excellent medium. The circumstances attending the re quest and its fulfillment are as follows: For a number of years previous to her demise, Mrs. Campbell was a valued, friend of Mrs. J. H. Conant; who so long and faithfully occupied the post of medium for the Banner of Light Public Free Circles; at 'the time of Mrs. Conant's decease, Mrs. Campbell was absent on a visit with friends in San Francisco, Cal. On the return of Mrs. Campbell to Boston, it was distinctly impressed by Mrs. Conant upon the brain of one the soldier has but little to expect from public who had known her well in life, that she, the feeling. physically departed medium, desired an elegant bouquet of wax flowers and its globe, which had long ornamented her parlor, to be given to this medium yet in the form, as a token of their olden acquaintanceship. Accordingly the meeting con-A Bacon, and feelingly responded to by Mrs social converse and the partaking of a fine col-

#### Religion should be Free.

If free from the schooling of priests, it would not concern us how, when or where they worshiped God, says the Merrimac Visitor. The same liberty should there be to go up to Jerusalem, Rome and Geneva; but when politics interminule, and a Bishop, even in so strong a government as Prussia, refuses to obey the laws because the Pope bids him otherwise; and in France the priests refuse to pray for the Republie; and in Spain Protestants are exiled and the Pope demands control over the boy king; and all over the world-the Babylon of the Apocalypse contends for dominion and threatens to open and empty upon the earth the seventh vial of her wrath—then it is time that Americans should ponder the situation and ask, What meaneth this demand to interfere with our free schools? What this threat that heretics have no rights where Catholicity prevails? What this talk that we should hear and not instruct—that we should express no opinions, because the people are not capable of forming them?

#### Gone to her Spirit Home.

The Rockford (Ill.) Gazette of Dec. 6th, contains several columns in commemoration of the late Mrs. Margaret George, wife of the late Levi Moulthrop, M. D., and mother of Mr. L. Moulthrop, the well-known dry goods merchant of Rockford. Mrs. Moulthrop was a daughter of Sampson George, Esq., of Richmond, Yorkshire, England. She passed to spirit-life the week previous. In his funeral discourse, the Rev. C. S. Percival said:

"It is supposed by some that for a good many years she has entertained views not common in the church, in regard to the intercourse of the spirits of the departed with the souls of the living. It is right that in this last public tribute of respect to her memory, it should be stated plainly to what extent \* \* \* She believed, then, in the possibility and the fact of spirit-communion. She believed that she herself had received visits from departed friends, who came to her with messages of hope and of consolation."

Our Baltimore friends will doubtless be pleased to learn that they are about to receive a visit from Mr. and Mrs. Hardy of Boston, as this prominent lady medium has decided to give a and valued correspondent in Providence—which course of scances for the obtaining of molds of spirit forms in the Monumental City at an early ground, and therefore decline to devote further

#### Meetings at Paine Hall, Boston,

On the morning of Sunday, December 26th. Robert Cooper lectured at this hall on "Continental Europe." In the course of his remarks the lecturer described what he met with in his travels, specially mentioning Holland, Belgium, Berlin, Dresden, Prague, Vienna, Saltzkammegut, the Tyrol, Munich, an ascent of Mount Stelvio, one of the highest of the Alpine range, etc., and traced his homeward route by way of Switzerland. Ills delineations of the habits and manners of the people, and the objects of interest encountered, proved to be very satisfactory to. the audience present. A discussion on "Materialization" will take place at this hall on the morning of Sunday next. .

Prof. William Denton closed his present engagement in Boston, before the course managed by Dr. H. F. Gardner, on the afternoon and evening of the same day at this hall. His subjects were, in the afternoon, "A Sermon from the Buddhistic text, 'Thou Shalt not Lie,'" and in the evening a conclusion of his remarks on "The Races of Men and their Destiny." We hope to refer to these discourses more fully in a subsequent issue. Prof. Denton goes to Minneapolis, Minn., and will lecture in that city and vicinity during the month of January. Our Western friends have a rare treat in store for them.

Prof. R. G. Eccles will deliver the opening lectures of his first course in Boston at Paine Hall, next Sunday. His topics will be-afternoon, "Anarchy the Curse of our Race;" evening, the first lecture of the scientific course; subject, "The Physics and Metaphysics of Sensation," with optic, electric and acoustic experiments. During the week evenings he will speak as follows: Wednesday, Jan. 5th, on Modern Scientific Parseeism, or the Debt we Owe the Sun," with physical, chemical, magnetic, thermometric, optic and electric experiments; Jan. 6th on "Oxygen the" Monarch of Matter," with brilliant experiments in chemistry and electrolysis; Jan. 7th on " Matter and its Polar Forces," with experiments in optics, magnetism, and crystallography. Prof. Eccles brings with him from the West a brilliant reputation as an orator and scholar, and deserves a kindly welcome on the part of the liberal element in this city.

#### Maj.-Gen. Pope's Report.

To get the truth about the condition and treatment of the Indians from the pen of an army officer is generally admitted to be a fortunate matter, for the reason that such officers are not. tempted by the circumstances which so easily swerve the testimony of ordinary men, and because the standard of truth telling is absolutely higher among military men than among trafficers, overseers and politicians. On the subject of the Indians that are found fighting away from their reservations, Gen. Pope, who at present commands the Department of the Missouri, has to say as follows: "It is with painful reluctance that the military forces take the field against the Indians, who only leave the reservations because they are started there, and who must hunt for food for themselves and their families, or see them perish with hunger. It is revolting to see such things done, and far more so to be required to be an active party to commit violence on the forlorn Indians who, under pressure of necessity, only do what any man would do under like Circum stances." And the General then adds:

"I desire to say, with all emphasis, what every army officer on the frontier will corroborate, that there is no class of men so disinclined to war with Indians as the army among them. The army has nothing to gain by a war with the Indians; on the contrary, it has everything to lose in such a war. It suffers all the hardships and privations, and is exposed to the charge of assassina-tion if Indians are killed, and to the charge of inefficiency if they are not; to misrepresentation by agents who fatten on the plunder of Indians,

Here we have in few words the cause of the Indian outbreaks—first, they are forced by starvation to hunt beyond their reservations, and then they are fought back by the army. And the work of starvation is simply the work of plundering agents.

#### The Centennial Combination Culiusry Apparatus.

Mr. A. J. Randall, of Belvidere Seminary, Belvidere, N. J.—the home of the enterprising Belle Bush and her sisters-has originated a very ingenious arrangement under the above title, which is destined to economize much of the energies now wasted in the difficult operations of cooking, etc. The following, from a late number of the Scientific American, (which paper publishes a cut of the apparatus,) will serve to give a hint of the usefulness of the invention:

"In the one device there is an ice box and a heating apparatus, which last may be used for any culinary operation or for clothes boiling. There are several useful drawers, besides a ceptacle for a constant hot water supply, while the top may serve as a table. The invention is, in fact, a kitchen in itself, and is well suited for the wants of small families living in limited apartments. It obviates the use of the cooking stove, and thus the heat and expense of the same are avoided. It is compact in size, requiring no more room than an ordinary table, and its construction is quite simple. \* \* \* The inventor states that the cost of burning kerosene in his apparatus will not exceed one cent per hour. Of course heat can be generated or extinguished in a few minutes, and readily adjusted to any required degree by simply regulating the lamps or gas: The invention may be found useful for camp meetings, picuics, etc., and might prove especially convenient for families who occupy small apartments in Philadelphia during the

Read the eloquent discourse by Prof. Wm. Denton, entitled "The Utility of Spiritualism," which will be found on our third page. The concluding section of his remarks was made up of a brief review of his experiences with Mrs. Mary M. Hardy, of Boston, as a medium for obtaining casts of spirit forms-re-stated at this time for the benefit of some in the audience who were not present on a former occasion, and who were about to witness a scance by her at the close of his lecture. As these experiences have appeared in extense over his own signature in different numbers of the Banner of Light, they are not reproduced in the above-mentioned report.

We have received several letters of late defending Mrs. Morrison, the medium, from the implied charges of Mr. Leach, of Kansas, as published in a recent number of the Banner of Light. We consider, however, that the endorsement of her mediumship by William Foster, jr., our old we published December 25th-amply covers the space to the subject.

#### BRIEF PARAGRAPHS.

SHORT SERMON.-Glory, like a shadow, flieth him who pursueth it; but it followeth at the heels of him who would fly from it. If thou countest it without merit, thou shalt neverattain unto it. If thou deservest it, though thou hide thyself it will never forsake thee.

A great battle took place on Thursday, Dec. 23d, near Nitchitza (in Herzegovina), lasting nearly all day; 15,000 troops were engaged, and the Turkish forces claim a deci-sive victory. The fighting on both sides was desperate and

Truth may reside at the bottom of a well, but the well sometimes may be so dark and fetld and unwholesome, that every healthy man that looks over the border becomes sickened with the glimpse he gets.

A good many people put the Bible over human nature, to keep it down, as a man would put a board over a thistle. It is this use of the Bible that is destructive. The Bible is good. It is to be kept, loved, therished, used, but only as comsellor, not as dictator. It is contrary to the spirit of religion that there should be any dictator to the soul. Let the book be meat and drink, but not a jallor.—Ex.

"ELEMENTARY" PHILOSOPHY. If one is a Diak, we'll give him a cracker: If two are Dlakka, we'll give 'em tobacco,

The Royal palace at Barcelona was destroyed by fire Dec.

The earthquake shock in Richmond, Va., on Friday night, Dec. 24th, a quarter of an hour before midnight, was a severe rattler and startled the entire community.

An Irishman informed Digby, yesterday, that the horse cars in Parts were now run by steam engines.

The British General, Colborne, now in Malacca, has call ed for reinforcements, and matters look "squally" fo

Migratory scandal-mongers, both male and female, are the curso of every civilized community. Boston and vicin-ity, it is said, at this time are the hot-beds of such questionable characters. Blessed is he who escapes their pestifer

Thursday, Dec. 23d, was the shortest day of the yearthe sun rising at 7:21, and setting at 4:38,

> THE MOTHER'S DARLING. I have within my humble cot A laughing, blue-eyed girl; A mine of wealth would purchase not That priceless little pearl. She is the sweetest little thing, With mely modded head, And Grecien nose and dimpled chin; Her cheeksare rosy red. We've begged a favor from abovo, That she may with us dwell, And lavish on her all our lovo— Her name is Little Nell.

"It is rumored that the Khedive is negotiating for the sale of Egypt's founder's shares in the Sucz Canal. The government of Great Britain, and M. De Lesseps, representing a combination of French capital, are the bidders, The latter has offered nine million dollars for the shares.

There is a man in Buena Vista, Alabama, who has elever daughters at home. It takes one hundred and ninety-eight yards of called to go round. What a bustling family that must be ! \*

At the dinner of the New England Society, of Washington, on Forefathers' Day, (Dec. 22d,) Postmaster-General Jewell made an address especially complimentary to New England. The day was appropriately celebrated at Plymouth, Mass., and in Charleston, South Carolina.

No matter where he was born, if a man joins a brass band he becomes a Toot-'un.

At last the English government has determined to consider the removal of Temple Bar. Lord H. Lennox has undertaken to give the project his attention, and also to consider the widening of Fleet street east and west of the gate.

"I am glad to see you," Has been many times said; But to many great lies.
This sentence has led.

The tribes subject to Russian rule in Toorkistan, having revolted recently, at the instigation of Khokandemissaries, the Czar's troops attacked and defeated them, killing three hundred of the insurgents in one engagement.

The incongruities of the United states postal law are set forth in a contemporary as follows: One can send in one enclosure three circulars weighing fished the ounce to New 'Orleans for one cent, while' to send them simply throughout the city of Boston they would cost three cents! Again, just take those circulars to Brookline, or anywhere out of the city, and you can half them for distribution here for one cent! Or take six circulars weighing inside the ounce, mail to Löndon for two cents, across the street from the post office for six cents, mail at Brookline back again for

Minister Foster has informed the Mexican authorities that American citizens along the Texas border must be pretected from the depredations of Mexican thieves, either by that government or our own...

The years creep on, and the heart grows tired Even of hopes fulfilled; And turns away from the world's strong wine With fevered lips that must ever pine For shildhood draught we spilled. And yet perchance when our long day wanes
(Age hath its joys late born.)
We shall meet again on the green hill-side,
And find, in the solemn eventide.
The hour we lost at morn.—Good Words.

A Danbury man wishing to engage several bushels of po tatoes from a party in the suburbs, asked a neighbor what sort of a man he was. "Well," said the conscientions neighbor, "I don't know very much about him, but should think he would make a tip-top stranger."

The business portion of Avon, N. Y., was destroyed by fire on Saturday; Dec. 25th. Loss, \$80,000; insurance,

Christmas services were held in many of the city churches Sunday. The church Mestival was observed in the usual manner on Saturday.

Henry Ward Beecher has got one foot out of the Ortho dox mire, and the clergy of New England begin to feel the ground shake under their feet. Hell fire and the devil are now less frequently treated of from the pulpit.

". THE MORN OF PRACE. Oh, when the day shall break
O'er realms unlearned in warfare's cruel arts,
And all their millions wake
To tasks of pageful hands and loving hearts—
On such a blessed morn,
Well may the nations say that Christ is born.
— William Cullen Bryant.

It is reported that Russia will soon make the disorders in Northern Khokand a prefext for annexing the remainder of her territory to the Czar's dominions.

The citizens of Cincinnati propose to inaugurate the Contennial year by illuminations, ringing of bells, firing of cannon and a grand military and civic procession at mid-. night of the 31st Instant.

Offe Logan is writing a book about "Butter," under ne pilserable debision that it will bread. - Chicago Inter

"Boss Tweed" is reported to be in Havana.

Geo. T. Angell, 186 Washington street, Boston, wants to form a "Society for the Prevention of Crime." A good idea, and an Angell is the proper person to inaugurate it. Allow us to suggest the first step that be taken after the organization is completed. Stop the rum traffic. This is the fruitful source of nine-tenths of all the crimes in the

> Replacenot, mortal, that thy youth And manhood's prime so swiftly flee: Lo! with advance of years come truth, New light, new hope, calm joys for thee.

THE ISLES OF THE OCEAN-Whales.

Ex-President Thiers will stand for a senatorship in the French Assembly for Belfort.

Devil's Lake is one hundred and seventy-six miles from Chicago. It is reached by the St. Paul railroad. Said to be a popular place of resort for Chicagoans.

"Jim," Inquired a school-boy of one of his mates, "what is the meaning of relics?" "Don't you know? Well, I can tell you. You know the master licked me in school yesterday?" "Yes." "Well, he wasn't satisfied with that, but kept me after school and licked me again. That is what I call a re-lick. '

The Bermudas were devastated by a hurricane on the 17th of December. Houses and shipping were crushed, and several persons blown into the sea and drowned. The destruction of property was very heavy.

The Hudson River sugar refinery at Hastings, N. Y., was burned on Sunday afternoon, the 26th, the loss amounting to \$500,000; insurance less than \$300,000.

In Portland the other day, a bird nearly as large as a pigeon lit upon a window, and when the sash was raised

beak and the other in its claws. The owner, a lady, selzed the bird and forced it to drop the frightened singers. It is now a captive, and is of the variety known as the butcher bird.

Eighty persons were killed and about fifty wounded by the fall of a schoolhouse floor at Helikon, Switzerland, or Christmas Day.

> Jo Coze is now sad. Which looks very bad; He findeth much use for bandana. When he gots through that spell, And is reckoned as well, No doubt he'll " make up" with " Hannah,"

A severe storm in Ohio and Indiana on Sunday damaged property to a considerable extent.

Hernaul has recently received the compliments of the quish Carlists in the shape of a vigorous bombardment, Why don't Spanish Spiritualists publish a Manifesto, ask ing their Christian friends to stop their homicidal war It would be sanctioned by the whole spirit-world, Protest ant and Catholic alike.

The ninety-ninth anniversary of the battle of Trentor was appropriately observed at Trenton, N. J., Dec. 27th The customary sham battle through the streets was fought and addresses pertinent to the occasion were made by sev eral distinguished gentlemen.

'T IS EVER THUS.

TISEVER THUS.

Ages ago a king did rate.
Whose head was whit, and whose form was heat.
He married a princess just from school.
And, the wedding-feat-cate, no began to repent.
A page there was, with hair of g 34.
Who bore the train of O is queen so fair;
To bis song so sweet, to bis words so bold.
Her majesty bent a listening car.

But cognetish queens make jealous kings, And our monarch's love days had long gone by ; So the pretty, globy, foolish things, On a scalfold tall together must die.—Heine.

Jennie Collins is a good girl-good to the poor. Send her

The Howard Atheneum, says the Traveller, Is always a cosy place to visit, and there is no variety theatre in the country where the patrons receive a more ample equivalen for their time and money. Fact.

Vesuvius is again at work, and an actual eruption will probably take place in the course, of five or six months, Plymouth Church is also again in a state of eruption.

The night express train to Montreal over the Vermont Central road ran off the track at Middlesex, Vt., early Tuesday morning, Dec. 28th. Three cars were precipitated down an embankment forty feet deep, but, strange to record, only about a dozen persons were injured.

A fearful hurricane prevailed in the l'hillippine Islands on the 30th of November. Two hundred and fifty persons vere killed and thirty-eight hundred dwellings destroyed.

Our readers will welcome the advertisement of the popular seedmen, Mesars. D. M. Ferry & Co., of Detroit, Mich. Their Seed Annual for 1876 far surpasses their previous numbers. This firm, one of the largest in the seed business, noeds no endorsement from us,

#### The Indian Bureau.

It seems that a bill for the transfer of the Indian Bureau to the War Department has been prepared. The proposition to make this change has been received with unexpected favor by Democrats and Republicans. All who are seeking to cut down expenditures are ready to try this, since it will lend to cutting off the civil force now mismanaging Indian affairs. It will also put an end to one set of contracts for supplies and transportation, and all will come under those furnishing the army. The chances for leaks will thus be reduced one half. One of the arguments that seems of the greatest strength is that if army officers neglect their duties, or are guilty of dishonesty, they can be punished at once, through a court martial, on the spot where the offence is committed, while it is almost impossible to reach a civilian through the Territorial Courts. Another argument which is being used with effect is that the interests of army officers will be constantly in the direction of maintaining peace, since fighting Indians yields little glory and involves laborlous and difficult campaigns.

#### Seance at Waverly Hall.

On the evening of Sunday, Dec. 26th, a well attended sitting for the new "paraffine mold" manifestations occurred at this place, Charles town District, Boston, Mrs. Mary M. Hardy being the medium: A committee composed of prominent citizens superintended the meeting. The pail and wax previous to the commencement of the sitting were weighed by the gentleman who owned the scales, in presence of this committee, and recorded a sum total of seventeen pounds ten ounces; at the conclusion, the result l obtained was found to be the molds of two hands. one in contour resembling that of a male, the other a female; their united weight was seven ounces. The pail and the molds being weighed together were found to correspond precisely with the weight recorded before the commencement of the experiment.

"College President Fatally Beaten." NEW YORK, Dec. 27th.—An Ablington, III., despatch there, was fatally heaten by three roadles belonging to a faction which opposed Perkey's being made president. The assassins were arrested.

Not long since we printed an account of the riotous proceedings of the students in a Western theological college, and the stony "arguments they used against Capt: H. H. Brown, State Agent for lowa, and his host, because of the fearless utterances of that lecturer in their midst, on the tabooed subject of Spiritualism. The College President and faculty, on that occasion, are reported to have winked at this stroke of student policy. Does it not seem, by the above paragraph, as if the spirit of insubordination thus countenanced in one religious institution has spread out by emulation to the bearing of fearful fruit in another?

W. F. Jamieson writes to the columns of the Kirksville (Mo.) Daily Journal for Dec. 11th that the manifestations witnessed by himself at a recent scance with the medium Mott were not satisfactory. In the course of his letter he says: "I pronounce no judgment upon Mr. Mott, as "I pronounce no judgment upon Mr. Mott, as I attended but one of his scances, but that was enough for me to judge their character. He declared he would not submit to certain tests to settle doubts, as he had frequently done so; hence there is no opportunity afforded the truth-sceker, as skeptical as myself, to become positively assured of the nature of the cause of his demonstrations. As Mr. Mott sits in a rocking-chair in a small dark room; and the investigators chair in a small dark room; and the investigato cenar in a small dark room, and the investigators occupy an adjoining room in a dim light, there is nothing to prevent the medium (?) from personating almost any spirit, from Gen. Bledsoe to 'fair; fat and forty.' People are not critical enough in their investigations; and Christians (who are too much inclined to receive representations about enother world on faith) are more tations about another world on faith) are more easily deceived than Spiritualists themselves."

We have received from the Home Insurance Company of New York, office No. 135 Broadway, a fine specimen of typography and colored plates, which is, in every sense, a worthy "Centennial Almanac," and a valuable compilation of historic facts.

We shall print in our next issue the first installment of the views of F. M. Parkes, as by him given before the British National Association of Spiritualists, under the title: "The Psychic Element of Spiritual Photography, and came into the room and seized two canaries one in its | some Experiments Relating Thereto."

#### Donations,

In Ald of the Banner Free Circles. We gratefully acknowledge the receipt of the following sums from the friends who favor the continuance of our Free Circles, and Jope to add many, many more names to the list in the immediate future. It will be seen, by a para-graph elsewhere, that our Public Circles will be resumed in due time. Mrs. Dr. Abbie E. Cutter sends \$3.00; J. K. H., \$5.00; James P. Willeyok, \$2.50; P. S. Johnson, \$1.50; Wm. C. Buckingham, \$1.00; W. A. Johnson, 50 cents; H. Wm. C. Buckingman, N. Thornbury, 65 cents.

#### To Correspondents.

AP Nonttention is paid to anonymous communications, Name and address of writer in all cases indispensable as a guaranty of good faith. Wo cannot undertake to preserve or return communications not used.

W. E. C., LEAVENWORTH, KANSAS. -Rev. E. R. San born's sermon is placed on file for publication

#### Spiritual and Miscellaneous Periodi-cals for Sale at this Office:

CAIS FOR SIAIC At this Office:

The London Sprintual Magazine. Price Seconds.
Human Nature: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price Scients.
The Sprintualist: A Weekly Journal of Psychological Science, London, Eng. Price Scients.
The Religio-Philosophical Journal: Devoted to Spirinalism. Published in Chicago, III. Price Scients.
The Little Bougurt. Published in Chicago, III. Price Scients.
The Sprintualist at Work. Issued forthightly at Chicago, III. E. V. Wilson, editor. Price Scients.
The Chicago, III. E. V. Wilson, editor. Price Scients.
The Chicago Brall Bougurt. Published in Boston. Price Scients.
The Chicago Brall Bougurt. Published in Monthly Price Scients.
The Chicago Brall Bougurt. Published in Monthly In Memphis, Tonn. S. Watson, Editor, Price Deents, by mail 25 cents.

#### RATES OF ADVERTISING.

Each line in Agaic typo, twenty cents for the irst, and fifteen cents for every subsequent insertion. NPECIAL NOTICES,—Forty cents per line. Minion, each insertion. Minion, each insertion,
BUNINESS CARDS, —Thirty cents per line,
Agate, each insertion,
Payments in all cases in advance.

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

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT! - Mrs. C. M. Mornison. No. 102 Westminster street. Magnetic treatments given. Diagnosticating disease by lock of hair, \$1,00. Give age and sex. Remedies sent by mail. In the past two years Mrs. Morrison's Medical Control has given two thousand two hundred and strety screin diagnoses, by lock of bair; and in the past year over one thousand patients suffering from chronic and complicated diseases have been cured with her magnetized vegetable remedies.

Address Mrs. C. M. Morrison, Boston, Mass., 13w\*-N.13.

For Throat Diseases and Affections of the chest, "Brown's Bronchial Trychis" are of value. For Coughs, Irritation of the Throat caused by cold, or unusual exertion of the vocal organs, in speaking. In public, or singing, they produce beneficial results.

Mrs. L. H. Preston, Clairvoyant, 868 Broadway, New York. Office hours 9 to 6, and 7 to 9. J.1.2w\*

HENRY SLADE, Clairvoyant, No. 18 West 21st

WILLIS may be addressed care of Banner of Light, Boston, Mass. He will be at the Sherman House, in Court Square, every Wednesday and Thursday, from 10 A. M. till 4 P. M., commencing Wednesday, Dec. 29th. — J.1

Mrs. J. W. DANFORTH, Clairvoyant and Magnetic Physician, 100 W. 56th st., New York.

Mrs. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Jordemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 24 East Fourth

Address Box 82, Station D, New York City. J. V. MANSFIELD, Test Medium, answers scaled letters, at 361 Sixthan, New York. Terms, 43 and four 3-cent stamps. REGISTER YOUR

LETTERS. SEALED LETTERS ANSWERED by R. W. Flint. 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. D.11.4w\*

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishment expressly for the accommodation of SPIRITUALISTS, where they can meet friends, write letters, etc., etc., itrangers visiting the city are invited to make the their Headquarters. Room open from 7 A. M. til 6 P. M.

DR. J. T. GILMAN PIKE, Eelectic Physician, No. 57 Tremont stret, Boston, Mass.

#### BUSINESS CARDS.

THERE is no absurdity in theact that an impaired Nervous System causes Consumptib, Neuralgia, Bronchitis, Dyspepsia, Asthma, Epileptic Fits, Whooping Cough, Heart Disease, and a host of overs; then why is it aband that FELLOWS'S HYPOPHOSHITES, which effectually cures Nervous Debility, shoul cure these diseases also? · Remove the cause and the coiplaint will cease." PHILADELPHIABOOK DEPOT.

DR. J. H. RHODES, 918 Sping Garden street, Philadel-phia, Pa., has been appointed gent for the Hanner of Light, and will take orders foul of Colby & Rich's Pub-lications. Spiritual and Libed Books on sale as above, at Lincoln Hall, corner Broacand Coates streets, and at all the Spiritual meetings.

MRS. M. J. REGAN, 620 forth 5th street, 8t. Louis, Mo., keeps constantly for so the BANNER OF LIGHT, and a full supply of the Spirual and Reform Works published by Colby & Rich.

NEW YORK DOK DEPOT.

A. J. DAVIS & CO., Booksiers and Publishers of standard Books and Periodicals ordermonial Philosophy Spiritualism, Free Religion, andeneral Reform, No. 2 Erast Fourth street, New York.

11-Nov. 1.

SAN FRANCINCO, CL., BOOM DEPOT.
At No. 619 Kearney streetup stairs) may be found on sale the BANNER OF LIGHTHE A general variety of Spiritualist and Heform Bots, at Eastern prices. Also Adams & Co. 8 Golden Pes, Planchettes, Spence's Positive and Negative Owders, Orton's Anti-Tobacco Preparations Dr. Storer's Nutritive Compound, etc. Catalogs and Circulars mailed free.

From Intitances in U. S. crency and postage stamps received at par. Address, HEMANSNOW, P. O. box 117, San Francisco, Cal.

WANHINGTO HOOK DEPOT.

RICHARD ROBERTS, tookseller, No. 1010 Seventh street, above New York avite, Washington, D. C., keeps constantly for sale the BANKOY LIGHT, and a full supply of the Apristmal and Korm Works published by Colby & Rich.

VERMONTION DEPOT.

J. G. DARLING & CO., menburgh, Vt., keep for sale
Spiritual, Reform an discellaneous Books, pubilshed by-Colby & Bich. ROCHESTER, Y., HOOK DEPOT.
M. DEWEY, Booker, Arcade Hall, Rochester, N. keeps for sale the fritual and Reform Works dished by Colby & Ric Give him a call.

CLEVELANIO. BOOK DEPOT.

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

J. BURNS, Progress Library, No. 15 Southampton Row, Bloomsbury Squainfollorn, W. G., London, Eng., keeps for sale the BANNOT LIGHT and other Spiritual Publications. AUNTRALIN BOOK DEPOT,
And Agency for the BMER OF LIGHT. W. H. TERRY,
No. 84 Russell street, Mourne, Australia, has for sale all
the works on Reprintan. LIBERAL AND REFORM
WORKS, published by thy & Bich, Boston, U. S., may
at all times be found the

ADVERTISEMENTS.

COLBY & RICH, Publishers and Booksellers No. 9 MONTGOMERY PLACE.

BOSTON, KEEP A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reform,

#### MISCELLANEOUS BOOKS. AT WHOLESALE AND RETAIL.

AMONG THE AUTHORS ARE

ANDREW JACKSON DAVIS.

Hon, ROBERT DALE OWEN, JAN. M. PEEBLES, HENRY C. WRIGHT, ERNEST RENAN, GILES B. STEBBINS, D. B. HOME, T. B. HAZARD. A.E. NEWTON, WILLIAM DENTON, WARREN CHASE. Rev. M. R. CRAVEX.

Judge J. W. EDMONDS, Prof. S. B. BRITTAN, ALLEN PUTNAM. EPESSARGENT,

W. F. EVANS. HUDSON TUTTLE. A, B, CHUD. P, B, RANDOLPH,

WARREN'S, BARLOW, Rev. T. R. TAYLOR, J. O. BARRETT Rev. WM. MOUNTFORD. Mrs. EMMA HARDINGE BRITTEN.

Mrs. J. S. ADAMS, ACHNA W. SPRAGUE, RELIEBUSH. M& LIZZIE DOTEN. Mes. MARIA M. MING. Mes. L. MARIA CRIED. Mrs. LOIS WAISBROOKER,

Etc., Etc., Etc.

TERMS CASH, "Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sent is not sufficient to 40 the order, the balance must be paid C.O.D.

The Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mail or express. \*\* Catalogues of Books Published and For Sale by Colby & Rich sent free,

PRICE REDUCED . !! OF THOSE Beautiful Photographs

### Ancient Spirit Band.

No more wenderful "manifestation" of splitt-power has ever been given than in the production through the spirit artists—Wella and Pat Anderson—of the 28 Life-size Portratts which comprise the "Spirit Art Gallery" collection. To enable all Spiritualists and lovers of art to : possess this, unique gallery, the price has been reduced as

表記 Camb size to 20 cents singかたopy, six for 料, or the entire sett for \$4, formerly sold at \$6. CABINET size, 40 cents single, six for \$2, or the entire sett (28) for \$5, formerly sold at \$12.

merry success and Descriptive Catalogue (10 pages)
25 cents each—free to those ordering setts: Address[ J. WINCHESTER, Columbia, Cal.,

Whileh Is a Money-Order Onice. 📏 gwist -Jan. t. PROSPECTUS

### VOICE OF ANGELS.

A PAPER with the above caption, privided on good paper, in, clear, large type, cilited and managed by a band of lengthent spirits for the amelioration and fiappiness of mankind, will be fissued monthly from its office of publication, No. 5 Dwight street, Boston, Mass., January and the 1856.

pannication, No. 5 Divigin Street, noction, Mass., January, Lath. 1856.

Splitt L., JUDO PARDEE, Futtor-in-Chief.

D. R. MINOR, Rusiness Manager.

D. C. DENSMORE, Amaniensis and Publisher.
Note, With the exception of a few correspondents, there will be notifling that splitt communications relating to the above object. All questions fouching the same will be answered by the controlling intelligence through the understagned. Spirit communications through other mediums in reference to the above will be admitted if deshed.
All letters tad communications must be directed as above (post-path) to the subscriber.

Speching copy sent free to any address by applying at this Specimen copy sent free to any address by applying at this

rice, yearly, \$1.00, in advance, Three Single copies to cents

Jan. 1. D. C. DENSMORE, Publisher.

## D. M. Ferry & Co.'s

MUH HIBMFARDI DESCRIPTIVE and Priced Priced Section of the price of th

= 1876,WHAL he mailed FRFE fo all applicants. This is one of the largest and most comprehensive Catalogues published; contail a 256 pages, over 700 fine engravings, and gives tulf descriptions, prices, and directions for planting about 1200 varieties of Vegetable and Flower Seeds, Redding Plants, Roses, &c., and is invaluable to-Farmer, Gardener and Florist. Address

#### D. M. FERRY & CO.,

Seedsmen and Florists, 199 to 201 Woodland Ave., Detroit, Mich., Jan. 1. FROM fareand near the people came,

EUREKA MACHINE SILK.

To buy EUREKA's spool; The makets of this famous slik-Live by the Golden Rule!

### SEEDS,

Best and Cheapest in America, or Money refunded. BUY-direct from the Grower, postage or express paid, and get fresh, true and reliable seeds. I can and shall beat any firm in America in omailty and low prices. Beautiful Illustrated Seed Catalogue and drawlen Guide free, Special prices to Gardeners. Address R. H. SHUMWAY, Seed Grower, Bocklord, Ill. Have Jun. 1.—

The New Gospel of Health. DEMIT One Dollar and Fifty Cents to ANDREW A STONE, M. D., Trov. N. Y., and receive pertrained mail this most invaluable work on Vital Magnetism and the cure of all maladies without crops and stimulants, bound in granite paper, 549 pages, 120 illustrations, Jan. 1.—11

### MRS. A. G. WOOD,

ATE of Chicago, Magnetic Heater, Stustness and Test I Medium, 23 Trying Place, New York, Examinations of Disease in ele by letter or lock of halr. Terms \$1.00, dan. I, - (W

Drunkenness and Opium Habit. DR. REERS, 315 Fourth Ave. New York, guarante-

Jan. 1.— iwis

A YOUNG LADY

I destrois of obtaining a situation as companion 40 at Invalid, or an aged lady or gentler an. Can furnish good reference. Moderate wages required, Address A. B. Bannef of Light office.

2w\*-Jan. 1.

Danner of Digit office.

A.R. HENRY C. LULL, Business and Medical Carryopant, Robons 105 Washington Street, near Bover, Boston. Hours from 9 A. M. to 5 P. M. Somees Sunday and Thursday eventiges, disc Tuesday afternoons at 3 o'clock. General sittings, \$1. Scances, 25 cents.

MR. AND MRS. JARVIS, Magnetic Heaters, Aldidiscases treated successfully also fooms for patients if desired, 234 Cardon av., near DeKalbay., Brooklyn, N. Y.

### SOUL READING, or Paychometrical Delineation of Character.

Or Paychometrical Bellmention of Character.

M. 18. A. B. SEVERANCE would respectfully amounce
to the public that those who wish, and will visit her in
person, or send their autograph or lock of hair, she will give
an occurate description of their leading traits of character
and peculiarities of disposition; marked changes in just and
antitre life; physical disease, with prescription therefor;
what businessthey are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the infarmoniously married.: Full delineation, \$2.00, and four 3-cent stamps,
Address,

MISA.A. B. SEVERANCE,
Jan. 1,—1817 White Whater, WalworthCo. WisMISA. M. SHEVERANCE,

DROP. LISTER, ASTROLOGER, can be consulted by addressing for a Circular P.O., Box 4829, New York. 44 years practice, 27 in Boston. He reads or writes from the position of the planets at birth.

Oct. 16.—12wis

JUST ISSUED.

Christian Spiritualism.

THE SECOND VOLUME OF

#### THE IDENTITY

### Primitive Christianity

#### MODERN SPIRITUALISM.

BY EUGENE CROWELL, M. D. .

This exceedingly interesting octave volume, handsomely printed and cound in cloth, completes the work.

CONTENTS of Spirit Writing: 2. Levitation and Conveyance by Spirit Power: 3. Insensibility to Fire: 4. Clair-voyance and Somiambulism: 5. Clairand free; 6. Ureams and Visions: 7. Iranée and Festasy: 8. Itôy Ghost: 9. Heriedsand Contents us: 6. Prayer: 9. It. The Ministry of Ainges; 12. Death: 33. The Spirit World: 44. Spiritnaism and the Church: E. Spiritnaism and Science: 16. Copelision. usion. This, like the first, is an octave volume of about five

This, like the first, is an ectave volume of amout nye hubdreshand twenty pages, and completes a work which is designed to accomple ha much hechefoloped; that of charshy and bor thy demonstrating the unity of the mirror phenomens and the teachings of the Bible with those of Modern Sprittnabsm. This object has been been achieved in a starting and thorough mainer, and the work presents a whole armory of weapons for the Sprittnabst to use against these who charge him with histility to all religious traditions.

The narrations of personal experience and investigations.

The narrations of personal experience and investigations of the author are numerous, constineing and interesting in the highest degree, and user only will. Spirtroalists find by it matter of deep unit rest and instruction, but church members and user the less cannot fail to have their attention artested by the Frag. tor-Pric and convey clup process of the verity and importance of spiritual agency and intercourse. Price of each v form \$2.00, p. tage free.

For safe windows and related by COLRY & RICCH, at No. 9 Mentgomery Place, corner of Prevince street flower floor. Ho ton, Mass.

### What is Property?

An Inquiry into the Principle of - Right and of Government,

> BY. P. J. PROUDHON. Translated from the French by

BENJ. R. TUCKER. Profaced by a Sketch of Proudhon's Life and Works by J. A. Langlois, and containing,

as a Frontispiece, a fine Steel En-

· graving of the Author. TMHS, the first volume of Probidion's Complete Works, is a large action of five Junior dipages, finished printed in large, new type, on heavy toned paper. Sent postpaid to receipt of price. Pitte, in cloth, beyond edges. \$1.50 kers, that call, blue, ghitedge. \$6.50 All orders should be addressed to the Publisher.

### ⇒BENJ; R. TUCKER;

Princeton, Mass.

JUST PUBLISHED.

THREE NEW TRACTS BY M. B. CRAVEN, Origin of the Christian Trinity. Origin of the Christian trainty.
This lifter tract proved that antiquity formed is evidence that the present Trintarian Creek is a tenet of bedefithat was incorrected with Christian theology at a time subsequent to the Apostles.

Paper, 3 cents: postage 2 cents.

The Doluge Reviewed. Learned theo eghal critics maintain that the story of the Deline origin ded in India, and can emit the hands of the Jews after having been reviewed in Chidea and Persia, Paper, 3 cents: possage 2 cents.

Where was Jesus Baptized? A cateful review of the Bulle a count of where and when was desus Baptized?
Paper, Jerents; postage 2 courts.
For sale, wholesate and retail to COLBY A RICH, at No. 9 Mostiguiters Place, corner of Province street (lower Bogo). Boston, Mass.

MATERIALISM'S LAST ASSAULT, Does Matter Do It All?

A Keply to Professor Tyndall's Edlest Attack on Spiritualism. BY EPES SARGENT.

We need not commend this carefully worded paper to public attention. After answering in becoming terms the Professor's minimamenty giberat spir finall in. Mr. Surgent takes in what the same ascallant has 'to say of "other profuso and potency of matter," as the sufficient factor in explanation of the mind mainter that the universe, and presser home some party sharp proofs of Mr. Tx dail's superficial accompositionents as a metaphysic an. This is ply will, we flink, claim a good deal of attention, not only from spirit-buillists, but from the religious public, as it chows strikingly some of the weak points of modern materialism.

Price been so pastage Leent.

### Helen Harlow's Vow.

ARTICH FIATION'S VOW,

BY LOIS WAISBIRGORFIR.

An interesting and helpful story, graphically perfraying woman's helpfules and dependent condition, the numerous spaces that beset har in every path she may seek to travel, what timely words and trienplay and will do to adespatting and shaking we may, and what obstacles a determined and plincky woman may overcome.

Cloth, \$1.25, postage 16 cents.

For sate wholesade and retail by the publishers, COLRY & BICH, at No. 9 Monigomery Place, corner of Province street Cover thou). Bee bon, Mass.

SECOND EDITION.

MAYWEED BLOSSOMS.

BY LOIS WAISBROOKER. Prose and verse make in these fair and sunny pages, in which the heavity and gony of "common things" is so happily revealed. The common every day subjects which most withers pass by are hore gathered like the biosomist the humble Maywood, and the dumofrum experiences of the number of Maywood, and the dumofrum experiences of the number of Maywood in the humble Maywood. The first the control of Maywood in t

Little Bouquet

KMUNTHLY MAGAZINE, containing Beaptiful Hustrations, Elucidation of the Troths of Sprittualism, Sketchest of Angelle Moderations, Spritt Communications, Ages S. S. JONES, Editor, Per year, 41,00; Single, copies, Oceans. 1008, 87.85. Specials, coopies for wholesate and retail by COLBY & RICH, at For sale wholesate and retail by COLBY & RICH, at No. 9 Monttonery Place, corner of Province street flower floor). Hosten, Mass.

The Bible in Public Schools. Address upon a result for to perition the Hourd of Edu-ation to exclude the fathe from public set, Oct. Delivered before the Liberal League of Philadelphia, October 17, 1855, by Damon V. Nelsone, Privide center, pestage tree. For sale who gade and retail by COLBY & RICH, at No. 9 Mongamers Place, corner of Province street Cower Joor), Hoston, Mass.

#### The Scientific Wonder! THE PLANCHETTE.

CHENCE is unable to explain the mysterious performances ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. These mac partied with "It would be assembled at some of the result; that have been attained through its agency, and no domestic circle-should be without or e. All physeligators who destre piterites in writing medium-hip Should avail themselves of these ? Planchettis," which may be consulted on all questions, as also for communications from deceased relatives or friends;

The Planchette by furnished complete with box, pencil and directions, by which any one can easily understand how tones it.

Cherry, pentagraph wheels.

For sale wholesale and testal-by COLBY & RICH, at No. 2 Monigomery Place, corner of Province street (lower floor), Boston, Mass.

Photographs of Wirs, A. D. Cridge.

Photographs of Mrs. A. D. Cridge. We have received some very flice photographs of this loved worker in the cause of Spiritualism, who lately passed to the spirits world.

Cablinets 50 conts; Carte-de-Visite 25 cents, For sale wholesale and retail by CULBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. EVERY READER OF THIS PAPER CHOULD send address on potal card for 16 pp. Circular Of THE STEENER OF A New Lipe." Nearly 30,000 copies a result soid. Contains information that no man or 6 woman can afford to be without. Agents wanted on salary or commission. Address COWAN & CO., 8th street, N. Y. Mayd.,—52wis

### Message Department.

MESSAGE3 FROM THE SPIRIT-WORLD CHRODICA THE MEDICASHIP OF

MRS. SARAH A. DANSKIN.

(Wife of Colds I'W a bing) in A. Danskin, of Britimore? During the last twenty year's hondreds of Spirits have while of Mrs. Daysk in while she was in the entranced con-

dition to a stancoin tions.

These Messages indo ato that sperits garry with them the characteristics of their earth-life to the beyond, whether for good it exils consequently, these who pass from the earth-sphere din an ind-veloped, stace, eventually progress to a higher condition.

Word the reader to receive to doctrine but forth by spirits in these columns that does not comport with his other reison. All express as much of truth as they per-

#### Introductory---Continued.

BY WASH, A. DANSKIN,

I will now give in detail some of the manifestations which were daily proffuced through Mrs. Danskin's mediumship.

In the year 1855, sitting one afternoon with a party of half a dozen friends around the table. she was suddenly controlled with so much violence that but for my extended arm she would have been thrown from her chair. She was totally unconscious when we laid her upon a sofa, and in a few moments her voice was controlled, and songs that she was not familiar with -some that she had never heard - were given with good faste and much skill in execution; her hand was used to write mechanically. Showers of raps were produced upon the wall above the sofawhere she was lying Several spirits controlled her organs of speech, and conversed with us. Thus for nearly an hour she was held by some foreign intelligence claiming to be that of disembodied spirits who once were dwellers upon earth. We had been startled by the suddenness of the control, and we were equally astonished by the variety of phases exhibited. When restored to consciousness she could give no account of what had occurred, but listened in amazement to what we had to tell her.

We were directed to, and did, procure a "dial," a little instrument to be fastened to the table, then in use among-Spiritualists, and one that would be of great benefit now to such as seek, development in mediumship. This was simply a board about a foot square, somewhat like a clock face, the letters of the alphabet, forming the outer circle instead of the figures that denote the hours. There was an index attached which moved when the table tipped, and spelled out whatever message the spirit desired to give.

Many happy hours we have spent with and many lessons of wisdom we have received through the instrumentality of the "dial;" many messages of love and devotion were transmitted to friends of earth by those who were denizens of the spirit world. Sometime tests of the most indisputable character were given. One that was personal to myself will, perhaps, be interesting, and show how thoroughly and entirely the communications were outside and beyond the reach of the mind of the medium:

While I was leaning over the table one afternoon, completely absorbed in watching the movement of the index and transmitting to paper the letters as they were pointed out, I was suddenly seized, as it were, by an irresistible power that braced up my shoulders and held me straight, as If I had been in the hands of the drill sergeant. So rigid was I that I could searcely command voice enough to call the lefters as they were indicated. Recovering somewhat from my surprise, and catching breath enough for the purpose, I asked: "What does this mean? - Who is it that holds me thus?"

The answer was spelled slowly on the dial, "Flower of the Field " I replied, "I am no wiser now than before. Who is "Flower of the Field?" Then came," The Indian boy who lived with you and loved you when in Florida." As a test this was perfect at all points. When in my 16th year I was pronounced very far gone in consumption; and having a decided objection to both physic and physicians, I declined the course of medical treatment proposed in my case, and started off for the wilds of Florida. There I made friends of the Seminole Indians, and lived. for nearly a twelvemonth, as they lived, frequently without shelter, and generally dependent for our food upon the woods and the streams. During this term a strong attachment was formed between an Indian boy of about my own age and myself. To him was Lindebted for a knowledge of the Indian language, for many a useful lesson in wooderaft, and he helped me to pass many a pleasant hour while thus an exile from my home and friends. But twenty-five years or more had intervened; the incidents of home-life and the associations of civilized society had, in a great degree, obliterated the recollection of these car-Her days. The Indian boy had been forgotten until he thus suddenly and forcibly placed himself before me. No one present but myself knew. that this boy had ever lived, and to my memory he had long been lost. To me, therefore, thiswas a test about which there could be no misunderstanding. \_\_\_\_

### Dr. Samuel Searles,

Homeopathic Physician, New Castle, Par-[Mrs. Conant, speaking to this spirit, said, "Advance, friend, make known your own thoughtrelate your own experiences; I will not leave you unguarded."1

My name is Samuel Searles, physician of the homeopathic school-practiced in New Castle, Pa. I am no stranger to this divine Philosophy. I was seventy years of age when the Angel of Death came and claimed me; and oh, how beautifully have all the laws of this life harmonized with my natural unfoldment.

I have left a wife behind me. She is a stickter for the conventionalities of life-stands somewhat in fear of the outside world's opinion; yet still within her there lies, deeply rooted, the philosophy of spirit-intercourse. I await the coming of herself to this side of the river of life, whereby a harmonious reunion may be hers and mine. I have given this, for I know she sometimes reads. and her eyes may be directed to it, and I feel it will give her infinite pleasure to know that I have life, force and energy—that death, which claimed the body, had no power over the immortal spirit.

### Henry Keller,

Lost in the Occun.

I was Henry Keller; Lizzie Keller was my wife. Mabel Keller was my babe. My wife was twenty years old, and I was thirty-three. My

the noise and confusion of voices above was followed by the rush of waters. We sank, and for a period of time consciousness was not mine: When I gradually awakened, I was amazed to find my wife and child, looking natural as before. I was bewildered. She looked at me, and I looked at her. Memory came little by little, and told me of the accident that had happened, that we had been dibwned, were now dead.

Little by little the vital force of spirit-life crept within and made me ask the question, involuntarily as it seemed to me, Where am 1? Then the voice of some one in the distance bid me be hopeful and cheerful; that all in good time I would realize that I was in the care of a loving Father, a merciful God, of one who never left his sheep without the protection of the shepherd. Then the heart commenced to throb and beat with emotions of love and affection. I drew my wife and my little one to me, and they nestled in my bosom. I spoke words of comfort to her, saying, "Oh, darling! from an evil comes a good. Though death has taken us' from our earth-life, it has not separated us in spirit life. We yet live for our little one and each other."

[To the Chairman:] Farewell, sir. I am bliged to you. The control of the medium has given a nucleus of magnetic force to, myself; in? other words, I am traveling again over the material that I may grow into the spiritual.

#### John C. Quay.

Well, to the task that comes before me. Dead ndeed; yes, dead in trespasses and sins for many long weary years; bereft of friends by the sad condition of both mind and body. Looking out upon the beautiful balmy days of the springtimes listening to the voices of nature when all was cheery and bright; viewing as I offlimes did, the little children enjoying their boisterous play, hearing their happy shouts and gleesome laughter, I felt that God had indeed made me kiss the rod of a severe chastisement. But oh? the dark picture has gone, and now comes the light. I'm free, I'm not harnessed any more to the decayed old shell-it has gone, gone to the earth from which it came, while the spirit is free to seek its home in that land of which so much s spoken and so little known.

Mary Jane, [his daughter] you would not believe this, even if I were to speak it to yourself; this work."-J. N. Barter. but you will sometime accept it, know it and feel it; there is no death in God's universe. Oh, how the heart throbs and bounds with cestasy to think that the old decayed form has gone and left the spirit bright and clear, passing from deerepitude of age to the élasticity of youth. It was I who by dissipation made the body what it was; intemperance cluing to me in my younger this certainly excels as a vast storchouse of deep-days, and for this disologlicace to the laws of my days, and for this disobedience to the laws of my hature, I, as a pilgrim of earth, was cursed. Now, thank God ( the curse is gone," I feel and know that I am a welcome child in the mansion of the ever-living Father.

[To the Chairman':] You ask yourself why I have given this. I will answer: Because there are those in Harford who will see it in print, and, when they have read it, they will get the thought that I am not in hell, but, on the contrary, have found a pleasant home in the spirit-world.

#### Patrick O'Leary.

fMrs. Conant brought this spirit-and he refers to her in the communication.—Chairman.]

It's my name you're after. Sure, now, Patrick O'Leary was my name, and by the persuasion and enticement of my friends in America I was brought over from Ireland→from Cork, your honor. The inducement was to find gold and over, d'ye see, without any hard work for it. But, plase your honor, that was all a mistake. When Farrived on your shores my friends and relations, instead of showing me where the gold and silver was to be found, said, "Come, Pat—none of your nonsense—you can storeak stone or hoe potatoes as well as any man." But I had higher notions; so I made up my mind, and struck out for other quarters. By working, and walking, and struggling from one point to another I at last reached San Francisco, and partly by good luck, and partly by good management, I got comforta-bly ahead; and then I learned a bit of the law, and I was after giving counsel to others that were more ignorant than myself. At the same time I was being paid for it. But hard study, ye see, and perseverance, did n't altogether agree with me, and so it came about that one cold, bleak chilly night. I laid myself down and died. And now it is the bothering of this woman [Mrs. Conant] that won't let me be quiet, but insists upon a dead man's spaking. She's a 'mischiefmaker, or a mischief-mender, I don't know

My true and genuine name is Patrick O'Leary. Put the O before it. It's a matter of great re sponsibility to be a spaking after you're dead and buried—especially as it's all a mistake, and ye find out you're not dead-that's the trouble of it, your honor.

#### Emory Hoffman.

I have established, as far as I can, my control, with the knowledge that I have of its laws, in iones that I stand not as an intruder in your A purpose have I in visiting earth. Emory Hoffman is my name—a teller two years ago in the Howard Banks. I have left behind me a wife and one child. My purpose in visiting this circle to night, where I meet only strangers, is to let her know that I have life, and, with life, sight and hearing; that I see and feel and know that the serpent is coiling himself around hers. Rather should you accept death than associate with or bind yourself in any wise with the one who stands in court to thee to-night. Take warning, wife, and know that it is only love and devotion to your welfare that has brought me from my beautiful home of eternity to night to speak this word of caution. You may send back the thought that you are dependent on your own exertions for food and shelter; far better thus than place yourself under such control. I have gone as far as my ability will allow me. I have given out that which has retarded my progression in the

#### . Carrie Pell Will.

[Mrs. Conant said to the Chairman, "I desire this little prattler to speak for herself. If she should not prove competent, I will prompt her."]
"Mamma, mamma, I did not go away from you because I didn't love you, but the angels througed around my bed, and asked me to go to their beautiful home. Carrie Pell Will was my name. I was seven years old. I died with the scarlet fever. "My mother's name is Catherine, and fafever. "My mother's name is Catherine, and ia-ther's name is Andrew. (Addressing Mrs. C., "Lady, am 'I. speaking it right?!). Then the scarlet fever killed me; my throat closed up, and I couldn't breathe any more. I knew they were all crying around me, and I thought it was strange, I felt so nice, felt so happy. I'm only sorry now because I'm away from my own peo-ple. I'm with strangers, but they are good to me, and I'm learning how to love them. I cry very much sometimes when I think of my mamma, but the strange lady tells me not to cry, for soon my father, and my mother too, will come and live with me. Then I fold my bands across my breast and say that little prayer my mother

'Now I lay me down to sleep.
- I hope the Lord my soul will keep;
If I should die before I wake
I hope the Lord my soul will take.'

twenty-years old, and I was thirty-three. My babe was nine months old. There was a shock, not sharp or harsh; a dull thud, as it were—at least so it seemed to my drowsy senses; and then home is on Broadway, Baltimore.

#### The Reviewer.

"The World's Stateen Crucified Saviors."

In order that the readers of the Banner may form a fuller conception of the character of this work, and learn something of the estimation in which it is held by its numerous readers, we here subjoin a few extracts from some of the scores of letters and cards received from all parts of the country expressive of a high appreciation of its merits and foreshadowing usefulness in the cause of moral and religious reform, in which it promises to be a potent instrumentality. To present all the communications entire would occupy more than ten columns of our space; we must, therefore, confine ourselves to a few brief selec-

"It is to the origin of religious ideas and doctrines what Darwin is to the origin of species."
—S. Harris, Vintage, Ill.

"It is both history and logic set forth with tre-mendous force by a master mind. It explains, in the light of history, some of the most profound mysteries of the Bible in a clear and convincing manner, which have puzzled and perplexed scores of Bible commentators."—J. N. Barter, Cincin-

nati.
"It contains many beautiful and suggestive paragraphs."—Liberal Christian.

"I thank you a thousand times for your 'Sixteen Crucified Saviors' and 'Biography of Satan,' and want your 'Bible of Bibles.'"—M. L. Sanford, Lincoln, Ill.

"I am highly pleased with it. It contains a vast amount of valuable information."—J. S. Woodford, Bowling Green, Ky.

"He who wants a key to explain the Bible should buy this book. It throws all Bible commentators in the shade."—J. N. Barter.

"I have read it with intense pleasure and profit. Never was a book more cogently or logically written. Mr. Graves himself I consider one of the world's saviors—saving from ignorance, error and superstition. May be be ever blessed for thus advancing the cause of Truth, is the prayer of his friend."—E. Myrick, Ayer, Mass.

" It sets forth the character of Christ in a new and true light, and explains the Bible with a new historical key, which is very striking, deeply in-teresting, and obviously true. The 346 parallels between Christ and Chrishna are truly wonderful. The religion of Buddhism, now attracting so much attention throughout the civilized world, as well as Brahminism, is elaborately set forth in

"I have read it with great pleasure, and find it very valuable as a book of reference on disputed questions."—J. P. Green, Hyde Park, Penn.

"He who would be thoroughly armed for the battle of free thought; near at hand, should by all means buy this book, as he cannot be fully equipped without it."—J. p. Rees.

. "Of all the works of the nineteenth century, tous theme that can occupy the human mind. Every person who would be up with the times or stored with all the important news of the day, should read this great book."—J. Commons, Penseville, Mo.

"This hook is a masterly work." — Ben. S. Griffin, Clarksburg, Va.

"It is the master work of the age, and has no equal. No person should, he without it for twice its price."—N. J. Stubbs, Long Lake, Minn.

"It is a work of vast scope and power, and precisely pointed to the wants of the times. It is a light among the myths, and has a masterly written preface."—F. G. McDoygal, Purissima, Cal. (a popular female writer).

"Mr. Graves must have the sincere thanks of every reader of his works for the wonderful re-search into the origin of so many important reli-gious ideas and doctrines. I never read such a work before, so free from mere assumption or conjecture, and supported by such a vastarray of real facts and the most palpable proof." — E. Myrick, Ayer, Mass.

"The work displays grant talent and research.
Mr. Graves's style is most pleasing to read. I do not think he could have chosen subjects more useful to the race, or more appropriate to the times. Go on—nobly, brively on, my brother. You will have your reward in your own proud consciousness of having stack the death blow to many a service error, and in the love and reverence of your friends."—Wife of a Baptist clergy-

"I am deeply and Interesty interested in the work."—James R. Stone, Vaverly, N. Y.
"I have read all the just prominent liberal

works of the age, and this work of Mr. Graves I consider excels them all. I is the best and most interesting work I ever red. I would not take twenty-five dollars for my copy if I coprocure another."—Luther Myers, N. Y.

"I must thank you for this valuable addition to liberal libraries."—L. R. Wells, Carondalet,

~"I am very much please with the work. It ought to be in the hands of every Christian pro-fessor. I have a large librry of liberal works, and I do not hesitate to say his work transcends them all, and every work ever read in the way of exposing the fallacies of a false religion. It is truly a wonderful work. I hope Mr. Graves will be righly repaid for wring it."—Joel Brown, Mt. Healthy, Ohio.

"It will astonish, if it des not revolutionize, the Orthodox world."—Dr. Prince, Long Island. "I am delighted with it. -. J. S. Crum, Clerk of Court, Vienna, Ill.

"Like his Biography d.Satan, which has passed through seven editors, it is rich with facts and logic; and no marby woman who buys it will regret it, for no libryy can be complete without it."—D. P. Sanders Mantin, Ill—

"It is an important acquition to our liberal literature.—It contains not may the account of the crucifixion of sixteen salors, who were crucified hundreds of years before the existence of Christianity, but it is an exhastive examination of the entire subject of Chatianity."-Truth,

The above are but a few of the flattering noices received from all parts othe country. The work is commanding a good se in Europe, also.

\* The World's Sixteen Crucified Silors; or, Christiantty Before Christ: containing new, staling and extraordinary revelations in religious history, bleh disclose the Oriental origin of all the doctrines, piciples, precents and intractes of the Christian New Tesquent, and furnishing a key for unlocking many of its said mysteries, besides comprising the history of sixteen Orient crucified gods. By Kersey Graves. Hoston: Colby Rich.

THE SPIRITS' BOOK; containing the principles of Spiritist doctrine on the imortality of the soul; the nature of spirits at their relations with men; the moral law; theresent life, the future life, and the destiny one human race,

of works on educational subjects le had a natural taste for the abstruse and mphysical, and soon after the phenomena whilstarted near Rochester in this State, and being known as Tal taste for the abstruse and mphysical, and soon after the phenomena whill started near Rochester in this State, and being known as spiritual manifestations, appearin Europe, he entered into the investigation, a soon satisfied himself that they afforded evider of the existence of an order of relationsh hitherto suspected, uniting the visible and lisible worlds. In the course of time he underwar a change of ideas on the theory of life, duty a destiny. He concluded to publish them, and sequently, in 1857, issued a revised and enhald edition, of which this is a translation. He lieved in rewards and the course of the state of the same of the course of the course of time he underwar a change of ideas on the theory of life, duty a destiny. He concluded to publish them, and sequently, in 1857, issued a revised and enhald edition, of which this is a translation. He lieved in rewards and the course of the state of the course of the sequently in the course of th

incarnation, sometimes called transmigration of souls, and devotes some chapters to the clucida tion of his ideas thereon. Thus chapter four of the second book treats of the "justice of re-incarnation; incarnation in different worlds; pro-gressive transmigrations; fate of children after death; relationship—filiation; physical and moral likeness; innate ideas," In chapter six he speaks of "errant or wandering spirits; transitional worlds; perceptions, sensations and sufferings of spirits; theoretic explanation of the nature of sensation in spirits; choice of earthly trials; relationships beyond the graye; sympathles and antipathies of spirits—eternal halves; remembrance of corporeal existence; commemoration of the dead." Chapter nine is devoted to the "intervention of spirits in the corporeal world; penetration of our thoughts by spirits; occult influence of spirits on our thoughts and actions possession; convulsionaries; affection of certain spirits for certain persons; guardian angels protecting, familiar, and sympathetic spirits; presentiments; influence of spirits on the events of human life; action of spirits in the production of the phenomena of mature; spirits during bat-tle; pacts with spirits; occult power—talismans—sorcerors—benedictions and curses." We cannot copy a list of all the subjects treated in this volume, but will give those of the concluding chapters, showing the culmination of his speculations on the great hereafter: "future joys and sorrows: annihi ation: future life: intuition of future joys and sorrows; temporal sorrows; expiation and repentance; duration of future pen-alties; resurrection of the body; paradise—hell—purgatory—original sin." Thousands who have not openly confessed themselves to be believers in Spiritualism, will be pleased and interested in the perusal of this book. And at an hour when many skeptics, trained to the need of text books for aid in searching out knowledge con-cerning life and its belongings, both now and to come, are turning their attention to the Spiritual Philosophy, this volume will fill an important place in the popular demand, and do much for the enlightenment of the inquiring. History shows that the most of the ideas set fortif by this writer have been held by many profound thinkers of both ancient and modern times.—The Saratoga (N. Y.) Sentinel.

#### 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, There insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

#### PUBLIC MEETINGS, ETC..

#### The Northern Illinois Association of **Spiritualists**

Will hold its fourteenth Quarterly Meeting In Brown's Hall, Rockford, Ill., on Friday, Saturday and Sunday, January 14th, 15th and 16th, 1876 E. V. Wilson, seer and test medium, will be present, and give two scances for tests—and he has no equal." Dr. Samuel Maxwell will attend, and answer questions under the control of Dr. Gordon, a spirit; in this phase Dr. Maxwellhas no superior. Mrs. Juliette H. Severance, M. D., will lecture on "Health and How to Live." Mrs. Morse, of Joliet, Ill., will attend and speak in a trance; this lady has few equals as a speaker in a trance; this lady has few equals as a speaker and reasoner. Dr. T. H. Stewart, of Kendall-ville, Ind., will be present uttering words of wisdom; he is one of our noblest workers, and always reliable. Other speakers, goors, mediums and healers will be present.

The Convention will be called to order at 10 A. M.; Friday, the 14th of January, 1876, and fold over Sunday the 16th.; The sessions will be conducted under strict parliamentary usages, and all other strict parliamentary usages, and all

ducted under strict parliamentary usages, and all speeches will be made with a due regard to the use of language.

By order of the Executive Board, O. J. HOWARD, M. D., President. E. V. WILSON, Secretary. Lombard, Ill., Dec. 4th, 1875.

A People's Convention

A People's Convention

Itall, in the city of Battle Creek, Fiday afternoon, Jan.

14th. All interested in the good of the cause are respectfully solicited to be present. There will be no paid speakers present, but the meeting will take the form of a mass convention of the liberalists and Spiritualists of the State. The Society at Battle Creek will do all they conveniently can to entertain the friends coming from abroad.

PROF. WM. F. LYON, President.

MRS. L. E. BAILEY, Secretary.

Convention of Spiritualists at Lockport, N. Y. Convention of Spiritualists at Lockport, N. Y. The first Quarterly Convention of the Spiritualists of Westein New York, for the Centennial year, will be held in Temperance Hall, southwest corner of Main and Pine streets, in the city of Lockport, Saturday and Sunday, Jan. 8th and 9th, commencing at 10 o'clock and holding three sessions each day. A season of unusual interest is anticipated, as able speakers, inspired mediums and harmonial musicians will be in attendance to instruct, edity and cheer with the thrilling truths relating to this glorious new dispensation.

pensation, our Lockport friends join with the committee in extending a cordial invitation to all truth-seekers to attend, and will do what they can to entertain those from abroad.

J. W. SEAVER,
GEO. W. TAYLOR,
A. E. TILDEN.

### Annual Meeting of the New York State Spirit-ualist Association.

The annual meeting of the above Association will be held at Temperance Hall, Lockport, Saturday, Jan. 8th, at 2 o'clock P. M., in connection with the Quarterly Convention. Reports of officers, the election of officers for the ensuing year, and the transaction of any other business relating to the interests of the Association, will be then and thereattended to,
A. C. WOODRUFF, Sec.

Quarterly Convention.

The Vermont State Spiritual Association will hold its next Quarterly Convention at Cuttingsville, Friday, Saturday and Sunday, January 14th, 16th and 16th, 1876. Good accommodations at Todd's Hotel, which is deservedly popular for its gentlemany landlord, good table, &c. Cuttingsville is situated on the line of the Central Vermont, ten miles from Rufland. We expect one or two speakers from abroad, bestdes the usual number from our own State, whose thoughts and insplations have made our past gatherings both pleasant and beneficial. Free Returnances over the different branches of the Central Vermont are expected. A cordial invitation is extended to all. The Cenyention is called one week earlier than the time named in the report of the September Convention to accommodate the proprietor of the held, and also in anticipation of thereby securing a church for the occasion.

A. E. STANLEY, Secretary.

Married: In Van Zandt County, Texas, Dec. 5th, 1875, by Samuel Murphy, J. P., Alexander King (formerly of Americus, Ga.,) to Mrs. Nancy Hartman, daughter of Nathan A. Walker, of Newton County, Miss.

#### Passed to Spirit-Life: 🛴 🧀

From East Cambridge, Dec. 18th, Mr. Amasa Studley, nged 71 years 1 month 18 days. During his brief sickness (paralysis) he was for several

soul; the nature of spirits at their relations with men; the moral law; the present life, the future life, and the destiny of human race, according to the teachings dispirits of high degree, this mitted through rious nigdiums, collected and set in order Allan Kardee. Translated from the French, am the hundred and twentieth thousand, by him Blackwell. Published by Colby & Rich, Inner of Light Office, Boston, price \$1.75, posee paid.

The writer of this work was a long period of time engaged as a teacher, anyrote a variety of works on educational subjects le had a natu-

From Claremont, N. H., Dec. 8th, Mr. B. P. Gliman,

Claremont, N. H. The Universalist church choir rendered sweet music. Rev. E. Smiley read a beautiful and appropriate hymn, and made an aude prayers. A discourse was given by the writer. We believe our provider and friend will still be a worker among us. E crimid anonalist wife will hear the vibratory notes of his manly spirit coming from his home in suniner-land, to cheer her along through this mundance sphere till site joins him and their loved circle in the bright home of reunion. SARAH HELEN MATTHEWS.

Springfield, Vr., Dec. 21, 4875.

#### SPIRITUALIST MEETINGS.

CHELSEA, MASS.—The Hible Christian Spiritualists hold meetings every Sunday in Hawthorn-street Chapel, near Bellingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't,

HARWICH PORT, MASS.—The Children's Progressive Lyceum meets at Social Hail every Sunday at 125 F. M. G. D. Smalley, Conductor; T. B. Jinker, Assistant Conductor; Mrs. A. Jenkins, Guardian, W. B. Kelby, Musical Director; S. Turner, Elbrarian; Mrs. A. Robbins, Secretary.

Mrs. A. Jenkins; Guardian; W. B. Kelby, Musical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary, Salem, Mass.—The Spiritual Progressive Lycemp holds its sessions every Sunday, at 10 clock; also its conference meetings avery Wediesday at 75 o'clock, at Hardy Hall, No. 13 Washington street. Conductor, Mr., John Handel; Assistant do., Edward Hall; Guardian, Mrs., Alicy S. Waterhouse; Assistant do., Frank Pearl; Librarian, Mrs. Geretta Pearl; Assis ant do., Mrs. S. G. Hooper; Secretary, Mr. S. G. Hooper; Musical Director, Mrs. Anna Hall; Assistant-do., Miss. Annada Baitey; Treasurer, Mr. Willham Meable-Por-the-present; in confection-with the Lycenim fectures will be delivered at 3 and 7½ o'clock Sundays at the same hall. All are cordially invited. Admittance to legitures, foccuts.

Spirisoffeld, Mass.—Spiritualist and Liberalist Society meers at Liberty Hall Sundays at 2½ and 7½ o'clock Sunday at the same hall. All are cordially invited. Admittance to legitures, foccuts.

Mallbotto', Mass.—Apiritualist and Liberalist Society meers at Liberty Hall Sundays at heldevery Sunday in Temperance Hall by the Spiritualists and Liberalists. Sidney Howe, Secretary.

Mallbotto', Mass.—Meetings are held-every Sunday in Leyden Hall.—F. W. Robbins, Chardian; Miss Mary Lowis, Librarian; Mr. Lewis Doten, Musical Director; Mr. Thos, I. Swift, Musician.

Rockland, Mass.—The Children's Progressfor Lycoum-meets at 15 p. M. in Phenik Hall.—F. J. Gurney, Commercial and Children's Progressfor Lycoum-meets at 15 p. M. in Phenik Hall.—F. J. Gurney, Commercial 15 p. M. in Phenik Hall.—F. J. Gurney, Commercial 15 p. M. in Phenik Hall.—F. J. Gurney, Commercial 15 p. M. in Phenik Hall.—F. J. Gurney, Commercial 15 p. M. in Phenik Hall.—F. J. Gurney, Commercial 15 p. M. in Phenik Hall.—F. J. Gurney, Commercial 15 p. M. in Phenik Hall.—F. J. Gurney, Commercial 15 p. M. in Phenik Hall.—F. J. Gurney, Commercial 15 p. M. in Phenik Hall.—F. J. Gurney, Commercial 15 p. M. in Phenik Hall.—F. J. Gurney, Commercial 15 p. M. in Phenik Hall.—F. J.

P. SWIII, Musician.

ROCKLAND, MASS.—The Children's Progressive Lyceum meets at 15 P. M. in Phonix Hall. F. J. Gurney, Conductor; Maria Bennett, Guardian; Henry Chase, Secretary.

tary. WEST GROTON, MASS.—The Liberal Association hold meetings every Sunday in Widwood Hall. Lectures at 2 and 7 P. M. M. E. French. President: If M. MacIntire, Secretary. Mary I., Fronch regular speaker.

Andover, O.—Children's Progressive Lycoum meets at Morley's Hall every Sunday at 11/2 A. M. J. S. Morley, Conductor; Mrs. T. A. Kuapp, Guardiant Mrs. E. T. Cole-man, Assistant Guardian; Harriet Dayton, Secretary, APPLETON, Wis.—Meetings are held at Council Hall each Sunday at 2 P. M.

each Sanday at 2 P. M.

ATLANTA, GA.—First Association of Spiritualists.—
Officers: J. M. Ellis, Adanta, President; R.C. Kerr, Marietta, Wm.Coleman, Cuthbert, B. B. Alford, La Grange, Vice Presidents; Wm. G. Forsyth, Atlanta, Secretary.

BROOKLEN, N. Y.—Society of Spiritualists meet at Gallat. In Hall, 422 Fulton street, at 3 P. M. and 75 P. M. Emma Hardinge Britten, present speaker. Dr. A. S. Smith, President; H. P. Bostwick, Vice President; George W. Young, Secretary. Address 42 North Portland avo. Children's Progressics Lycena meets at 10½ A. M. W. H. Bowen, Conductor; Mrs. R. A. Bradford, Gaurdian.

BATTLE CREEK, MICH.—The First Society of Spiritual-

BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hallowery Sunday, at 104 A. M. and 75 P. M. (A. H. Averill, Prod. - 11; J. V. Spencer, Secretary; William Merritt, Treastror
PRAYCITY, MICH.—The Spiritualist Society hold meetings in Lyceum Hall-each Sunday at 10; Z. M. and 7'5 P. M. Hon, S. M. Green, President; Mrs. J. A. Webster, Secretary.

BALTIMORE, MD.—Lyric Hall.—The "First Spiritualist Congregation of Baltimore," Lectures every Sunday by Wash, A. Danskin, and circles for spirit communications every Friday evening.

Lycam Hall, No. 22 W. Baltimore street.—Children's Progressive Lycam, No. 1, meets in this hadevery Sunday morning, at 10 o'clock, and every Thursday evening, Lovi Weaver, Conductor; Miss Lizzle Wernix, Guardian; Miss Kate Powell, Librarian; George Broom, Musical Director and Secretary.

Rate Powell, Librarian; George Broom, Musical Director and Secretary.

Bradlery ME — Meetings will be held at Union Hall during the current year, Mrs. Pelseilla D, Bradbury speaking every fourth Sunday at 10 A. M. The Children's Progressive Lyceum meets in same Hall each Sunday atternooil at 12 o'clock. James J, Norris, Conductor; John Lynn, Corresponding Secretary, to whom all communications should be addressed.

Chattanooga Spiritualists Union. P. R. Albert, President; Col. S. J. Bovec, Vice President Dr. D. S. Cartis, Treasurer; J. R. Harris, J. P., Secretary, C. Evyelans, O. — Lyceum meets every Sunday at Temperance Hall, 181 Superior street, at 11 A. M. Conductor, F. C. Rich; Guardian, Miss C. Thompson; Treasurer, George G. Wilsey; Secretary, A. Duniap, 53 Whitman street.

CHICAGO, ILL.—The Progressive Lyceum holds its sessions to Good Templar's Hall, corder of Washington and Desplains streets overy Sunday at 125; P. M. All are invited. Mrs. C. A. Dye, Conductor; A. Dinsmore, Corresponding Secretary.

EURKA, CAL.—Meetings are held on Sunday of each

responding Secretary.

EUREKA, CAL.—Meetings are held on Sunday of each week at the Spiritualist Hall, Children's Lyceum meets at the same place each Sabbath at 2% o'clock P. M. Address W. J. Sweasey.

W. J. Sweasey.

HAMMONTON, N. J.—Meetings held every Sunday at 10% A. M., at the Spiritualist Hall in Third street. Mr. W. D. Wharton, President: G. Valentine, Secretary, Lyceum at 115 A. M. James O. Rausom, Conductor; Mss E. Brown, Guardian. KIRKSVILLE, Mo. -The Society of Spiritualists and Lib-

eralists meets every. Sand cyat 3 P. M. E. B. Brewington, President; Robert Harrison, Vice President; E. M. Gill, Secretary; John L. Porter, Treasurer.

MORLE, ALA.—Spirltual Association: Prof. II. A. Ta-tum, President; S. Moore, M. D., 1st Vice President; Capt. P. H. Murphy, 2d do.; C. Barnes, Secretary and Treasurer; Oliver S. Reers, Corresponding Secretary and Treasurer; ings at 11 A. M. Sindays, and Scances Sunday and Tuesday evenings, at 7½ o'clock.

MILWAUKEE, WIS. — The First Spiritualists' Society hold meetings every Simony at 224 P. M., in Field's Hall, 119 Wisconsinstreet. George Godfrey, President; Mrs. L. A. Skinner, Speretary

A. Skinner, Secretary.

New York City.—The Society of Progressive Spiritualists hold meetings every Sunday in Republican Hall. No. 55 W. 33d street, near Broadway, at 10% A. M. and 75% M. J. A. Cozino, Secretary, 312 West 32d street. Childrenss Progressive Lycoum meets at 2 P. M. J. A. Cozino, Cozino, Conductor; H. Dickinson, Assistant Conductor; Mrs. H. J. Caglio, Buardiah; Mrs. M. A. Newton, Assistant Guardianas, W. Hayes, Secretary; J. B. Sammis, Treasurer.

Treasurer.

New Haven, Conn.—The "Free Lecture Association" meets at Loomis Temple of Music, corner Orange and Center streets. E. R., Whiting, Treasurer, 95 Dixwell avo. Services each Sunday at 2½ and 7½ p. M.

NEWARK, N. J. — Spiritual ingettings are held every Sunday at 2 and 7 t. M. in Upper Library Hall. Conference at 2, the first half-hour devoted to diagnosting diseases and relieving the sick who are poor free of charge. Lecture at 7. Address Dr. L. K. Coonley, 53 Academy street. For the State Association, address Dr. D. J. Stansbery, 669 Broad street.

State Association, address Dr. D. J. Stansbery, 669 Broad street.

Philadelphia, Pa.—The First Association of Spiritualists hold regular meetings on Sundays at 10% A. M. and 7% P. M., also on Thursday evenings, at Lincoin Hall, corner of Broad and Coates streets. Prof. Isaac Rehn, President, 1221 North 7th street; E. Addie Engle, Secretary, 955 North 6th street. Speakers engaged: J. M. Peebles for November, Mrs. Hyzer for December, Neille Brigham for April. 1876. Lyceum No. 2 meets at Thompson-street Chutch, Thompson street, below Front, Sundays, at 10% A. M. Gen. Jackson, Conductor; Mrs. Rarlier, Guardian. Spiritual Otrele ever evening at Circle Hall, 363 Vine street, with change of mediums. Free Conference Meeting every Sunday, at 2% o'clock.

POULLANDEME.—Arcana Hall, Tangaess street —Sult.

ing every Sunday, at 2½ o'clock,
PORTLANDME,—Arcana Hall, Tongress street,—Spirstrate Fraternity meets every Sunday, at 3 v. M. James
Furbish, Esq., President; William Williams, Vice President: George C. French, Secretary; William Thayer,
Treasurer.
Sons of Temperance Hall, 351½ Congress street,—The
Spiritual Association meets regularly every Sunday, Abner Shaw, Esq., President; George H. Barr, Secretary

ome of Temperance Hall, 351/4 Congress street.—The Spiritual Association meets regularly every Sunday. Abmer Shaw, Esq., President; George II. Barr, Secretary.

SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union; a Children's Progressive Lycomn is held at 10/2 A. M., and a Conference at 2. P. M.; also regular Sunday everying lectures are given at the New Hall, 311 Markot street.

The San Francisco Spiritualist Society meet every Sunday at Charter Cak Hall, Market street, near Fourth. Progressive Lycom at 10/2 A. M., Mediums' Conference at 20 clock P. M., Lecture at 7/4 P. M. Mrs. Ada Foye, President.

ST. LOUIS MO — With Estanting at Mrs.

usem.

ST. LOUIS, MO.—"The Scientific and Phitosophical Re-ligious Society "I meet at "Avenue Hall, Minth and Wash-ington avenue, on Synday evenings at 7½ o'clock. Seats free. A collection taken up to defray expenses.

ington avenue, on sunday evenings at 7½ o'clock. Seats free. A collection taken up to defray expenses.

STOCKTON, CAL.—Meetings are held at Hickman's Hall. on Hunter street, each Sunday evening, by the Spiritaalist Society, of which Dr. Hudson is President, Mr. A. M. Strongs. Vice President, and Messrs. Manchester and Sturgeon, Secretary and Treasurer.

SACHAMENTO, CAL.—Meetings are held at Contral Hall, K street, each Sunday evening. Messrs. Wheatley, Vanalagine and Butler, Lecture Committee. The Children's Progressive Lyceum meets each Sunday at the same hall. Springerist Ligeum meets each Sunday at the same hall. Springerist Hall, corner of Main and Market streets, every Sunday at 10½ A. M. and 7½ P. M. dacob G. Diev, President, J. F. Oaks, Vice President; Mrs. Josic Kizer, Treasurer; J. W. Ludlow, Recording Secretary; W. S. Tibbetts, Corresponding Secretary.

Thoy, N. Y.—The Progressive Spiritualists' Society meets every Sunday in Lyceum Hall, Nos. 12 and 14 Taird street. Lectures at 10½ A. M. and 7½ P. M. The Onlidien's Progressive Lyceum meets in same hall at 2. P. M. Speakers engaged: December and January, Neilie J. T. Brigham; February and March, N. Frank White.

VINELAND, N. J.—The Seciety of the Friends of Progressive at the control of the property of the Priends of Progressive and the control of the priends of the street at the control of the priends of Progressive and Carlot, N. Frank White.

Brigham; February and March, N. Frank White.
VINELAND, N. J.—The Saciety of the Friends of Progress meet at Cosmopolitan Hail, Plum street, every Sunday, at 10½ A. M. and 7 P. M., for lectures, conference of free discussion. Louis Bristol, President; C. B. Campbell, Lucinda D. Ladd, Vice Presidents; Nelsen E. Shedd, Treasurer and Agent of hail; Dr. David W. Allen and Sylvia Bylvester, Corresponding, Secretaries. The Children's Progressive Lyceum meets at 12½ P. M. Dr. David W. Allen, Conductor; Mrs. H. R. Ingalis, Guardian; Luclus Wood, Musical Director; Miss Phebe Wilbur, Librarian; Elvira L. Hull, Corresponding Secretary. Speakers wishing engagements will address the Corresponding Secretary. Vincennes, Ind.—Free lectures at Noble's Hall each Vincennes, Ind.—Free lectures at Noble's Hall each Sunday evening at 7½ o'clock, before the First Bplritual As-sociation. C. W. Stewart, Lecturer: 8.5. Burnett, Pres-ident; M. P. Ghee, Vice President; D. B. Hamaker, Sec-

retary.
WILLIAMSBURGH, N. Y.—The Spirit and Progressive Association of Williamsburgh meets every Sunday, at 30 clock P. M., in Latham's Hall, Ninth street, near flope. Those who desire the promotion of all that is good, true and pure, in reference to things both spiritual and temporal, ago cordially invited to meet with us, John W. Fox, Secretary, 111 Union Place, Greenpoint, L. I.

WINONA, MINN,—The Spiritualists hold regular meetings. Mrs. Jane Davis, Vice President; Mr. S. G. Brooks, Treasurer; Mrs. Esther Douglass, Secretary.

Treasurer; Airs. Esther Douglass, Secretary.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists hold their meetings every Sunday at 11 A. M. and 75 F. M. at Lyceum Hall, No. 1108 K street, northwest-Col. J. C. Smith, President; Prof. Brainerd, Vice President; O. R. Whiting, Secretary; M. McKwen, Treasurer.

#### Adbertisements.

### Jos. John's Works of Art. The Dawning Light.

This beautiful and impressive picture represents the Birthplace of Modern Spiritualism. In Hydesville, Size of sheet, 2) by 20 inches; engraved surface, 14 by 11 inches. Steel Plate Engraving, \$2,00.

#### The Orphans' Rescue.

This beautiful pleture, and one of nort thrilling senti-ment, lifts the vell of materiality from beholding eyes, and rovenly the guardians of the spirit-world. Size of Sheet, 24 by 30 inches; Engraved Surface, 1515 by spirit behow. 1934 Inches. Steel Plate Engraving, \$3.00.

#### Life's Morning and Evening. AN ART POEM, IN ALLEGORY.

A river, symbolizing the life of man, which through a landscape of bill and p'ain, bearing on its current a time-worn back, containing an aged Pilgrim. An Angel accompanies the boat; one hand rests on the helm, while with the other size points toward the open sea sar emblem of eternity-reminding "Life's Morning" to live good and pure lives, so?

lives, so 'That when their barks shall float at eventile, 'That when their barks shall float at eventile, 'Ear out upon the sea that 's deep and wide,' they may, like 'Life's Evening,' be fitted for the 'crown of immortal worth, 'Size of Sheet, 2014 by 22 inches; Engraved Surface, 2015 by 15 inches Engraving, \$3.00.

The above Engravings can be sent by mall securely

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street, (lower floor,) Boston, Mass.

#### HEALTH FOR THE SICK.

By the Wonderful Gifts of Healing or the Vital Magnetic and Clairvoyant Treatment at a Distance THROUGH

### DR. G. AMOS PEIRCE.

DR. G. AMOS PEIRCE,

CLAIRVOYANT PHYSICIAN, Healing, Test, Writting and Trance Medium. Matt address, P. Q. Box

57. Auburn, Maine.

For one examination for disease and a prescription of remedies, or a healing treatment by letter or hand of a friend, send \$1.25, or for both at one time, \$2.25, with a lock of the patient's hair or recent bandwriting, name, age, sex, some symptoms of the disorder, or how the patient fees or anger 175, and post office address plainly written.

For Brief Information and Advice on insiness affairs, additionation of character, letters from spirit filends, &c., observe the same rules, as much as possible, as for the medical treatment, and send, for each subject to be treated, or letter desired, \$1,25, or for two sucjects or letters at one time, by one person, \$2.5, or for two sucjects or letters at one time, by one person, \$2.5, or for two sucjects or letters at one time, by one person, \$2.5, or for two sucjects or letters at one time, by one person, \$2.5, or for two sucjects. Prices of the medicines stated after the examination, or to expedit treatment, can send from three to ten dollars, as convenient. Money not used will be remaided.

BEAUTIFUL PICTURES.

#### BEAUTIFUL PICTURES.

#### THE SPIRIT OFFERING.

This picture represents a half life-size figure of a most lovely child just blooming into girlhood. On her head, which is enveloped in a white vell, is a wreath of white roses, and in her hand she holds a cluster of lilles. Card Photograph copies, 10 by 12 linches size, carefully enveloped in cardboard, mailed to any address on receipt of 50 cents.

#### THE SPIRIT BRIDE.

This is the mame of the beautiful crayon picture which attracted such marked attention in the BANNER OF LIGHT FREE CIRCLE ROOM. It was drawn by spirit aid through the mediumship of Mr. E. HOWARD DOANE OF Baldwinsville, Mass., a gentleman who had had no instruction in drawing previous to the time the spirits commenced using his hand for that purpose. Af the soficitation of many admiring friends, we have had photographic copies of this fine picture made, which will be forwarded, postage paid, at the following prices: Large size, 8x10, 50 cents; Carte de Visite size, 25 cents.

For safe wholesafe and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Ergyince street, (lower floor,) Boston, Mass.

Send Fifty Cents

#### ELECANT AND FASCINATING CAME

THE most amushing and exciting game in the world. Sent by It all, postpaid. W. R. GOULD, Successor to the WEST & LEE GAME CO., 37 and 49 Main street. Worrester, Mass. Send 3-ct. stamp for catalogue of games Oct. 23.—13w

#### HEALING AT A DISTANCE.

D. R. J. R. NEWTON possesses the power of healing the sick at a distance in a degree never equaled. By means of magnetic letters, he performs cares as remarkable as any made by personal treatment. "De do this, Dr. Newton occupies as much time and makes the same effort as though the patient were present. However great the distance, persons are invariably benefited—in most cases entirely cured. Children are more surely cured at a distance that by personal remark. In prepart cases, Dr. Newton-will relieve pain instantly, and care disease on receipt of a telegram. Persons destring to avail themselves of this mode of care, will address the Doctor in a short letter, giving age, sex, and a description of the case, encloding a sum from three to ten dollar. Pro address, care of H. Briow, Rox 117, San Francisco, Cal. Oct. 2.

#### MADAME BODINE'S Cream of Lilies.

THERE is no article that will compare with it as a presentative of the skin. It positively removes Moth, Sanhurn, and all cutaneous diseases, producing a soft, sathn-like fexture. In all cases of chapped or britine skin, so common in our climate, it acts like magic. It is different from anything over offered to the public, and is free from all poisonous substances. Many certificates have been received expressing unqualified satisfaction. Sold at 37 East Bookline street, Boston, Mass. Price \$1,00. Sont by mail to any address.

### BETTER THAN A SAVINGS BANK. A SMALL Interest in the Reduction Company, based on a new process in practical operation. On application by mail, or otherwise, I will send a letter, printed for the purpose, explaining it, and how a little money can be safely invested, and, I think, with great expectations.

JOHN WETHERBEE,

#### 48 Congress street, Boston. B. C. HAZELTON,

Specialty Photographer,

### New number, 294 Washington street, formerly 140, opposite School street, Boston, Mass. May 22.

MERCANTILE SAVINGS INSTITUTION, 581 Washington Street, Boston,

# A LL deposits made in this institution commence draw-thing interest on the first day of each month. Interest is paid on deposits for all full calendar months they remain in Bank, at the rate of 5 per cent, per annum. The institution has a guarantee fund of \$205,000, for the protection of its depositors.

MAGIC LANTERNS. THE ARTOPTICON is the most powerful Coul Oil Lantern, especially adapted for Sanday-Schools. Sildes reduced. Catalegues sent on receipt of stamp.

Nov. 13.—4teow 728 Chesinut st., Philadelphia.

PSYCHOMETRY. DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons destring aid of this sort will please sond me their handwilting, state ago and sex, and if able, enclose \$2.0.

JOHN M. SIEAR, 2210 Mt. Vernon st., Philadelphia.

### Do Your Own Printing. Send 3c stamp Outfits from \$1 up. Golding & Co.; Manuf's, Washington Sq., Boston, Nov. 20,-301\*

#### Spiritualist Home. 46 BEACH STREET, BOSTON. Conducted on the European plant S. P. MORSE, Proprietor.

Diec. 4.

HARD TIMES

FOR Agents to make a living that are not selling off goods. We have work and money for all men and women, whole or spare time. It home or traveling. The grandest chance ever offered. Samples 25 cents. For IL-LUSTRATED Catalogue, send stamp. Address IM-PORTERIN' UNION, 207 Purchase at. New Bedford, Mass.

30w-Oct. 2.

Marcy's Sciopticon and Loutern Slides. New and britisht effects. Circulars free. SPECIAL OFFER TO SUNDAY-SCHOOLS. L. J. MARCY, 1340 CHESTNUT STREET, Philadelphia. Oct. 23,-13w

\$250 A. MONTH — Agents wanted everywhere. Business honorable and first class. Particulars sent free. Address J. WORTH & CO., 238 South 5th street, St. Louis, Mo., "Bw\*—Oct. 9.

OPIUM speedily cured. Painless no publicity.
Dec. 18.—13w\*

ON 197 Washington St., Chicago, Ili.

#### MRS. M. SUNDERLAND COOPER, 37 Main street, Concord, N. H. Hours, 1 to 5.

### Mediums in Boston,

Clairvoyant Medical Practice!

### DR. STORER'S OFFICE

Formerly at 137 Harrison avenue, ) is now in the beautiful and commodious Banner of Light Building, Rooms Nos.

NO. 9 MONTGOMERY PLACE.

The widely known Spiritual Clairvoyant, examines patients from 9 o'clock A. M. to 5 o'clock P. M. daily.

DR. NTORER will personally attend patients, and whatever spiritual insight and practical judgment and experience can accomplish, will be employed as heretofore in curing the sick.

Patients in the country and all the sick. Curing the sick.

Patients in the country, and all persons ordering DR.

STORER'S NEW VITAL REMEDIES, for Chronic and Nervous Diseases, will address

Jan. 3.

DR. H. B. STORER.

Dr. Main's Health Institute.

AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, with directions for treatment, will please enclose 44,00, a lock of hate, a return postage stamp, and the address, and state sex and age.

Mrs. S. E. Crossman, M. D. CLAIRVOYANT AND MAGNETIC PHYSICIAN Of also Trance Medium, Speciality: Curing Cancers, Tumors and Fennae Complaints. Examines at any distance Terms \$2.00, Also Midwife, Magnetic Paper \$1.00, 57 Tre mont street, Boston, Rooms 19 and 20. iw\*-Jan, 1.

### J. WILLIAM AND SUSIE WILLIS

FLETCHER,
BUSINESS, Test and Medical Mediums. Examinations
made by lock of hair. 9 Montgomery Place, Boston.

#### MRS. JENNIE POTTER, TRANCE, MEDIUM, 11 Oak street, 3 doors from 78. Washington st., Hours 9 A.M. to 9 P.M., Sundays 2 to 9.

TRANCE MEDIUM, No. 4 Concord Square, Bostons Office hours from 9 to 1 and 2 to 3. 16w\* - Dec. 4.

MRS. CAR, a reliable Test Medium, can be consulted on business, stekness, &c. Hours from 1 to 0 E. M. Sittings 41. Circles Tuesday evenings, 25 cents, at 21 Sawyer street, Boston,

#### Susie Nickerson-White, RANCE MEDIUM, 139 West Brookling street, St Elmo, Suite i, Boston, Hours 9 to 4. Jan. 1.

A S. HAYWARD, Magnetist, 5 Davis st., Bos. ton. Hours from 9 to 4. Consultation free. Mab-Dyspepsia Cure and Magnetized Paper sent by mail celptof \$1.00; the paper alone, 50 cents. - 11—Jan. 1. MRS. J. C. EWELL, Electrician and Magnet-logton sts., Boston, (entrance on Ash st.) Hours 10 to 5. Jan. 1.

SAMUEL GROVER, HEALING MEDIUM, No. 50 Dover street (formerly 23 Dix place). Dr. G. will attend funerals if requested. Dec. 4.

A UGUSTIA DWINELLS, Medical and Business Clatroyant and Test Medium, 1712 Tremont st.

MRS. FRANK CAMPBELL, Physician and Medium, No. 14 Indiana street, suite 5, leading from Washington street to Harrison av., Roston, Dec. 23,

MRS. JENNIE GOLDSMITH, Clairvoyant, Business and Magnetic Physician, 241 Shawmur avenue. Hours from 9 A. M., to 5 P. M.

The Spiritual Magazine,
Devoted to the elevation of our race and country, is populished at Memphis, Tent?, by SAMUr L-WAT son. Belonging to no see; or party, allied to no creeds or catechisms, it will be independent upon all subjects. Believing that the teachings of Jesus, Science and Spiritualism are perfectly harmonious, tots periodical will be published from this standpoint. This has been our spiriteaching for a score of years, and while we expect to adhere to those principles, we intend to extend to those who may differ with us respectful consideration, as delain nothing for ourselves that we do not concede to all others, to have shelf then yiews and to express them fully, accountable to none but God for the manner in which they impove their privileges. We are fully aware that we have extremes greatly in the majority against us; but none of these things deter us from our work. It will be our aim to keep the readers of the Magazine posted in regard to Spiritualism, and its development generally, especially in our own country. A new craits dawning upon us; the day long looked for is at hand when the gleoon shall be lifted from death.

The Magazine is published monthly, containing 85 pages besides the cover, at the every low price of \$2,00 per annum; to all ministers one dollar, postage paid.

Address,
Match 27—cont. 225 liston Magazine forms.

8. WATSON, 225 Union st., Memphis, Tenn.

#### DAY'S EXCELSIOR BUTTON-HOLE CUTTER

PATENTED FEB. 18, 1873.

THIS CUTTER excels all others in simplicity, strength, safety and utility, made of the best material and in the most perfect manner, with a plannished the case; may be carried in the pocket with safety, and is a great convenience;—useful for Ripping, Cutting Thread, Twine or Selvinge. Just the thing to open envelopes or cut the leaves megnon-usern for Ripping, Cutting Thread, Twine, or Selvage, Just the Hing to open envelopes or cut the leaves of Periodicals. May be sharpened same as a knife. To canvassers it offers the advantage of occupying only one-fourth the space of any other Cutter. Put up in a seat hox of one dozen each.

Single Cutter sent post-paid 25 cents; one dozen planished lin, \$1,00, by and 125 cents extra.

For sale by COLINY & RICH, at No. 9 Montgomery Place, corner of Province at. (lower floor), Boston, Mass.

#### SPIRIT PICTURES.

OF KATIE KING. in London, Eng. -Dr. J. M. GULLY being her nion on the plate.

PHOTOGRAPH OF VASHTI, THE SPIRIT INDIAN FRIEND OF MRS. J. H. CONANT,

Medium of the Banner of Light Public Free Circles—the Medium being her companion in the picture. Price 50 cents cach. For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass.

#### Babbitt's Chart of Health.

Dr. E. D. Babbitt has prepared a large, handsome Chart of Realth, over a yard long, to be hung up in homes, schools-and lecture-rooms. The following are some of its headings: The Laws of Nature: The Law of Power; The Law of Harmony: How to Promote Health; How to Destroy Health; How to Cure Disease; How to Destroy Health; How to Cure Disease; How to Bathe, etc., teaching people to be their own doctors on the powerful and yet slimple plans of Nature.

Price 50 cents, postage focents.

For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Moston, Mass.

THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1889. The Spiritualist is the recognized organ of the educated Spiritualists of Reference of the Collaboration of the Collaboration of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to Mr. W. H. HARRISON, 33 Grant Russell site of, Bloomsbury, London, is \$3.75, or through Messrs, COLB & RICH, Banner of Light Office, Boston, \$4,00.

#### Wonderful Power! DR.L.A. EDMINSTER, THE HEALER.

Has taken Rooms in Meonian Hall Building, Water street, Augusta, Maine.

MAGNETIZED PAPER sont by mail. Send for Circular. Consultation free.

#### SEEING CRYSTALS.

TWO elegant specimens of Seeing Crystals, the largest in assuring 2% inches, price \$50,00; smallest one; measuring 1½ inches, \$20,00. The above Crystals are perfect, and should c unmand the attention of medium and clair-volants. May be seen at the BANNER OF LIGHT OFFICE, 9 Montgomery Place, Boston, Muss. Dec. 11.

J. Manufagomery Fince, Boston, Muss.

THE PLEASURE BOAT.

HAVE unbound volumes of the Pleasure Boat, published from ten to thirty years ago, which I will send post-paid to those who want them for 60 cents a volume, or as much more as they are able and willing to give. I can furnish 12 or 14 different volumes. JER HACKER, Dec. 18.—8wt

Berlin, N. J.

#### MAGNETIC PAPER.

D. B. J. WILBUR, Magnetic Physician, 44 Randolph afrect, Chicago, Ill. Magnetic Paper sent by mail on receipt of one dollar. Send for circular. 13w\*-Dec. 11. PRANK T. RIPLEY, Trance and Test Medium, has received from his Guides a positive cure for Kidney Complaint, and will send to any one on receipt of \$1.00 and two three-e nt postage stamps. Address FRANK T. RIPLEY, No. 19 Light street, Baltimore, Md.

Dec. 25. -3w

Dec. 23.—3w

LMMA STEELE, M. D., permanently located, at && Third street, San Francisco, Cal. Will diagnose and prescribe for the sick clairvoyantly. Send age, sex and leading symptom. Fee 43. Magnetized Paper, with directions for development of Spiritual Gitts, \$1.

Nov. 22.—13w

### New Books.

Second Edition --- Revised and Corrected.

#### THE WORLD'S Sixteen Crucified Saviors

CHRISTIANITY DEFORE CHRIST.

containing
New, Startling, and Extraordinary Revelations in
Religious History, which disclose the Oriental
Origin of all the Doctrines, Principles,
Precepts, and Miracles of the

Christian New Testament, and furnishing a Key for unlocking many of its Sacred Mysteries, bosides comprising the History of Sixteen Oriental Crucified Gods.

BY KERSEY GRAVES. Author of "The Biography of Sotan," and "The Bible of Bibles," (comprising a description of Awenty Bibles.)

This wonderful and exhausive volume by Mr. Graves will, we are certain, take high rank as a book of reference in the fisht which he has chosen for it. The amount of mental labor necessary to collate and compile the varied information contained in it must have been severe and ardinous indeed, and now that it is in such convenient shape the student of tree thought will not willingly allow it to go out of print. But the book is by no means a mere collation of views or statistics: throughout its entire course the author—as will be seen by his title-page and chapter heads—follows Adefinite line of research and argument to the close; and his conclusions go, like sure arrows, to the mark.

#### CONTENTS.

Preface; Explanation; Introduction; Address to the Clergy.

Thap, p.—Rival Claims of the Saviors, Thap, 2.—Messlante Prophecies, Thap, 3.—Prophecies by the figure of a Serpent, Chap, 4.—Miracalous and Immacalage Conception of the

place. hap, 7.-Angels, Shepherds, and Magi visit the Infant

-The Twenty-fifth of December the Birthday of 9.—Titles of the Saviors. 10.—The Saviors of Royal Descent, but Humble Birth,
http://brist's Genealogy,
http://bris

Chilp, 12,—1 ne Word 8 Savious Savious in Infancy.
Chilp, 13,—The Saviors exhibit Early Proofs of Divinity.
Chilp, 13,—The Saviors' Kingdoms not of this World,
Chilp, 15.—The Saviors are real Personages,
Chilp, 16.—Sixteen Saviors Cruelfied,
Chilp, 17.—The Aphanasia, or Darkness, at the Cruelfixton.
Chilp, 18.—Descent of the Saviors into Hell,
Chilp, 19.—Resurrection of the Saviors.
Chilp, 20.—Refapearance and Ascension of the Saviors,
Chilp, 21.—The Atonement: Its Oriental or Heathen Origin.

on, pp. 22.—The Holy Ghost of Oriental Origin, pp. 23.—The Divine y Word Y of Oriental Origin, pp. 23.—The Trinity very anciently a current Heather octrino.

etrine. p. 25.—Absolution, or the Confession of Sins, of Hea-Decision.

Jap. 25.—Absolution, or the Confession of Sins, of Heathen Origin,

hap, 26.—Origin of Baptism by Water, Fire, Blood, and
the Holy Glost.

hap, 27.—The Sterament or Encharist of Heathen Origin,

hap, 27.—How Men, including Jesus Christ, came to be

worshiped as Gods,

hap, 28.—Secred Cycles explaining the Advent of the

Gods, the Master-key to the Divinity of Jesus Christ,

chap, 38.—Secred Cycles explaining the Advent of the

Globs, the Master-key to the Divinity of Jesus Christ,

chap, 38.—Christianity derived from Heathen and Oriental

Systems.

-Three Hundred and Forty-six striking Analo-Systems.
Chap, 22.—Three Hundred and Forty-six striking Analogies between Christ and Crishna.
Chap, 31.—Apollonius, Osiris, and Magns as Gods.
Chap, 31.—The Three Pillars of the Christian Faith—Miracles, Prophecies, and Precepts.
Chap, 35.—Logical or Common-sense View of the Doctrine of Divine incarnation.
Chap, 36.—Philosophical Absurdities of the Doctrine of the Divine Incarnations.
Chap, 36.—Philosophical Absurdities of the Doctrine of the Divine Incarnation.
Chap, 38.—A Historical View of the Divinity of Jesus Christ.
Chap, 38.—The Scriptural View of Christ's Divinity.
Chap, 40.—A Metonymic View of the Divinity of Jesus Christ.

Christ. Christ. Christ. The Precepts and Practical Life of Jesus Christ. Chap. 42.—Christ as a Spiritual Medium.
Chap. 43.—Conversion, Repentance, and "Getting Reli<sub>2</sub>
g on "of Heatine Origin.
Chap. 44.—The Moral Lessons of Religious History.
Chap. 45.—Conclusion and Review.
Note of Explanation.

Note of Explanation.

Printed on fine white paper, large 12mo, 380
pages, 82,001 postage 20 cents.

For sale wholesale and retail by the Publishers, 601, BY
& RICH, at No. 9 Montgomery Place, corner of Province
street (lower flom). Boston, Mass.

### The Proof Palpable of Immortality: Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals, and Religion.

BY EPES SARGENT, Author of "Planchette, a History of Modern Spiritualism," &c.

Now really, forming a volume of 240 pages; with a Table of Contents, an Alphabetical Index, and, an engraved likeof Contents, an Alphane and Response to the spirit Katle King, never before published in this country.

Price, in paper covers, 75 cents; bound in cloth, \$1,00.
Sent by mail at these prices.

From European and American Spiritualists the warmest commendations of this reparkable work have been received.

For sale wholesale and getall by the publishers, COLBY & RICH, at No. 9 Mongomery Place, corner of Province street (lower floor), Boson, Mass.

#### PHOTOGRAPH OF THE MATERIALIZED SPIRIT NOTHING LIKE IT;

### Steps to the Kingdom.

BY LOIS WAISBROOKER.

Author of "Helen Harlow's Voic," "Alice Vale," "May weed Blossoms," "Suffrage for Women," elc., elc., etc.

Christians pray, "Thy kinglom come, thy will be done on earth as it is in heaven," but they know not what they ask. Christians, read "Nothing Like It," and see it you can afford to have your prayers answered; and, if not, make preparation, for the answer is sure to come in its own proper time.

Bound in cloth, 12mo, 336 pages, \$1,50; postage is cents. For sale wholesale and retail by the publishers, COLBY, RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

#### Eating for Strength. A New Health Cookery Book, BY M. L. HOLBROOK, M. D.,

BY M. L. HOLBROOK, M. D., Which should be in the hands of every person who would eat to regain and retain health, strength and beauty. It contains, besides the science of eating and one hundred answers to questions which mosk people are anxious to know, nearly one hundred pages devoted to the best healthful recipes for foods and drinks, how to feed one's self, feeble babes and delicate children so as to got the best bodily developing int. Mothers who cannot nurse their children will find full directions for feeding them, and so will mothers who have delicate children, and invalids who wish to know the best foods.

Price \$1,00\$, postage free:

For sale, whoesalo and retail by COLBY & RICH, at No. 9 Montgomery Vlace, corner of Province street (lower floor), Boston, Mass.

### Danger Signals;

The Uses and Abuses of Modern Spiritualism. , BY MARY, F. DAVIS.

BY MARTAT: DAVIS.

This eloquent ind comprehensive pamphlet is \*\*specially needed in the present 'trisls.' While it reveals the substime inner life of true Spiritualism, it most pointedly and compactly portrays the errors, and abuses that abound Mrs. Davis's effective uterances at once protect the friends and enlighten the enemies of truth and progress. Her timely discourse should and will have a very extensive effects neighbor.

Price, single copy 15 cents, a copies for \$1.00; postage free, For and wholes ale and trial by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

## THE "MYSTERY SOLVED;"

'The New Departure " of Victoria C. Woodhull Examined. BY MOSES HULL.

The author says: "For several years Victoria C. Wood-hull has occupied a prominent position as a Social Reformer. As such she had secured a hold on the confidence and affections of the people that has been attained by but few. Individually I was proud of her, of her courage and ablity, and permitted what seemed to be her virtues to atoms for mainy of her faults. Feeling no mailer toward the 'New Departure, '1' he says, '1 put forth this pamphiet as a review.'

Paper, 10 cents, postage 2 cents.
For sale wholesale and retail by COUBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

New Books.

#### EXETER HALL.

- A Theological Romance.

THE MOST STARTISING AND INTERESTING WORK OF THE DAY. Read "Exeter Hall,"

Read "Exeter Hall." Read "Exeter Hall." Read "Exiter Hall." Read "Exeter Hall." Read " Exeter Hall." —Read " Exeter Hall." Read " Exeter Hall," Read " Exeter Hall," Read "Exeter Hall" Read "Exeter Hall." Read " Exeter Hail!

Every Christian, every Spiritualist, every skeptic and every preacher should read it. Every ruler and statesman, every beacher, and reformer, and every woman in the land, should have a copy of this extraordinary book. Astonicling incidents and revelations for all.

### Threading My Way

Twenty-Seven Years of Autobiography.

ROBERT DALE OWEN, Author of The Pelatable Land between this World and thowart. Footpaths on the Boundary of Another World, Vile., etc.

A MOST INTERESTING VOLUME A NARRATIVE OF THE FIRST TWENTY: SEVEN YEARS OF THE AUTHOR'S LIFE: TOGETHER WITH REMINISCENCES OF NOTED PERSONAGES WHOM HE MET

FORTY OR FIFTY YEARS-SINGE, etc., A band-some 12mo volume, beautifully printed and bound in cloth,

"Frice 81.50, postinge free,
For safe wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province, street (lower
floor), floston, Mass.

Editors Wiping their Spectacles ! N account of Thirty-Nine Scances with CHARLES II, FOSFER, the most cetebrat if Spiritual Medium in America, weltien by the following able men; Mr. Chass, Editor New York Day Book, Mark M. Pom roy. The Democraty Mr. Taylor, Philad-lightly Press; Mr. Hyde, St. Louis Republican: Mr. Keathra, Memphis Appeal; Epes Sargent, Author and Poet; Professor Telli, Bangor, Mc. &c.

Mer. &c. Price Socients, postage free. For sale wholesale and retail by COLRY & RICH, at No. 9 Monigonery Place, conner of Province street (lower floor), Boston, Mass.

### Ought Christians to Debate?

A LECTURE DELIVERED BY W.F. JAMIESON, \*\*
IN PARKER FRATERNITY HALL, HOSTON, MASS.,

Sunday Afternoon, Cct. 11, 1874. Price to cents, no stage free, e For sale wholes are and retail by COLBY & RICH, at No. 9 Montgomers Place, corner of Province street (lower thou), Boston, Mass.

#### INSPIRATIONAL TRANCE SPEAKING,

A paper read before the Conference of Spiritualists, held in Lawson's Roems, 111 Gower street, London, W. C., Eng., by Mr. J. J. Morse.

This becture will be read with chareest, conjung, as it does, from the pen of one of England's gifted mediums, who is now becturing so satisfactorily in the United States. Price 5 cents, postage I cent.

For sale wholesate and retail by the publishers, COLLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

#### CHRISTIANITY AND MÁTERIALISM. BY B. F. UNDERWOOD,

Price Breents, postage 2 cents, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Prayince street (lower floot), Boston, Mass.

SIXTH EDITION—JUST ISSUED.

### ARCANA OF NATURE;

THE HISTORY AND LAWS OF CREATION.

BY HUDSON TUTTLE. A new edition of this standard work, which has been out of print for some time, is, just from the press, Price \$1.25, postage 10 cents, For saw wholesafe and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, Forner of Province street (ower flow), Buston; Mass,

Fourth Thousand. REPORT

## SPIRITUALISM, Of the Committee of the

London Dialectical Society, Together with the Evidence, Oral and Written, and a Selection from the Correspondence. Price \$2.50, postage tree.
For sale wholesde and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

#### SECOND EDITION. A Work of Great Research. ONE RELIGION: MANY CREEDS.

BY ROSS WINANS.

We object to what the Church demands, an unhounded and unjustifiable confidence in the Intallibility of
the writings of Moses and the prophets, and the Evangelists, and the Apostes. We dissent from assentinental attachment to an impossible compound of God and man. We
protest that Christian theology, as we have it, is not imply
by God himself, nor by Christ himself, nor is it comprehensibles by our
version. We would show you that Christianity, as taught
among us, is no better than other systems taught in other
than Christian countries, another of Province street (lower
floor), Boston, Mass.

## GOD DEALING WITH SLAVERY.

God's Instrumentality in Emancipaling the African Stare in America.

SPIRIT MESSAGES FROM TRANSLIN, LINCOLN, ADAMS, JACKSON, WEB-STER, PENN AND OTHERS,

TO THE AUTHOR. THOMAS RICHMOND., Cloth \$1.00, postage 8 cents; paper covers 75 cents, post-

age 5 cmls.
For sale wholesale and relail by COLBY & RICH, at No. 3 Monigomery Place, corner of Progince Street (lower floor), Boston, Mass. PRICE REDUCED. STARTLING FACTS

#### MODERN SPIRITUALISM. By N. B. WOLFE, M. D.

The author says: "I have the honor of placing on record some startling and significant phenomena occurring in Modern Spiritualism, which, to my unind, herald the dawn of a new and important effect to the world. That is why i give them the promisence 1 do. What effect diffs record will have upon the public mind, gives me little concern. Truth has a good claracter, and can take care of itself, People who entertain opinions which are at all valuable, do not easily part with them; those who have mooplinous will hardly be influenced by anything I have written."

Price \$2.00, postage 25 cents.
For said wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor.) Boston, Mass.

#### MY WEDDING GIFT: Containing a Man's Idea of Perfect Love.

Plain, flexible covers, 25 cents; gilt, flexible covers, 50 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

### New York Advertisements.

"The magic control of SPENCE'S POSITIVE AND REGATIVE POWDERS averetisenses of all kinds is wonderful

exond all procedent.
Buy the POSITIVES for any and all manner of dis-ages. (Acep. Paracysis, of Paisey, Billidness, Deafnoss, gases, except Parayses of Palsey, Billidness, Dealmos, Typhus and Tythod F. vers. Buy the NEGATIVES for Paratysis, or Palsey, Blindness, Dethiess, Totals and Explaid Fevers. Boy a Boy of HALF PONTIVES AND HALF NEGATIVES for this soid Fever.

nd money about its and expense by Registered by Post office Money Order made payable at Station D. New York Guy.
Address, PROF. PAYTON SPENCE, 136 E. Bilistreet, New York City.

Nold also at the Banner of Light Office, No. 9
Montgomery Pince, Boston, Mass.

Jan. 1.

#### CLAIRVOYANT HERB COMPOUND

#### Roots, Herbs and Barks,

WITH this directions for propring over one quart of Average Syrap for parilying and strengthening the Brood, an Louisier endicating an Chronic, Organica and Riceimonthe Discass from the system? Its effects are mirveous, as to stilled to by those and who have been restored to be the nody, or dreeyes, of intense suffering. All Polins, There, Sores, and Serofulous, Mercurial and Riceimonthe Parins entirely of appear with a very short innearing to take dividual. ht s very short time after a numericity of app ar with the s very short time after a numericing to take this varia-able flemedy. Price 81 On for packers, proport by mail, SPECIFIC REPREDIES for Richells Tape Worth, Catherla the Pites. Price 81.00 for the comment Agenta Wanted Everywhere, Address BES, J. W. DANFORTH, 100 West 56th street, New York,

#### E. D. BABBITT, D. M.,

DESCRIPTION OF THE PROPERTY OF A I flood Disease, dengining vana processors of races the bit N vinor Raths, and especia to Vital Magnet Sin.

Birdbitt's Hentth Guide, proto after 0 the Higher Selection of tale, "12 Worth \$00." "A Wood first B 03, 9A, disease Doctor on Nature's Plan, sent post paid for \$1, 25 Birdbitt's Vital Magnetism, "Cheap at double proc," to 1 with Health toolses, \$15.

Birdbitt's Chief of Hentth, countfut, post-paid, &c., Planed a sign at quality in odderles for \$2.

Figure Indicements to Agents, in both seves.

Psychomized Acidemical Paper, most vitallying tools many systems \$1. Dockers, \$1. Dockers, with directions for systems in Magnetic Bestives in proton.

Private Bustiniction in Magnetic Bestives inputous, Private Bustiniction in Magnetic Bestive Suprators, and the country of the systems of th

Mrs. Jennie Lord Webb, A EDIUM for Independent Weiting, can be tune wishing myssages from spirit friends of the term answer d, can obtain them by a hilling one dollar and there are them by a hilling one dollar and there are the and s.

#### Dr. Fred. L. H. Willis May be Addressed III further notices.

Care Banner of Light, Boston, Mass. DR. Witt. Is may be addressed as above. From this point he can attend to the diagnosing of disease by hair, and madwriting. He claims that his powers in this line are mitivated, combining, as he does accurate scientific kmo dedge with keen and searching Claivon aner.

Dr. Willisechalms especial skill in treating all diseases of the olood and nervous system. Cangers, Scioliak in all the for us, leptiepsy, Paralysis, and all the most delicate and combined diseases of both sexes.

Dr. Willise be permitted to refer to minocrous partice who had of the disease of particle who had of our disease to the system of practice who had of others had for the contract of the keyron.

### "MONTOUR HOUSE,"

HAVANA, N.Y., PALYE minutes' walk Signs the Magnette Springs, and I near the HAVANA GLEN Statevyk Academy. Five minutes' wask from Miss. E. J. MARKET'S, Cate Miss Compone, ) for most remarkable needless for most realiza-

### GORDON N. SQUIRES.

Oct, 39.

A USTIN KENT ON LOVE AND MARRIAGE. I will mail my Book. "Free Lefe." In paper
over, my Pamphier, "Mrs. Windthelf and Her Bockal
Freedom," my laget, "Conjugat Love. The True and the
Fallse," with one of two other Pamphiels or The to, and
my Photograph, all for \$1.00 or for sevents with the Pholograph left out. I much nield and shall be grateful for the
money. Address AUSTIN KENT, Stockholm, St. Lawrence Co., New York. (C. May 30.

CEND TWENTY TIVE CENTS to DR. ANDREW STONE, Try, N. Y. and obtain a large, highly lilustrated Book on this system of vitanzing to atment, Janel. CHRCITES every Thursday evening at the rest-dence of Max, HARVEY, has noss and Medical Part-cyant, 266 Carroll St., South Brooklyn, S. V. Discases examined by lock of hair.

FOURTH EDITION-JUST ISSUED. THE GIST OF SPIRITUALISM: Viewed Scientifically. Philosophically, Religiously,

Politically and Socially,

In a Course of Five Lectures, delivered in Washington, BY WARREN CHASE, ACTION OF THE LISE OF THE LONE ONE. THIS E

This is the fourth edition of Mr. Chase's lectures on the above Subject. The work has been out of print for several months, but all destring a copy can new be supplied. Price for each spots are frents.

For sale wholesale and retail by the pulcishers, COLBY & RICH, at No. 9 Montgomers, Prace, confer of Province street (lower floor), Boston, Mass.

#### BECOND EDITION-JUST ISSUED. THE ORIGIN AND ANTIQUITY OF PHYSICAL MAN,

SCIENTIFICALLY CONSIDERLD. Proving main to have been contemporary with the mast-todon; detailing the lastory of his development from the domain of the brute and dispersion by given waves of em-ligration from Centr. I vsia. BY HUDSON TUTTLE.

Author of "Ayeana of Nature," etc. In response to a general denead, (it having been out of print-for some time.) a new edition of this schooling work has been published.

Price \$4.00, postage to cents.
For sale wholesale and retail by the publishers, COLBY, & RICH, at No. 3 Montgomery Place, corner of Province street (flower floor), Boston, Mays.

### POEMS. GERTRUDE MINTURN HAZARD

ANNA PEACELHAZARD. These beautiful Poems were not printed for the public, but merely for distribution among transfer. We have lowerer, been favoured with a two copies of the workspirited and bound in clierant sevier which are for sale at this other, [Price \$1.6], postage by contact.

Addres, [OLBY & RICH, 98] Margomery Prace, corner of Province street lower flows, Bosson, Mass.

#### THIRD EDITION. . Mesmerism, Spiritualism, WITCHCRAFT AND MIRACLE:

A TREATESE.

SHOWING THAT MESSERISM IS A KEY WHICK WILL ENLOCK MAN I CHAMBERS OF MISTERY.

BY ALLEN PUTNAM.

Author of "Spirit Works," and "Natty, a Spirit," Pile 30 cents, postage free.

For sale wholesale and retail by the publishers, COLRY & RICH, at No. 9 Montgoinery Place, corner of Province street (lower floor), Roston, Mass. TENTH EDITION. .

#### THE ELECTRIC PHYSICIAN; Or, Self-Cure by Electricity. BY EMMA HARDINGE BRITTEN.

A Plain Gu de to the use of the Electro-Magnetic Bat-ty, with full directions for the treatment of every form tery, with full directions for one cross-sul French and of discuss on-the new and highly successful French and Vienness Systems of Medient-Electricity, as administered by Drs. Wingand Emma Britteria their own pactice.
Piles 50 cents; mailed free for 55 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province Street (lower floor), Boston, Mass.

#### THE MASCULINE CROSS:

Or, Ancient Sex-Worship.

A curious and remarkable wark, containing the Traces of Ancient Myths in the Current Religious of To-day, 65 pp., 25 illustrations, 12mo; paper 50 cents; postage free. For sale wholesale and retail by COLDY & RICH, as No. 9 Montgomery Place, corner of Province street (lower floor), Hoston, Mass.

## Banner of Bight,

BOSTON; SATURDAY, JANUARY 1, 1876.

#### · Col. Olcott and the Eddys.

To the Editor of the Banuer of Light : Sin-It Mr. A. Saxon is fond of writing long letters and you have a mind to print them, I have no objections; but when I am the subject of his remarks, I would prefer, if it is all the same to him, that he should at least not misrepresent my views for the sake of pointing his satire. He devotes more than a column of your issue of your Christmas number to an attempt to prove that my opinion of the Eddy manifestations is different from what it was a year ago, and that the mediums themselves, especially William, are not regarded by me in as favorable a light as theywere then. He finds his pretext in a recent letteriof mine to the New York Sun, from which he quotes the opening paragraph:

"When my yes caught the head-line, "Exposure of the Eddys" in tesslay's Sun, I said to myself that the grand exposure of the Eddy spiritual manifestations which, in common with the whole public? I have been pathently waiting for, had came at last; but anon-reading the narrative through. I was sorry to fluid one more added to many angeother to saits welf in April 20, 1875.

Well, what excuse does all this give for Mr Saxon's gratuitous fling? Supposing 1 had changed my views about the Chittenden materializations and mediums after twelve months of reflection, is there anything strange in that? Do people always think as they did a year before? Are we forbid altering our beliefs with the attainment of fresh knowledge and experience TO We are not all like Mr. Saxon.

But Lhave not changed my views. I think of these people and their phenomena just what I did, because (and only because) I have had no new light. I just as firmly believed William Eddy's spifits real as a man can who never had the perfect test conditions which alone warrants absolute knowledge. Every page of my "People from the Other World" shows that while, as an Individual, I was satisfied of his mediumship, as a scientific investigator, occupying a judicial position between the reading public and the Eddy family. I had to pronounce the ease insufficiently proven. What tests did I have that would be deemed conclusive to a Scientific Association? Did I ever hold William while his spirits were outside the cabinet? Did I ever see him and one of them at the same time? Was I allowed to touch Honto or any other spirit, as several other visitors were? When the weighing, the electrical, and the two bell tests were tried, was I permitted to stand by and try them myself?. When I had ransacked the country to find a magnesian-light apparatus for photographing Honto (at her own desire and that of the amiable "Brown" and "Mrs: Eaton"), and finally got one from the Stevens' Institute of Technology, was I afforded the long contemplated chance to repeat Mr. Crookes's experiment? When I offered to go to the expense of isolating William in his cabinet. behind a transverse mosquito frame door, fitted with a long bolt that I could secure outside the partition, without even subjecting him to my positive magnetism, was this grucial proof of his genuine mediumship allowed to be made? Let these flippant criticasters try as hard as I did to do justice to a medium and fit invself to uphold him anywhere and everywhere, and then air their views. I do believe the Eddy ghosts real, (not necessarily in all cases real human beings, though, mind you,) but my belief is the result of intuition, not of absolute demonstration. My book is tion, not of absolute demonstration. My book is an argument to show the intrinsic probability of their verity, and I seem to have convinced the family reunions? It is eminently proper, just at public, for Mr. Alfred R. Wallage, F. R. S., a this time, for earnest Spiritualists to meet in pficompetent judge, writes me: "I think you uncompetent judge, writes me : "I think you underestimate the value of your investigations at the Eddys', when you infer almost to the last that they might be impostors (to some extent) with the loved ones who have gone before, learn of them why the Christ could work his miracles, and from whence came the power that has made him a teacher and a guide for nearly two thouand that anything is wanting to make the evil sand years. dence conclusive." Furthermore, he is good enough to add as to my book that: "Its fair and impartial spirit, as well as its great literary merits, | izens have come among us with , renewed power, will greatly aid in that reaction of modern thought against modern quaterialism which is begoming every day more edident." Tam sorry that having elicited such golden words from such a pure and grand soul, I cannot also please Mr. A. Saxon! But such is life; there is always a drop. of bitterness in the dregs of the cup of hippocras.

And so, because I say that I, in common with the whole public, have been patiently waiting for a grand exposure of the Eddy spiritual manifestations, that means that I have been guilty of a "Suicidal self-refutation," does it? Really, Prof. Corson should vacate the chair of Anglo Saxon literature in Cornell, and request Mr. A. (Auglo?) Saxon to step up and teach the boys their vernacular. All through the two months of my Chittenden visit, when the papers teemed with bogus exposures and editorial articles showing how the Graphic correspondent was being fooled; when that self-advertising electric eel, Beard (the Lord-forgive my for mentioning his name and so helping to advertise his "specialty!") came there with his introductory letter tome, and kept me up until daylight trying to show me how the trick was done; when people as incapable of thinking straight as this latest of my assailants were drawing me behind woodsheds, and into shady nooks, to tell how they thought William personated his ghosts; I was waiting patiently for the grand exposure, and I have been waiting ever since, and shall have to wait a good while longer, I fancy. But just imagine at what cost! To be bespattered with muddy letters in the Banner and verses from Bret Harte!

And "I was sorry to find one more added to many antecedent unsatisfactory explanations of a provoking mystery." That's so, sir; I was not only sorry, but very sorry, for I do not like to see my fellow-creatures showing their imbecility in public-the "investigators" by hatching absurd theories based upon willful falsifications of fact, like this Sun man; and the editors by printing such twaddle, and then falsely representing it to be a genuine explanation of one of the profoundest mysteries ever encountered.

It only remains for me to notice Mr. Saxon's labored and useless comparison of my recent remarks about the churlishness and back-biting propensities of the Eddy family, with the kindly language I use concerning William in "People from the Other World." Can he show me any passage in that work where I say that Horatlo, or Delia, or any other Eddy, is "Christ-like," as he calls it, except William? - If he can I will get! Dr. Bloede to take me to the nearest Catholic. priest, and pray for masses for the mitigation of my offences. See what I say at pages 18, 20, 21, 22: 69, of my treatment by the family. On pages 366, 367 and 368, I state the case so plainly that I cannot see how even Mr. Saxon could have been

• • • • • •

writing such a letter. I say, "So far from the importance of my labor being recognized, and all reasonable facilities afforded, I was kept constantly at a distance, as though I were an enemy instead of an unprejudiced observer. As to the family realizing any feeling of gratitude for my disinterested defence of their character. before the public, the idea apparently never crossed their minds. On the contrary, I was constantly made to feel that my toleration as a member of the household was a favor for which I should he grateful," (and here let me say that, besides paying for my room at Mrs. Cleveland's and my meals at the Eddys', I gave Horatio a cheque, upon leaving, for room-rent in the homestead, as if I had slept there all through my visit,) and all the kind and polite treatment I could give them, individually and collectively, scarcely availed to make them grant me one favor more than they bestowed upon any visitor. . . . It was this state of things that kent me in that gloomy house, amid such unpleasant conditions, two months to get what I might and ought to have secured in two weeks. I stayed and bore everything, because, having once undertaken to accomplish a given thing, it was not in injunature to abandon the task while life remained. . . . I am more than willing to have my personal prejudices against the brothers, as individuals, overborne by proofs of their real mediumistic powers." This is what I said then, and the shameful conduct of both Horatio and William, subsequently, has more than ever warranted my strictures. While Mr. Massey, the English barrister, who made the trip to this country in consequence of having read my book, was at Chittenden, he begged me to come there and see Mrs. Huntoon's mediumship. To please one of the best fellows in the world, I went, and together we rapped at the kitchen door of the Eddy homestead justant dusk, intending to make a short friendly call before the Huntoon scance began. William opened to us, and, although the light shone full in my face, and two months' daily intercourse a twelvemonth before must have left him no chance to escape knowing me, he neither invited me in, nor had a word of welcome, nor stretched out a hand, but with the surliness of a dog bade us look for Horatio, and closed the door in my face. Massey's blood boiled at the insult to me, and his indignation expressed itself very forcibly in words; but I told him just what I say in my book, at page 21: "I separate the medium from the man, considering him, beyond a certain point, an irresponsible being," and said he could now tell the English people what sort of obstacles I had had to surmount to get what I had of satisfying facts, and how fair I had been in never permitting the brutality of William, the medium, to cloud my compassion toward William, the

I have done, sir; and I would be sincerely glad if I never had to write another line of controversy about personal matters. But so long as you suffer people to causelessly attack me, depend upon it I shall be ready to defend myself when the occasion seems to require it, either in your columns or those of some one of the many other journals which are open to me when I have HENRY S, OLCOTT. anything to say.

New York, Dec. 24th, 1875.

#### Christmas and Cascade.

Editor of the Banner of Lighti' At this Christmas time, when all the so-called Christian world is invoking the presence of one of the greatest and purest of earth's mediums, is it at all strange or remarkable that other souls in the spirit realm should heat the earthly songs of with the loved ones who have gone before, learn

It would seem as if the spirit-world cherished a particular fondness for this portion of the year, as, in this section of the country at least, its denand have given us wonderful and convincing evidences of their presence and love. Since the first circle in November, at Cascade—the home of that true and faithful medium, Mary Andrews—the power of her spirit-band has seemed to augment and increase until it subminated by to augment and increase until it culminated last evening in one of the most remarkable, satisfactory and convincing scances it was ever my good

ortune to attend.

Circles are now held regularly each day—at half-past nine A. M. and seven P. M.-and conditions are right, and the circle harmonious skeptics cease to be doubters and believers are strengthened in their faith. The morning scances are in the nature of developing circles, and pre-paratory to the evening circle. They are held in the dark, at which time the controlling spirits speak, and give such directions for the guidance of the medium and the circle as may be necessary, while friends and relatives "gone before" give cheering words of recognition, and send messages of remembrance and love to the absent. The most convincing tests of identity, spoken from the materialized lips of those called dead, are given at nearly every one of these circles, while spirit voices join in the singing and spiritlights keep time to the music, or answer the anxious questioner for knowledge.

The evening circle is held, not in a dimly lighted room, but with sufficient light to enable all to distinguish clearly and distinctly forms and features. At these circles spirit forms often materialize and vanish in plain sight of the spectators, and, standing in the doorway of the cabinet, holding the curtains wide apart, they are recognized by their friends, and, in turn, greet them with words of hope and cheer, then gradually fade from view, to be followed by others, male, female, and little children. On several occasions three spirit-forms have at the same time appeared at the door of this phantom closet. Last evening the writer saw a beautiful child with waving, yellow hair stand at the opening, while the mother, bending forward, revealed to us a radiant face beaming with a smile of maternal affection as she imprinted kisses upon the brow and lips of her darling, and encouraged it to meet our gaze and respond to our questionings. When the cur-tains were drawn back to give us this vision, the medium could be seen in her chair at the side of the cabinet. This remarkable and, as Prof. Tyndell would say, unscientific occurrence, gave hope and belief to at least one materialistic skeptic present, and has started him on the way to learn of another and a better life than this, which he had supposed was the be-all and end-all of ex-

Had I the time, or you the space, I might give in detail the occurrences which have followed, in quick succession, at this place, for the past two months; but, considering the pressure upon your columns and upon my time, I forbear, and conclude by saying that earnest and candid seekrs after truth will be at all times welcomed at Cascade. It is not necessary for a person to be a believer in order to gain admittance, nor are exacting and suspicious conditions necessary to insure the peace or safety of the medium. All, both believers and unbelievers, are welcome, and abundant opportunity is given them to investi-gate the phenomena and test their genuineness. CHARLES A. WARDEN.

Auburn, N. Y., Dec. 24th, 1875.

What is the difference between forms and ceremonies! willing to risk what he has in public opinion by You sit upon forms and stand upon ceremonies.

Spiritualist Meetings in Boston.

PAINE MEMORITAL HALL.—Prof. Wm. Denton will continue his course of lectures in this Hall, Appleton street, each Sunday at 2:45 and 7:45 o'clock until further notice, Dr. H. F. Gardner, Manager.

JOHN A. ANDREW HALL.—The meetings at this hall, it Chauncy street, are free to the public. Mrs. S. A. Floyd, trance speaker, will becture and answer questions from any persons in the audience at 24 and 7M. Quartette singing.

ROCHESTER HALL.—The Entitleren's Progressive Ly-ROCHESTER HALL.—The Editoren's Progressive Lyccum No. 1, which formerly met in John A. Andrew Hall,
will hold its sessions at Rochester Hall, 73) Washington
street, overy Sunday, at 10% o'clock, 'Julia M. Carpenter, Cor. Sec'y. Lecturers on the subject of Spiritualism, or Liberalism are notified that this hall is open for
engagements during the week, or on Sunday afternoons
and evening? Parties wishing to secure it should correspond with Kionzo Danforth, addres ing him at the ha't.
The Laddes' Add-Society will mutifurther notice hold its
meetings at Rochester Hall, on Tuesday afternoon and
evening of each week. Mrs. C. C. Hayward, President;
Miss M. L. Barrott, Secretary.
LURLINE HALL.—Free Public Circles are held at this
Hall, No. 3 Winter street, every Sunday at 10% A. M. and
2's P. M. by many of the best test mediums and speakers
in the city. Good music provided. All are invited to attend.

Rochester Hall .- This place was well filled on the after soon of Sunday, Dec. 26th. These meetings, conducted by David Brown as Chairman, are represented to be growing in favor each Sunday. The afternoon meetings will be continued. Mrs. Mary M. Hardy will hold a public séance for the obtaining of molds of materialized forms on Sunday evening, Jan. 2d, in this hall, commencing at a quarter to 8 o'clock. Admission 25 gents. Reserved seats 50

cents. Tickets for sale at the hall. Children's Progressive Lyceum at Rochester Hall .- The groups were well filled at the Lyceum, on Sunday, Dec. 26th. Several new scholars were present, and the exercises passed off pleasantly as usual. A song by the Saunders sisters; readings by Belle Perkins, Lizzie Thompson, Freeman Chandler, Johnny Baich, Benjamin Weaver, Lula Harvey, Esther James, Albert Burtleson, Rosa McBride, Eddy Washburn, Mamle Potter, and Mabel Edson; and a solo beautifully executed on the harmonica by F. L. Tayfor (which elicited an encore, to which he responded with the "Mocking Bird"), gave great interest to the occasion. The children in the groups looked happy and cheerful, the audience gave good attention, and the session was altogeth-JULIA M. CARPENTER, Cor. Sec.

er a pleasant one.

JULIA M, CARPENTER, Cor. Sec.
Christmas festival. - Notice has several times been given
in the Banner of Light that preparations were being unde
by the Boston Lyccum and its friends, for a general good
into on Christmas night. A committee was chosen to soleft contributions for a Christmas tree, and a generous
esponse was iniale by the people, so that, on booking over
the donations, it was found that amply provision had been
nade for all, and that officers and teachers as well as puuls had been remembered.

made for all, and that officers and teachers as well as pu-pils had been remembered.

By seven o'clock in the evening on Christmas night two large trees were decorated and loaded with packages, nearly done up and suspended, many of them, by bits of bright ribbon, which contrasted prettily with-the dark green foliage of the trees. Although the weather was un-pleasant the people came in goodly numbers, and by half-past seglen the half was well filled. Conductor J. B. Hatch-Jhen requested that the children be taken by the group-leaders to the upper half, where they formed into double lines, and at eight o'clock they marched down and arranged themselves in circles around the trees, which stood in the ives in circles around the trees, which stood in the

themselves in circles around the trees, which stood in the centre of the halt.

A short time was then occupied with recitations by Miss Lizzle Thompson, Master Alma Smitte, Manule Potter and Made Eddson. "The Last Rose of Summer," sung by Miss Cota Jiastinga, and "Majd of Athens," by Miss Young, were pleasant additions to the entertainment of Mrs. Hattle Wilson spoke a few appropriate words, thanking the Solletting Committee, of which she was chairman, for their efficient labor, and also the people who had so nobly responded to the call.

Mr. Williams, of Charlestown, then made his appearance with a box which he said contained a present for the Conductor: the cover being removed, the effecting was found to be a small toy gatch, which, as Mr. Hatch stepped forward to receive, be gentled which, as well find a rear pocket, remarking that how the Conductor would never be behind thus.

ward to receive, if exterosys slipped into a rear pocket, remarking that how the Conductor would never be behind time!

This bit of pleasantry was received with much merriment, and when quiet was again restored. Mr. Hatch, as streed by Mr. A. E. Carpenber, began taking the presents from the trees, a committee of ladies, closen for the purpose, distributing them as they were taken off. And now it was a pleasant slight to waich the bright, expectant eyes of the children as they were turned toward the wonderfor trees, and to see the Lappy shilles that lighted up their faces as each onogreeived and inspected the glift that some loying hand had prepared for them. Nodissatisfaction was expressed, not a majnimur of discontent was heard, but the best feeling prevailed, and it was evident that a sprit of love and harmony was in our midst and pervaded all hearts.

The presents were simple, but each recipient seemed to feel as happy over his little glift as if it had oost a large amount of money. One very small colored boy, with fino regular features, and the bightest-of black eyes, on heling asked if he had received a present, triumphantly displayed of the starter of title folks were rejoicing over pleture books and toys, while larger children were made happy with various appropriate glifts.

It was nearly ten o'clock@hen this most important feature of the entertalming of the religion. The floor was their

toys, white larger children were made happy with various appropriate gifts.

It was nearly ten o'clock@hen this most important feature of the entertainment wis end-d. The floor was then cleaved for dancing, and all who chose to do so participated in this most pleasant amusement. An excellent band of musle had been provided by the management.

The whole affair passed off in a highly satisfactory manner, and was a grand success. Great, credit is due to the management, as also to these who, worked under orders, Mr. Hatch spared no time, labor nor battence in the work, and the guardians, Mrs. Hayward and Mrs. Hartson, were also indefatigable in their efforts to make it a success. Finally, all who engaged in the affair worked effelently, and were rewarded by as pleasant a Christmas festival as one could desire to see.

So fair from there being a decrease of interest among the people in the Roston Lyceum, it is evident that the contrary is the fact. The Soliciting Committee report that many to whom they applied for ald, who are not Spiritualists, gave liberal sins of money, and said at the same time that they fiked the Lyceum, and were interested in its success. It would seem that all people of liberal religious ideas would perceive the necessity of Instructing the children's Preparessive Lyceum.

JULIA M. CARPENTER, Cor. Sec.

A Card.—I take this method of expressing my heartfelt thanks to every one who alded in the work of the Christmas festival. The smallest favors, as well as the largest, offered as they were in a spirit of kindness and sympathy. I fully appreciate; and once more, in the name of the children, as well as the offerers of the Lyceum, I return my sincere thanks.

J. B. HATCH, Conductor. The Ladies' Aid Society will hold its annual meeting for

the election of officers on Tuesday, Jan. 4th, at Rochester Hall. All members are particularly requested to be present. Business meeting at three o'clock precisely. MRS. C. C. HAYWARD, Pres.

MISS M. L. BARRETT, Sec.
The above named useful Society hold a highly successful bal masque on the evening of Tuesday, Dec. 28th, at this hall. We are glad to bear of this, for the organization is working for a worthy object, and deserves popular counte

#### \_\_\_\_ New Publications.

THE ASBURY TWINS, by Sophie May, is a most vivalous narrative, without anything like an attending plot, of two Maine young girls, who in budding womanhood exend their travels to Europe, and many years later sit down to compare notes, and finally engage each to write out the other's experience. The whim is certainly an original one, and in this instance it has been most gracefully and archiv carried out, There are soher lessons to be found in it, too, which are specially intended for young ladies, and which they will the more gladly read for themselves because cast in this attractive as well as effective form. This yolume makes another of the Maidenhood Series, and is published in very handsome style by Lee'& Shepard.

GOING WEST is the opening volume of a new series by Ollver Optic, to be named The Great Western Series. Officer, it may be taken for granted, has been there himself, and he writes therefore whereof he knows and understands. It comprises the fortunes of a boy who set his face in the direction of the setting sun, and is full of life, adventure, ume of this new series, as they have for all those of this numerous predecessors. Lee & Shejard publishers.

IN Doons ann Or't, by the same author, is a reprint of collection of short stories that first made its appearance in book form twenty-one years ago, and is as full of enter-tainment now as when first published. It may be said to have fairly attained its majority, and merits the compilment of a 'ffreedom suit' in which to present itself newly to the reading world. Lee & Shepard publish it.

NEARER, MY GQD, TO THEE - that beautiful hymn which lives, in all hearts-has been exquisitely translated into outline illustrations parallel with its not less exquisite ext, and forms one of the most beautiful gift-books of the season. A friend can say much to another by the presentation of this work of religious art. Lee & Shepard are its publishers.

THE SWEDENBORG LIBRARY is a new and timely venture from the press of Claxton, Remsen & Haffelfinger, l'hiladelphia, which is to be comprised in ten or twelve small volumes, red-edged and tastefully bound-reminding one of the Bric-a-Brac and Little Classics series - and which is to present to modern readers a popular but com prehensive summary of the writings of Emanuel Sweden borg. The design will be halled with delight by a very wide class of readers. The voluminousness of Swedenborg, together with the amount of what seems to be involved nystic and repetitive in his writings, deters the bulk of readers from that acquaintance with his teachings and phiosophy which they would be glad to make if they could bu have an intelligent guide through such a wilderness o eading. This undertaking seems to promise just what they want. The present little volume, which is the first of the series, is on Death, Resurrection and the Judgment All the other themes treated by Swedenborg will be slm! larly presented in their turn. The editor is B. F. Barrett abors under the auspices of "The Swedenborg Put lishing Association." A perusal of this volume will better acquaint the reader with the spirit and intent of the pronosed series.

The statue of Napoleon Bonaparte was replaced on the newly-finished Vendome column, Dec. 27th. A large crowd assembled in the Place Vendome and Rue de la Paix and other streets adjacent to witness the proceedings.

Summary of the Exhibit in the Department of Education and Science at the Centen-nial Exhibition.

The materials and objects of which the Education section of the exhibit is to be composed are: 1. Historical and statistical reports of systems and institutions, prepared for the occasion, (a) by the National Bureau of Education, (b) by State authorities, (c) by municipalities, (d) and by institution

2. Objects illustrating the history, progress, working, condition, and results of systems and institutions, and con stituting the exhibition in the specific sense of the word Under this head there are comprised three kinds of objects: Arst, the material for educational uses, namely, buildings and grounds, furniture and fittings, apparatus and appli-ances, and text-books and books of reference; second, scholars' work, comprising every exercise and perform of pen and pencil, and, in addition, mechanical constructions and productions, modelings and carvings, whether imitations or original designs; third, documentary information, in addition to the special reports above referred to, comprising all sorts of printed educational matter, such as papers and documents relating to the history, organization, administration, management, supervision, methods and results, of Instruction, and the condition of State and Municipal systems, of individual schools and institutions

The Science section comprises the following classes of materials and objects:

1. Scientific and philosophical instruments and methods, comprising, (a) apparatus and methods for research, experiment, and illustration, (b) for the application of science to practical uses.

2. Examples of engineering, civil, dynamic, railroad, military, and naval: maps, topographical, geological, bo-tanical, meteorological, physical, relief, &c.; terrestrial and celestial globes; and, generally, models and graphic representations of scientific work, whether pure or applied, 3. Illustrations of the physical, social, and moral condition of man. The principal subjects included under this head in the "Classification " are, the nursery, physical exercises, food, the dwelling, commercial systems and appllances, money, government and laws, benevolence, cooperative associations, religious organizations and systems, exhibitions and fairs. Here will be represented gymnasiums, markets, domestie architecture, boards of trade, colus, prisons, reformatories, hospitals, asylums, societies for the propagation of religion, and Sunday schools. All the numerous interests above summarized can be represented by historical and statistical reports, and by other publications; institutions may be further represented by photographs, drawings and models of buildings, arrangements and fittings, and by specimens of special ap-

#### Light for the Dungcons Literature for the Prisoners.

Miss Linda Gilbert has for a long time been endeavoring to improve the condition of the Prisons and Houses of De tention throughout the United States, with what success the following list of libraries already established will show: Cook County Jall, 181, 18t, Louis County Jall, Mo.; Spring-field County Jall, 1917 Chicago House of Detention; N. Y. City Tombs; N. Y. House of Detention. These libra-ries consist of from fifteen hundred to two thousand vol-

incs each. She has also succeeded in procuring situations on farms for three hundred and fifty released prisoners, some of whom have been in their homes three or four years. Donations of money, books and clothing are solicited to

orward this great work of prison reform.
It is Miss Gilbert's Intention to found libraries for the benefit of Ludlow-Street Jail and the Penitentiary on Blackwell's Island. Also a Bureau of Employment for released prisoners. Donations and subscriptions to aid this worthy enterprise may be sent to the address of Miss Linda Gilbert, 143 East 15th street, New York City.

#### Movements of Lecturers and Mediums.

J. Madison Allen has returned from Vermont-where he has been laboring for some time past with his usual success—to his home in Matfield, Mass. Will engage for the remaining winter months wherever his services may be

J. M. Peebles, lectures in New Orleans during January. Address him care of Spencer Fields, No. 80 Camp street.

W. S. Bell, the highly talented lecturer, has been engaged to speak in Springfield, Mass., the next two Sundays. January 2d and 9th. He has received a call from Wiscons!n for a course of lectures, but does not feel like going so far from home unless he has other engagements to speak on the route or in other portions of the West. Our friends in the Western or Southern States could not do better than ocure his services; they will never regret having done so His address is New Bedford, Mass.

C. B. Lynn will lecture in Philadelphia during January, Address 1422 Bouvier street, between Seventeenth and Eighteenth.

E. Anne Hinman will make a trip to New Hampshire after the holidays. Would like to increase her engagements in Vermont and New Hampshire. Address West Winsted, Conn., Box 323.

R. M. Sherman, the physical medium, expects to start from Gahanna, Ohlo, at the beginning of the year, en route for the Pacific Coast, in company with Mr. J. II. Randall, for the purpose of giving scances.

Dr. H. P. Fairfield lectures in Bartonsville, Vt., Sunday, January 9th, and will attend the Quarterly Convention at Cuttingsville, where he speaks the 14th, 15th and 16th of January. He would like to make other engagements wherever his services are wanted. Address him a Greenwich Village, Mass.

#### Magnetized Paper.

For the next ten days I will, on receipt of a prepaid addressed envelope, send by mail magnette paper to persons who are in indigent cir-cumstances. I do this for two reasons: first, to assist those who are not well circumstanced; second, to prove to the public that the human sys-tem can be chemically changed by the application of adapted magnetic, electric and spirit forces which can be transmitted to the sick by the me dium of paper, thereby assisting nature to eradicate all forms of curable disease, often in cases where medicine has failed, of which abundant evidence can be given, if human testimony is reliable. As no two persons' forces and disease are alike, the effects produced upon individuals vary according to their requirements, therefore no in dividual's testimony will answer for another, person. Satisfactory testimony can be given of cures made which are beyond comprehension;

the fact is all we know.

A. S. HAYWARD, Magnetist.

5 Davis street, Boston, Jan. 1.

#### Notice. Ch

Owing to the sudden transition of my wife, on the 27th of November, I have postponed my visit to California, and shall return to Illinois, Indiana and Ohio, and in the latter State visit Clyde, Cleveland, Alliance and Salem, and other places where I am called to lecture in the vicinity of the above points. I can be addressed at Cobden, Union Co., Ill., at any time on the subject of lectures, or any other subject.

WARREN CHASE.

Council Bluffs, Iowa, Dec. 20, 1875.

#### Donations for God's Poor Fund.

From "A Subscriber," \$1,00; Mrs. H. Wamsley, \$5,00 S. II., \$1,00; Abble S. Barber, 85 cents; J. O. B., \$5,00 Friend, \$1,00; John R., Dennis, \$1,85; P. N. Johnson, \$2,00; Dr. O. Yanquay, 25 cents; H. Anderman, \$2,00.

#### Married:

On Sunday, Dec. 19th, at the residence of Mr. Baldwin, Memphis, Mr. C. H. Stockell, of Nashville, Tenn., to Mrs. Winnie E. Hollis, daughter of the distinguished lady edium, Mrs. Mary J. Hollis of Louisville, Ky.

#### The Burgess-Underwood Debate.

Commencing June 20th, 1875, at Aylmer, Ontario, and continuing four days, between Prog. O. A. BURGESS, President N. W. Christian University, Indianapolis, Ind., and B. F. UNDERWOOD, Boston, Mass. Cloth, 171 pp., 41,00; paper, 60 cents, postage free. For sale wholesale and retail by COLHY & RICH, at No.-9 Montgomery Place, corner of Province Street (lower floor), Boston, Mass.

The Pro and Con. of Supernatural Religion

# INU 110 UHU OUIL OF BUILDHILLHALL RELIGIOUS AN-Answer to the Question: ""Have we a Supernatural Revealed, Intallibly Inspired, and Miraculously Attested Religion in the World N. In Four Parts. By E. E. GULLD, together with a sketch of the life of the author. Cloth, 75 cents; paper, 40 cents, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower door), Boston, Mass.

SPIRIT PEOPLE.

A scientifically accurate description of manifestations recently produced by spirits, and shaultaneously witnessed by the author and other observers in London, Eng. By WILLIAM H. HARRISON, Limp cloth, red edges, 25 cents. 

The Principles of Spiritist Doctrine

THE IMMORTALITY OF THE SOUL: THE NATURE OF SPIRITS AND THEIR S RELATIONS WITH MEN: THE MORAL LAW: THE PRESENT LIFE THE FUTURE LIFE, AND THE DESTINY OF THE HUMAN RAGE

ACCORDING TO THE TEACHINGS OF SPIRITS OF HIGH DEGREE, TRANS-MITTED THROUGH VARIOUS MEDIUMS,

COLLECTED AND SET IN ORDER BY ALLAN KARDEC. Translated from the French, from the Hundred and

Twentieth Thousand. BY ANNA BLACKWELL. The Work contains a fine steel-plate portrait of the Author.

CONTENTS.

Translator's Preface. Author's Preface to the Revised Edition. Introduction. Prolegomena.

BOOK FIRST.

CHAP, 1.—God: God and infinity: Proofs of the exist not of God; Attributes of the Divinity; Panthelsm. CHAP. 2.—Okneral Elements of the Universe. - Knowledge of the first principles of things; Spirit and matter; Projectics of matter; Universal space.

CHAP, 3:—Creation.—Formation of worlds; Production of living beings; Peopling of the earth, Adam: Divelsity of human races; Plurality of worlds; The Biblical account of the creation.

CHAP, 1.—The Vival Principle.—Organic and inorganic, beings; Life and death; Intelligence and instinct.

BOOK SECOND.

THE SPIRIT-WORLD, OR WORLD OF SPIRITS. CHAP. 1.—Shirits.—Origin and nature of spirits; Primitive and normal world; Form and abiquity of spirits; Perispirit; Different orders of spirits; Spirit-hie rarchy; Progression of spirits; Angels and demons.

HAP, 2.—Incarnation of Spirits.—Aim of incarnation; The soul; Materialism. The son; Materiansia.

CHAP, 3.—Relurn from Corporealto the Spirit-Life.—The soul after death; Separation of soul and body; Temporarily confused state of the soul after death.

rarily continsed state of the sont after dear.

CHAP, 4.—Plurality of Existences.—Re-incarnation; fustice of re-incarnation; incurnation in different worlds;
Progressive transmigrations; Fate of children after
death; Sex\_in spirits; Relationship—Fillation; Physical and moral likeness; Innate ideas.

THAP 5.—Considerations on the Plurality of Exist-ences.

CHAP. 6.—Spirit-life.—Errant or wandering spirits;
Transitional weighs: Perceptions, sensations, and sufferings of spirits; Theoretic explanation of the insture
of sensation in spirits; Choice of earthly trials; Relationships beyond the grave; Sympathies and antipathies
of spirits—Riterial kaives; Remembrance of corporeal
existence; Commemoration of the dead—Funerals.

existence; Commendation of the water Anetais.
Union of soul and body—Abortion; Moral and Intellectual faculities of mankind; Influence of organism; Idlocy and madness; Infancy; terrostrial sympathies and antipathies; forgetfulness of the past.

and antiquations; torgetuiness of the past.

CHAP, 8.—Enancipation of the Soul.—Sleep and dreams:
Visits between the spirits of living persons; Occuli
transmission of thought; Lethargy—Catalepsy—Apparent death; Somnambulism; Trance; Second-sight Explanation of somnambulism, trance, and second-sight planation of somnambulism, trance, and second-sight. CHAP, 9,—Intervention of Spirits in the Corporeal World, Penetration of our thoughts by spirits; Occult influence of spirits on our thoughts and actions; Possession; Convulsionaries; Affection of certain spirits for certain persons; Guardian langels—Protecting, familiar, and sympathetic spirits; Presentiments; Influence of spirits on the events of human life; Action of spirits in the production of the phenomena of nature; Spirits during battle; Pacts with spirits; Occult power—Tailsmanns—Sorcerers—Benedictions and curses.

HAP, 10. - Occupations and Missions of Spirits. CHAP. 11.—The Three Reigns.—Minerals and Plants; Animals and men; Motempsychosts.

BOOK THIRD. BOOK THIRD.

Ar. 1.—Moral Laws.—Divine or natural law; Characteristics of natural law; Source and knowledge of natural law; Good and evil; Division of natural law.

HAP, 2.—1. The Law of Adoration.—Aim of adoration; External acts of adoration; Life of contemplation; Prayer; Polythelsm; Sacrifices.

CHAP. 3.-II. The Law of Labor.-Necessity of labor; Limit of labor-Rest. CHAP. 4.—III. The Law of Reproduction.—Population of the globe: Succession, and improvement of races: Ob-stacles to reproduction; Marriago and cellbacy; Polyga-

my. GHAP. 5.-IV. The Law of Preservation. - Instinct of selfpreservation; Means of self-preservation; Enjoyment of the fruits of the earth; Necessaries and superflui-ties; Voluntary privations—Mortifications,

CHAP, 6.-V. The Law of Destruction. - Necessary destruction and unjustifiable destruction; Destructive calamities; War; Murder; Crucky; Duckling; Capital punishment.

puntshment.
CHAP. 7.—VI. Social Law.—Necessity of Social Life; Life of Isolation; Family ties.
CHAP. 8.—VII. The Law of Progress.—State of nature; March of progress; Degenerate peoples; Civilization; Progress of human legislation; Influence of Spiritism on progress.

on progress.
CHAP. 9.-VIII. The Law of Equality.-Natural equality:

CHAP. 9.—VIII. The Law of Equality.—Natural equality: Inequality of riches; Trials of riches and of poverty; Equality of riches; Trials of riches and of poverty; Equality of riches; Trials of riches and of poverty; Equality of rights of men and of women; Equality in death.

CHAP. 10.—IN. The Law of Liberty.—Natural Liberty; Shavery: Freedom of thought; Freedom of conscience; Free-will; Fatality; Foreknowledge; Theoretic summary of the springs of human action.

CHAP. 11.—X. The Law of Justice, of Love, and of Charity.—Natural rights and instrict; Right of property—Robbery; Charity—Love of the neighbor; Maternal and fillial affection.

CHAP. 12.—Moral Perfection.—Virtues and vices; The passions; Selfishness; Characteristics of the virtuous man; Self-knowledge.

BOOK FOURTH.

BOOK FOURTH. HOPES AND CONSOLATIONS.

CHAP. 1.—Eafthly joys and sorrows; Happiness and unhappiness; Loss of those we love; Disappointments—Ingratitude—Blighted affections; Antipathetic unions; Fear of death; Weariness of Life—suicide.

THAP. 2.—Future Joys and sorrows; Annihilation—Fu-ture life; Intuition of future joys and sorrows; Inter-vention of God in rewards and punishments; Nature of future Joys and sorrows; Temporal sorrows; Explation and repetitance; Duration of Inture penalities; Resur-rection of the body; Paradise—Hell—Purgatory—Orig-

This book—printed from duplicate English stereotype plates, and which we are able to sell at a much less rate than the London edition—is sent out as a companion volume to the BOOK ON MEDIUMS, by the same author, and for this purpose is printed on a similar style of paper, and in bluding, etc., uniform with the preceding volume. At an hour whom many skeptles, trained to the need of text books for aid in searching out knowledge concerning life and its belongings, both now and to come, are turning life and tested books for aid on the claims of the Spiritual Philosophy, this sterling volume is calculated to fill an important place in the popular demand, and to do much good by the enlightenment of the inquiring.

It is also a work which the oldest and most confirmed disciple of the Spiritual Disponsation can consult and mentally digost with profit.

The translaiger's preface, by Anna Blackwell, giving as it does a fine and readable sketch of Rivali's (or "Kardoc's") experiences, and the exquisitely finished steel-plate portrait of this celebrated gentleman, are of them selves worth almost the entire price of the book.

Printed on the tinted paper, large 12mo, 43s pp., cloth, bevoled boards, black and, gold. Price \$1.75, postage free.

For sale wholesale and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower door), Boston, Mass.

#### BANNER OF LIGHT: The Oldest Journal devoted to the SPIRITUAL PHILOSOPHY

In the World! ISSUED WEEKLY

AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS: COLBY & RICH, Publishers and Proprietors:

ISAAC B. RICH.....BUSINESS MANAGER. Aided by a large corps of able writers.

THE BANNER IS A first-class, eight-page Family Newspaper, containing Forty Columns of interesting Ani instructive reading, embracing A LITERARY DEPARTMENT;
REPORTS OF SPIRITUAL LECTURES;
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects,
EDITORIAL DEPARTMENT.
EDITORIAL DEPARTMENT.
CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION. IN ADVANCE. Postage fifteen cents per year, which must accompany the subscription.

ny the subscription.

In remitting by mail, a Post-Office Money-Order on Boton, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & RICH, is preferable to Bank Notes, since, should the Order or Draft be lost or stolen, it can be renewed without loss to the sender.

he sender. Subscriptions discontinued at the expiration of the time paid for.

All Specimen copies sent free,