VOL. XXXVIII.

COLBY & RICH,
Publishers and Proprietors,

BOSTON, SATURDAY, JANUARY 8, 1876.

\$3,00 Per Annum,

England.

The Psychic Element of Spiritual Photography, and Some Experiments Relating Thereto.

At the usual fortnightly meeting of the members of the British National Association of Spiritualists, held Dec. 6th, and presided over by Dr. Sexton, Mr. F. M. Parkes presented the following views on the above named subject, as reported in The Spiritualist of Dec. 10th:

Mr. Chairman, Ladies and Gentlemen - The recent discoveries and confession of fraud respecting the processes of spiritual photography having raised serious questions, and probably much anxiety, as to the possibility of the genu-ineness of so beautiful a phenomenon, I feel myself subjected, as it were, to a kind of moral demand to relate my experiences, however small and insignificant they may appear when summed up by those to whom I shall describe them. But I must first apprize you that there are some, to me, painful features respecting my position in relation to the process I am about to describe, on account of which I must appeal to your most.

ent on my own assertions.

The painfulness of such a position is, I think,

sufficiently evident to enable you to understand the nervous diffidence I had to overcome by the impulse given by my impression of the import-ance of my subject. I will endeavor to avoid the needless occupation of your time by recounting my medial experiences apart from that phase of its development which is more immediately connected with my present subject; therefore suffice it to 'say that I'am subject to the influence of several spirits who have instigated and assisted first was taken July 13th, 1872), but eventually they became less clouded and more defined. In all these attempts Mr. Reeve and I observed cer-tain rules or conditions laid down by our spiritu-

Firstly I was to isolate myself for an hour or two before the process. Mr. Reeve (who was sald to be developing me) was to keep the glass plate and collodion near him; he was to lay his hands on the camera some time before operating; all chemicals, glass, etc., to be of the purest char-acter; the collection plate to be immersed in the ultrate bath not less than ten minutes. Meditation in the dark room was to be my condition, and combination was the result of my coming out to expose the plate for the photographs, so that the words, isolation, meditation and combination, were to me a sort of symbol of the condi-tions I was to observe, rather than an explana-tion of the method of the process.

The first figure I obtained was like it was dressed in a long coat, tall hat; the arm pointed upward; but the hand hung downward; the coat hung loosely; the arm was so straight that it looked as though produced by a stick in a coat sleeve, with a glove on the end to represent a hand. I am sorry to say that the negative was lost or destroyed. Afterward the style assumed that of very bad drawings; in fact, I may describe the several phases under the following terms:

1st. Vapory, without form. 2d. Ill defined forms.

3d. Forms of vapor apparently breaking off.
4th. The vapor more collected and the figure

5th. Perfect opacity of figure.

6th. More symmetry of figure.
7th. Figures larger, features better developed and heads almost opaque, whilst that part of the

body in clothing very vapory and transparent.

I will here-remark, by the way, that the vapory forms taken by Mr. Beattle, of Clifton, come nearer to my earliest experiences than any thing I have yet seen, and the second and third phases resembled, in many instances, those of Mr. Mumler of America. Having summed up the peculiar traits of my progress in the art, I will now proceed, as succinctly as possible to me, to touch upon those features of my experiences which may be more interesting from their philo-sophical or scientific character, which, to the ex-tent of my ability, I will generalize as follows: 1st. My sensuous experiences of the abnormal

condition preceding and accompanying opera-

I think that I cannot describe the dawn of the influence better than as a sort of nervous excitement, accompanied by spasmodic twitching of the muscular system, principally those muscles that are subject to the will, although there is perhaps some degree of sympathetic action shown by those that are not subject to the will, and hence painful degree, and, whether consequently upon this or not I do not know, a clammy chilliness of the hands and feet. And as the time for the process approaches, a sense of nervous apprehen-sion sometimes sets in—a kind of undefinable dread to a most painfully acute degree. Thank God this is not undeviatingly the case put the moment the operation commences, all my mental faculties seem to be condensed upon the most painfully and intensely anxious desire for the successful issue of my efforts. This, I say, I feel to an extent inconceivable to those who have not experienced it. In many instances the oppressiveness of this state of mind is absolute agony, and at such times of extreme sensitiveness, th remarks of skeptical people inflict upon me the greatest pain and perturbation, and the nervous irritation I feel at the bare apprehension of fail-ure is so great that the suggestion to change anything; nay, even the movement of a hand, ren-ders it difficult for me to repress an exclamation corresponding to such feelings. The approach of the influence is at once detected by me, and frequently seems to occur with the mere thought of the subject, or when expecting a visitor on business of a spiritual character. Frequently this sense is of a most painful character, and I have suffered in nerve and mind torture of a most intense kind; yet, I am happy to state, that in the case of my company being trustful and sympathetic, all this gives way to a sense of ecstatic repose, that seems to turn the darkness of my soul into glad supshine, quelling the sadness of meiancholia with the soothing of a bright and

happy influence, which characterizes the whole happy influence, which characterizes the whole of the semi somnolent state. Indeed, it is requisite that all present with me, and especially all concerned in the process of spiritual photography, be in a state of evident sympathy with me. By this I mean that they must not feel toward me any sense of suspicion as to my character or mistrust of my actions, and their manner should be kindly and congenial; any act of mistrust on their part, whether for themselves, or for the sake of others, is defrimental to that moral passivity or mental repose that is requisite on the sivity or mental repose that is requisite on the part of the medium, as well as those present, to approximate at least to the conditions requisite for a successful issue to the proceedings. It is for a successful issue to the proceedings. It is impossible for spirits to cooperate with the wills of those concerned in their manifestations if their mental and nervous atmospheres do not harmo-niously combine so as to effect the state of "rap-port." It is to this spiritual blending of soul as characterized by the kliosyncrasy of the medium that we are indebted for those manifestations of spirit existence by photography or otherwise, and it is in accord with the degree of the faith, goodwill, and earnestness of hope and desire that our-opportunity of recognizing departed friends will opportunity of recognizing departed friends will occur, and this is, as I have in some measure hinted before, purely because those elements of sympathy and friendship that are the affinities established on earth, as positive elements in the character and being of the sitter, require that all concerned in the manifestation shall be reduced. to the same harmonized plane of negative passivity, which is the receptive condition in which the spirit finds little difficulty in approaching its earthly friend; no opposing force to the idiosyn-crasy of its character can be found in so purely negative an element as that evolved under such circumstances.

Science, unfortunately, is not in a condition to deal with such a state of things as this; because, being based upon material observations, it neces-sarily edidemns those facts that cannot be reduced by the principles of induction that she re-quires, and she derides them as subjective and illusory; but it is interesting to observe how clearly this conflict between spiritual and scienit to say that I am subject to the influence of several spirits who have instigated and assisted me in the process commonly called spiritual photography. I believe that I was first informed of not enter it" (Luke xviii: 17); and, "Except a the gift that was to be developed in my medial, man be born again, he cannot see the kingdom of tography. I believe that I was first informed of the gift that was to be developed in my medial a man be born again, he cannot see the kingdom of power at the private house of a friend, whilst sitting in scance, in consequence of which I made several attempts at the house of a Mr. Reeve, of kingscross. We obtained at first hands and heads and vapory forms, so imperfect that they might have been supposed to be mere stains (the first was taken late. 12th, 1872) that a soft multiply the value of religious or spiritual revelation on the basis of ordinary scientific that they have been supposed to be mere stains (the first was taken late. 12th, 1872) that is, I take it, free from prejudice, at least 5 and the dogmas necessary to enforce as axioms the requisite conditions, all cycles at the late of the kingdom of the late of the kingdom of the connection of the basis of ordinary scientific between the kingdom of the connection of the late of the kingdom of the connection of the late of the kingdom of the connection of the basis of ordinary scientific that the connection of the late of the kingdom of the connection of the late of the kingdom of the connection of the late of the kingdom of the connection of the late of the kingdom of the connection of the late of the kingdom of the connection of the late of the kingdom of the connection of the late of the kingdom of the connection of the late of the kingdom of the connection of the late of the kingdom of the connection of the connection of the late of the kingdom of the late of the kingdom of the late of the kingdom of the connection of the late of the kingdom of the late of the kingdom of the kingdom of the late of the kingdom of the late of the kingdom of the late of the kingdom of the k hypotheses.
Those who would commune with angels must

put on the wedding garment of the bidden guest must wear the garb of angels, and must surround themselves with a moral atmosphere that will not taint that which spirits can breathe. If they want friends whom they love, love and holy har-mony must characterize their meetings; if they want false demons, whose affinities are man-mon, who would consume them, sit then in a-state of sin and doubt, subjectively theorizing in a material mire, with which prejudice strives to bespatter all things offered to the contemplation of its slave; it has neither love of God nor man; its wisdom is of so dark an order that it admits not of faith, nor hope, nor charity, and the only god that it can surely worship is that of its own creation, built up of selfishness and conceit, whose courts ring with vain and profang beoot-ings, the god in which every votary selfishly gloats, seeing himself more or less mirrored therein, giddily mistaking his own shadow for the god of science.' Indeed, I desire to impress you with the fact that mental and moral conditions are of the utmost importance, and these are of two characters, attractive and repellent in proportion to their combinations, which vary in innumerable shades; these are

ble shades; these are—
Firstly, attractive. Goodwill; confidence in the operations and intentions of spirits and mediums at work; mental passivity; friendliness; thankfulness. These constitute faith, hope and charity. Secondly, repellent or counteracting conditions. Doubt of spiritual existence; suspicion of medi-Doubt of spiritual existence; suspicion of medium, or any one present; dissension, discussion, and distrust in any shape. It is no reduction of the state of mistrust to represent that certain tests are done for the sake of other people. This course is bad in itself, and worse because it suggests distrust of the medium, and mental harmony is at once destroyed. I think it will be clearly seen here why scientific tests fall so frequently, and more especially because science is based upon inferences drawn by natural inducprinciples of spiritual agency within the limits of a material bondage. I will not quote Scripture here, but merely affract your attention to the fact that, in the New Testament especially, per-haps in the life of Christ and teachings of St. Paul, are conveyed instructions of the most lucid character for spiritual conditions such as possioly science cannot demonstrate by any material analogy. I think I need not tire with further particulars of the moral conditions, and will therefore give the physical conditions requisite to enable the spiritual agents to operate by means of these moral conditions. It is required that I should sit for an hour or more per day, in fact, until I am impressed with the ideal conviction that I have sat long enough in my dark room to effect the purpose. At times I am informed by

effect the purpose. At times I am informed by raps that I may leave, and at others a distinctly heard voice gives me the permission.

All the chemicals should be kept in this dark com, and no one should be allowed to go in or even to look inside. I have not kept these conditions rigidly, but have had to suffer accordingly, therefore I do not mean to assert that it is introcelled. mpossible to take a spirit-photograph without the strictest observance of all these conditions, but I do mean most positively to asseyerate that cannot be fully attained without, and that the breach of any one of them inflicts most serious mental or pervous suffering upon the me-dium, as much mental effort is demanded to overcome the aberrations of the psychic element thus induced by the admission into it of elements possessed of opposing or disturbing characters to abtributes of the medial primary force. This fact will be found to be a most interesting field in the study of metaphysical science about opening to the world in Modern Spiritualism. I assure you that I suffer loss of memory to a most painful extent from this cause alone, and I firmly believe that if I were to consent to continue my experiments in spiritual photography under such im-perfect conditions as I have not infrequently allowed, absolute mental derangement would en-sue. The camera must be mesmerized by some mediumistic person whose character is sympa-thetic with the medium. It is imputed to Mahomet to have said, "There are two hings which I abhor—the learned man in his infidelities, and the fool in his devotions;" and I quite agree with Mahomet, for I consider that these are two

out of the enemies to the advance of spiritual

knowledge—first, the scientific skeptic, whose vanity is such that he cannot brook the introduc-tion of any truth which is beyond the measure of his mental calibre; secondly, the fool, who immediately accepts as supernatural all that he cannot or does not understand—fogs and stains on photographic plates in particular; but thirdly, and above all, the learned humbug, who is a carping hypocrite to the very backbone, toning his stantied theories. his skeptical theories so as to enlist the sympa-thies of prejudice in any shape, and so loses that faint glimmering of spiritual light which haply might be springing up in his soul, extinguishing the perception of some of the sublimest and most vital truths which God in his love and mercy has vouchsafed to man. Respecting the power of discerning or seeing of spirits, much has been written and said by science, and it is in that di-rection a favorite hypothesis that spiritual visions are subjective and Illusory; and this is conceived to be the case principally on account of three circumstances, viz., firstly, because the spectres are said to be seen in the dark as though by a bright light, although there is no light in the place; secondly, because whilst some persons profess to see them, they are yet invisible to others present at the same time; thirdly, because of their absolute indifference to the opposition. ing force of solid substances, furniture, etc.— nay, even bolted doors or walls offering no obstruction to their progress or admission.

I have offer it as my humble opinion that it is on these three points that spiritual photography easts very great light, and I will endeavor to li-lustrate this by marrating an account of some experiments. Lastautumn (1874) I was induced to make some attempts to take spiritual photographs magnesium light; as some present are aware, and ment, inducing distortions and disproportions of the spiritual image, occurred to a greater degree than in daylight, yet upon the whole I was toler-ably successful. It was under these circumstances that I noticed that whilst the sitter cast an in-tense shadow on the background, the spirit did not seem to intercept the light in the least degree. Here was a field for much thoughtful labor, and aided by my kind spirit friend, Dr. Wooley, I had often observed a spirit standing on the same spot as the table beside the sitter, ay, I have seen the sitter invested by the form of the spirit, as the end of the rainbow may sometimes be seen to penetrate a distant tree or cottage, without the least disturbance or inconvenience to either, so the absence of shadow caused it to recur to my mind that the spirits had stated in my carlier communications with them, that there were no shadows on or about the spiritual figure. This struck me as an impossibility, for, thought I, how can form and definition be manifest-without contrast of light and shade? but the conviction of this truth was brought Lange, through my spirit-friends, in circumstances; will endeavor to de-scribe. I am generally able to see the spirits present at the time I am photographing, especially if they are interested in the process; in this case they usually present themselves in a state of remarkable whiteness; the appearance of light seems to arise in the purity of this whiteness, and their success in representing themselves on the sensitized plate seems due more ordess to this 'power; in cases of low power the white seems to decline into a yellowish drab, and someseems to decribe into a yeirbwish drab, and some-times grey. Whilst attending to the burning of the magnesium wire during the process, my-eyes were much affected by the intensity of the light, and to my great surprise, I found that my spiritiai vision was much inte produced on the retina. Whilst cogliating in sur-prise that the material vision should so affect the piritual, I was told that it was the result of that necessary sympathy that exists between the more terial and spiritual organization, and which is requisite to maintain the state of harmony by terial and spiritual organization, and which is requisite to maintain the state of harmony by which body and soul are united. Close upon this circumstance followed the surprising discovery that I could see the spirit without turning my face, or even my eyes, to the background, but merely by directing my thoughts to the subject. Now it occurred to me, that if the spirit were objective, as I had no doubt it was, it must possess the power of projecting its light through my skull to the bodint of perception, without the need of the optical apparatus of the eye to carry it there, so I determined to try an experiment as to the power of spirit-light to pass through opaque substances, and I was somewhat strengtherned in my hole did not so as far back as May, 21th, 1872. Then Mr. Burns attended a scance where I was controlled by a spirit who said that the bens had nothing to do with the spiritual photograps; this flashed upon my mind with the lifet that, as the spiritual visitors were not unemable to the optical power of the lens, they would not be so to the spectroscope or the binocular cannota, but to disnoit Direction the work of the context of the capture of the distortion of the capture of t which body and soul are united. Close upon this circumstance followed the surprising discovery

[Concluded in next issue.]

A Splendid Dew Serial.

DAISY DOANE:

SUNSHINE AFTER DARKNESS.

Written Expressly for the Banner of Light, BY MRS. A. EXPORTER.

Author of "Dorn Moore;" "Country Neighbors; or, The Two Orphans; ""Rocky Nook A Tale for the Times; "Beethn-Lee;" "My Husband's Scepel; ""Tessie Gray;" "Pletures of Real Life in New York;" "The Two Cousins; or, Smishine and Temper; "The Lights and Shadows of One Woman's Life," etc., etc., etc.

God is the muster of the section; we must not choose which part we shall act; it concerns us only to bo careful that we do itemell, always saying, " If this please God, let it be as it is."—I ERREMY TAYLOR.

. CHAPTER III. Dalay's Self-Denial School Girls.

day, and went to her room to smooth her hair. and get ready for dinner, she was greeted on grance. The next moment her eyes fell upon a large ripe pine apple that stood in a rare old china dish on her table. She clapped her hands with delight, "Oh what a beauty! How delicious! Dear, good Uncle Joe! There never was another such sweet pine grown! If Miss Joan's heart don't soften toward this, then it is as bard is—as—'peither of the mill-stones,' as Peter sald the other day when he was quoting Bible."

She turned it round, and put her little face down to inhale large draughts of its sweetness, and then stood back to admire the beauty of the corrugated come of a rich orange hue. "How nicely it sits amid its rough pointed leaves, like a fair lady in a castle!" she said. "If anybody would give me such a pine as that I would lend even my little satin stitch pattern of the dove with a blue ribbon round its neck."

"Would you, Daisy?" said Uncle Joe, who now stood at the open door.

"Oh, Uncle Joe, you dear, good man! Don't you think the sight of that will make Miss Joan smile? I am so glad you got such a nice one for her; if it had been like one of those that they sell at the shops she would n't have cared much

" No, Daisy, I am sure she would n't. Lhave seen a great many sugar-pines in my life, but I never saw so fine a specimen as this; but I amsorry to tell you that I could n't buy a pine-apple to give to Miss Joan. This is not mine to give away."

Daisy's face grew sad. "Oh, Uncle Joe!] im so sorry. Whose is this? How came it in my room if I am not to have it for her? "

had almost all decayed on the passage, but he managed, with great care, to save one for my little daughter. It was such a beautiful one he knew you would be delighted with it. Just raise the pine and you will seem paper under it."

Daisy did so, and found a paper on which was written, "Daisy Doane, with the compliments of Capt. Brown."

"Then it is mine -mine to do as I please with,

Uncle Joe ? 🥙 "Of course, Daisy, but-"

"But would it be wrong to give it to Miss Joan ? ''.

"No; but you will never have another so fine as that." "And she likes them better than almost any

thing else, and-and-so do I," said Daisy, a little sadly.

"And so do I," echoed Uncle Joe.

Daisy's eyes sparkled again. "You and I could have it here, Uncle Joe, and enjoy it so much!"

"Yes, my mouth waters for it now."

Just then the dinner bell rang, and the two obeyed the summons, for Mr. Doane was the soul of punctuality even in little things. Everything moved on in this house with the regularity of clock-work. The old Squire was never known to miss an appointment or to be late in his life : his daughter resembled her father in this respect. The very moment that the great eight day clock struck one dinner was brought upon the table. When the two entered the dining room Mrs. Sam was already there, looking very sweet and lovely in her white marseilles with blue trimmings, and Mr. Sam clean and cool in a suit of nankeen, an article much worn by gentlemen in summer at speak of these brothers. Their attachment to each other was very great, closer than is often business, and never divided in council. Sam was the more active and bustling, going away if business was to, be transacted abroad, thinking no more of a voyage to Liverpool than of a ride to Boston; loving the sea, and happiest there if his wife were with him : Joe, on the contrary, though a good sailor, and inheriting the family love for salt water, yet preferred the home life and had finally settled down in the homestead, happy. with his adopted child, keeping an eye on all business, advising and planning with caution and foresight. Their gains had slowly increased, till, without being men of great fortune, they had ample for the future, and needed now only to white socks for baby of delicate lamb's wool. On

I keep their capital well invested, and guard

against losses. To-day Sam had a new project. It had been talk-

When Daisy returned from her school the next ed over in the Merchant's Reading Room, and seemed to him wise, viz., to build a large freighting yessel for the carrying trade between the opening the door with a most delightful fra neighboring port and Havre. Foe had not though of it before, and must have time to decide. They were sp interested in the subject that nothing else was talked of during the dinner, and thus Dalsy, to whom the whole-matter was Greek, was left to her own thoughts, and those thoughts strayed to the beautiful, sweet pine in her room. Why should she give it to Miss Joan, who never cet spoke a kinds word to her? "Why deprive Incle Joe of the pleasure of leating it with her? As to the strawberry border, she began to think that she did n't care much about it: Katie Tracy had a Grecian border, gold and blue, that would do i to be sure it did n't begin with the strawberry one, with its rich clusters of berries! but no matter; if Miss Joan was a mind to be so crusty, let her be so; she never would be any different, and them every one of my pretty patterns. Yes, it was no use to try. Folks that were born so could not help it. And she thought of the verse in the Bible, " Can the Ethiopian change his skin or the leopard his spots?" On the whole, she came to the conclusion that to give up that pine was a piece of self-denial to which she was notcalled. She was the more inclined to this opinion in that the dinner was not quite to her taste. She didn't like roast beef and gravy, nor the boiled pudding with its rich sauce Jif it had been chicken and picher thoughts might have taken a different turn. Thus often are our good actions dependent, upon /so" slight a thing as a pudding. Just as Daisy had come to this conclusion, Nurse Coffin came in for some of the pudding for Miss

"I don't think she will touch it," she said, "though it is a favorite dish of hers y but nothing suits to day. I shall be so glad Mrs. Dom sif you will come in a little while after dinner "I went down, to the 'Tarifa this morning, the sight of your face might do her good. I think and found Capt. Brown, who said that his pines | there 's a northeast storm a brewin', for her rheumatism troubles her so much, and I can't do anything right."

> Is there anything which she would like that we can get for her 2" said Mrs. Sam.

"I have thought over everything in the house, ma'am, and when I named them she says, 'Let line alone, Mrs., Coffin! I only wish I could get down to the beach and plunge in and end my life at once ! Nobody cares for me or my suffering! My patience is ejenamost worn out, Mrs. . Donne!"

"Take this," said Mrs. Sani, cutting a slice of the pudding, and laying it he side the righly spleed solid sauce, and I will be in as soon as dinner is over. 🐪 🛴

" Mamma," said Daisy," will you excuse me_ I never care for padding you know."

"Yes, love; and will you stay with your little Brother While I am with Miss Joan?"

"Yes, mother; I will, go to him very soon. There now, you Daisy Doane," she said to herself, as she shut her lips tight, "take that pine quick to Miss Joan! don't you stop to look at it or even smell it! "Turn, away a deaf car, and shut up a blind eye," as Peter says he does in the hour of temptation. Go right and do it, Daisy Doane "and she stamped her little foot like one acting the tyrant to some willful child

As if she did n't dare trust herself-for, indeed; she was still hungry from a dinner which repelled rather than invited her taste-she took up the china dish and bore it with quick step through the hall to the door of Miss Joan's room, at which she knocked. When Nurse Coffin opened it she said, "May I come in?"

"No, you may not, Alice Sewall," said the harsh voice of Miss Joan ; 291 do n't want to seethat time. And here let me stop a moment to you to-day; run away, and don't intrude upon me unless you are invited."

"Please, Mrs. Coffin, will you give her this seen in families. It would seem as If, missing sugar pine?" said Daisy, and she could say no the tenderness and affection in Joan which is more, for she felt choked and the tears were comusually found in a sister, they had supplied that king. Bunning back to her room, she sat down lack to themselves. They were connected in and burst into tears. "Oh, dear! oh, dear! if this is the way to win love, it is a hard road ! Why will folks be so hateful? I wonder was Miss Joan ever a little girl; and if so, does she forget that little girls have feelings? I'll never give her another pine as long as I live ! no, never! That beautiful pine that Captain Brown gave me! There never was such a pine grew before! Now if it had been Aunt Margie---"

At that thought she got up, wiped her eyes a bit, and ran again through the large front hall, and from thence to the back entry, till she came to Aunt Margie's room. The old woman, too old now for house service, was knitting soft

the table by her side was meat and pudding like the family dinner, but on the hob was a bowl of gruel smoothly made and hot.

"Glad to see your face to day, Daisy;" then turning to look at her through, the great round spectacles which she found necessary for her fine knitting-"But what? Tears on your face! Why Daisy, I thought life was all sunshine to

"It isn't, auntie. I have had a flery trial to-

for you; wherever did you hear that expres-

"Why, is n't it in the Bible? and Betty says It whenever she has trouble."

Well, well, Betty being a cook may know something of fiery trials; but you, I think that you know nothing of such things."

"Listen, and I will tell you, Aunt Margie, and then you can judge," and she gave a glowing but I wonder what matters of great importance description of her present, and of her struggle before she could make up her mind to give it away, and then how sadly she felt when Nurse drown herself in the ocean.

At this Aunt Margie took off her glasses and laid down her work, but said not a word till the little girl had finished her story. Then she laid her hand gently on the little, curly head that lay in her lap and said:

miserable that person must be who would end never to tell. It is so beautiful I do want you to life by his gwn bands? That soul is like a hear it." troubled sea that cannot rest. I am so glad that i no good, but it will. So little a thing as that will sometimes turn away wicked thoughts; she will see that you thought about her, and she will wonder how it came about; and she will look !sweet songs to poor Saul when he was gloomy like Miss Joan.

"Do you really, truly think so, Aunt Margie?" "I do, indeed. Miss Joan will be all the better for your sacrifice. Let that comfort you, little

"I suppose if, I had had a good dinner, Aunt Margie, I should not have felt so-but I don't. like roast meat and pudding."

I do not think they are very good for children, Daisy, nor much of them for old people, either. Would n't you like some of my gruel?' "I was thinking about it, Aunt Margie,"

The old woman rose and went to a cupboard In her room, and took from thence a little pictured bowl, with Red Riding Hood and the Wolf feel that I have lived a long time, and have upon it, and a tiny spoon, heavy and thick for Its size, and after pouring out some of her gruel, she grated a little spice upon, it, and slyly dropped in a few great, plump taisins.

"There, Daisy, sit down in your chair and eat. that; It will be better for you than rich pud-e friend I ever had that I know will prove faithful

The wild obeyed, and was wonderfully relieved and comforted.

should any one wish to end life before God calls them? Lenjoy every minute of times and life has been so pleasant, to me, that I should thank God for it even if he never gave me another.!!

Daisy looked up in great astonishment. "Most everybody tells me that life is full of trouble. I am so glad you don't think so; I never did till to-day, and now it is all over, I am.

glad I gave the pine away. I really think I shall feel better for doing it."

Then she ran and brought the baby, and the active, mischievous little fellow kept them both amused and busy till his mother came to bring kim away, and to say that Miss Joan was feeling suppose Sisters ought to love their brothers, and better. She had eaten a piece of her pine, and, pronounced it equal to those her father used to should cry my eyes out; but what boys were get for her when she was a girl. She had fallen made for I cannot tell, ufiless it is to plague us another person when she waked,-

of that evening. The elder brother was cautious and disinclined to any risks, while Sam was full of new enterprises and given to speculation. The building of a vessel of the size proposed by Sam would cost a large sum of money, which Joe would prefer to have quietly faid away at moderate interest, but which Sam, argued qught to be used to increase the business of the town, and add, as he was confident; to their own funds. Previous losses and the failure of several projects had tempered the arder of Joe in business, and, to tell truth, there was another motive which influenced him, but which he did not care to reveal even to Sam. Daisy was his child now. He had legally adopted her, and she would be his heir. All plans were laid with reference to this child. He felt that her future was in a measure in his hands, and he had said again and again, "God helping me, I will make one human life a happy one. She shall gather from this life only its sweetness, and be guarded from all poverty and disappointment." A great love like this is never wrong and never loses its reward, but the peace and happiness of life come often in a different way from that which these generous hearts propose. There was never an unselfish, loving heart that found its happiness in another's love that did not suffer. By loving thus we double our capacity for suffering. Joe wanted to say, "For Daisy's sake I wish to run no risks," but he did not say it, and the younger brother had his way. Before a week had passed a contract was made and the timber on its way from Maine for the new vessel.

"Fincle Joe, where do you go every day in the afternoon before tea? Just at four o'clock every day, when our school is out I see you going down Fair street. I heard an old lady who sat at an open window say as I passed, 'There' goes 'Squire Donne, Betsey; see if our clock is

"You are an inquisitive little minx, Daisy," drawing her to his side; "must Uncle Joe tell" you when he comes and goes?"

"I always tell you, Uncle Joe, always when you

"But it is not to be supposed that a little girl like you could have any important secrets." "Why, Uncle Joe! you don't know much about little girls then! Mary Wood and I have

a great secret. Not one of the other girls knows anything about it; they do n't even suspect." "You carry on a secret correspondence, do you? and not daring to trust the United States

post-office, you have set up one on your own account. Oh Daisy! I hope you are not hatching treason, and plotting against the government." "I do n't know what you mean by treason, it is a new word to me, Uncle Joe; but tell me,

have you discovered our post-office?" said-Daisy, her reddening cheeks and eager eyes attesting her anxiety.

and I verily believed tortures couldn't draw it from me, and here I have let it out without knowing what I did!'

About my post office, Ungle Joe 2"

MA curious post-office, Daisy, a little cavity pear a raised wooden cellar door, covered by a stone, where a little girl goes every morning to find a letter!"

"Oh Uncle Joe! Uncle Joe! we thought nobody ever could find it!"

4 You remind me, Daisy, of the ostrich, who is "Flory trial: Oh, Daisy, that is strange talk said to hide his head in the sand, and because he sees no one, thinks no one sees.him." Does any one else but you know it, Uncle

"Not more than one, I think."

"Well, they never stole any of the letters. I know that for sure, Uncle Joe; and never broke them open. "

"I will yenture my word upon that; Daisy; are involved in that correspondence."

"Why, Uncle Joe, Mary's letters are such a comfort to me! I don't know how I could live Coffin told them that Aunt Joan wanted to without them. We are like Damon and Pythias

in our English reader, only we are girls." There is a little difference, surely, Dalsy; but friendships are pleasant, things. I hope yours

will endure." "As long as life," said Daisy, " we have promised that to each other. I will read you one of "Daisy, my darling, have you thought how Mary's letters, Uncle Joe, if you will promise

"I shall be delighted, Daisy, and you know you carried that pine; you may think it will do you can trust me. Did I ever betray any secret that you entrusted to me?"

. "No, you never did; I can trust you with all my heart."

She drew from the recesses of her pocket a at it and eat it, and it will be like one of David's little housewife, in which was effelosed a tiny note very closely written:

"My DEAREST FRIEND-I am nine years old to-day, and I must write to you, the dearest friend I have in this world of sorrow—this vale of tears. What should we do if it were not for he soothing balm of friendship? My heart would break if I could, not confide its sorrows and joys to your dear bosom. Were you to die, I should want to die too, for, the world would be so dreary then I could not live in it."

(Here Daisy was so much affected that she had to stop a minute, and lay her head on Uncle loe's shoulder. 🗝 Is n't it benutiful; Uncle Joe? ! Very touching, darling."]

Yes, Daisy, I am nine years old to-day. I known a great many girls; some of them have been warm friends, but their friendship has been like the 'morning cloud and early dew'-that is a sentence out of Dr. Dana's prayer, and I think it is very pretty, do not you? You are the only o death. I think of you when we are standing up In the reading class, and read the poetry that as this line in it-'gem of pur st ray serene.' "I cannot understand it all, Daisy. Why I do fove poetry, and so do you, and that makes us love each other. I fried to make some this morning; it is just for your eyes alone.

When I am in my quiet gravo
Under the willow tree,
Come and sit beside me there;
And think, my loye, of me,
Oh bring the flowers I love so well,
The ally and sweet pea,
And lay themeon my mossy grave,
Beneath the willow tree.

"Oh, Daisy, I have no sister, and you have none, so we must adopt each other, and always be just like sisters; every joy and sorrow we will share: And now I must tell you of the one great trial of my life; and that is my brother Jim. I I do in a way, for if Jim should die I know I asleep, and, Mrs. Sam said she would feel like, girls, and make us more meek and patient by trying to put up with, them. They are greedy creatures, eating piles and piles of bread and butter, and always wear big, dirty shoes, and then their wooly clothes don't smell sweet and fresh like our clean ginghams, and they are never quiet in the house like girls, but throw their things around and, then ask us for them. Jim is always making fun of my nose; it is a little bit turned up; but you would think-from what Jinsays that the tip of it touched my forehead, and he says it makes me look like a sancy little monkey. He actually made, a doll out of clay, and molded a turn-up nose. Mother laughed, and said she believed her boy was a genius. I do not know what that means, but she seemed to think it was something very nice. I think mothers. like boys; I can't understand it, but my long experience of life has thught me that. Jim is a great trial, but this is a secret which I trust only to you. He did something awful, and I will tellyou of it, for I keep nothing from your. When I wrote this poetry, I left it on a piece of paper in my room. He went in there to get a spool of thread out of my basket to tie the flyers of his kite-tail with, and, he was mean enough to read what I had written, and he wrote this under it: Stanzas to Miss Dijisy. To be soing to the same tune as

When I have grown to be a man, And ewn a ship at sea; Come: Dalsy, slt beside me there, And take a "wyge" with me. Come with your curb and laughing eyes, And I will give to thee
A bennie gown of chiny crape,
And silks from o'er the sea.

Is n't it too bad? But boys will be boys,' Aunt Eunice tells me for my comfort, and she says that the young bears get tamed after a while, and one of these days I may find Jim a comfort and convenience. I never expect to see those days. I shall fade away like a flower, but I shall always live in your memory, and your tears will fall for your loved and lost LEONORA."

"Leonora!" said Uncle Joe, "I thought her name was Mary."

"Yes, Uncle, her real name, but we choose more beautiful names for our letters.".

"What is yours, my pet?"

"Seraphina, Uncle." "A charming letter, Daisy. I am much obliged to you for reading it to me. But I have always thought Mary a laughing, merry girl, full of fun and spirit. This letter seems rather sad, lugubrious I should say; that means a little-more than sad. Is n't she healthy?"

"She never was sick in her life, only when she. took the whooping cough, and 'then she was n't sick like the other children."

"Then what makes her write about flowers, and graves, and early death?"

"That makes the letter more beautiful, Uncle Joe; don't you think so?"

"I rather incline to lively subjects, Daisy." "Not-in letters, not in letters of friendship Uncle Joe; but you see you were never a little girl, and don't know about it,"

"No, I suppose I was a young bear once. Do "Oh Daisy! I meant to have kept that secret, | you think I am a tamed one now, Daisy?" ..

"You never was a beat, never, Uncle Joe. You are a white elephant. I have been reading about the white elephants, and they are very rare and very noble animals, and love flowers. Don't you wish we owned a white elephant?

"It seems you have one already, Datsy." "Oh, Uncle Joe, you are funny. I mean you are more like a white elephant than like a bear.' I am afraid, I cannot get you a white elephant, Daisy. I am sure I would if I could; but I am inclined to think that Peter might object to the

Daisy. "Yes, I wrote it when a boy in mine, and it is true; and as you have confided in me I am going to return the favor and invite you to go with me this afternoon to make my mysterious visit, as you seem to think it."

'Are you going to take me with you, Uncle Joe? It is always so pleasant to go with you." "If you will be at the corner, near the pump, at four o'clock precisely, I will meet you, and you can see where I go for a short time every day."

"Thank you, thank you, Uncle Joe. Shall wear my school-honnet and gingham dress?" Yes, Daisy, you need not change."

In the next chapter the reader shall be let into the mystery of Uncle Joe's daily call.

[Continued.] Free Thought.

THE THEOSOPHICAL SOCIETY AND ITS PRESIDENT'S INAUGURAL ADDRESS.

To the Editor of the Banner of Light : 5 I have, recently read the Preamble and By Laws of the Theosophical Society, organized in the city of New York, October 30th, 1875, and the Inaugural Address of the President of said Society, Col. Henry S. Olcott, delivered at Mott Memorial Hall, in the city of New York, at the first regular meeting of the Society, November. 17th, 1875; and, as a believer in Spiritualism as the sheet-anchor of man's belief in immortality," and as the destined fusing and harmonizing principle of the now conflicting elements of the reli-

gious and scientific worlds, I beg leave to make

a few remarks on the above productions, through

the columns of your valuable paper. And, first, please allow me to say, in a general way, that so much assumption and pretension as are contained within these two small documents, it has not been my fortune to meet with for many a day, in "this nineteenth century of conceit," as President Olcott characterizes it, notwithstanding that my reading, outside of my regular line of study, has been very extensive and varied. In the course of their perusal, an ominous threat of one of the witches in Shakspeare's tragedy of Macbeth, kept constantly obtruding itself upon

my mind:

A certain Frenchman of an inquiring turn of mind, was sorely exercised as to what the witch was going to do: "Vell, rat vill she do?" and every reader of an equally inquiring turn of mindentust also be sorely exercised, after reading the Preamble and By-Laws of the Theosophical Society, and its President's address, as to what astounding and expenshaking things are to be done; for there is hist the least intimation given of their character nor of the means to be employed, further than that "we'll do, "we'll

Once I suspected that the whole thing might e an ironical hoax, and I gave said documents a second reading, to ascertain whether such a sussides, the opportunity of frequent conversations, previous to its organization, with one of the leading members of the Society, that it was a bona. fide movement for the dispersion of the black and ugly clouds of ignorance, error and degrading superstition that have been hanging over the human race ever since "the days when the neoplatonists and the last theurgists of Alexandria were scattered by the murderous hand of Chris-

tianity."* Turning first to the "Preamble," we read that the founders of the Theosophical Society 'hope, that by going deeper than modern selence has hitherto done, into the esoteric philosophies of ancient times, they may be enabled to obtain, for themselves and other investigators, proof of the existence of an Unseen Universe, the nature of its inhabitants, if such there be, and the laws which govern them and their rela-

tions with mankind." Now it is hardly necessary to state that the age of "Authority" has gone by, never, it is to be hoped, to return, as it has been fruitful of untold evils to humanity. Science has trained the general mind not to accept anything on "authority;" and however deeply we may study "the esoteric philosophies of ancient times," theirdoctrines can be accepted only to the degree that they bear the tests of the modern processes of induction from known and established facts. Outside of such induction (whatever may be claimed for the faculty of intuition, and I nivself claim a great deal for it), the scientific mind, at least, will accept nothing. If those "esateric philosophies" tell us anything of the nature of the inhabitants of the Unseen Universe, of the laws which govern them, and of their relations with mankind, said philosophies will be required to produce and to establish such facts as are cognizable by the human mind, and to confirm the legitimacy of the inductions leading up therefrom to the principles and laws which they set forth. The fairness of such a requisition will be admitted by all enlightened truth-seekers of the present day; by all who are acquainted with the conditions of positive knowledge.

Further on we read: "The Spiritualists, who profess to be in constant relations with the departed, are unable to agree upon a system of philosophy." This is an altogether gratuitous assertion. Spiritualists have not yet aimed after the establishment of a system of philosophy, and consequently, it cannot be said that they "are unable to agree." They have n't tried nor cared to agree. At the same time, it should, in justice, be said, that the teachings of Modern' Spiritualism, disorganized as they are, involve the most beautiful philosophy that the world has ever known. There is material enough in the last ten numbers of "The Banner of Light," and I don't' name these particular numbers at random, but because they possess a peculiar and transcendent value-material with at least as good a claim to authenticity as any, no doubt,

Inaugural Address, p. 15.

that may be found in the "esoteric philosophies of ancient times," for the establishment of the soundest philosophy of life, both as to its present and its eternal relations.

Again we read : "In the United States, the rebellion of the public mind against ecclesiastical authority has en comparatively more general than in the parent country, and at the present time, so incon-siderable has the influence of the Protestant Church become, that it may almost be said that the conflict is between the Romanists and the Spiritualists—the former representing the idea of care of one, so I think you must be satisfied with a calling Uncle Joe your white elephant. But 'confidence is the bond of friendship.'' and the absolute sovereignty of the individual in the matter of belief as regards their assumed intercourse with a spirit world, and, with many, that unbridled license in the relations of the sexes."

The italics in the above quotation are mine. It true; indeed, that the Protestant church has become a comparatively insignificant factor in the great product which we call "the age;" and the decline of Protestantism, and the causes of that decline, have been very clearly set forth by President's promises, and the consequences of the Hon. Robert Dale Owen, in the Address to the Protestant Clergy, with which he prefaces The Debatable Land," pages 23-181. Every representative of this clergy should read, " not to contradict and confute, but to weigh and consider," this able and dispassionate appeal. But my present business is with the italicized portion of the above extract.

The Spiritualists, it is stated, represent the idea of the absolute sovereignty of the individual in the matter of belief as regards their assumed intercourse with a spirit-world, etc.

Now the idea of the absolute sovereignty of the individual, in all matters whatsoever, is implied in the general rejection of "authority," which is, at this day, by all enlightened investigators, mental philosophers, and logicians, claimed to be one of the indispensable conditions under which the mind can free itself from error and work toward truth. And it doth not appear why mere "authority," whether in the form of alleged inspiration, of a decree of an ecclesiastical council, of a papal bull, of an occult philosopher's ipse dixit, or in any other form, should be a factor, even the smallest, in the investigation of spiritual things, any more than in other kinds of truth-seeking, and that without it, "intercourse with a spirit-world" would have to be "assumed." I very much suspect that when that sentence was first penned, it was without the word "assumed," On revising the rough draft, the writer said to himself, with elementary spirits" in his mind, (and it does n't matter whether this latter expression be taken literally or metaphorically,) "I'll not give the wretches credit for actual intercourse with the pirit world—that is the exclusive prerogative of the favored few who have been initiated into the mysteries of the occult philosophy-and I'll stick in the word "assumed." It can easily be seen that this word doesn't come naturally into the current of the thought: it has been dropped in, manifestly by one who has just kicked aside a belief in which he had professed himself well grounded, and become an enthusiastic convert to the doctrine of elementary spirits. Such a convert, in the first gush of his enthusi asm, could not believe that common mortals could possibly have anything to do with people from the other world. Oh, no! what they in their idiocy have believed to be the spirits of their dear departed, have been nothing but a set of tricksy Pucks, that inhabit earth's atmosphere

As the gay motes that people the sunbeams.

I come now to consider the last clause of the above extract, which charges Spiritualists with the doctrine of "unbridled license in the relations of the sexes," Such a charge should arouse a burning indignation in the breast of every true Spiritualist. You, Mr. Editor, in common with all enlightened representatives of Spiritualism, picion could be legitimately supported; but I know that it is a base and wicked lie a foul finally came to the conclusion, having had, be- slander east upon a cause that is doing more than any other agency of the day to bring about purity of sexual relation. It is of a piece with the charge of "intellectual whoredom," advanced by Prof. Tyndall, and which has recently been so triumphantly refuted by Mr. Epes Sargent.

I do not consider myself obliged to take into account the few who, having identified themselves with Spiritualism, have been carrying on a sort of guerrilla warfare against the institutions of society. Spiritualism is in no wise re-SPONSIBLE FOR WHAT SUCH SAY AND DO, ANY MORE THAN GENUINE CHRISTIANITY IS RESPON-SIBLE FOR ALL THAT HAS BEEN SAID AND DONE IN ITS NAME. . I deem it sufficient to refer any one who is disposed to believe the charges that have been made, of "intellectual whoredom" and of "unbridled license in the relations of the sexes," to that portion of the already vast literature of Spiritualism which is regarded as best representing its doctrines; or I should be content to refer such an one merely to the numerous weekly organs of the cause that are now published in this country, and in England, France and Germany, and in other parts of the civilized world-organs that are under the necessity even of publishing much that their editors do not approve of. He could not find in them, peer he ever so closely, anything substantiating the charge of "unbridled license." If he were to turn to that paper which, of all, is, perhaps, the most free-spoken, namely, The Religio Philosophical Journal, instead of finding any teachings that would afford the slightest support to the charge, he would find the most/emphatic denunciations of the doctrine of Free Love.

Please note the beautiful consistency of the unfounded and basely slanderous charge, with the high-flown disavowal contained in the last paragraph of the Preamble:

"The Theosophical Society, disclaiming all pretension to the possession of unusual advan-tages, all selfish motives, all disposition to foster deception of any sort, all intent to soilfully and causelessly injure any established organization, invites the fraternal cooperation of such as can realize the importance of its field of labor, and are in sympathy with the objects for which it has been organized."

In the third paragraph from the end we are informed that "the Theosophical Society has been organized in the interest of religion, science, and good morals; to aid each according to its needs." It must have a large fund of succor stored away somewhere, if it is going to aid, according to its nceds, each outside institution that is struggling after light and truth. What a consolation it ought to be to such institution, to know that whenever it comes short of its ends, it can be helped "according to its needs," on application to the Theosophical Society, notwithstanding that that Society "disclaims all pretension to the possession of unusual advantages."

In the next paragraph we are informed that the founders being baffled in every attempt to get the desired knowledge in other quarters, turn their faces toward the Orient, whence are derived all systems of religion and philosophy."

· On reading this, the words of "Truthful James" came into my mind:

Is our civilization a failure? Or is the Caucasian played out?

Turning now to the President's Inaugural Address, I must say that it exhibits an inflation of paper currency far beyond the wildest dreams of certain financiers who fancy that a plentiful sup. ply of money can be kept up by printing green. backs. It really seems that the promises of the occult philosophy have turned his head. The Address is nothing but words, words, words, Even if Mr. Olcott were perfectly assured that the Society is destined to do almighty things, it would be better to wait until it has something more substantial to show than prospective brags. The already, as I fear, too great length of this letter forbids me to cite specimens of the sublimity of brag with which the Address abounds. But I cannot refrain from quoting what he says in the concluding paragraph, about the Vice their realization:

"Without claiming to be a theurgist, a meswithout channing to be a their state measurerist, or a Spiritualist, our Vice President promises, by simple chemical appliances, to exhibit to us, as he has to others before, the races of beings which, invisible to our eyes, people the sejements. Think for a moment of this astounding claim! Fancy the consequences of the practical demonstration of its truth, for which Mr. Felt is now preparing the requisite apparatus! What will the church say of a whole world of be-ings within her territory, but without her juris-diction? What will the academy say of this crushing proof of an unseen universe given by the most unimaginative of its sciences? What will the Positivists say, who have been prating of the im-posssibility of there being any entity which can-not be weighted in scales, filtered through funnels, tested with litmus, or carved with a scalpel? What 'will the Spiritualists say, when through the column of saturated vapor filt, the dreadful shapes of beings whom, in their blindness, they have in a thousand cases revered and babbled to is the returning shades of their relatives and friends? Alas! poor Spiritualists—editors and correspondents—who have made themselves jocund over, my impudence and apostasy. Alast sleck-selentists, overswollen with the wind of popular applause! The day of reckoning is close at hand, and the name of the Theosophical Society will, if Mr. Felt's experiments result favorably, hold its place in history as that of the body which first exhibited the 'Elementary Spirits' in this nineteenth century of conceit and infidelity, ven if it be never mentioned for any other rea

.How very droll, in the midst of all this swagger, is the conditional clause, "IF Mr. Felt's experiments result favorably"! There is, as Touchstone says, "much virtue in If."

HIRAM CORSON. Ithaca, N. Y., 26 December, 1875.

WHITE MAGIC, OR OCCULTISM.

To the Editor of the Banner of Light:

I understand the Cabalists had a meeting Nov. 17th in Memorial Hall, on Madison Avenue in this city, which is to be continued weekly. This delving into mythological literature is a mero matter of taste. People will go into ecstasy over a landscape painting, and pass the gorgeous landscape, itself unheeded. Statuary excites their unbounded enthusiasm to the exclusion of ill admiration for the human form, or its varied manifestations. Creeds, and the little details of daily life monopolize the attention of many of us, while others, instead of investigating the facts; phenomena and principles of the present time, must study them in ancient records. Therefore the organization of a Theosophical Society may now be opportune, Still let us see what Lecky, in his "History of Rationalism in Europe," says of the predecessors of this Society in bygone ages:

"There existed, all through the middle ages, and even as late as the seventeenth century, the sect of the Cabalists, who were especially perse-cuted as magicians. It is not easy to obtain any very clear notion of their mystic doctrines, which long exercised an extraordinary fascination over many minds, and which captivated the powerful and daring intellects of Cardan, Agrippa, and Paracelsus. They seem to have comprised many Paracelsus. They seem to have com traditions that had been long curren Jews, mixed with much of the old Platonic doctrine of demons, and with a large measure of pure naturalism. With a degree of credulity which, in our age, would be defined barely compatible with sanity, but which was then perfect. y natural, was combined some singularly bold skepticism; and probably a greater amount was veiled under the form of allegories than was act-ually avowed. The Cabalists believed in the existence of spirits of nature, embodiments or representatives of the four dements, sylphs, salamanders, gnomes and ondries, beings of far more than human excellence, but mortal, and not untinctured by human frailty. To rise to intercourse with these elemental spirits of nature was the highest aim of the philosophers. He who would do so, must sever himself from the com-mon course of life. He must purify his soul by fasting and celibacy, by patient and unwearied study, by deep communion with nature and her laws. He must learn, above all, to look down with contempt upon the angry quarrels of oppos-ing creeds; to see in each religion an aspect of continuous law, a new phase and manifestation of the action of the spirits of nature upon man-

It was believed that it was possible for philosophers to obtain these spirits in literal marriage; and that such a union was the most passionate desire of the spirit world. It was not only highly gratifying for both parties in this world, but greatly improved their prospects for the next. The sylph, though she lived for many centuries, was mortal, and had in herself no hope of a future life.; but her human husband imparted to her his own immortality, unless he was one of the reprobate, in which case he was saved from the pangs of hell by participating in the mortalized by ball of the ball. ty of his bride. Scarcely any one seems to have doubted the reality of these spirits, or that they were accustomed to reveal themselves to mankind; and the coruscations of Aurora are said to have been attributed to the flashings of their nave been attributed to the hasquigs of their wings. The only question was concerning their nature. According to the Cabalists, they were pure and virtuous. According to the Orthodox, they were the incubi who were spoken of by St. Augustine; and all who had commerce with them were deservedly burnt.

The history of the Cabalists, I think, furnishes a striking instance of the aberrations of a spirit of free thinking in an age which was not yet ripe for its reception. When the yery opponents of the church were so completely carried away by the tide, and were engrossed with a mytho-logical system as absurd as the wildest legends of the hagiology, it is not at all surprising that the philosophers who arose in the ranks of Orthodoxy should have been extremely credulous, and that their conceptions should have been charac-

terized by the coarsest materialism." It is to be hoped that the neophytes of revived thaumaturgy will lead lives of celibacy, fasting and purification. If they do, from our personal acquaintance with some of them we have no hesitancy in predicting that the "flashings of the wings" of the "elemental spirits" they evoke will, as in the times of their master, Paracelsus, rival if not eclipse the coruscations of the Auro-C. O. P. ra Borealis.

Yours, &c., New York, 1875.

One's own home is the best, though little it may be; every man is master in his own house. Though he have but two goats, and a cottage thatched with boughs, it is better than begging.

Written for the Bunfier of Light, COMING.

BY FANNY OREEN M'DOUGALL Look! the morning star is rising! Dawn-light warms the conscious land; And from out the hidden glory Comes a period new and-grand t Write the truth in fiery pages, For the History of the Ages!

Singing songs of sweet salvation For the lost ones, long astray, Angels hall the Risen Saviour, As they light and clear the way; For the God-light of the Human Is incarnate now in Woman:

All the old and worn out world graft-Vice, and Ignorance, and Wrong, Poverty, all lax and feeble, Slavery weak, Oppression strong, Unto that deep gulf are going. Where Oblivion's waves are flowing.

Even dark-souled Superstition Feels the piercing rays of Truth, And before the flight of Freedom Quails her wing, and fades her ruth ;-Mightiest changes move the present; Soon the Cross will kiss the Crescent.

Bursting from the chain of ages, With a grand and God-like power, And her eye on Equal Freedom, Woman now reclaims her dower; And, while Right's firm laws enfold it. She is strong enough to hold it. See! her form is robed in glory,

And her brow is crowned with light! And the new earth sings salvation To her honor and her right, As she leads, with ripening graces, Nobler and diviner Races.

Peace and Love, fair Art and Science, O'er the faithful Earth-will reign, And the peerless brow of Freedom Will shine forth without a stain; For the God-light of the Human .. Is incarnate now in Woman.

Spiritual Phenomena.

Manifestations in Presence of Mand E. Lord. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

For the entertainment of your readers, and in justice to the claims of Spiritualism, which, like every faith that lays claims to the confidence of the human family, should stand only upon its well-tried merits, I desire to give you a report of a series of scances which quite a humber of our Georgetown people have attended.

The medium was the gifted and beautiful spiritum-celebrity, Mrs. Maud E. Lord. During her visit she was the welcome guest of Frank De La Mar, Ksq., whose house is ever open to his friends, chief among whom are the advocates of Spiritu-

alism. The circles were what are known as dark scances, always in the evening, with the lights entirely extinguished. The number at each sitting was from eighteen to twenty two, thought sometimes she gave informal sittings to ten of a the checks, and when asked to, would give us a good slap or box on the head or shoulder. A guitar would be taken from the laps of the friends and carried up near the ceiling, which is good slap or box on the head or shoulder. A guitar would be taken from the laps of the friends and carried up near the ceiling, which is quite high, where it would sail round and round the room, discoursing music all the while; then it would descend and lightly rest upon the heads of the friends, still playing. If requested, it would settle down upon one's lap and play while lying there. A small music-box, which usually plays while the crank is turned, would also sail about overhead, playing all the while, and that without overhead, playing all the while, and that without the crank. Unseen hands would pass a glass of water around, giving every one in the circle a sip. A small bell would dash across or around the circle, ringing furiously as it went. Watches and rings would be taken from one person by nimble and dexterous hands and carried instantly to others who asked for them, or to whom they were sent. These and other phe-

stance. One gentleman had seven of his loved ones around him at one time. Some caressed him affectionately, giving their names and talking with him, assuring him that they were not dead, but had only gone before. Another gentleman, who was very skeptical and reserved, was told who was very skeptical and reserved, was told by the medium that a little boy stood by him touching him, but was acraid of him. He then asked the medium the little boy's name, which she gave him. He then called the little fellow by name, and told him that if it was he to jump up in his lap and kiss him. Instantly the little fellow obeyed, exclaiming, "Dear brother! dear brother! and kissing him on the cheek. He then said, "Oh, brother, I'll go and bring mamman," after which he seemed to go straight up, a cabinet. ma," after which he seemed to go straight up, a bright light following him to the ceiling. In about two minutes he returned, bringing his mother, and also his grandmother. The gentleman then said, "Mother, if it is your, speak to me." And she said, "Oh, my darling bdy!" and caressed him very affectionately. His grandmother laid her hands on his head and blessed him as naturally as she would have done in life. There he had his mother on one side, his grandmother on the other, and his little brother in his lap, and all talking to him and caressing him at the same A more affecting scene is seldom wit-

One young man was visited by his father and sister, who remained with him five or ten minsister, who remained with him five or ten min-utes, giving good advice, and, promising to help him in life if he would shun bad company and lead an upright, moral life. During the en-tire interview his sister kept her arm around his neck; pleading with him as only a sister. (or mother) can. One pretty little incident occurred which shows how our human nature is continued in spirit-life. A gentleman who sat next to me had his logs crossed and one foot swingler in and down, when he felt a little child riding on his foot, and holding on to his pants. He was remarking it to me, when a little voice at his foot said, "I'm having a ride." The medium was on the opposite side of the circle, with her back to was a side of the circle, with her back to be said, the side of the circle, with her back to be said, the side of the circle, with her back to be said to the some said to the said. us, and hearing the little voice said to the gen-tleman, "Sir, have you a little girl in spirit-life? Her name is Maudie." "No," replied the gen-tleman, "I have not; that was my wife's name." Immediately the little girl got off of his foot,

and the next instant a lady and gentleman on the other side of the circle exclaimed, "Oh, here's our little Maudie!" But this did not startle them at all. Little Maudie has been in spirit life

three or four years, though she often comes to see and cheer her devoted parents.

Two manifestations to myself I shall give you. They were at different scances, and I give them in the order in which they came. The guitar was moving around overhead and playing very sweetly taken it came, and rested on my head sweetly, when it came and rested on my head. I called the attention of the medium to it, and she said to me, "Oh, sir, there is your brother, who was drowned at sea." I then asked him to put the guitar in my lap and play it, which he did, at the same time taking me by the hands. I next asked the medium if she could tell me his

name. She replied that if I would ask him he would tell me his name. I called over several names, and no reply. Finally I said, "Bloomfield?" and he struck the guitar half a dozen hard thumps, shook me cordially by the hands, and then resumed playing the guitar. He then left me. At a subsequent scance he came to me, caressed me, and whispered his name.

I should here state, for the benefit of the skeptical, that the first manifestation to myself occurred but a few minutes after I was ushered into the presence of the medium with twenty other persons, and before any of the company had been introduced to her. The loss of my brother at seaf occurred more than twenty years ago, and none of my friends present, much less the medium of my friends present, much less the medium knew anything about it. The second manifestation to myself was at the last scance. I felt gentle hands resting in mine, and I asked the medium who it was. She turned toward me, and lobserved that there was a tall lady leaning over me very much amorized and restriction.

visitors who gathered about us:

At one time a master hand took the gultar, tuned it for a while with great care, and then played the army reveille, long-roll, tatioo, taps, bugle-calls, with the booming of artillery all the ment. After the music, the performer made himself known to a friend in the circle who knew

him when he died in the army during the war. In all of the scances I have been describingand there were eight or nine—there was but one child, and that was a boy of ten or twelve years child, and that was a boy of ten or twelve years of age, and he sat in the circle. Except on one or two occasions there were no persons outside the circle, and the doors were securely fastened and knives stuck into them, so as to show that no one had entered the room after the scance commitmeed.

I night multiply ten times over the number of manifestations I have described, without giving more than a small proportion of those witnessed during the series of scances. At times, several voices would be sieaking at once some giving

voltes would be speaking at once, some giving utterance to most beautiful thoughts relating to spirit life, while others would make some droll or witty remark to keep every one present in a good human good humor.
Mrs. Lord made many warm friends during

her short stay with us, and whenever she chooses to repeat her visit, a hearty welcome awaits her. The poor of Georgetown, especially, have cause to remember her and to bless her for acts of kindness that speak louder than words. Several kindness that speak louder than words. Several times she took long walks through the snow to look up, the sick or destitute, to relieve their wants. Though her circles were crowded nightly, and that by persons who paid liberally for the privilege, I doubt if she took out of the town much, more train enough to pay her expenses. She is a lady of noble and generous impulses, with a kind-word to every one she meets and for every one she speaks of. That she may live long to bless those who are seeking light from the Summer Land, where we must all soon meet, is the wish of a very true friend.

Georgetoon, Col., Nov. 21, 1875.

Experiences at Havana, N. Y., with the De-materializing Medium, Mrs. Markee.

sometimes she gave informal sittings to ten of a dozen trigids. The medium sat in the middle of the circle, the friends facing her, with lands all joined. At every scance hardly were the lights joined. At every scance hardly were the lights pleasure of attending two strictly test scances, given to R. R. Lear of New York City, a personal strict of the manifestations would begin. I lands large and small, would touch us, pat us on the checks, and when asked to, would give us a scaling several strips of tape across the floor of good stap or box on the head or shoulder. "A the cabinet, and extending it up the sides of the walls, nearly to the geiling.

watches and rings wound or leaver to son by nimble and dexterous hands and carried instantly to others who asked for them, or to whom they were sent. These and other phenomenal pastifies or sports, the spirits anused us with; but, I come now to the manifestations of a more elevated and serious character.

There were moments in which the room seemed alive with the unseen visitors. I say unseen, for to most of us they were invisible, but the medium, and two or three lucky members of the clicle; could see them very distinctly, their decircle; could see them very distinctly the menoism of the two ends outside the two end gilding up to Mr. Lear, placed her hands upon his head; then seating herself upon a lady's lap, re-quested Mr. L. to enter the cabinet, which he did, and returning soon; reported that no medium was to be found in the chair or the cabinet. Ka-

Then a boy, Melville Allen, stepped out quickly, and gave messages of love to bear to his dear mother, desiring her to visit this place, so he could show himself to her and make her heart glad. Several other spirit friends of those presgad. Several other spirit trends of those pres-sent materialized; in all seven or eight forms were seen, and nearly all recognized by some one in the circle. Finally the "stalwart Indian, Sen-lea," walked out, putting his great, brawny hands upon the heads of several in the company; then, taking his position near the cabinet door, talked and joked with us half-an-hour. He gave talked and joked with us half-an-hour. He gave the "Indian peace whoop," also the war whoop," striking the wall apparently so it resounded through the room. He stated that the concussion is caused by "will power," and not by a real blow upon the wall. A very loud rap announced

the scance closed.

The moment the light-was turned up, Mr. L. hastened into the cabinet, but, finding Mrs. Markee in such a lifeless condition, he made haste and cut the strings. He found everything—scales, tacks, and all—intact. He then removed Mrs. M., chair and all, into the scance-room, appropriately in a detailed. parently in a deathlike condition; her face, hands and arms were cold, and her forehead was cover ed with great drops of damp, seemingly the clammy sweat of death. She was a terrible sight to look upon: But, with "Starlight's" control, after a length of time, she was restored to her normal condition. It was, indeed, perfectly sat-isfactory to all present, and a great test of spirit-

On Tuesday evening, the 9th, a larger company assembled, and Mrs. Markee was put into a bag, strongly sewed, fied closely about the neck, and Mr. Lear's private seal on the factening of the string, tacked and sealed to the floor. On account of the very weak condition of the medium, the manifestations were not as powerful, nor nearly so many spirits materialized, as on the previous evening, but one spirit form was seen by morfal eyes. A pair of spirit hands were seen at the aperture; one spirit form moved among us. When the scance closed the medium was found in the same cold, lifeless condition, tied, scaled and fastened to the floor, just as placed in cabi-net, proving the utter impossibility of collusion or deception, an irrefragable evidence of Mrs. Markee's phase of mediumship. M. A. C.

Auburn, N. Y.

Banner Correspondence.

BANNER OF

Vermont?

TUNBRIDGE .- A friend writes : It is a shame that so many well-to do Spiritualists neglect to patronize the Banner of Light. There are men patronize the Banner of Light. There are men of this description here. The Banner is truly a spiritual light in the world. Spiritualism goes on conquering and to conquer with an invincible power. Abstractly considered it does indeed embody the Harmonial Philosophy. Spiritualism is the only weapon with which to combat the incarnated Materialism of our day. Were Spiritualism to be silenced by argument, what there is of genuine Christian faith would go with it. What a ludicrous figure is cut by a modern elergyman in endeavoring to enforce a belief in Bible meanum who It was. She turned toward me, and colored that there was a tall lady leaning over me, tenderly; that if I would ask her she would kiss me. Lasked her to kiss me, and instantly a kiss was imprinted on my forehead. A few more affectionate caresses, and she was gone. The interview was short, and not so satisfactory, because the medium's attention was being called to several other manifestations at the same time. As I have before observed, there were moments when the room was luminous with the strange visitors who gathered about us.

At one time a master hand took the missing dad to find the color of the last few years has sustained to show which for the last few years has sustained to much mediumistic speaking as Glover has. In spite of all the evils in the world a better day is dawning; but as the old heavens and the old earth are theologically passing away, what a crashing there is! You can hardly conceive how Mrs. Conant's department in the Banner is missed. I am old to find the Banner is missed. is soon to fill her place.

BARTONSVILLE, -Dr. H. P. Fairfield writes under date of Dec. 25th: "This place is all astir while. I have heard some of the finest guitar-play- in spiritual things. About seven years ago a few ers in the world, but never anything to compare thannest men and women set themselves, to work with that. There were no players in the circle, and hardly any one who could tune the instruspiritual use, and organized a society with proper officers. Since that happy time the society has prospered, and held its meetings regularly, Mrs. Sarah A. Wiley being its! home talent speaker and business agent much of the time, atthough the society has had a variety of our best speakers from abroad. Life and activity, with love, truth and wisdom, these overcome all obstacles, even the hard times of the present day. The Ladies' Aid Society is also in a working condition here, which helps to move the people in the right dires. And society is also in a working condition here, which helps to move the people in the right direction; Sarah A. Wiley, President; Elvira Dorand, Treasurer; Lucy A. Enery, Secretary. This society had a grand festival while I was lecturing for them the past month, from which they re-ceived considerable money, paying me well for my services, and sending Mrs. Fairfield two splendid loaves of cake and other tokens of re-

Massachusetts:

CAMBRIDGEPORT.-Mrs. M. S. Townsend, 7 Prospect street, writes, Dec. 20th, 4875, as follows: "I still live," and am striving to serve my kind, according to the gospel taught me by angels in the years gone by, and, though I am drifted by the eternal waves of circumstance, more into by the eternal waves of circumstance more into private life than formerly, I do not fold my hands filly, nor do I forget God's suffering ones all over our distracted country. I know that the upheavals of the present hour are prophecies of a coming improved condition of the races, and while the moans of agonized souls go up to the angels, they are growing into larger proportions as men and women. Over our slain selves we mount to higher altitudes." We who have pioneered the truths of Spiritualism, and Liberalism, have learned by experience some of the richest lessons of soul-growth, and, hard as they have labored, and as much as they have suffered, I do not think one of the thinking ones would change their lives. one of the thinking ones would change their lives, if they could, "the breadth of a hair to either side." To build a character for heaven, at the expense of a reputation among men, is the work of the true reformer, and they who esteem the bubble reputation of more consequence than a outsic reputation of more consequence than a solid character have never been haptized by God's divinest angels. To be true to God in our own souls, as Henry C. Wright used to say, is the noblest-work of figuran beings. How can such truthfulness but bring us nearer God? And here let me quote a definition of pride which suits me: "The haughty consciousness of great truthfulness, that makes the spirit faithful into death, and martyrdom itself a little thing." When all human beings are possessed of this quality of pride, there will not be as much suffering as at present from the treachery and falsehoods of so many. Let us be true.

Virginia.

RICHMOND,-Geo. W. Swan writes: After reading in the Banner of Oct. 9th a letter from this city, giving a brief account of the physical manifestations through the mediumship of a us visited her scances, and our experiences justi-ty the belief that she will attain to the degree of mediumistic development claimed for her. There is a great change in this city in regard to Spiritis a great change in this city in fregura to spiritualism. When I first began to hold public séances at my house, Alice M. Swan being the medium, we were called "crazy impostors," "humbugs," &c. But now, all over the city, spiritual séances are being held, and it is considered reputable to attend thein for the purpose of obtaining a knowledge of the Salvitual Philipsonkie. ing a knowledge of the Spiritual Philosophy. Never having charged an admission fee, our ene-mies could not get hold of us legally. We con-tinue our circles as usual, and many an anxious seeker after truth finds, what he so much desires, confirmation of the truth of spirit communion.
W. D. Belvin, doing business in Washington, D. C., is a physical medium whom the spirits until in a fully lighted room. Hope our friends will hunt him up, and witness this new phase of mediumship. Chas. H. Foster, the test medium, and Mrs. Blair, the spirit artist, ought to have wished this site of was expected they would for visited this city, as was expected they would, for they would have done much to awaken and enlighten the public mind on Spiritualism.

New York.

CANANDAIGUA, ONTARIO CO.-C. L. Bottum writes: There are but two families that are Spiritualists in this place; but if some good, reliable mediums for tests would come this way they would be well sustained, and their expenses would cost nothing while here, as the latch-string would cost nothing while here, as the latch-string hangs out at our house. And if I am not mistaken there are those living here, and within the pale of the churches too, that are waiting for an opportunity to-communicate with their departed friends. There are a good many liberal minds in this place; though it is called a conservative town by many. I think that the subscription list to the Banner might be increased to some extent if the people could obtain some tests. Any test incidents coming this way can drop me a postal mediums coming this way can drop me a postal card, saying on what day and train they will ar-rive, and I will be at the depot and convey them to our house, and return them to the depôt again when they leave.

Nevada.

EUREKA.-C. B. Bidwell writes, Dec. 21st: Our cause still fives up here in the mountains: we hope to welcome some of our speakers and test mediums this winter, especially Charles II. Foster, who we hope will call as he goes to California. We are eighty-five miles south of Palisade station, on the C. P. R. R., where connections may be made with the E. & P. R. R. If he (Exeter) or any of our laborers will write me as (Foster) or any of our laborers will write me a line, it will give me pleasure to do anything I may to ensure a success, both anaucially and otherwise.

What a Subscriber Thinks of the Banner of Light.

There are many features of your paper, Mr. Editor, that I like very much-its liberality toward those who do not think exactly as you think, and its independence. Once in a while I notice a rather savage thrust at the "Orthodox." This is of course human, but perhaps it would be better to "convert" them by gentler means. "Live and let live." Your paper is worth the price of subscription on account of Mrs. Britten's contributions alone. Then there are so many good things besides that it is a very welcome guest each week.

LIST OF LECTURERS.

(To be useful, this list, should be reliable; It therefore behoover Societies and Locturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to becurers, without charge. If the name of any person not a becurer should by inistake appear, we desire to be so in-

formed.)
REV. WILLIAM ALCOTT, trance and Inspirational lecturer, Buckland, Frankfin Co., Mass.
J. MADISON ALLEN, Mattheid, Mass.
MARY A. AMPHILETT, Inspirational, 27 North Haisted street, Chicago, Ill.
Mus. N. K. ANDHOSS, trance speaker, Delton, Wisi, C. FANNIA ALLYN, Stonelia - Mass.
STLEIBAS PEARL ANDHOSS, Westfallist, New York, Mus. M. A. ADAMS, Grapes speaker, Reattlebone, Vt., Mus. EMMA HARDINGE BRITTEN, 26 West 38th effect, New York, Bry. J. O. BARRIGET, Glen Benah, Wis, H.V. JOHN B. REACH, Birksburg, N. J.
Mus. S. A. BYRNES, BOXST, Wolfaston Heights, Mass. Mus. Nellie J. T., Buttullan, Elm Grove, Colerann, Mass.

Mas. R. W. Scorr Bicious, West Windeld Herkimer YARRY N. BURSHAM, Station F, 533 Third avenue,

nring January. Present address, Brillion, Carlinet Co., Vesconstin.
REV. Dr. BARKARD, Battle Creek, Mich.
REV. Dr. BARKARD, Battle Creek, Mich.
RISHOP A, BRAIS, Versalibes, Catrarangas Co., N. Y.e.
Mrs., E. T. ROOTH, Milliond, N. H.
Mrs., E. T. ROOTH, Milliond, N. H.
Mrs., PRISCILLA Préfy BRADDURY, Fairfield, Me.
CAPT, H. H. BROWN, becurre, for the lowa State Assolation of Spiritualists. Will artiful worldings and functsk and accept calls in adjoining States, Address Rift spring,
sevada, Story Co., Lowa.
Mrs., E. RUTH, Institutional, box WSouthfund, Ct.
Dr. Jas., K. BAILEY, Sterlingville, Jefferson Co., N. Y.
Address, E. BAILEY, Sterlingville, Jefferson Co., N. Y.
Address, C. Ballacov, Inspirational speaker, flox 666, San
Figuretsee, Cal.

Mrs. II. F. M. BROWS, National City, San Diego Co.,

R. Religion antiag distle to Science? 0 The Sayingsod J.
sus: 0. The Resarrection of Jesais: 11, The Douge; 12, Gasus: 0. The Resarrection of Jesais: 11, The Douge; 12, Gadougy.

M. R. E. M. F. J. Ay Bullen E. H. Charlesst. New York.
M. R. S. P. J. Riows, St. Johnsbury Centre, Vi.
D. S. CADWALLADER will answer calls to deliver in
hew and prophetic lecture: "Monagchy the Boad to a Frier
Republican Government," Also others on religious, social
and philoson-fical subjects. Address, 25 West Sev 100
Street, Wilmington, Del.

Althert E. Carrey view will answer calls to legtific anywhere. Address, 66 Washington street, floston, Mass.
John A. Carrey view will answer calls to legtific anywhere. Address, 66 Washington street, floston, Mass.
John A. Carrey view will answer calls to legtific anywhere. Address, Colod n. 210.

M. S. L. Carrey view will answer calls to legtific anywhere. Address, Colod n. 210.

M. S. L. Carrey view will answer calls to legtific anywhere. Address, Colod n. 210.

M. S. L. Carrey view will answer calls to legtific anywhere. Address, Colod n. 210.

M. L. Clear view of the state of the sta

MBS, LORAS, CHAIG, t pper cause via the state of the Mr. C. CONNELTY, Louisville, Ky., inspirational speaker, will answer calls to becture.

MBS, MARLETTA F. Crobs, traince, W. Hampstead, N. H. MBS, M. El. COLBURN, Champbin, Hennepin Co., Minn, IRA H. Crictis, Hartford, Coun.

MBS, L. CLA H. COWLES, Clyde, O.

MBS, L. CLA H. COWLES, Clyde, O.

MBS, L. CLA H. COWLES, Clyde, O.

MBS, J. C. COLES, traince, 733 Broadway, New York, DR. JANES Courter, Helefontaling, O., will becture and recombination of the courter of Light.

ROBLET COOPER, 187 Tremont street, Roston, Mass. DR. J. R. DOTY, Covington, La.

WM, DENTON, Wellesby, Mass.

MBS, LIZZIE DOTEN, Pavilion, 57 Tremont St., Aboston, DR. S. LIZZIE DOTEN, Pavilion, 57 Tremont St., Aboston, DR. S. LIZZIE DOTEN, Rockford, IB.

ANDREW JACKSON DAVIS, 22 East IlliStreet, New York, MIRS, NELLEL L. DAVIS, 23 Washingtigesticet, Salem, Rass.

MBS, ADDIE P. DAVIS, South Lowell, Walker Co., Ala, J. HAMLIS DEWEYY, M. D., inspirational speaker, Wilminathe, Conn.

A. HAMLES DEWEY, M. D., Heptrational speaker, Willmantle, Cohn.
A. E. Derry will attend functids in fleekfiner County, N. Y. and vicinity. Addiess, Blon. Herkiner Co., N. Y. Frank Dwither, Montana, rown.
Mils. L. E. Dir vic. normal speaker, Platnwell, Mich., A. H. Daurow, Waynes ville, Ill.
A. Briggs Davis will answer calls to speak on spiritual-sim, the woman question and floath figtorm, P. O. address, 13 Jay Street, Rochester, N. Y.
Mils. C. A. Diela-Kollester, Colling Mass., R. G. Eccles, Kausas City, Mo.
R. G. Eccles, Kausas City, Mo.
R. G. Eccles, Kausas City, Mo.
R. G. Mils. Fontalia, H. Jamles Fonta, M. D., Knovylle, P. A.
Thomas, Galles Fonstein, 21 West 18th street, New York City.

W. SESPE A. WILLAS-FLETCHER, 9 Montgomery Boston, Mass.

lace, Hoston, Mass.
J. WM, FLETCHER, 9 Montgomery Piace, Hoston, Mass.
DR. H. P. FARIPTELD, Greenwich Village; Mass,
REV.J. FRANT IS, Inspirational, Opdensburgh, N. Y.
MRS, CLARYA, F. FELD, Inspirational, 9 Allston-street,
unker Hill District, Roston, Mass.
CHARLES D. FARILIN, Inspirational, Decribeld, Mich.
MARY L. FRENCH, Townsend Harbor, Mass.
GEORGE A. FULLER, trance and normal speaker, Sherorn, Mass.

horm, Mass.
MISS ALMEDIA R. FOWLER, Inspirational, Sextonville, Michand Co., Wis., care F. D. Fowler,
MRS, M. H. FULLER, Savatoga, Santa Clara Co., Cal.,
A. B. FRENCH, Cyde, O.,
BRIVAN GRANT, care C. N. D., 145 Broadway, New York

Wos. Do. Grangur, trance, and inspirational speaker.

City
Mas. Du., Gillhert, frames and inspirational speaker,
will alread funerals and locture on Spirimalism, Temper,
amer. &c. Address-Indianapolis, Ind.
Du. Rout, Griller, Chicago, 19., becimes on "The Vital Theomena of Human Magnetism, and its wondrous
power over Health and Disease."
Dr. C. D. Gillmes will awayer calls in Michigan, Indiana and Hiliobs. Address P. O. Box 152, Stingls, Mich.
Reinsey Grilves, Michigand, Ind.
Mass. M. L. S. Gillhams, Insidrational, Brighton, Ind.
CAPT. P. H. Giller, Jedessonville, Ind.
N. S. Gillerellar, Lowelt, Mass.

Staac P. Girenellar, Lowelt, Mass.

Mas. J. G. Giller, Photonia Mo.
Sarah Giraves, Inspirational speaker, Berlin, Mich.
E. Annellisman, West Winsten, Conn., Box 325,
Lyman C. Howe, Fredonia, S. Y.
Mass. S. A. Houtens, Balveston, Fez.
Mass. A. Houtens, Balveston, Fez.
Dr. R. T. Hallock, 14 East 15th street, New York,
Mass.
Mass. Andres M. Hall., 32 Main street, Camin idgeport,
Mass.
Mass. A. Rogers Heryder, trames and inspirational,
Mass. S. A. Rogers Heryder, trames and inspirational,
Mass. S. A. Rogers Heryder, trames and inspirational,

Mass. Mass. A. Roccens Heyden, trance and inspirational, ambilidge, Me. M. H.A.L., 44-2d avenue, New York, Mus. S. M. H.A.L., 44-2d avenue, New York, Mus. M. J. UPBAM HENDRE, Dixon, Call, care Dr. F. Poben

MIRS, M. J. UPHAM HENDLE, DIMOR, Cal., care Dr. F. Etham.
CHARLES HOLT, Clinton, Onebla Co., N. Y.
WM. A. D. HUME, West Side P. O., Cleveland, D.
R. W. HUME, Long Isiand City, N. Y., will lecture on the reforms connected with Spiritualism,
ZELLAS, HASTINOS, Inspirational, East Whately, Mass. Rev. J. H. HARTER, Auburn, N. Y.
Dr. E. B. HOLDES, Unspirational, Sorth Clarendon; Vt. Dr. J. N. HODGES, Brainer, S. Henry St., E. Hoston, Mass. MRS, F. D. HYZER, ESTE, Battimore St. Baltimore, Mo. MRS, L. HUYER, ST., Est East Honer, St. Battimore, Mo. MRS, E. HUYER, St., Est East Honer, Cal. DR. Abella HULL, trance and Inspirational, 223 First street, Detroit, Mich.
MRS, ELVHAS, HULL, Vineland, N. J.
MRS, M. A. C. HEATH will answer-calls to lecture and attend funerals. Address, Bethel, Vt.
JAMES H. HARHS, box 99, Abington, Mass.
ANTHONY HIGGINS, JR., 22 Hallock street, Boston-Highlands, Bostio, Mass.
MOSES HULL, Rochester Hall Building, 729 Washington, Street, Boston, Mass.
H. W. HULL, Rochester Hall Building, 729 Washington, Street, Boston, Mass.
MISS SUSTEM, JOHNSON, Box 72, Ray City, Mich.
MANY L. JEWETT, M. D., Itatland, Vt.
WM. F. JAMIESON, Address cane Banner of Light, Goston, W. L., JACK, Haverhill, Mass.
W. L., JACK, Haverhill, Mass.

WM. F. JAMIESON. Address care Banner of Light, Boston.
W. L. JACK, Haverhill, Mass.
S. S. JUNES, ESQ., Chicago, Ill.
HARVEY A. JONES, ESQ., cunoceasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., or the Spiritual Philosophy and reform movements of the day.
Dit. C. W. JACKSON, OSWEGO, Rendail Co., Ill.
MISS, MARIA M. KING, Hammonton, N. J.
D. P. RAYNER, M. D., St. Charles, Ill.,
MIS. S. A. NORVILLE KIMBALL, trahee and inspirational, Sackett's Harbor, Jefferson Co., N. Y.
GEORGE F. KITTREBGE, Buffalo, N. J.
GEORGE F. KITTREBGE, Buffalo, N. J.
MIS, M. J. KUTZ, Bostwick Lake, Mich,
O. P. KELLOGO, East Trumbull, Ashitabula Coryop,
MIS, H. G. KIMBALL, Lebanon, N. H.
MIS, FRANK REID KNOWLES, Breedstille, Mich.
JOH, J. W. KENYON, Dispirational, East Des Molnes,
Lowa.
MIS, NELLIEJ, KENYON, Dance, Woodstock, Vt.

owa, MRS, NELLIEJ, KENYON, Itance, Woodstock, Vt. MRS, LAURA KENDRICK, 201 Montgomery street, San

Mus. LAULA KENDRICK. 201 Montgemery street, San Francisco, Cal. JOSEPHER, LEWIS, Inspirational, Vellow Spring, O. Miss JENNIE LEYS, Inspirational, No. 201 Montgomery street, San Francisco, Cal. WM. F. LYON, Adrian, Mich. HENRY C. LULL, inspirational, 14-Albion street, between Chapman and Dover. Boston, Mass. AMASA LORD, 14 East 27th street, New York City, Sectures on Ancheni and Modern Revelations. Dr. George W. MUSES, Secturer, Eaton Rapias, Mich. CHARLES A. LOHMUELLER, Irance, Britteville, Oregon, Mrs. F. A. LOOAN, Oakiand, Cal. CEPHAS B. LYNN will beture in Philadelphia during January—address & 822 Bouvier street, between 17th and 18th. Permanent address, Sturgis, Mich. BAMUEL MAXWELL, M. D., Irance speaker, 357 W. Madisol Breet, Cheago, Ill.

street, Chicago, III.
IIS, ANNA M. MIDDLEBROOK, 78 Fourth ave., New
K City.
EORGE W. MCNEAL, lecturer, Niles, Mich., care of

"McClung. DR. HARVEY MORGAN, trance and inspirational, Ran-

DIL HARVEY MORGAN, trance and inspirational, Rais dolph, N. Y.

dolph, N. Y.

M. MILLESON, St. Clair, Mich.
GEO, MORGAN, inspirational, Anthoch, Cal.
I. E. MAHAN, trance, Hodly, Oakhand Co., Mich.
MRS. E. H. FULLER MCKINLEY, San Francisco, Cal.,
PROF, R. M. MCCORD, Centralia, III.
EMMA M. MARTIN, inspirational, Illumingham, Mich.
F. H. MASON, Rispirational, Humingham, Mich.
F. C. MILLS, Comway Centre, N. H.
MICS, SARAH HELEN MATTHEWS, Springfield, Vt., care
D. M. Smith.
MRS, MARY A. MITCHELL, M. D., will lecture in Illinois and Missouri. Address, box 91, Huntley, III.

MRS. LIZZIE MASCHESTER, West Randolph, Vt. MRS. NETTLE COLLUCTS MAYNARD, White Plains, N. Y. MRS. NATTLE COLLUCTS MAYNARD, White Plains, N. Y. W. B. MASCS, South Rend. 110.

J. W. P. MASCS, South Rend. 110.

J. W. P. LILLS Hammouton, N. J. M. P. Haller, M. P. Haller, Hammouton, N. J. M. P. Haller, Hammouton, N. J. Miss. L. H. Plakers, Lance. Kansas City, Mo. Miss. A. M. L. Politis, M. P., Lectiner, Adrian, Mich. HENRY PACKARD, 637 Dorchester M. W. V., South Rosson, Mass.

Mass, F. Pinte E. Replicational, Monon, White Co., Ind., L. A. Palans G.L. Inspirational, Disco, Mich. A. E. Mossors P. USAN, Fint. Mich. Jone & F. Pin C. Angusta, M. J. P. UFLI, Dance speaker, Smith Hanover, Mass, PRACE, Inspirational, Particles, Mich.

. Pirk II., hispitational, Larifield, Mich., I., Assis P.I.Re I. Anopitational and france lecturer, flox 87, Auburn. Me.
. Rich with Sox, trauce, Augusta, Me., M. C. Rickin, Ed., Sox flowaltein, Vi. A. B. Rystevilla, Appleton, Wis. J. Systems, S. Richi, Boysez, Providence, R. L., Parisa J., Roufinss, Till Callowhill Street, Philadeles, A. Roufinss, 1114 Callowhill Street, Philadeles.

n. Ph. rr. H. Rerro, Chicopey, Mass. H. Reys, A., trance, Clyde, C., 401 further notice, M. Rosa, M. D., Inspirational speaker, No. 72 Ontario et. Cleveland, O.

J. H. RANDALA, DARCE, ST. M. H. RANDALA, DARGE, M. D. RANDALA, DARGE, M. D. RESPIADORA Speaker, No. 72 Ontario street, Cleveland, O. Mr.S. HATTEF, ROBESSON, 16 Carvet street, Roston, LANSANDARS, RICHARDS, East Marshileld, Mays. Mrs., FLANDA WREELOOD RICGRES, Janowski by Wit, JANES, SHOOL, RESPIADORA Speaker, 20 North Hilk street, Philadelphia, Pa. M. J. SHI 1908, Unione speaker, Bay 1285, Adrian, Mich. Mrs. Adrid M. STI VESS, inspirational, Claremond, N. H. Mick, R. K. STORIOCHE WILL become a Speaker, Bay 1285, Adrian, Mich. Mrs. Adrid M. STI VESS, inspirational, Claremond, N. H. Mick, R. K. STORIOCHE, G. Hongly, Westerver, desired Permanent address, 26 North 12th St., Philadelphia, Pa. E. W. STORIOTH STORY MRS. Medical, Mich. OLIVERS STORY STORY MRS. Medical, Mich. Alley Rel Strick Mrs., Medical, Mich. Mrs. St. Mrs. Mich. Mich. Mrs. St. Mrs. Mich. Mich. Mrs. St. Mrs. Mich. Mich. Mich. Mrs. St.

VIS.
Dit. J. D. SEFEY will become on the Science of the Soul, dollows, box 67, LaPorte, Val.
EDWARD F. STRICKLAND, 36 Millord Street, Chebea, lass.

18. M. S. Townsento, 77 Prospect Street, Camba) (1988). Mass.
30. W. Tavillon, Lawloy's Station, Eide Co., N. Y.
41. W. Trouten, 57 Broadway, Chelson, Mass.
18. C. T. Ellis, the first Height, 6.
6. T. B. Tavillon, 50 West Buttimore street, cafe of tign & Co., But inject, Mol. 18. Amin's W. Tannick, Montpolier, Vt. A. Thouses, M. D. Pennyulle, Ind. 18. Romant Timmoss, Maylo, Applian Co., Mol. 18. Conxil. V. Tavilan, care Banner of Light, Bowless, Conxil. V. Tavilan, care Banner of Light, Bowless, Thouses, inspirational, 2-1st street, Charles & Mass.

isconers. A. TARLE, Arabic, will account engage-cherture anywhere within a day's tible of Jionio. Rosson, Mass. Seal, TAA reone inspirational, Millord, Mass. Territ, Charlotte, Mich. no Vol.io. inspirational, 315 High sheet, Provi-

on R. R.

GLZABETH L. WALSON, TPU MIR, P. BO,

TILE A 1-51, ILLIAGO AD PROPRIATIONAL BEOLOGY, MASSA,

WEARING TO LEPHONE
L. H. WILLIS, M. 4D., GODORN, YAVESLEY, N. Y.

K. FRANK WHILLIS M. 4D., GODORN, TRONG TO BRIDGE
G. COME, FORMAT AND MACHAEL BRIDGE ST.

Althington, By C. A. B., Brathers for Work CANADAS at

JOSH N. RELIES N. WILLIA TRANCO Speaker, 19) WORL

ORKHONELLIS N. WILLIAGO, Tranco Speaker, 19) WORL

ORKHONELLIS N. WILLIAGO, TARGO SPEAKER, 19)

h. J. Westwogeth, Khoel Me. t. E. H. Witteldork, Phasanton, Ran. DAM Witteldorf, inspirational, Leello, Mich. A. Witteldorf, semi-trance and inspirational, Uttes,

Mus. Victoria C. Wooddit La. Schicolst., New York DANILL WHILL, M. D., 7/3 Pinestreet, Sty Louis, Mo viria Wittern, M. D., 753 Pine Street, Sty Louis, Mo. 5, and Miss. ELIZA C. WOODIICFF, Eagle Rarbor, , Sornia Woods, trance speaker, Burlington, Vt.,

SOPHIA WOODS, Trans.
Col. S. S. Brown.
H. WOODMANS, Briffalo, N. S.
C. FRENCH WEBSTPH, Magnester, N. H.
OF, E. WHIPPIL, A Concol Loquage, Boston, Mass,
ARCENTS R. K. WHIGHT, Middleville, Mich., box 11.
M. WHIGHT, Inspirational Spacker, will now to call
centre in the New Lugrand States. Address, Boston,
capt Bancer of Light.
CRRES WOODSTS, we obtapledad, North Ray, N. Y.
WHICH STS, W. Charles, and Declared for

Massa, Cilip Edition, and Considerational, North Blay, N. Y.
Miles, Worldson, in ideal, Cod. Text.
Miles, Way, J. Will coxsies with locatine incodingalo for
the present. Andrews, Benden, Cod. Text.
Johns B. Worldson, Borden, Cod. Text.
Johns B. Worldson, Borden, Steiner, New York, will legtime on tenoilm solved within easy distances of New York,
Groug, W. Willier, Multon, Massa, box og.
R. P. Wilson, Zod and Tollistical, New York,
Groug, W. Willier, modinal, 498 Cladiston Stroft
Providence, B. J.
Mils, Rachill, W. Milott, trance, 220 West Britimoro
Streed, Bullings, Mo.
Assa, Warren, Bullings, Mo.
Assa, Warren, Bullings, Mo.
Assa, Warren, Bullings, Mo.
Miss, N. J. Williss, 91 Windsorst, Cambridgeport, Massa
Groug, C. Warti, South Tomorasion, Mr.
Saukhil A. Willis, 93 Windsorst, Cambridgeport, Massa
Groug, C. Warti, South Tomorasion, Mr.
Saukhil A. Williss, South Tomorasion, Mr.
Miss, Julieffill, Yeaw, Northboro, Massa,
Dir, Chay Vilakkil, Le kens, Deuphip Co., Pa., 10ctures of Tempe and and Surfacedom,
Mr. and Miss, Wh. J. Youvid, Jodse City Islato
Dir, Colley, S. Kelliky, Surspirational, Germantown,
Philadelphia, Pa.

PUBLIC MEETINGS, ETC.

The Northern Illinois Association of Spiritualists

Will hold its fourteenth Quarterly Mosting in Brown's Hall, Rockford, Ill., on Friday, Saturbrown's Hall, Lockford, In., on Priday, Saud-day 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. Saudel Maxwell will at-tend, and answer questions under the control of Dr. Gordon, a spirit; in this phase Dr. Maxwell has no superior. Mrs. Juliette II. Severance, M. D.; will lecture on "Health and How to Live." Mrs. Morse, of Johet, III., will attend and speak in a trainer; 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, seers, mediums and heaters will be present.

The Convention will be called to order at 10 A. M., Friday, the 14th of January, 1876, and hold over Sanday the 44th. The sessions will be con-ducted under strict parliamentary usages, and all speeches will be made with a due regard to the By order of the Executive Board,
O. J. HOWARD, M. D., President.

E. V. Wilson, Secretary, Lombard, Ill., Dec. 4th, 1875.

____ Quarterly Convention.

Quarterly Convention.

The Vermont State Signitual Association will hold its next Quarterly Convention at Cuttingsville, Friday, Saturday and Sinday, January 14th, 15th and 16 is 18th. Geod accommodations at Toold's Hotel, which is esserved ty population its gentlemanty landlord, good table, &c. Unitingsville is shuared on she line of the Xuntra Vermont, tenunities from Rutland. We expect one or two pakers from abroad, hesbies the usual number from our own State, we are thoughts and inspirations have go be our past gatherings both pleasent, and bettefferal. Free Return Checks over the dufferent landlers of the tent of Vermont are expected. A cottlar levitation is expected to all. The Convention is called one week earlier than the time-maned in the profit for the foot. I and association in accommodate the proprietor of the hotel, and association in an including church for the cerast in A. E. STANLEY, Secretary, Leicester, VI., Dier, 13, 1875.

A People's Consention

عنها والهجار والمراكبة المستنسبة والمستنسبة

A People's Convention

Of the Spiritualists of M chigan will convene at Staart's Rall, in the city of Battle Creek, Friday aftersoon, dam. 14th, All intersteep in the ground, the crue are respectively substituted to be present. The rewall be to perfish see each content of the threads and Spiritualists and a convention of the Linearitis and Spiritualists as the crop, The Society at Battle Creek will set out they conveniently can to uncertain the rin colse iming from across.

MRS, Lock, Battley, Secretary.

Why is the letter it very unfortunate? Because it is alwretchedness and misery, it is the beginning of rlot and ruin, and never found in seace, innotence

Banner Contents.

FIRST PAGE .- "The Psychic Element of Spiritual Photography and Some Experiments Relating Thereto; Storve . Dates Donne; or, Sunshine after Darkness,

by Mrs. A. F. Porter third part.

SECOND PAGE. Story continued: "The Theosophical Soplety, and its President's Prangural Address," by Higam Corson: "White Magle, or Ozenitism."

Time PAGE: Peem - Coming, by Farmy Green M'Dongal; "Manifestations in Presence of Mand E. Lord; " "Exper ences at Hayand, N. Y., with the De-maig latiguag Medium, Mrs. Markee; "Banner Correspendences last of spiritualist Lecture's; Convention

FOURTH PAGE, Leading Editorials on "A Superior Test of the Fact of spirit-Photography," "The Year," etc., FIFTH PAGE, "Bytef Paragraphs of current newscotes; Rostiton, " by A. Saxon; New Adver-"Cel. O'rott's

SIXTH PAGES SESSION Message Department 25 Appearance by Spinis Theodore Parket: Poem of Ultima tus, " Ty B. W. Ball, "Ancient Pythagoreinism and 'Modern' Splittualism;" "Central New York Associaanthraces, Notices, etc

SEVENTH PAGE, " Mediums in Boston;" Book and other

or advertisements. , Enditing Page: "Review of the Banner of Light's Foreign speritualistic Eychänges, "by G. L. Ditson, M. D. of the l'Etimatum of all Sentient, Beings," a leeture by 40.36. Eccles; " New Publications, "lete.

in protting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought; but we cannot undertake to endorse the varied shades of opt ion to which oursurrespondents give utterance.

Banner of Light.

-BOSTON, SATURDAY, JANUARY 8, 1876.

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

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

COLBY, WRICH, PUBLISHERS AND PROPRIETORS.

Letters and communications appertaining to the difficial Department of this paper should be addressed to CTHER COLEY; and all BUSINESS LETTERS to ISANC RICH, RANKE OF LIGHT PUBLISHING HOUSE, BOSON, MASS.

A Superior Test of the Fact of Spirit-Photography.

On Christmas day, 1875, a very remarkable and satisfactory test of the reality of spirit photography was given in Cincinnati. Before we proceed to the narration of it, we will remark that though it is true that sham pictures, with difficulty distinguishable from genuine spirit-photographs, can be manufactured; yet it is easy to apply tests or arrange conditions so as to prevent imposition. The following, as some of the more obvious tests, are suggested by Mr. Alfred R. Wallace in his admirable " Defence of Spiritual.

1. If a person with a knowledge of photography takes his own glass plates, examines the camera used and all the accessories, and watches the whole process of taking a picture, then, if any definite form appears on the negative besides the sitter, it is a proof that some object was present capable of reflecting or emitting the actinic rays, although invisible to those present.

2. If an unmistakable likeness appears of a deceased person totally unknown to the photographer. 3. If figures appear on the negative naving a definite relation to the figure of the sitter, who chooses his own position, attitude and accompaniments, it is a proof that invisible figures were really there. It If a figure appears draped in white, and partly behind the dark body of the sitter, without in the least showing through, it is a proof that the white figure was there at the same time, because the dark parts of the negative are transparent, and any white pic-ture in any way superposed would show through. 5. Even should none of these tests be applied, xet if a medium, quite independent of this photographer, sees and describes a figure during the sitting and an exactly corresponding figure appears on the plate, it is a proof that such a figure

Every one of these tests, Mr. Wallace tells us, has been successfully applied in England. It will be seen, from the narrative we are about to give, that tests still more conclusive, under conditions more convincing than any heretofore known, have now been applied in this country, and that spirit-photography has come out triumphant from the ordeal.

For some months we have been having accounts of Mr. Jay J. Hartman as a spirit-medium, having his studio in Cincinnati. While in Cincinnati some months ago, Mr. A. E. Giles, of. Jiyde Park, Mass., obtained through Mr. Hartman recognizable pictures of his deceased children. The conditions were such as to exclude all possibility of fraud, Mr. G. being a perfect stranger to the photographer.

Like every noted medium, however, Mr. Hartman has been charged with fraud and imposture, with what truth the following facts may help to show. Lately one of the Cincinnati papers gave three columns of arguments and assertions to prove that the whole subject of spirit-photography is an absurdity, and Hartman a vulgar humbug. On the contrary, many persons had nesses of deceased friends under circumstances which precluded the theory of trick.

During the 'week ending' Dec. 18th, 1875, Mr. Hartman, to settle the controversy both in regard to spirit-photography and to his own powers as a medium for it, took a very bold and decided step -such a step as few mediums have had the courage and the faith to venture on. He published a card announcing that on Saturday morning, Dec. 25th, he would submit to a free public investigation of the process of getting a spirit-photograph; photographers in particular being invited to be present on the occasion. He declared that he would place all the arrangements in the hands of those taking part in the investigation, they to choose the room where the trial was to be held, bring their own marked plates, furnish their own camera, themicals, &c.; in fact, everything, he simply asking to manipulate the plates in the presence of practical photographers, to show that he used no fraud or trickery. Even this privilege, in the last and crucial trial, as will be seen, he abandoned, and did not even handle the plate at all.

The following particulars are from a communication in the Cincinnati Daily Enquirer (a fournal by no means friendly to Spiritualism) of Dec. 26th. It is signed B. E. H., and is probably from the pen of Mr. Benj. E. Hopkins, one of the sixteen witnesses who sign the certificate, describing the result. We here quote the pertinent portion of the communication:

disadvantage of being in a strange room, surrounded by strong skeptics and practical men quick to detect fraud.

Mr. Hartman cheerfully accepted, exacting but one condition, that there should be no argu ments, jesting, or unbecoming conduct, in speech or action, liable to produce discord, and disturb harmony and quiet necessary to insure results. As the offer was made by Mr. Hartman in a perfectly fair and gentlemanly manner, it was accepted in a like good spirit, and the party adjourned to Mr. Vincent Cutter's rooms. En tering the operating-room, the party were quested to seat themselves on each side of the camera and join hands. Mr. Hartman then desired to be searched and blindfolded, but the photographers-waived this point as being unneces-

Mr. Hartman then chose Mr. F. T. Moreland to represent him, and see that everything was done fairly. Then, selecting Mr. C. H. Murhman, a practical photographer, and strong skep-tic, the three entered the dark room, Mr. Murhmain furnishing his own plates. The plates pre-pared, they approached the camera, Mr. Murh man carrying the plate, and then sitting for a "picture." Amid breathless silence the plate vas exposed and carried back to the dark room, Mr. Hartman following. Soon came the cry, "No Skepties somewhat jubilant.

Another plate was brdered, Mr. Murhman again following Hartman through. No result. Unbelief above par, and rising rapidly. Mr. Cut-ter, the proprietor of the gallery, a strong skep-tic, and probably the best expert in the city, was now chosen to go through the workings. man seemed downcast, and, declining to ente the dark room, stood at the camera, seeminally absorbed in deep meditation or prayer. His friend Moreland and Mr. Cutter entered the dark room alone, Mr. Cutter preparing the plate. Coming out to the camera, and giving Hartman the "holder." he seemed so much abstracted as to be careely able to place it in position. Calling to two gentlemen to place their hands on the camera with him, the third plate was exposed, with no result.

Affairs looked gloomy, indeed, for poor Hartman and his friends. But he directed Mr. Cutter to prepare another plate, and dropped into a deeper state of abstraction than ever. Mr. Murhammer and the state of the st man sat close beside. Hartman, and the camera closely watching every movement, as he is well calculated to do, from his long experience in de-tecting "professional mediums." Mr. Cutter tecting "professional mediums." Mr. Cutter having finished the preparation of the plate in the dark room, in the presence of Mr. Moreland, brought the fourth plate, in the "holder," and handed it to Mr. Hartman. Selecting Dr. Morow as the "sitter," and a third person to place hands upon the camera, the plate was again exposed amid intense, breathless silence. Hartman visibly trembled, and seemed to be engaged in deep, silent invocation. The hands of the perons resting on the camera likewise visibly frembled, showing the presence of sonte occult power. Finally, Hartman ended the painful suspense by covering the camera when Mr. Cutter took the late, and, accompanied by Mr. Moreland, reired to the dark room to develop it, leaving Hartman standing at the camera with great beads of perspiration studding his brow; while the assembly looked like "grave and reverend seign iors;" awaiting a verdict that was to blast the foud hopes of the Spiritualist—and prove indeed

that "life was but'an empty dream."

But quickly came, the joyful exclamation from.
Moreland, and the astounding cry from Mr. Cutter—a result! A ripple of quiet joy ran over
Illariman's countenance, while his friends, scarcely believing the good news possible, crowded,
with the skeptics and unbelievers, who doubted
the withouse of their own senses around Mr. Cutthe evidence of their own senses, around Mr. Cut-ter, who held the glass-plate up to the light and there, sure enough, impinging on the heat of Dr. Morrow, was the clearly-defined face of a young lady, even clearer and more distinct than his own. Every one was astonished at this unex-pected result. Murhman looked at Cutter and Cutter looked at Murhman in blank amazement, leclaring that he did n't do it, as it was one of his own plates, and he knew there was nothing on it when it went into the camera. There was the picture! Hartman: had never touched the plates, or entered the dark chamber during its manipulation! How it got there he didn't know; there it was!

While skeptic and Spiritualist were equally astounded, the best of feeling prevailed, and, to the credit of all be it said, not a harsh, ungentlemanly word was dropped by any one during that great and conclusive trial. Conclusive, in that, while Messis. Cutter, Murlman et al. do not admit the "spiritual" origin of the form on the plate, yet they all agree that Hartman did not and could not under the circumstances, of never touching the plate or entering the dark room, produce the "spirit picture" by fraud or trick-ery. There is the picture of Dr. Morrow, with the face of a young lady, with something resembling a wreath arching over their heads! Whence came it? If it is not what it purports to be, a "spirit form," what is it? And how came it there? All present finally agreed to sign the fol-lowing certificate as justly due and fairly earned by Mr. Hartman:

We, the undersigned, having taken part in public investigation of 'Spirit-Photogra-given by Mr. Jay J. Hartman, hereby cerfy that we have closely examined and watched ne manipulations of our own marked plates through all the various workings, in and out of the dark room, and have been unable to discover any sign of fraud or trickery on the part of Mr. Jay J. Hartman. And we further certify that during the last sitting, when the result was obtained, Mr. Jay J. Hartman did not handle the plate nor enter the dark room at any

time.
"J. Slatter, C. H. Murhman, V. Cutter, J. P. "Meckman, F. T. Muriman, V. Cutter, J. P.
"Weckman, F. T. Moreland, T. Teeple (all prae"tical photographers), E. Sannders, Wm. War"rington, Joseph Kinsey, Benjamin E. Hopkins,
"E. Hopkins, G. A. Carnahan, Wm. Sullivan,
"Lames P. Geppert, D. V. Morrow, M. D., and
"Robert Leslie."

Mr. Muriman demurred to the first part of the

had striking and sufficient proofs of the genuine-ness of his mediumship; some having got like that he was not in the dark room when the result was obtained, but clierfully signed as to the last clause, and with the balance exclaims, "There's the fact, who can explain it?" B. E. H. One important consideration in this remarka-

ble narrative is that of the evidence it affords of good faith on the part of Mr. Hartman, the medium. He not only called upon the skeptical photographers present to search his person, but he offered to be blindfolded; both which propositions they waived as unnecessary. When the fourth and successful trial came, "Mr. Jay J. Hartman," say the sixteen witnesses, "did not handle the plate, nor enter the dark room at any time."

What could be more conclusive as to Mr. Hartman's exemption from all suspicion of trick of any sort? Those who are resolved that the fact shall not be, will now have to fall back on the theory that the skeptical photographers, Mr. Cutter, Mr. Murhman, and the rest, were them selves tricksters and liars; and that the whole investigation was bogus, got up by six respectable and well-known photographers of Cincinnati to free Mr. Hartman from the suspicions of fraud which these same brother photographers had helped to fix upon him by their incredulity! There is no explanation too absurd for unbelievers to resort to; and that this will be one of the many solutions of the marvel, there is every probability.

Another feature of this remarkable investiga-Christmas morning came bright and cheerful, and found sixteen gentlemen, five of them practical photographers of this city, assembled at his rooms. Putting the question to vote, it was decided to adjourn to the photograph gallery of Mr. V. Cutter, No. 28 West Fourth street. Mr. Cutter being an expert in detecting the "spirit picture trickery," and as Mr. Hartman had never been in his gallery, he would be at the double tion is in the evidence of great mental concen-

other mediums. We believe they might often give tests as triumphant as his, if they would only have his faith, his spiritual reliance, courage and determination. It is the cowardice, in ertness or insensibility of the medium, which often makes him reluctant to yield to tests demanded by honest investigators. The spirit is often-willing when the mortal flesh is weak, Mr. Hartman has shown what may be effected through the exercise of high courage and real inspiration. He threw down the gauntlet, summoned all his courage and faith, placed himself in the right attitude of mind and heart, and left the rest to the spirits themselves

The result, if truthfully recorded, is one that will long be looked back upon as a most convincing proof of the reality of spirit-photography; and we Jope that Mr. Hartman will keep the vantage ground he has won; that he will realize the importance of his high calling, and, repudiating every temptation to fraud, every mercenary inducement that may lure him to swerve from the path of perfect rectitude in the exercise of his no-, ble gift, will devote himself to the scientific establishment of the great truth which he did so much to make credible on Christmas day. If he will do this, he will have the satisfaction of knowing that he has conferred such a benefit on his fellowmen, as must give him in the retrospect a joy far above that which any earthly riches could confer. .

The Year.

Of the business of the past year we have nothing to say, as it does not fall within our line of comment. But in the field in which we have been set to work we may be allowed to express our views and reviews with all decorous freedom. Not, however, that we desire to speak of any part of the spiritual record of 1875 in a critical, but only in an appreciative and truly grateful spirit. Who is there that can look back in silent thought over the twelvemonth now gone, and say in sincerity that he feels his faith in progross and emancipation for the human race at all dimmed or blunted? Spiritualism has everywhere continued to make satisfactory manifestations of its presence and power. Its influence has been recognized where it had been resisted before, and we have seen it acknowledged as a welcome guest in communities and even in churches, from which it had formerly been threatened with violence whenever it should dare to enter.

The year 1875 has in a great variety of ways produced signal proof of the active spread of our common belief in the great fact of spirit communion. It is that fact, simple as its statement may seem, that divides believers from unbelievers now. The modern Christian is coming more and more every day to be ashamed, absolutely ashamed, to refuse his credence to what absorbed the faith and elevated the life of the Christian of primitive times. To confess himself less near to heaven now, after these centuries of disciplinary experience, than the Christians of old felt and believed themselves, is something not easily done by the heart of the professing believer, whatever may be said of his lips. 'So spirit-communion is fast working itself as an accepted truth into the ranks that compose the churches, with an influence consequent upon it which modern pastors find it impossible to resist.

Both abroad and at home the good work goes on. In England its spread is to be especially remarked, the societies which have been organized for the investigation and study of Spiritualism having accomplished tangible things in the last year. The savants and scientists who have received the faith have not been moved from their position, but strengthened, rather. The distinguished names that adorn the rolls of Spiritualists have not been thinned, as in some former years, by translation to other spheres, but the ranks continue as compact and firm as ever, Among the great workers for the cause, however, none was more widely known than Mrs. Conant, who has been summoned during the year to the other side. There she continues the loved service for which an exhausted physical system no longer qualified her here, employing her powers still as a medium for the blessing and benefit of unnumbered spirits on the other shore.

Spiritual literature, of the higher and more enduring character especially, may be said to have taken a firmer hold on the public mind than in many previous years. The popular disposition to make it a serious, study, instead of being satisfied with a look of curiosity into it, is decidedly on the increase; and the steady sale of the more valuable products of advanced minds, themselves acted directly upon by the invisible agencies, is a convincing proof of a spread of faith as well as of interest. The bigots in this country are of course not less active than they ever have been, and perhaps even more desperate; but the silent growth of liberal opinion is too much for the violence of their methods, and overpowers them as surely as the sun conquers the northwind. Every prospect lends cause for fresh encouragement, and to induce us to give ourselves unreservedly to those who would have us do the work which so sadly needs to be done upon the human race. Let union and charity be our watchwords, and let no obstacles turn us from the path we have chosen.

Defend the Truth.

The Boston Sunday Herald of Jan. 2d, says: A highly intelligent materialist and disciple of Tyndall writes as follows: "I've read Sargent's caustic reply to Professor Tyndall, and much as I admire the great physicist, I am free to own that he is hoist with his own petard. Facts are such stubborn things!"

Coming from an anti-Spiritualist this is strong testimony to the value of Mr. Sargent's Reply to Tyndali as a document for circulation. We hope our readers will help us to distribute it broadcast. It is doing a good work. Tyndall's attack was as brutal as it was disingenuous, but it has furnished a text which Mr. Sargent has availed himself of to show to the world the present actual status of Spiritualism. He proves that there is every reason for confidence and encouragement and that science will soon have to come to terms with this great fact of the age. Every reader probably knows of some one who would be enlightened and benefited by the reading of this Reply. .. For six cents, we send a single copy by mail; for eleven cents two copies. He who sends only one copy will be contributing his mite to the vindication of Spiritualism.

.MRS. DR. ABBIE E. CUTTER .- We have seen a statement, with many names attached, endorsing this lady as an excellent medical clairvoyant. Her address is Boston, Mass.

No. 8 of Mrs. Emma Hardinge Britten's regular series for the Banner of Light will ap-

Pardon for M. Leymarie!

We are happy to note that efforts are making to obtain from President MacMahon a pardon for this worthy man, in the event of his being condemned by the Court of Cassation, which cannot deal with flaws in evidence—it recognizing only errors in methods of procedure: The Spiritualist newspaper, 38 Great Russell street, London, W. 34, is taking active steps toward the circulation of a memorial in his behalf for signatures in Great Britain, and in the following words in its issue for Dec. 17th intimates that an effort is to and elsewbere : '

"We shall send the memorial to Messrs. Colby & Rich, of the Banner of Light newspaper, Boston, U. S., asking them to invite American Spiritualists to sign it; the same request will also be made to the Spiritualists of Belgium and

Upon the arrival of the instrument at our hope the Spiritualists of this country will roll up a petition for the liberation of M. Leymarie which shall open the eyes of the President of France to the magnitude attained by this cause in lands other than his own, and open his heart to mercy for the victim of an outrageous combination which has sought under cover of the law to blot the fair fame of the nineteenth century with a martyrdom akin to the ecclesiastical murders of the past:

Mold Circle for the Poor.

MRS. MARY M. HARDY will give a scance for the pecuniary benefit of our Poor Fund, at the BANNER OF LIGHT FREE CIRCLE ROOM, on the afternoon of Tuesday, Jan. 11, at three o'clock-The price of tickets is fixed at fifty cents.

The phenomena to be expected at the scance find outline in the heading of this article, and will consist in the obtaining of parafline molds of spirit-hands (or an attempt to so obtain) by the new development with which this well-known medium has been gifted. She donates her services, and it is to be hoped that her generous conduct may be imitated by the people generally, so that the hall may be filled on the day mentioned. The object is certainly worthy of the attention of Spiritualists and Liberals in Boston and vicinity, in that many of those who are in receipt of assistance from the Banner of Light Poor Fund are of a class who are effectually debarred by their belief from those charities which are intimately connected with the church system of benevolence. Friends, let there be a large attendance on this occasion.

The People's Lectures at Paine Hall, Boston.

On our eighth page will be found a synoptical report of the able discourse pronounced by Prof. R. G. Eccles at Paine Hall, Boston, last Sunday afternoon. Spiritualist and Liberal societies in the East will do well to remember the fact that this distinguished Western scholar is in their section, and avail themselves of his services. which are equally valuable whether he acts as a revelator of scientific lore, or an expounder of the problems of the life to be. . He can be addressed care Banner of Light, Boston.

Prof. Eccles will be succeeded by J. Frank Baxter, the sweet singer and reliable test medium, who will speak for two Sundays-January 16th and 23d—and illustrate his lectures with evidences of the powers with which he is gifted. Col. II. S. Olcott will occupy the platform at this hall for Sunday afternoon and evening, January 30th, one of his subjects being "Eastern Magic and Western Spiritualism." This course, under management of Dr. II. F. Gardner, is making its mark as a decided success.

Dr. J. R. Newton, the Healer,

Is still hard at work in San Francisco, Cal. It is reported that he has even increased success in curing the sick by means of magnetized letterstestimony to which is daily being received by him in the shape of thankful words—like the subjoined—from his patients. The Doctor also treats the suffering in public, and finds remarkable results following his ministrations. He expects to visit New York at the coming of spring. Parties desiring to know more concerning his system of curing patients at a distance, can address him as above :

Dr. J. R. Newton: My Dear Sir-I write to thank you for your magnetized letter. I read it several times, as you wrote me to do, and the third day my voice was restored as good as it ever was, and has remained so ever since. I was peechless over a year. May God bless and reward you, and preserve your life many years to bless humanity. Your grateful friend, ALICE TAYLOR.

162 Seller st., Frankford, Philadelphia, Pa.

The sixth page of the present issue contains messages delivered through the mediumship of Mrs. Danskin of Baltimore, also a few which were spoken at the Banner of Light Public Free Circle Room. Under the first head will be found words from Henry Wilson counseling reform in the concerns of the political arena ; William Reese, and an anonymous intelligence, both of whom treat of the wonderful fact of spirit return; Rev. Dr. Paine of Washington, D. C., who assures his family that "though dead to earth I live in spirit"; Charles Teedham, of Chicago, Ill., who expresses his desire to bring his murderers to justice; and Margaret Moore, of Baltimore, who identifies herself. Under the second heading the following spirits seek the recognition of their friends: Nelvie G. Simons, of Providence, R. I.; Robert Dinsmore, of Richmond, Va.; Nettie Leavitt, of Bangor, Me.; Emery Follet, of Memphis, Tenn.; and Mrs. Sarah M. Thompson, of Cleveland, O:

A message will also be found on the same page from "Nancy," a spirit, to her friend, N. C. Folger, of New Orleans, La.

The Mahoning Valley Vindicator, Youngstown, O., for Dec. 24th, speaks highly of a visit paid to that place, at the Tod House, by Charles H. Foster, saying among other things: "If you are disposed to be candid, and willing to see and know what is going on in the world, as far as your mind is capable of understanding, after a sitting with Foster you must admit you have seen astonishing revelations, or wonderful things unaccounted for by philosophy or science, and which send you affoat upon a sea of speculation and amazement."

Geo. F. Gray, writing from Chicago, Ill. speaks highly of the mediumistic gifts for healing, tests, etc.; possessed and exercised by Drs. Cyrus Lord and H. Thomas Lee, of that city.

The Truth Seeker, edited with so much ability by D. M. Bennett at 335 Broadway, New York City, commences its third volume and the New Year as a weekly newspaper.

Satisfactory Seances for Paraffine Molds

Of spirit-forms were held by Mrs. Mary M. Har. dy, on the evening of Sunday, Jan. 2d, at Roch. ester Hall, Boston, and on the evening of Tuesday, Jane 4th, at her home, 4 Concord Square. At the first named sitting a good audience assembled, and as fruits of the effort molds of a face and a hand were obtained—the face being supposed to be that of a male, while the hand was evidently that of a female. The committee chosen by the audience to superintend the sebe made to gain the aid of the friends in America | ance was composed almost entirely of skeptics, but the result reached was not gainsaid.

The second scance occurred, as above stated, in presence of Dr. H. F. Gardner, Miss Lizzie Doten, Prof. R. G. Eccles, Mr. Morse (the Boston artist and sculptor), and John W. Day, our reporter. On this occasion, beside raps, the exhibition of hands from beneath the table, the ringoffice we shall at once notify the public, and we ling of bells, and the other phenomena so often occurring at her scances, the company were favored with the production of a delicate mold of a female hand, which the invisible intelligences claimed to be that of Achsa W. Sprague.

Mrs. Hardy will hold a mold scance for the public at her residence in Boston, on the evening of Sunday, Jan. 9th, and will probably start for Baltimore, Md., Jan. 14th.

. ... "Soul and Body."

Those who desire to peruse a really good and useful book should purchase a copy of this sterling exposition of the spiritual science of health and disease, which Colby & Rich, No. 9 Montgomery-Place, Boston, will issue from their press Jan. 10th.

W. F. Evans, its author, has in this his latest volume overtopped his previous productions, "Mental Cure," "Mental Medicine," etc. Truly it is "a work worthy of this centenary year of our national history," and one worthy, too, of being spread broadcast over the land—which we hope. will be its lot, for it is calculated to do good wherever read and understood.

Spirit-Photography.

The Cincinnati, O., papers have of late been severely disturbed by the alleged appearance in that city of instances of spirit-photography, occurring in presence of Jay J. Hartman. Of course the advocates of conservatism, both editorially and by correspondence, have hastened to air to the fullest extent their knowledge (?) of the impossibility of photographing that which cannot be seen. One of these Solons gets a severe scorching at the hands of W. H. Mumler, of Boston, in a letter which we shall print next week.

The American Spiritual Magazine,

Issued by Samuel Watson, at Memphis, Tenn., has assured the world of liberal readers of its success as an enterprise by coming out for 1876 with a new dress as to typography, and an increase of size-the subscription price being only nominally advanced. Its contents for January are spicy and valuable. We wish Bro. Watson the fullest measure of both mental and pecuniary remuneration for his resolute attempt to do pioneer work in the Southern portion of the vine-

The New Society in Chicago.

Giles B. Stebbins has recently had excellent success in this city, his remarks before the new society of Progressive Spiritualists meeting with kindly favor, and receiving good attention in the columns of the Sunday Times. This organization, just formed, with Dr. S. J. Avery as President, meets for "public worship" every Sunday at 10:45 A. M. and 7:45 P. M., in Green-street church. John Collier addresses the members and public generally during January, and other speakers of note are to follow.

Gone Home.

Caleb V. Littlepage, an enthusiastic Spiritualist, and an old subscriber for the Banner of Light—well known in the world of mechanics as the inventor of Littlepage's planing saw-passed on from Guatemala City, of pneumonia, on or about the 9th of October, 1875. He left a widow with six little children, who have since returned to Austin. Texas, the home of his wife's mother. May the consolation of the knowledge of immortal life and the immediate presence of the angels abide with his bereaved family.

Paper Wedding.

This anniversary was celebrated by the friends of Dr. and Mrs. Samuel Grover, at their residence; 50 Dover street, Boston, Saturday evening, Jan. 1st. The details, such as speeches, refreshments, presentation of gifts, etc., were well carried out, and the Doctor and his lady desire to return their mutual thanks to all concerned in thus pleasantly remembering the third return of the date of their life-union.

One of our English patrons, in the course of a private letter renewing his subscription, speaks as follows in appreciation of the course of this paper, and the Message Department: :

"In my search after 'more light' I have not been disappointed in the perusal of the Banner. I read with great interest, and then pass it round among my friends, The Message Department always commanded my attention, and I was indeed sorry at its discontinuance, and shall be pleased to see it reöpened at an early day."

Rev. Octavius B. Frothingham, of New York City, commenced the Free Religious Association's new course in Boston, by a lecture on 'The Soul of Transcendentalism," at Horticultural Hall, Sunday afternoon, Jan. 2d, his remarks, especially toward Spiritualism, being in a very liberal vein. The next lecture of the course will be delivered Sunday, Jan. 9th, by M. D. Conway, on the "Natural History of the Devil."

Dr. H. B. Storer of Boston will attend the Vermont State Spiritualist Convention at Cutingsville, Friday, Saturday and Sunday, Jan. 14th, 15th and 16th. See call on our third page.

Mrs. Stewart, the Terre Haute medium for materialization, is to be in New Orleans during January.

Casts of spirit hands have just been obtained in London, England, in presence of Miss Lottie Fowler and Mrs. Burns.

The Davenport Boys are now on a tour to India and Australia.

Last Sunday and Monday were summer days hereabouts; but it has smelt winterish ever since.

BRIEF PARAGRAPHS.

SHORT SERMON BY MRS. A. E. PORTER.-The person who hates makes his own life a burden to himself. Make up your mind to bear patiently ill-will, for it comes to all, However humbly we may bear prosperity, 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 sorrow. Learn to make your own happiness. - "Datry Doane."

"Wish you a happy Centennial year." Thank you, and may you live through it in prosperity.

The various meeting-houses with very lofty steeples, Have always been revered by many kinds of peoples; But modern times have changed so much in nearly every nation

That steeples now are reared on every railroad station.

The captain of the steamboat Sunnyside, recently lost of the Hudson River, has had his license revoked for one year by the Albany inspectors.

The National Centennial was ushered in at midnight in various portions of the country by the ringing of bells, firing of salutes, kindling of bondres on the billiops, and other foyous demonstrations; and European despatches convey the intelligence that the advent of the New Year was welcomed in a unich more " official" fashion than has been customary in the past,

Now the Compercial Advertiser man has-gone and pernetrated the following: some of the papers, in imitation of the Commercial, are asking a rhyme for the word "month." How will this do?

There were two men a training went,
"T was in December month;
One had his bayonet thrown away,
The other had his gun-thrown away.

rown away.

Thanks to C. C. Mead, 22r Washington street, Boston, for fine specimens of his New Year calendars.

The British steamer Dante, from Liverpool for Bombay, was sunk by collision in St. George's Channel, Dec. 31st, and twenty-three persons drowned.

A bill to establish the whipping-post for wife-heaters has been introduced in the California legislature.

Ex-Governor John H. Clifford died at his home in Nev Bedford, Mass., on the morning of Jan. 2d.

The Boston Saturday Evening Gazette says that a young lady asked of the poet Whittier his autographing day re-cently, and he responded by return of mail with the follow-

Our lives are albums, written through With good or ill, with false or true; And as the blessed angels turn.
The pages of our years, God grant they read the good with smiles, And blot the ill with tears.

According to the revised edition of the American Cyclo profile, just published, five States have provided by Constl. tutional law against sectarian instruction in their schools The States are South Carolina, Kansas, Arkansas, Nebraska, and Nevada. The people of no State have eve yoted down the proposition.

O. Logical agreed to mete-or at the War Departmen Signal office. Failing to do so, a violent storm ensued.

A VERITABLE ANNOUNCEMENT. - We copy the follow ing touching appeal, from the editorial column of one of

our livellest Western exchanges:

WOOD WANTED. - We would that those who promised us wood would bring the wood now; for when whitry winds wildly whistic whirlingly without, we want wood willing.

BIBLE OUT OF SCHOOLS, -A great struggle has been go ing on at Union Hill, N. Y., on having the Bible in com-mon schools. The opponents of the Bible were led by Mr. Fitz Meyer, a German Jew, and a member of the Common Council. The Bible was voted out.

Oh! let poor woman's clothes alone: They 're mone of your concern; She never makes no fun of your 'n, Then why poke fun at her,'n?

Alexander H. Stephens of Georgia is reported as fatally

As for death, no one except a fool or a coward fears that, the real-cyll, and the greatest of all cylls, is to mass into Hades with a corrupt and polluted $\min_{i} -Plato$.

Aver. Mass., had an earthquake shock, Dec. 31st.

An Indiana bog, killed the other day, was found to have two hearts and two pairs of lungs. What a hog!

What thou lovest, that thou art, and that thou livest. - Fichte,

The Spanish Government on the 23d of December confidentially declared to the other European powers its firm resolution of satisfying all just complaints of the Cubans. Lin Ching came all the way from the land of China to

Truckee, Nev., to find out what his hame really meant. The knowledge came to him at a vigilantes' class meeting, where his confused ideas of meum et tuum were freely dis cussed previous to its being imparted.

New York. Just as we expected,

Mere segregation is often mistaken for evolution. The radicals, or reformers, or water-drinkers, scattered throughout a community gather themselves together and magine that as they see more of each other and hear more pleasant doctrine than they used to radicalism, or what not, is growing in the community! Diffusion even may help evolution. The radicals of America do more work now, distributed as they are over the whole confinent, than if they all lived, say in Boston, where they should radiate chicaly on each other:—Index.

Heavy rains recently have caused much damage in the north of Scotland. The rivers have been swollen, and large tracts of land are inundated. Loch Earn River has overflowed to an alarming extent, and the mills on its banks

Our life is determined for us; and it makes the mind very free when we give up wishing and only think of beating what is not upon us, and doing what is given us to do.— George Eliot.

The Franklin Typographical Society, of Boston, has elected Bernard Corr, President.

A Toronto editor illustrates the prevailing extravagance of people now-a-days, by calling attention to the costly baby carriages now in use. When he was a baby they hauled him around by the hair of the head,—Hamilton New Dominion,—

A terrific tornado swept across various sections of Illinois, on Saturday, Jan. 1st, destroying a vast amount of

The Khokand insurgents are preparing for a resumption

. NEW MUSIC.-We have rec ived from the publisher I. G. Withers, 44 Fourth Avenue, New York City, a copy of a song entitled, "Mamma, Why do not Papa Come?" words by Arthur W. French, music by I. G. Withers, W. H. Ewald & Bro., 133 Newark Avenue, Jersey City, J., publish "The Love Bird," waitz-song, words by Geo. Cooper, music by Harrison Millard.

"Notifing Like It:" — We have received from Colby, & Rich this volume, neatly printed and gotten up in attractive style by those enterprising publishers, boston. We have read 'the hook carefully, and while we cannot endorse it, particularly its opposition to legal marriage, yet there is much truth brought to light, in the historical skotches the author gives. It is a very readable book; and may be profitable to those who peruse its pages. We can truly say our distinguished author has chosen a very appropriate name, for we are sure "there is nothing like it."—American Spiritual Magazine.

The Bridgeport Materializer.

In our previous notices of the remarkable feats performed by Mr. Pateman, the medium, we have referred to the mysterious production at his scances of flowers, cigars, wine, and a variety of other articles which purported to be materialized offerings of the spirits. These facts, how-ever, are discounted by the appearance of a wild cannry bird, produced at a private scance held last Friday evening, and which is firmly believed by the friends of Mr. Pateman to have been materialized or introduced into the closed room by some means other than human agency. The bird was caged, and is now in possession of the family on Main street in whose house the scance was held. it, has worn away much of its plumage in efforts to escape from confinement This, some of the Spiritualists say, shows that it was a wild bird, and the impossibility of getting a wild bird to assist in any: trick, sets aside any ground for supposing deception was used.—From the Bridgeport Farmer, Dec. 28th.

Mrs. Lois Walsbrooker's late lecture on the Bread and Butter" question, at Central Hall, was an able and instructive effort, and was replete with valuable suggestions. She predicts the ruin of the country or the absolute enslavement of the laboring men unless a national movement is organized to put down centralization of wealth, stifle corruption and lift up the natural industries of the land.—San José (Cal.)

Col. Olcott's Position.

I have no wish to argue with Col. Olcott as to what he meant, or did not mean, when he wrote his "People from the Other World," or his letter to the Sun. Neither do I undertake to gauge the amount of change which his opinions have undergone. It is hard to tell how the temperature stands, at any given moment, with one who blows hot and cold with such bewildering facility. Let his own words condemn or acquit him. I would only call attention to the fact that to await patiently the possible explanation of a mystery, imperfectly understood, is widely different from waiting and hoping for a "grand exposure" of

mediums whom to suspect of fraud he once declared to be "preposterous."

If because he stood on two stools, and made conflicting statements, in the past, he is to be justified in any amount of self-contradiction now and in the future, there is nothing to be said, except that those who like this hedging style have had, and are likely to have, ample opportunity to enjoy it; while those who want consistency, definiteness and an intelligible expression of opinion will have to look elsewhere for qualities which are not to be found in the characteristic which are not to be found in the characteristic utterances of this gentleman who sits on the fence and throws stones at those on either side of him with impartial hostility." Spiritualists and Materialists alike serve as targets for his missiles; which seems rather odd, when one thinks of it. since he himself declares his intention of proving immortality by the aid of chemical apparatus-a purely materialistic key to open a spiritual door!

Col. Olcott complains of people who are "incapable of thinking straight;" but if his words on Spiritualistic subjects represent his thoughts, they are to the last degree tortuous, full, apparently, of convenient loop-holes for escape, and inconsistent with any clearly intelligible faith in anything-unless, indeed, it be in those soulless existences that flit about in "saturated vapor." prepared expressly for their accommodation by the Vice President of the Theosophical Society.

He has, of course, a right to be at onse as skeptical and as credulous as seems to him good; but when he sneers, with an assumption of contemptuous superiority, at the faith of Spiritualists, many of whom are, at least, as intelligent as himself, and as competent to form just conclusions from given premises, he can hardly expect, while scornfully denouncing all who differ from him in opinion, to awaken sentiments of respect and consideration, or to receive, in return, words indicative of such feelings. He cannot defame mediums and insult Spiritualists, and get in reply only tame expressions of amiable acquiescence or meek submission.

'Let him be content to rule his loyal subjects, the elementaries, who come and go at the word of command. He has faith in the obedience and the imitative genius of this monkey tribe. Let him be satisfied; and since American Spiritualists, as a class, have no desire to trespass on his domain, or to dispute the occult away of those who rule therein, let him leave us to settle our own affairs, to decide in regard to our mediums, and to form our own opinions as to the spirits who manifest through these agents; and if we should be deceived, because we have refused to learn what Col. Olcott is so ready to teach, he will certainly not be held answerable for our blindness. A. SAXON.

Prof. Tyndall as an Exemplar of Justice, Chivalry and Good Manners.

In the Fortnightly Review for November is an article by Prof. Tywhil, intended as a preface to a new edition of his." Fragments of Science," and written in reply to some of his recent critics, and more especially to our greatest living philosopher, Dr. James Martineau. In this article he very properly remarks that in controversy opponents should always be treated with justice; of possible, with chivalry; and he alludes to the ill-mannered criticisms of some of his opponents. In the course of his article he exemplifies justice, chivalry, and good manners by applying to Spir-Cold. "Brown's Bronchial Troches" are differed. The work cannot fall to make a deep and lasting improvements. itualism and Spiritualists a term so coarse that if with the fullest confidence in their clicacy. They spoken in a drawing-room in reference to the maintain the good reputation they have justly yiews entertained by any present, the speaker would deserve to be hissed out at the door, if not kicked into the street. Dr. Tyndall's utterances on Spiritualism have all been most unfortunate on Spiritialism have all been most unfortunate for him. The accuracy of his statements, both as to matter of fact and of argument, have been successfully controverted. It is, then, no wonder that, chagrined at his discomfiture, he should still feel a little sore regarding it; but if the President of the Royal Society cannot allude to the subject without grossly insulting the Fellows of that learned body who are Spiritualists, his peers in science, and possibly his superiors in philosophy, he had far better preserve silence concerning it. From his high position we have a right to expect, if possible, chivalry, at all events the dignity and decent language of a gentlement. When he folks below this, he folks have tieman. When he falls below this, he fairly lays himself open to rebuke, even from persons of far humbler position than his own.—The London Spiritual Magazine.

the three past Sundays with the services of the talented young lecturer, J. William Fletcher, of Boston. His lectures have called together crowded houses, and have been listened to with pro-found attention. Mr. Fletcher is what is called an inspirational speaker, taking his subject from the audience, and discoursing upon it with the familiarity and ease of a studied lecture. The lectures have contained many new-and novel ideas, illustrating the peculiar views entertained by believers in the Spiritual Philosophy. We hope Mr. Fletcher will return again during the winter; he has made many friends in Conway who will gladly welcome him back, for he is an earnest laborer in the field of reform.—" A. L. B." in the Franklin (Mass.,) County Times, of Dec. 31.

To the Editor of the Banner of Light:

Dear Banner, a Happy New Year to you. May pear Banner, a mappy New Year to you, any you be brought into a blessed nearness to the spirit-world, and be aided as you have need inspreading the words of wisdom before a starying multitude. It has been some time since I was before the public doing the angels' bidding; still I have been in a quiet-way striving to instill truths into the minds of a prejudiced class, and striking blows at the logy, as best I child. striking blows at theology, as best I could. shall go once more to the work—the spirit world guiding. Societies in want of lectures or psychometric readings will please address
MRS. A. JESMER,

Upper Fulls, Vt., Windsor Co.

Movements of Lecturers and Mediums. John Collier is now in Chicago, lecturing for the "Progressive Spiritualists, " in the church corner of Green and Washington streets. Mr. Collier's lectures in Sturgis, Mich., were well received by large audiences, and in re sponse to a general invitation, he will arrange to visit Sturgis again for a more lengthy lecture course. During his stay in Chicago, Mr. Callier will be prepared to answer calls in the vicinity for week day lectures, also to receive correspondence on the line of travel between Chicago and San Francisco. Address him, Lock Box 157, Springfield, Mass.

Dr. John H. Currier, trance, speaker, has removed his residence from 30 Wall street to 71 Leverett street, Boston. He would be pleased to make arrangements to lecture within reasonable distances of the city.

W. F. Jamieson delivered courses of loctures in Paols, Pleasanton and Mound City, Kansas, and returned to Paola to give a third course on Jan. 6th, 7th, 8th, 9th. At the close of his third course in Pleasanton the Liberals gave him the benefit of a festival. He will spend the latter

part of January and all of February in Illinois. Societies in Illinois wishing to engage his services for either courses of lectures or Sundays, should address him early at Yates

Wagen Chase lectures in Orumwa, Iowa, Jan. 16th, and can be addressed there during January. Dr. Charles A. Barnes, of Rochester, N. Y., will heal in Owego, N. Y., Jan. 9th and 10 h; Cotning, N. Y., 11th

and 12th. Spiritualist Meetings in Boston:

PAINE MEMORIAL HALL. - Prof. Wm. Denton will continue his course of lectures in this Hall, Appleton street, each Sunday at 2.15 and 7.45 o'clock until further notice. Dr. R. F. Gardner, Manager.
John A. Andrew Hall. - The meetings at this hall, 114 Chauncy street, are tree to the public. Mrs. S. A. Floyd, Trance speaker, will lecture and answer questions from any persons in the audience at 24 and 75. Quartette singing.

Rochester Hall .- A large audience greetel the Chil dren's Lyceum on Sunday morning, Jan. 24: The exercises consisted as usual, of singing, recitations and read ings, r Among the children as readers were Freddie Rowman. Truman Chandler, Frank Bayler, Lula Harvey, Johnny Balch, Linwood Illekok and Esther James: a son was executed by Miss Marja Adams, and readings were participated in by Miss Lizzle Kendad, Frank L. Union and L. E. Bullock. The question "What Does Spiritual-ism Teach our Young?" was again brought forward, and briefly replied to by Miss Wheeler and Mrs. Morse,

By the well-filled seats, and respectful attention of the audience, it is pleasantly evident that a fast increasing interest is felt by the people in the Children's Progressive Ly-JULIA M. CARPENTING Cor. Seg.

Quarterly Meeting, Quarterly Meeting.

We the undersigned, residents of Reckford, have extended an invitation to the Northern Tilinots Association of Spiritualists, to hold their Fourteenth Quarterly Meeting at Metropolitan Halt, in our city, on the 1th, fish, and 1601 of January, 1876, and we pledge our cives to do all that we can to make the Convention a success. Let there be a free platform and free speech, with a due regard to the use of language.

free piatform and recognized to language, E. SMCH, D. L. BARTLETT, JOHN WALLIS, WILLIAM ARCHIBALD, J. H. MORRILL, T. O. SEO TRAIL,
A. H. FISHER,
J. N. MANIPORD,
J. W. FIELD,
S. T. HOLLY,
F. TRUESDELL,
GLO. E. SEINKER,
T. M. CLARK, I. STOREY. CD. ell. BARNARD, VID SHEDD, "ROWLEL. J. B. SMUTH,

H. HARNDEN. Rockford, III., Dec. 10th, 1875.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the irst, and diffeen cents for every subsequent innrai and lineen cents for every appacement in-serifon, NPECIAL NOTICES, — Forty equis per line, Minlon, ench insertion, BUSINESS CARDS, — Thirty cents per line, Agate, each insertion, Payments in all cases in advance.

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

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT! — Mus. C. M. Mornison, No. 102 Westminster street. Magnetic treatments given. Diagnosticating disease by lock of hair, given... Diagnosticating diseasony lock of mair, \$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 sarty seren diagnoses, by lock of hair; and in the past year over one thousand patients suffering from chronic and complicated diseases have been

cured with her magnetized vegetable remedies.

137 Specific for Epilepsy and Neuralgia.

Address Mrs. C. M. Morrison, Boston, Mass.,
Box 2519.

13w*—N.13.

MRS. L. H. PRESTON, Clairvoyant, 868 Broad way, New York. Office hours 9 to 6, and 7 to 9. J.1.2w*

HENRY SLADE, Clairvoyant, No. 18 West 21st treet, New York.

acquired.

On and after Dec. 20th, Dr. Fred. L. H WILLS may be addressed care of Banner of Light, Boston, Mass. He will be at the Sheg man House, in Court Square, every Wednesday and Thursday, from 10 A. M. till 4 P. M., commencing Wednesday, Dec. 29th.

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

MRS. NELLIEM. FLINT, Electrician, and Heating and Developing, office 200 Joralemon 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 st. Address Box 82, Station D, New York City. J.1.

J. V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 36f Sixth av., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR

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*

BUSINESS CARDS.

A late number of the St. John Morning News thus con cludes a lengthy article enlogizing Fellows's Syrup of Hypophosphites. Mr. Fellows is certainly entitled to high credit for his energy and enterprise in working up his valnable discovery so successfully, and the present gentlemen in any community is a matter on which that community should congratulate itself." The St. John Telegraph and Journal says: "The in-

vention of Fellows's Hypophosphites has become one of the valuable Industries of the country, unique of its kind, and a credit to the Dominion of-Canada."

THE GREAT TONIC .- Dear Sir: I desire to bear my tes timony to the value of your Toule. This winter I entirely lost my appetite, and consequently became weak and lan-guid. According to the advice of a friend, I tried CAMP-BELL'S QUININE WINE, and before I had finished a botthe of 11 felt stronger, and now I am able to eat my food with relish, and feel very much better than I did six weeks ago. With my best wishes for the success of your invaluable remedy, I am sincerely yours, J. T. C. Montreal, C. E., Mürch 10th, 1875. 2w-Jan. 8.

Montreal, C. E., March 10th, 1875. 2w-Jan. 8.

DH. F. D. SPEAR.

So much celebrated for his remarkable cures, (office and residence, 857 Washington street, Boston, Mass.,) may be consulted on All disenses free of charge, or by letter, with stamp. References—The many in New England and elsewhere who have been reached by him at different times during the past 30 years. Medical Hand, Book free, sent by mail on receipt of 10 cents.

BT. LOUIS, MO., BOOK DEPOT.

B. T. C. MORGAN, 609 Pine street; St. Louis, Mo., keeps constantly for safe the BANKEROF LIGHT, and a supply of Liberal and Reformatory Works. If

PHILADELPHIA BOOK DEPOT.

DR. J. H. RHODES, 918 Spring tearlem street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings.

MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER of LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

NEW YORK HOOK DEPOT.

A. J. DAVISA CO., Booksellers and Publishers of standard Books and Teriodicals on Harmonial Philosophy Spiritualism, Free Religion, and General Reform, No. 2 East Fourth street, New York.

A) No. 319 Kearney street (upstairs) may be found on sale the BANNER OF LIGHT, and a general variety of Refir-tionalist and Reform Books, at Eastern prices. Also Adams & Co., Golden Pens. Pinnehettes, Spence's Positive and Negative Powders, brian's Anti-Tobacco Preparations. Br. Storee's Natritive Compound, etc. Catalogues, and Circulars maled free. Jet Hemittances in U.S. currency and postage stamps re-ceived at par. Address, HERMANSNOW, P. O. box 117, San Francisco, Cal.

HARTFORD, CONN., ROOK DEPOT. A. ROSE, 56 Truncbull street, Hartford, Conn., keep consignity for sab-the Binnier of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ADVERTISEMENTS.

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

BOSTON, KEEP A COMPLETE ASSORTMENT OF

MISCELLANEOUS BOOKS AT WHOLESALE AND RETAIL.

Spiritual, Progressive, Reform,

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 fill the order, the balance must be paid 0, 0, D.

paid C.O.D.

*** Orders for Books, to be sent by Mall, must invariably be necompanied by each to the amount of each order.

Any Book published in England or America, not out of print, will be sent by mail or express. name express.

Cathingues of Books Published and For Sale by Colby & Rich sent free.

ISSUED MONDAY, JANUARY TOTH,

A New Work on Mental and Physical Health.

SOUL AND BODY:

The Spiritual Science of Health and

Disease.

BY W. F. EVANS, Author of "Mental Care," and "Mental Medicine,

It is a Book of deep and genuine Inspiration.

Disease traced to its Seminal Spiritual Principle manage . Spiritual Influences and Forces the Appropriate

Remedy. The Fundamental Principle of the Cures wrought by Jesus, and how we can do the

same:

The Influence of the Spiritual World on Health and Disease.

The Philosophy of Spirit Intercourse.

Angels. The Psychology of Faith and Prayer.

This work is a reproduction in a scientific form of the centuries ago, and sustained by the highest incdical authortiles. It is *scientifically religious*, but northeological. It is clear in thought, elequent in style, and the profoundest problems of philosophy and medigal science are solved.

sion upon the relig one and selentific world. The previous volumes of the author, "Mental Cute" and "Mental Medicine," have received the highest commendations from every part of the country and the civilized world. The piesent work is on the boundary fine where a genuine Chris thanly and a genuine Spiritualism merge in to one. It is the result of years of thought and investigation. In it the principle of Psychometry, or the Sympathetic Sense, finds as highest idustrations and applications. The last chapter fontains a full exposition of the system of cure so long and

to successfully practiced by the author, and should be in the hands of every one who is engaged in the art of healing. One of the marked characteristics of the author is his perfect command of language, so that the profoundest liteas of science and philosophy find their outward expression in his words as clearly as light shines through trans parent glass. Each word is like a fresh coin from the mint that has its exact spiritual value. This renders his style condensed without a sacrifice of perspicuity. The work will take its place at once, and in an eminent position, in the standard literature of Spiritual Science and Philosophy. As a work, worthy of this centerary year of our national history, let it be spread broadcast over the land.

Cloth, 44,00, postage 12 cents. FFor sale wholesale and retall by the publishers, COLBY ERICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

SEANCE FOR THE POOR.

MRS. MARY M. HARDY will give a Scance for the M. obtaining of paralline medes of spirit bands—her new development—at the BANNIK OF LIGHT CHICLE ROOM, NO. 9 MONTGOMERY PLACE, BOSTON, Tuesday afternoon, Jan. 19th, at 3 of clock. There is 50 cents. The pecuniary results of this interesting sixting will be devoted to benealt country than there from Finds. ar paramer roof Fund.
By Tickets for sale at BANNER OF LIGHT OFFICE,
Jan. 8.

CATARRH. Weakness of Kidneys, and Pains in Side

or Riuneys, and Pains in Side and Back,
Of Twenty Years'Standing Cured in Two Weeks by Less than a Bottle. A Calarrix Cough so had as to Prevent Sleep Nights, unless Catarrix Smill was Perpetually Used, Cured with one Bottle.

Bottle.

Bottle.

Testimony of a will-known and highly-esteemed citizen of New Boston.

Messus, Littlefille, Co., Druggists: I have had Catarth a little tising five years, and pains in back and weakness in kiloness for twenty. My Catarth was so had that if I did not take catarth small I was troubled with a cough more or less all hight. I have taken Marshall's Catarthe Small for two years, and paintendarly in cold weather had to take it every night to get test. I began to take your, constitutional Catarth Remedy about a month ago, and lrave taken only one bottle. In less hain asweek the cooghing nights left me, and I have had none since to speak of though I have had none of the Remedy for a week.

I have had pains in mysake so bad that I did not goout of the house for two weeks at a time. My greatest pain was himy right kidneys, I have been at times a great softerer from my kidneys since §50. In two weeks after I began to take your Constitutional Catarth Remedy the pains all left.

New Boston, N. H., April'27, 1870.

Prince B PER BOTTLE,—Sold by all Druggists. A

PRICE 31 PER BOTTLE, Sold by all Drugglats. A Pamphlet of 32 pages, giving a treatise on Catarth, and containing innumerable cases of cares, sent fire, by addressing the Proprietors,

LITTLEFIELD & CO.,
191 Elm., cor. of Hanoverst., Manchester, N. H.
Jan. 8.—1w

LITTLEFIELD & CO.,

THE SPIRITS' BOOK.

BY ALLAN KARDEC. We have a few copies of this valuable work bound in half call, marbled edges and glit back, which we offer at \$3.50,

calf, marbled edges and gill back, which we ofter at \$3.59, postage free. 'CLBY & RICH, at No. 9 Montgomery Place, corner of Province st. (lower floor), Roston, Mass.

A LADY is abxious to become associated in bisiness with a first-class Clairvoyant and Healing Medium. For particulars, address MADAMESWIIISNER, Waining street, Maldon, Mass. MR. AND MRS. JARVIS, Magnetic Healers.
MR. All dis-ases treated successfully: also rooms for patients if desired. 234 Cariton av., near DeKalb av., Brooklyn, N. Y.

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.

Prefaced by 'a Sketch of Proudhon's Life and Works by J. A. Langlois, and containing, as a Frontispicce, a fine Steel Engraving of the Author.

Tall's, the first volume of Proudhon's Complete Works.

Is a large estavood five hundred pages, handsomely printed in large, new type, on heavy toned pages, sent postpath on receipt of price.

Price, in cloth, beveled edges 5.

International the galleting of the Publisher.

All orders should be addressed to the Publisher.

🗈 BENJ, R. TUCKER, 🦠

Princeton, Mass.

Dec. 18. 1815*

PRICE REDUCED .61 Beautiful Photographs

Ancient Spirit Band.

*O more wonderful "manifestation" of splittspower NO more wenderful a manneycanea.

Napsever been given than in the production through size Politiaits which comprise the "Spirit Art Gallery" collection. To enable all optitualists and lovery of art to possess fills unique gallety, the price has been reduced as

follows

CARD Size to 20 well's single copy, six for \$1, or the uttre sett for \$4,-formenty sold at \$6. CAMNER'stee, 10 cents shigher sty for \$2, or the entire settice) for \$5, for-

nerly sold at \$12. #5" Blographical and Descriptive Catalogue (1) pages)

Diggits each Aige to those ordering setts. Address 3. WINCHIESTER, Columbia, Cal.,
35 Which is a Money Order Office, awise sain, 1.

. PROSPÉCTUS

VOICE OF ANGELS.

A PAPER with the above caption, privide on good paper, in clear, brice type? edited and managed by a band of hem from equities for the amelioration and happiness of mankind, will be Issued monthly tool its office of publication, No. 5 Pwight street, Reston, Mass., January 15th, 1856. Additional and the state of the

Specimencopy sent free to any address by applying at this Price, yearly, \$1,00 in advance.

Six months, 100, 22 11 Three 2 120, 22, 22 14 Single copies to cents. dan. s. D. C. DENSMORE, Publisher.

* The Scientific Wonder! THE PLANCHETTE.

THE WRITING PLANCHETTER ; THE WRITING PLANCHETTE? . THE WRITING PLANCHETTE!

CTENCE is unable to explain the mysterious perform ances of this wonderful little histrament, which wither intelligent answers to unestions asked either about or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic chicle should be without ofc. All How any one may Converse with Spirits and Investigators who desire practice in writing mediumship should avail themselves of these "Planchelles," which

may be consulted on all questions, as also for communica-tions from deceased relatives of triends.

The Planchette is furnished complete with box, penciland directions, by which any one can easily understand

Postage lies.

Postage lies.

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

SECOND. EDITION. BIBLE MARVEL-WORKERS

And the Power which helped or made them perform MIGHTY WORKS, and utter Implied Words; Together with, some, Personal Traits and Char-Inspired Words; fogether with some Personni Traits and Cha neteriallesoft; Prophets, Apostles and Jesus, or New Kendlings of The Miracles," BY AILEN PUTNAMA, M.

nther of "Natty, a Spirit," Spirit Works Real, but. Not Miracolous; ""Westerism, Spiritualism, Witchcraft and Miracolo," "Tipping his Tables, "Netw., etc., etc., "

MR, PUTNAM has here, in his uniformly caudid and calm spirit, furnished an unusually vivid, interesting and histractive volume of about 20 pages. He here allows what he incidentally calls "The Guide-Book of Christendom"

to tell the story of its own origin and character, and mostly in its own words and facts, ... Price 41.25, postage's cents.

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

MATERIALISMS LAST ASSAULT. Does Matter Do It All?

A Reply to Professor Tyndall's Latest Altack on Spiritualism. ... BY EPES SARGENT.

BY EPES SARGENT.

We need not continued this carefully wordedpaper to public attention. After answering in blooming terms the Professor's unmanierly gibe at Spiritual and Mr. Sargent takes up what the same assariant has to say of the promise and potency of matter, "as the sufficient factor in Explanation of the infind manifer in the universe, and presses home some herity sharp proofs of Mr. Try days superificial accomplishments as generacingly shelm. This reply will, we think relating agood deal of attention, not only from spiritualists, but from the religious public, as it shows strikingly some of the weak points of modern materialism.

Price because postage 1 cent. s.

For safe wholesafe and retail by COLBY A RICH, at No. 3 Montgomery Place, corner of Province street (lower floor), floston, Mass.

The Bible in Public Schools.

Address up on a resolution to petition the Board of Edu-cation in exclude the Rible from public schools. Delivered before the T. Bernt League of Philadelphia, October 17, 1875, by Damon V. Kugore, Price to cents, postage free, For sale wholesale, and retail by COLBY & RICH, at No. 9 Montgomery Blace, corner of Province-street (lower floor), Boston, Mass.

SOUL READING,

Or Paychometrical Delinention of Character.

Mrs. A. B. SEVERANC E world respectfully announce Mrs. A. B. SEVERANC E world respectfully announce Mrs. A. B. SEVERANC E world respectfully announce Mrs. Announce Mrs. Announce Mrs. Announce Mrs. Announce Mrs. Announce of the Mrs. Annou

50 GOOD AGENTS WANTED For Rest Hustrated Dictionary Bibles Published in the world: 4800 Bibasirations and other New Features Most Important, Apply at one to D. L. GUERNEY, Publisher, cor. Nebodi and Hainste, Concord, N. H.

EVERY READER OF THIS PAPER
CHOULD send address on postal card for 16 pp. Circular
of "THE SCIENCE OF A New Litpel," Nearly 30,000
coples already sold. Contains information that no man or
woman can afford to be without. Agents wanted on salary
or commission. Address COWAN-8-CO., 8th street, N.Y.
EMAN 1, -52wis.

Drunkenness and Opium Habit. DR: BEERS, 345 Fourth Ave., New York, guarantees, a cure for those evils. Call, or send stamp for evidence. DROF. LISTER, ASTROLOGER, can be con-

New York. Hyears' practice, 27 in Roston. He reads or writes from the position of the planets at birth.

Jan. 5.

Message Department. MESSAGET FROM THE SPIRIT-WORLD - гана оп, гие Ягон, ягий, ок

MRS. SARAH A. DANSKIN. (Wife of Coronal Washington A. Danskin, of Bultimore,) Drilling the last twenty years hundreds of Spirits have by dition Mrs. Dayskin, while she was in the engranced con-

ship of Mrs. Da skin, while she was in the entrained con-dition, that's inconscious.

These Massins statuate that spirits carry with them the characteristic of their earth difectoff arbeyond, whether for good or exit consequently those who pays to in the earth sphere in an and veloped states eventually progress.

to a higher condition. We ask the reader to picelyo to doetrine put forth by aphilts in these columns that does not compett with his or her teason. All express as much of truth as they per-

Introductory. [Part Fourth.]

BY WASH, A. DANSKIN,

In my last I gave the test communication of the Florida Indian boy, "Flower of the Field," Evidences of a similar character were 'presented' at nearly every scance. To certain of our circles the public had access; but our special private circle, which met once a week, was composed only of clear, carnest minds-men of culture and scientific attninuent, and women who were seekneither solemnity nor frivolity, but a passive condition of cheerful receptivity, followed by an active analysis of whatever propositions were presented

We were amply repaid for our attention, Spirits of every grade of development were brought to us, and from their communications: and manifestations I deduced a philosophy which applies to every condition of matter-or mind throughout the universe. A "Divine Philosophy," I term it, which has no flaw, which penetrates into the substance of the little globe on which we stand, and passes upward and onward through all gradations of matter out into illimitable space, as far as the mind of man or angel can reach. It looks at the lowest form of human organism, and finds lying embryotic and dormant Margaret Moore, of Water St , Baltimore. within, all the attributes and faculties which adorn the highest archangel. It lifts man from the degradation to which materialism and theol-the time writing and scribbling, and it's myself ogy have consigned him, and presents him as he that is been a looking at you, and at last my is, a creature worthy of an Omnipotent Creator, in whose life he has being. Recent writers have denied the existence of such philosophy, but us your name yet-what was it?] Margaret without it Spiritualism would lose its attractions

In my next I will give one of the most remarkable of our experiences, in which Mrs. Danskin, Margaret was in the habit of hollering at him, was brought from the very brink of the grave, and that Swhy I spake so lond now. [Where did where the best medical skill of our city had left her, into active, energetic life, which the has honey, and sold eggs in the Marsh Market; and since employed for the benefit of suffering humanity.

Henry Wilson.

I desire to enter my protest against the effort which is about to be made to bring sectarian feel-Ing into the political contests of your people, under the pretence of protecting the public school system of the country. It will have a more mischievous tendency than anything that can be devised, and will bring about a stronger feeling of gendered by the late conflict.

In my humble opinion, the party to which I adhered can only be successful in the coming confest by standing firmly on the old principles of republicanism—" Equality for all men, without reference to color or condition, before the law"—

father and mother both to 'em, d' ye see? 1 and I desire to raise my voice in warning, for I was forgetting to tell you about a woman named see the terrible conflict which will follow if this Biddy McColgan, a neighbor she was, and she sectarian issue is introduced into your political said to me, "Mrs. Moore," said she, "here you

Are the people so blind that they cannot see they are being led by those whose first wish is to keep the positions of profit and power which they now hold? But this must not be. There must be a weeding out process. The party, in its present condition, cannot afford to take men of widdy now, and how would they know I was a doubtful character for its standard bearers; it must select men who have the confidence of the people. The two great parties of the country are now so evenly balanced, that any mistake, no matter how slight, will result in defeat. There is but one course to pursue, and that is to call out your best men and place them upon a sound, waylaid by a gang of scoundrels, who murbered platform. Unless that is speedily done, defeat is inevitable. I desire to say more, but the conditions are such that I must defer it till some attendant vices. The ring-leader of the gang other opportunity. I would much prefer a more quiet sitting, when the mind of the medium will Davis. not be disturbed by outside influences. As That cannot be to-night, I have spoken as best I could under the circumstances.

Anonymous.

How strangely mysterious seems the passage across the dark river which separates what I supfeelings, hopes, interests, in fact, my entire aspirations were for the life external; then why should Life with all its hopes and aspirations seemed to be lust opening before me. I intended, if opportunity was given me, to make a frame for myself. That now has been taken from me. I feel as if I had been robbed of that which was my for broader sphere of action than earth gave me. due. It may not be right for me to cherish such feelings, but they will come uppermost, and must find expression.

My surroundings on earth, although not altogether what I would have desired, were far more in accordance with my feelings than my present surroundings. This change seems like a troubled dream, from which I cannot arouse myself suffiam told that the clouds which seem to hang over | behind me. . me will in time passaway. If so, why the neces. state of rest, and yet the first proposition with

To me this all seems strangely mysterious, and

nection with this, because I think if it falls under the eyes of those whom. I wish it to reach that they will recognize it as from me, and publie notoriety would only prevent that which I wish to bring about.

William Reese.

Of what consequence can it be to a stranger for converse twick their friends one with through the me trips time, a dead man, to come and unfold the tale of my life or my death. Do strangers take interest in strangers, whether they be happy or whether they be damned?

> William Retse was my name; I was twentysix years of age when the destroyer, Death, came and claimed meashis victim. Well, I cannot say, "Oh Death, where is thy sting?" and "Grave, where is thy victory?" for Death stands ghostlike before me claiming me and proclaiming unto me, Do thy work; wash away the stains which thou didst contract in the flesh and let the spirit be clean," and I reply: "D ath, you called for me, but you were an unwelcome guest. Now take me and do with 'me as you will. Give me perfection or give me imperfection, but let me look upon the beauty of the eternal God." And with converse thus passing between us, man of earth, the curtain falls.

I am left a sentinet on the watch in the dreary, dreary night. Oh, how dark is this place for one who felt that his salvation was sure. How can I, oh, tell me, how can I establish my individuality? ing, knowledge of the eternal future. There was How can I make known my wants to the Great Creative Power of the universe?

> Startling, startling-this is startling! a manifestation of the dead quickened into life-speaking his own sentiments, his own feelings, his own ideas through a stranger! I searce have mind enough yet to fathom it, it is so extraordinary.

Now a gentle voice speaks and says: "Brother, you are a novice, but all in good time, the beautiful sunshine will be yours as it has been mine. This boon is given you: Make yourself a master of conditions, walk up the spiral way of ascension into the garden of beauty, and then sit own and partake of the feast which has been spread for you; break bread and drink wine; the darkness shall fee and light will be thine."

[Addressing the chairman :] See here, now, honey, my darling, it's yourself now that's all chance has come to spake a word. You see, Thomas was my busband. [You have not told Moore, to be sure, was my name. [You need not speak so loud, Margaret.] You'll excuse me now, honey. - Do-you see, Thomas was deaf, and you live, Margaret ?] I lived in Water street, Thomas, my husband, it'ye see, he took a weedrop, sometimes, and that 's what made squabbles between Thomas and I.

Now Thomas, he sold lemons, and instead of bringing the money, home, he'd sometimes spend it in whiskey, and when Thomas would come home drunk P'd make him hear my mellifluous voice, deaf as he was. [To what church-did you belong, Margaref?] I was a Catholic, to be sure, and you had better be Catholics too, all of you. I'm atraid you're a set of hereties that I'm talkhatred and animosity, if possible, than was ending to. Never mind that, now-it's myself that wants to be telling you how happy I am since I left the eggs behind me and got over on this side -and it's all because I'm doing good to others, are a weeping and a wailing,"-that, d'ye see, was one day when Thomas came home deadsays she," here you are a weeping and a wailing, and I suppose you'll be after putting of black," says she. And says I, "Of course, Mrs. McColgan, I'll be putting on black, for aint I a widdy if I didn't put on black?"-and that ends the chapter.

Charles Teedham.

I was not a "sport;" I was a respectable citizen of Chicago; Charles Teedham was my name; me in cold blood because my principles were correct, and I wished to suppress gambling with its hore, either correctly or incorrectly, the name of

I have left behind those who are somewhat -doubtful about my destination-who are not satisfield in mind whether I went upward or downward when I left this terrestrial globe. If their eyes should happen to scan these pages, they will find that his Satanie Majesty has not enrolled me as a citizen of his dominions. They will find posed was the living from the dead. My tastes, that I am, as I was of old, still a roamer here and there, seeking now to find my murderers, so that I may satiate my vengeance upon those who I be taken and transferred to that life which I killed me without cause or provocation. I canknew nothing of, and which I did not desire, not, I will not make any ascension in this life until my murderers are brought to justice; then will, I lay the hatchet low, and seek to build a home in the higher realms, where I can unfold the powers of my intellect, and prepare myself

> This manner of speech is somewhat familiar to me. I am not a novice to its laws. Before I withdraw I wish to offer grateful acknowledg- GIVEN THROUGH A MEDIUM AT NEW ORLEANS. ments for the privilege, and sign myself-A Spirit seeking redress for the wrongs done me in the flesh.

Rev. Dr. Paine.

Divine Dispenser of spiritual gifts, grant unto ... ciently to fully understand my condition. I can thy servant the power to speak from the Eternal not make myself known to my kindred on earth, City of Life! I am Doctor Paine I was born as they do not know and would not understand in Ireland, educated at Eton, England; a pastor this mode of communicating. Is there not some for many years in the Calvary Church; thence I means by which they can be made conversant, went to Washington. For twenty years I served with it, or will they, too, have to come into this, as pastor in St. John's Church. Since 1865 Thave life without any knowledge of its conditions? I lived a calm and quiet life, and have left a family

My learning on earth was profound; but will sity for them? The only thought I had in refer- that answer for the spirit? It has to undergo ence to the life after death was that it would be a growth, be fashioned in symmetry, made to comprehend the laws under which life eternal hath which I am met is that I must by my own efforts been given; then we have a birthright in that will encircle and bear you onward, and upward, pass out of my present condition into a better Eternal City where death never comes. I am If you keep in the harness, doing the will of God, Iriends, so that I might give them some insight tended to give the public knowledge of life be- do you good; you shall sup with us and we with

IN THE BANNER CIRCLE ROOM.

The following spirit-messages were given through a well-known medium, who visited our Circle Room, on Thursday, Dec. 23d:

Nellie G. Simons.

My name is Nellie G. Simons. I came away from my father and mother last Saturday - I guess, it was. I was thirteen years old. I want my father and mother to know I am not dead. My Aunt Rachel brought me back here to send word. I am not dead, but just as alive as ever I was. When I get here I feel so sick and so weak! Tell them not to feel alone, and not to feel badly. I will come back to see them often. Good by. I thank you. I lived on Ingalls street, Providence, R. I. Dec. 23.

Robert Dinsmore.

My name is Dinsmore-Robert Dinsmore. was a resident of Richmond, Virginia. I was a colonel in the Confederate army. I went through the army safe and sound; when I got through with it I dropped down dead. I died-well, I am not exactly dead, but I came to the spiritworld about a year ago, a little later, maybe—yes, a little later than this. I dill n't know much about this kind of religion; in fact, I did n't care much about anything.

The old frequenters of the "Spotswood" will know me, I think. I am very well-satisfied with this new kind of life, yery willing to have adopted it-could n't very well help myself, really. This experience is new to me. When I found it was really myself gotten through the kingdom, I went to work to find, out something about my surroundings.

You can tell them down there where I come from, specially William Bristed, that It's all well with me For all I was a little rough, I found the waters were a little smooth on myside of the kingdom. My name was Robert Dinsmore. was about sixty-two. Good morning. Dec. 23.

Nettie Leavitt.

I am very glad to come here this pleasant morning. You don't know who I be, do you? 1 am Nettie Leavitt. [Where did you live?] I lived down in Bangor, I was nine years old last July. My name was Antoinette. They called me Nettie. My father's name was Charles; my mother's name was Margaret. I had something the matter with my head-I don't knows what it was. It made me come over into this country where I live now. I came here in August.

There's so many people come here to call-! What sights of callers you have! I like this new country. I understand what the people say to me. Oh! so many talk to me, and tell' me a great many pleasant things! I didn't know L could come and talk through somebody else's mouth. It makes me feel like I was big as a woman. Is n't it funny? Is aint a woman. I aint ten years old yet. I think my last lesson was the map of Europe, when I went to school. The man that stands here says I have staid long enough now. I'll come again. He says I can in Dec. 23. a little while.

Emery Follet.

As it seems to be in order, I announce my name-Emery Follet. I came from Memphis, Tennessee. I came from yellow fever to the spirit-world-died of that. I was thirty-eight years old. I was a man who worked for my living. I helped to load steamers sometimes, but I grew out of that and did a small commission business. When "Yellow Jack" came into Memphis, I was swept away with the rest, in 1867. It was n't so bad then as it has been since, but I died of that .. My wife's name is Amelia F. Follet. She lives in Memphis still. She knows a little about this kind of thing. I never thought much about it. I have two children, a boy, Henry, and a girl, Clara. That's enough.

Sarah M. Thompson.

[To the Chairman :] I remember seeing you; don't you remember me, Mr. Wilson? I am Sarah M. Thompson. I met you in Philadelphia. I am glad of this opportunity. I didn't know it was open to me to speak here at this time, I knew all about Spiritualism-no, not all about it, I knew much about it. I want to send a few words of comfort to my family. To my husband, he sees now as he-never saw before how dependent we were upon each other. He knows I will, not forsake him, and I never shall. To my daughter, I don't want her to feel deserted or troubled. We are doing what we can for them. They will see me very soon, very soon. I can come to them directly, and I think Henry's boy will make a good medium for us. I'see it since I have come over as I never did before.

I was possessed of my full consciousness as soon as I was lifted from my body. I was not allowed to stay but a little while, and then I was brought away. I have been carried back. Tell them to be cheerful, to be of good courage, to be strong and not grow faint, to stand by the good cause, for I know its worth now. There is a full compensation to it. Oh, work for the children, work for all. Tell them I am working at their right hands. I shall want to come again, much. My husband's name was Charles. Good morning. I cannot stay longer now.

SPIRIT MESSAGE, [Communicated.]

Nancy,

To her old friend N. C. Folger, of New Orleans. My arduous task on earth is completed, but my great Tove for humanity has not ceased. No. my friend, no; we must lose self in the vast ocean of love. As light is handed down from the fount of wisdom, it descends from sphere to sphere, till it reaches humanity. Every sphere has its medium; all must work in the grand assembly of human life till man is developed into the being that God declared he should become a reflection of himself. Now, my friend, take courage; you have conquered in little things, grace will be given you in subduing greater things. Your resolves to do right shall be strengthened; arms of love told this is to give light, liberty and education to listening to the still small voice your guardians those who are left behind. Is it corrector in breathe into your soul or spirit, which says, if it were possible I should like to reach my correct? -[Ans.-These communications are in- | "Come this way, my son; abide with us; we will

over you. The Indian friends and others will remain with you through your earthly pilgrimage. Keep the soil ready prepared for the seed. You have been a faithful servant in keeping the charge left in your care years gone by. May you ever be faithful in all things for the right. We thank you for the untiring kindness you have shown toward our medium; she is gathering up her robes ready for the change. Oh what a friend you will have over there! She has passed through inany sorrows; she looked to you for comfort in her distress, and you gave her word of condolence, and relieved her weary brain You will have your reward, for good acts will g before. As ye do good unto others, even so shap it return an hundred fold. You wonder why remain so long on the working spliere of eart I will answer, Yankee-like, by asking you a que tion: Would it not be selfish in us to repose flowery beds of ease while humanity is groping in darkness, ignorant of their true condition? There is no happiness in the spirit world for sell ish spirits; all must work until the shackles and chains which bind humanity are burst asunder When the grand truth of Spiritualism reache the whole of the human family, then will ther be rejoicings and jubilation in the spheres. .

You think, my friend, that when we leave ou labors on earth our interest ceases. Not so; ou love for you and desire for your development and advancement strengthens. The sympathetic chord that binds us together will not break. We can read your life-book daily; then see to it that no blot mars its pages. Mortals, in their igno rance, speak of "battling with the world." True a great struggle is constantly going on, but in order to find the cause they should turn their eyes within, and view the upheavings in their own little world, where envy, hatred and malice are striving for the mastery. The great battle of life is to conquer self. Let mortals accomplish that, and the mantle of charity will spread out over all the earth, and the denizens of the heretofore "hard world" will peacefully bask in the sunshine of God's love. Then when the final change comes they can truly exclaim," Oh death, where is thy sting? Oh grave, where is thy vic-

APPEAL.

BY SPIRIT THEODORE PARKER.

The BANNER OF LIGHT having been established nineteen years as a medium through which the inhabitants of another world have communicated to humanity the facts of their existence, the facts of immortality, the facts of a tangible and direct communication between the spiritual and the natural world; also establishing a basis through which free thought might find expression and progressive ideas might be sent but to reach every mind that would open itself to receive them; having been established as a medium also for individual communication from the spiritworld, as an instrument in the hands of the angels strictly directed or guided by their wisdomwe appeal to you for help.

Spirits can join hands with you in an effort to build up truth; they can join with you in the establishment of a divine principle, that principle being the communication between the spiritual and the natural world. "

We appeal to you for material help. While we are not at all loth to give our spiritual aid, we appeal to you to come forward, and to bring as many as possible to accept of this Manna, such as we can give. We desire every reader, every subscriber, to consider himself or herself an agent of the spirits to disseminate truth, to build up its kingdom here on earth, and to help us in our work. We desire every reader to receive from us all that we can give as a principle, to be accepted by them according to that judgment which has been divinely vouchsafed to

We shall open to the world again the "Message Department," and shall give to the spirits of all who may present themselves an opportunity to make known their wants or tell their, story. 'We shall endeavor to establish the truth in this Department beyond cavil or doubt; and, we repeat, we desire the help, the union, that can come from mortals. We desire the help of every Spiritualist, of every Free Thinker, of every carnest advocate of a free and liberal platform upon which thought can be directly expressed pertaining to the human soul.

Banner of Light Circle Room, Dcc. 13, 1875.

ULTIMATUS.

BY B. W. BALL.

Rescued at length, the whole round earth Shall bear a fairer fauna, And perfect races, larger-browed, Shall with their works adorn her; Building no more the bigot's shrine,
And piles ecclesiastic,
But Academes where Truth can show,
Unveiled, hereface majestic.

To young and old, to man and maid, To all the happy people, Groveling no more in homage to The cross and parish-steeple, Then shall begin the order new,

Unfolding grander ages, Needing no more historic pens, But only bards and sages Hierophants of Truth to lead To vistas brighter, greener, Wherein the nations, unified, Shall breathe a breath serener;

And roaming through the fields of air, Have wider scope and margin, Not tenants of a few trite spots, ·But all their bounds enlarging. Cosmopolites of earth and sky Through noon and sunset sailing, O'erlooking continents and isles,

While heights ethereal sailing; Then old strait lacings of the past Shall all be burst and riven, And creeds and dogmas to the winds Like threshed-out chaff be given.

Then love sliall be celestial fire, Not merely pottage boiling, Its torch to kindle at the beck Of Chyrch and State recoiling; But lambent lightning of the heart, Round youth and beauty playing, The Satyr's hoof no more amid Its fruits and blossoms straying The hymn of love shall be upraised

Arcient Pythagoreanism and Modern Spiritonism. The Spirits' Book.

Arcient Pythagoreanism and Modern Spiriusniism. The Spirits' Block.

Sothing has tended more to root out from the very centre
of society the old hide-bound orthodoxy, than the poetical
ad a fascinating theory commonly, known as Spiritualism,
that immor tal egotism which is the leading characteristic
of mankind, detesting the diea of annihistion, and yet unfilling and unable to swallow the wild fable and improbabilities built up hy selection from a centro of Orientalismberstition and medieval absurdities, has comforted itself
by deducting from the myths of ages the marvels of unexplained natural phenomena and the poetic nature of humanity, a belief in a kind or ethereally d unaterialism which
carries personal identity into the unknown, and peoples
the Cimmerian darkness of the vast future with the disembodied intelligences of all ages. Although we do not accept the conclusions we cannot explain away the evidences,
and are obliged to give up the conundrums the believers in
this poetical theory are everleatingly propounding.

These people are not numbered by hundreds, but by milflous, and while the tenets of Emannel Swedenborg (the
nearest approach to Modern Spiritualism) have not been
able to attract around them more than a very small fraction of the Christian world, the still more tancin doctrines of the Spiritualism have withdrawn from the ranks
of orthodoxy crowds of believers in every part of the world,
With a nomenclature as difficult for the uninitiated to understand as the technicalities of chemistry, the Spiritualists have a literatures of their own, which would make a
fair sized library, and more newspapers and periodicals
than any single sect or scientificesociety. Bound by no
Shorter or Longer Catechism, having no precise articles
of creed, they all meet on the common ground of a future
orsistence ever progressing to utilinate perfection, and provoby their liberality and allowance that they have outgrown
bigotry and despise coercion. Among the numeron men
or high attainments

The annual meeting of this Association was held at meida, N. Y., on the folia and 18th of October last, when he following named persons were elected to fill the offices The annual meeting of Sthis-Association was held at Onelda, N. Y., on the 16th aird ifth of October last, when the following named persons whre elected to fill the offices for the ensuing year: Wm. Ives, of Peterbero, President; L. D. Smith, of West Winded, Scengtary; Seth W. Peck, of Marshall. Treasurer. The speakers on, the occasion were Rev. D. K. Crosby, of Syrambo, Prof. R. G. Eccles, Mr. A. A. Wheelock, of Vienna, Rev. J. H. Harter, of Auburn, and Mrs. Dr. Kimball, of Sackett's Harbor valled whom did themselves and the Association much honor in the interesting and inspiring words which they uttered. We were much pleased and surprised with the presence of Mrs. Kimball, who halbeen so long suffering tronts sections accident at Howeft Hill. She was carnest in herwords of thankfulness for the very kind attention she had received from friends with whom she had passed the slow weeks and months of her receivery. Mr. Edson Davis and lady, who accompanied her to the meeting.

The next meeting of the Association will be held at the Town Hall in De Ruyter, Madison Co., N. Y. on the 15th and 16th of January next. Good speakers will be engaged, and the kind clicules of the village will do all they can to make the time a pleasant one. Accommodation can be had at the hotels at reduced rates.

L. D. SMITH, Secty.

Washington, D. C.

The following resolutions were unanimously adopted by the First Association of Spirithalists of, Washington, D. C., Nov. 28th., 1875, at the close of a course of lectures delivered by C. Fanny Allyn:

Fanny Allyn:

**Resolved, That the thanks of this Association be extended to C. Fanny Allyn, for her very instructive lectures delivered before this Society, and for her earliest desire to do us good; that we regard her as one of the host effective and cloquent speakers we have ever listend-to; that we coffially recommend her to other societies who desire the ministrations of an able and elequent exponent of the spiritual Philosophy; that we shall hall with delight her return to us at some future time, when we home do not return to us at some future time. than Philosophy that we have a with one of enjoy her services for several months consecutively; that wherever she may go, she will carry with her the benedletings of this Seclety, whose kindy and grateful republicance of he will never be effaced.

O. R. WHITINO, Secretary.

Passed to Spirit-Life:

From Wolcott, N. Y., Doc. 10th, Day H., Kellogg, aged 23 years.

Thus the circle widels on the other side the vall. Life grows brighter with the lifting up., The shadows pass and glorified ones greet the resurrenced spirit, and lend their strength and their bibss. Young Brother Kellogg was clear in faith, and through suffering was early matured in spirit, and prepared for higher degrees of glory. The friends rejoice in the knowledge that he "still lives."

O. K. Choshy.

From his residence in Pauliling County, Ohio, Nov. 26th,

L. M. Barnes, aged 50 years.

He was a sworthy citizen, dutiful hasbayd, and loying father; a thorough student of the Spiritual Philosophy, fears or doubts. He has left a large circle of friends to mourn his loss from among us. A. J. CHAMPION,

mourn his loss from among us.

A. J. CHAMPION.

My wife's father, Capt. J. T. Moore, is deceased, for whom mainy a poor medium (whose friend he was) will drop sympathethe tears. He emigrated to this country from St. Louis, in 1850, and has filled many positions of honor and trust, and proved faithful till the crossed over. He died as ho had often expressed a wish to, to his sleep, of heart disease, appar miy without pain. All California Spiritualists will miss 'Judice Moore,' as he was usually called; he died at Smith's Flat, El-Donado Co., aged 69 years.

Clay L. Hensley, aged 22 years, died very suddenly at Red Bluff, Lebajua Co., of kidney disease, while traveling one business's He became convinced of the truths of Spirifualism by listening to the arguments of C. Fannie Allyn last year, and she will probably remember him, as he often spok; of meeting her during her last trip in the State of Nevala.

Jugard (21 Front street, San Francisco, Dec. 15, 1875.

From the home of Edward and Emma Bennett, in South youngest, aged 10 months.

youngest, aged 10 months.

Mabel E. Bennott, as she lay—oras the little form lay—in the casket, looked like marble. Sweet, in life, she was beautiful in death. The writer read Longfellow's 'Resignation,' and made a few remarks after an invocation. Then the form was borne to its burish.

M. S. TOWNEEND.

From Fernandinh, Fla, Dec. 14th, Dr. D. S. Webster. Dr. W. was a well-known chalryoyant and magnetic physician, and has of late years practiced in the Middle and Southern States. He has recently been earnestly ongaged in establishing in Fernandina a Mental and Magnetic Curo, for the benefit of the many invalids, who are flocking to

Also from the same place, Dec, 2d, Mr. Deldale Davis.

Obituary Notices not exceeding to enty lines published gratuitously. When they exceed this number, treenty cents for each additional line is required. A line of agule type average ten uprile.

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 I ound in cloth, completes the work. CONTENTS.—1. Spirit Writing; 2. Levitation and Conveyance by Spirit Power; 3. Insensibility to Fire; 4. Clairwoy ance and Somnambulism; 5. Clairaudin nee; 6. Dremmand Visions; 7. Trance and Ecstasy; 8. Holy Ghost; 9. Horestes and Contentions; 10. Prayer; 11. The Ministry of Angolis; 12. Death; 13. The Spirit-World; 14. Spiritualism and the Church; 15. Spiritualism and Science; 16. Conclusion.

and the Church; 15. Spiritualism and Science; 10. Outlinston.

This, like the first, is an estave volume of about five hundred and twenty pages, and completes a work which is designed to accomplish a much needed object; that of clearly and forcibly demonstrating the unity of the miraculous phenomena and the teachings of the Bible with those of Modern Spiritualism. This object has here been achieved in a starting and thorough manner, and the work presents a whole armory of weapons for the Spiritualist to use against those who charge him with hostility to all religious traditions.

against those who charge him with hostility to all foligious traditions.

The narrations of personal experience and investigations of the author are numerous, convincing and interesting in the highest degree, and not only will Spiritualists find in it matter of deep interest and instruction, but church members and materialists cannot fall to have their attention arrested by the clear, forcible and convincing proofs of the verity and importance of spiritual agoing and intercourse. Price of each volume \$2.50, postage free.

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

, FOURTH EDITION.

Helen Harlow's Vow.

BY LOIS WAISBROOKER. An interesting and helpful story, graphically portraying voman's helpful and dependent condition, the numerous

Adbertisements.

New Life for the Old Blood! INCREASE YOUR VITALITY. "The Blood is the Life." DR. STORER'S Great Vitalizer,

Nutritive Compound,

CHOULD now be used by weak-nerved and poor-blooded people everywhere as the best restorative of nerve-cells and blood-globules ever alscovered.

Mild and soothing in its nature, the feeblest child can take it. Constant and steady in its nutritive power, the worst forms of disease yield to its power.

Send for it to DR. H. B. STORER, No. 9 Montgomery Place, Boston, Mass.

Send for it to DR. R. B. STORER, No. 9 Montgomery Place, Boston, Mass.

Price \$1,00; Nix Packages, \$5.00.

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

Sold in New York City by J. R. NICKLES, 697 Broadway, cor. 4th st. A New Medical Discovery.

DR. COOPER'S MEDICATED PAD AND BELT

Warranted to Cure

Rheumatism, Neuralgia, and other Kindred Com plaints arising from impurities of the blood.

THE Pad is designed to be worn upon the back, between the shoulders, the flannel side next to the skin, this locally being mearest to the vital organs and nervecenties of the beit may, be applied around the body above the hipse-especially in all cases of Kidney Complaints, Lame Back, &c.; also to be applied on any part of the body where pain exists. In addition to the Medicated Pada Chest Property of the body where pain exists. In addition to the Medicated Pada Chest Property in the property of the Chest Property of the Ch

Pad for back and shoulders.
Pad for chest and back, double, medicated. Bett ... 1,00
4 large size; 1,50
Postage 3 cents each.

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

FOR THE ELEGANT AND FASCINATING CAME

THE most amusing and exciting game in the world, Sent by mall, postpaid. W. R. GOULD, Successor to the WEST & LEE GAME CO., 47 and 49 Main street, Worcester, Mass. Send 3-ct. stampfor catalogue of games. Oct. 24. -13w

HEALING AT A DISTANCE.

D. R. J. R. NEWTON possesses the power of healing the slek at a distance in a degree never quaded. By means of magnetic letters, he performs curves as remarkable as any made by personal treatment. To do this, Dr. Nowton occupies as much time and unikes the same effort as though the patient were present. However great the distance, persons are invariably benefited—in most cases entirely curved. Children are more surely curved at a distance than by personal, contact. In urgent cases, Dr. Newton will relegarin. Persons destring to avail themselves of this mode of core, will address the Doctor in a Short letter, glying agg, sex, and a description of the case, care of it. Snow, Box 117, San Francisco, Cal. Jan. 1.

MADAME BODINE'S Cream of Lilies.

THERE is no article that will compare with it as a preservative of the skin. It positively removes Moth, Sanburn, and all cutaneous diseases, producing a soft, satin-like texture. In all cases of chapped or brittle skin, so common in our climate, it acts like imagle. It is different from anything ever offered to the public, and is free from all poisonous substances. Many certificates have been received expressing unqualified satisfaction. Soft at 37 East Brookline street, Boston, Mass. Price \$1.00. Sent by mail to any address.

SEEDS. Best and Cheapest in America, or Money refunded. DR.L.A. EDMINSTER,

BUY direct from the Grower, postage or express paid. beat any firm in America in quality and low prices. Beau-tiful illustrated Seed Catalogue and Garden Guide free, Special prices to Gardeners. Address R. H. SHUMWAY, Seed Grower, Rockford, Ill. Hw*-Jan. I.

Dr. Garvin's Catarrh Powder.

A SAFE and reliable remedy for the cure of Catarrh in the Head. Dis LEAVIT, a celebrated Physician of this city, says: "I would not take five thousand dollars for an onnee of the Powder life ase I could not procure any more. I was reduced yery low with Catarrh, and it cured me."

BETTER THAN A SAVINGS BANK.

A SMALL interest in the Reduction Company, based on by mail, or otherwise, I will seem 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, 24 Washington street, formerly 140, opposite School street, Boston, Mass. Jan. 1.

MERCANTILE SAVINGS INSTITUTION.

581 Washington Street, Boston.

A L1, deposits made in this Institution commence drawing 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.

Photographs of Mrs. A. D. Cridge. We have received some very fine photographs of this loved worker in the cause of Spiritualism, who lately passed to the spirit-world.
Cabinets 50 cents; Carte-de-Visite 25 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

PSYCHOMETRY. POWER 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 desiring aid of this sort will please send me their handwriting, state age and sex, and if able, enclose \$2.00.

Jan. 17.—

Do Your Own Printing. Send 3c stamp Outfits from \$1 up. Golding & Co., Manufis, Washington Sq., Boston.
Nov. 20.-3mt

Spiritualist Home,

46 BEACH STREET, BOSTON. Conducted on the European plan. S. P. MORSE, Proprietor.

Picc. 4.

HARD TIMES

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

23w—Jan. 1.

Marcy's Sciopticon and Lantern Slides.

New and britiant effects. Circulars free. SPECIAL OFFER TO SUNDAY-SCHOOLS. L. J. MARCY, 1340 CHESTNUT STREET, Philadelphia. Oct. 23:-13w

The desirous of obtaining a situation as companion to an invalid, or an aged lady or gentien an. Can furnish good reference. Moderate wages required. Address A. B., Banner of Light office.

BODG, BU CITATOTOL AND COODED

\$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. 13w*-Jan. 8. OPIUM and Morphine habit absolutely and speedily cured. Painless; no publicity. Bend stamp for particulars. IPs. CARL. Dec. 18.—13w TON, 197 Washington st., Chicago, Ili.

Mediums in Moston.

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. 6 and 7.

NO. 9 MONTGOMERY PLACE.

MRS. MAGGE J. FOLSOM.

The widely known Spiritual Clairvoyant, examines patients from \$0.000 k.M. to \$0.000 k.P. M. daily.

DR. STORER will personally attent patients, and whatever spiritual insight and practical judgment and experience can accompilsh, will be employed as heretofore in curlow the sick.

perience can accompuse, was a curing the sick.
Patients in the country, and all persons ordering DR.
STORER'S NEW VITAL RESIDENT, 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 \$1,00, a lock of hatr, a return postago stamp, and the address, and state sex and age.

Mrs. S. E. Crossman, M. D. CLARVOYANT AND MAGNETIC PHYSICIAN also Trance Medium. Speciality: Curing Cancers, Tu mors and Female Complaints. Examines, at any distance Terms 42,00. Also Mowife, Magnetic Paper 41,00. 57 Tre mont street, Boston, Rooms 19 and 20.

J. WILLIAM AND NUSIE WILLIS PUSINESS, Test and Medical Medicals. Examinations made by lock of hair. 9 Montgomery Place, Boston.

MRS. JENNETT J. CLARK,

MR. HENRY C. LULL, Business and Medical ver, Roston, Hours from 9 x, M. to 5 r; M. Scances Sunday and Thursday evenings, also Tuesday afternoons at 3 o'clock. General sittings, \$1. Scances, 25 cents.

MRS. L. W. LITCH, Clairvoyant Physician and Test Medium. New remedies, compounded by spirit direction, constantly on hand. The Battery applied when needed. Griebe Sunday and Tuesday evenings. less Court street, Boston.

Dec. 25.

MRS. JENNIE POTTER. TRANCE MEDIUM, 11 Oak street, 3 doors from 782 Washington st. Hours 9 A.M. to 9 P.M., Sunday 8 2 to 9.

Jan. 1. -5w*

MRS. CAR, Trance Medium. Sittings \$1.
Hours from 1 to 9 P. M. Saturdays excepted. Scance for materialization Tuesday evenings, 36 cents. Circles Sunday evenings, 25 cents. 21 Sawyer street, Boston.

Susie Nickerson-White. TRANCE MEDIUM, 139 West Brookline street, St Elmo, Sulte I, Boston, Hours 9 to 4. Jan. 1.

S. HAYWARD, Magnetist, 5 Davis st., Bos-A. ton. Hours from 9 to 4. Consultation free, Magnetic Dyspepsia Cure and Magnetized Paper sent by mail on receipt of \$1,00; the paper atone, 50 cents, 11—Jan. 1. MRS. J. C. EWELLI, Electrician and Magnet-legr, suite 2, Hotel Norwood, cor. of Oak and Wash-legton sts., Boston, Lentrance on Ash st.) Hours 10 to.5.

TRANCE MEDIUM, No. 4 Concord Square, Boston, Office hours from 9 to 1 and 2 to 3, 16w* - Dec. 4. MRS. JENNIE GOLDSMITH, Chairyoyant, Business and Magnetić Physician, 241 Shawmut ave-nue. Hours from 9 A. M. 105 P. M. SAMUEL GROVER, HEALING MEDIUM, No. 50 Dover street (formerly 23 D1x place). Dr. G. will attend funerals if requested. MRS/FRANK CAMPBELL, Physician and Washington street to Harrison av., Boston, 4w-Dec. 25,

THE SPIRITUALIST, NEWSPAPER, A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1839. The Spiritualist is the recognized organ of the educated Spirit adists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to Mn. W. H. HARRISON, 33 Great Russell stiret, Bloomsluny, London, is \$4,75, or through Messrs, COLBY & RICH, Banner of Light Office, Boston, \$4,00.

Wonderful Power!

THE HEALER.

oms to Meaulan Hall Ruildir Augusta, Maine.

MAGNETIZED PAPER sont by mall. Send for Circular.

SEEING CRYSTALS.

The O elegant specimens of Seeing Crystals, the largest measuring 2% inches, price \$50,00; smallest one, measuring 19 inches, \$20,00. The above Crystals are perfect, and should command the attention of inclimatant clair voyants. May be seen at the BANNER OF LIGHT OFFICE, 9 Montgomery Place, Boston, Mass.

Dec. 11.

PATENT OFFICE.

46 SCHOOL STREET, BOSTON, MASS. BROWN BROTHERS, SOLICITORS.

BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphlet of instructions.

THE PLEASURE BOAT.

I 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 80 cents a volume, or as much more as they are able, and willing to give. I can furnish 12 or 14 different volumes. JER'H HAGKER, Dec. 18.—8wt

Berlin, N. J.

MAGNETIC PAPER.

DR. J. WILBUR, Magnetic Physician, 444 Randolph Breet, Chicago, Ill. Magnetic Paper sent by mail on receipt of one dollar. Send for circular. 13w*-Dec. 11. TRANK 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 \$0.00
and two threese at, postage stamps. Address FRANK T.
RIPLEY, No. 19 Light street, Baltimore, Md.

Dec. 25.-3w S. Aller, Ballimore, Md.

LMMA STEELE, M. D., permanently located at 56 Third street, San Francisco, Cal. Will diagnose and prescribe for the sick chairvoyantly. Send age, sex and leading sympton. Fee \$3. Magnetized Paper, with directions for development of Spiritual Gitts, \$1.

Kov. 27.-13w*

NEW EDITION JUST ISSUED.

STRANGE VISITORS:

A SERIES OF ORIGINAL PAPERS, · EMBRACING

Philosophy, Science, Government, Religion Poetry, Art. Fiction, Satire, Humor, Narrative and Prophecy, BY THE

SPIRITS OF IRVING. WILLIS, THACKERAY, BRONTE RICHTER BYRON, HUMBOLDT; HAWTHORNE, WESLEY, BROWNING, AND OTHERS

Now Dwelling in the Spirit-World. BY MRS. SUSAN G. HORN.

BY MRS. SUNAN G. HORN.

Among the essays contained in it may be found

Pre-existence and Prophecy.

Life and Marriage in Spirit-Land,

Prediction of Earthquakes.

Causes of Insanity.

Apparitions,

The Mormons,

Invisible Influences,

Locality of the Spirit-World,

Drama and Painting there,

etc., etc., etc.

Elegantly bound in cloth, beveled boards. Pri

etc., THE

QUESTION SETTLED; CAREFUL COMPARISON OF BIBLICAL AND MODERN SPIRITUALISM.

BY MOSES HULL. FORMERLY & NOTED SECOND-ADVENT MINISTER.

The subjects discussed in this volume are treated in a oncise, masterly and convincing manner. It is a com-lete an -triumphant vindication of the Spiritual Philos-phy. ophy.

Contents.—Chap. 1—The Adaptation of Spiritualism to
the Wants of Humanity; 2—The Moral Tendency of Spiritualism; 3—Bible Doctrine of Angel Sindstry; 4—The Three
Pilinard Spiritualism; 5—The Birth of the Spirit; 6—Are
we Infidels? 7—Are we Deluded? 8—Objections Answered.

Brice 8: 10 prestage 18 cents.

New Books.

Second Edition --- Revised and Corrected. THE WORLD'S

Sixteen Crucified Saviors;

CHRISTIANITY BEFORE 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, besides comprising the

History of Sixteen Oriental Crucified Gods. BY KERSEY GRAVES,

Author of "The Hiography of Salan," and "The Bible of Bibles," (comprising a description of twenty Bibles.) This wonderful and exhaustive volume by Mr. Graves will, we are certain, take high rank as a book of reference in the field which he has chosen for it. The amount of mental labor necessary to collate and compile the varies information contained in it must have been severe and arduous indeed, and now that it is in such convenient shape the student of free thought will not willingly allow it to go out of print. But the book is by no means a merge collation of views or statistics: throughout its entire course the author—as will be seen by his title-page and chapter heads—follows a definite 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.

Chap. 1.—Rival Claims of the Saviors, Stop. 2.—Messlanic Prophecies, Stap. 3.—Prophecies by the figure of a Serpent, Chap. 4.—Miraculous and Immaculate Conception of the

Gods. Chop. 5. - Virgin Mothers and Virginsbern God., Chop. 6. - Stars point out the Time and the Saviors' Birth-place. Chop. 7. - Augels, Shepherds, and Magi visit the Infant Savior. Chap. 8. - The Twenty-fifth of December the Birthday of

11.—Christ's Genealogy, 12.—The World's Saviors saved from Destruction

ne. .—Absolution, or the Confession of Sins, of Hea-

lst. 41.—The Precepts and Practical Life of Jesus Christ. 42.—Christ as a Spiritual Medium.

Printed on fine white paper, large 12mo, 380 pages, 82,00; bostage 20 cents. For sale wholesale and retail by the Publishers, COLBY RICH, at No. 9 Montgohery Place, corner of Province reet (lower floor), Boston, Mass.

The Proof Palpable of Immortality: Being an Account of the Materialization Phonomena

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.

country.

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

From European and American Spiritualists the warmest commendations of this remarkable, work have been recetyed.

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

NOTHING LIKE IT;

Steps to the Kingdom.

BY LOIS WAISBROOKER, Author of "Helen Harlow's Vois," "Alter Vale, " "May-

Christians.pray, "Thy kingdom come, thy will be done on earth as it is in heaven," but they know not what they ask. Christians, read "Nothing Like II," and, see if 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, 3% pages, \$1.50; postage 18 cents, For sale wholesale and retail by the publishers, COLIN & RICH, at No. 9 Montgomery Place, corner of Provinco street (lower floor), Boston, Mass.

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 most people are anxions to knownearly one hundred pages devoted to the best healthful recipies for foods and drinks, how to feed one's self, feeble babes and delicate children so as to get the best bedfy development. Mothers who cannot nurse their childrens 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 44,00, postage free.

the best floors.

Price \$1,00, postage free.

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

BY MARY F. DAVIS.

THE "MYSTERY SOLVED;"

BY MOSES HULL.

Titles of the Saviors.

The Saviors of Royal Descent, but Humble

The World's Saviors saved from Destruction (cv).

The Saviors exhibit Early Proofs of Divinity.

The Saviors Kingdoms not of this World.

The Saviors are real Personages,

Sixteen Saviors Crucified.

The Aplanasia, or Darkness, at the Crucifixion.

Descent of the Saviors into Hell.

Resurrection of the Saviors.

Reinpearance and Ascension of the Saviors.

The Atonement Tis Oriental or Heather, Oriental or Heather, Oriental or Heather, Oriental or Management (cross-saviors).

—The Holy Chost of Oriental Origin, --The Divine '' Word '' of Oriental Origin, --Tho Trinity very anciently a carrent Heathen

Origin of Baptism by Water, Fire, Blood, and 26.—Origin of Bapusm by Water, every most and toly Ghost.—27.—The Sacrament or Enduarist of Heathen Origin, 28.—Anointing with Oil of Oriental Origin; 29.—How Men, including Jesus Christ, camario be shiped as Gods, (20.—Sacred Cycles explaining the Advent of the s, the Master-key to the Divinity of Jesus Christ, 31.—Christianity derived from Heathen and Oriental clus.

1118.
Three Hundred and Forty six Striking Analosic went Christ and Crishna.

33.—Abollonius, Osiris, and Magus as Gods.

33.—The Affree Philars of the Christian Faith—cles, Prophecies, and Precepts.

35.—Logical or Common sense View of the Doctrino wine incarnation.

36.—Philosophical Absurdities of the Doctrine of Divine Incarnation.

p. 30.—Final Properties of the Doctrine of pivine Incarnation, p. 37.—Physiological Absurdities of the Doctrine of pivine Incarnation, p. 38.—A Historical View of the Divinity of Jesus

ap. 42.—Christ as a Spiritual Medionic ap. 43.—Conversion, Repentance, and "Getting Reli-ion" of Heathen Origin. ap. 44.—The Moral Lessons of Religious History, ap. 45.—Conclusion and Roylew.

Now ready, forming a volume of 240 pages; with a Table of Contents, an Alphabetical Index, and an engraved likeness of the spirit Katle Ring, never before published in this country.

weed Blossoms," "Suffrage for Women," etc., etc., etc.

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

Danger Signals;

The Uses and Abuses of Modern Spiritualism.

This eloquent and comprehensive pamphlet is especially, needed in the present 'crisis.' While it reveals the sub-liftic inner life of true Spiritualism, it most pointedly and compactly portrays the criors and abuses that abound. Mrs. Davis's effective atterances at once protect the friends and enlighten the enemies of truth and progress. Her timely discourse should and will have a very extensive circulation. It is something you can safely hand to a skeptical neighbor.

Price, single copy iscents, 8 copies for \$1.00; postage free. For Sale, wholesale and retail by Collin's RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

"The New Departure" of Victoria C. Woodhull Examined.

The author says: "For several years Victoria C. Woodhull 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 wirtues to atone for many of her faults. Feeling no malice toward the 'New Departure,'" he says, "I put forth this pamphlet as a review."

Paper, 10 cents, postage 7 cents.

* AGENTS WANTED. WOOD & HOLBROOK

The Herald of Health Jew York Advertisements. LADIES' OWN for 1876.

Four Numbers of 1875 PREE to new subscriber. who send in their names immediately.

Every one should have it who would rear to health and
elgor children, or regain and retain strong bodies an

trong mimbs. The following are a few of the titles of articles since

September:

2. DINEASES FROM WORRY. 3. Diseases from Over-Work.
4. Wint Women Should Know.

What Men Should Know. - Mayingement of Detecte Children.

TREPrevention of Hendache, STRUNGTHENING THE LUNGS, Preventing Typhoid Fever. 10. Preventing Lypidia Fever. 11. Sindies in Hygiene. 12. Regaining Lost Health.

13. Our Nerves and Nervousness. 14. Reeping the Liver Healthy. In short, everything connected with our physical wellbeing.

The "Scientific Autorican" says: "It contains no

semblible articles than any magazine coming to our sanc

Premium vet! Premium yet! 82,00 a year (postage to cents.) and the Greatest

\$2,00 a year, (pustage in cents,) and the Greaten Premium yet! THE WORKS OF SHAKSPEARE,

In one volume of 1000 Pages, and 36 Hustrs tions, free to each subscriber. tions, free to each subscriber.

It is printed from new types and on good paper, contains a portrait of Shakspeare, a sketch of his Life, and a Glossaty, I agether with his poems, and is the most marvelous instance of che puess of which we have any knowledge. Sent free to excry subscriber send in \$72.000. Postage 100 GR. Oriether one of the following three hooks, handsenew home in cloth, printed with cetar types, on good paper, for \$2.00 instead of Shak peeter:

2. HOW TO EDUCATE VOURSHIP.

2. HOW TO EDUCATE VOURSHIP.

3. NEW MANUAL OF ETIQUETTE. These books alone world cost \$1.25. We will send all three of the mind This Hills all or HEALTH for one year for \$1.25 ichesper than wholesale.

PREMIUM NUMBER 3 is a splendid

Magnifying Glass. Magnifying Glass, Magnifying Glass,

mades xpressly for the household, meanited on the wars, and witers harge a fight that a whole fly, insert a flow with the content of the cont Magnifying Glass,

Parturition without Pain;

Edited My M. L. Holbrook, M. H., Editor of The Hran-Ald) or HEALTH: The revised cultion contains a practical Essay on the "Care of Children," by Mrs. Comence S. Losler, M. D., Dean of the N. Y. Med. College for Wo-What is Said about " Parturition without Pain."

Mrs. Sosan Evenett, M. D., a prost successful lecturer to wome from Health, Poples, says: Mv appreciation is best expressed by an order for a thousand volumes, which you will please fill as soon as practicable.

A work whose excellence sufpasses our power to commend. Now York Mart. Price by mail, \$1. Another Great Book!

THE RELATIONS OF THE SEXES.

By Mrs. E. B. Duffey, anthor of "What Women Should Know," "No sex in Education," etc.

Depites/fors: To the Young Men and Women of America: Those who still hold in their hands their own lives/; and the Rives of a Inture generation, in the hope that it may show themshow to perform their duffes to themselves, to each other, and to forfaririty, wisely, and well, leaving no room for region of reproach, this book is hopefully and lovings deglicated by the author.

"Conforts, Introductory: Sexual Physiology; The Loggithmate Social Institutions of the World-The Cylent; The Legithmate Social Institutions of the World-Theote, eldent: Polyany; Free Love and Fis Evils; Prigitively and Expis; Pro Historn Its Causes; Prostitution—11s Remedics; Chashiv; Marilage and Its Abuses; Marilage and Its Vess; The Limitation of Offsering; Enlightened Parentage.

"This book is written from a woman's standpoint, with great carnestness and power. The author takes the highest moral and relemility ground. The book is bound to have achimicals and Loronical gents to canvass for this book, to whom the best commissions will be given. THE RELATIONS OF THE SEXES.

TALKS TO MY PATIENTS;

Or, Woman and Her Diseases. By Mrs. R. R. Gleason, M. D. A Practical Handbook for the Mabl, Wife and Mother, with a beautiful photo-graphic portrait of the author. Price by math, postpaid, II,50.

Sexual Physiology.

A SCIENTIFIC AND POPULAR EXPOSITION OF THE

Fundamental Problems in Sociology,

Intercourse: Herentrally community that the Marlinge. This work has rapidly passed through twenty-five editions, a of the demand is constantly ingreasing. No such complete and valuable work has ever before been issued from the press. Price, by mail, \$2. The Better Way; AN APPEAL TO MEN

In behalf of Human Culture through a Wiser Parentage. Parentago.

By A. E. Newton. It is caractly loosed that we men wil interest thems lives in the circulation of this Essay. It will be familised by the dozen and the hundred at reduced rates. It is written in the interests of woman and her chlinden, and cannot fall to do agreat deal of good.

Price: Paper covers, 25, en (5, cloth, 50 cents), 12 copies by mail, in paper covers, for \$2.00.

· Eating for Strength... A NEW HEALTH COOKERY BOOK,

A NEW HEALTH COOKERY BOOK.

By M. L. Holbrook, M. D., which should be in the hands of every person who would eat to regain and regain health and strength. It comains, besides the science of eating and one hundred answers to questions which most people are anxious to know, nearly one hundred pages devoted to the best healthful recipies for foods and drinks, to teed one's self, feedip bables and delicate children, so as toget the best hodily development. Mothers who cannot nurse their children will find foil directions for 6 edips them, and so will mothers who have delicate children, and invalids who wished know he best foods. Price \$1.

Many facts are presented in few words, and its Gooking Department alone is sworth nany times the piter of the book. —American Medical Journal, 81. Losts, Mo.; Its nullor is so immeasurably in advance of American housekeepers in general, that we hope he may be widely and frequently consulted.—Christian Union. Any or all of the above books sent on receipt of the

Ansar . RECAPITULATION.

VIEB and directions for preparing over one quart of Vegetable Syrup for partiting and strengthening the Blode, and entirely each acting all Chronic, Organica and Ricementic Diseases from the system. Its check are in rively us, as estilled to by thousands who have been restored to beauth and view after years of intense gardering. All Poins, Uteres, Sures, and Serofulous, Mercurial and Ribemmatic Paints entirely disappear within a very short time after coming not ake this vairable Strucky. Proc. 81 00 per rack Syr, mercul beautiful.

Mrs. Jennie Lord Webb,

The imagic control of SPENCE'S POSITIVE AND NEGATIVE POWDERS over diseases of all kinds is wonderfor beyond all received.

POW-DERS, aver diseases of all kinds is wonderful beyond all project of the Buy the PEDSTETANS for any and all manner of diseases, except Pagas Stager Paley, Blindness, Deginess, Typing and Typing Pagas Paley, Blindness, Deginess, Perfussion Pagas Pagas, or Paley, Blindness, Perfussion Pagas Proposition of Blaker Proposition of Blaker Proposition of Blaker Pagas P

Ntation D., New York City Address, PROF. PAYTON SPENCE, 138 E.

16th street. New York City.

Nold also at the Banner of Light Office, No. 9
Montgomery Place, Roston, Mass.

CLAIRVOYANT

HERB COMPOUND

Roots, Herbs and Barks,

Dr. Fred. L. H. Willis May be Addressed till further notice;

Care Banner of Light, Boston, Mass,

P. R. WHILES may be addressed as above. From this point he can attend to the diagnosing of disease by hair and mandwriting. He claims that his powers in this impact on many many of the can attend to the diagnosing of disease by hair are marvased, combining, as he does accurate scientific knowledges with keen and searching Clairyoyance.

7-41, Willis claims especial still in treating all diseases of the dood and networks system. Cancers, Seconda in all the forces, Endepsy, Paralysis, and all the most delicate and compilated diseases of both seves.

Dr. Willis is permitted to refer to numerous parties who have been camed by bissystem of practice when all others had fasted. All letters must obtain a return postage stamp. Semi forse treating and References.

"MONTOUR HOUSE," TIAVANA, N.Y.,

GORDON N. SQUIRES. The New Gospel of Health.

REMIT One Dollar and Fifty Cents to ANDREW STONE, M. D., They, N. Y., and receive per region of multius met this next works having the acceptant and the care of all materies without every and stimulants, figured by trainite paper, 3D pages, Definishable of Sant. 1 A LSTIN KENT ON LOVE AND MAR-ALBAGE. Twin near my Book, "Free Love," in paper cover, my Pampilet, "Mrs. Wordhall and Her Social Freedom," my Liner, "Conjugatione, The True and the Falls," with one on two other Pampilets of Tracts, and my Photograph; all to 34,00, or for socients with the Photograph; all to 34,00, or for socients with the Photograph bett out. I made need and shall be grateful for the money. Address AUSTIN KENT, Stockholm, St. Lawrence Co., New York, S. (1) May 30.

THE MACNETIC TREATMENT.

CEND TWENTY FIVE CENTS to DR. ANDREW STONE, Troy, N. V., and oldain a large, highly illustrated flock on this system of viralizing treatments.

JUST PUBLISHED.

THREE NEW TRACTS BY M. B. CRAVEN. Origin of the Christian Trinity. This little tract proves that antiquey furnishes exhibened that the present Trinifarland treed is a lenet of bede f that was incorporated with Christian theology at a time subsequent to the Apostes.

Paper, 3 cents; postage 2 cans.

The Deluge Reviewed. Learned throughout the story of the Deinge originated in the in the annual that the story of the Deinge originated in In the annual me into the bunds of the dews atter having been revised just has dea and Persia.

Paper, 3 cents: possage 2 cents.

A careful tyle wood the Bible account of where and whom was dessit Buddled?
Paper, 3 center, postage 2 cents.
For safe which safe and fetall by COLRY & RICH, M. Nu, 9 Mor gromer's Place, corner of Province streat Gower Beach, Boston, Mass.

THE ANTIDOTE, Or Rev. Dr. Baftwin's Sermon on Witcheruft, Spiritism, Helland the Devil Re-reviewed.

BY J. M. PEEBLES.
Author of "Secres of the Agest" "desirs Myth, Manor-Gody" "The Practical of Spirituarism," etc.
Price 35 cents, pestage Leents.
For sale wholesale and retail by COLEY & RICH, at No. 9 Montgomery Place, parner of Prosince street Gower Hoor), Boston, Mass.

THE PROBLEM

Life and Immortality. AN INQUIRY INTO THE Origin, Composition and Destiny of Man, BY LORING MOODY.

The Spirit-World:

By the Spirit of JUDICE JOHN AVOITH ELYNONDS, given through the medium Septol Wash, A. Danskin, and published at the frequest oblide First spiritualist Congregation of Judichimore.

Price Seconts, postage 2 conts,
For sale whole sale and refull by COLBY & RICH, at No. a Montgomery Place, corner of Province street (lower floot), Boston, Mass.

WHY I AM NOT AN ORTHODOX. BY J. B. ANGELL.

EDA DARLING; OR, THE LITTLE FLOWER GIRL.

The Sexual Question and the Money Power.

THE MASCULINE CROSS: Or, Ancient Sex-Worship.

A curious and remarkable work, containing the Traces of Ancient Myths in the Current Religions of To-day, 65 pp., 26 illustrations, 12mo; paper 30 cents; postage free, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

OHAKER TRACTS FOR THE TIMES, No. 1.
O TRUE LOVE: WHAT IT IS, AND WHAT IT IS NOT
BY A. B. Davis. With an appendix.
Price 5 cents, postage I cent.

WITCH-POISON

This book deals with the grandest problem which can challenge human thought, in a clear, strong, common-sense way, and "so freed from the high-sounding phrases and obscure methods of the metaple scalar as to be easily understood by the commonest minds."

Price 75 cents, postage 5 cents,
For sate wholesale and total by the publishers, COLRT & RICH, at No. 9 Montgementy Place, corner of Province street flower floor), Boston, Mass.

LITS LOCALITY AND CONDITIONS.

Why I am a Spiritualist,

We feel well assigned that it is rare that an opportunity ofters where one can get so much sound and useful thought for so small amount of time and means as In the purchase and fixating consideration of this pamphlet.

Price locents apostage free.
For safe wholesale and retail by COLBY & RICH, \$\frac{1}{2}\$ No. 9 Montgomery Place, corner of Provinge street (lower floor). Boston, Mass.

By Mrs. Ha.N. Greene Butts, author of "Vine Cottage Stories, etc.
Price 20 cents, postage 2 cents,
For sale wholesale and retail by COLBY & RICH, atNo, 9 Montgomery Place, corner of Province street (lower
load), Boston, Mass.

flow shall this Power to made to serve, instead of ruling sy Arbeiture delivered by Lois Waisbrooker. s? A horting delivered by Lois Walsbrooker. Price 15 cents, bostage free. For sale wholesale and retail by COLBY & RICH, at 50, 9 Montgomery Place, corner of Province street (lower oor), Boston, Mass.

Banner of Light.

BOSTON, SATURDAY, JANUARY 8, 1876:

REVIEW OF THE BANNER OF LIGHT'S FOREIGN SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

To the Editor of the Banner of Light:

Since my last "review" of foreign journals the November and December numbers of La Rustracion, Espárita, of Mexico, have come to hand. The former has a "Prospectus," which states that this periodical has existed for six years; that much good seed has been sown, and that throughout the world, as well as in Mexico; many victories could be inscribed upon the glorious banner of Spiritualism, "We have confidence in the future," says the editor, "and nothing shall dismay us in the beneficent career upon which we have entered. God is our goal supreme, and we count upon the incomparable aid of the Invisible world." Such is the mettle, the ardor, the high toned temperament with which our contemporaries advance to new fields of conquest.

A continuation of "The Evangelical Torch is one of the interesting features of this number. It analyzes and refutes in a clear, succinct manner the arguments that have been paraded against Spiritualism by one Sr. Thomson. "Sr. T. forgets," says the writer, "that we do not accept against us." And again, in reference to some arguments used: 6 The explanation cannot be on the grave pretext that a purely human work, t the Bible, must, have, been inspired by God - [philosophy and criticism being silenced, contarias; Spiritualism, which is philosophy elevated to the sublimity racional of religion, leaves lixed. marches, seeking God, with the progress of hu-

"The seven sacraments of the Gatholic Church" has been continued through quite a number of these Mexican Rustracions, and now concludes especially what Christ said upon the subject, retion of the !sacrament, ! some reference to matrimony, and made it form a part of the dogmas' of Christianity."

Another article on "Matrimony since the time of Christ Lingthis immber is also very interesting in a historical point of view, quoting Tertulthe "Antiquify of Man," "Modern Spiritualism," "Spiritualism before Reason," are worthy also of particular attention.

The December number of this noted Mexican Gonzales, opens with a "Circular to all the Spir-Itualistic Societies and Gircles of the Republic." Sierra's reply: " And as to Spiritualism pretending to-find in the world of spirits a solution to those material problems, is another grave error."

and admire Sr. B.'s science and character, yet in support of our religion we are compelled to say that in the judgment which he has manifested respecting Spiritnalism he is wholly mistaken (equivocado.) "

But there remain thirty more quarto pages of this magazine that would be read with pleasure by every Spiritualist; but space, as you see, Mr. Editor, would fail me, even if a simple outline of their subjects should be attempted.

El Criterio Espiritista, of Madrid, opens its fair columns with an article on the. "Efficacy. and Sacredness of Prayer." "Let us examine those cases," says the confributor, "in which prayer has been the most frequently resorted to. and there will remain no doubt of the sacredness and efficiency of prayer." Napoleon I. seemed to think, and said (so it is stated) that God was on the side of the strongest battalions; and our brethren at the South, during our late lamentable fratracidal war, had reasons for differing to some extent from our Spanish writer on this sub-

"A metaphysical study-God," comes next in order; but this must of course be handled in a purely speculative manner. I will quote only a few-lines:

vine dualism which considers the universe independent and outside of God, establishes two pri-mordial substances (or entities, sercs).coëternal, independent and finite. This doctrine destroys the unity and attributes of matter, intelligence and nower." "With a God infinite in extension, in intelligence, sensibility and power, with one all identical with himself (si) in essence and properties, there is not possible any system, any science, any life, relative entities, perfectabilities, progress. With this aunity, essential, infinite, we can have only one system, one science, one life, one potency $(z^i\bar{r})$, one possibility and one mode; all equal, useless all, without application or consequences."

But, as I have said, all this is speculative: for Infinite, we become like bats that fly by day, blinded by light incompréhensible. We should kneel upon the shores of infinite space, power, wisdom, and veil our faces-that is all.

Here also is an announcement of a new periodical, the Recista de estudios esperitislas, morales y cientificos, which has just appeared at Santiago de Chile. At the opining of its prologue are these sensible remarks: " Never use these words: 'I do not know it, hence it is false.' It is necessary to study to know, to know to comprehend, to comprehend to judge!" Untesto del filosofo . . .

The Critic quotes from the Banner of Light Its account of Mr. Crookes's discovery of the motive power in light.

The Psychosche Studien (Leipzig and New York) is also at hand. This extremely valuable and interesting magazine, so ably edited by the distinguished counselor and litterateur M. Alex Aksakof, opens its forty-seven pages with some "Spiritual Facts" in America, from the pen of Dr. R. Sylvan, of Philadelphia. This is followed by a brief "Autohiography of R. D. Owen," with some account of manifestations in his and Mrs. O.'s presence; and this by a continuation of the record by Prof. Maximilian Perty of thosewonderful phenomena in India in presence of a fakir, and Mons. Jacolliot, from whose publications the account is taken. Mr. J. F. Seman has given me the following brief summary of this ar-

"Having observed, says M. Jacolliot, on various occasions that the takirs exercised an astonishing influence on the germination of plants by accelerating their growth-causing results in a few hours which by the ordinary process would require months or even years - which substantiated by the missionary Huc the Bible as authority only to convince our oppo-the Chancing, however, to meet the Fakir Gowinnent of certain interpretations, and that the text,? dasaury at a convenient time and place, he con exclusively cited for him, call not be turned cluded to give to this subject his particular atten tion. He asked the Fakir II he (M. J.) might choose the soil, the vessel and the seed, for the arguments used: The explanation cannot be manifestation proposed. All but the earth, was more satisfactory (to them); above all, since the reply: that must be taken from the west of those who sustain it arrogate to themselves the 'Carias' (Thermis). The earth was produced faculty of interpreting the divine will founded, and ground by a servant to a fine powder be tween, two stoness. M. Jacolliot then selected a melon seed, and asked permission to mark it by a fine jucksion. This request was granted, and the seed placed in the ground. The Fakir then raised quefred by such powerful logic !?' . . . And his arms horizontally, and, after ejaculating some Greet, whoever will, these discrimes retardic lepsy, and for two hours made not the slightest receptible motion, his eyes being glazed and ted. At the expiration of this time a young, them submerged in the inquisition (etc.) and, fresh little melon tree, about the height of twenty centimetres, appeared in its fullest beauty. M. Jacolliot, quickly raised, the little stalk-from the soil, and found that it proceeded from the very seed be had lacerated for identification."

Part Second of this German periodical begins with a review of "Spiritual Communications," with a consideration of "matrimony," quoting by Prof. Wagner, from the pen of Herr S. Rac-Zinsky, professor of botany in the University of ferring to St. Luke, (xvi.: 18) and to St. Mark, Moscow; also reviews of Jacob Böhme's doctrines (x.: 2.9) and adding : "Consequently, without , by Hoffman, and Frederick Nippold's pamphlet any basis, affributing to Christ, in the Jounday by G. C. Wittig, conclude this part; while Part Three has short articles from Benjamin Coleman, Wittig and Dixon, and notices of modern necromancy, of Prof. Perty, of Leymaric and Buguet, Bastian and Taylor, Prof. Butlerow's movements in England; of the bust of the phi-Josepher Krause in the ateleir of Prof. Hähnel in Han, Clement of Alex, and others, and referring Dresden; on manifestations in St. Petersburg in to the lays regarding the subject by Carlo Magno | 1888, through Home; on the Davenports, and in the East and Leon the Wise in the West, (Lib. | the two children of the Petty family who have vil., cap. 1963. Novel (xxxix.) - P. Persecution, Spone to St. Petersburg, and have already given great satisfaction to the University Committee, before whom they have recently had extraordinary manifestations...

The Messager, of Liege, in the two numbers at magazine, so ably conducted by Sr. Don R. I. hand, continues its report of the "Congress of Spiritualists," at Brussels, where much interest in our cause was manifested. Among other This is followed by a lengthy and able disquisi- things the chairman said: "I regret not being tion on "Psychic Force," by S. D. J. Colera; able to trace the history of divers societies estab-"New Mediums," (a letter from Tezuitlan, which, "Alshed in other Belgian villages, notably at Gana, recalls the days of the Montezemas); "Spiritual- Antwerp, Bruges, Charleroi, Ostand; but their ism and the Press," and a forcible review of Dr. Hourishing condition is attested by the number Draper's "Conflict of Science and Religion." of delegates to this congress,", . . The means The whole concludes with an overwhelming ar- of propagating Spiritualism were remarked on being substituted for the one previously anray of names of learned and scientific men in all thus: "The most sure, prompt, efficacious means nounced—and which he will now speak upon quarters of the globe who have accepted Spirit- would be that adopted by Christ and his apost mert Sunday afternoon - viz .: "Anarchy the ualism as a response to a brochure by one Bars I tles; go into all the public places, to the resorts reda, principal of a Preparatory School, in which | of the people, and preach aloud and without fear occur these words: "I do not care to present our immortal doctrine; but in our existing state other example of this subjeticismo excesivo than of society it would be impracticable, or present this spiritualistic monomania that has to day in- at least grave difficulties, on account of the intolvaded not a few heads." But as usual, this pious because of the religious officielles. Did we not see, man must of m cossity misrepres at us; and this some years since, in our free (libre) Belgium, a will be understood when I quote from Sr. Don S. | minister of the reformed religion followed by a fanatical growd because he attempted to preach in a public place the doctrine of the Evangile? Our means of propagating our doctrine must be ... And, "though we are the first to respect more modest, more in accord with the disposition of the present generation, than those which the intolerance of the priesthood has created and the excitement caused by Modern Materialism."

I must pass over several valuable articles in this number of the Messenger-"The Future of the Catholic People;" "Spiritualism and the Clergy," and "Communications"-and give a condensed notice of "Spiritualism among the Arabs." A French paper says that the Spiritualists can count many adherents among the Arabs of Algiers. The practice of mediumship is widely extended. It is thought that this has its origin in the commerce which the Arabs have with India in their frequent pilgrimages to Mecca.

The sects of Spiritualists in Algiers, "evocators" of the spirits, believe in the supernatural power of the media. At Setif there is a small gathering of Spiritualists every Thursday and Sunday, and though at times the roads are exceedingly bad no one of the liabitues fails to be there. The group has one medium, a countryman, quite illiterate, and in intelligence even below those of his class. If he would write a page on his own account it would take him at least half a day, but when he writes as medium he fills several quires in the space of two hours. The writing is poor, and when it is impossible to make out certain passages, spirits come and fill in the space by making the mediun re-write in a way that can be read the words that could not be deciphered.

The Messenger of Dec. 1st has able articles on the "Eternity of Punishment, Spiritualism, and Science," and "The Intelligence of Animals." That which I will more particularly notice, how ever, is "Spiritualism and the Clergy.". Here an account is given of a worthy, industrious mechanic of the village of N-, who, having become a Spiritualist, was visited by the priest of the commune. A friendly conversation at first took place, but when the priest found that the young man was too well grounded in his new faith and would no longer come to "confession," he (the priest) became angry? "Oh, you are of when we come to the boundaries of the visible that new sect just sprung up in America," he world and spread our wings for a flight after the said, "called Mormons." "No," replied the mechanic, "Spiritualism condemns that, and teaches the morale pure of the évangele," etc. "Ta! Ta! you are a fool! It is not true-God does not permit the dead to return; your communications An interesting reunion of the Spiritualistic so, are from the Devil! &c. Subsequently, in a According to the nebular theory of La Place, cieties of Spain is noticed at length in the Critic. sermon, the priest took occasion to damn eter. Which is now generally accepted by scientific

nally the disobedient, and to abuse in bitter men, this world had a beginning in past time nally the disobedient, and to abuse in bitter terms science, magnetism, Spiritualism, holding of life man was at last evolved; we cannot place of life man was at last evolved; up to contempt and ridicule such of his parish-ioners as had become impued with the new doctrine. This of course was tantamount to taking the bread and butter from the mouths of those he denounced; for throughout the rural districts of Belgium, France, Italy, Spain, the lack of learning is so universal, the sway of the priesthood is in consequence thereof nearly supreme-so powerful there cannot be much hope of the progress of our cause in these regions. Science in high places, however, will yet open up the way to

The Rerue Spirite of Paris (for December), has its usual amount of excellent readable matter. The leading, and perhaps the most important contribution in the present number, is, "Reflections on the article of M. Richet" in the Journal des Debats. A portion of a single paragraph will show the animus of the whole. "... With facility it will, be demonstrated that these extraordinary aptitudes which bring glory to them, (referring to such as Piato, Socrates, Shakspeare, Moliere, Pascal,) are a proof of mental alienation; these men, these prodigies belong to the category of the insane: Jean Jacques Rousseau, Richelieu, Camoens,

fools; and Linneus, Swammerdam, Haller, Cæsar, Mahomet, could not escape this contagion. . . Aristotle has said: 'Nullum et magnum ingenium sine giordam mirtura dementia: There is not a great genius without a grain of madness (folic.)'" The reply of Dr. D. G. to M. Richat is lengthy, and seems to be of such a character as to fully satisfy any one of the validity of his position. Perhaps, as a compliment, he might class Mons. Richat with Socrates. .

Cervantes, Tasso, were of this class of maniacs,

Michel Rosen, rue Victorie, Paris, gives the following account of the "double" as recently occurring at his house. Madam D. had visited him during the day, and thinking that she had lost a ring there wrote to him to look for it, and keep it for her, if found, till she could call again. But though much and long-continued search was made it was not discovered. The next morning Mons. R. distinctly saw the lady enter his room; and he said to her .: "How exceedingly annoyed I am at the disappearance of that ring?" "Do not disquiet yourself," she replied, holding up

her finger; "see, Thave found it." The vision then disappeared. That same day Mr. R. encountered on the Boulevard Madam D., who, holding up her finger, said, "See, I have found "I knew it, madam," replied Mr. R. "How so?" she inquired, much astonished. Why, you came yourself and showed it to me." This, of course, elicited the explanation which demonstrated that it was simply her "double"

Here also is a continuation of some remarks. on spirit photography by M. Tonoeph, who takes occasion to bring in the names of inventors who have been ridiculed for their "impossibilities," and of scientific men who have made such discoveries (some very recently by the spectroscope for example) as would in a less enlightened age/ have taken them to the rack, or to the post, where fire to fagots would have burned their

that had been there.

heresies out of them. The Reflectionen from Buda-Pest, Hungary, containing an article from the Countess de Vay, has been received. I will endeavor to more par-

ticularly notice it in my next. The Dagslyset, a Scandinavian paper of Chicago, is also at hand; but like the Relexionen, is not of very recent date.

The Ultimatum of all Sentient Beings.

On the afternoon of Sunday, Jan. 2d; Prof R. G. Eccles began his first course of lectures in Boston at Paine Hall, his subject, given above, Curse of our Race." His remarks—which were prefaced by a recitation of Miss Lizzie Doten's poem, "Peter Maguire"-were well received by a good audience.

In opening his lecture he paid a glowing tribute to the worth of Thomas Paine, to whose memory the building was dedicated - a man whose sumless services for the establishment, of this government had been acknowledged at'one time, before the breath, of proscriptive priestcraft had blown, upon his reputation because he Gratt had blown, upon his reputation because he dared to utter what was true; a man of whom George Washington had said, "If I be called the Father of your Country, Thomas Paine is the Saviour of America." He hoped in the coming Centennial at Philadelphia, the name of Paine would be brought forward before the public in that prominent position which it truly merited.

The speaker said much doubt and discussion found expression at the present day concerning the existence or non-existence of God, and he intended in the current discourse to consider what the powers and, possibilities might be in this direction. Atheism was the A B C of true theology.
Atheism was true, but was only a part of the
whole truth. Force as it exists in nature is the
creator of all that is, through the operation of cause and effect, and this granted, the atheist is right, and from this position never can be removed. Man, as matter and force, possesses consciousness; this consciousness must have arisen out of the complex operation of this force; the complexity therefore shows the height of intelligence; all modes of force must possess the element of sentiency, or consciousness within them, because "out of nothing, nothing can arise," and

we know, the speaker said, that consciousness 1s, therefore must have been.

This launches the Atheist into Panthelsm, and brings him to the recognition of that force which, according to Pane. according to Pope:

"Lives in all life, extends to all extent, Spreads undivided, operates unspent; Brings him to Pantheism, which claims that nature as an entirety possesses consciousness. All of us are possessed of consciousness. We can perceive the motion instigated by the inward force, but who can tell what that force is?—the force which man draws out of himself in his daily toils, the depletion of which brings to him at evening the sense of weariness? No one can solve the solemn mystery in the presence of which Prof. Tyndall has declared he is compelled to bow his head in humility. It is not motion but the cause of motion. It is the tendency a moving body has to change its place.

Theism was next considered by the speaker.

He could not expect the materialist to endorse his views as he discoursed on immortality, but he lesired that those present (If any) of that belief would follow his processes and see if they were not logical. Immortality being granted, as the first step, progress arises from the struggle for existence, every successive year of the struggle bringing continually a higher and higher fitness this complex evolution must go on with man through all eternity, and when he has reached the age eternal he will have attained to infinite complexity. As finite complexity produces finite intelligence, so infinite complexity produces infinite intelligence. That which marks an intelligent man from a stupid man, is the amount of control that he has of the forces of nature; finite intelligence gives finite control-infinite intelligence infinite

our finger upon an acorn and say when it is ripe enough to furnish the germ of an oak, so we can not put our finger upon the time when man's soul became ripe enough to live in the invisible. Emerson expresses this idea when he says:

"Line in Nature is not found, Unit and universe are round."

There must have been a first man upon this earth; if he has been progressing during the past half million years he must be more complex in structure, and therefore in intelligence, than when he first begun to be a man. As this world began to be, (the force being eternal,) there must have been a world previous to this one, occupying the position that we now occupy in space—or the space now occupied by this one efore this another must have been in the same space, and another before that, and so on, ad infinitum. We cannot carry our minds back, try as we will, to the first of this series, yet we can-not rest content till we have posited a first; when we have done so we are compelled to con-ceive of it as, never beginning. Evolution must have on this world, too, a first man. As with the world so with the man, neither had a beginning. alive. Eternity must have given him long ere this an infinite complexity, therefore infinite in-telligence—a complete, full and perfect control of the universe, an adaptation to its every con-Thus we have force, the athelst's God, pos-

sessing scritiency, which gives us the God of the Pantheist. Add to this, Progress through an eternal past, with Immortality binding the links of the endless chain, and the existence of an individualized God becomes a demonstrated fact. When force reveals Itself in its simplest com-plexity it is motion; in the sponge it begins o turn toward us its sentient side because of the sponge's complexity; when it reaches the fish the higher sentiency is revealed because of a higher complexity; in the monkey is shown a still higher sentiency because of added complexi-ty; another/step is taken in the savage, and an-other still higher in the intelligent Caucasian. Should the sponge turn around and say, 4 I have reached the highest complexity possible, and therefore the highest intelligence," you would at once perceive its mistake, but the sponge cannot transcend itself, hence can conceive of no higher intelligence than its own. The fish is in the same condition, and so are the monkey, the savage, the Caucasian—each is bound to the limits of his own capacity, and can define nothing, unless in the capacity, and can define nothing, timess in the fixed terms, that lie within his range. Hence, as well might the fish deny the existence of man, as man deny the existence of God—both would have exactly the same reasons for doing so, but both would be equally mistaken. My audience will thus perceive that I am at once an Athelst, a Pantheist and a Thelst—uniting the truth of all, but acknowledging no one of them is complete truth. An acorn being planted in the ground pro-

An acorn being planted in the ground produces an oak; the wintry frost forms on the window-pane the beautiful shapes of crystalized water; watch this process of freezing and you will see a struggle going on among the particles for the mastery of position—only those molecules which have the proper polarity can survive that struggle and attain given positions in the actual the actual struggle and attain given positions in the crystal, the others are compelled to move on. With this thought (we take one step further ack than even Herbert Spencer, has gone: In the eternal struggle that is going on over the whole earth, every atom, every plant, takes but a position assigned it by its adaptation, as the molecules do upon the battle grounds of the growing crystals; thus are established the fixed areas of Fauna and Flora, and also the divisions from Varieties to Kingdoms. The seeds of the plant reproduce the plant again, because such seeds have been derived from a source having for their energy fixed lines of direction or polarity. Thus acorn exhibits the potentiality of the oak, and finally evolves its actuality. The oak can only wind up the spring of energy in the direction of its own tension; the acorn can only let run lown the energy and direction it has in store. Be hind this struggle, however, lies a polarity to all animate and inanimate nature, operating as surely and certainly as the polarity that is behind the acorn causing it to become an oak. As the acorn must become an oak, having received its direction of force from an oak tree, so we must become God—or whatever you please to call it— having received our polarity from this which was the first, but now eternal man. We can never stop in our onward march till we have reached all the force with its every polar tondency that

this power has to give, or, speaking more cor-rectly, has already given. The speaker then quoted John 1: 1-5, and said that logos translated from the Greek had been erroneously, or at least improperly rendered word, and the stock definition of that ward by the to all queries as to have it could apply to him by the off quoted phrase, "great are, the mysteries of godliness." But the New Testament had been claimed to be a revelation—how could it also be a mystery, it was impossible for it to be both at the same time. The Christian theology and its apologists could never give us any reasonable explanation of the word here meant. We have isked for food, and they have given us the stone of mystery, which we can no more assimilate to our intelligent, spirit than an actual stone to our bodily wants. We must go back to the original Greek, and in the Greeian mysteries it will be found that the word logos was applied to Bac chus, the originator of wine, and being applied to Bacchus, the God of Wine, the logos referred to the growing of the grape vine from whence that wine proceeded—the force that infilled the vine—the polarity of evolution within the vine. This must have been the origin of the New Testament similitude, for Jesus hinted at the same idea when he said, "I am the vine, and ye are the branches." The speaker therefore considered the true rendering of the passage to be: *

"In the beginning was evolution, and evolution was with God, and evolution was God.
The same was in the beginning with God.
All things were made by evolution; and without evolution was not anything made that was made;
In evolution was life; and the life was the light of men.
And the light of evolution shineth in darkness; and the darkness comprehended it not."

Jesus received the polar force from God, from the entire mass of force in Nature, from this first and infinite immortal. The immortal polarity of Jesus sent him into existence, sends all sentient beings into existence; therefore Jesus must become, we must become "joint heirs" in the eternity of progress. Jesus, the lecturer said, was, because of and in the ratio of his potentiality, God manifest in the flesh. But what was true of Jesus was true of all mankind: they, too, as in-dividuals containing the potentiality though not the actuality of God, were gods manifest in the flesh. He thought the Christian system reprehensible in belittling God's work—human nature, and elevating one name above all others as a salvatory power, and complimented the work accomplished by Modern Spiritualism in doing away with false views of life and the duties devolving upon all sentient beings. He held the God depicted by the churches to be vacilating, changeful, falling behind himself by oversight and outdoing himself by "miracle" (whatever that might be), and that evolution depicted a grafider principle steadily operant now, as of old, and leading all to the attainment of infinite possibilities in the eternities to come.

In the evening, Prof. Eccles delivered a fine scientific lecture—illustrated with many interesting experiments—on "The Physics and Metaphysics of Sensation."

To the Editor of the Banner of Light :

I wish to say to the readers of the Banner of Light, whose names I will find in the column of correspondence, and to whom I will send my raspberry circular between this time and spring, that after reading it, if they will hand it to a small fruit-grower, they will not alone greatly oblige me, but may be the instrument of greatly benefiting their own region, by introducing a raspberry that resists the cold of the severes winters, heat and drouth, as they will see by the testimony it contains. I hope they will not forget my earnest request. A. M. Burns. get my earnest request.

Manhattan, Kansas.

New Publications.

THE SPIRITUAL MAGAZINE, S. Watson, Editor and roprietor, is now issued in the form of a substantial you ume for the completed mimbers of its first year. It is pub-lished at Memphis. Of the excellent character of Brother Watson's Magazine we need not speak to those who have been its readers. That it has done good service and lasting where its work is known best, is the testimony of all. It s published at only two dollars a year, and we rejoice to earn from its prospectus that its success for the past year has exceeded its publisher's expectations. The editorial natter is thoughtful and ripe in its character, full of practical instruction and inspiration for Spiritualists, while its elected matter and contributions evince an eclectic taste and a sound judgment which have evidently met with deserved popular appreciation. We have been pleased and instructed with a desultory look over the pages of this first. volume, and extend to the editor the cordial expressions of our sympathy in the good work he is engaged in. Spiritu. alists in the West and South-west should not suffer so ster ling a publication as Watson's Magazine to languish for lack of a ready and vigorous support.

THE ATLANTIC for January-II. O. Houghton & Co., corner Beacon and Somerset streets, Boston, publishersleads off with three sparking chapters of W. D. Howells's new novel "Private Theatricals," and follows up the same with "Lincoln's Plan of Reconstruction," (a bit of secret istory) by Allan B. Magruder, sketches, stories, etc., My Elizabeth Stuart Phelps, Harriet W. Preston, and others, and poems by John G. Whittler, Oliver Wendell Holmes, T. B. Aldrich, Louise Chandler Moulton, Maurice Thompson, and Mrs. Platt. Boston readers will be specially in terested in Charles Francis Adams's account of the Revere (Mass.) accident, on the Eastern railroad. "The present number of the Atlantic begins the thirty-seventh yolume of this popular magazine, and is a worthy opening of its new year's labors.

THE GALAXY-Sheldon & Co., 677 Broadway, New York City; publishers-commences with its January number the tenth year of its existence. Hjalmar Hjorth Boyesen, in its pages, sings a song-tradition that runs like a moun-tain brook, and other favorites in prose and thy me claim attention. The usual characteristics-which have in the past attracted public avor to this enterprising monthly remain in full force, and are supplemented with the promise of greater good to come.

A. Williams & Co., 283 Washington (corner School) street, Boston, furnish us with the January numbers of those admirable magazines, SCHIBNER'S ILLUSTRATED and ST. NICHOLAS, which they have for sale. The former reckons among its varied adornments a finely illuminated article worthy of the widest reading, on "New York in the Revolution: " " A Story of the Slege of Boston," "Revolutionary Letters," etc., appropriat ly acknowledge the fact that the Centennial year has commenced, Bret Harte gives five chapters of his story "Gabriel Conray," and choice poems, literary reviews, etc., fill out the pages. St. Nicholas has for a frontispiece "St. Christo-pher," which illustrates a beautiful parable-poem whose verse is laden with an excellent moral. Among the varied topics treated of, Christmas in many lands receives attention. The patrons of this valuable and worthy periodical for the young folks ought to cherish its worth still more warmly in remembrance.

WIDE AWAKE for January reaches us from its publishers, D. Lothrop & Co., 38 and 40 Cornhill, Boston, with a bright countenance, which endorses its title. Among the display of mental treasures, which it offers for the little folks, we select for special mention "My Lady's Christ-mas," which bears on its surface an embalmed memory, old as human life, the true meaning of which deepening years will introduce to the young minds who now perhaps without thought peruse it. Mary Granger Chaso gives a highly readable article on "The History of the Plano Forte," and the whole number is rich in interest and pleasure to the readers for whose use it is intended.

WARE'S VALLEY MONTHLY, published at St. Louis, Mo., by a company of the same name, and edited by Wm. F. Leftwich, presents the following table of contents for its January number: "The Testimony," (concluded) Bishop Marvin; "The True Issue of the Financial Problem," Ben. E. Green; "The True Theory of Education," Jax. C. Swinney; "Just Twenty, Years," (continued), Chap. 22 25; "Drifted Away," Mary Patton Hudson; Chap. 22425; "Drifted Away," Mary Catton Rudson;
"A Sceneof the Past," Albert F. Bridges; "Clara, the
Queen," (continued), Chapters to, 11, 12; "Christmas
Climes; or, Caleb Spariet's Ride;" "Mistaken Kindness," (concluded), Irene; "The Rivers of Life," T.
Berry Smith; "The Successful Lawyer, Fidelio C. Sharp, "the editor; together with editorial departments." Personal and Social, "Political," "Ecclesiastical," Educational; " etc.

RECEIVED: THE ILLUSTRATED-In which is incorporated Wood's Household Magazine-for January. Household Publishing Co., 41 Park Row, New York City, THE HERALD OF HEALTH for January-Wood & Rol-brook, publishers, 13 and 15 Laight street, New York Chy. THE SANITARIAN for January, A. N. Bell, M. D., Editor, McDivitt, Campbell & Co., publishers, 79 Nassau

The Principles of Spiritist Doctrine THE IMMORTALITY OF THE SOUL:

THE IMMORIALITY OF THE SOUL: THE NATURE OF SPIRITS AND THEIR RELATIONS WITH MEN: THE MORAL LAW: THE PRESENT LIFE, THE FUTURE LIFE, AND THE DESTINY OF THE HUMAN RACE

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.

This book—printed from dupl cate English stereotype plates, and which we are able to sell at a much less rate than the London-dedition—is sent but as a companion volume to the Book on Medicus, by the same author, and for this purpose is printed one a similar style of paper, and in binding, etc., uniform with the preceding volume. At an hour when many skeptics, 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 their attention to 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 englishenment of the inquiring.

At is also a work which the oldost and most confirmed disciple of the Spiritual Dispensation can consult and mentally digest with profit.—The translator's preface, by Anna Blackpell, glying as it does a fine and readable sketch of Rivali's (or "Kardee's") experiences, and the exquisitely finished steelplate portrait of this celebrated gentleman, are of themselves worth almost the entire price of the book.

Evinted on fine tinted paper, large 12mo, 43s pp., cloth, beveled boards, black and gold. Price \$1,75, posings free.

For sale wholesale and retail by the Publishers. COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), 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. LUTHER COLBY EDITGE, Aided by a large corps of able writers.

THE BANNER IS Aftert-class; eight-page Family Newspaper, containing Forty Columns of Interesting and Instructive heading, embracing a Literary Department; REPORTS OF SPIRITUAL LECTURES: DRIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects.

ORIGINAL ESSALS
Scientific Subjects
EDITORIAL DEPARTMENT.
SPIRIT-MESSAGE DEPARTMENT
CONTRIBUTIONS by the most talented writers in the

TERMS OF SUBSCRIPTION, IN ADVANCE. Per Year. Six Moniha. Three Months.

Postage Afteen cents per year, which must accompany the subscription.

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

descriptions discontinued at the expiration of the time or. Specimen copies sent free.