VOL. XXXVIII.

Publishers and Proprietors,

BOSTON, SATURDAY, JANUARY 22,

\$3,00 Per Annum, { In Advance.

NO. 17.

Banner Contents. First PAGE,—"The Theosophical Society and its President," by Henry S. Olcott; Story—"Dals; Doane; or, Sunshine after Darkness," by Mrs. A. E. Porter—fifth

SECOND PAGE. -Story continued; "Aurora H. C. Pholps;" interesting Banner Correspondence; "Letter from B. F. Randall—He Accepts Spiritualism." THIRD PAGE .- "Spiritual Gifts-No. 8," by Emma Har-

FOURTH PAGE. - Leading Editorials on "Judge Ed-monds's Experiences," "The Banner of Light Mes-sage Department," "Crowell's Second Volume," etc.

sage Department, ""Crowell's Second Volume, "etc. Fifth Page. — Briof Paragraphs of current news, de., New Advertisements.

Sixth Page. — "Spirit Message Department;" Poen—
"Flowers in January," by Grace Le and; "Closing Ont an Eventful Year," by Warren Chase; "The "Typo-Writer" Out-written;" "R. M. Sherman's Seances;" Convention and Oblivary Notices, etc.

SEVENTH PAGE. — "Mediums in Boston;" Book and other advertisements.

Eighthi Page. — "The Last Grand Generalization of Science, the Law of Continuity," a lecture by Prof. R. G. Eccles, etc.

Free Thought.

THE THEOSOPHICAL SOCIETY AND ITS PRESIDENT.

Col. Olcott's Reply to Prof. Corson-A Confession of Faith.

Professor Corson's review of the recent publications of the Theosophical Society is so unfair; it so misstates the attitude of that Society's members toward Spiritualism; and is so at variance with the opinions of a number of our most influential Spiritualists, as conveyed to me in private conversation and correspondence, that I cannot suffer it to pass unnoticed.

I am quite sure that no unprejudiced person who has read those documents will say that they warrant Professor Corson's rudeness; and I am equally certain that personal conference with my associates will reveal the fact that we regard ourselves as humble investigators of Nature, and not at all as expounders of her laws. No senti-ment in the President's Inaugural Address is more strictly true than this: "We seek, inquire, reject nothing without cause, accept nothing

without proof; we are students, not teachers."*
Review this address and the Society's Pream ble, or Declaration of Principles, carefully, and there will not be found a single line, or a word, which goes to show that we hold any other views respecting our duty. We say, "Whatever may be the private opinions of its members, the Society has no dogmas to enforce, no creed to disseminate... Its only axiom is the omnipotence of truth, its only creed a profession of unqualified depote to the discovery and proposition to the discovery and propositions.

truth, its only creed a profession of unqualined devotion to lits discovery and propagation. To all, however, are alike indispensable rectitude of principle and conduct, and love of truth and wisdom. (Preamble, page 6). The found, are of the Theosophical Society begin their work with a solemn conviction of its importance. Starting with a hope rather than a conviction of the attainment of their desires, they are animated soledy, by an expect to the truth. solely by an carnest purpose to learn the truth, wheresoever it may be found; and esteem no obstacles so serious, no pains so great, as to excuse

In my address, I say that we are "simply investigators, of earnest purpose and unbiased mind, who study all things, prove all things, and hold fast to that which is good!" After alluding to the incongruous elements of which our Society to the incongruous elements of which our Society is composed, and hinting at the laws of mesmerism and spirit influence, I say, "These things being so, how can we expect that as a soci ty we can have any very remarkable illustrations of the control of the adept theorets over the subtle powers of nature? Introducing the qualifying word "alleged," I remark that "I say alleged, as president of a non-compittal society of investigation; as an individual I should omit that word and give full credit where it is dud." This sufficiently answers one of the points made in Prof. Corson's article and urged with offensive coarseness.

rd rd er, ng nd he

ast

ople mb-mb-me, ther :

on, orge d to lus-ines dell Irs. ohn nent

ns in on as tain-and shep-

laws which govern them and their relations with mankind."

mankind."

If we succeed in obtaining proof—and when I say proof, I do n't mean the contradictory assertions of mediums, or spirits, but such evidence as should carry conviction in a court of justice or the debates of a scientific congress—that there is an un-een world (which my materialistic memors derive) that it has introduced the second of the se bers deply; that it has inhabitants; that these inhabitants are employed; and that they and their relations with us are controlled by law—we must keep it to ourselves. To publish the facts would be to subject ourselves to the charge of propagandism and the chop-logic of Professor Corson. Sould anything more absurd be imag; ined!

But there are professors and professors; and if Mr. Corson thinks that Spiritualism is destined if Mr. Corson thinks that Spiritualism is destined to have any better success within the coming thirty years in "fusing and harmonizing," as he calls it, "the now conflicting elements of the religious and scientific worlds," his confreres do not agree with him. To say nothing of the whole host of materialistic philosophers, who are doing their best to construct a Universe of dry, despiritualized matter, and who are effectually destroying the lingering prestige of the Church, I fancy that Mr. Corson will look in vain to those scientists who believe in spirit intercourse with scientists who believe in spirit intercourse with us, for support of his doctrine. It is the multifarious contradictions; the fallures of phenomena; the exaction of profound darkness; the alleged necessity to keep far away from the medium, and offer the most favorable opportunities for deception; the Brummagem philosophical dissertations; the endorsement (not so infrequent as the best friends of the cause would desire), by pretended human spirits, of Utoplan social schemes, and their tolerance of immoral personal courses of life; the seeming impossibility to offer such conditions of investigation as the true scientist investible was the investigation as the true scientist investible. tist invariably exacts in pursuing any branch of study—it is all these which have combined to put further off, in 1876, the "fusing and harmonizing of the now conflicting elements," etc., than it was when the raps first sounded upon the head-board of Kate Fox's bedstead.

Inaugural Address of the President of the Theosophical Society, page 21, second paragraph.

Prof. Corson will not pretend to stand as high mong scientific men as Wagner, of St. Petersburg, a zoologist whose opinions are quoted as a country; our little company is now united and earnest; we have the best wishes of many of the among scientific men as Wagner, of St. Petersburg, a zoölogist whose opinions are quoted as authoritatively in London and Parls as they are in Moscow; and here is what Prof. Wagner says in the pamphlet he has just sent me: "In the eyes of Spiritualists, faith in our communication with might be responded by the latenumetance." with spirits is reenforced by the circumstance that accounts are occasionally given in their messages of things transpiring in the present, and even presaging those which as yet have no existence. But the powers of clairvoyance and prophecy are inherent in the human could with a prophecy are inherent in the human. One went that there is of your own existence at the present mounts which are complished for could which are considered for could be considered for could be considered for could be considered for constant the constant of the constant o ance and prophecy are inherent in the human soul, which can sometimes foretell what will happen in remote cycles to come. No doubt future investigators will explain the nature of this soul-faculty, as they will also clear up that mystery which now so fascinates those who hunger after all that is extraordinary. Every other now unraveled mystery which obstructs the road of human progress must, sooner or later, come within the domain of our conscious understanding; for such is the way of the individual in the matter of hellef as a matter of hellef standing; for such is the way of intellectual development, and there can and will be indother.

This way will in time bring us to the

promised unseen land, which is now being dimly sketched out to us by the mediumistic phenomena. Labor, difficult, constant and patient—such is the only means to attain spiritual and mental pro-While the manifestations coming under gress." While the manifestations coming annual his notice changed him from life long skepticism to a belief to a career for man beyond the tomb, they nevertheless struck him with their "childish absurdity, their simplicity and capriciousness," to such a degree that the conversations of the spirits "seemed more like the phases coming to us in dreams, as reflections of our own thoughts." And this is a man whose conversion from materialism fell upon European, but especially upon Russian, solentists with the force of a thunder-bolt; and whose profession of faith exacted from him a moral courage such as few

I forbear to quote the most of what he says about my methods of investigation, the completeness of my proofs, and the benefit conferred upon such labors as those of Mr. Crookes and myself; which, he is good enough to remark, have made out so strong a case for the believers in spiritual intercourse, that "conviction will-not be shaken, until some other man like Crookes or Olcott shall upset them by counter investigations as weighty and conclusive as the researches of Olcott." Suffice it that he regards my method as displaying "wonderful finesse in psychological analysis;" that he says that "by endorsing the Eddys and taking sides with the Spiritualists, he (1) made himself (myself) the subject of ridicule among those whom he (I) was accustouted to es-teem and to be respected by ;" and that, in my desire to do full/justice to the subject, I "intrench myself behind an impregnable barrier of sworn affidavits and certificates of eye witnesses, who are of totally different views and opinions upon all other questions, and who embrace among their number both confirmed Spiritualists, and such religious skeptics and materialists as, for example, Mr. Morrill of Massachusetts." Everywhere, Wagner speaks of the phenomena as "mediumistic"; nowhere as "spiritual."

While he now believes as thoroughly as myself in the reality of spirit return, he no more than I is content to sit quiet, and stop further investiga-tion as soon as that fact is demonstrated. No more than I, is he willing to take the assertions spirits as conclusive, until something more of spirits as conclusive, until something more definite is known of the character of the spirits themselves. "It is all very well for you to hold the stakes," said John Randolph, "but now tell us who will hold you?" When we have learnt when spirits can talk with us; how they talk; how much their ideas are colored by transmission through the atmosphere of their mediums; how far that atmosphere is affected by the magnetism of the circle; how the best conditions can be furnished to the good spirits we alone care to discourse with; and what different races of spirits come into relations with us, then, and only then, will Spiritualism be entitled to rank as a science; will Spiritualism be entitled to rank as a science; and even if science be satisfied to cease their demands for more light. Only then will that 'most beautiful philosophy that the world has ever known," and which, Mr. Corson says, "the teachings of Modern Spiritualism, disorganized as they are, involve," be completed, and acknowledged by a materialistic world.

"The mediumistic phenomena," says Wagner, "contain within themselves the demonstration of the soul's immortality; but they do not end the struggle between Spiritualism and Materialism. Science will sound the depths of Psychism only when its phenomena will be investigated and

when its phenomena will be investigated and demonstrated with mathematical certitude. Only then will doubt disappear, and the spiritual world amalgamate (se confondra) with the facts of hu-man knowledge, and the high road be opened for the progress and development of the spirit of

"Proof," says Mr. Crookes, when speaking of certain spiritual phonomena, "must be absolute, and not based upon inferential reasoning;" and while he has spent years in his researches, and he is cited all over the world as one of the most devoted of spiritualistic champions, be has never yet admitted that he believes the phenomena to be caused by a disembodied human spirit. Upon the basis of investigation formulated in the above quoted sentence I stand; and that is where the Theosophical Society as a body also stands. I personally believe in the return of our relatives and friends to talk with us; it does not; it asks for the proofs. I believe in the xistence of elementary spirits, and have seen them; it has not, and hence has no belief. Mr. Felt says he has made them visible to two dozen or niore persons by a chemical saturation of a column of heated air, and that he is ready and willing to repeat the experiment in our presence; the Society says neither "yea" nor "nay," but, true to their chosen part of the student, wait with increasing the provided demonstration. enosen part of the student, was with increasing interest for him to make his promised demonstration. Mr. Corson himself admits that we give "not the least intimation" of the character "of the wonders we hope to see, nor of the means to be employed." If we assumed to be teachers, and so properly came under his censure, we would probably leave neither point in doubt. As it is, we have "no dogmas to enforce, no creed to disseminate."

The scope of our studies is indicated in the following sentence from the Inaugural Address: "We should make ourselves familiar with the manifold powers of the human soul, and test the manifold powers of the human soul, and test the claims for the potency of the human will. Mesmerlsm, Spiritualism, Od, the Astral Light of the ancients (now called the Universal Ether) and its currents—all these offer us the widest and most fascinating fields of exploration. Does this look as if we hinged the existence of the Society upon any one man's experiments, or those of any half-dozen men? If there are any so foolish as to believ the lying minors of traveleb. so foolish as to belive the lying rumors of knavish enemies that it will soon be disrupted, let them do so: it is no concern of ours. New members !

best Spiritualists for our success; we are assured of enough money to meet all our necessary ex-penses; our Treasurer is president of the New York Society of Spiritualists, and in full accord

the absolute sovereignty of the individual in the matter of belief as regards their assumed intercourse with a spirit-world, and, with many, that of unbridled license in the relations of the sexes." He actually has the hardihood to attempt to make out of these words an assault by us upon the virtue of all Spiritualists F That, there may be no doubt as to his meaning, I will quote his own words. "I come now," says Mr. Corson, "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 indigna tion in the breast of every true Spiritualist. You, Mr. Editor, in common with all chlightened repand wicked lie, a foul slander cast, upon a cause and wicked he, a tout sunder case 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. Tyndalls, and which has recently been so triumphantly refuted by Mr. Epes Sargent."

Did any one ever see greater injustice? Because the Preamble states the fact known to every one familiar with mediums and their phe-C nomena, that "in many cases" the notions of in-dividual sovereignty run into unbridled license, ve must be made to utter a sentiment as abborrent to the views of every one of us as the gross and sweeping libel of Prof. Tyndall! But, whether these cases are many or few I shall not discuss, as that work is done by others already and, notens votens, Spiritualism has been branded streperous and brazen faced advocates. Let the have had their cheeks crimson at the coupling o the name of Spiritualism with those of disreputa-ble public characters, fancy have a Theosophist must feel at this shameful misrepresentation of

our principles by our present antagonist. So much for the Theosophical Society and it prospects; now a word or two concerning in own views, which have been strangely, and, t me, incomprehensibly distorted. I have actually been asked by correspondents if I believed in th immortality of the soul, when everything that I have been writing for a year and a half has gone to show that I do. Let me, to save you and my self some trouble, put my belief into a few sim

ple paragraphs:

First: I believe in the existence of a First
Cause, the source of akthings visible and invisi-

ble.

Second: I believe in the doctrine of Evolution
to both sides of the Second: I believe in the doctrine of Evolution, and believe that it applies to both sides of the Universe—spirit and matter. It has produced man, upon this sphere, and it follows him beyond, the death of the body.

Third: I believe that in the course of this Evolution of man, successive forms of spiritual entities were brought into existence, just as there

have been a countless succession of physical forms of plant and animal.

Fourth: I believe that, after the death of the physical body, man's spirit survives; and that, under favoring conditions, he can communicate with those whom he has left behind. This manifest the party of the product of the product of the product of the party of the part ifestation may be made either through mediums

or in other ways.

Fifth: 1 believe, as the result of study and of personal observation of practical experiments, that the human mind can control the occult forces of Nature, and subjugate all spiritual beings low-er than himself in the scale of Evolution, just as he has natural dominion over all the lower ani-

Sixth: I regard Modern Spiritualism, in its present form, as only a record of sporadic phenomena; which do not occur except underdeon-ditions not of our choosing; which cannot be controlled; and which are accompanied with so much that is contradictory and untruthful, that more investigation is necessary before we can be said to know anything definite about the laws of spiritual intercourse. But, still I believe that, even under such unfavorable conditions as are now furnished us by our uninstructed mediums, disembodied spirits are often-drawn into communication with us by the attraction of six interests. nication with us by the attraction of our intense

Seconth AI regard Mesmerism and Spiritualism as portions of a broader and a demonstrable science—that of Magic. This science was known to the ancients, has been practiced for countless ages, and is now practiced, in the Orient.

- Eighth: I believe that the forces—kn. wn as a nimal. Magnetism Odyle the present provides

Animal Magnetism, Odyle, the magnet, psychic force, and the spiritual force, are all various manifestations of the same force—the Astral Light. This is the medium of which our spiritual bodies, the astral bodies of animals, and the vital force of plants, are portions; and the varying vibrations of which (under the name of "Ether,") are severally designated as light, heat, electricity, and the property of the severally designated as light, heat, electricity,

and chemical action.

Ninth: While I believe that, often, human spirits have appeared to us in materialized form, more frequently a lower order of beings have an peared in the forms of persons who are called dead. Spiritualists have no means of distin-guishing between these spiritual beings; Cabal-ists have, and need never make mistakes.

I hope that I have now been sufficiently explicit. At any rate, it is all I shall say, for I have other things to do than to write letters for

As for the Theosophical Society, our recent experience with a certain person, who shall be nameless since his conduct has been such as to forfelt his right to recognition, has been a lesson that we mean to profit by. We are considering a proposition to organize our selves into a secret except year that we may pursue our studies unit society, so that we may pursue our studies unin-terrupted by the falsehoods and impertinences of outside parties. When we have secured the proof palpable of the Unseen Universe and its laws, we may publish it to the world, unless-we should then be satisfied that some other critical associations and fair as Mr. Corson would do as courteous and fair as Mr. Corson would de-nounce us as guilty of "assumption," "preten-sion," or "brag." HENRY S. OLCOTT. New York, Jan. 17th, 1876.

A Splendid New Serial.

DAISY DOANE:

UNSHINE AFTER DARKNESS. Written Expressly for the Banner of Light,

BY MRS. A. E. PORTER.

Author of "Dorn Moore;" "Country Neighbors; or, The Two Orphnus;" "Bocky Nook A Tal-for the Times;" "Bertin Lee;" "My Husband's Secret;" "Jessie Gray;" "Pictures of Real Lifetii New York;" "The Two Cousins; or, Sunstitue and Tempest;" "The Lights and Shadows of One Woman's Life," etc.--etc., etc.

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

CHAPTER V. 35

The Chost in the Square The Dark Day, Three baskets stood in a row on the sand near the sea, three young heads were clustered together near them, and six little bare feet played in a trough of the warm sand. The waves tossed their white spray over the hidden rocks, and the broken waters glistened like shattered diamonds in the sun; the tide was coming in with its slow, measured swell, and solemn rhythm, while the cloudless blue sky bent over and listened in its great, sweet silence. In the distance a vessel was seen making its way to port; now the sun shone on its sails, and they gleamed white in its light; then, as the ship moved on, they became Stark as the water, and anon white again. It was a heautiful study of light and shade, and the eyes of the children followed her as she was borne onward by the incoming waters and a gentle breeze. "I wish she would come right here," said

"Right here exclaimed her brother Jim "what a little simpleton you are, Mary. would n't like to see a ship riding those breakers It would be dashed to pieces on the rocks. That ship is going up to Brown's wharf, and a please ant sall she 'Il have of it, for wind hid tide are in her favor. Is n't she a pretty sight? I tell you, girls, there never was a finer thing made by man than a ship."

Mary; "would n't it be splendid?"

"Jim, have n't there been some ships lost on these very breakers?" asked Daisy.

"Lots of 'em, I guess," said Jim, "I can tell you a story about a sallor that was wrecked almost on that very spot. It is a sort of ghost story, though, and maybe you would n't like it." "Yes, oh yes we should; dootell it, Jim," ex-

claimed both girls in a breath. "Well, give me a pickled lime and a sandwich,

"Take some cold chicken out of my basket, Jim," said Daisy. "Betty cooked a spring chicken purposely for me to bring. She said, 'If Jim is goin' with you he'll eat it, for hoys are 'mazin' hungry the minute they smell salt wa-

"Hurralt for Betty ! " cried Jim, as he accept ed a drumstick, his favorite piece. "She can cook equal to Jack Dow, and I tell you his chow ders can't be beat on all the coast,"

In the enjoyment of his limes, chicken and sandwich, Jim came well nigh forgetting his story, till the girls, who preferred the sponge cake, had each eaten a big square of Betty's best when Mary said—

"Now for your story, Jim." "Are you sure you are not afraid to hear it?"

asked Jim.

"Afraid, Jim! No more afraid than you are What makes you always talk as if girls had n't

"Because that squares mostly will my observation,' as Jack Dow said when I asked him why he foretells a rainy day after a very deep red sky at evening."

"Jim, did you say the ship was wrecked right here'?"

"Yes, Daisy, just on those breakers to the left of us there," pointing to the spray, which at that moment was flung off by the rocks and rose higher than on any other ledge in sight, "And did it go to pieces?"

"Yes, I believe it did. Shall I begin my story with the ghost, or end with that?"

"Begin, oh begin with it!" said the little

"Well, then, give me another drumstick; you girls always like the white meat of a chicken best; at least that 'squares with my observa-

"Take it," said Daisy, offering her basket. " am sorry, for your sake, that chickens don't go on four legs.'

"So am I," said Jim, accepting the drumstick as readily as-most boys who acquire the idea in very early life that they are to be ministered unto by the opposite sex.

"There, now," said he a minute afterwards as he flung the two bones into the sea, "I will begin: 🐧 ...

"Once on a time, long before we were born, yes, before my father was born - it was when my grandfather was a young man, and went to sea - the whole town was frightened by a ghost that walked every night in the public square People went to bed then at nine o'clock, generally, and as there were 'no street lamps, and a great still place at that time, for there were no steam-

snort and a scream, like a hundred wild injuns, I tell you a steam-engine is no more to be compared to a ship, than a bumble-bee to a star-one goes buzzing round ready to blie if you come in. its way, and the other sails on in that great blue sea above us without making any fuss about it, though Master Moody says it goes faster than any steam-engine that man ever made.

"As I said, people went to bed early, and if anybody was belated at night, and had to go out, he carried a big pointed tin lantern, punched full of holes to let out the light of a tallow candle within. One night, as Dr. Vagne was going to visit a sick man, We took one of these lanterns, as there was no moon, and the night was a little misty, also, which made it very dark.

All at once the deep silence was broken by a trainp, trainp, trainp, as of some one crossing the square. The doctor raised his lantern so as to throw the light in the direction from whence the sound came, and sayya man in sailors' clothes erossing the square. He came∕up from the street leading to the water. Thinking it was a saller from one of the wharves, 'the doctor said goodevening to him, but no reply came back, nor did the man turn his head, though he was within two feet of the lantern. Tramp, tramp, tramp, he went, without turning to the right or left.

"He is either very deaf or a surly fellow, said the doctor to himself, and passed on thinking no more about the stranger. But the next night he crossed the square again at the same time, and now the sky was clear and the stars were out; he could see that the man wore a pea-jacket and a tarpaulin hat. 'Good-hight, stranger,' he said again. No answer. The doctor watched to see where he went, when, to his astonishment, the fellow disappeared as mysteriously as he had come.

"The doctor swore a little. He was a man, and had not as much faith in ghosts, and witches, and terrible things, as the people of the town. He went on his way to attend to his patient, Squire Hobbs. The daughter was walting for him in the lower front room. He asked her if she had heard the footstep of a man crossing the square. " 'Oh, loctor,' she exclaimed; 'then you have

heard it, too? Father thinks Pam a weak, silly woman, but if he were not deaf he would believe, me. Every night, just at this time, comes that tramp, tramp! I saw the man the other night when there was a moon, just as plain as I see you now, when all at once he disappeared. Every-night he comes at the same time. Who is it, doctor, and what does it portend, for surely it is no human being?"

"44 dannot tell you, Miss Beckie; ghosts don't generally come dressed in pea-jackets ami tar-paulins—it may be after all a very deaf man; and then he muttered something that begin, 'I'll walk to morrow night, and speak to it, though - and Miss Backie said he swore, and as she never knew him to swear before, she thought he had been so frightened that he was not in his right mind.

The next night the doctor and Miss Beckle watched together in the front room, and were not disappointed. Just at the hour tramp, tramp, tramped me the sailer, and disappeared as suddenty as before. By this time affithe people in the square had come to know about it, and quite a number were on the watch; all who were, so, heard it. One man went out and got so near him that he saw the color of his neckeloth, which was a checked blue and white, but just as he opened his mouth to speak to him he was gone. At last the wise men of the town agreed to meet together and make a cordon round the square so. that be could not escape. They did to, and were all formed in a circle before the hour, when, sure enough, he appeared, and they thought now the ghost was caught; but before one could rush out to seize him, to! he was not there! Some people thought it was a warning of a great calamity; and, sure enough, the next week news came of the loss of two of our largest ships in a typhoon in the China sea!"

"Oh, Jim, who do you suppose it was?" said

Daisy. "I should never be frightened unless a ghost appeared in white," said Mary.

"I don't believe in ghosts at all," said Jim; it is mostly silly women and weak men that. believe in ghost stories." 🤃

"But who was this man?" said Daisy

"Our grandpa," said Jim, "always said it was great mystery, and died without solving the many trees, it was very dark, and not pleasant | riddle, though he tried-hard to do so. He saw the going round in the night. It must have been a man himself. Now I will tell you something else. Once on a time, a man helped to kill his cars whistling, no stages after nine o'clock, no king. He did n't do the deed himself, but he watchmen, and though a good many vessels went | did n't like his king, and he stirred up the people and came, they don't come in with a puff and a against him, and had him imprisoned and tried

but after some years there, was a change. The the ship was in motion." Protector, something like our President, father came to the throne. I tell you, he was n't going would swing off the other." ... to let those men live who had a hand in his fu-ther's death, and they begun to sloke in their shoes and concluded to get out of the country and watched the workman, but had not spoken as fast as they could. Now here in New England | a word. | Now, as she stood at the end of the kee there were some men who did n't think much of mearest the water, sile said, "Did n't you say, kings either, and were friendly to these men; so some of them got off very secretly in a ship and came to this country, and lived here many years. There was one minister in this town, who was a great filend to the king, and called him a royal martyr, and there was another minister who did not believe in kings at all, and thought those men; who caused his death were almost saints othese two ministers each had a party who believed they were right. It was about that time a ship was wrecked on those rocks, and only two men saved ; one of them died in a few days from the cold and exposure to the storm; which wrecked the ship. Right near those rocks which you see yonder on the beach, there was a fisherman's hut, and the as they were themselves. As I told you, ong home. dled, the other was a stout, healthy man....When he learned the name of our town, he asked the fisherman to show him where Parson Harwood! lived, 'for,' said he, "I know him very wellt" the fisherman rowed him up to fown in his boat, and directed him to Parson Harwood's house on the square. The parson was in his study, and very much surprised was he when he found out that this person was one of the very men who had helyed to bring the king's head to the block.

"They had a long talk together, and then the parson told him that his life was in danger if it were khown that he was in town, for, said he, you need one for your embroidery. "My Brother Budd would denounce you at once; to the officers of the king, and both you and I would be sent as prisoners to England, to be tried for high treason.' At this the poor man did n't know what to do, for he was an outlaw, and a begun. It looked like one-half of a ship cut open price was set upon his head.

" Do not be froubled, said Parson Harwood. "I know a minister in this country, not more than near Brother Budd, who is a good man, I model, trust, but believes that, kings are given to menby God. I will write a letter to my friend, that he may prepare for you, and in the meantime von must stay here and not be seen on the street, ca month, Jim?" she asked. for you are a stranger, and might be exposed to much questioning." "The man was very thankful to the minister,"

but, as he was a strong, healthy man, and wanted. posed everybody was in bed, and, to avoid disturbing the family or exciting suspicion, he went the air. In and out through a cellar door at the side of a "I do not like ships at all," said Mary; " bushes. The minister's son was in the secret, and when they made the cordon to catch the ! queer old musty books and relies, found among I day." the minister's papers an old journal which gave i the whole story, and he told it to me, and when frock, and real hair curls on her head, not painthe finished it he said, 'Jim, don't you believe ghost stories! they can all be explained, if it curl with my fingers. I have named her Princess takes forty years to do it !! "

"No. I don't know many stories, and don't care for them much unless they are about sailors + and ships."

ship "" said Daisy.

"No; is he though?" said Jim, his eyes bright ning. "I am glad of it. Is it to be a ship, or a brig, or a schooner?"

"Oh, Jim, I don't know the difference." "I might have known you did n't; girls never do. You see a ship is large and has three masts,

and square, sails, fore, main and mizzen, and a brig has two masts rigged with square sails, and a schooner has two masts, but it is n't rigged like a brig, and is generally smaller. Sloops are very small vessels with one mast. This is the most L. know about them, but father and 'Squire Joe can tell you all about the different kinds of brigs and schooners. What they don't know about ships' isn't worth knowing by anyhody." 'Can't we go and see them build uncle's

inquired Daisy; "they begin it this,

"Yes, if you will go to the ship yard I will go with you, and when I am right there I can tell ? you lots about it, for Mr. Greenleaf lets me comeup into the loft any time."

It was agreed that the children should meet at the ship yard on Wednesday afternoon, which was a half holiday, and see the beginning of the

ship. When the children arrrived on the spot they found the workman already busy. Near the water were placed a row of blocks a few feet apart, sloping up from the bank, and on these blocks a long, solid oak timber was laid. It looked as if made of one piece, but the workman. showed them where it was pieced in three different places, for, said he, "we couldn't very well get a piece of timber one hundred and eighty-five feet long to make our keel." There was another smaller timber added, running the whole length of the keel, through which a plate of copper the whole length appeared.

"What is that?" asked Jim, who was sure lie had not seen it in some other keels.

"That, you see, Jim, makes the ship stronger, for if that piece is knocked off in a storm, or some shock, you see the keel remains whole, and this copper meets the sheathing copper of the ship's bottom."

At the end of the keel next the water lay what the workman called the stern-post, ready to be fastened into a mortice in the keel. It was very strong, and of one piece, and when set in would incline back from the ship. "At the other end of the keel will be the stem-post,"he said, "curving ur ward from it to give it the shape of the

'Now, Mr. Greenleaf, please tell us where the steering apparatus is to be. I want to know how

you turn a ship round." "Well, my boy, you have seen that stern-post, The child understood, and holding her doll ex-

and condemned to have his head out off. The and over there some men are his wing out a rudmen who did this were, some of them, learned der-post; that is fastened to the stern post, and men and judges, and thought they had done a the tiller to that. We fasten ropes to the tiller, good deed. They didn't believe in kings, and and these ropes connect to the tiller wheel. Now were hever going to have any more, they said, you know what 'turning the wheel' would do if gave a sort of low grean, and her lifts moved, but little some years there, was a change. The the ship was in motion.".

Daily did not understand her words

"I think I do, Mr. Greenleaf. It will move says, died, and then the murdered king's son the stern a little one way, and then the bow and fell you more?"

"Right, my boy."

All this time Daisy had listened attentively, Mr. Greenleaf, that the stern post was to go/in

Yes, miss." " Is n't the stern the hack part of a ship?"

"Yes, miss, surely." Will the stern go into the water first ?"

Yes, miss, when it is launched it is just as well, you see; most of our ships are made so; it don't seem right, though; it is like walking backward, is n't it? On account of greater convenience in managing the apparatus for weighing anchor, we launch storn first."

"Come, Daisy," said Mary Wood, "I don't think it is pleasant here at all. I don't care about ships. It's as hard to learn about them old man and his wife and two sons were very as to study my grammar lesson; and then see kind to the poor men, and gave them shelter and those poor, ragged children scattered all round food and clothes. They were sallor clothes, such othe yard, picking up chips! Come, let us go

"A ship-yard is a blessing to the poor, Miss Mary, said Mr. Greenleaf. "The smaller chips that don't seem good for much boll many a poor, man's dinner.

'You have n't begun to learn about a ship," said her brother. "May we go up into the loft,

Mr. Greenleaf?" "Yes; step right up; and my brother will show

you,the model of this very ship." "I would like that," said Dalsy. "I have been wondering how they knew what to do."

"They need a pattern, Daisy, just as much as

They went up a rough pair of stairs to a large room. On the floor of this room the ship's architect had drawn, his plans in chalk. He showed them also a model of the vessel that was already lengthwise. It was made of thin strips of wood laid one upon another. These can be taken apart and altered at pleasure; every half inch on than fifty miles from here, with whom you can this little model represented a fool on the ship. stay for the present, and where you will be safer of the workmen, carve, their timbers from this

Daisy said she was very glad she had come to see the beginning of the ship. She was going to watch it now till it was finished. "Will it take

"A month! Why; Daisy, it will not be finish ed and rigged under six months at least! I tell you it is a grand thing to make a ship! Your Uncle Joe's father owned lots of them, and I\ fresh air, he walked out at night when he sup-mean to be captain of one some time. I want a swift ship that will cut the water as a shird does

the house, left open for this purpose. This door, think it is so much nicer to ride in a carriage, not often used, was hidden by a clump of low after beautiful horses, through sliady roads, where there are flowers by the wayside, and where you can stop if, you wish. At sea you can look only ghost, the father and son/managed in the confu- at the sky overhead, and at the same people in sion and darkness to get the stranger between the ship all the time; and then you may be tossed them. But he never dared walk the square again, about in a storm, or shipwreeked, or the ship and was soon afterwards taken by Parson Har- may catch fire. Oh; it is horrible to think of! wood to his friend in Connecticut, where he lived ! Come, let us get out of the ship-yard and go up sectuded for some years. Parson Harwood kept to your house, Daisy. I want to see the new the secret, but my father, who is very fond of doll that your mother gave you on your birth-

"She's a beauty, Mary! She has a blue satin ed, nor make-believe, but real hair that I can "That is a nice story, Jim," said Dalsy; "can't Charlotte Augusta. Is n't it a pretty name? And of ever so many names and could not settle down upon any?

"I know! I know!" said Jim. "It was your a Did you know Uncle Joe is going to build a and history, and I guess he has seen Princess Uncle Joe. He knows all about kings and queens, Charlotte."

Daisy came round and walked by Jim's side. The little fellow knew very well how to please Daisy. The more respect and admiration he expressed for her uncle, the higher he stood in her estimation. The children parted at the house, for it was altogether, beneath a boy's dignity to wish to see a doll though she bore a royal name..

It happened that Mary Wood's mother and Mrs. Donne were in Miss Joan's room, and thither the children went.

"Oh, mamma!" said Daisy, "we have had a delightful time at the ship-yard. I have seen the beginning of the new ship, and I am learning how to make ships. I took my first lesson toplay, and I am going again as soon as the workmen get the frame up. Jim says we have seen the backbone to-day. It is very long and very strong, and they have a pattern, mamma; it is a half-ship, and the workmen cut every piece of timber after this model. It is going to be a grand ship, mamma; perhaps some time we will sail in her across the sea."

"That will do, my child; you talk too fastyou will weary Miss Joan."

Daisy glanced toward the invalid, who made no reply and who lay with closed eyes, apparently indifferent to what was in the room. Daisy

"Mamma, may I bring my new doll in here? Mary wants to see it, and I think her mother would like to look at it, too."

Permission was given, the doll brought, and admired to Daisy's content.

"She looks every inch a queen," said Mrs. Wood; "may she prove a worthy namesake of the beautiful princess."

"Was she very benatiful?" asked Daisy. "She was very lovely and accomplished. She spoke five languages, and could play on the harp, and plane, and guitar."

"I am afraid I can never educate her like that," said Daisy; "but I mean to study hard myself, and perhaps Dolly will get a little learning from

There came a murmur from the bed, and these words very feebly and indistinctly pronounced-"She-died-young-disappointed all hopes," They did not know what she was saying, and no one replied. When Mrs. Wood and Mary left the room, as Daisy was following them Miss Joan put out her left hand, and said, "stay:" The little girl remained, with her doll in her arms. Ever since Miss Joan's half-uttered apology Daisy's heart had warmed toward her, and was full of pitiful kindness. When the door closed, and they were together, Miss Joan said "ship."

actly as her mother held little Richard; told Miss

Joan all she had learned in the ship yard. She remembered the length of the keel-one hundred and eighty five feet - at which Miss Joan

"When I go again, Miss Joan, shall I come

Miss Joan made a sign of assent, and as Nurse Coffin came in just then, Dalsy went to her uncle's room to see him and ask some questions which she did not venture to ask Jim for fear of being laughed lat. Uncle Joe never laughed at her for her ignorance, and always explained away all her difficulties very kindly. Whenever he worked out a sum for her he showed her the way, step by step, and was so patient with/her, that she used to say, thele Joe goes just a little ways shend with a light, and I follow on and do n't stumble at all."

Uncle Jog did smile however, when Daisy said: I think they have made a mistake in the ship; they have laid it so that when it goes into the water it will go backwards."

"All right, Daisy. A ship can be launched either way, but our workmen generally prefer stern to the water. I once sow a ship on the Thames faunched sideways. It was a very largeship, and it was found more convenient to launch in this way. In a few weeks, I will take you down to the ship-yard, and give you some ideaof the frame of a ship. I am glad you are interested. It always seems to me that a ship is a living creature, that it understands the hand that guides it, and whenever I see one launched, I cannot help thinking that, it is glad to be free from the land, and rejoices, like a great fish, to find itself at home. We will have a pleasant time when we launch it.'

When Dalsy told Uncle Joe of Miss Joan's interest in the ship, he was pleased.

"That, is right, Daisy; tell her all you learn about it; it will amuse her. My sister loves the sea, and ought to have commanded a ship."

"A woman could not do that, Uncle Joe : it would be too funny, and the sailors would n't

"A sailor likes a captain who knows his business, and Miss Joan understands navigation better than half of our sea-captains. Poor Joan! her life has been somewhat of a failure. We must be very kind and gentle with her in her helpless

[Continued.]

Biographical.

Aurora II. C. Phelps.

On Tuesday, January 4th, this patient and unelfish toiler for the good of womankind, passed from the trying scenes of her earth-struggle to that reward in spirit-life which awaits all who labor for the benefit of humanity. She fell at her post of duty-the "Bethesda Laundry," Woburn, Mass., which she had striven so hard to found for the benefit of the working-women-After a long and severe illness of some six months. From an ably prepared sketch of her life and experiences, printed in the Boston Herald for Jan. th) we make the subjoined extracts :

"She was a remarkable instance of what can be accomplished by a noble-hearfed woman in be-half of her sex. She was of New England origin and fairly educated. She married an Englishman, and had traveled in Europe, acquiring, both at home and abroad, a fund of information, which was the basis of her later efforts. She came to Boston in 1861, and in 1868 she identified nerself with the movement in aid of working-women, and from that time to the date of her was incessant in her endeavors to that end In 1869 she petitioned the Massachusetts legisla-ture for an act to provide homesteads for women, which should be exempt from taxation, and in from her original design that it failed in its full purpose. Afterwards Miss Phelps called a convention of women, inviting all to meet in one common cause—the amelioration of the condition of her cex, morally, physically and intellectually. The result of this gathering was the formation of the labor league. In 1871 she opened Mayflower Hall, on Hanover street, for purposes connected

with her peculiar mission, but it came to an untimely end soon after.

"The Bethesda laundry, in Woburn, was her latest scheme, and bid fair to flourish; but latterly the claims of this institution upon her limited purse were too many, and she succumbed to another disappointment. * * * Miss Phelps had intended, if she had recovered from her sickness, to establish a school upon the estate for orphan children of Boston.

"The deceased was a woman of culture and refinement, and possessed a wonderful share of perseverance in the laudable work to which she devoted her life. In her the poor of her sex found a friend ever anxious to champion the cause of the dependent and defenceless: Her influence was great with men of prominence in state councils, but the magnitude of her undertakings and the lack of pecuniary assistance were obstacles which no one woman could over throw. She leaves friends everywhere, but no enemies, and her works are her best epitaph She was an intimate and true friend of Miss Jen-nic Collins, and in full sympathy with that lady in the noble mission at Boffin's Bower. Miss helps, who was formerly married, was about

forty-five years old, and leaves one son.' Her funeral was conducted under the Catholic form at St. Charles's church, Rev. Father Me-Clure celebrating High Mass on the occasion, and her remains were interred at the cemetery ina Woburn. Up to the time of the commencement of her last sickness she had cherished different views-being a believer in spirit return and communion in the widest sense-but at the commencement of that ordeal she is reported to have beheld standing by her bedside a form which she took to be the Virgin Mary, who spoke to her words which led her to seek to unite herself with the Catholic church. She was strongly mediumistic, and there is every probability (if the report be a true one) that the discipline of sickness opened her interior vision, and enabled her to perceive the form of some spirit near her bed'; experience has proven that the souls of men and women carry with them to the next order of existence the ideas most strongly impressed on the individual in earth-life; therefore it was but natural that a Catholic spirit appearing should give her advice looking toward a union with that system of theological belief. So much for the rationale of the course taken by her, whatever views may be entertained concerning the identity of the apparition.

It is rumored that the Executive Committee of the Homestead League, of which Mrs. Josephine Van Benthuysen is now the first member on the list, will endeavor to carry on the work left incomplete by its translated founder.

Shelley the poet was a vegetarian, and wrote eloquently in its favor, believing it to be adapted to all mankind. In a note to his work, "Queen Mah," he says: "There never was an instance in which a change from spirituous liquora and animal food to vegetables and pure water has failed utilimately to invigorate the body, by rendering its juices bland and consentaneous, and to restore to the mind that cheerfulness and elasticity which not one in fifty possesses on the present system."—Herald of Health.

Manner Correspondence.

New York.

NEW YORK.—A. A. Thurber, 1056 First ave nue, writes Having been a constant reader of your paper since its publication, and being much pleased and instructed with its course generally, and feeling you would like to know al that is new and interesting in our philosophy, will say to your readers that we are now blessed with some new and advanced spiritual inter course, in the way of independent speaking out side of the medium, in audible voices, giving us the names of spirit friends; and these voices are all different, and give a description of the spirits entrance into spirit-life, and their condition, which in many cases is comparatively the same as they lived while on rearth. One, an old and early friend, from Troy, N. Y., who had filled a good and honorable position while young, but who had subsequently fallen into vice and intermediate the subsequently fallen into vice and intermediate. perance, gave a gloomy picture of his sadness and dark condition. In fact, all the spirits agree that they have made their own conditions, either for happiness or the opposite. The invisibles talk in French and other languages, and sing beautifully, in clear and melodious tones. All this, is done independent of the vocal organs of the me-dian or any of the sitters. Our medium is a lady in whom we have full confidence. Most of the time during the scances she is in the trance condition. Sometimes flowers, birds, fishes, &c., are brought in, under strict test conditions, which can be seen at No. 209 West 32d street. We also have a very fine materializing medium here, Mrs. -Wilson, No. 4 Grand street, where spirits show themselves in gas-light and talk audibly. Still we have many who are so wise in their own selfwe have many who are so wise in their own self-conceit they will not believe nor investigate, but ery "humbug," "fraud," &c. But, thanks to our kind invisible friends, they continue to come and instruct us, and say they have now acquired so much power, and have so many helpers on earth, they feel confident of a great revival soon-in spiritual things. in spiritual things. NEW YORK .- Ella Newman writes: A knowl

edge of things good, true and beautiful is a treasure; and the healing hand that can raise us from our infirmities to the bright conditions of health, life, hope, and happiness is a blessing to mankind To magnetically relieve pain and disease, to in-spire the mind and soul with wise and elevated sentiments, seems to be a natural gift of Mrs. J W. Danforth, of 100 West 56th street, New York Having lost my health while teaching, I was greatly benefited by a short residence under the care and magnetic treatment of Mrs. Danforth Other members of my family have also been in terested in her, and have received healing aid and spiritual light upon different subjects. Afte I desire to speak of her publicly and gratefully for her own sake and the good she may do, and for the benefit of those who may desire her aid in their struggles with disease and mental anxiety.

NEW YORK .- 1 send you a copy of some resolutions which were passed at our hall, Sunday, Jan, 2d, which, if you please, I would like to have noticed in your paper. They are as fol

Whereas, The Society of Progressive Spiritualists meeting in Republican Hall, 55 West Thirty third street, near Broadway, have had for speaker during the month of December Mr. C. B. Lynn, who has given great satisfaction in his selection and elucidation of subjects considered; therefore the Society at their meeting adopted the following resolutions: therefore the society of the society deem it both a pleasure to themselves and duty to Mr. Lynn, to express in a public manner their esteem for him, and regret at his departure from among us, so soon after his services were warmly manufacted.

appreciated:

Resolved. That a copy of the above be sent to the Banno of Light, and also to Mr. Lynn. J. K. Cozino, Sec y.

Massachusetts.

SPRINGFIELD.-Mrs. Lessie Goodell Gustafson writes, Jan. 10th, as follows: In the very heart of this pious city stands that glorious temple dedicated to the service of humanity through freedom of speech—Liberty Hall—thanks to "Father Lyman," whose generous heart, willing hands and ready purse have made it possible for hundreds and thousands to cross the chasm that lies between this world and the next, to enter the courts of heaven, the home of the blest, and learn for themselves that life is indeed immortal, that our beloved still live, still love and labor with, and for us.

and for us.

This Society is in a thriving condition, and always employs the best talent from the liberal ranks. The speaker who has just left it with many regrets from warm friends that he could not longer remain, is Rev. W. S. Bell, formerly a Methodist, and afterward a Universalist minister. His discourses are clear, logical and eloquent, and having been for many years an earnest la-borer in the "vineyard of the Lord," he is thoroughly qualified to enlighten the people in regard to the real-play "behind the scenes." But with all his attacks, upon the Church, its creeds and dogmas, there is one thing that should highly recommend him to all truly liberal minds; he never forgets that he is a gentleman, never los the respect of his audience by stooping to that bitter, revengeful denunciation and vituperation toward everybody who fail to accept his opinions as their own. Mr. Bell's audiences increased with every lecture; being a highly accomplished scholar, well read in ancient and modern history, he crowds into his discourses fact upon fact, just what the people most have before they will enter into a breader field of thought and investigation. into a broader field of thought and investigation.

Dear Banner, may you forever float in the glocious breeze of inspiration, and may you be sus-tained not only by the hosts of heaven, but by thousands here who should be your friends and supporters, since you first gave unto their struggling souls the truths of an immortal existence.

The time that will try even the bravest souls among true reformers, is coming in the near fu-ture, and it behooves every one who claims to be liberal in thought to make some practical use of morni in mought to make some practical use or his sentiments, in the way of materially sustain-ing our spiritual papers, without which even many of our speakers and mediums would be in sad want of employment and support. Every Spiritualist in the land can obtain without much labor one subscriber, and so carry the "glad tid-ings" to every household. Listen to the warning voice of spirit Theodore Parker as it comes to us recently through the Banner of Light. He does not speak for the mere sake of talking. His words bear no idle import, and well should they

California.

SANTA BARBARA.—David Cotton writes Spiritualism is alive and well here, notwithstanding art magic. Mrs. E. L. Watson, of Titusvill, Pa., has been lecturing for us the last two months to large and intelligent audiences. She is a trance speaker, and one of the best in the field; and the press of this city has spoken very favorably both of her and her lectures. We are very sorry to part with her, but she hopes to be able to lecture here again in the spring. I am happy to be able to inform you that the very able pioneer, Dr. J. L. York, of San José, Cal., will lecture here during the month of February. We know whereof we speak when we say he is a power in the land for good. Jennie Leys is still at Riverside, Southern California.

Connecticut.

BRISTOL .- A. T. Robinson writes : Mrs. Jennie S. Rudd, of Providence, R. I., has spent considerable time with us during the last two years, and has been the instrument, in the hands of her guides, of doing much good in this town and vicinity. She has lectured, held scances for tests and development, also has wrought many cures; and I think I may safely assert that there are but few mediums in the country who possess such a diversity of gifts as she does. She is a lady of generous impulses, tendering gratuitous lady or generous impuises, tendering gratuitous aid to the poor and unfortunate, striving ever to elevate the lowly and down-trodden, and extending a helping hand to the sick and suffering. Her different phases of mediumship are all of a high order, and I hesitate not to recommend her

to the favorable consideration of any who may wish to employ a good lecturer, test or healing medium. Communications from the departed

through her are of a high order and satisfactory.
The cause of Spiritualism is gradually gaining ground in this and surrounding towns. Circles ground in this and surrounding towns. Circles are held, mediums are being devloped, and everything looks encouraging for the advancement of the truths of our beautiful philosophy, and these results have mainly been produced through the instrumentality of this glited lady. In writing this I am actuated only by motives of gratitude to one who has contributed largely to the happiness of myself and others in this vicinity.

New Jersey.

gati

and

thu

old

figu

Lic

that

mag

hav

utat

unfe

deed

ing

real

itua

app it."

mig

thai

. spir

we i

 \cdot \cdot \circ

men

that

spir

kno

this

cept

itua

jury

kno

botl

ual

dgg

BOU

of k

the

the

the

anc

stri

the

can

ditie

the

neti

spir,

all-r

pow

ènte

neti

mag

its i

VINELAND .- R. P. Fellows writes: Allow me to say a few words in favor of one of the finest mediums that is now before the public-Mrs. Lydia Manks, of 1525 Park avenue, Philadelphia, Pa. The spirit, "High Wind," who comes through her, is one of the most perfect entrancements that I ever have witnessed, and at once inspired you with full faith and confidence in his predictions, while his words cheer and confort. None can leave her presence without comfort. None can leave her presence without feeling better for the visitation, and thankfulness that there is such a thing as sweet spirit communion. Spiritualists visiting Philadelphia should not fail to call upon her.

Ohio.

LIMA .- E. P. King writes, Jan. 9th: Maud E. Lord was here again last week and held. another scance. The manifestations were of the most convincing nature. My son, whose wife passed to spirit-life about eighteen months ago, had a direct conversation with her, lasting about twenty minutes. She answered his questions, giving-him the assurance of a happy reunion and her continued love. Almost every one in the room received convincing tests and manifestations.

Indiana.

TERRE HAUTE.—Let it be known to the readers of the Banner of Light that Mrs. Anna Stewart, the materializing medium, is permanently located at this place, and those desir-ing to witness her wonderful mediumistic powers must come here. She is not a traveling medium, and will not visit New Orleans, as reported recently. ALLEN PENCE,
One of the Managing Committee.

Letter from B. F. Randall-He Accepts Spiritualism.

To the Editor of the Banner of Light:

Until very recently I had lived with the convictions, which are so common throughout the world, that Spiritualism was a something very close akin to humbug. It had never been my privilege or my desire to give it any attention whatever, and I had never in my life been present where there were spiritual manifestations of

any description whatever. I visited a family in New York City on the 5th of December, one member of which had been dangerously ill, but who was convalescent. Four members of the family, during the early part of November, attended a lecture given by Cora L. V. Tappan, purporting to have been communicated to her by the late Judge Edmonds; and on their return home, and while about the bedside of the invalid, and with the most absolute freedom from faith or belief in Spifitualism, proposed to form a circle and have some communications. Much to their astonishment, and almost fright, raps came upon the table, distinct and clear. Their ignorance of the method how to proceed to receive communi-cations may be imagined, when the labor of calling the alphabet from A to & was proceeded with to spell out the first communication, and

her present physician certain things in regard to her illness which she had withheld, and which on her telling him induced him to change his entire treatment. Succeeding this communication came very many, and from very many people, including her mother, her children, nephews, dear friends, and the beloved ones of all the other members of the family, who were dead in body, and until then to then in spirit. No medium had or has ever passed the threshold of that house up to the present time, save those in the family who are such, and no visitor to their evening circles save, myself and one other person. Yet no single-evening has passed except one when communications have very compactions there have been except one when communications have very compactions there have very compactions.

cations have not come to them freely, easily, and

with singularly telling influence; that one even-

which was from the former family physician, de-ceased, and to the invalid, instructing her to tell

ing the other visitor seemed to have hindered the spirits from their usual freedom, and nothing

was received until her departure. As I stated above, I was present on Sunday evening, Dec. 5th, when a message was received by me, the nature of which converted me from an indifferent unbeliever to the most positive believer in Spiritualism, and my eyes were uncovered from their blindness. Nothing has come to me in all my life of forty years, for which I feel a more profound gratitude or greater thankfulness than the awakening to this greatest of all truths. I have listened from my boyhood will attentive reverence to the preaching of the gospel, by huntreds of eloquent men and women, have mused and meditated, read and inquired, with honesty and earnestness, to get the comfort and consola-tion promised to those who had faith, and have ried to live so that my life should not reproach me for not getting it—and all to no purpose till that evening, when it came quicker than I write this single line. I have so many, many times stood by when Spiritualism has been denounced, and belittled, by those who, like myself, have permitted themselves to live in the purest ignorance of it simply nybeliguers of what them did rance of it, simply unbelievers of what they did not know and did not care to, that I cannot rest without giving my testimony to its truth, and by enlisting in its service for the war. It has opened to me a new life, the realization of which I never knew before. My reverence for God and his wonderful works, and my love for Christ and the religion he taught, is something to me now more than in name. Before it was not very much, I fear. While we were conversing upon the subject of Spiritualism, and exchanging thoughts upon God, and Christ, and the occasion of so nuch evil in the world when seemingly those who have gone on before we lake to child we who have gone on before us labor to shield us from its injury, the following three messages came from the spirit of Mr. Henry Drakely—a name well known and honored in Baltimore, and everywhere where he was known. His messages came to me without his being called, though one who was a personal friend while he lived sat in the circle:

"God is power, love, charity, vengeance and mercy—and the mercy is all embracing."
"Christ 1008 and is the medium of the Almighty Ruier. Love and serve him."
"Without ovil you would not recognize good. Contrast is the teacher of wis om and an aid to the finding of truth."

These and many more sparkling gems of thought have come to that circle, and their influ-ence, and the influence upon one and all of that little family, of these wonderful revelations, com-ing to them almost spontaneously, as they did to the very first who knew of Spiritualism, is singularly powerful and impressive. I give my testi-mony without reserve to all who may chance to read this; and there are those who will read this who know my word is good—that Spiritualism is a fact. It is beyond question; and anybody, no matter where he or she may live, or how high up they may be in the social world, or how low they may be in the social world, or now low they may be in it, Spiritualism is worthy of their careful, thoughful, faithful and earnest investigation. It will do them no manner of harm; it must do them all manner of good.

This frame Mass.

Fall River, Mass. BENJ. F. RANDALL. A New Indication of Death.—Is the patient really dead or not? Is at times a very auxious question. A medical practitioner of Cremonia proposes a simple method by which the question may be answered with cer aluty. It is to inject a drop of ammosia beneath the skin, when, if death be present, no effect, or next to none, is produced; but if there be life, then a red spot appears at the place of injection. A test so easily applied as this should remove all apprehension of being buried alive.

Original Essay.

SPIRITUAL GIFTS. NUMBER EIGHT.

Written specially for the Banner of Light. BY EMMA HARDINGE BRITTEN,

Mental Telegraphy, Clairvoyance and Somnambullsm.

The wonderful age in which it is our privilege to live is not only rife with tidings telegraphed across the river of death from those who have gained the further shore, but for us who still remain watching; and waiting on the mortal side, and who with outstretched arms and straining eyes strive to pierce the thick-mists which hide our vanished loves from view-for us, who are not yet, or at least have not deemed of ourselves as spirits, new illuminations are being enkindled within us, new revealments of soul powers and possibilities begin to dawn on our consciousness, and foregleams of what we may be in spheres of existence far transcending even the pious enthusiast's idea of heaven, are gradually being awakened into spiritual life and proportion amongst us. We are not only learning the factthat we are spirits/now as much as we shall ever be, but that as such, the occult powers which esentially belong to the soul alone and form no part of material being, are lying dormant within us, and at the spark communicated by the torch of Spiritualism are blazing up into wonderful and unlooked for spiritual gifts. Under the old regime, and in the midst of the gross darkness evolved from ecclesiastical ignorance and superstition, all that belonged to man's spiritual nature here and hereafter was ranged even by one of the most candid and talented of modern analysts as "The Night-Side of Nature;" now all that relates to spiritual being under the transfiguring light of spiritual revelation becomes the LIGHT side of nature, and the chief mistake we are guilty of in our joy at discovering the lost and loved of death's mystic harvest, all in life again/and actively engaged in the very self-same duties that occupy ourselves, is to attribute all power and phenomena of an occult character to the agency of disembodied spirits, and forget that we as spirits must have some of the functions as well as all the attributes of our angel visitants.

It is not an uncommon thing to find a good magnetizer, from/the moment that his investigations convinced fin of spirit communion, attributing all his power as a healer to the agency of "the spirits."/ Persons who from childhood have been endowed with the rare faculty of reading the future, and with unpremeditated speech prophesying of coming events, now feel sure their odcult utterances are inspired solely by "the spirits," The sensitives who could read character by touch, handwriting or physiognomy, the clairvoyants, whose gift of discovering hidden things has procured for them a life long reputation, now abandon their claims to personal unfoldment, and lay their laurels humbly at the feet of "the spirits." Fortune-telling must be spiritual inspiration, clairvoyance the work of spirits, somnambulism spiritual entrancement, and animal magnetism spiritual magnetism; indeed, we have known estimable persons who, being more or less endowed with a quickening of their interior natures before they became Spiritualists,\ after their conversion could not realize that they bought a spool of thread, ordered a dinner, made a morning call, or turned in walking to the right or the left, without a special significance was communicated to the act by the inspiration of an everpresent guardian spirit. In the New York Spiritual Conference of nearly twenty years ago Dr. Robt. Hallock, one of our best and most philosophical Spiritualists, commented on this tendency to fanaticism in a lengthened address full of pointed illustrations, winding up with the pithy remark that ! if certain mediums, stubbed their toes against a pebble in the street, to their apprehensions the angel Gabriel had a hand in To beware of a fanaticism of this character might be more worthy of the elevation of "danger signals" on the part of true philosophers, than to warn off the searching soul from any shore where the results of patient and faithful investigation might enlarge the borders of our spiritual perceptions, and teach us more of what we are, and by whom and what surrounded. 🕢

Our part in the modern spiritualistic movement is, first, to start with the proposition that we are immortal spirits; that we live here and hereafter; that all the powers, possibilities and functions that belong to us as spirits belong to us now, and only require knowledge of the laws of our being to unfold on this earth, as well as hereafter. Next, that we, as spirits, have clairvoyant sight, spiritual perception by touch, and all the attributes of a spiritual existence susceptible of unfoldment whilst we are yet on earth, provided we can master the conditions of unfoldment sufficiently, without injury or detriment to our earthly duties and state of being. Next, that the only horizon to man's knowledge of infinite things and eternal principles is his ignorance and incapacity, and that both these stumbling-blocks in the way of spiritual progress may be overcome by patient and unremitting study of the laws which govern our spiritual natures.

Spiritual chemistry, enabling spirits by a knowledge of its laws and processes to combine and aggregate invisible into visible elements, produce sounds and cause motions, is essentially a branch of knowledge as yet limited to the inhabitants of the higher spheres of being; but the trance state, the power of magnetizing and being magnetized. the lucidity of the human spirit called clairvoyance, the capacity to read character by touch, called psychometry, and to heal disease and control mind by the act of magnetization, are all strictly human attributes of the spirit; nay, more: the human spirit, whilst yet embodied in matter, can send its force from place to place in the act of mental telegraphy, and control even the conditions of disease and the characteristics of mind by projecting its force from place to place under the domination of WILL.

Let us again lay down the law of these magnetic and psychologic operations. The human spirit, which is the immertal, indestructible, and all-potential element of soul, can compel a less powerful spirit to obey its beliests. The human spirit, clothed in the magnetic life-aura, can either enter a body and subdue its will by direct magnetic contact, or operate upon a subject once magnetized at a distance. It can communicate its influence by touch, or be projected to a distance by will; hence spirits in the form can magnetize or be magnetized, can heal others of disease or be healed; can see clairvoyantly or com-pel clairvoyance in others; can read character,

disease, or other conditions by touch, or compel others to do so by WILL All these phenomena are attributes of the soul

when disembodied, but they are also clearly and ldstorically proved to be attributes of the soul whilst yet encased in the mortal tenement of flesh. The modus operandi is, carefully conducted experiment, biological, psychological, and magnetic practices. And again, provided the opera-

tors be pure in mind, healthful in physique, and animated by the high-and holy purpose of doing good—impressing both the bodies and minds of their subjects for good, and never allowing themselves to exert power or conduct experiments except with the most pure aims and holy intentions-it is simply impossible that such experiments should ever be otherwise than productive of use and spiritual unfoldment. As we shall write a separate paper on the subject of magnetic healing, we shall devote our present space to the phenomena of mental impressions only. In these, as in all other results obtained through the exaltation of the spirit powers in man, the subject or medium is one who possesses a large charge of vital electricity of the negative quality, or one in whom physical debility or disease readi-

ly gives off a large charge of negative electricity. Vital electricity of the negative quality is the pabulum by which the phenomena of clairvoy ance, psychometry, &c., &c., are effected.

In somnambulism, the body becomes so charged with this vital force that a heavy magnetic sleep is induced, and in this state the spirit is wakeful, active and exalted, whilst a sense of even the weight and gravitating force of the body is entirely neutralized. The spirit simply carries about its body as a machine to which it is attached, but otherwise overlooks and forgets its existence. This state may be induced either by the magnetic influence of a powerful magnetizer, a magnetizing spirit, or the excess of vital electricity in the individual, which when not otherwise given off saturates the system in sleep and induces the magnetic state called somnambulism.

Clairvoyance is the opening of the spiritual sight, and may be induced from either of the causes which produce somnambulism. It can be evoked by the action of a powerful magnetizer, either in or out of the form, or it may result from the mustering of the excess of spiritual magnetism in the individual, producing that temporary opening of the spiritual sight which is termed natural clairvoyance. Psychometry is the perception of "the soul of things" induced by touch and is simply the clustering of the spiritual/or magnetic forces around some of the nerve centres of the body, such as the cranium, the epigastric regions, the feet, hands, or, as it sometimes happens with exceedingly sensitive persons, the emanations of the vital force throughout the whole system, the parting all too rapidly with those vital forces, and the rendering the person thus endowed a medium at every pore, and susceptible of impressions from spheres, atmospheres, and every object, place, or person, that comes within the sensitive's sphere. Such persons readily discern character, sense the influences of every place they visit, or every thing or person they approach: Were this power particularly unfolded in the region of sight, they would be clairvoyants. When it applies more to the general sensitiveness of the whole system, such persons are psychometrists. When this power is especially, developed by the influence of hagnetism, it constitutes the individual a good medium, spirit seer, or magnetic subject. Visions are impressions produced upon the retina of the spiritual eye, by the direct psychological action of a controlling mind, and as this is still a separate branch of our subject we shall defer its consideration for another paper. In order to show that lines of demarcation may be drawn between the control of spirit-friends, and the exercise of the individual's own interior spiritual powers, we shall cite two illustrations of the mental or spiritual telegraph, the one obviously conducted by a spirit, the other an incident in the life of the writer of these papers, although it was prepared for publication by a celebrated English authoress who was making collections of such narratives, but did not desire to give names.

In the year 1860 a correspondent of the Phila delphia Sunday Mercury related the following incident, which occurred on the occasion of his visit to the rooms of the late Mr. Conklin, spiritmedium, of New York City. While he was waiting at the back part of the room, being an entire stranger to all present, the communicating intelligence requested him, by tips of the table, to take a seat in the circle. This being done, he writes:

"After a moment's delay, the medium's hand experienced that magic influence, and he wrote the following: 'My Dear Son — Your brother John died this morning at ten o'clock.—HENRY. I admit this intelligence cast a gloom over my feelings, and I used all kinds of devices to prevent the audience from observing my dilemma they all knowing my skepticism. But it was use less to try to hide my melancholy. I stated this was very strange, that there was telegraph communication direct to the location where my brother resided, yet I had received no intelligence from there of his death. I left the medium with rather a sad heart, but very unwilling to yield to the truth of this message. Next morning about ten o'clock, I received a telegraphic dispatch, dated the day before, from my sister, announcing the same sad tidings, confirming to the very let-ter the communication I had received the night before at Mr. Conklin's rooms. Why I had not eccived the dispatch from my sister the day it vas sent, was because the wires were down, and all communication cut off for some eighteen hours. This I learned by making inquiry at the Telegraph Office. Your readers will here observe that the message received through the medium was from ten to twelve hours in advance of that received by the telegraph line.'

The next illustration will be, as promised, a case clearly proving the exercise of WILL, carried by the magnetic influence of the two operators in the act of mental telegraphy. The lady, as above stated, is the author of these papers, Emma Hardinge Britten:

"A lady who was a strong medium, and a gentleman remarkable for his magnetic power of healing, (though not a believer in Spiritualism, nor, in the ordinary sense of the term, a spirit-medium,) had frequently, by way of experiment, sent messages to each other by means of the mental telegraph. Sometimes they willed to project messages at a set time, and placed themselves in a passive frame of mind, or what is called a re-ceptive condition, for the purpose of conducting these experiments. At others, they sent mes-sages without previous arrangement, and occasionally they gave and received these mental tel egrams in the presence of others.

On all occasions, their messages were so worded as to surprise each other, and preclude the possibility of the intelligence communicated being the result of 'guessing,' or familiarity with each other's opinions and phraseology. As nei-ther of the parties were professional practition-ers, or could have had any other motive in the conduct of their experiments than the discovery and application of truth, they were the last persons to be placed in the category of deceivers, a word so commonly labelled against the name

of every one who dares to advance one step be youd the common track beaten by the multitude The time at length arrived when it was deemed

advisable that these telegraphic exercises should cease. The gentleman, Mr. B., was about to proceed to a foreign country, and before his departure he carnestly solicited that a final experiment should be tried on the day of his embarkation. His condition, Mrs. H., however, steadily declined the proposition and hid no reason to declined the proposition, and had no reason to expect that her wishes in this respect would be disregarded. On the night when Mr. B. embarked, Mrs. H., being seated in a company of twenty persons at the house of Mr. M. B. Dyott, of Philadelphia, suddenly realized a strong magnetic influence, under which she felt for a few minutes as if spellbound; then she distinctly heard the voice of her absent friend calling her by a name known only to himself and her, followed by a message of a characteristic nature.

L's seemingly entranced condition, fourteen of the persons present declared that they heard a sound like the plashing of varvs against the paddles of a steamship, and the indistinct nurmar of a man's roice. As no one in the company had the least idea to what such sounds could and as the lady concerned had no expectation of such a manifestation, its force may be deemed the more remarkable. It is only necessary to add that the very first mail after the arrival of Mr. B. brought a letter informing Mrs. II. that he had sent precisely such a message to her at the exact moment of its reception in Philadelthia, and that the only difficulty be experienced in concentrating his thoughts upon the message, was the roughness of the ocean and the pitching of the ship at the time.

The intelligent spiritualistic reader need not be informed that these two cases are only selected as illustrations from tens of thousands of others, more or less known, of a kindred char-

It would not be difficult for the author of these papers to publish two thick follo volumes, one containing instances of spirit control acting upon media and conveying telegraphic messages and information rerified after the spirit's message had been received, and the other cases in which the human spirits engaged might have been the sole operators in working the mental telegraph. In all conditions of somnambulism it is more difficult to distinguish the state and its superinducing cause than in the process of mental telegraphy. Somnambulists often render in ependent testimony of sleep-waking powers that do not necessarily involve the agency of spiritual magnetizers. Still the state of sleep waking and that of entrancement are so similar, that they may often be confounded the one with the other. It is quite admissible to believe that in the deep magnetic sleep called somnambulic, the spirit of the sleeper becomes liberated from the fetters of the body, and actually socs and hears far more acutely than in the waking state; also that it displays powers of mind which could not be exhibited when hindered by the limitations of matter.

The author, for instance, has been known to rise in her sleep, proceed in thick darkness to her study, and there inscribe musical compositions, and write abstruse exercises in harmony and composition, entirely beyond her normal capacity to achieve. On the other hand, she has frequently been known in the "somnambulic condition" to recite original poems, sing original compositions, and make what were pronounced to be "splendid orations," in a style totally different to ther ordinary methods, and though at the early period of childhood when these feats of abnormal wonder were enacted, her friends and associates—entirely ignorant of Spiritualism—at tributed them all to the same somnambulic state there were marked differences between the vari ous phenomena exhibited, proving that some were the action of the sleeper's own spirit in a state of high exaltation, whilst others must have proceeded from the influence of foreign spiritual intelligences taking advantage of the somnambulist's unconscious organism to manifest their presence. The following cases will be found more indicative of the isolated sommambulic state than those of the author, whose mediumistic tendencies, manifested from early childhood, render it probable that her unconscious states were afways more or less influenced by spirit-control

. In one of the local-papers published in Eylton, N. Y., in the year 1859, the editor gives the following details of a remarkable instance of somnambulism occurring in the person of a well known inhabitant of the village. He writes

WENTRAORDINARY CASE OF SOMNAMBULISM. A Miss Mary Starr, niece of A. Loomis, Esq. this village, and now residing in his family ittending school, has for some time past been the ubject of a very singular phenomenon, closely bordering on the wonderful and mysterious.

WRITING IN AN UNCONSCIOUS STATE. 'Several days since slie was afflicted with partial blindness, accompanied with severe head , from which, however, she soon recovered At night, after falling asieep, she arose, lighted her lamp, and taking pencil and paper, wrote several stanzas of poetry, which were found in the morning, but of which she had no knowledge herself, and she could only be convinced of the and the unmistakable evidence of her own hand writing.

WRITING IN THE DARK.

Anticipating a repetition of the act, and fearing danger from a burning lamp in the hands of a sleeping person, her uncle, after she retired on the succeeding night, took the precaution to re-move the lamp from the room and place it beyond her reach. She, however, arose, and in perfect darkness wrote another piece of poetry, which, upon examination by daylight, was found to be well written, correctly spelled and punctuated and the ruled lines as accurately followed as the could have been by the best pennian with a good light. And this has been repeated from night to night, each time a new piece being produced She has no knowledge of the matter herself cannot repeat a word of the poetry she produces, and insists that she does not write it. Her friends watch her closely. They have interrupted her watch her closely. They have interrupted her while writing, when she seems like one aroused from a deep slumber, and cannot finish the line or even the next word of the stanza she happens to be writing. to be writing.

SEARCHING FOR WRITING IMPLEMENTS, ETC. If her writing materials are removed from her room, she arises, and finding them missing, pro-ceeds to search drawers, trunks, etc., in the dark, with as much ease as another would do it by day. One of the pieces, which we publish, was writ ten on scraps of paper thus found by her be-tween the leaves of an Atlas.

\ The most of her productions are dated 'August 17, 1840,' the date of her birth; and many of them are underscribed, 'Written for the Courier.' 'The Courier' was the name of a paper published in the village where she resided in childhood. Naturally she has no particular ford ness for poetry, and never attempts to write it. Whether her 'efforts' asleep are 'original,' or eces that she has sometime reall, is not known One thing is certain, she writes them in an unconscious state, and in rooms 'pitch-dark' at the time. She has however sometimes fallen into this condition in the daytime, when her writing impulse comes on.

STRANGE LIGHT FROM THE VISUAL ORGANS. A few nights since she was awakened while writing in the dark. Her sensations, as described by herself, were very peculiar. Her eyes emitted a bright light, like the burning of two candles, when turned toward her manuscript, rendering

her writing perfectly visible, but when turned in any other direction all was 'dark as midnight.'

Mr. Loomis is a wealthy and influential gen tleman, who formerly resided in the town of Winsted, Conn., at which time he was a promi-nent member of the Presbyterian Church. We understand that the young lady, whose health at first seemed to be injuriously affected, is now recovering from her temporary indisposition. We extract a specimen of the poetry written by Miss Starr, unconsciously and in the dark, which is certainly not without merit : THE WINDS.

**Cold December's rain is heating Bown upon the window pane. And the night winds saily matter In the wild and dreany strain, In the sunny days of childhood There was moste in their tone; Now they ever seem, when dying, Like Despair's expiring moan. Once I knelt me at the key-hole. In our older kitchen door, And in awe and wonder listened. To the tale the wild winds hore. Then methought I heard distinctly Votces in each passing gale, Making my youing hear feest faster, As I heard their wonder tale.

Now the whitry winds are meaning. In and round about the door, And they seem like tongueless pleaders. For the unprotected poor. Scenes of haldyon juvonescence. Now before my vision gilde, Like the thickly coloning fancles. Of a dycam at eventible, " Our space will only allow us to-extract one more from our collection of many hundreds of well-attested cases of somnambulism, and we refer to this the more especially because it is one which has largely engaged the attention of the press, the scientists, literati and medical men of

Providence, R. I., the place where the subject re-

sided when visited by the author. For a disin-

terested description of the person in question, we shall quote the account first published in the New York Evening Gazette of 1859:

"A FEMININE PHENOMENON. A trustworthy gentleman gives us an account of an extraordinary illness of a young woman— a Miss Winsor, in Providence, R. I. Miss W. has been confined to her bed for several months, and has not partaken of sufficient nourishment to keep her alive if she had been in a normal condition. Yet her faculties have become strangely acute, and she seems to be endowed with a species of second sight. When the physician, Dr. Ira Barrows, calls on her, she can 'tell the number of visits he has made, the numbers of the houses of his patients, and describe accurately

their complaints The clock having been removed from her chamber, she was enabled to determine at any hou the exact time of day or night, and she would describe the color, size and marks of the doctor's iorse, and the hije and the texture of the linings of his carriage. She composed a poem which she called 'The Sea-Scrpent, one half of each line in Latin and the rest in English, which was pro-nounced by the professors of Brown University pure Latin, although she had never had the least instruction in the language. She also draws finely without having taken lessons, and does other extraordinary things not to be accounted for by any of the known laws of temperament, medicine or science—While asleep her right arm s constantly in motion, though it is perfectly powerless when she is awake. A number of the physicians and *sevens* of Providence are deeply interested in the case of Miss Winsor, and are endeavoring to solve the mystery of her seemingly supernatural powers.''

The lady referred to in the last citation executed in the writer's presence several drawings of a simple character with amazing rapidity—the room being at the time in profound darkness. She also read several letters still unopened in the writer's hand, and some pages of a closed book. These, with other phenomena peculiar to clairvoyants, she insisted were performed by her own internal sight, nor could she be made to admit any realization of spirit influence.

There can be no difficulty in referring the production of drawings, allegorical charts, paintings by referring to different illustrations of the clairvoyant faculty.

As in somnambulism and trance, so in clairvoyance, may proceed from the influence of disthe subject, an interior perception of the spirit of a foreign agency. 🛶 🛴

they refer to persons well known in the spiritual ranks. Dr. A. C. Stiles, of Bridgeport, Conn., claimed to have, from a boy, possessed the faculty of perceiving, by a clairvoyant sense, the interior conditions of the human system, and pointing out its locale. In his medical practice he used liam Clarke, of Westville, Conn., cut off a lock of hair from an ox that appeared to be ailing. The hair was taken from under the ox's chin, and so nearly resembled human hair as not to be distinguishable from it by any ordinary observation. This, without any intimation as to where he obtained it, he forwarded in a letter to Dr. | phenomena upon the fundamental principles of Stiles, with a request that he should give a diagnosis of the condition of the patient. Dr. S. received the letter, examined the hair, and, as the result of his impressions, wrote substantially as follows: " As for your ox, I would advise you to slaughter him, especially as I perceive that he is fat. He will not be able to work much more, in consequence of a blow which he has receivedacross the back, which has both injured the kidnev and the spine."

Mr. C. accordingly killed his ox, and found in one of the kidneys and in the spine the evident marks of injury which he had received from a

heavy blow or contusion. Dr. Stiles, although a medium and a firm believer in the Spiritual Philosophy, did not necessarily owe his clairvoyant perceptions, in this case, to the intervention of spirits. - He was a clairvoyant from a boy, and, as such, could always perceive the nature and locality of disease in those who approached him. Like a vast number of these persons who can discover lost property and trace hidden things, he possessed the faculty of clear sight inherently. Spiritual influences added to and often aided his gift of perception, for kind spirit-friends ever surround us, and ever seek to exalt our native powers by the addition of their own beneficent control; still they have ever assured the writer of that which her own experience confirms, namely, that clairvoyance is one of those occult powers in man that exists as a part of his spiritual inheritance, and may and does shine out in certain conditions of

the human System, as an independent attribute of the soul, although it is also one of which spiritfriends are willing to avail themselves when they have an opportunity of influencing their, medi-

We shall conclude this paper with two illustrations of clairvoyance, procured directly under the influence of spirit-control, and our readers will not fail to note the points of difference that occur in these and the preceding instances of clairvoyance cited: ..

In the year 1859, Mr. Nash of Auburn, Me., had the misfortune to lose a sum of money, to which he could obtain no clue. His wife being a Spiritvalist, persuaded him to consult a medium-concerning it, and he went to Danville, to Miss Foster, a trance-speaking medium. She became entranced, and siOd: "I see a bill of the denomina-, tion of one hundred dollars, on the Augusta. Bank. Your coat was hanging in a room"—giving the description of the house in which it was-"a woman passed by and saw your pocket book protruding, and taking it out, opened it, and took, as she supposed, a one dollar bill. She afterwards found it to be, not a one, but an hundred dollar bill. She then went to Portland and purchased a gold chain, and other thing," The medium gave o minute a description of the woman, that Mr. Nash went immediately to her house and accused her of taking the money. She confessed that she . had done so, delivered the gold chain, which she said she had purchased at Portland, and her husband paid over the balance of the one hundred dollars.

About the date of the above occurrence, the following Item, well, known to be a genuine fact by the author, went the round of the Boston pa-

"A'day or two since, we chronicled the death, by drowning, at Chelsea, of a boy nine years old, son of Mr. Samuel Ward, foreman at Chelsea Dyu House. A well-known State-street business man makes the following statement, which we give as related: When the boy was first missing, and he-fore it was known what had become of him, a. friend of the parent went to J. V. Mansfield, of No. 3 Winter street, known as the 'Letter-Writing Medium,' and placing a letter securely scaled upon his desk to preyent deception, asked an answer to the letter, which, in fact, contained a request for information regarding the lost boy. Without opening it, the medium wrote a reply as follows:

The one you seek Is not present, but I come to answer your question. You are in search of the little boy, Ward; now I do not see him below, and I have not seen him in the spirit-land. I fluth, all will come (tight, and shortly his lody will be testored to his anxious tathed. Should he be in the water, then I could hot see him, as we cannot see well in water. I will look again.

At this moment a Miss Munson, who is another clairvoyant physician at the same locality, was asked by Mr. Mansfield to try and ascertain what the friend of Mr. Ward wished, and she was placed in the trance state, without any knowledge of what the gentleman desired, when she gave the following information, and also described the boy and his dress: 'You are in search of a little boy. He is in the water and dead. on his back, with his hand faised nearly as high as his face!—then remarked: The spirit of the boy is on the wharf looking toward the body, as guarding it. They are now reaching him; mey will have the body before you return to

The gentleman in question, in since stating the particulars of the finding of the body, says they found it in the attitude described by the clairy oyant, and that the description of the dress was very accurate.

These illustrations multiply on our hands, growing in magnitude, number, and phenomenal marvelawith every day's experience,

We glood the age with these items of testimony, and yet because we cannot repeat them at command, or place the occult powers of being at the service of every idler who desires to find a royal designed to symbolize ideas, and the fine ora- road to all discovery, or subject the angel-world tions so often delivered by unlettered and illiterate; to the bidding of mortals, we are assailed with persons, to the influence of spirits, rather than to the continual platitudes of "Why don't they he somnambulic state which so many materialis come to me? Why cannot I have such things tic observers have claimed to cover the whole done for me? Why don't I see? and Wherefore ground of abnormal mental phenomena. Of the Jam not I thus favored?" &c., &c., &c. Whilst trance condition we shall make notice in a sep-arate paper, hence we leave that subject for fu-ing, and care only to place our pearls of truth ture consideration, and will conclude this article before the minds that have already entered upon the path of investigation, and are therefore ready to receive and classify our facts, still we must own there is something due to these same quesvoyance, without any exhibition of the sleep thoners, and much more to the world in general, waking state, there are abundant evidences that who doubtless would gladly share with us, the the opening of the spiritual vision, called clair- | beneficence of our spiritual blessings M, they could only see in the phenomena thus reported embodied spirits acting upon a susceptible or me- i any chain of cause and effect, any connection diumistic organism, or it may be an attribute of , with these bright sunbeams from the light side 👵 of nature, with a well-defined and comprehensiitself, without necessarily involving the control ble SCIENCE of occult forces. That all mankind cannot enjoy these privileges, is in a great meas-Take the following two illustrations, selected a ure due, first, to the indolence and apathy of those from multitudes of similar ones only because who will not study out the nature of psychological science, and seek the clue by which it may be guided and controlled, and hext, to the aston-Ishing ignorance and bigotry of those Spiritualists who, when invited to the glorious study, and advised that careful research and profound investigation may master its mysteries, scream out to give the most invariably correct diagnoses of i in dismay "Ware wolf!?" "Something is coming the diseases of distant persons by holding a lock to eat up our Spiritualism!" "We know enough, of their hair in his hand. In order to put his we see enough!" "We will stop our ears, for . pretensions to the experimentum crucis, Mr. Will fear we should hear too much; we will blind our eyes, for fear they should be dazzled with too, much light!"

Like the Spiritualists who set up the wall of 'Ritualism!" the moment any attempt is made to evolve order out of the disorder, and license. that prevails in our ranks, the effort to base our science creates such a seare in the flock that modern Fausts, must hide their printing presses and types of science with as much care as the great German of four centuries ago did when he first ventured to suggest the idea of that same mighty printing press.

Still the world moves on, and the chariots of science move with it. We SHALL have a science of soul, and that despite the ignoramuses and. conservatives who fear to look under the tipping table lest' they should discover, it is not a spirit. that tips it, and in that glorious period of Illumination we shall so surely discover the conditions under which our own spirits can become exalted to the powers and functions of our spirit friends, that we shall yet realize the propheticpromise of old, that "our eyes shall see our teachers," and we shall "all know the Lord," each man for himself, "from the least to the greatest of us."

Our next paper will continue this subject in the philosophy of dreams and psychometry.

206 West 38th street, New York.

In a certain good old Puritan town of New England lives wealthy deacon. One Sunday morning a neighbor applied for a quart of milk. The placid face of the good deacon's wife appeared, and she after listening to the request of the boy, replied: "We don't sell milk on Sunday." As be turned away, evidently disappointed, she said: "You'd better see if you can get it somewhere else. But if you can't get any in the neighborhood, I will let you have a quart: but I shall be obliged to charge you two cents extra, as it is Sunday, for we don't intend to sell milk on Sun-

To Book-Ravers:

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

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

In quoting from the HANNELOF LIGHTY care should be taken to distinguish between editorial articles and that of amount attices reordered or otherwise) of corresponde-tions. Our esciumes are open for the expression of imper-onal free the lighty but we cannot undertake the endorse the artest shades of options to which our correspondents give otherwise.

Banner of Light.

BOSTON, SATURDAY, JANUARY 22, 1876.

PUBLICATION OFFICE AND ROOMSTORE, 9 Montgomery Place, corner of Province atreet (Lower Floor).

THE ABERDAN NEWSCOMPANY, 119 NASSAU ST.

COLBY & RICH.

LUTONE COLEY BUSINESS MANAGER.

Property and communications applications to the diturb requirement of this paper should be addressed to provide County, and all Busisks. Letters to Isaac, Rich, Review of Liquit Publishes Hotsk, Bosson, Mass.

Judge' Ed monds's Experience.

We linger about the spiritual experiences of our departed triend, Judge Edmonds, as given in these columns not many weeks since, with a feeling of satisfaction not often excited by the perusal of the records of spirit progress in other-Judge, "that if I were again jeinstated in my place among my fellow men, with the consciousness that I have of the spiritual existence, I would never say a word nor think a thought of blame toward any human being." This was because he was sorrichly rewarded with the charity. of the spirits for deeds off earth which he performed more from a pilde of virtue. "I believe," he adds, "if I were he your usidst torday, I would do the things that I once did for the love of my own pride, of my self esteem, that same self esteem of virtue, for the love of truth itself and of good sleeds."

This is the purest form of goodness, to love it for its own sake, to love the truth itself, for the sake of the good it contains. "I am revealing" -says the Judge-"how shallow the water is upon which the man floats whose salls are spread simply on his pride, on his self-esteem, on the high integrity of his own character, forgetting that all human beings are molded alike by the hand of the Infinite." He further declares-"1 have not found the Hell of theology-I have not found the Heaven of theology; but I have found the seathing fires of that searching spirit that. looks one through and through that self-consciousness of being examined fibre by fibre, and tissue by tissue, and thought by thought, untilevery attribute of my soul stood ranged before ! my own gaze." He confesses that the kingdom of heaven, outwrought in him in the hope of immortality/was to that extent a selfish kingdom also upon earth

What he laments is that he believed and loved while on earth chieffy because it was a selfish satisfaction; what he would impress upon us here is, that we should love truth for its own sake, | and seek heaven in a frame of humility. The husband, in a way which seems to afford such first stages of spiritual life revealed to him the incontestable proof of his continued existence fact that "the scenery and shapes are almost a prototype of what is found upon the earth," After passing through the stages of this discovery, he entered a more delightful region; but he says he entered it with as much humiliation and as in uch searching fire as he had experienced in the first region into which he was ushered. He not only had to forget his pride and selfishness, and any vindictiveness he may have secretly harbored, but he had to look through all crimes, of men, of society, of nations, in the light of charity.

He thinks, from his present altitude of vision, that he would not work to day for the modification of criminal laws, but for their abolition; not for prison reform, but for the abolition of all prisons. He would supersedg punishment with the spiritual bealer and teacher. A large city like New York he sees to be sitting in the midst of a moral miasma, produced by its very atmosphere. Young minds when introduced become imbued with the moral pestilence. This becomes at last a chronic disease, and is in some minds inherited from generation to generation, and should be treated as a disease. He says he finds that criminals are touched with a deeper malady than insanlty. There is a disease that is beyond insanity, whose morbid character requires a more subtle treatment and a spiritual one. Executed murderers in the spirit-world are taken and treated for disease by healing spirits, instead of being punished. They are not even reminded that they are criminals. They are made aware that they are morally sick only through their own con-

Public Scauce at our Circle Room.

We intimated in these columns some time since, at the instance of the spirit, that Mrs. Conant, through the aid of her friend and counselor, Theodore Parker, would give an account of her reception in spirit-life at an early day. We are now requested to state that she will fulfill that promise through the agency of Mrs. Nellie L., Palmer, whose valuable aid the invisibles have secured for the purpose. The contemplated scauce will take place at our public circle-room on Thursday afternoon next at precisely three o'clock.

The Leymarie Petition.

Having forwarded to various sections of the country for signatures blank petitions for the liberation of M Leymarie, of Paris, France, whom Bigotry has incarcerated in a French prison on account of This religious views and consequent defence of the truth, we desire them filled as soon as possible and speedily returned to this office, that we may be able, in conjunction with the British Spiritualists, to show to the present ruler of France that religious teleration and justice is the best policy for any nation on earth.

The Spiritualists have recently organized a Society in Houston, Texas, with Hon. Paul Bremond as President.

The Banner of Light Message Department-Verification of a Spirit Mes-

Our system of giving printed messages from those/who-as Spiritualism reveals-have only rossed the valley of change, and still feel in kindly sympathy and love to assure those left behind of the fact, was, as all know who are acquainted with the history of the Banner of Light, one of the earliest characteristics of this journal. For long and weary years did Mrs. J. H. Conant, its ever faithful medium, struggle amid failing health and the bitterest opposition to fulfill the ministration which the angel-world laid upon her, and we had frequent occasion, as our files will testify, to give to our readers abundant proof finite. that the messages spoken through her organism were recognized by the friends then living in the mortal, though strangers to ourselves. We also became satisfied, during the extended series of private eircles held by her and her numerous accomintances at her home, that the words given were the truthful atterances of spirits who had a legitimate claim to the names they gave.

The faithful medium at last succumbed, and fell at her post of duty; but the work, we were assufed, was to go on, and in due time, and under the most singular elecumstances, Mrs. Danskin, of Baltimore, was induced to devote her energies to its advancement. It, was to be expected that a certain class, who seem to think that the spiritual movement can be conducted by themselves with the spirite left out; would raise a shout of derision at the announcement of the fact that the Message Department would be reopened. Our. experience all along the past has shown us that such a class exists, but they and all other persons of reaching thousands with the light who could never be induced to attend a Spiritualist Circle. was, like the great modern dispensation itself, not originated by mortals, but was Imaggrated by the spirit world, and will be befriended and directed by wise intelligences of the interior life.

We have never claimed infallibility for our spheres, "I believe now," says the translated Message Department. During all the years in which we published the messages given through Mrs. Conant, we specifically stated at intervals that in view of the delicate conditions required for spirit communion mistakes would sometimes: occur, owing to the want of knowledge either on our side or that of the invisible operator. We have held to the main fact of such communion, however, and shall adhere to the publication of such messages just so long as there exists a need therefor. In all our dealings in the past we have placed our trust in the guidance of those unseen intelligences who have proved at all times mightier than ourselves, and we have never been forsaken by them.

Mrs. Danskin, the present instrument for our sixth page Message Départment, was a spirit-medium widely known and of test proven character for honesty twenty years ago; and is willing, as we are, to leave the readers of the Banner to decide as to the worth of her labors to them. And generously has the assurance of such worth been given, hardly a day passing in which some correspondent does not write to us expressing gladness that this avenue of return is opened once more. In closing this statement of our intentions we append the following letter from a highly respected and reliable gentleman, which speaks for itself in this regard:

I am glad to be able to add a line in the way of cerifying a communication which appeared in the Message Department of the Banner for January 1st, 1876, from my old-friend, Dr. Searles late of New Castle, Pa. He passed into the world of spirits not quite a year ago. His widow and his friends consider that it bears the impress of his character. His age is given correctly, and the allusions made are borne out by the facts. Mrs. Searles is greatly rejoiced to hear from her and identity. M11.0 A. Toy Bewer Falls, Pa., Jan. 15th, 1876. MILO A. TOWNSENDS

Crowell's Second Volume.

We have already made an extended reference to the second volume (and the last) of Dr. Eugene Crowell on "The Identity of Primitive Christianity and Modern Spiritualism." We do not now propose to enter upon any review of it, but to do better justice to its merits by making running quotations from its very thorough discussion of different topics. In this work we may indulge ourselves and instruct our readers for several weeks to come, and at the end we should only urge them, with increased emphasis to go directly to the work itself and enrich their spirits with its thoughtful perusal. We have already spoken of the contents of the second volume by its various chapters.

Dr. Crowell enlarges on the efficacy of prayer, tells us what true prayer is, that Jesus disliked ostentatious worship, rehearses what prayer did for Jung Stilling, Lavater, Hermann Augustus Franke and George Muller, and proves that prayer heals the sick, comments on unworthy objects of prayer, explains why even sincere prayer sometimes fails, and tells us how to pray. "True prayer," he says, "does not primarily proceed from the natural mind; it is the pure aroma of the immortal soul arising through the rank soil of sin and materiality that overlays it, and in its upward course, to meet and mingle with the inspiration of deity, it pervades every avenue of sense, and bathes the mind in its own glory." When prayer unnecessarily seeks publicity, he again observes, "it may well be distrusted, and we may well be assured that there is no efficacy in such prayer." God does not lend a listening ear to selfish prayers, yet theology wonders that spirits do not find for it lost treasure or fore-

tell the weather. "That prayer is effective in assisting recovery from disease," says Dr. Crowell, "few, if any, Spiritualists doubt; but the Protestant wing of the Christian Church is destitute of this faith in prayer, and practically sets itself against it by declaring that though by means of it miracles were-wrought, yet they are not now, thus disqualifying itself for judging whether prayer is not yet mighty to effect similar results." Hyperus, a heathen, maintained that no physicians could hope for success unless "with a true faith they call upon God and teach their patients to do the like," Dr. Crowell says that if he were himself practicing as a physician at the present time, he would not only in many cases pray for his patients, but he would urge the necessity of their praying for themselves.

He recites the fact that remarkable results do many times follow earnest, true prayer in our day, as in the days of old. The early Christian Fathers, like the Apostles, implicitly believed in the power of prayer in restoring the sick. The Roman Catholic Church theoretically believes in it, and so do all the minor bodies which have Judd Pardee's Salutatory, messages from mani-

37...

spirituality has been conspicuous—as the Wat denses, Albigenses, Lollards, Camisards, and such Protestant, organizations as the early Quakers or Friends, the early Methodists, the Irvingites, and the Shakers of our day "Southey's Life of Wysley and Count Zinzendorff, are quoted by Dr. Clowell in confirmation of the fact. In reference to answers to prayer, the author refainds his readers that the evidence is conclusive that God never operates except in harmony with his laws, and hence that we should not pray for a suspension of those laws. Prayer is the most effective means of developing the good that is in every soul. An earnest desire to fulfill duty-is prayer-a tendency of the finite toward the In-

Victor Hugo's Belief in Immortality. At a recent dinner-party of literateurs in Paris recently, Victor Hugo gave free expression, in

the presence of several atheists, of his firm belief in the Infinite, and in the soul's immortality. To the latter the distinguished poet said with enthusiasm, his face the while brightening up with a heavenly halo: "There are no occult forces; there are only luminous forces. Occult force is chaos, the luminous force is God. Man is an infinitely little copy of God; this is glory enough for man. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. Little as I am, I feel the God in me, because I can also bring form out of my chaos. I make books, which are creations. I feel in myself the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head." The earth will eventually discover that this useful method gives me its generous sup, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why then is my soul the more luminous when my bodily powers begin to fall? Winter is on my head and eternal Spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marwelous, yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts in proseand verse; history, philoso phy, drama, romance, tradition, satire, ode, and ng—I have tried all. • But I feel I have not said the thousandth part of what is in me, When I go down, to the grave I can say, like so many others, 'Lhave finished my day's work,' but I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open with the dawn."

A Hard Case.

We often enough meet with objects of compassion who challenge assistance from all they meet, but not very frequently with an unfortunate sufferer like Albert Peace, who is now and for between ten and twenty years has been confined in Auburn State Prison, New York, on a life sentence for a crime which was falsely sworn upon him. What makes the case as aggravated as possible is the fact that no record exists of the legal proceedings against him; or of his conviction and sentence. Doubtless it is because of the humbleness and poverty of the suffering victim that so little has been done for him. He has addressed us a full statement of the whole matter, and we can reach but one conclusion, which is, that he has been most atroclously wronged. The trouble with him has been in not being able to bring his case in a proper manner before the Governor. Petitions have been sent to the latter from different parts of the State, but so far without effect. Rev J. H. Harter, of Utica, has personally interested himself in Mr. Peace's case, and at last a ray of light-but only a ray as yetbegins to dawn. Ex Gov. Seymour has written Mr. Harter a letter on the subject, enclosing a request to Gov. Tilden, of which this is a copy : To Gov. Tilden: Dear Sir-The Rev. J. H. Harter feels an interest in behalf of Albert Peace, who is confined at Auburn on a life sentence, and who has been in 'prison many years. I left some papers in his behalf with your Pardon Clerk last winter. I think favorably of the application. I hope you will look into the case, and if you can do so, you will gire him a discharge. - Horatio Seymon," Poor Peace needs some \$200 to help him meet his law costs. He is a Spiritualist.

People's Course of Lectures.

This series of meetings at Paine Hall, Boston, continues to be carried on successfully by Dr. II. F. Gardner. On Sunday afternoon and evening, Jan. 16th—owing to the unexpected illness of J. Frank Baxter, who was announced to speak-Lysander S. Richards addressed the people, his afternoon discourse being upon marriage as scientifically considered, and his evening being on the abolition of the death penalty. The discourse for the afternoon was intended to awaken an interest in the revelations of phrenology and physiognomy as to fitness for entering the marriage state, and was illustrated by a great vallety of cited examples where the preponderance of one or another set of organs in the cranial development produced widely different and in some cases disastrous results. He would have all parties intending matrimony take the important step with a due fealization of the solemnity of the consequences proceeding from such union.

Mr. Baxter has now recovered from his severe indisposition (an attack of pneumonia), and will speak next Sunday afternoon and evening at Paine Hall-his lectures being made additional ly interesting by his choice singing and his remarkable tests of spirit presence and identity.

On Sunday, Jan. 30th, Gol. H S. Olcott, of New York, speaks in the upper (larger) hall in the Paine Building, afternoon and evening-one of his subjects being "Eastern Magic and Western Spiritualism.''

Some men there are who fancy they can ride rough shod over their fellows with impunity. But it is a long road that has no turning, and these arrogant individuals find at length their own proper level when they are the least inclined to step down and out. The grand and beautiful law of compensation is a mighty power in the divine economy of the universe. Sooner or later it is sure to mete out justice to the humblest of dod's creatures.

We have received No. 1, Vol. 1, of the Voice of Angels, the new paper published by D. C. Densmore, at No. 5 Dwight street, Boston. This is an eight page monthly, and the table of contents for the present number comprises L. separated from it at different periods, in which festating spirits, selected poetry, etc.

A Pleasant Occasion.

A select company of the friends of Dr. and Mrs. A. P. Pierce assembled at their residence, 4) East Newton street, Boston, on the evening of Thursday, January 13th, and passed the hours happily away till long after midnight. The object of the convocation, apart from the general one of social enjoyment, was to welcome the advent of a wonderful clock -a Christmas present to the Doctor, which his invisible guides had in a singular manner, and after a long and unsuccessful search among the "curiosity shops" of Boston and New York, put him in the way of

obtaining.
This clock bears upon its solid silver dial the name of A. J. Van Bergh, Rotterdam, as maker, and is held to be over one hundred years old. Its case is composed of solid rosewood, and the capaclous area at the top is crowded with the machinery necessary to produce the varied results which this time keeper is capable of affording for the entertaining of the observer. The hour, the quarter, the half and the "quarter to" are ac-knowledged in their flight by the chiming or striking of bells of different calibre; sixteen silver, bells, properly attuned, give forth at intervals—or at the will of the person understanding how to set the chime—music which is thrilling in its sweetness; some twelve different airs, French, Prussian and Dutch, are furnished at require-

ment by this remarkable horologue. At the bottom of the clock-face a man fishes in a pool, keeping time with the minute hand, and never failing to "land" his prey; two oldfashioned windmills operate at the time of chiming, or striking, while on the right of the dial is a little church tower in which is a diminutive clock whose hands point the correct time in uni son with those of the larger one to which it is at-tached. In addition to its time telling and musifall of the tide, and the days of the week and the month, each month being symbolized by an allegorical figure appropriate to its character, (as January by a skater, April by a clown, in refer ence to the changefulness of its weather, etc.) while the days of the week are shown by the ancient deities Jupiter, Mars, Venus, etc. Eightcen distinct movements are necessary to pro duce all these marvels, and yet the ancient servant, despite this mass of delicate machinery. keeps up its useful and charming work with the precision of the best modern "regulators." This clock, supposed to be the only one of its kind in America, was imported by Doll & Richards, and et up by George H. Elson, of Beacon street,

In honor of this addition to his "lares and penates," and also the erection over the hall door of his dwelling of a centennial banner window, the work of the Boston Sand Blast Company, Dr. Pierce issued the invitations which brought to gether the pleasant party on the evening above mentioned. Social conversation, the playing of Social conversation, the playing of chess, backgammon, billiards, etc., sweet vocalizations by a young lady present, and the partaking of an excellent repast, made up the order of exercises. While the company were seated at the table, Dr. F. L. H. Willis in a brief but appropriate speech expressed to the host, Dr. Pierce, the high estimation in which he was held for his mediumistic and other labors, and sentiments o ood will were given voice to by Mrs. Love .M.

Willis, and others. After the adjournment of the people to the parlors above the dining-hall, Dr. Pierce was controlled by the spirit claiming to be a French physician, by name Le Fouche, (who has for so ong a time been his co-laborer in the fields of medical work) who expressed the congratulations of the unseen ones, spoke hopefully of the future of Spiritualism, and teturned thanks in chalf of his medium for the kindly sentiments which had during the evening found utterance.

Second Edition of Sargent's Reply to Tyndall.

Our readers are aware that the leading man of science of the day in England, Professor John Tyndall, has recently proclaimed to the world that Spiritualism is "degrading;" that it is "intellectual whoredom." To this coarse opprobrium Mr. Epes Sargent has written such a Re-PLy as careful thinkers will rejoice in. An eminent citizen and accomplished scholar says of it: "I admire Sargent's Answer to Tyndall. It is true as Euclid. I am inclined to think it among

the very ablest of the author's productions." Such has been the demand for our cheap pam phlet edition of Sargent's Reply to Tyndall that we have been obliged to stereotype and reprint it. The price is five cents; the postage on one or two copies is one pant. For two dollars we will send fifty copies; postage free. We hope that the friends of Spiritualism will circulate this REPLY very widely, for the sake of the many who long to believe but are frightened off by such authorities as Tyndall.

Seventh Annual Camp-Meeting of Spiritualists.

We are informed by Dr. II F. Gardner that himself and Dr. Richardson have arranged to hold the camp-meeting peretofore carried on at Silver Lake, at a new place for 1876. This spot is a fine grove near the town of Walpole, Mass., on the main line of the New York and New England Railroad, and near the innetion of the Bos ton, Clifton and Fitchburg railroad, twenty miles from Boston. The camp-meeting will commence there July 19th, and continue to the 9th of August-three weeks in all. The position is admirably fitted for the obtaining of reduced rates of fare on the railroads from many points inaccessible at Silver Lake; the new grove will be finely fitted up, under superintendence of Dr. Gardner, and promises, with its superior natural advantages, to speedily eclipse the former place of meeting in the estimation of the public.

Postal Reforms.

The Special Postal Committee of the Board of Trade has prepared a memorial to Congress suggesting various reforms in the postal service, by which, if carried out, and the mail matter divided into three classes, the rates for the first and second classes could be reduced to one and two cents per ounce, and for the third class, which should include periodicals, magazines, etc., to four cents per pound. 🕆

A SINGULAR FACT.-When business is dull and money hard to get, the various churches in Boston hold daily prayer meetings. When business is brisk and money flows freely from hand to hand, our Christian friends do their praying only on the Sabbath. Is this consistent devotion? Is it heart-worship-or what? Can Bro ther Murray answer these questions?

A fair in aid of free dinners for working girls, at Bofflu's Bower, Boston, was successfully inaugurated Tuesday evening, Jan. 18th. Jen. nie Collins is doing a good work for the poor in this direction, and we are glad to perceive that the public generally is a waking to the importance of her claims for assistance in meeting the pecuniary demands of the institution.

C. D. Williams, M. D., gives an encouraging report of the state of Spiritualism in St. Paul, Minh., some of the best minds in the city being attracted to the investigation of its claims to re-

* "Words-Words-Words."

One Mr. Alf Burnett (whoever he may be) has wordy letter in the Memphis (Tenn.) Ledger, in which, in defiance of all the laws of grammar and of logic, he raves foolishly against Spiritualism. Some one sends us his loose and rambling stuff with the request that we would notice it. His mere assertions of course do not need an answer. Of argument he gives us nothing. But there is a statement in regard to Maskelyne and Cook, the London jugglers, which may mislead the uninformed. Maskelyne and Cook manage, by certain mechanical contrivances and illusive effects, to give an imitation of some of the phenomena of Spiritualism. Their modus operandi has been repeatedly exposed by Dr. Sexton and 🔩 others.. If there is any phenomenon on their list which is inexplicable, it is undoubtedly produced by the aid of some recreant medium, who is willing to have the manifestations he gets through spirit aid, credited to human jugglery. Such cases have been not uncommon. There is a standing offer of one hundred pounds to Maskelyne and Cook, defying them to produce certain phenomena (which they pretend to be able to effect) under such conditions as have repeatedly been submitted to by mediums through whom the phenomena occur. Maskelyne and Cook have up to this time dodged the offer. It is not at all improbable that there is a good medium among their cooperators; but they can make more money by claiming to be all jugglers. Most of their tricks are accomplished by mechanical means; and the conditions are wholly unlike the perfectly simple conditions without apparatus of any kind, except a plain cabinet, which the genuine medium requires. Mr. Alf Burnett discourses very confidently on a subject of which he is densely ignorant; he was evidently "raised" before the schoolmaster was abroad; or else in a part of the country where the name of Lindley Murray was unknown. Let him learn modesty and give us facts, however he may ignore grammar; and let him not suppose that more than a million of intelligent men and women in the country, who have faithfully investigated the phenomena of Spiritualism, have been duped by impostures which it requires the sagacity & Mr. Alf Burnett to expose and denounce.

Mold Scance in Baltimore, Md. ..

Mrs. Mary M. Hardy and her husband are now on a Southern tour, and under date of January 17th we hear good news concerning them, the Beo,2 the new independent reform daily of Baltimore of that date, bringing the announcement that on the evening of the 16th Lyceum Hall, on West Baltimore street, was filled by those desirous of witnessing the peculiar phenomenon in the presence of Mrs. Hardy, concerning which so much has been reported. The sitting was prefaced by. a lecture from Dr. T. B. Taylor, a committee, consisting of Mr. Wilson and Mr. Evans, (skeptics.) and Mr. Leonard and Dr. Ferry, (Spiritualists;) was appointed to examine the paraphernalla, and the scance proved successful, molds of two hands being found upon lifting the table. The Bee further says:

"The committee announced that they were unable to detect any chicanery on the part of Mrs. Hardy or any one else in the room. The casts, were examined by a large portion of the audience. The Spiritualists were satisfied that it was an indubitable test, and the skeptics, who regarded it as a trick, were unable to tell how it

Mrs. Hardy is announced to visit, Washington before her return home.

Paine Centennial Celebration.

The one hundred and thirty-ninth anniversary of the birth of Thomas Paine will be celebrated in Boston on Friday evening, January 28th. Investigator Hall, Paine Memorial Building, will be open at half-past seven o'clock, for assembling of friends for conversation, and Paine Hall will be pen at nine o'clock. Dancing, songs, speeches, and a supper will constitute the order of exercises; Messrs. B. F. Underwood, W. S. Bell, Chas. Ellis, and other able speakers will be present. The celebration will continue through Saturday and Sunday.

It is announced that at the convention to be held at Investigator Hall on the 29th; a full Roport of the Building Committee of the Paine Memorial, will be presented. All contributors to the Paine Hall Fund are respectfully invited to be present to hear the report and take such action thereon as may be deemed advisable.

Be on your Guard.

We briefly alluded in our last issue to an evident impostor named "Livingstone," who attempted to deceive the good people of Houston, Texas, by professing to be a medium. The same man, we now learn, about the middle of December imposed his pretensions upon the citizens of Memphis, Tenn., notwithstanding that Dr. Watson, of the "Spiritual Magazine," cautioned them against him; but they did not feel disposed to heed Dr. W.'s admonitions, and were accordingly "sold." But the Houstonites were too wary for "Livingstone," and his money-making trip there was a total failure. True mediums should not be cast aside in consequence of the imposition of pretenders, any more than a gold coin should be discarded because of the circulation of base counterfeits.

f.

Unless the steps now taken through agi-tation of thought hol supplemented by united action on the part of the liberals, the God-in the-Constitution party, reinforced by the votes of thousands of unthinking people, will in time foist their creedal amendment upon us to go into disastrous operation all over, the United States, The secularization of our common school system is one object toward which free thinkers should bend their energies in this struggle, that the mind of the coming generation be left free from sectarian bias. The Bible must come out of the schools—says/a contemporary, and truly—or the amendment will go into the Constitution.

The Boston Investigator uses the follow-. ing language concerning the lecture engagement recently filled at Paine Hall, Boston, by Prof. R. G. Eccles, and its words are true to the letter: He [Eccles] has not drawn the large audiences that he deserved, for he is unknown here, and therefore did not attract a crowd. The angel Gabriel himself would not succeed in Boston if he were to come among us as a stranger." Read the report on our eighth page of the eloquent discourse with which Prof. Eccles closed his labors in this city for the present.

Our enterprising contemporary, the Cape Ann Advertiser-Proctor Brothers, publishers, Gloucester, Mass.-is out with a new and neat heading, illustrated with the cut of a harbor-view of the city wherein it is issued.

"Noul and Rody."

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, have recently issued from their press.

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 Lope will be its lot, for it is calculated to do good wherever read and understood.

"The Battle for Bread.".

One of the soundest little books of the day is that recently issued by Milo A. Townsend, Esq., bearing the above title. It is just what the people of to day should read, as the battle is at its height. The facts, arguments and truths of vital interest in it are stated with telling effect. We will mail a copy to any address on receipt of twenty-five

Laura V. Ellis,

The excellent test medium, is expected in Boston the coming week. Due notice will be given in next Saturday's Daily Herald when and where she will hold her scances.

The "Allen-Boy Medium."

The venerable J. D. Powers, of Woodstock, Vt., in a letter to us, endorses the mediumship of Henry B. Allen as "wonderful and truthful."

We are pleased to see that several of the Philadelphia papers are taking the right ground on the question of keeping open the coming Centennial Exposition on Sundays. The Philadelphia City Item says the refusal of Gen. Hawley to have anything to do with the Exposition if it is kept open on the Sabbath has lowered him in the opinion of all sensible people, and has placed the directors in an unpleasant position before the world. The Chicago Tribune, alluding to the fact that the Radical Club of Philadelphia petitions to have the doors opened on Sunday, says: But it is no use. It might injure the morals of the public to be allowed to see grand and beautiful sights on Sunday; they must go to the saloons instead of the show. When we celebrate our second centennial the doors will not be shut to the people on the people's day."

Our friends in New York City are having some very convincing tests of spirit presence and other manifestations at their circles, as we learn From our correspondent, A. A. Thurber, whose communication may be found elsewhere. One lady medium, in whom the writer has the fullest confidence, resides at 209 West 32d street. He says that sometimes flowers, birds, fishes, etc., are brought to the scance room under strict test conditions. He also alludes to Mrs. Wilson. another excellent medium, who is located at No. 4 Grand street, where spirits show themselves in gas-light and converse audibly. And so the good work goes on, notwithstanding the oft-repeated cry of "humbug," "fraud," etc.

Mr. Epes Sargent has written a reply to a contemptuous fling at Spiritualism made by Prof. Tyndall in an article in the December number of the Popular Science Monthly, and it is published by Colby & Rich, of Boston. It is a neat rebuke to Tyndall's illogical and ill tempered dismissal of the subject-whatever the reader may think of the merits of the study of Spiritualism; and a sharp survey of his decidedly hazy position as regards "the promise and potency" of matter.—Springfield Republican.

The London Times, urging adhesion to Count Andrassy's note, says: The Sublime Porte was never before in so critical a state. If the opportunity Count Andrassy's note offers for settling the Eastern question bit by bit is allowed to pass, Europe may soon be forced to apply rougher methods to a wider area. England may be able to determine whether the occasion shall be seized or not. She stands, therefore, in a position of peculiar responsibility.

T. B. Taylor, M. D., of Baltimore, has written a two-act play-so we are informed-in which he seeks to embody the facts, phenomena and philosophy of Spiritualism. The new venture is called The Necromancer. It is to be issued in book form in Baltimore, and will be sent postpaid at 40 cents per copy, or twelve copies to one address, 30 cents each. Address him 39 North Stricker street.

Mrs. Matilda Joslyn Gage, of Onondaga County, and Mrs. Lily Devereaux Blake, made addresses before the Judiciary Committee of the New York Legislature at Albany, on the evening of Jan. 18th, in favor of the passage of an act that shall secure to women of that State the right to vote at the next presidential election.

The Republican Hall Spiritualists of New York City have been hearing lectures on Spiritualism and kindred subjects of late, uttered by our young friend, Cephas B. Lynn, whom they were so pleased with that they passed a resolution commendatory of his services, which is printed in another column.

Hiram Corson, Professor of Anglo Saxon and English Literature at Cornell University, has published in neat pamphlet form an address entitled "The University of the Future." It is one of this able writer's best productions, and advocates a theory of education which Spiritualism is doing much toward the realization of. We

will send it to any address on receipt of 25 cents. Thomas Gales Forster, so says the Galveston (Texas) Civilian of Jan. 10th, found it necessary to leave that State for the North, on account of the ill health of his wife, who was with

A bill has been presented in the Ohio Legislature, providing for the taxation of church property, the same as that owned by any secular society.

Planchettes are selling rapidly. They are the best instruments to test mediumship in the world. See price in another column.

Mr. and Mrs. Holmes are again holding scances in Philadelphia, at No. 614 South Washington Square.

Read the call of the National Woman Suffrage Convention on our sixth page.

BRIEF PARAGRAPHS.

SHOUT SERMON. - Go, and sin no more. Taglioni, the danseuse, is worth three million dollars.

terbert Spencer, the philosopher, is not worth a cent. Both BROOKLYN - the frying-pan of the United States. Things are getting to a Moulton heat just now.

An English funny paper says it is not generally knows that a very appropriate covering for the bed of a river may be made out of the sheets of water which abound in the adjacent meadows. The best way is to wait till they are frozen over, and then cut them up with a pair-of skates.

The thermometer stands at 80° in Florida, At is regular New England June weather. The grass is green, the flowmagnificent, and the people hilarious-the northern visitors especially.

Mobile, Ala., had a conflagration Jan. 14th which destroyed property to the value of nearly \$100,000.

To those persons who believe that every fact is worthy of observation, and who are accustomed to do their own thinking, the advertisement of the Banner of Light, the oldest standard, spiritualistic paper in the United States, will be found interesting.—Delaware County (Pa.) Democrat.

"The Royal Shepherdess" has left the poor fields of Boston for the more extensive pastures of New York. The Sun welcomes her to its heart with its warmest of rays, and we shouldn't wonder if she speedily became a member of the getting-to-be famous Theosophical Society located in that city. Nous verrons. . . .

You can tell a coal-dealer on the street by the length of his face. The hot-soda men have all drowned themselves.

An Important Egyptian success has been obtained in Abyssinia, by the capture of General Kirkham, an Englishman in the Abyssinian service, and two other English

A London dispatch from Algeria, Jan. 18th, reports a dreadful hurricane there. The destruction of property wa immense. The shipping on the coast suffered geverely.

There is great fun at the Howard Athenieum every evening. It is healthy to be there. The Austrian Premier has undertaken to solve the Turk-

ish question; but nothing will come of it. Fate seems to indicate that Turk vissick nigh unto death, and at the proper time will be absorbed by the European powers. There are indications that the Centennial Appropriation

Bill will be adonted by Congress by a large majority. The ship Harvest Queen was run down and sunk by the teamer Adriatic on the Irish coast on the 31st of Decem-

ber. Thirty lives were lost. It is rumored in Madrid that the Prince of Wales has

written to King Alphonso that he will visit him on his re-turn from India. They have just found a snake in Iroland, and the people re somewhat excited in consequence.

"The Indian Ring" at St. Louis are again at their ne farious work telegraphing east that Indians are on the warpath. That kind of capital is played out.

A woman in Vermont is troubled with strabismus badly that when she weeps the tears from her right eye fail on her left cheek.

The annual statement of the production of precious metals on the American continent west of the Missouri River. prepared under the supervision of competent authority, reports the product of the year 1875, at \$30,839,037, which is an excess of nearly \$6.500,000 over the product of the pre ceding year.

Italy seems to be a land where the action of dreams is least form by the constant occurrence of practical obstructions and the writers of romance find their materials less obsti nate when the scenes are laid there.

A man recently hung himself in Bangor, it is reported,

with a cloud belonging to his wife," They are having exciting times in France just now, pe

THE MAGDALEN.

Sho sat and wept beside, bis feet. The weight Of sin oppressed her heart; for all the blamb And the poor malice of the worldly shame Tolber was past, extinct, and out of date; Only the sin remained—the leprous state. She would be melted by the heart of love, By fires far fiercer than are blown to prove And purge the silver ore adulterate. She sat and wept, and, with her untressed hair, sill wiped the feet she was so blest to fouch; And He wheet off the solling of despair. From her sweet soul, because she loved so much! I am a shner, full of doubts and fears! Make me a humble thing of love and tears! THE MAGDALEN.

It was an Indiana farmer who remarked: "I want to go to Heaven, but when a cow kirks me I am bound to wallo her with the milk-stool if I never get within a mile and r half of the gates of Paradise."

David Snow a prominent Roston merchant, died in this city on Wednesday, January 12th, aged seventy-six.

weavers at Macclestield have been locked out, and a portion of the North Wales colliers have struck for higher

The widow of the late ex-President Johnson died at the residence of her daughter near Greenville, Tenn , on Bat-urday night, January 15th.

The new trial of Piper, accused of the "tower murder" in Boston, is set for Jan. 31st.

liow many business men are there in the world-earnest plodding, but unfortunate fellow creatures—who go about their work day after day, without ever seeming to know that the Bible contains the word "advertise."

Capt. Addison Low, supervising inspector of steamboats, in New York, says that it is his opinion that the transportation of petroleum should not be allowed on ocean pas senger steamers under any circumstances.

Cremation has made some stir in Italy as well as in England. A journal of Milan says: "Signora Anna Locatelli died yesterday in our city (Milan), and on her sick bed expressed the desire that her body might be burned. Her clatives will scrupulously carry out her wishes, and have already made the necessary preparations.

Miss Kate Field says that a tanner remarked lately: "If I had not read Carlyle, I should never have made my leather so good?! That is a nobler tribute than the great public evation of Carlyle's eightieth birthday.

The Seventh Annual Convention of the New England Labor Reform League will be held in Codman Hall, 176 Tremont street, Boston, Sunday and Monday, Feb. 6th and 7th, day and evening.

A colossal bronze statue of Grattan was unveiled with appropriate coremonies at 2 o'clock on the afternoon of Jan of the College Green, in front of the old Parliament House in Dublin, Ireland. Speeches were made, by Mr. Bullivan, Hon. Isanc Butt, and others.

Joseph La Page was convicted at Concord, N. H., Jan. 3th, of murdering Josie Languaid, and sentenced to be hanged Jan. 19th, 1877.

Noah invented the decalogue. Miss Dickinson claims to have originated the analogue. Eve, of course, made the first appropriate and this led to the dielogue.—St. Louis Republican.

Mistra get in their corners and recite their money logues; and all this is as easy as rolling off-a-legue.—Chicapo Times.

That ought to end the catalogue.—Boston Globs.

Paul Falk, proprietor of the Tivoli Theatreand the Volks Garten, in New York, died at his residence on St. Mark's place, adjoining the Tivoli, on Wednesday, Jan. 12th. He was born in Breslau, and came to America in 1851.

On Sunday night, Jan. 9th, a minister dropped dead, at Springfield, while he was attending a sliver wedding. Was it a judgment for attending such a celebration on the Sau-bath?—U. U. Hasevoll.

Valparalso has been flooded. In consequence of heavy rains, and property of the value of \$1,500,000 destroyed. I'wo lives were lost.

A would-be reporter for the New Orleans Picayune was refused a situation because he brought in the following: "Near the entrance of the cemetery stood the Grecian mansoleum of the — Fire Company, No. —, its gorgeous and brilliant decorations showing that the gallant boys do not forget that, their departed comrades are still bravely

battling with the flery elements in another world " THE MISSION FOR ANIMALS. - This Boston society, whose objects are similar to those of the Society for the Prevention of Cruelty to Animals, has issued its financial atatement for the year 1875. The receipts have been \$1,-362 49; expenses, \$384 65, leaving a balance of \$977 84, which has been paid to Mr. Loring Moody for his services as secretary and treasurer. Mr. shooty states that his time is devoted exclusively to the work of the society, which is "laboring to establish humane, healthful and economical modes of transporting and dealing with live stock."

Free Circle-Room Fund.

Since our last acknowledgments we have received the following amounts in aid of this department of the Banner, for which the donors will please receive our grateful thanks: L. F. Weaver, 35 cents; A. B. Cutting, \$1,85; G. E. Baker, \$1,00; B. Shrafl, \$5,00 ; J. Bisby, \$5,00 ; Mrs. A. M. Stone, \$1.00 : Mrs. W. Burlingame, 35 cents; Flood Iverson, \$2,50; Mrs. J. H. D., 25 cents; J. S. Rudd, \$1,00; Miss M. L. Marble, 50 cents.

God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor in this vicinity: From II. Anderman, \$2,00; Flood Iverson, \$2,50; Mrs. L. B. Stearns, \$5,00.

Epes Sargent-Prof. Tyndatt.

The gods are propitions! If even a Hercules assails the strongholds of virtue and truth there will ever be a good demon upon the battlements to pierce his vulnerable points, and hurl him in shame to the muddy most below.

Epes Sargent has been the good angelshere; has done this work for us in his Reptyrlo Tyndall, and more; he has filled the embrasures of our faith with such imperial names, he has crowned our turrets with such royal facts, that strength like a shield of fire girds all our outworks, and Spiritualism grows brighter, fairer, firmer, as the giants in science hurl their impious javelins

grants in science hard the supposes javines against it.

Everybody, more particularly our foes, should have in their bands and in their pockets this little five-cent brachure, to discover how many million dollars' worth of good there is in it.
G. L. Dirson.

Spiritualist Meetings in Boston.

PAINE MEMORIAL HALL,—Proph's Course, J. Frank laster will sees. In this Hall, Appleter street, Sundays and 16th and 231, at 2345 and 7745 o'clock., In. H. F. lardner, Manager.

Jan., 16th and 231, at 245 and 7; to o'clock., In. H. F. Gardner, Manager.

Rochester Hall...—The Children's Phogressive Lyceum No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at Rochester Hall, 730 Washington street, every Sunday, at 10% o'clock. Julia M. Carpenter, Cor. Serby. Lecturers on the subject of Sufficialism or Liberalism are notified that its hall is open for cogagements during the week, or on Sunday afternoons and evenings. Partles wishing to seeme it should corpespond with Alonzo Dablotth, addres his him at the hall. The Leathers Ad Society will until further notice hold its meetings at Rochester Hall, on Thoesday, afternoon, and evening of each week, Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

LUBLINE HALL.—Free Public Circles are held at this Hall, No. 3 Winter street, overy Sunday at 10% A. M. and 2% P. M. by many of the best test mediums and speakers in the city. Good music provided. All are invited to attend.

Rochester Hall .- The Children's Progressive Lyceum mer as usual on Sunday morning, Jan. 16th. The audience, which was large, was entertained with a selection from Shakspeare by Mr. Miller, after which followed recitations by Johnny Balch, Charlie James, Liuwood Hickok, May Lambert, Mabel Edson, Rosa McBride, Elia Carr, Mamb Potter, Emma Styddard, Helen M. Dill, and Ernestine Eldridge. The Saunders sisters sang very pleasantly, a plano solo was rendered by Httle Nellie Thomas, Mrs. Whittler and Mrs. Carpenter read a brief dialogue, and A. E. Carpenter and Mr. Lincoln made short addresses.

The session was a quiet and pleasant one, and if one may ludge by the expression of faces, the audience felt that it yas good to be there, JULIA M. CARPENTER, Cor. Noc. y.

Movements of Lecturers and Mediums. G. B. Stebbins will speak in Lincoln, Nebraska, Sunday Jan. 30th, and in that region for a fertuight.

Mrs. Carrie A. Hazen, inspirational speaker and symbo medium, is located at 318 Eric street, Cleveland, O., to remain until April 1st. Dr. Amanda Harthan will also be

remain until April 180. 197. Amanda Hartman with also be at the same place until April 18t. Dr. H. P. Fairfield will lecture in Simonsville, VI., Sun-day, Jan. 23d, and in Bartonsville, VI., Sunday, Jan. 37h, will be at Bome the 31st. Would like to make other off-gagements to lecture wherever services are required. Ad-dress Greenwich Village, Mass.

dress Greenwich Village, Mass.

W. F. Jamicson has been buelly employed speaking in Paola, Pleasanton, Moand City and Tracling Post, Kansas, Ilis engagements are, Osawatomie, Kansas, Jan. 251; probably a short course at Fort Scott, Kansas, and another at Springfield. Mo, occupying one week, Jan. 24th 30th Yates City, Ill., February 24, 367 4th, 5th, 6th; New Haven, Conn., two months engagement, the Sundays of March and April. Engagements will be made at points between Yates City and New Haven for the last three Sundays and the week-evenings of February. Address at Yates City, Ill.

Dr. J. K. Balley has bad an extended and successful less.

Yates CHY, 111.

11r. J. K. Bailey has had an extended and successful lecturing tour through lows and Western Hilhols, and now proposes to receive calls to lecture during the winter in Michigan, where he has many old and fast friends. Warren Chase's address for February will be Independence, Iowa.

RATES OF ADVERTISING.

Each line in Agaie typo, twenty cents for the lrst, and fifteen cents for every subsequent inertion. NPECIAL NOTICES.,- Forty cents per line. Minion, each insertion.

BUNINESS CARDN. Thirty cents per line,
Agnte, each insertion.

Payments in all cases in advance.

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

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAHRVOYANT! - MRB. C. M. MORRISON, No. 102 Westminster street. Magnetic treatments given. Diagnosticating disease by lock of hair, \$1,00. Give age and sex. Remedies sent by mail. In the past two years Mrs. Morrison's Medical Control has given two thousand two hundred and

saxty seven 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 remedles.

Address Mrs. C. M. Monnison, Boston, Mass., 13w - N.13. Neglected Coughs and Colds.-Few are

aware of the importance of checking a Cough or "Common Cold" in its first stage; that which in the beginning would yield to "Brown's Brown. CHIAL TROCHES," if neglected, often works upon the Lungs.

J. WM. VAN NAUEE, M. D., Eclectic, Clairvoyant and Magnetic Physician, 420 North 38th street, Philadelphia, Pa. 4w.J22.

MRS. L. H. PRESTON, Clairvoyant, 868 Broadway, New York. Office hours 9 to 6, and 7 to 9.

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

On and after Dec. 20th, Dr. Freep. L. H. Willis may be addressed care of Banner of Light, Boston, Mass. He will be at the Sherman House, in Court Square, every Wednesday and Thursday, from 10 A. M. till 3 P. M., commencing Wednesday, Dec. 29th. J.1.

Mrs. J. W. DANFORTH, Clairvoyant and Magnetic Physician, 100 W. 56th st., New York.
D.18.15w*

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4.

THE MAGNETIC HEALER, Dr. J. E. BRIGOS, is also a Practical Physician. Office 24 East Fourth st. Address Box 82, Station D, New York City.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixthav., New York. Terms, 43 and four 3-cent stamps. REGISTER YOUR LETTERS. J.1. SEALED LETTERS ANSWERED by R. W. Flint. 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 67 Tremont street, Boston, Mass.

60m =

BUSINESS CARDS.

ANYTHING new seems niways to have a charm for the nilk of mankind. That fact alone is usually sufficient for a time to rivet the attention and good will of the multitude. Unless, however, Intrinsically good as well as new, its popularity is for a day. A bona fide preparation like Campbell's Quinine Wine, combining both qualifications, is sure to be permanent. Its use, too, will be all but universal, for how common are such complaints as indigestion, loss of appelite, loss of spirits, fever and ague, want of tone in the system, etc., etc. All druggists have it. The whole-sale depot is at Platisburgh, N. Y., or Gen. C. Geselwin

GENERAL DEBILITY. MR. JAMES I. FELLOWS, CHEMIST, ST. JOHN, N. B. DEAR SIR. Having used your Compound Syrup for some

time in my practice, I have no hesitation in recommend-ing it to my patients who are suffering from General Dethilly, or any discase of the Lungs, knowing that even in cases utterly hopeless it affords relief.

Lam, str. yours truly, H. G. ADDY, M. D. St. JOHN, N. B., January, 1869.

So much celebrated for his remarkable cures, (office and residence, 897 Washington street, Roston, Mass.,) may be consulted on ALL diseases freed charge, or by letter, with stamp. References. The many in New England and clewhere who have been treated by thinaid different that during the past 30 years. Medical Hand Rook free, sent by mail on receipt of 40 cents.

MRS. M. J. REGANS 620 North 5to 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.

B. T. C. MOROAN, 100 Progressively, St. C. MOROAN, 100 Progressively, St. Louis, Mo., keeps constantly for sale the HANNER OF LIGHT, and a gupply of Liberal and Reformatory Works.

PHILADELPHIA ROOK DEPOT. J. H. RHODES, 918 Spring Carden Street, Philade DR. 3, H. RHODES, its spring carrier street, Philadel-phia, Pa., has been appointed agent for the **Branner of Light**, and will take orders for all of Colby & Ruch's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corfer Broad and Coates streets, and at all the Spiritual meetings. all the Spiritual meetings.

NEW YORK ROOK DEPOT.

A. J. DAVIS & CO., Booksellers and Publishers of standard Books and Periodicats on Harmonia Philosophy. Spin-Rualism, Free Religion, and General Reform, No. 21 East Fourth street, New York.

U-Nov. 1.

WANTELNGTON HOOMS DEPOT.
RICHARD HOBERTS, Bucksetter, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Npiritual and Beform Works published by Colin & Rich.

NAN FRANCISCO, CAL., BOOK DEPOT, ALNO, 300 Kearney street (upstairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern prices. As Adams & Co., Stoleden Pens. Pinnichelief, Spence's Positive and Negative Povelers, Orion's Anti-Tobneco Preparations. Dr. Storee's Natritive Compound, etc. Catalogues and Circulars mathed free.

San Francisco, Cal.

HARTFORD, CONN., BOOK DEPOT.

A. ROSE, 55 Transcal street, Hartford, Conn., keeps constantly for sale the Brainer of Light and a full supply of the Spirifurni and Reform Works published by Colby & Rich.

ADVERTISEMENTS.

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

BOSTON. KEEP A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reform,

AND MISCELLANEOUS BOOKS. AT WHOLESALE AND RETAIL.

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

27 Orders for Books, to be sent by Mall; must lovaria-bly be accompanied by rash to the amount of each-order.

Any Hook published in England or America, not out of print, will be sent by malfor express.

Ar Catalogues of Books Published and For Sale by Colby & Rich sent free,

CATARRH.

Catarrh and Piles for Thirty Years cured by

Constitutional Catarrh Remedy.

MESSIC LITTLEFIELD & CO.: I bought a bottle of your Constitutional Catarrh Remedy, and in using less than a bottle I was cornel of me Colored

and the fishing less than a bottle I was curred of my Catarris, and also of a very bad case of Poles which I had been troubled with for more than thirty years (Since I was a child), and I have not been troubled with them since taking the medicine. THOS, MODICIPOUSE, Newark, N. J. PRICE 41 PER BOTTLE,—Sold by all Druggists. A Pamphdet of 32 pages, giving a treatise on Catarrh, and containing immunerable cases of curps, sent PREE, by ad-dressing the Propristors,

LITTLEFIELD & CO..

Jan. 22.-1w VICK'S Floral Guide.

THIS is a beautiful Quarterly Journal, finely illustrated, and containing an elegent colored Frontispiece with the first no, for 1875 bust issued. 45° Viel's Flower and Vegetable Garden 35 cents; with child over 18 63 cents. Address, JAMES VICE, Bochester, N. Y. Jan. 22.—1w

The Home Battery.

DR. WILLIAM BRITTEN'S celebrated Electro-Magnette Medical "Home Battery." The best, cheapest, nost effective and durable exertic machine exer constructed. Curse every form of disease rapidly and painlessly, restores wasted vitality and obvelops mediumship.
WILLIAM BRITTEN, sole manufacturer, 26 West 38th street, New York.

Mr. and Mrs. Holmes

A RE now permanently located at No. 614 South Washington Square, (immediate vielnity of Independence that, and Post Office.) Philadelphia, P.J. Public Séances very Monday, Tuesday and Wednesday evening, at 8 o'clock. Private Circles other eyenings a matter of special agreement.

PSyCHOPATHIC PHYSICIAN and Bushess Medium.

Specially—Nervous Complaints of Women and Chilen. Pattents treated at a distance. 28 Winter street, Boston, Room 37. Poston. Reom 37.

TRANKT, RIPLEY, Trance and Test Medium, has received from his, finites a positive cure for Rid ney Complaint, and will send to any one or receipt of \$1.00 and two threese at postage tamps. Address FRANKT, RIPLEY, No. 19 Light street, Battimore, Md. Jan. 22:—1w

TIZZIE NEWELL and ANNIE MAY, Test, Medical and Business Mediums. Examine from lock of hair. Terms 42. Treatment given and Medicines prepared. 4 Hanover st., Boston. 2x*-Jan. 22.

MISS HARRINGTON, Healing and Developing Medium, 3 Malden street, Boston. 4x*-Jan. 22.

MISUNDERSTOOD.

BY EMILY J. BEACH. 30

A volume of 421 pages, reciting in serse the history of a medium, to whom, after sad bereav ment, the plant uninstread consolation; and also embracing spirit teachings upon a great variety of moral and practical subjects. "She was herself surprised at thoughts which fitted her brais, thoughts which were eatherly about from things she eyer had read or seen. The toples of the day she found were brought forth, discussed and sentenced by her spirit guides." This poetical narrative comprises about 2500 verses.

verses.

Cloth, \$1,50; postage 24 cenfs.

For safe wholesate and retail by COLBY & RICH, at No. 9 Monigomery Place, corner of Province street (lower-floor), Boston, Mass.

The Christ of Paul; The Enigmas of Christianity.

BY GEORGE REBER.

St. John never in Asia Minor: Irenaus the Author of the Fourth Gospel: The Frauds of the Churchmen of the Second Century Exposed. Cloth, 307 pages, \$2,00, postage 25 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

A New Work on Mental and Physical Health.

SOUL AND BODY;

The Spiritual Science of Health and

- Discase, -

BY W. F. EVANS,

Author of "Mintal Cure," and "Mintal Medicine,"

It is a Book of deep and genuine Inspiration. Disease traced to its Sominal Spiritual Principle.

Spiritual Influences and Forces the Appropriate Remedy.

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

* and Disease.

The Philosophy of Spirit Intercourse.

How any one may Converse with Spirits and Angels.

The Psychology of Faith and Prayer.

Phronopophic Method of Care practiced by Jesus eighteen go, and sustained by the highest medical authordes. It is scientifically religious, but not theological, It is clear in thought, chapment in style, and the problemidest problems of philosophy and mostical science are solved. The work cannot fall to make a deep and lasting impresstore upon the cellig one and seek attice would. The previous volumes of the earthor, "Mental Cure" and "Mental Medicine, "have received the highesteonmentations from every part of the country and they evilled yegld. The present work is on the boundary line where a genuine Chriscouncy and a genuine Spattmatton merge in toone. If in the result of years of thought and investigation. In It that not not not a second or a second or a second of the second of the second or the se principle of Psychometry, or the Sympathetic Sense, finds its highest film strations and applications. The last chapter editalis a full exposition of the system of cufe sclong and so 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 heas of science and philosophy find their outward expression in his word sas clearly as light shines through transparent glass. Each word is like a fresh coin from the mint. that has its exact spiritual value. Teletenders his sigle condensed without a sacrifice of perspeciety. The work will take its place at once, and in an eminent position, in the standard literature of Sprittual Science and Philosophy. As a work, worthy of this centenary year of our national history, let it be spread broadcast over the land.

Cloth, \$1.00, pastage 12 cents. For sale who desaile and retail by the publishers, COLBY & RICH, M. No. 9 Montgomery Place, corner of Province street (lower 1600). Boston, Mass.

Mrs. Maria M. King's Pamphlets. The foll whit pamphlets have been out of point for some line, and are now issued to meet the demands of many in-

Social Evils-Their Cause and Cure. Teats on Diet its hill ence upon Civistration; Effects of cirtain articles of Food in use among civilization; Effects of cirtain articles of Food in use among civilization is system and the cirtain Heaverness and Stimulants in romanon use among the American People; "The Social Exil"—Remedies for it, etc.

Price Ziccents, postage free.

The Spiritual Philosophy vs. Diabolism. Two lectures. A positive and above argument against the theory of exit spirits, and their influence in producing discordant manifestations through mediums.

What is Spiritualism? and shall Spiritualists have a Greed?
Two becarries, these discourses admirably present the fundamental principles of Spicificolomical as discoursed by the author, with an argument for the organization of Spiritualists to accorde and develop theils.

Plue 25 cents, possing free.

Cod the Father, and Man the image of Cod.

Two lectures, showing the principles of nature to be the only revelation of the Sopreme Intelligence, and man's nature to be the organic emission and those principles.

Price 25 cents, postage free. The Brotherhood of Man, and what

The Brotherhood of Man, and what follows from it.

In two lectures, which treat of Mon the agent of Detry on every plane of Life, to supervise and forward nature's work: Original 'Number of Laces of Men, and Where Appeared; Grades of Men a Necessity by Na ure's, Law of Cooperation of Forces for the Maintenance of Life, etc.

Price 25 cents, pastage free.

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

The Scientific Wonder!

THE PLANCHETTE. THE WRITING PLANCHETTE!

THE WRITING PLANCHETTE!

THE WRITING PLANCHETTE! COLENCE is unable to explain the mysterious perform. So ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the result; that have been attained through its agency, and no domestic circle should be without one. All agency, and no comestic create sum as whiting mediumship, should avail themselves of these, "Planchettes," which may be consulted on all questions, as also for communications from decrease relatives or friends.

The Planchette is furnished complete with box, pencil

and directions, by which any one can easily understand how to use it.

Postage free:
For sale wholesale and fetall by COLBY & RICH, at No.3 Montgomery Place, corner of Pravince Street (lower floor), flooton, Mass.

The University of the Future,

Anddross delivered before the Alumntof St. John's College, at the Annual Commencement, July 7th, 1875, by Hiram Corson, M. A., Professor of Anglo-Saxon and English Liberature in the Cornell University.

Price 35 cents, postage free.
For safe whole ale and retail by COLBY & RICH, at No. 9 Montgomery Pace, rother of Province street (lower floor), Rosson, Mass.

SOUL READING,

Or Psychumetrical Delineation of Character.

Mrs. A., B., SEVERANCE would respectfully amounce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an occurse description of their feading traits of character and seculiarlites of disposition; marked changes in past and fut re life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously marriad; Full delineation, \$2.00, and four 3-cent stamps, Address.

Centre street, between Church and Prairie streets, Jan. b. b. White Water, Walworth Co., Wils.

EVERY READER OF THES PAPER.

Sitoutill send address on postal card for 16 pp. Circular Of The Science of a New Life. Next 30.000 cupies a ready sold. Contains information that no man or woman can afford to be without. Agents wagted m. salary or commission. Address COWANACO, 8th street N. Y. May L. 55wis.

AR. AND MRS. JARVIS; Magnetic Healers.

MR. AND MRS. JARVIS: Magnetic Healers. At discases treated successfully, also rooms for patients if desired, 251 c ariton av., near b Kalbay. Brooklyo, N. V.

Drunkenness and Opium Habit. DR. BEERS, 345 Fourth Ave., New York, guarantees a cure for the cowlls, Call, or send stamp for evidence, Jan. 1. -4wis

DROF, LISTER, ASTROLOGER, can be consulted by addressing for a Circular P. O. Box 4828, New York. 4 years' practice, 27 in Boston. He reads or writes from the position of the planets at birth.

9 SPLENDID PRESENTS free for 3-t. stamp. 2 Sperday to agents. Address, EATON & CO., Rock-ville, Conn.

Message Department.

MESSAGES FROM THE SPIRIT-WORLD dinest on any wind wishing or MRS. SARAH A. DANSKIN.

hard Washington A. Danskin, of Baltimore During the last twenty years hundreds of Sperits have

aftines to 50% arrows to 68.

These Mosaic cind but that spirits a arrawally them the cream territors of them cartholic to 0 a become whether the good of eVictionary entity there who pass to put the earth sphere in an and exclosed state, exemply progress

a tagliery tall liet.

We ask the revier to receive no doctring patienth by of terrors, these commons that the eject equipert with his orter transing. All every to a chiral his fittall as they per-celled her more.

Introductory.

BY WASH, A. DANSKIN.

Day by day the spirit of Dr. Rush dictated through the lips of Mrs. Danskin the course of treatment necessary, and gradually the change we hoped for was perceived. For nearly seven months she was unable to take part, actively, in the duties of the external life, but during that time we had many interesting and wonderful demonstrations of the presence and power of our

The most startling phase of her mediumship at this time was the control of her youal organs. Eminent vocalists of the Italian school-sboth profession and amateur-who had passed to spiritlife, (would give the several parts of an opera through her wasted and weakened lungs with a volume and power almost unprecedented. The spirits when she was thus to be controlledwould request that the windows should be opened and every one leave the room, desiring to have the atmosphere as pure as possible. These parts of operas were given in Italian-an unknown language to her with fine dramatic expression.

· As time passed on her lungs were restored she grew in physical strength, and he who had so Kindly and skillfully treated her case now announced that what had been accomplished was not for her benefit alone athat she was to be the Instrument through whom Dr. Rush would treat The disgases of others with the same success and skill that had been exhibited in her own case, This was a startling announcement to Mrs. Danskin. Never having read medical works or given thought to the scientific treatment of disease, she felt unwilling to assume so great a responsibility. Dr. Rush, however, explained to her that being clairvoyant, the juterior of the patient would be transparent in her sight, and the cause or causes of disease would be distinctly seen by her; and that through her clairaudient, unfoldment he would instruct her in the theory of practicebringing his enlarged experience of half a century in the spirit-world to her ald.

She still felt some timidity, but the wonderful success, that attended her first cases established a confidence that has only increased with subsequent practice.

Joseph Longinotti, to his family in Richmond, Va.

A visitor, a stranger to all parties and creeds. My name is Longinotti. Thave two sons and two women have pronounced it or proclaimed it ourselves. dead and forgotten. Time is of little value to 1 am told I must give details. My name was spirits; we neither weigh it nor measure it, nor William Cole, my friend's name was Mahlon.

sistibly onward. The accumulations of wealth tennial buildings in Philadelphia. We were rearwere mine, but by bad management they passed ling the scaffolding upon the main building, when being left in bright and sunny Italy!

priests, but thinking and acting for myself, thus him. came I among strangers. I have a son younger. We would like our friends in Philadelphia to the madness of his agony seek to take his own A fac simile of this, only more ethereal. with him, in private.

that have spoken - none other.

. I give thanks unto thee, King of Kings, for the greet us. grand unfoldment which thou hast given to thy servant; for the knowledge which enables me to through the mediumship of a stranger. speak of the dangers that crowd around my bousehold

Infinite Ruler of the Universe, throw wide open thy door, and let, thy servant enter; for I' have come; not under the cover of the night, but in the bright sunshine of eternity have I come

Longinotti is my name; its singularity of sound is such that you may have falled to catch It correctly, therefore have I spoken it again.

I have been standing a novice, for some time back, as regards the law of control, but recently I have been taught by one who understands the business well,

Edmund Bull, formerly Editor of the Bal-

timore Clipper. I feel a strangeness pervading my system. I can neither see, nor hear, not feel. It is not in be owing to the density of the earthly atmosphere into which I have temporarily plunged. Areathere established codes of law by which the under which he lives, and by which he was created? If so, then it is a benefit. Do not presume that I am a believer-I am only a questioner, trying to gather up the thoughts, ideas and feelings of those who are advocates of this new religion.

[The chairman said, " Do you not perceive that it enlarges the area of thought?"] Give me time to form my opinion. I do not wish to be hasty.

I was a resident of Baltimore-probably known by some present, not by all. [A gentleman court, and other like things.

present said that he knew Mr. Bull. | Knew you me as an individual, or merely as an editor? Do I retain my characteristics as a man? [Yes, I think you do. | Then the individuality of a man is not lost after death. This sounds logical, and is also pleasant to believe. I think if I had known it sooner I would have radiated the thought among those I left behind me.

The spirit world is peopled from your worldmind does not perish after death... Job, you know, gave forth very erroneous ideas upon this subject. He takes mind away from man after death, and speaks of the grave being his house These are dangerous thoughts to give to man, and that part of biblical history should be stricken out by minds that are strong.

Ann Maria Harrington, to her Grand-Daughter, Nellie Cordery.

[This spirit lived a few years ago in Baltimore, and not only held strong feelings of antagonism to Spiritualism when in the form, but in several Oh, blessed thought! that every soul, communications given from her spirit home she has exhibited the same prejudice. She was a prominent teacher of music - D.]

Nellie, Nellie, grandmother's prejudices have passed away. More sweet to my ear would be your voice to night than that of the Æolian Harp. Come hither, Nellie, and imprint a kiss upon grandmother's cheek. She has not forgotten you, nor has she forgotten your mother-her own darling child. I give you to night, Nellie, the privilege of looking into this subject-this intercourse between the two worlds. Investigate it; it will educate the mind; it will take sorrow from the heart, and the life that looks so dark and dreary to you now will become bright and beautiful. 1: am not speaking, Nellie, from the cold grave, but from a realm of light and beauty, in which _ God has invested unwith power to speak. Oh, happy, happy day, when you and all who belong to me shall be brought to live in this beautiful

Tell Mary, my loving daughter, that life seems slifficult to her now's but let her motto be, as was mine, "Patience and perseverance," and all things will grow brighter. Tell her that I am not idle, that I am trying to aid her, and will, I think, ceed in my effort.

Speak, speak to me, Nellie; let your voice break upon my ear. Do you feel, Nellie, that grand- CLOSING OUT AN EVENTFUL YEAR. mother has power to speak to you? If so, let me your comisclor-not in the dark, but in the bright and beautiful sunlight. I will never lead you astray; I will lead you from the paths where briars are into the paths of peace and plenty. This may seem strange to one who knows how much I was opposed to Spiritualism; but you speaking to a friend who is a member of the fele] were right, and I was wrong. When you have many narratives to unfold to each other, sas, we followed after a young self-styled profes and we shall often speak of the days we spent

My head was bowed in the dust-my heart was daughter, and when the human casket gave up there was joy with me.

William Cole, Centennial Buildings, Philadelphia.

What testimony does the inanimate part of man daughters residing in Richmond. A searce know have to offer to the animate? The grand and where to commence to tell this tale of a dead beautiful structures which are being reared for man. I feel anxious to impress my son Joe (or men to show their pride, their pottp and their Idea of the soul being immortal after men and their folly or their wisdom-have proved a trap to

do we date it - we live in it, making the best of it. We, as daily workmen, trying to earn our bread The currents of an earthly life swept me irro- honestly, were killed. I'm speaking of the Cenwas another man with us. He was not killed I am ready witted, not under the influence of cutright. He died afterwards, and we can't find

than the one of whom I spoke. He is wasting know that we came here and communicated, and, under a disease which the scrutinizing eye of the that we don't find death so terrible as it was picearthly physician cannot locate, but I, the search- tured; only we are separated from our friends, er, have found where it lies, and come to you, and are in a strange place. We have not had that benefit may be given to my son. There is much time to view the ground, therefore cannot a portion of the skull fractured, and a splinter tell you of the things that pertain to it. I was rests upon the brain. Sometimes it is failed, and told that coming here would help to more speediat other times it falls heavily; then comes partial ly organize the brain, and give us a better chance inganity. Unless care by taken, the Boy will in to progress. Oh how tangible is the spirit-world!

life, feeling that in this way he may rid himself. I was not ignorant of this mode of communiof pain. There are other causes lying within cating. I knew that dead men could speak after the physique which I deem best not to place on, they were placed in the coffin and the cold earth paper, but they will be given to those connected thrown over their remains. Mother, wife and children, shed no tears of sorrow. Rather let I feel confident that either the son or the motli-them be of thanksgiving. Though young in er will scan these pages, and know that it is I years, we have passed through the "valley and shadow, of death," and have found friends to

A true story, told from the other side of life

A. H. Allen, of Farmington, Illinois.

I come with the buoyancy of a bird, gay and happy. My name was A. H. Allen, of Farmington, Illinois. I was a light-hearted woman, and though I passed through many vicissitudes of fortune, I feared not to advocate the truth of inter communication between the two worlds. Impressions very deep in that day I could not make, for I was ignorant of its grand purposes. I was anxious to give overy one with whom I came in contact some knowledge of the subject; sometimes I was denounced, sometimes I was accented. My reward was not meted out to me in the earthly life, but I am pleased to say that in spirit life I am surrounded by grandeur and beauty and sublimity which language has no power to describe.

I left the form many years ago. I cannot count consequence of my spigitual darkness; it must time accurately perhaps, but memory to me dates twenty-four years. I was buried in the cemetery at Chicago, and, sad to say, was forgotten; and the query comes thus, "Why forgotten?" invisible converse with the visible? And what Because those who knew me in those days deem effect does it have upon the mind of a man? me dead, inanimate, not capable of personality Does it elevate him? Does it enable him to com- or individuality. How mistaken they are! for I prehend his God, or understand better the Power am what I was, only enhanced and developed by spirit-culture. This adaptability of universes qualifies a spirit, or spirits, in time for work which commends them to the higher intelligences. Blessed be thy name, oh angel-world! for thou hast endowed me with power to see myself as others used to see me.

> A FUNCTIONARY.-It seems that a lawyer is something of a carpenter; he can file a bill, split a hair, make an entry, get up a case, frame an indictment, impanel a jury, put them in a box, nail a witness, hammer a judge, bore

Written for the Banner of Light, FLOWERS IN JANUARY.

BY GRACE LELAND.

In strange, unwonted mildness shone The winter's sun for many a day, And in some far and frigid zone The stormy blasts were hid away.

The sun's rays warmed the torpid earth, They woke its pulses from their sleep, Till out of death grew wondrous birth-And earth, that could no longer keep

Her treasures hidden all from view, Sighed 'neath the sun's too ardent gaze, And blushed with flowers, that, startled, sprang To strangely grace these winter days.

So there are natures frosted o'er With many years of selfish care, That 'neath some strange, unwonted light, Bloom out in love-deeds new and fair.

Howe'er encased in sinful strife, Holds in its depths the germs of good-Sweet flowers, that yet shall wake to life.

Oh, for more light, more warmth divine,

To wake those blossoms from their sleep! If but our souls might brighter shine, With rays to plerce those glooms so deep! These stranger guests-these winter flowers-

Whisper another thought to me, Of souls who see life's summer hours And autumn joys too quickly fice; Who feel stern winter's icy breath.

Turn summer bloom to grim decay; Who yield their treasures up to death, And grieve to see them pass away! And lo! the light and warmth stream down

From throbbing skles, till new life thrills Each fiber of the grief worn soul, And all its dark with blessing fills. For angel Comforters come near, And heavenly gifts they downward fling,

Until earth's winter, glad with bloom,

Gives token of th' eternal spring.

THE WEST:

BY WARREN CHASE.

December - one of the pleasantest winter months ever enjoyed by the citizens of the Mississippi Valley—left me at Council Bluffs, Iowa. waiting to cross the Missouri and begin the new year atcOmaha, having given twenty-three lectures in the month, sixteen in Kansas and seven in Iowa, all well attended, and better than the cross the bridge that how divides its we will average for the last five years. At Olathe, Kansor of humbugs by the name of Baldwin, who there, as elsewhere, with great pretensions, and advertising, and assistance of the clergy, succeedfilled with sorrow; but I had a kind and tender ded, with a few silly schoolboy tricks, in carrying off large sums of moneyby a pretended exposure my spirit there was sadness in the household, but 'of mediums and Spiritualism.' We witnessed one of his performances at Council Bluffs, and it was as much like, the spirit-manifestations through mediums as the moon is like a green cheese, and not more. Not a single feat was the slightest imitation of any spirit manifestation we ever saw, and yet he told the crowd they were the same; those who knew nothing of Spiritualism, and did not want to know anything of it, were satisfied, Joseph, if you prefer to call him so) with the arrogance in—their ignorance, the 5 knowledge, their prejudices. In both places where we overand got the value of their tickets in his food for took him the candid and intelligent were disgusted with his great pretensions and silly nonsense, and the prejudiced rabble delighted. He said to have taken \$1,400 at Omaha, \$500 at Council Bluffs, and \$300 at Olathe, and all on the strength of glorious advertisements and endorsements of elergymen; and yet of all the silly trickwere mine, but by bad management, they passed ding the scaffolding upon the main building, when from under my control; the bulky part of them we were pitched many feet in the air. There least and weakest we have ever met—agtually amounting to no show at all. We had larger and better audiences at Olathe than ever before, and far better for his excitement. At Pleasanton, Kansas, where our friend Decker has a meetingliouse of his own, we gave six lectures, and as the churches were not running, for want of custom, we had the aftendance of most of the families. At Mound City, county seat of Linn Co., the Court House was filled to overflowing, and many had to go away from our last lecture, as they could not get into the house. At Council Bluffs, Iowa, we gave seven lectures to excellent audiences, although in the holidays, and amid the festivities of the pleasant winter weather. MR. and MRS. MOTT, of Memphis, Mo., were here for a visit and rest from the crowd and constant excitement of their scances at home, and here, in a scance at a private house, we saw and TALKED WITH the companion who had shared the last thirty-eight years of life with us, and who had only been for thirty days a resident of the spirit-world. If anybody thinks we did not know her, or were fooled or imposed on, we can assure such persons that they are mistaken. Others present saw and conversed with friends, and we did with two other spirits at the scance. These scenes are becoming too common to need lengthy detail by us, but they are sure, and Mr. Mott is one of the best materialization mediums we have

On Re-incarnation—Answer to J. P. H.

Christian Spiritualism, as I understand it, eaches re-incarnation always under superior conditions-an ascension from lower into higher human forms. It denies that the spirit having at last risen superior to matter, i. e., attained angelhood, returns into a body, the vacancles being supplied from the spirit-world by the First Cause through births in the lowest conditions. The number of angels thus increases, yet it is true that, comparatively, "They are few who (annually) enter into life." The great mass is cast back upon the planet. The teacher of Christian Spiritualism is therefore said to have said "strive." B. M. RONNE.

Riverside, Cal. WOMAN.-The higher and more perfect the training a woman has received in all womanly essentials, the better wife and mother she is pre-pared to become. She will not want for suitors who is worthy of them. Men are not all blinded by glare and glitter, by long ringlets of false hair, by glare and gitter, by long ringlets of raise nair, by mammoth panniers, artificial insteps, unnat-ural complexions, and that long languish of the eyelashes due to deceptive arts—not even when the soft rustle of silk is thrown over all this, and the soft rustie of suk is thrown over all this, and is softened by dra, ries of real lace, and embellished with the gem of costly jewels. Most of them carry, deep in their hearts, a love of home and real womanhood. Now it is the business of all true women to call out this feeling in men; their doing so is necessary for the life of society, for the prosperity of the world. "Men are what women make them," It has been said. Well, before women can call forth any good in men, they must themselves be good and true to every law of health, mental and physical.

The "Type-Writer" Out-Written. to the Editor of the Banner of Light :

To the Editor of the Banner of Light:
Some years ago I wrote a paragraph to the Banner on the desirableness of a writing machine, expressing the hope that one would soon be brought out by some one; that I had myself given some thought to the matter, etc. Frank Rice, of Greigsville, N. Y., was at work on one at that time, but has never accomplished it, I think. The Type Writer appeared not very long afterwards. Your readers have no doubt heard of it. I have seen and used it. It is good, and such a relief to weary fingers and aching backs! such a relief to weary fingers and aching backs! But the price thereof is only one hundred and twenty dollars! Now from the woods of Michigan the editor of the Missaukee Reporter and the Normal Herald comes out with a promise of a "Typograph" or Writing Machine, which he claims will be equally efficient, much smaller, and costing little more than a good gold pen and holder. And to night I have a letter from M. Nelson, 19 Broad street, New York, telling of a Composing Printing Machine with which one can print as test as one can talk and anywhere from print as fast as one can talk, and anywhere from one to a dozen copies at once; ten inches square, eight high; cost but a few dollars. The world moves!

J. M. Allen.

R. M. Sherman's Scances.

We the undersigned, having attended several scances with R. M. Sherman, physical and test medium, consider him an honest, reliable, and the best medium that has visited our community, and that he is worthy the confidence and support

of the people everywhere.

And we further believe, from the nature of the tests we have severally received through him, that he is well calculated to strengthen the faith and increase the knowledge of Spiritualists, and to bring to skeptics and investigators cyldence and proof of the continued existence of the spirit after the death of the body.

W. G. WALKER,

MRS. K. CHAPMAN.

W. G. WALKER, C. HUNTER. M. VANATOR, MRS. W. G. WALKER, JOSEPHINE SCHPP, W. H. MITCHELL, Clyde, O., Jan. 1, 1876.

MRS. ETTA PECK, MILO HUNTER, LOTTIE RANDALL, GEO. STUART.

A Fact.

To the Editor of the Banner of Light: Since the culmination of the researches of Prof. Crookes in proving a mechanical energy in Light, I have noticed some meritorious remarks upon the close relations of this splendid discovery with Spiritualism, but no one that I know of has yet called attention to the whole truth; which is, that a large and continually enlarging class of persons have, for the last twenty-five years, strenuously maintained the doctrine that light stremmus, maintain the doctine that ight has a mechanical energy, and this class has been Spiritualists. The professor has proved it to the materialists—one of the oldest discovered facts of Spiritualism. Franklin Oles.

To the Liberal-Minded.

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

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

PUBLIC MEETINGS, ETC.

National Woman Suffrage Convention.

The National Woman Suffrage Association will hold its Eighth Semi-Annual Convention in Tallmadge Bull, washington, D. C., Jan. 27th and 28th, 1876.

In this hundredth year of the Republic, the women of the United States will once more assemble under the shadow of the National Capitol to press their claims to self-government.

of the National Capitol to press their claims to self-government.

That property had its rights was acknowledged in England long before the Revolutionary war, and this recognized, right of property made 'no faxation, without representation,' the most effective battle-cry of that period But the question of property representation fades from view beside the greater question of the right of cach individual--millionalte or pauper-to personal representation. In progress of the war our fathers grew in wisdom, and when the Declaration of Independence was flung to the wor'd, came the first public assertion of the rights of persons to representation. That 'governments derive their just powers from the consent of the governed'' thenceforward became the watchward of the world. Our star-blaz oned if og, which beckons to the emigrant from every foreign shore, means to lim self-government through personal representation.

Figu. 3000c, in an actual representation.

But while in theory our government recognizes the rights of all neonle, women as well as men, in practice, it is far. chind the Declaration of Indep ndence and the National oening the Decaration of Independence and the National Constitution. The women of the Republic go up to Wash-ington this Centennial year once more to press the regog-nition of these great national fundamental principles. They ask: Are not women also citizens of the Republic— part of the people?

On what Just ground is discrimination made between men and women?

Why should women more than men be governed without their own consent?

Why should women more than men be denied trial by a jury of their peers?

On what authority are women taxed while unrepresented? Hy what right do men declare themselves invested with power to legislate for women?

These great questions will be discussed by some of the ablest men and women of the nation.

MATILIDA JOSLYN GAGE, Pres., Fayetteville, N. Y. ADT All commindeations to the Convention should be adversed to care of HeVA A. Lockwood, Washington, D. C. Persons desiring to contribute to its expenses should send to care Ellen C. Sargent, Treasurer, Washington, D. C.

The Annual Meeting of the Sexual Science As-

The Annual Greening of this reforming body will meet in Rochester Hall, Boston, Sunday and Monday, January 30d and 31st, 1576. There will be three sessions each day, commencing at 10 o'clock Sunday morning, and closling at 930 Monday night. Morning sossion devoted to general conterence, speakers to confine themselves to such experiences and criticisms as belong to sexual history. Afternoon and evening sessions to be opened by regular speakers, the subject matter of each address to be followed by brief analytic and corroborative speeches.

All persons having historic digests of progress, statistics, and other useful information, are hereby invited to attend and take part in the deliberations of the meeting.

On behalf of the committee.

J. H. W. TOOHEY.

15 Pembroke street, Chelsea, Mass.

Passed to Spirit-Life:

From South Lancaster, Mass., Jan. 5th, after a few days ckness, Ephraim Fuller, aged 83 years.

sickness, Ephraim Fuller, aged 83 years.

Mr. F. was one of the most enterprising men of the town, a man of sterling integrity and moral worth: being positive in his nature, he deaft with men and things from his convictions of right and instruce; was active, energetic and prosperous in business. His publicly recognized religious be lef was Unitariantsm, but for the past ten years he has been interested in Sphitnalism, enjoying communications from loved ones in sphil-life, through the mediumship of a relative. He leaves a devoted companion, two children, a large number of relatives and riends, and has joined a companion who long since preceded, him, also soveral children, and relatives in sphil-life. His material form will be missed by his family, neighbors and town's people; his spirit, being matured and freed from the material, will commence life in its new home with his usual determination of fulfilling his destiny. Society is fast loosing its strong hold upon the sectarian views concerning death and its mission, and adopting the Spiritualist's philosophy—that both worlds are equally natural and essential to complete life s mission. Doubtless Mr. F. will return in spirit, with consolation, and will endeavor to smooth the pathway of loved ones left behind.

A. S. HAYWARD.

From South Thomaston, Me., Mrs. Kate Sweetland,

aged 66 years.

Itinerants, lecturers and mediums will remember with interest the lectures, circles and social gatherings held in the upper room of the dwelling of Mrs. and Mr. James Sweetland, of South Thomaston, in the early years of Spiritualism. Mr. Sweetland some years since gladly obeyed the summons 'Come up higher,' leaving her to fulfill her mission. Of her it may truly be said, "Well done, faithful servant!" Her life was one of untiring devotion to the family, abounding in acts of kindness to the sick and needy, and possessing much energy of spirit, for the rise and spread of truth among, all classes. Her motto was 'Let new ideas be given; if not received now, the rising generation may by and 9y acknowledge them.' She was ever striving to raise some one to a better condition. During her sickness her mind was calm and collected. Sho saw Mr. Sweetland, and others; he told her her departure was near at hand. Next lay she called the members of the family to her, requesting them to be calm, as she had much to say, and but little time to say it in. She gave them individually her advice and requests; made all necessary preparations for the funeral, and then was anxious to go. Site told them not to hold her, but let her go easily and naturally. Few die such a death, for it was to her but a peaceful transition from this life to Life Eternal. Tranquilly she unfolded into the immortal, as blooms the lily upon the crystal lake.

MARY AMES THOMPSON.

From Putnam, Conn., Jan. 11th, Maud E. Battey, aged 3 years 10 months, was transferred from the chilling atmosphere of earth to dwell in the sunshine of the summer-land with her little sister, Ethel May, aged 1 year 8

months, who preceded her but a few months. May these little angels often come to thein home on earth to cheer their sorrowing parents, as the writer saw them while speaking at the funeral.

MRS. RACHEL WALCOTT.

JANUARY 22, 1876.

From Windsor, Conn., Sept. 22d, 1875, Mary Jane Allen, aged 1 year and 5 months, daughter of Ellen L. and the late Chaney M. Allen, and grand daughter of B. S. Mer-

(Obituary Notices not exceeding to only lines published pratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agale: type averages in words.)

FOREIGN RATES OF POSTAGE ON THE BANNER OF LIGHT. Cents

Australia, (except New South Wales,) via San Francisco Beigium Brazii (British mail) China (Hong Kong and Shanghai) Cuba East Indies (via Southampton) Estypt France Germany Great Britain and Ireland India (tierman mail) Italy Japan (direct mail, San Francisco) Mexico New Zealand Peru (ria Colon) Russia Spain	A STATE OF THE STA	per	cop
Beginiii Brazil (British mail). China (Hong-Kong and Shanghai). Cuba East Indies (via Southampton). Egypt. France. Germany. Great Britain and Ireland. India (German mail). Italy. Japan (direct mail, San Francisco). Mexico. New Zealand. Peru (via Colon). Itassia. Spain. Venezuela.	Francisco		
Brazil (British mall) China (Hong Kong and Shanghai) Cuba East Indies (cta Southampton) Extypt France Germany Great Britain and Ireland India (German mail) Italy Japan (direct mail, San Francisco) Mexico New Zealand Peru (cta Colon) Russia Spain Venezuela	Relghum		5
China (Hong-Kong and Shanghal). Cuba East Indles (vía Southampton). Egypt France. Germany Great Britain and Ireland Indla (German mall) Italy Japan (Girect mall, San Francisco). Mexico New Zealand. Peru (vía Colon). Itassia. Spain. Venezuela.	Brazil / British mall)		2
Cuba East Indies (cta Southampton). Egypt France Germany. Great Britain and Ireland. India (German mail). Italy. Japan (direct mail, San Francisco). Mexico New Zealand Peru (cta Colon). Russia. Spain. Venezuela.	China (Hong Kong and Shanghai)		
East Indies (via Southampton). Egypt France. Germany. Great Britain and Ireland. India (German mail). Italy. Japan (German mail, San Francisco). Mexico. New Zealand. Peru (via Colon). Italys. Spain. Venta.	Cuba		
Egypt France Germany Great Britain and Ireland Indla (German mail) Japan (Girect mail, San Francisco) Mexico New Zealand Peru (Fla Colon) Itusia Spain	Fast Indias Infa Southampton)		
Frânce Germany Great Britain and Ireland India (German mail) Italy Japan (direct mail, San Francisco) Mexico New Zealand Peru (cta Colon) Itassia Spain Venezuela	East thutes (our southampon)	• • • • • •	
Germany Great Britain and Ireland India (German mail) Italy Japan (Girect mail, San Francisco). Mexico New Zealand Peru (Cla Colon) Itustia Spain Venezuela.	Egypt		••••
Great Britain and Ireland India (German mail) Italy Japan (direct mail, San Francisco) Mexico New Zealand Peru (rta Colon) Russia Spain Venezuela	France	• • • • •	••••
Italy Japan (direct mail, San Francisco). Mexico New Zealand Peru (eta Colon) Russia Spain Venezuela	Germany	• • • • •	•••••
Italy Japan (direct mail, San Francisco). Mexico New Zealand Peru (eta Colon) Russia Spain Venezuela	Great Britain and freiand	• • • • •	•••••
Japan (direct matt, San Francisco). Mexico New Zealand. Peru (cla Colon). Itassia	Indla (German mail)	• • • • •	••••
Japan (direct matt, San Francisco). Mexico New Zealand. Peru (cla Colon). Itassia	Italy	• • • • •	••••
New Zealand Peru (cha Colon) Inssin Spain Venter	Japan (direct mail, San Francisco)		****
l'eru (cfa Colon)			
Russia Spain Venezueia			
Russia Spain Venezueia	Peru (ría Colon)		••••
Spain Venezuela	Russia		
Venezuela	Snain	. 	
	Venezuela		

New Books.

THE SPIRITS' BOOK;

The Principles of Spiritist Doctrine

THE IMMORTALITY 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 RAGE

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

COLLECTED AND SET IN ORDER

BY ALLAN KARDEC. Translated from the French, from the Hundred and Twentieth Thousand,

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

This book—printed from duplicate English stereotype plates, and which we are able to sell at a much less rate than the London cdillion—is, sent out as a companion volume to the Book ON MEDIUMS, by the same author, and for this purpose is printed on a similar siyle of paper, and in binding, etc., uniform with the preceding volume.

At an hour when many skeptles, trained to the need of text books for aid in searching out knowledge concerning life and its belongings, both now and to come, are turning liferant into 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 onlightenment of the inquiring.

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

The translator's preface, by Anna Blackwell, giving as it does a fine and readable sketch of Rivall'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.

Printed on fine tinted paper, large 12mo, 439 pp., cloth, beveled boards, black and gold. Price 81.75, postage free.

SECOND THOUSAND.

BOOK ON MEDIUMS;

GUIDE FOR MEDIUMS AND INVOCATORS

The Special Instruction of the Spirits on the Theory of all kinds of Manifestations: the Means of Communicating with the invisible World; the Development of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Practice of

Spiritism. BY ALLAN KARDEC.

Translated from the French, by Emma A. Wood.

This work is printed on fine tinted paper, large 12mo pp. Cloth, beveled boards, black and gold. Price 81.50: postage free. For sale wholesale and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

MATERIALISM'S LAST ASSAULT.

Does Matter Do It All? A Reply to Professor Tyndull's Latest Attack on Spiritualism.

BY EPES SARGENT.

We need not commend this carefully worded paper to public attention. After answering in becoming terms the Professor's unmannerly gibe at Spiritualism, Mr. Sargent takes up what the same assalant has to say of "the promise and potency of matter," as the sufficient factor in explanation of the mind manifest in the universe, and presses home some pretty sharp proofs of Mr. Tyndail's superficial accomplishments as a metaphysician. This reply will, we think, claim a good 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 5 cents, postage I cent.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

NEW WORK JUST ISSUED.

Diseases of Women; Their Causes, Prevention, and Radical Cure.

BY GEO, H. TAYLOR, M. D.

This book explains the causes of pelvic diseases of every form and degree, in a manner easily understood by every woman; and shows that cure is conditioned upon the removal of causes. It renders prevention of these affections perfectly natural and easy for any woman. It accounts for the imperfect results of ordinary treatment, in failure to reach or seek causes. It describes direct methods of cure in cases however disabled and formidable, even long after ordinary remedies have proved ineffectual. All the graver forms of disease, such as misplacements, ulcerations, enlargements, painful menstruation, benorthages, hysteria, etc., come within the scope of the work. It renders the invalid competent to conduct her own cure to successful results.

esuits. Fine tinted paper, muslin, 318 pp., \$1,50, postage free. For sale wholesale and retail by COLBY & RICH, at 0. 9 Montgomery Place, corner of Province street (lower oor), Boston, Mass.

IMMORTELLES OF LOVE!

BY J. O. BARRETT, Author of "Spiritual Pilgrim," "Looking Be-yond," "Social Freedom," &c.

"What cannot be trusted is not worth having."
-- Soul-Seer. Axiomatic---Radical---Spiritual.

Equality of the Sexes.

Moral Incidents. Perfected Marital Relations. IMPROVED CHILDHOOD DEMANDED.

Sacredness of Home.

MATED SOULS IN THE EDEN OF LOVE. Bound in tinted paper, beveled boards, \$1,50, postage 6 cents. Plain cloth \$1,00, postage 5 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

SHAKER TRACTS FOR THE TIMES, No. 1.
TRUE LOVE: WHAT IT IS, AND WHAT IT IS NOT
BY A. B. Davis. With an appendix.
Price 5 cents, postage 1 cent.
Price 5 cents, postage 1 cent.
No. 9 Montgomery Piace, corner of Province street (lower floor). Boston. Mass.

New Life for the Old Blood! INCREASE YOUR VITALITY. "The Blood is the Life."

Adbertisements.

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-globales ever discovered.

Mild and soothing in its nature, the feeblest child can take it. Constant and steady in its natiritive power, the worst forms bi discase yield to its power.

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

Price 81.001 Mix Packinges, 85.00.

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

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

Jan. 10.

Dr. Fred. L. H. Willis

May be Addressed till further notice: Care Banner of Light, Boston, Mass.

Dit. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keen and scarching Clairvoyance.

Dr. Willis claims especial skill: in treating all diseases of the blood and nervous system. Cancers, Scrotula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been curied by his system of practice when all others had fytied. All letters must contain a return postage stamp. Send for litroulars and References.

Jan. 1.

Dr. Garvin's Catarrh Powder. A SAFE and reliable remedy for the cure of Catarrh in the Head. Dr. LEAVIT, a celebrated Physician of this city, says: "I would not take five thousand dollars for an onuce of the Powder in case I could not procure any more. I was reduced very low with Catarrh, and it cured me."

Send Fifty Cents

ELECANT AND FASCINATING CAME

COURT.

THE most amusing and excling game in the world. Sent by mall postpaid. W. R. GOULD, Successor to the WEST & LEGOAME CO., 47 and 49 Majn street, Worcester, Mass. Send 3-ct. stampfor catalogue of games. Oct. 21. -13w

HEALING AT A DISTANCE.

DR. J. R. NEWTON possesses the power of healing the sick at a distance in a degree never equated. By means of magnetic letter, he performs cures as remarkable as any made by personal treatment. To do this, Dr. Newton occupies as much time and makes the same effort as though the parient were present. However great the distance, persons are invariably benefited—in most cases entirely cured. Children are more surely cured at a distance than by personal contact. In urgent cases, Dr. Newton will relegan. Persons desiring to avail themselves of this mode of cure, will address the Doctor in a short letter, giving age, sex, and a description of the case, enclosing a sum from three to ten dollars. P. O. address, care of H. Bnow, Box 117, San Francisco, Cal.

SEEDS.

Best and Cheapest in America, or Money refunded. BUY direct from the Grower, postage or express paid, and get fresh, true and reliable seeds. I can and shall beat any firm in America in ouality and low prices. Reautiful Diestrated Seed Catalogue and Garden Golde free Special prices to Gardeners. Address R. H. SHUMWAY, Seed Grower, Rockford, III.

B. C. HAZELTON, Specialty Photographer,

New number, 294 Washington street, formerly 140, opposite School street, Boston, Mass. Jan. 1.

MERCANTILE SAVINGS INSTITUTION,

581 Washington Street, Boston. A LL deposits made in this institution commence drawing interest on the first day of each month. Interest is raid on deposits for all full calendar months they remain in Bank, at the late of 5 per cent, per annum.

The Institution has a gharantee fund of \$205,000, for the protection of its depositors.

THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1849. The Spiritualist is the recognized organ of the educated Spiritualists 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 Mr. W. H. 41A RRISON, 38 Oreat Russell stivet, Bloomsbury, London, is \$3.75, or through Messrs, COLBY & RICH, Banner of Light Office, Boston, \$1.00.

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

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

MAGNETIZED PAPER sent by mail. Send for Circular. Consultation free. 3 % -Jan. 8.

SEEING CRYSTALS.

TWO elegant specimens of Seeing Crystals, the largest measuring 2% inches, price \$9,00; smallest one, measuring 1½ inches, \$20,00. The above Crystals are perfect, and should c. minand the attention of mediums and clair-voyants. May be seen at the BANNER OF LIGHT OFFICE Miningomery Place, Boston, Mass. Dec. 11,

PSYCHOMETRY: DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for heath, 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.

JOHN MASPEAR, 2210 Mt. Vernon st., Philadelphia, Jan. 17.

PATENT OFFICE.

46 SCHOOL STREET, BOSTON, MASS. BROWN BROTHERS, SOLICITORS. BROWN BROTHERS have had a professional experience of afteen years. Send for pamphlet of instructions.

Do Your Own Printing. Send ac stamp Outfits from \$1 up. Golding & Co., Manuf's, Washington Sq., Boston. Nov. 20, 3 u.

W. L. JACK, M.D., CLAIRVOYANT AND TEST MEDIUM. Disease examined by lock of hair, and Medicino prepared under his own supervision, bel. g a regular graduate of medicine. Has removed to Rosms No. 7 Post-Office Building, Merrimack street, Haverhill, Mass.

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

Jan. 1.

HARD TIMEN

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 hance over offered. Samples 25 cents. For ILLUSTIKATE, I) Cralogue. send stamp. Address IM. PORTERS' UNION, 207 Furchase st., New Redford, Mass.

THE PLEASURE HOAT.

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

Marcy's Scienticon and Lantern Sildes.

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

S250 A .MONTH - Agents wanted everywhere. Business honorable and first class. Particulars sent free. Address J. Woltril & Co., 226 South 5th at rest. St. Louis, Mo. 13w-Jan. 8.

OPIUM and Morphine habit absolutely and speedily cured. Painless; no publicity. Bend stamp for particulars. DR. CARL-TON, 187 Washington, st., Chicago, Ill.

MRS. M. SUNDERLAND COOPER, 37 Main street, Concord, N. H. Hours, 1 to 5. Dec. 25,-4w

Mediums in Boston.

Clairvoyant Medical Practice!

DR. STORER'S OFFICE

(Formerly at 137 Harrison avenue,) is now in the Teautiful and commodious Banner of Light Building, Rooms Nos. 8 and 7. NO. 9 MONTGOMERY PLACE.

MRS. MAGGIE J. FOLSOM.

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

DR. MTORER will personally attend patients, and whatever spligitual insight and practical judgment and experience can accomplish, will be employed as herotofore in curing the sick.

Patients in the country, and all persons ordering DR. STORER'N NEW VITAL REMEDIES, for Chronic and Nervous Diseases, will address

Jan. 3.

DR. H. B. STORER.

Dr. Main's Health Institute.

THOSE desiring a Medical Diagnosis of Disease, with directions for treatment, will please enclose \$1,00, a lock of har, a return postage stamp, and the address, and state sex and age.

Jan. 22. Mrs. S. E. Crossman, M. D.

MRS.JENNETTJ.CLARK,

J. WILLIAM AND NUMBE WILLIN FLETCHER,

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

MR. HENRY C. LULL, Business and Medical Clativoyant, Rooms 1105 Washington street, near Dover, Boston, Hours from 9 A. M. to 5 P. M. Séances Sunday and Thursday evenings, also Thesday afternoons at 3 o'clock, General sittings, \$1. Séances, 25 cents.

Susie Nickerson-White, TRANCE MEDIUM, 130 West Brookline street, St. Elmo, Suite 1, Boston. Hours 9 to 4. Public Séances sunday evenings.

MRS. JENNIE POTTER, TRANCE MEDIUM, 11 Cak street, 3 doors from 782 Washington st. Hours 9 A.M. to 9 P.M., Sundays 2 to 9. Jan. 1.—5w

MRS. L. W. LITCH, Clairvoyant Physician and Test Medium. New remedies, compounded by spirit direction, constantly on hand. The lintery applied when needed. Circles Sunday and Tuesday evenings. 169 Court street. Burkey 18

MRS. CAR, Trance Medium. Sittings \$1. Hours from 1 to 9 p. M., Saturdays excepted. Séance for materialization Thursday evenings, 50 cts. Circles Sunday ovenings, 25 cents. 21 Sawyer street, Boston.

Prof. George Plummer, PSYCHOMETRIC MEDIUM, 179 Harrison avenue, Boston. Hours 9 to 4.

MRS. J. C. EWELL, Indipirational and Healing, suite 2, Hotel Norwood, cor. of Oak and Washington six, Boston, (entrance on Ash st.) Hours 10 to 5.

As. HAYWARD, Magnetist, 5 Davis st., Bosnette Dyspeptia Uner and Magnetized Paper sent by mail on receipt of 50 cents each.

MRS. HARDY,

TRANCE MEDIUM, No. 4 Concord Square, 1

Office hours from 9 to 1 and 2 to 3, 16w*-1) SAMUEL GROVER, HEALING MEDIUM, No. 50 Dover street (formerly 23 Dix place). Dr. G., will attend funerals if requested.

MRS. FRANK CAMPBELL, Physician and Medium, No. 14 Indiana street, smite 5, leading from Washington street to Harrisquay. Boston. Jan. 22.

50 GOOD AGENTS WANTED For Best limitated Dictionary Bibles Published in the world. 1800 Blustrations and other New Features Most Important, Apply at once to D. L. (GUERNEY, Publisher, cor. School and Main sis., Concord, N. II.

MAGNETIC PAPER.

DR. J. WILBUR, Magnetic Physician, 444 Randolph street, Chicago, Ill. Magnetic Paper sent by mail on receipt of one dollar. Send for circular. 13w*-Dec. 11.

NOTICE.

NOTICE.

A LADY is anxious to become associated in business with a first-class Clairvoyant and Healing Medium, For particulars, address MADAME WIIISNER, Wainut street, Malden, Mass.

EMMA STEELE, M. D., permanently located and prescribe for the sick chirvoyantly sad leading symptom. Fee \$3. Magnetized Paper, with discussion for development of Spiritual Clits, \$1.

SECOND EDITION.

THE CLERGY A SOURCE OF DANCER TO THE AMERICAN REPUBLIC.

BY W. F. JAMIESON.

This is a book of 331 pages, which is destined to accomplish a much neededwork with the masses, by acquainting them with the dangers which threaten our Republic at the hands of the Christian priesthood, who, the author is fully persuaded, are America's worst enemies—worse than slaveholders over were, more dangerous to civil liberty, and more unprincipled in their attacks upon it. He claims that the American dergy are plotting the destruction of our liberties in their endeavor to get God and Christ and the Bible into the United States Constitution. This book should be read by everybody.

Price \$1,50: full glit \$2.00: postage 10 cents.

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

CLAIMS OF SPIRITUALISM

EMBRACING THE EXPERIENCE OF AN INVESTIGATOR.

BY A MEDICAL MAN.

This intensely interesting marritive of personal experience in the investigation of Spiritualism through mediums, by a medical gentleman of education and religious culture, is written in so fair and candid a spirit as most happily to disarm all prejudice at the outset, while he at once interests the sympathies of the reader in his candious but thorough methods of investigation, so that if one does not inevitably adopt his conclusions, he at least, destres to repeat the experiments for himself. The names and address of several of the best mediums are given; as well as all list of the books which the author found best to assist his investigations.

Price 25 cents, postage 2 cents. Price 25 cents, postage 2 cents.
For sale wholesale and retail by the publishers, COLBY
& RICH, at No. 9 Montgomery Place, corner of Province
street (lower floor). Boston, Mass.

THE SABBATH QUESTION Considered by a Layman.

SHOWING The Origin of the Jewish Sabbath- How Jesus Observed It—The Origin of the Pagan Sunday— How it Became Christianized—and the

Origin of the Puritan Sabbath. BY ALFRED E. GILLES.

This little work is commended by A. J. Davis as being a convincing argument "concerning the true meaning and wise observance of the Sabbath."

Price 10 cents, postage free; 25 copies \$1,50, postage 20 cents. cents.
For sale wholesale and retail by the publishers, COLBY
& RICH, at No. 9 Montgon cry Place, corner of Province
street (lower floor), Boston, Mass.

THE SCIENCE OF EVIL.

OR First Principles of Human Action.

TOGETHER WITH Three Lectures.

Balvation and Damnation before Birth, or the Scientific and Theological Methods of Salvation Compared;
Sunday—Its History, Uses and Abuses;
Prayer—The True and False
Methods Compared.

BY JOEL MOODY. Price \$1,50, postage 20 cents.
For sale whilesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

A ROMAN LAWYER IN JERUSALEM: First Century. BY W.W. STORY.

The story of Judas Iscarlot is here related in a different light from that usually held by theologians.

Price 10 cents, postage I cent.

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

New Books.

Third 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 Biography of Soton," 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 varied information contained in it must have been severe and ardious indeed, and flow that it is in such convenient shape the student of free thought will not willingly allow it to go out of peint. But the book is by no means a mere collation of views or statistics: throughout its entire course the author—as will be seen by his title-page and chapter heads—follows a definite line of research and argument to the close, and bis conclusions go, like sure arrows, to the mark.

CONTENTS ...

Preface; Explanation; Introduction; Address to the Clergy.

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

chap, 7.-Angels, Shepherds, and Magi visit the Infant -The Twenty-fifth of December the Birthday of 9.—Titles of the Saviors. 10.—The Saviors of Royal Descent, but Humbh

3. 11.—Christ's Genealogy. 12.—The World's Saylors—saved from Destruction

Janp. 12.—The World's Saviors saved from Destruction in Infancy.
Janp. 13.—The Saviors exhibit Early Proofs of Divinity.
Janp. 14.—The Saviors' Kingdoms not of this World.
Janp. 15.—The Saviors are real Personages.
Janp. 16.—Sixteen Saviors Crucified.
Janp. 17.—The Aphanasia, or Darkness, at the Crucifixion.
Janp. 18.—Descent of the Saviors into Hell.
Janp. 19.—Resurrection.of the Saviors.
Janp. 20.—Rehipperrance and Ascension of the Saviors.
Janp. 21.—The Atonement: Its Oriental or Heathen Origin.

gin, chop, 22.—The Holy Ghost of Oriental Origin, chop, 23.—The Divine "Word" of Oriental Origin, Chop, 24.—The Trinity very anciently a current Heathen

Doctrine. Absolution, or the Confession of Sins, of Hea-then Origin. Chap. 26.—Origin of Baptism by Water, Fire, Blood, and the Holy Ghost. the Holy Chost.

Chap. 27.—The Sacrament or Eucharlst of Heathen Origin,

Chap. 23.—Anointing with Oil of Oriental Origin,

Chap. 29.—How Men, Including Jesus Christ, came to be

worshiped as Gods.

Chap. 39.—Sacred Cycles explaining the Advent of the

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

Chap. 31.—Christianity derived from Heathen and Oriental

Systems.

Chap. 32.—Three Hundred and Forty-six striking Analo
gles between Christ and Crishna.

Chap. 32.—Anoilonius, Osirls, and Mayns as Gods.

19. 30.—Anter tundered and Forty six striking Analosels between Christ and Crishna.

7p. 33.—Apollonius, Osiris, and Magus as Gods.

7p. 31.—The Three Pillars of the Christian Fatth—Ifractes, Prophecies, and Precepts.

7p. 35.—Logical or Common sense View of the Doctrine.

10. 30.—2 hilosophical Absurdities of the Doctrine of the Divine Incarnation.

7p. 37.—Physiological Absurdities of the Doctrine of the Divined Augustian of the Divined Carlos of the Doctrine of the Divined Incarnation.

7p. 38.—A Historical View of the Divinity of Jesus brist. st. -The Scriptural View of Christ's Divinity. 40, -A Metonymic View of the Divinity of Jesus

Chirist.

Chap. 41.—The Precepts and Practical Life of Jesus Christ.

Chap. 42.—Christ as a Spiritual Medium.

Chap. 43.—Conversion: Repentance, and "Getting Religion" of Heathen Origin.

Chap. 44.—The Moral Lessons of Religious History.

Chap. 45.—Conclusion and Review.

Note of Explanation.

Note of Explanation,

Printed on fine white paper, large 12mo, 340
pages, 82,00; postinge 20 cents.

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

The Proof Palpable of Immortality Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology,

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

forming a volume of 240 page Now ready, forming a volume of 20 pages, with a table of Contents, an Alphabetical Index, and an engraved likeness of the spirit Katle King, never before published in this country.

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

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

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 Vow, "Alice Vale," May weed Blossoms," "Sufrage for Women," elc., etc., etc.

Christians pray, "Thy king-iom come, thy will be done on earth as it is in heaven," but they know not what they ask. Christians, read "Nothing Like It," and see 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.

Boand in cloth, 12mo, 336 pages, \$1.50; postage 18 cents.
For sale wholesale and retail by the publishers, COLBY, & RICH, at No. 9 Montgomery Place, corner of Provinca street (lower floor). Boston, Mass.

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 retain health, strength and beauty. It contains, 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 recipes for foods and drinks, how to feed one's self, feelig tabes and delicate children so as to get the best boilty development. Mothers who cannot durse their children will find full directions for feeding them, and so will mothers who have delicate children, and invalids who wish to know the best foods.

Erice \$1,00, postage free.

Price \$1,00, postage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Hoston, Mass. THREE NEW TRACTS BY M. B. CRAVEN.

Origin of the Christian Trinity. This little tract proves that antiquity furnish is evidence that the present Trinitarian Creed is a tenet of belief that was incorr orated with Christian theology at a time subsequent to the Apostage 2 cents.

Paper, 3 cents; postage 2 cents.

The Deluge Reviewed.

Learned theological critics maintain that the story of the Deluge originated in India, and cabe into the hands of the Jews after having been revised in Chaldea and Persia.

Paper, 3 cents; postage 2 cents.

Where was Josus Baptized?

A careful review of the Bible account of where and when was Jesus Baptized?
Paper, 3 cents; postage 2 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. SECOND EDITION.

AN Exposition of Social Freedom, Monogamic Marriage the Highest Development of Sexual Equality.

By the Author of VITAL MAGNETIC CURE and NATURE'S LAWS IN HUMAN LIFE. Naturets Laws, Principles, Facts and Truths, are eternal and immutable. Society, Customs, Conditions, Circumstances and Opinions, are constantly changing; therefore, to be consistent, we should weigh and judge both sides of the subject.

the subject.
72 pp. Price 25 cents, postage free.
For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass.

New Nooks.

NEW EDITION-PRICE-REDUCED.

THE FIRST VOLUME OF THE IDENTITY PRIMITIVE CHRISTIANITY

MODERN SPIRITUALISM.

BY EUGENE CROWELL, M. D.

(One large octave volume, handsomely printed and bound in cloth. Price, 42, 50, postage free.

THE IDENTITY **Primitive Christianity**

THE SECOND VOLUME OF .

· MODERN SPIRITUALISM.

BY EUGENE CROWELL, M. D.

This exceedingly interesting activo volume, handsom printed and 4 ound in cloth, completes the work, This, like the first, is an octayo-volume of about five hundred and twenty pages, and completes a work which is designed to accomply harmuch needed object; that of clearly and forcibly demonstrating the units of the pulraculous phenomena and the teachings of the libble with those of Modern Spriftnalism. This object has here been achieved in a starting and thorough manner, and the work presents a whole armory of weapons for the Spiritnalist to use against those who charge drim with hostility to all religious traditions. raditions.
The narrations of personal experience and investigations

The narrations of personal experience and investigations of the author are numerous, contineing and interesting in the highest degree, and not only all. Spiritualists and in matter of deep interest and instruction, but church members and matchabets cannot fall to have their attention arrested by the clear, forelide and convicting proofs of the verity and importance of spiritual agency and intercourse. Price of each volume 22 do postage true.

For sale wholes are and retail by COLHY& RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Roston, Mass.

The Spiritual Harp, A MUSIC BOOK FOR THE CHOIR, CON-

FIFTH EDITION.

GREGATION AND SOCIAL CIRCLES. By J. M. PEEBLES and J. O. BARRETT.

E. H. BAILEY, Musical Editor. E. H., BATLEY, Musical Editor.

This work has been prepared for the press at great expense and much mental labor, in order to meet the waits of Spirimalist Societies in eyery portion of the country. It need only be examified to need from membration. Over one-filled of its poerty and three squarters of its unside are original. Someof America's most gifted and popular most claim have written expessly for it.

The Spiritival, HAMP is a work of over three hundred pages comprising SNOS, DUETS and QUARTETS, with PIANO ORGAN, or MELODIZON accompanion.

Single comy.

When sent by mail, 14 cents additional required on each copy. An Abridged Edition of the Spiritual Harp Insats them issued, containing one hundred and four pages. Price \$1,00; postage 8 cents. For sale wholes are and retait by the publishers, COLBY RICH, at No. 9 Monigomery, Bage, corner of Province street (lower floor). Boston, Mass.

Jesus Christ, the Real Manner of his Death Important Concealed Information.

Old Manuscript found in Alexandria, WHICH SHOWS THAT JESUS

In a trance was taken down from the cross, brought to life again, and is really died six months after within a secret religious words yealth? "Esser Brethven," of which he was a member. THE ESSEER BRETHREN AMONG THE JEWS:

A MANUSCRIPT FOR FREE MASONS. This work contains a fithograph likeness of Jesus Christ, which is the oldest known, having been found on a tomb in the cateombs.

Fiextbic cloth covers, 119 pages, 50 cents postage free, For sale wholesale and retail by COLEY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Masse.

THE ALPHA;

A Revelation, but no Mystery. BY EDWARD N. DENNYS.

The author of this preeminent work, having been translated to the spirit-sphere the pulyilege of editing this new edition of it has devolved on one who comby claim to the office is a deep sympathy with its chief aim, which is that of clearly and logically showing "the only way the great-set attainable happiness of the entire human family-can, by any possibility, be necomplished." The work contains a fine likeness of the author.

Third paper, \$1.55, postage ficents.

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

TWENTY YEARS

ON THE WING. Brief narrative of travels and labors as a Missionary sent forth and sustained, by the Association of Beneficents in Spirit-Land.

BY JOHN MURRAY SPEAR. PREFACE BY SALLES PUTSAM Price 20 cents, to stage tree.

Price 20 cents, to stage tree.

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

FIFTH EDITION. Whatever Is, is Right. BY A. B. CHIED, M. D.

This book aims to speak of life as it is. It has approbation for everything and cond-muniton for nothing. It recognizes no merit, no denicitly in hibitary soils; no special helicary in pretended self-rightensiaries, and no special helicary is become a suffering humanity. It accepts every reed, helief, and down the every action, good and "back" as helief, and down the every action, good and "back" as helief, and whole feet of a cause that fies in uniscen spirit, which cause is above the power of human volition. Price 84,09, postage 46 cents.

For sule wholesa cami retail by the publishers, COLRY & RICH, at Nb. 9 Montg mery Place, conier of Province street (lower #5 or). Boston, Mass.

CHEAP PAPER EDITION.

The Mystery of Edwin Drood Completed BY THE SPIRIT PEN OF CHARLES DICKESS.

In order to meet the Increased demand for this work, the publishers have issued it. In paper covers, at the extremely low piles of \$4.00; postage 10 cents.

For sale whole-sale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower tour), Hoston, Mass.

SOCIAL FREEDOM. MARRIAGE: AS IT IS AND AS IT SHOULD BE.

BY-J. O. BARRETT. **Highest Freedom is compatible with Strictest Virtue. **

- Soul Sier. **

**Whatever is just is the true law; nor can this true law be alrogated by at y written enactment. **

- Elicero. **

Price 25 cents, postage 2 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Piace Hoston, Mass.

THE BATTLE FOR BREAD. BY MILO A. TOWNSEND.

This is a rare little book of 74 handsomely printed pages. Its style is clear as the tones of a logic. It contains facts, arguments, appeals, truths of vital interest, and should be card and pondered by all.

Price 25 cents, bostage free.

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

THE MASCULINE CROSS: Or, Ancient Sex-Worship.

A curious and remarkable work, containing the Traces of Ancient Myths in the Current Religious of To-day.

65 pp., 25 illustrations, 12 no.; naper 50 cents; postage free.

For sale wholesale and retail by COLHY & RICH, at

No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

New York Advertisements.

The magic control of SPENCE'S POSITIVE AND REGATIVE POWDERS over diseases of all kinds is wonderful hevoid all precedent.
Buy the PONETIVEN for any and all manner of diseases, except Paranysis, or Paisey, Blindness, Deafness, eases, except Paratysis, or Paisey, Blindness, Deathess, Typhus and Typhold Fovers. Buy the NEGATEVEN for Paratysis, or Paisey, Billid-

May the NEGATIVES for Paransus, or cases, consenses, Dearless, Gyahox and Taphoid Fewers.
Buy a Box of BRALF PONTIVES AND HALF NEGATIVES for Chick and Fever.
FAMILETS with full explanations mailed from AGENTS wanted everywhere.
Mailed, postpaid, for St.00 per Box, or 6 Boxes for 85,00. Send money at our risk and expense by Registered Letter, or by Post office Money Order made payable-88.
Martion D., New York City. Mintion by Post once among Order made payants as Mintion D., New York City. Address, PROP. PAYTON SPENCE, 138 E. Billistreet, New York City; Nord also at the Banner of Light Office, No. 9 Montgomery Piace, Boston, Mass. Jan. 1.

CLAIRVOYANT HERB COMPOUND

Roots, Herbs and Barks,

WOULS, THE BY HIR DRIVENS,
WELL the intertwine for preparing over one quart of
Vegetable Syrup for paritying and strengthening
the Blood, and entirely cradicating al. Chromic, Organte and Rhenmatic Diseases from the system. Its effects
are manyelous, as to silled to be at thousands who have been
restored to beauth and vigon after years of intense suffering. All Pains, Ulcers, Nores, and Secretarion, Mercurrint and Rhenmatic Pains entirely it appear within a very short time after commencing to take this valuin a very short time after commenting to take this valuable Remedy. Pitce 81.00 per package, propatel by mail, SPECIFIC REMEDIES to Richerts. Tape Worm, Chinarch and Piles, Piles 81.00 per cackage prepaid, Agents, Winter Except where, Address MRS, 2, W. DAN FORTH, 100 West 50th street, New York, Jon. 1, 200

"Heal the Sick"---Psychopathy. THE "Continuon" said, "speak the worstonly and my servant shall be headed." The spiritual atmospheric surrounding our earth is a power for good that but bey rodded. Realing at ou stance may himotor instances be as efficiency as strongly in the presence of a patient. My success in treating patients by means of Weiser in Parent of letters, has been very great. Send description of discussion, age, see, said, send being fifty cents to meglodiar, "consort onswers. Relief may at once be expected. Addition

Mrs. Winnie Lord Webb, Mrs. With Roberts West and Mrs. Winnie Lord Webb, Mrs. Winnie Lord Webb, Mrs. With Roberts West Roberts Roberts

Mrs. E. H. Bennett, Astrologist, SEXTHAVENUE, near 18th street, New York
Consultations 18th A. Fre \$10. Questions by
post, \$1.0. State Sex, ase, and time of birth.
dan, 15. 48.

"MONTOUR HOUSE,"

HAVANA, N.Y., HIVE minutes' walk from the Magnetic Springs, and men the HAVANA GLEN and Cock Academy. Five minutes' walk from MRS, E. J., MARK F. S., Gate Mrs., Compon.) the most remarkable medium for materializa-

GORDON N. SQUIRES.

The New Gospel of Health. PEMUP One Dollar and FBDY Cents to ASDREW S19NE, M. D., Thoy, N. Y., and receive per tourn at mall this most invaluable work on Vital Magnetism and he cure, of all nealedless without a rogy and stimulants, and in grantle paper, 519 pages, 120 flustrations.

Aug. 1, 41

A USTIN KENT ON LOVE AND MARRIAGE. I will intall my Book. "Free Love." in paper
erver, my Pamphlet, "Mrs. Woodhall and Her SocialFreedom," my Trisct, "Conjugal Love, The True and the
Fribe." with one or two other Pamphlets or Tracts, and
my Photograph, all for 44,00, or for socients with the Photograph tott out. "I much need and shall be grateful for the
money. "Address: AUSTIN KENT, Stockholm, St. Lawrence Co., New York.

11. May 30.

THE MAY 30.

CEND TWENTY-FIVE TENTS to DR. ANDREW STONE, Troy, N. V., and obtain a barge, highly illustrated Book on this system of greatering treatment.

JUST PUBLISHED. The Relations of the Sexes.

BY MRS. E. B. DUFFEY, Author of " What Women Should Know," " No Sex in Education," etc.

CONTENTS: CHAP. 1. Introductory.

Sexual Physiology. The Legitimate Social Institutions of

the World The Orient. The Legitimate Social Institutions of the World The Occident.

Polygnmy. Free Love and Ita E Prostitution Its History and Evils. Prositiution Its Chuses

, 9, Prostitution Its Remedies. 10. Chantity. 11. Marriage and Its Abuses. 12. Marriage and Its Uses. 13. The Limitation of Offspring.

" 14: Entightened Parentage. This book is written from a woman' estandpoint, with great carnestness and power. The author takes the highest moral and setentific ground. The book is bound to have an immons eace. Orders should be sent that once.

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

SOJOURNER TRUTH'S

Narrative and Book of Life. REPECIAL APPEAL TO HER FRIENDS, -SO-JOURNER TRUTH (now appeals to her time thends, where a they are, to hum dately assist her in setting her sew work, which has just been published. This work is an extraordinate and women of the country who have along of the first then and women of the country who have along to the first then and women of the country who have along to the first then and women of the country who have along the sojurner the her labors.

"There are not many more motable characters than Sojourner Tuch. She shas carned tank with the most diastrious philanthropists of the country, and they deem in the reason for her in their company. The heat partifile book contains manutous letters to her term set men of mark during the war as President Lincoln, Wendell Philips, ill shop Storpon, therit, Smith, Henry Wisson, and Glades Summer. We understand all the precedes on improof the "Libras Silay" or Mrs. Stewe less filly called her, "Chicapa Evening Jactual, Inc. Il. 1855, Price \$1,25, post ge bes.

For sale whole scenario tetall by COLBY & RICH, At No 9 Montgomery Place, corneged Province strevi (lower floor). Beston, Mas.

TENTIL EDITION. THE ELECTRIC PHYSICIAN; Or, Self-Cure by Electricity.

BY EMMA HARDINGE BRITTEN. A Plain tarille to the use of the Efectre-Magnetic Bas-tery, with full directions for the treatment of every form of observe on the new and highly successful French and Vienness Systems of Medical Electricity, as ad-niquistical by Dis. Wim and Emma Britten in their own practice.

inhits ered by Dis. Win, and Einma Britten in their own practice.

Price forcents; mailed free for 55 cents.

For sale wholesale and retail by COLBY & RICH, at No. 5 Montgomery Place, corner of Province street (lower floor), floston, Mass. How and Why

I Became a Spiritualist. BY WASH, A. DANSKIN. This volume gives a careful account of the author's investigations into Spiritua ism, a.d. his reasons for becoming a Spiritualist. There is also added an appendix, giving an authoric stationent (f) that we had from the own as the Solid 1r. n. Ring Manifestition.

Fourth edition, cloth, 75 cents, postage 10 cents.
For sale scholesale and retail by (**01.R*) & RICH, at No. 9 Montsfamery Place, corner of Province street (lower floor), Boston, Mass.

SEVENTH EDITION.

The Philosophy of Creation. Unfolding the Laws of the Riogressive Development of Nature, ach embracing the Philosophy of an Spirit, and the Spirit, World. By Thomas Paine, through the band of H. G. Wood, medium. Chall, 60 cents, postage 10 cents; paper, 35 cents, postage 5 cents; 5 cents!".
Foresale wholesate and retail by the Publishers, COLBY
& RICH, at No. 9 Montgomery Place, corner of Province
street (lower floor). Roston, Mass.

THE SPIRITS' BOOK. BY ALLAN KARDEC.

We have a few copies of this valuable work bound in half call, marbied edges and glit back, which we offer at \$3,50,

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

The Rostrum.

THE LAST GRAND GENERALIZATION OF SCIENCE. THE LAW OF CONTINUITY.

ture Delivered at Paine Hall, Boston Mass., Sunday Evening, Jan. 9th, by Prof R. G. Eccles.

Reported for the Banner of Light.

Ladies and Gentlemes - We have now reached our fifth and last lecture of the scientific. course. The long, weary hills of induction and deduction are nearly mounted, and we now propose, after a brief recapitulation, to point out the beauties revealed around these Alpine heights of matter and of force, the twin mysteries of the universe. By many startling experiments, and by the sure and of facts, we have threaded our way through images and marshes, always finding of matter and of force, the twin mysteries of the way through jungles and marshes, always finding tiffility which forbids our marshaling the facts ourselves at last upon solid, certain ground. We have found ourselves indebted for the facts of Nature to our five senses: These are the avenues of time. Between us and the endless past you way through jungles and marshes, always finding. of misery and pleasure, and the portals for the soul to reach after truth. In the eye, nergos time began, it stretches indefinitely on into the currents or waves of force, are started, and we learned that these produced sight within; in the ear, similar currents, or force wayes, produce of misery and pleasure, and the portals for the ear, similar currents, or force wayes, produce sound, and so on through the series of the senses. Every sense was traced to the brain, and the nerves shown to perform functions analogous to the telegraph wires in carrying their messages to distant towns or cities. Out the wires, and the message is arrested; sever the nerves, and they cease to act. Tickle a man with a straw, and we learned that this established a nerve current. All other nerve currents were found to be but a different kind of tickle. The heat of the stove is no ferent kind of tickle. The heat of the stove is no more like the sensation of heat than the tickle is the feather or straw. The objects you see within your consciousness, and call your friends, are no more like the actual objects than the tickle and feather are alike. The sensations of odor, taste and feeling tell us no more of the actual condition of things than the tickle does of the straw or feather. We have found, therefore, that in reality what we have put for matter's our con-sciousness of different modes of nerve motion, No man has ever seen; heard, felt, tasted or smelled matter. The objects we are conscious of; throughout senses, we found to be mere symbols and not even pictures of the external realities. and actual experiment, to every one who has listened to my four preceding lectures on the subject.

I do not suppose one of you can now doubt or ideny it. Force thus became the grand question of of the vibrating body being necessary, the compour thesis, and we proceeded to investigate its source, modes, and transmutations. We found chemical action turning into electricity, electricity.

John Tyndall, in one of his experiments in the theatre of the Royal Society, when lecturing model that the account in the chemical action turning into electricity, electricity. into heat and light, heat into motion, motion into heat, electricity into motion, motion into electric; i ity, and so on through the series. Every change and act and form and faste and galor and sound were all found to be furtiliferent manifestations of the same thing—torce. Even thought and life be-came resolved into the same terms, and the source of all phenomenal activity traced to the sun. This by analyzing the subjective world, every act of consciousness was found an act of force; and on turning our attention to the objective or phe-nomenal world, we found our position but confirmed in the duferent modes of motion of masses, molecules and atoms of matter, all of which terms were defined and clearly explained in the lecture on Oxygen. By actual experiment you saw that sounds of different pitch or tone could be produced by altering the weight, size, shape or structure of the sounding body; that the sound did not depend upon the kind or quality of matter, but merely upon its states or condi-tions. Change these, and the sound is changed. By similar experiments and diagrams of the mole-cular and atomic conditions of matter as displayed by isomerism and allotropy, you saw with your eyes aid, learned by your senses that *crery property of matter* was, like that of sound, merely governed by the size, form, weight or structure goverhed by the star, form, weight or structure of the molecule, and not at all by its essence. From modifications of these, the same matter can produce every variety of taste, odor, feeling, color, tell, just as readily, and for the same reason that every variety of sound can be so formed. You also learned that spectral analysis revealed in the developing nebulae the fact that the least coming plex forms of matter appeared first, and from the light, mobile hydrogen through all degrees of elements, successive steps of development seem to have been taken, a simpler form even, than, hydrogen appearing first, and called by the formans. Urstaff, or primal matter. All forms of matter, it is altogether probable, are mere developments from this. We know nothing of matter only through its properties, and single every property is but an expression of force, it must be clear to you that all we really know of matter is its force. In all its intimite divishility only its cohesive force is known, and in its resistance force alone is revealed. The scientific mind can only think, which is a former lecture. Running down to the bass notes the harp-strings were motionless; within their own range they took up down to the bass notes the harp-strings were motionless; within their own range they took up down to the bass notes the harp-strings were motionless; within their own range they took up down to the bass notes the harp-strings were motionless; within their own range they took up down to the bass notes the harp-strings were motionless; within their own range they took up down to the bass notes the harp-strings were motionless; within their own range they took up down to the bass notes the harp-strings were motionless; within their own range they took up down to the bass notes the harp-strings were motionless; within their own range they took up down to the bass notes the harp-strings were motionless; within their own range they took up the lower motionless; within their own range they took up the lower motionless; within their of the molecule, and not at all by its essence. From modifications of these, the same matter can is revealed. The scientific mind can only think, then, of an atom as a radiating centre-of force hold of the terminations of some one or more of sending out pulsations to the universe. But if a the nerve systems, and establishing amid its tiscentre of force, on what basis of substance is it; she a current of isomeric change, or it cannot profixed? You saw that gravity, cohesion and affinity, considered in the light of either of the only two possibilities, viz.; attraction in front or repulsion from behind, made a plenum, or completely filled universe, as necessity of thought. Light and heat in radiant form lead to the same in a less degree. Matter, therefore, must be nothing but modes of force with (or without) a plenum,

must agree. It is only within the last decade of years that a thought has received expression inwords more potent for good even than this. A new and grander law is looming up that only the few initiated ones have even got a glimpse of in half Illumination. Deeper than every other that has preceded it, by its aid the facts of science are marshaled, and grander forms and more startling revelations than the wildest dreams of the flery Arablan could invoke. All former thought pales into insignificance before its mastery of eloquence and grandeur, yet it is so simple it needs but to be stated for a child to see its truth and follow its implications. When so followed, we stand aghast at our former ignorance, and wonder at our blindness. It strikes the death knell of materialism in its negations, while accepting as positive truth its every affirmation. In its light a holy splendor shines around the inspired utterance of Tyndall as it reveals in matter the promand potency of deep-seated, endless and eter-nal possibilities of life. While reveling in the finite, it ravishes the soul with an awful yet glo-riously gorgeous view of the infinite. Deeper than all thought, it attempts to carry on electric pinions reason, and only tatigue and our own in-significance arrests us on the journey. This can be gained from a thoughtful study of what is im-plied by the law of continuity, after having carefully followed me through the four last lectures. will now proceed to make a concise statement of the law, choosing time and space as examples of its workings, and from thence I will transfer it to force, the third actuality of existence around which clusters all possibilities of phenomena. If It were possible for you to journey out into space, could you conceive of a place in the journey from which some space had been cut out, or a breach or gulf between finite and finfinite where there was no space? Space is, therefore, at once perceived to be continuous or unbroken, and you cannot conceive of its being otherwise. Stretching far beyond the haze the infinite has hidden itself

and no intellect can for a moment think of a ly shining forth in its shimmer of heaven-born breach to its continuity. The last satisfaction consciousness demands is

to rest upon this foundation. We know we can-not grasp the infinite, but whenever or wherever it appears before us, contentment is only reached when we are able-to-stretch the mind indefinitely forward into the fathomics abyss, and learn that it is our impotence alone that hinders further and deeper strides. Any sudden barrier brings dissatisfaction, and we feel confident that ignorance alone be in the way of our mastery. The soul-demands an entiless, unbroken road to journey along, claiming its superiority to every barrier but endlessness. Tell a man that certain things are unknowable, and his consciousness and yours will both give the lie to the statement until it is seen that the reason of its unknowable.

I thought! An atom—a speck—a mite. Infinite extends the range of beauty, beyond the eye up. I sinstifuent speck is all we see, and we would limit the powers and possibilities of the Absolute to our. diminutiveness by declaring what is unseen is—not. What babbling conceit! What childishness of thought! Deep into the very heart of nature are hidden scenes more awfully sublime than even this view I have shown you by throwning its intended to our diminutiveness by declaring what is unseen is—not. What babbling conceit! What childishness of thought? Deep into the eye up. when we are able-to stretch the mind indefinitely until it is seen that the reason of its unknowableness is that an endless series of facts that lead to the sounds of capillary activity in a growing it must be mastered ere you can think it or know field of grain in the spring, the noise would be so it. Could we master all the facts and possibility terrific it would injure if not destroy the organ. ties of nature's revelations to our consciousness, connot conceive of a breach in time where there true. It cannot for a moment be thought of as false. And now being found true of these, can it be doubted when applied to the quantity or mode of force? Is there an end or breach of force? Is there a place where force is not? Are materializations of spirits. The actinic rays its modes limited, or are there jumps and gaps with which the photographer takes your likevast. It is power—infinite power—Omnipotence: dows of a photograph gallery with such a solu-Matter eyades us in the depths of nature, if it at all exists. That which we call matter is but there till the windows are cleaned. All we have all exists. That which we call matter is but varied modes of force. Our only conceivable symbol of force is a line of motion. All so-called positive knowledge is reducible to this symbol. positive knowledge is reducible to this symbol. What are its powers and possibilities? Let us gauge it by the law of continuity. By add of an instrument called the sirene it is found that about sixteen vibrations of the atmosphere in a second is the lowest number any ear is capable of trans-lating into sound, and by calculation of those within the range of hearing about thirty-fourse thousand reaches the limit of every ear. With the eye higher numbers obtain. About four hundred and seventy-four trillions of vibrations.

which by your permission I will relate. In the lower story of the building a piano was placed in charge of a good player. From the sounding-board of the instrument a long, deal board was caused to pass through an intermediate room up to the lecture theatre, ending near the stage. Where it passed through the successive floors it; in the way we have looked upon and dealt with was clamped with India rubber. At an appointand signal the player began the execution of a piece, but as yet no response was heard in the hatt. Mr. Tyndall, stepping aside for a moment, took in his hands a harp, and bringing it forward placed its base upon the termination of the rod which was connected with the sounding board of the player. the piano, when, presto! as if a magician's wand had wayed, most excellent music poured out upon the cars of the delighted multitude from the harp, and yet no hand had struck it. The resonant frame of the harp took up by sympathy and re-peated every note of the piano. But how about its wires or strings? These too gave forth their responsive quiver and joined in the delightful strains until the player inadvertently or purposely ran beyond their range, and there was no response from them. Every string was controlled by its own note but no other, being subject to the same law as those tuning-forks you saw me experiment with in a former lecture. Running swing of our nerves can produce within us a state of consciousness. It must be capable of taking sue a current of Isomeric change, or it cannot pro-duce consciousness. This is absolutely necessary. Our five sets of nerves, then, are compara-ble thus far to five sets of strings whose ranges are

limited to their own speed and mode. All modes being taken up and transferred by exactly the same law of sympathy, what is true of one, it is obvious, must be so of all, so far as transfer is concerned. Without fixing the real but modes of force with (or without) a pienum, stransfer is concerned. Without fixing the real and all there really is of it resides within the finit of capacity to any set of nerves, since but properties. Whatever, therefore, is a law of necessity in one property of matter most be the same accuracy, let us proceed at once to the application every-property, and we shall now proceed to investigate it in the light of the baw of Continuity, with the same assumed number, but with indefinitely viriable time answering to their differences that force was not annihilated, and heat, ences. Let the lowest number of vibrations that light of the created from nothing but now the the human for can hear, be sixteen in a second. light, etc., created from nothing; but now the the human ear can hear be sixteen in a second, correlation and conservation of forces has bee must there not, in an infinite or endless series, correlation and conservation of forces has been must there not, in an infinite or endless series, come, in scientific circles at least, the law to be fifteen unheard, fourteen unheard, ten, nine, which every other must bend or with which it eight, down to one unheard; one half, one fourth, one eighth, one sixteenth, and so on endlessly, all unheard—an infinite range of sounds downward, that mortal ear has never heard? Let the highest number of vibrations taken up by those little rods of corti, (which I told you were ranged like the keyboard of a plano within the cochlea of the ear,) be thirty four in any given time—say the thousandth part of a second. This will be the highest pitch possible for us to hear. there not, in an endless series, be thirty-five, thirty-six, thirty-seven, and so on without end, all unheard by mortal ear? Limited to these narrow confines of finitude is the auditory range while up and down the vast expanse of infinitude peals forth the eternal symphonies of glory to that power that has been from everlasting to everlasting, unknown, unheard by mortal ears. Each universe but adds a note to this appailing endiessness of song. Grander are the peals than soul can dream of deeper and higher the range of note than the wildest flights of fancy can carry us. Between my hands lies finite space that but compares with our range of hearing. Would you learn to distinguish between that which is and that which but appears. Follow my right hand, in imagination, as it ascends into the dread hiatus of infinitude upward, while my left purthat the sounds beyond our range, both up and down. All we see is light. Light, we proved, was a mode of motion, a method of vibration. Between fixed and defined ranges lies every color we see in matter. All we have said about the ear and its limited capacity for sound tells with equal force upon the eye and its capacity for sight. If forty seven in about the ten trillionth of a second be the lowest vibrations, we see our law of continuity compels an endless range below, unseen, unknown. If eighty in the same time be the highest, it likewise compels an end-

flame. Ah! how the heart quivers at the thought!

fiame. Ah! how the heart quivers at the thought! Once more is the soul appalled with the awful view of its insighificance, and helpless, when glory so terribly grand reveals itself.

What are we in the presence of so august a thought! An atom—a speck—a mite. Infinite extends the range of beauty, beyond the eye up ward and down ward upon the endless scale. An insignificant speck is all we see, and we would limit the powers and possibilities of the Absolute to our, diminutiveness by declaring what is unseen is not. What babbling conceit! What childishness of thought? Deep into the very heart said that were the ear adjusted that it might hear. What must it be in a forest at the same season? It is a well-known-fact that there are people who can hear much higher notes than their fellows, and still others that can hear lower. This depends entirely upon the structure of the organ. Sounds too have been produced so high that no ear was able to hear them. In the domain of light similar facts obtained. Tyndall has succeeded by calorification in raising radiations into visible light which before such elevation were completely invisible to the eye, and in a former that lay beyondshe capacity of the eye down to its standard. We may look before long for the same thing being done with taste and odor. If we can believe current report, and the testimony of apparently reliable witnesses, it has been done in the department of feeling (contact of that called matter) in cases of what purports to be said of sound and sight are equally true of feeling, taste and smell. Finite vibrations control their presence in the external, while an endless scale reaches on above and far, far below even that we can imagine, let alone that we feel. In a former lecture I showed you that by either of the only two conceivable possibilities of gravity, cohesion, etc., a plenum or filled universe was a y-four nicessity of thought, and that the atoms of mat-ter were moving, radiating centres of force in this plenum. What, then, we have said regarding itions, nerve actions being limited to the finite, and infinite possibilities, is at once seen to be true regarding the powers and possibilities of matter. Tyndall says man is comparable to a musical in-strument with five sets of strings, and you can now see clearly how true and beautiful his simile Nature is a piano with an absolutely endless range of notes. Man is a barp with but five sets of notes, Every chord in nature is sounding forth its harmony, and man but catches those within his diminutively narrow range. Think of a conscious harp denying the existence of those notes of a piano so far beyond its range they do not affect it, and you have a notion of the down. not affect it, and you have a notion of the down-right idiocy that has hitherto characterized us all

In every point of space lies the possibility and In every point of space lies the possibility and probability of a limitless series of conditions. Where this world now is may be, for aught I or anybody else knows, an ehdless series of worlds, real, solid, tangible as the one we now inhabit. Forces that adapt themselves to our consciousness as solid granite, may adapt themselves to other consciousness as solid granite, may adapt themselves to other consciousness. consciousnesses as anything else conceivable. Forces that do not affect our consciousness at all may be solid granite to consciousnesses who hav developed with such an adaptation. Such are the actual possibilities of the case, as seen by the light of the combined facts of the various departments of science. The law of continuity, taken with the known facts of physics and pyschology, forces upon us, in spite of all opposition, an infinite series of worlds and universes lying within the very hearts of each other throughout space. Carry the necessary laws of folar force and evolution into these supersensuous worlds—for my part I cannot conceive of a world without them—and you have a view of nature grander by far than the weird tales of the Orient ever denicted. Here are betail, tangible and real ages in joy and gladness and without monotony. In these grand homes of blessedness new birds will sound their lays; strange, sweet flowers shed their frangrance; delightful zephyrs sing their lullaby and bring with the aroma of rich Edens the witchery of Paradise. Touched with the tal-isman of science this is no empty dream, but sterling, pure reality. Study carefully the facts along with my many experiments, and you will find every step safe and enduring. It but needs the testimony of a denizen of one of the series to have the double confirmation of experiment and

Before proceeding further with my argument I know you will pardon me for introducing a little mathematics, and diverting your mind for a few seconds to another part of our subject. Will you be kind enough to imagine this earth stripped of all forms of life, both animal and vegetable, and left a howling waste with but yourself and one tiny seed of some plant to stock it? We will have every mountain and desert capable of cultivation, and give up all this free field to this one seed. Let us choose a sunflower seed, as it is about as productive as anything we can procure. We plant it and it produces a vigorous, healthy plant. In the harvest we find it laden with seeds. It had sand seeds. Let us avoid even the appearance of exaggeration, and rather take from than add to exaggeration, and rather take from than and to the number. We will say that it only produced fifty perfected seeds. The second year these give fifty plants, and fifty times fifty, or two thousand five hundred seeds; the third year we again have fifty fold, and so on for a successive series of years. Finding the number of square miles of land on our planet, and reducing these to square feet, how long do you suppose it would take, allowing a space of one foot to each plant, before they would, at this rate of multiplication, fill the world? At the end of the ninth year, I find, by actual calculation, that this world would have to be nearly half as large again as it is to hold them If we only allowed one square inch to a plant, in eleven years we would have enough for twenty such worlds as ours; in twelve years it would require one thousand worlds the size of ours to hold them; in thirteen years fifty thousand; in fourteen years fifty times fifty thousand; in fif-Remember, too, this is only allowing the beggar-ly space of one square inch to a plant. It must be at once obvious to every person present, that, under such a rigorous regime, millions upon millions must annually perish; and only those specially favored with proper conditions, endurance and vigor for the terrific struggle can survive. But you have doubtless taken a forecast of the field in advance of me, and seen that the earth is now surcharged with its myriads upon myriads of struggling existences, not only vegetal, but also animal, to every one of which this terrible

Pause, then, upon the threshold of the argument and consider the horrible carnage that is continually being perpetrated around us. No pang of sympathy arises in us for the dying and the dead, unless some one near and dear to us is numbered among the sufferers, and when the receding distance steps not only overspace, but time, and kin-ship is moved far off in the dim horizon of develment, we ourselves become the butchers, and assist in crushing out helplessness. Does God reign, or is the Devil monarch of the universe? Have the legions of the fabled hells of our fathers been conceive of its being otherwise. Stretching far time be the highest, it likewise compels an end-beyond the Jaze the infinite has hidden itself less series above. Beauty of color and light, and destruction? Tick, tick, tick, beats the pen-within, lies this unbroken succession of space, sparkling glory and iridescent grandeur endless dulum of the clock, and every tick is but tolling change its shape. What of our wave? Has it

quadrillions of dead, and tells of the sufferings of many, very many more, that yet writhe in agony upon the altars of this huge and bloody Moloch. upon the altars of this huge and bloody Moloch. Every hand is paralyzed that would stay the damning sacrifice, or arrest one victim from the insatlate maw of the awful monster. Talk of your Waterloos, Sebastopols, Bull Runs or Gettysburgs, they are mere child's play in the presence of this dreadful devourer. The murderous, clang of battle and the panoply of war may sicken the hearts of the merciful, but oh, horror of horrors! this silently operating Thug of Thugs has no comparison in barbarousness. Every foot of land and sea is the Golgotha of its operations. Is there, can there be a God permitting such an Is there, can there be a God permitting such an awful state of affairs? That I may have a momentary pleasure or rest in the lap of ease, mil-lions must suffer the exeruciating tortures of the damned. That I may have joy and pleasure, they are racked with pains and groan in misery. That I may live, they must die. What profit is there in all this? Who can redeem the character of the Eternal—point me to where beneficence has hidden? Can it be shown hiding its glory beneath this foul and leprous scab? As the darkest moments of life cover from ylew the evolving grandeur of coming days, can it be the same here? As the glory of Aurora follows the darkness of night, may it not be that our short-sight-edness has done injustice to the plans of Infinite Wisdom? See what this struggle does for the few that remain on the earth! "In the struggle for existence, the fittest survives." Two lecturers appear upon the rostrum, demanding honors; that one best adapted to the business survives, while his competitor is driven to the wall. An other comes forward with improved talents, and the first survivor in turn is compelled to recede before the newer fitness. Ages pass away, and every age has preserved its fitnesses and improvements, adding by successive steps new ones, thus producing a steady, sure and successful progress. This holds good of every vocation and avenue of life, of every plant and animal, of every state and condition. Without this struggle, there could be no progress. On the surface, then, we see this small gain coming from the vast shipwreck of being. But this is not enough to sustain the claims of beneficence. Misery is yet at a maximum, and pleasure with adaptation at a minimum. The reverse of this must be true, or wor be to life. The universe is a miscrable failure, and I could have devised a better myself, if this is all. the first survivor in turn is compelled to recede Permit me to divert your attention a moment to another section of the argument. Allow me

o make another draft upon your imagination. Let us enter one of the ponderous grain-elevators of Chicago or Milwaukee, and imagine we see therein a succession or series of sleves superpoised therein a succession or series of sleves superpoised upon one another for sifting and selecting various standards of grain... A heterogeneous mass of wheat and oats, corn and barley, dirt, straw and stubble is poured into the upper one, and the shaking begins. A struggle for existence is established, and only those kinds adapted to any given sleve will be able to abide therein; all others must drop through, and keep dropping until they find their places of fitness. Having found that, they remain there as long as they are fit. Now let your minds run back to my former argument from the law of continuity concerning the powers, possibilities and necessities of matter the powers, possibilities and fecessities of matter and force, and you will see that we found the universe composed of forces within forces ad ininitum, running in endlessly to the very heart of Nature, each one of the series of invisible conditions capable of supporting individualized beings, bearing a relation to its preceding and succeeding one, much the same as our sleves do to one another. What, then, can this death-struggle mean that is going on but, as in the case of our grain, to a continuous, endless selection and sifting of the indefinite, incoherent homogeneity to a higher state of individualization and an endless progression in the invisible? This brings in compensation for the momentary pang of each "a far more exceeding and eternal weight of glory." Terrible as this combined misery ap-peared to us a moment ago, it now pales into in-significance before this greater grandeur it has itself evoked. All these so-called dead but drop to a place better adapted to them, and they beto a piace better adapted to them, and they become established in a higher fitness of life. As this struggle continues with each, through the eternal ages, every age brings improvement and glory—not annihilation to them. To the unexpanded soul the struggle for existence only tells of misery here and non-existence hereafter, but to the a with large ground that intellectual ever depicted. Here are actual, tangible and real heavens, elysiums and el doradoes. Here the many mansions of our Father's house. Here are places where the soul may revel through eternal grand and destrable beyond description. Our fathers supposed the world was flat, because it ap-peared to be; we have now learned that the margin of an enormous globe limited our vision at the horizon. Many of us have considered the Infinite superficial, while the endlessness of a globe char-acterized it and we could only see the horizons of matter. The cases are parallel. With such a view as this, you can see that the watchword of the angels at the portals and gates of heaven is the truth uttered by Charles Darwin, "In the struggle for existence, the fittest survives." The man who dares to deny its truth but gives the lie to his own consciousness. No one can for a mo-ment imagine that it might be false. It speaks in thunder tones the thought of God, and is the key-note of absolute wisdom as far as it is possifor man to grasp.

Upon the visible surface of Nature continuous lines of force are established. The whole visible universe has to each of its parts a definite and endless track to follow. Currents of life are thus established upon the earth. The oak tree has wound up its force in the polarity of the acorn, the acorn runs it out in the coming oak. (You will here remember my experiments and arguments on polarity.) This is the direction or tendency of least resistance established in the untwenty flowers, and every disc floret terminates in a seed. Our plant has borne about ten thousand seeds. Let us avoid even the appearance of appearance, seems to be more than made good; exaggeration, and rather take from than add to as one oak will produce millions of acorns. Only one, however, upon an average of them all, reaches oakhood, and occupies the place of its parent. There must be directions of least resistance running from sphere to sphere through all this endless series we have discovered—we can-not conceive of its not being so—directions of least resistance for every form of force holding in chains of kin-hip through insensible blendings without a breach.

Such, again, is the demand of our law of continuity. As every form of existence here projects itself forward by the outer polarity of the surface, bodily, in the lines of least resisten must the ego or individuality project itself in-ward by exactly the same law, through the lines of least resistance which run at right angles to the visible lines. This will necessitate immortality. I will try and make this clear to you by a perfectly analogous illustration. Imagine me seated here in a boat upon a calm, unruffled sea The sails are unfurled, and preclude the possi bility of my.seeing beyond them. Let this stand represent the sail. A steamboat with ponderous side wheels heaves in sight from beyond the hori-zon, sending forth monster waves toward me. Calmly I survey them as they approach, and as a philosopher speculate upon their mode of existence. I mark the first as it rolls along, and am strence. I mark the first as it folis along, and am surprised to find that the force but bears the form along, and not the water. Each successive step it takes changes the liquid body, yet it still remains the same wave. The water rises and falls, up and down, while the wave steadily proceeds upon its journey. The direction of the wave is about at right angles to the up and down wave is about at right angles to the up and down motion of the water. The transition from body to body of water is so slow yet certain that I cannot tell where one ends and the other begins. At last it reaches, my frail craft, and I am tossed over its back as it—what? Proceeds beyond the limit of vision made by my sail? Or does it end there, because I can no longer follow it? Come now, sages, decide, for on this decision hangs my lease of life for startity. Batturn a moment to lease of life for eternity. Return a moment to the facts and experiments of my second lecture before attempting a decision. It was then seen that force was indestructible, and could but

out the death knell of millions upon millions of sensate beings. As the crimson tide of life rushes through the chambers of our hearts, every beat sounds; but the funeral march to the grave of turn back again upon its path to its source? The turn back again upon its path to its source? The answer is clear. There is water beyond that sail, and as there was no barrier in the way it has gone on beyond my range of vision. You would all call me insane if I denied this. Now for the application. A child is born into the world possessing a conscious existence. Seven years pass away, and by the attrition and replacement of particles in that child's body, one, and probably more than one body has been removed, yet it re-mains the same conscious wave or being throughmains the same conscious wave of child through-out this time; fourteen years fly over its head, and two, perhaps three, bodies have all been given up to mother earth, and yet the wave of consciousness retains, unaffected, its identity. Thus it goes through life, till ten or fifteen bodies

have been passed through by that same individ-ual wave of consciousness.

As the water rose and fell while the wave pro-ceeded onward, so these bodies come from the earth and sink back again, and the ego marches directly on its way till at last it reaches the veil between us and the invisible, and then—what? Has this wave of force become annihilated? What of the correlation and conservation of force? Is it transmuted? If so, into what? Not heat, the corpse is cold! Not light! Not electricity! Not magnetism! Come, sages, answer. Where has this conscious store of force, this wave of life, taken itself? If there had been no water beyond the sail capable of carrying the mode of force of our wave, it would have been transmuted or returned back as it came; if there is no matter with lines of least resistance for organisms to run inward, they should have their conscious force transmuted, or return to childhood as they came. Up the spiral pathway of the heights eternal travels the spirit in its flight of flames, while myriad cohorts of invisibles chant the sublime melodies of those supernal abodes. Peer far into this corridor of nature's temple and see the overwhelming splendor that awaits the soul. But do not forget that, phænix-like, only from the fire of experience can the higher abodes be reached—this terrible fire that sitts and sorts by natural selection, each for its own place, as sure and certain as dirt cast up before the wind where each falls to that place its special gravity allots each mass to that place its special gravity and sit, fine with fine, and coarse with coarse, through all the shading differences. These winds of necessity will carry every kind into conditions for development. Liars; murderers, thieves and all classes of little and great criminals will reach their level and be brought into conditions to com-pel their growth. We are all far, very far, from even approximate perfection, and Jesus gave ut-terance to a solemn' truth when he said, "Broad terance to a solemn truth when he said, "Broad is the way that leadeth to destruction, and many there be that go in thereat, while straight and narrow is the way that leadeth to life eternal, and few there be which find it." The rhythm of folly, like the path of a recling drunkard, is wide and crooked, while that of wisdom is narrow and straight like a sober man's

We have now found that the assertions of the materialists concerning matter and force being the producers of consciousness, are true. We have found too in matter the promise and potency of all forms and possibilities of life. But while accepting all this, we have found an endless road amid that matter and perpetual currents of force running athwart it. Finite man, out of the line of adaptation of the whole, has attempted to produce a perpetual motion and failed, while every polar current in nature is a perpetual motion produced by nature herself, the whole universe conspiring to its production. Our selfhood or ego is a line of force of this kind, and we are, like all the mealings pattern forms, perpetual ego is a line of force of this kind, and we are, like all the machines nature forms, perpetual machines. No one will deny this of the surface view, seeing that nebulæ produce solar systems, which in turn revert to nebulæ again, forever and ever changing back and forth with successions. sive steps of advancement. You have but to see a true view of the thing called matter to at once behold that the same kinds of lines must run inward with the invisible forces as run forward with the visible. Immortality, then, like color, odor, taste and sound is one of the necessary properties of matter that could not be otherwise. There are crises in these changes where the mem-There are crises in these changes where the memory may be lost for a season, and a semblance of death may come, but these are all illusory. Every thought you have is at the expense of a dying corpuscle of your body, but it is immediately reëstablished in a new corpuscle as a continuous fact in the storehouse of memory. Your life thus feeds upon death. Learn then this and rejoice, oh earth, for

"Death is but another name for change,"

Preposterous.

To the Editor of the Banner of Light : our correspondent, F. H. C., in the co his remarks, in your issue of Jan. 17th, concerning "Col. Olcott and the Elementaries," presents the following proposition:

"That there is a direct and logical connection between the necromancy of the past and the Spiritualism of to-day there need be no question. In fact, they are not only syn-onymous terms, but, when genuine, stand for the same order of manifestations."

The occult sciences (so called) of the middle ages were magic, alchemy, necroinancy, &c. Now, establish as a fixed fact the proposition "that Spiritualism is synonymous with these myths, or with any one of them, and, to borrow language from "F. II, C."—"Then all the manifestations of Medical Statistical Contracts and the manifestations of Medical Statistical Contracts and Medical C restations of Modern Spiritualism might be as-eribed to that occult source, and all the positive proofs of our immortality would 'go up' in Mr. Felt's column of saturated vapor, and the dreadful shapes would appear in fearful mockery of our hones for the future.'

The devoted Spiritualist would then be reduced to a condition as hopeless as that of the worthy sister of old, who despairingly lamented:

"They have taken away my Lord, and I know not where they have laid him."
Yours for the real, as opposed to the mythical.
HORATIO N. SPOONER.
Kingston, Mass., Jan. 17th, 1876.

Until Spiritualism can furnish a better ystem of ethics than the average of those acknowledged by the Christian Church, until in all points it can show its superiority, also, as judged by its good works, it cannot claim upon moral grounds to possess superior religious characteristics. Upon scientific grounds, also, there is not as yet sufficient evidence to warrant its promulgation as a new religion.—The Spiritualist, Lon-

The Great Desert of Africa is almost as large as the United States. Greece is about the size of Vermont, and Palestine three-fourths of the State of New York.

BANNER OF LIGHT: The Oldest Journal devoted to the SPIRITUAL PHILOSOPHY - In the World!

ISSUED WEEKLY. AT NO. 9 MONTGOMERY PLACE, BUSTON, MASS.

COLBY & RICH, Publishers and Proprietors.

ISAAC B. RICH.....BUSINESS MANAGER. LUTHER COLBY.....EDITOR,

Aided by a large corps of able writers.

THE BANNER is a first-class, eight-page Family Newspaper, containing forty columns of interesting ani instructive reading, embracing a Literary Department; REFORTS OF SPIRITUAL LECTURES; ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects.
EDITORIAL DEPARTMENT.
SPIRITMESSAGE DEPARTMENT.
CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE. Per Year \$3,06
Six Months 5,50
Three Months 7,50

Three Months. 73

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

In remitting by mail, a Post-Office Money-Order on Boston, er a Drait on a Bank or Banking House in Boston or New York City, payable to the order of Colby & Rich, is preferable to Bank Notes, since, should the Order or Draft be lost or stolen, it can be renewed without loss to the sender. the sender.
Subscriptions discontinued at the expiration of the time

paid for.

**Epecimen copies sent free.