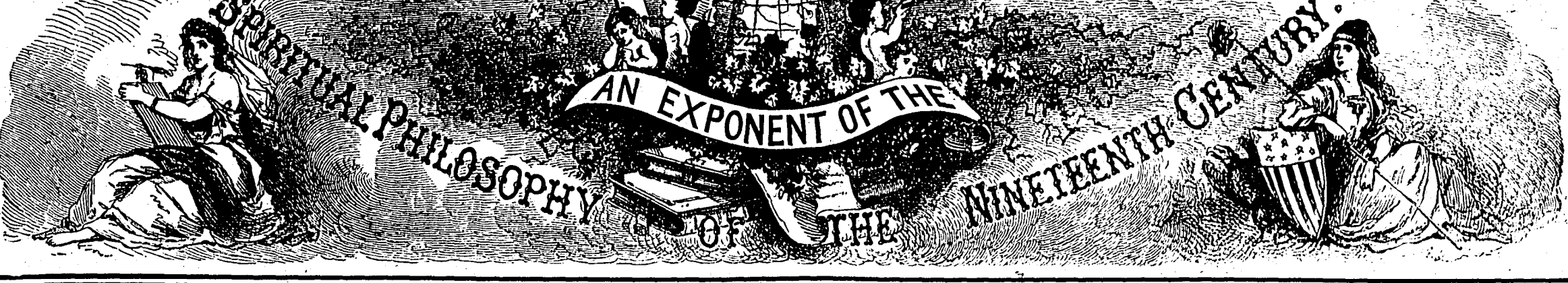


BANNER OF LIGHT.



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The Prostrum.

MEMORIAL ORATION,

Delivered in Honor of the late Mrs. J. H. Conant, at Music Hall, Boston, on Sunday Afternoon, Oct. 10th, by Emma Hardinge Britten.

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

After several appropriate pieces of music had been sung by the choir, and a sublime invocation read by Mrs. Britten from Mrs. Conant's "Flashes of Light," as uttered by Mrs. Conant at one of the Banner of Light Circles under the inspiration of the late Rev. Thomas Starr King, Mrs. Britten gave another short prayer, and commenced the following oration:

"THE WAGES OF SIN IS DEATH."

Death! pale angel! holy transfigurator! warder of the gates of eternal life, light, and liberty! most truly does death pay the wages of sin, for there is not a creature, high or low, saint or sinner, beautiful or hideous, but what seems to lay down its load of imperfection beneath the sacred touch of death, and become purified and exalted into a higher state of being by the mysterious change. Instinctively touched by the utter helplessness of the quiet dead, the inability to harp or further, or resent insult or injury more, we say even of the worst of criminals, "peace to his ashes;" nor do we recall the memory even of our enemies when they have passed out of our path through the mystic portals of death, without some adjective of pity, some word of extenuation for wrongs done, or some aspiration of mercy for the sins of a parted soul. Death is indeed the great transfigurator through whose holy light we can perceive nothing but the mercy of God, the pity of angels, the day-beams of divine charity. And if these gentle elements of love spring up like blossoms from the ashes even of the erring dead, how much more gloriously does the chemistry of death act upon the good, the true, the beautiful! How much more beautiful do the many-colored leaves show forth, dying as they now are in the evening tide of autumn, [pointing to the garlands of autumn leaves that adorned the platform,] than they were in the pride and prime of their summer glory, when the full tide of life poured through every youthful fibre. And if the angel of the beautiful touches thus mercifully even the perishing clay of the soil, and imprints a new glory upon the fall of the forest leaf, how radiantly must she gild the forms of earth's martyrs, heroes, saints and benefactors! How radiantly must she light up shrines sacred to the memory of earth's pure and sinless ones, and how triumphantly does she this day illumine with a divine halo the spirit brow of her in whose dear memory this vast assemblage has gathered together! The good woman, the true friend, the martyr of a strange and unpopular world's movement, the heroine who bravely lived and toiled in its advocacy, the good soldier who died at her post, ever faithful to the onerous duties of the mighty warfare her religion imposed upon her! If the most generous and honest element in human nature cries shame! against those who speak ill of the dead, and the most noble element in human nature rises up in indignant protest against the pen that would vilify the helpless dead, then must those same elements combine with all that is good and great within us to do honor to the good and the beloved dead, and then it is that we feel the utter incompetency of voice or pen to do justice to the emotions which stir our souls when we remember such as her in whose honor we have convened. For myself, I feel so keenly my incapacity to express the gratitude, respect and pride with which the memory of Fannie Conant fills my soul, that there is nothing but the fact that I am one of that old guard of which she was such a noble member, one of those early comrades and fellow-workers of the brave little woman who first stepped with her upon the arena of that great battle-field which Spiritualism has maintained against the world, that would have induced me to accept the onerous duty of standing before you this day to recite a tale which no language can do full justice to. I know that the old guard who first fought the noble battle of spiritual truth are fast passing away. Few of the early soldiers in that once mighty army now remain, and as each one disappears through the golden gates, and one so eminent for devotion, self-sacrifice, and wonderful endowments as our own Fannie Conant, leaves us alone, gazing upon the vacant place she filled so nobly, who

would hesitate to spring forward into the gap, snatch the standard her dying hand has dropped, and speak the tender and loving "God-speed" to her angel home, which so many full hearts but speechless lips send after her.

Nearly all the Spiritualists of the United States and Europe are familiar with the mediumistic life-work of Mrs. Fannie Conant on earth. All remember and identify her with the Message Department of the Banner of Light, and are accustomed to think of her as the mobile and wonderfully gifted medium through whom the different grades, classes and varieties of spirits that thronged the Banner of Light Circles found their inimitable exponent; but it is only through her Biography that the world can become cognizant of the wide and varied field of usefulness she filled independent of her connection with the Banner of Light, and the immense range of spiritual gifts besides that of trance-speaking with which she was endowed. It is to be hoped Mrs. Conant's Biography has been in every hand, and has found its place in the library of every true Spiritualist. If it be not so, it ought to be. But even at the risk of reiterating in your ears a familiar tale, I feel the propriety of presenting you in this place with a brief transcript of that history, together with such remarks from my own personal knowledge of my subject as will most concisely recall to our minds what we have gained in the life, what we have to a certain extent lost in the translation, of Fannie Conant. As I propose to quote several passages of Mrs. Conant's Biography, I must premise that the substance of it was furnished by Mrs. Conant herself and spirits speaking through her lips, the Banner reporter, Mr. John W. Day, taking down the statements:

Frances Ann Crowell, born at Portsmouth, N. H., 1831, first went to school at the age of six years, and after an attendance at one or two of the public schools of the town, rendered fluctuating and irregular on account of the child's exceedingly delicate health, she abandoned her scholastic studies at the age of eleven, and never subsequently renewed them. From her earliest childhood Fannie was a medium. Raps and movements of furniture frequently occurred in her presence, but as her excellent mother was also a medium, and audibly conversed with spirits, the little one was taught, even from the early dawn of consciousness, to believe in spiritual existence and the ever present manifestation of angels. At the age of nine years the child being despatched late one night to summon a doctor to the bedside of her mother, who was believed to be in the death agony, the poor little loving creature, terror-stricken and urged by the demand made upon her strength and courage, and broken-hearted at the fear of losing her beloved parent, fainted by the way, or as it was afterwards believed, fell into a trance, in which condition she beheld a tall, noble-looking man, who guided her to the physician's door, and promised that her mother should live until she could return with assistance, after which she would surely recover.

This mysterious acquaintance informed the child that he was an ancient Greek, had come from the better world. In answer to her soul's petition for help, and that he was then, and ever would remain, one of her guardian spirits.

When about ten years of age, little Fannie was attacked by a long and dangerous fit of sickness. During a period of over six months her case baffled the skill of the best physicians in the neighborhood, either to cure or account for. Its peculiarity was that whenever any drugs or medicines were to be administered her invisible angel guardians disapproved of, they would clench her teeth, throw her into a deep trance, and then prescribe through her own lips with a wisdom and success which compelled the faculty to acknowledge the marvelous efficacy of the directions, and the unaccountable science and acumen displayed by the young somnambulist.

Soon after Fannie's recovery, her mother was again prostrated by sickness—which proved to be her last—and with this event commenced many singular spirit manifestations, both mental and physical in character. So startling were these displays of invisible force, that neither money nor friendship would induce persons to stay in the house with the patient. As soon as the disturbances began, a way ran every one in the night, leaving upon the daughter the entire burden of household duties and the care of her afflicted parent.

When she was about eleven years of age, this period of anxious and self-devoting labor drew to a close. A few days previous to the parent's decease, she called the little one to her bedside and said:

"Fannie, I am going to leave you," upon which the sad-faced child cried, "Oh take me with you."

"No, my dear," replied the mother, "God has a wondrous work for you to do in after years, and you must stay here and perform it."

Fannie had been before impressed to feel a vague outlining of some remarkable course in life reserved for her, but nothing definitive had been portrayed, and she again said:

"How can I do anything without a mother?"

"My dear," answered the parent, "the angels will be both father and mother. When you come to meet me in heaven, bring me a clear record that you have always obeyed them. You will know more concerning this by-and-by."

In after-time, when the child had grown to womanhood and was present at her first understood spiritual séance, the remembrance of that mother's prophecy, coming to her like the echo of a refrain across the years, was the great cause of her assenting to the demands of the spirit-world as expressed by Dr. Fisher.

At the time of her mother's decease, raps were heard and electric lights seen in the chamber, and the child-medium was frequently entranced; indeed, so much of her vitality was consumed previous to this event in supplying the needs of the sinking one, that when those attending took her away from the cold form of her arisen parent, she herself was, as she expresses it, "nearer dead than alive."

To perform the funeral rites of this loved mother the father decided that a minister was necessary, and poor little Fannie, the grand-girl-general of the household, was sent to request the attendance of the reverend gentleman in whose church Mrs. Crowell had been a member. This good Christian, having heard reports of the strange sights and sounds that had accompanied the transition of one of his own flock, instead of mourning over the lost one, and endeavoring

tenderly to recall her to the fold, joined the popular hue and cry against her, and by way of rendering his testimony of denunciation the more prominent, he denied the little motherless child the boon she came to crave, and sought to visit his holy wrath on the unholy dead, by refusing the last offices for its poor remains.

It was whilst the trembling little orphan sat on the doorstep of this follower of Christ, and with fast-falling tears wondered what next she should do, that the noble stranger who had before guided her to the physician's door, reappeared and directed her to go and seek out a venerable Methodist minister, who he assured her would, and did, perform the required services for the dead.

At fifteen the young mystic left her father's house to seek her own rugged path in life, as a workwoman. She found employment at her needle in Lowell, and thus continued until the age of twenty, when she became the wife of Mr. John H. Conant, a grandson of Prof. John Hubbard, of Dartmouth College. For two years after her marriage her health, always fragile, failed so rapidly that at length her case was pronounced hopeless. Going by the advice of friends to consult one of the prominent test mediums of the day, she made the acquaintance of that noble spirit who afterwards became her life-long friend, and through her as his medium the friend and helper of uncounted sufferers, who flocked to this source for relief, ay, and found it too, when all aid from mortals failed. The spirit here alluded to was Dr. John Dix Fisher—a name that, as the beneficent spirit healer and guide of Fannie Conant, hundreds upon hundreds have had cause to remember with grateful blessings.

Dr. Fisher, at this first interview, promised to cure the patient. In three weeks, but demanded as his fee the boon of her lifelong service dedicated to humanity. He declared she was the greatest medium of the age, and he required, what Fannie Conant then promised and afterwards faithfully performed, a steady devotion of all her remarkable powers to the world. From this time her career as a public medium commenced. Her specialties were strong physical manifestations; raps, movements of ponderable bodies, movements that required no darkness, screen, or equivocal conditions for their performance, but demonstrations that followed her everywhere—at table or in the street, sleeping or waking, sewing or cooking, anywhere and everywhere, and generally accompanied with such tests of personal identity as left no shadow of doubt on the minds of the thousands that flocked to her séances, that it was the spirits of immortal friends and kindred that telegraphed to them through her organism.

Mrs. Conant was also a fine trance medium, discoursing with an eloquence and beauty that was all the more marvelous in a person of her very limited education. Sometimes the physical manifestations which occurred in her presence were of the most astounding and boisterous character. She would be lifted up to the ceiling in her chair, carried around hither and thither, doors would be locked and unlocked at will, and on one occasion a glorious shining figure of a radiant female was presented visibly to the eyes of a circle of six persons, and that in a room already lighted and wholly without the aid of cabinets, screens, or paraphernalia of any kind. Amongst her other spiritual endowments we may mention Mrs. Conant's wonderful gift of clairvoyance, which enabled her to find hidden and lost things, and although this was a phase of mediumship she never exercised professionally, it often became of singular value to herself and her intimate friends.

She was also an inimitable writing medium, and was frequently known to write medical prescriptions with one hand and long test communications with the other at the same time.

Although it is difficult to select specialties from a life so rare, varied and marked in all its phases, it is proper to remark that for many years, in fact from the very hour when the good Dr. Fisher first assumed his fatherly care of this wonderful medium, that one of the most prominent as well as beneficent uses of her great powers was in the direction of healing and prescribing for the sick. Our very limited space will only allow me to make one extract from a record of many hundreds which exist of this power. I here cite from Mrs. Conant's experiences a singular manifestation of spirit-presence and efficiency:

In the latter part of the year 1855, Mrs. Conant commenced boarding at the residence of Mr. and Mrs. Col. Pope, on Thickett street, Boston. Some time afterwards, in the month of December, the medium became entranced by her constant medical adviser, John Dix Fisher, who informed Mrs. P. that her husband had met with an accident, and would soon be brought home, at the same time requesting her not to become excited, as the case was not so serious but that, with her and Mr. Pope's permission, he [Dr. Fisher] could take care of it. The lady, notwithstanding, was considerably excited at the unwelcome intelligence she had so suddenly received. The Doctor, perceiving her perturbed condition, remarked: "Have no fears, madam; I shall remain." This somewhat pacified Mrs. Pope. It seems proper here to state that at this time Col. Pope, who was a mason, while at work upon a building in process of erection, had accidentally fallen from the staging and dislocated one of his ankles, at the same time slightly fracturing the bone in the immediate vicinity of the joint. The medium went to the door and opened it just previous to the ringing of the bell by Mr. Pope's brother, who had brought him home in a carriage. Dr. Fisher at once announced his presence to Mr. Pope, who seemed pleased that his spiritual doctor was so promptly on hand. The spirit-surgeon then remarked that he would set the dislocated ankle if the invalid had no objection. "Not the least," responded Mr. P.; "it is just what I want you to do, Doctor."

The dislocated ankle was accordingly properly set, wormwood and rum administered to the limb to prevent inflammation, the splinters properly adjusted to keep the fractured bone in its proper place—all this while Mrs. Conant, the medium, was totally unconscious of what was going on around her, not even knowing that Col. Pope had met with an accident. In the astonishingly short space of three weeks Mr. Pope was able to go out of the house, and was soon fully restored, ever after experiencing no trouble from the injured limb, finding it in as good condition as before the accident.

The case awakened much interest about town at the time, a report of it appearing in the Boston "Daily Mail," and many adverse comments were indulged in. We will give a single specimen, and the result. Not long after his recovery, while Col. Pope was riding in an omnibus on Washington street, the conversation of two of the passengers next to Mr. P. turned upon Spiritualism

and the late surgical operation said to have been so successfully performed by a "spirit medium." One of the party doubtfully remarked, "I should like to see the man whose ankle was set by a female spirit medium." Col. Pope immediately responded, "Gentlemen, I am the man, and can vouch for the entire truth of the statement." Col. Pope is still a resident of Boston, and bears willing testimony to the truth of this account.

I must not omit to notice, also, the wonderful powers of prevision which the spirits exercised through Mrs. Conant's organism. Not even the volume of Biography which has been given to the world can begin to do justice to the wide range of prevision exercised by invisible eyes and spoken through the lips of Fannie Conant. On more than one occasion she averted destruction from the crews and passengers of the steamers she made passages on, by warning them of coming storms. The entire course of the great American war, even to the years and months of its duration, was prophesied through her lips before the treacherous calm of the nation's apparent peace was disturbed by a single ripple.

Publicly and privately alike she might have been deemed the prophetic of the nineteenth century had all her sibylline utterances been fully recorded. One of the most important events of her brief career, however, and the one with which the memory of the world at large most universally associates her, was her long and remarkable connection with the Banner of Light. If I have dwelt somewhat at length on her many gifts and the mediumistic career which preceded her appearance before the world as the Banner Medium, it is because—the vast and important field of labor she there occupied, like a mighty Leviathan seems to swallow up and absorb all lesser interests, and identify her in the heart-love of the great multitude in that one character only. I have spoken of her as the medium child, the seeress, clairvoyant, clairaudient, the good physician, the skillful bone-setter, and surgeon, the weird physical force medium, the reader of hearts, the bright trance speaker, trance and automatic writer, the prophetess and sibyl. We trace her in a career which never pauses—never stops for breath, but on, on, like the flow of a mighty torrent—on, on, till it subsides itself to rest in the ocean of eternity—such was the life of this wild, weird, wonderful child, girl, woman—almost, we might say, from the cradle to the grave.

And now as I am about to speak of that era in Fannie Conant's life which not only stamps her name on the shining list of immortality, but decided the fate of thousands of others, and must yet make its mark upon the unborn millions of future generations, I shall ask you to concentrate your minds finally on the connection of this wonderful medium with the Banner of Light. Her labor in the Message Department, as the medium through whose lips over ten thousand spirits communicated with their earthly friends, forms, as all who like myself have been acquainted with the early history of this journal, only one item in her relations to its best interests—I believe I may venture to say that wide spread and sterling instrument of spiritual light and knowledge owes its very birth, no less than the maintenance of its long-continued sphere of usefulness, to the mediumship of Fannie Conant. By a series of evidently well-concerted plans on the part of the spirit-world—the minds of its two principal founders, Luther Colby and William Berry, were separately prepared for the inception of this undertaking. Their fortunes were so molded, too, it would seem, as to lead them up to the duty they had to perform. At length they were brought by a perfect chain of coincidences, not one link of which could have been forged by chance or accident, into the society of Mrs. Conant. They did not visit her at first together, or with any design of employing her services. They did not question her of their future, but they came each in his place, as the spirits wanted and when they wanted them. When all was ready and their minds were sufficiently prepared for what was required of them, the prophetic scheme was unfolded, and we cannot describe its enunciation to the principal personages of the grand drama better than in the terse and lucid language of her biographer:

"And now ensued a remarkable fulfillment of one of her prophecies, which at the time of its enunciation was hardly believed to be practicable. As heretofore mentioned, Mr. Berry, after having consulted her with regard to the sick girl in North Cambridge, had visited her again in company with Mr. Colby, to ascertain whether her medical control was willing she should accept the position of regular medium at his Wednesday evening séances; on that occasion (which was in the winter of 1855) Dr. Fisher told Mr. Berry that he was soon to change his business; that before long he would commence the publication of a paper in the interests of spirit communion; gave its name as the Banner of Light; told him who would be associated with him in business; when he would issue his prospectus, etc., etc.; and all these predictions in time proved true. Mr. Berry went away from the presence of the Doctor deeply impressed with what had been imparted to him. Certain vague ideas which had been revolving in his mind for some time, here appeared to take shape, and he long developed into a determination to carry out the project so remarkably traced for him.

The first number of the Banner of Light bore date of April 11th, 1857, and was issued by a firm bearing the style of "Luther Colby & Co.," at No. 17 Washington street, Boston. At the time of its first appearance in the literary world, as is the case with every new venture in the field of periodical literature—especially when the matter to be treated is an advanced thought—the publishers of the Banner of Light found the preliminary bill hard to ascend, and were often much disconcerted at the want of means to carry on satisfactorily the project undertaken; but on such occasions application was immediately made for spirit direction, through Mrs. Conant, which never failed to be of the most practical sort when given, and was implicitly followed by them;

they were thereby led in safety through the most threatening dangers."

As I must shortly sum up my case on the life and times of my dear and most wonderful subject, I shall conclude the testimony I have selected, chiefly from printed sources, by giving a few final excerpts from the Biography concerning the original plan observed in the now celebrated Message Department of the Banner of Light!

"The Banner of Light being brought before the material and mental world through the efforts of its energetic publishers, and conducted by the agency of the spiritual, through the organism of Mrs. Conant, they inaugurated, during the summer of 1857, at Room 22, National House, a series of circles, preliminary to those which in after years have become so prominent a feature of that journal. At first—in his ignorance of the laws of spirit communion (in common with the great body of the Spiritualist-believers of that date)—Mr. Berry conceived the idea that the séances must be held strictly in private, only himself and Mrs. C. being at the table, with now and then a mutual friend introduced by way of experiment; but finally, at the suggestion of Mr. Colby, a certain number of visitors, to act as a 'battery' for the furnishing of magnetic supplies to the medium—were regularly brought in. These small circles of three or four persons prepared the way in time for an increase of numbers, which continued till the room became too small, and Mr. B. was directed by the spirits to prepare another for the better accommodation of the audiences assembling. He, therefore, in the spring of 1858, hired a room at the (then) office of the Banner of Light, situated at 37, Brattle street, Boston.

Mr. Berry was for a long while his own reporter—writing down whatever came from the invisibles for reference or publication as the case might be. Previous to the establishment of the Circle Room at 37, Brattle street, Mrs. Conant had become so thoroughly depleted of vital force, by reason of her ministrations, that the only way in which communications could be given through her by the invisibles was by their bringing her into a profound slumber, and then writing mechanically through her hand—Mr. Berry moving the paper as fast as it became necessary.

The messages which were given through Mrs. Conant during the first six months of her ministrations at these circles—and written down by Mr. Berry as she spoke them—were afterward rigidly tested by the firm writing to the relatives mentioned, examining town records, visiting, when practicable, in person, the friends or acquaintances of the communication parties, etc., and not one was inserted in the paper till it was found correct by mundane evidence. Those which could not be immediately analyzed and endorsed were put on file for future reference. Finally the medium, being prostrated by sickness, the supply of messages which had been tested as reliable became exhausted before her recovery, and Mr. Berry called on her to see what should be done. He said that as the others had been found to be true, the idea presented itself to his mind that he had better run the residue (though not yet pronounced correct) through the press. She advised him to follow his impression, saying that her object was to get at the truth, in common with the mass of investigators, and that if false messages had been or were being given through her, she would like to have the fact settled beyond dispute. These filed communications were then given to the public through the columns of the Banner of Light. As they were in a great measure from persons residing in foreign countries, or in distant parts of the United States, the process of testing them was not as practicable as in the case of the former class already published, but in time many of them were proved to be perfectly correct. The faith both of the medium and her associates became stronger at this demonstration of reliability, and afterward the messages were unquestioningly printed without preliminary examination. To gain an adequate conception of the strong claim for credence and belief set up by the Message Department of the Banner, it is only necessary to examine the files of that paper from its earlier issues to the present hour. The skeptical reader will be astonished at the mass of testimony furnished there in letters received, through the mails, from entire strangers, in all parts of the country, acknowledging the truthfulness of the communications. These living verifications of the 'letters of the dead,' if published would of themselves make a large volume."

And now, friends, we have some data before us by which we may begin to gauge the life-work of our subject and add to our remembrance of Mrs. Conant, the medium for the Banner of Light Message Department—Mrs. Conant, the rapping, writing, healing, trance-speaking, prophetic clairvoyant, and physical force medium. As regards the physical force endowments of this remarkable lady, I have heard many Spiritualists of old-standing affirm they had no interest for them, in fact that they had long developed beyond them. As far as any astonishment at the production of sounds and movements by spirits goes, we may all have become familiar enough to wonder no more; but until we fully learn the *modus operandi* of such phenomena—and comprehend the wonderful facts of science involved in the production of material sounds by disembodied spirits, and think that few, if any, Spiritualists have as yet developed up to them, and as independent and unswerving tokens of an agency outside of mortals, and when connected with intelligence, of an identity with the spirits of those that have gone before—I deem we are more obliged to physical force manifestations, and physical force mediums, than to all the persons that have ever preached belief without knowledge, theory without demonstration, for the past thousand years. Mrs. Conant's powerful and remarkable mediumship as a test, rapping and physical medium convinced hundreds of skeptics of the soul's immortality, that would never have been reached in any other way. Her mediumship, too, in these respects, was wholly free from the equivocal and so often abused theory of seances, cabinets, and darkness. On one occasion in a fully materialized and illuminated figure was seen in a room only partially shaded, not darkened, by a circle of competent and reliable witnesses. The medium herself was elevated to the ceiling, lifted about, locked into rooms by spirits, and surrounded day and night, alone and in company, at all times and seasons, with a cloud of witness-

es through whose unceasing tokens of power and intelligence now approached her who could fail to doubt the facts of an ever-present spiritual agency, and one which never cast a shadow of doubt or suspicion on the single-minded and blameless medium. Her public ministrations were, but a small part of the wonderful record she has carried hence with her. In private life, and through the quiet scenes of social gatherings in the homes of the friends who tenderly loved her, an unceasing stream of revelation was poured forth, making of her one little span of life and incarnating through her fragile form a gospel of consolation, religious truth, and angelic ministry that few human beings before her have been privileged to dispense, and none have surpassed in beauty and use.

But I have already trespassed long on your attention, and the time is rapidly advancing when we must close our grateful theme. Permit me, then, to devote our parting moments to a consideration of that special mission in Mrs. Conant's life with which her name is most popularly connected, and through which it will most surely take its place in the roll of earthly fame and human memory. I speak of her connection with the Banner of Light: and here let me preface my notice of this important theme with a few remarks, which I volunteer in the spirit of strict justice, and which may be accepted all the more satisfactorily from my lips because there are many present who must have good reason to believe what I am about to say is not dictated by any spirit of partiality or deference to the powers that be. I presume it will be understood by those who have followed out the public conduct of the great spiritual movement, and that of its public exponent on the rostrum and in the spiritual journals, that the publishers of the Banner of Light and myself have often taken issue against each other on the details of the movement. In no spirit of personal enmity, but in that of bold, frank, openly avowed disagreement, myself and the leaders of this great journal have frequently opposed each other in the field of discussion, leaving no room for future commentators to insinuate that I now speak from any bias save that of the most impartial justice. In that spirit I feel bound to say that one of the mightiest levers that has ever been used to move public opinion is, and has been, the Banner of Light. Born of the most self-sacrificing devotion to the interests of Spiritualism, sustained amidst toil, privation, the desertion and coldness of friends, the apathy of partisans, and the abuse of antagonists, this brave and powerful journal has survived the brief life and early death of numberless other contemporaries—endured the calamities of fire, financial crisis, and the death of no less than four of its gallant staff.

It has penetrated into the homes of every civilized land on earth. It has dispensed true light, life, consolation; the tidings of loved and long-lost friends restored to life; recorded the sublime truths of a new and most wonderful science, and been the messenger of joy and gladness to millions of broken hearts and wounded spirits. No mortal tongue or pen can estimate the stupendous work it has achieved, and that, mark! not from the grateful appreciation, or even a moderate share of patronage on the part of those whom it has most benefited, for, to the shame of the spiritual ranks, I have again and again known of its editors struggling with the heaviest financial burdens, whilst there were millions of Spiritualists in America whose combined efforts might have handsomely sustained ten such journals. No, this paper, as I have heard and believe, owes but little even now to the gratitude of those who have so much to be grateful for in its columns. It owes its chief successes, first, to the brave men who inaugurated it, and when Lieutenant Berry fell fighting for his country, leaving Luther Colby, his early associate, to wage the mighty warfare without him, it owed another debt to good, true, pure-hearted William White, who helped to shoulder the burden, and fell and died under its weight. And then to the younger and fresher spirit of good Isaac B. Rich, who brought all he was and all he is to uphold the fair Banner and spread its folds still more widely over the priest-ridden minds of a dark and superstitious age, and last, but not least, or rather amongst the first, and always the spiritually mightiest, it owed its birth and inception to the mediumship of Fannie Conant. From the time when the great venture was launched on the Ocean of Public Opinion, and the storms of bigotry, prejudice and antagonism threatened to dash it to atoms, it owed its spiritual strength and inspiration, much of the courage, confidence and self-sacrifice of its devoted but deeply harassed editors, to the tides of comfort and wise counsel poured into their heavy hearts by Fannie Conant's good, brave, wise and kind spirits—Fannie Conant herself being all the while made good, brave and wise by these same noble spirits. Glorious pilots! steering the tempest-tossed bark with a presence and power strong to save, resistless to overcome, and all-sufficient to plant the shining standard of the light-bearing banner on the highest pinnacle of the temple of immortality. It has been, it ever will be, a BANNER OF LIGHT, and the good angels through Fannie Conant, and the bright ones of whose ranks she is now herself a radiant star, have carried it aloft amidst the spangled heavens in triumph and placed it on the rock of ages, the mountain of eternal truth, where the gates of hell shall not prevail against it.

On the subject of the Message Department, too, I have a confession to make. I like many more of my own turn of mind, have disregarded this chapter in the Banner's usefulness, seldom read it, and often wondered why it occupied so much of the space that we fancied might have been better filled. Friends, I never can make you understand how often conceit on this subject has been rebuked by the enthusiastic exclamation of hundreds of thousands of poor souls whom I have met with in my far wanderings: "Oh, Mrs. Harding, no one but God and the angels know the immense boon those messages have been to me!" Hundreds of persons have assured me they never cared for, scarcely read any other part of the paper, and after years of travel and many speculations on the springs that moved such vast masses to accept of Spiritualism, I have been compelled to come to the conclusion that the Message Department, so much scorned and despised by eminent philosophy, met the wants of thousands of starving souls, and supplied spiritual light, consolation and warning to thousands of others who could never have been reached in any other way. Let me add a word, too, on the verification of these same spirit messages: Whilst preparing to write a second volume of my History of American Spiritualism, I made it my business to collect a large number of verified messages, and I affirm that I have now in my possession sufficient, if

gathered together, to fill a thick volume. They seem of but little account when scattered here and there through the weekly issues, but collectively they form an astounding mass of testimony to the truth of those communications. I have found, too, in my travels, that scores of persons recognized messages from their friends published in the Banner though they did not take the trouble to verify. They were just going to do it, or had forgotten to write, or they made some equally paltry and apathetic excuse; and thus the poor, patient, untiring medium's heart was often pierced with sneers and insinuations of falsehood; whilst the testimony to her undeviating truth and fidelity was withheld by idleness or apathy.

As for the manner of delivery in these messages, permit me to say as one who has herself been a student for the mimic art, that whereas on the stage most performers excel in one particular line of character, few and rare are the artists who can so drift their organisms as to portray with anything like fidelity a range of characters extending to perhaps half a dozen varieties; and yet here was a little creature, with no advantages of scholasticism, study or training, one who had not even witnessed as many dramatic performances as many of the children who sit around me—with a frail physique and no natural advantages of person to found upon, enacting a range of character which included every variety that belongs to the human species—and that in a style so forcible, graphic and actual, that it would have been impossible for any disinterested person to listen to her and not lose sight of Mrs. Conant in the character that was speaking through her lips. I visited her scenes but three times, yet on each occasion I felt that a Siddons, a Rachel or a Keen would have paled before this inimitable instrument for the representation of human character.

If Fannie Conant was not a medium for spirits, then the Banner of Light Circles ought to have boasted of a better actress than any that ever trod the boards from the days of Roscius to those of the Kembles. But the publishers of the Banner of Light and their faithful, patient medium have builded indeed wiser than they knew. Their work is for eternity. It is not the coldness and desecration, the praise or the shame of the multitude, that can ever fully gauge the stupendous issues of the results their unselfish labors must bring forth.

My work is done, my story is ended, or rather the dial plate warns me that your patience has been trespassed upon to its utmost limit, and yet, my friends, whilst absorbed in reciting the phenomenal marvels of a mediumistic life, I have found no opportunity of speaking of the gentle, loving, blameless woman. Perhaps it is needless that I should do so. I know at this moment that there are hearts in this audience bowed down with unconquerable grief because they will look no more on a face which ever gladdened their own with kind smiles, or listen to the tone of a voice that never echoed to a harsh word or unkind speech.

With a heart ever prompt to respond to the sufferings of others, with a hand outstretched with its last dime to help the poor and needy, with charity for all, and malice toward none, Fannie Conant has reared for herself a better monument in the memory of tender, loving friends than ever these lips of mine could inscribe. A monument! Ay, there is one, and an eternal one too, already erected in the many stricken hearts she has cheered, the many darkened eyes she has illumined, and the many homes she has made glad with the assured knowledge that loved ones who have, like herself, vanished from mortal sight, have only gone to join the bands of watching angels who guard and guide the mourners left behind.

Friends, I leave you now, but I know in parting with you that you will not part with the arisen spirit of her of whom I have spoken. Her presence has been promised in our midst this hour; I have known and felt the grasp of her kind hand while on this platform. No fiction is this now: it is a glorious reality, of which we are all assured! And whilst therefore we no longer minister to her, the suffering woman, whilst we no longer crowd around her to partake of the bread of life which she so freely dispensed, let us never forget that she, to whom we then ministered, is now ministering to us—that she whom the angels controlled, now becomes a controlling intelligence herself. Let us never forget that the work for humanity that she laid down in the physical, when its sufferings were too heavy for her longer to bear, goes on still throughout the broad land, calling us to renewed endeavor for its faithful performance; let us never forget the bright life-lessons she taught us, that, as she lives, so shall we live—we, too, shall be immortal! And may our labors on earth so be discharged that, when our day of reckoning comes, and the Death Angel brings us face to face with the doomsday book our own hands have written, we may be as sure as she was to hear the great voice from heaven shouting through the corridors of eternity, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." I cannot part with you, friends, uttering any kinder or more gracious wish, than that we may all in our day of eternal reckoning be able to show as fair a record of a life well spent, work well done, and earth's mighty battle well won, as did dear, good, brave little Fannie Conant!

Written for the Banner of Light.
LOVE CANNOT DIE.

BY WILLIAM BRUNTON.

Men say that love will fade and die—
Will fade and die like autumn flowers;
It comes to bask 'neath summer sky,
And live like roses in its bowers;
And then, as seasons roll apace,
It fades and falls and loses grace.

Men say that love can change its hues,
If sky is dark and days are drear,
And that it wanes or else renews,
As scenes of dark or bright appear;
And love will die if night arise,
And leave us naught but midnight skies!

Ah! love is not thus frail as flowers,
But strong as stars that gem the sky!
And shines most clear in darkest hours,
And lives while generations die;
It is of heaven, though seen on earth,
And has, like heaven, eternal birth!

No fairer light to men is known,
No guiding like its steadfast beam;
And they who love live not alone,
And dare not wander like the stream;
They live in one sweet sphere for aye,
And, like the stars, pass not away!

Free Thought.

THE LIBERAL CHRISTIAN AND SPIRITUALISM.

The Liberal Christian of November 13th, 1875, contains another covert attack on Spiritualism. The reverend editor says: "We are not specially interested in the subject of Spiritualism, but in one way and another it is occasionally brought to our notice." So far from its being true that the editor of the Liberal Christian is not interested in Spiritualism, it is true that he has gone out of his way time and again to abuse Spiritualism. The Liberal Christian of Aug. 15th, 1874, had a long and approbatory review of Dr. Marvin's "Philosophy of Spiritualism and Treatment of Mediums." In its issue of Oct. 17th, 1874, it again spoke approvingly of the same work. In its issue of Jan. 30th, 1875, it again rebukes Spiritualism. In its issue of Oct. 9th, 1875, it says: "The spirits refused to 'materialize' properly at a recent gathering in New York, and the people who had paid their money for the entertainment felt there was villainy somewhere. One strange thing about Spiritualism is that there is always something unpleasant about the manifestations or lack of manifestations. Darkness is always preferred to light, suggesting the inevitable conclusion: mediums are cross or oversharp about the financial part of the business, and loudly as they profess to seek and desire the most complete investigation, something is pretty sure to be 'kept dark' or 'kept back.' We notice that several gentlemen of this city, among them Dr. Frederic R. Marvin, have challenged the Spiritualists to show any manifestations which cannot be explained as the result of natural causes."

I have watched the career of the Liberal (?) Christian, and know whereof I speak. It is time we Spiritualists began to take the offensive as well as defensive, and I propose to take up the sword of Truth in defence of Spiritualism and in opposition to all kinds of materialism.

The Liberal Christian sneers at an article in the Banner of Light under date of Oct. 23d, 1875, and headed "Scientific Men and Spiritualism." It says:

"We believe that a number of those who have recently challenged the manifestations of Spiritualism, have been scientific and thoughtful men, who have investigated the phenomena which they discussed and have found nothing in them. The offer lately made by gentlemen from the New York Liberal Club to act as a committee to investigate 'spiritual facts and phenomena within this city or vicinity,' is, if we mistake not, a fair one. The committee embraces 'one physician, one physician who makes a speciality of nervous diseases, and one lawyer.' The offer is not made to gratify an idle curiosity. But whenever any phenomena which are not plainly reducible to fraud, illusion, delusion, or disease, are brought before their notice, they will give them a careful, and as far as possible a scientific investigation. As the Spiritualists are constantly clamoring for a thorough investigation of their manifestations, they ought not to shrink from such an undertaking."

The editor of the Liberal Christian must know that the gentlemen who have offered to investigate spiritual facts and phenomena from a scientific point of view are not suitable persons. Their published opinions make them prejudiced. Investigators. No man can rightly examine Spiritualism who has no knowledge of the inner life of the soul; and I would like to ask the Liberal Christian how much spirituality there is in such men as Dr. Henry Maudsley, Prof. Tyndall, Dr. Marvin, and Dr. William A. Hammond? Dr. Maudsley laughs at Spiritualism; Prof. Tyndall says he knows that Spiritualism is a fraud and a delusion; Dr. Marvin has proposed, in the New York Graphic of Dec. 11th, 1874, to found an asylum for spiritual mediums; Dr. Hammond has now a book in press with Putnam & Co., of New York, against Spiritualism. I am not ignorant of these men and of their teachings. I heard Prof. Tyndall when he was in America, I heard Dr. Maudsley in Europe, and I have heard Dr. Marvin at home. I understand what they are endeavoring to accomplish, and I know that their philosophy is that of materialism. Dr. Frederic R. Marvin has done more than any other man in America to injure the holy cause of Spiritualism, and he is welcome to the shame of it. If the Liberal Christian is sincere, why has it never a word of praise for such men of true science and sacred faith as Prof. Crookes, Robert Dale Owen, Prof. Hare, Andrew Jackson Davis, and the lamented and sainted Judge Edmonds? The trouble with the Liberal Christian and the other religious papers is, that they are not liberal nor progressive. But the day is at hand when both Unitarianism and Trinitarianism will disappear in the pure light of the sun of "spiritual fact and phenomena."

We will not be investigated by these men of science (?) because they are our sworn enemies. We will be examined by sincere seekers for truth, who understand the sensitive, temperamental of our mediums and the sacredness of the doctrine of immortality. We carry the hope of the world, and we will not be put down. Theologians, Christians, (liberal and illiberal,) Scientists and Materialists may rail at us, but they cannot crush us.

SAMUEL J. YOUNG.

"THE NATURAL AND THE SUPER-NATURAL"

To the Editor of the Banner of Light:

I feel some diffidence in criticising so able a lecturer as Prof. Denton, but it seems to me that his recent discourse on the above subject calls for a few remarks. Prof. Denton, not satisfied with abolishing the idea of the supernatural, as commonly understood, by bringing all occurrences of a miraculous character under the range of law—a position which all enlightened Spiritualists concede—but he, as it appears to me, rides his scientific theory a little too hard when, in carrying out this idea, he rejects all, or nearly all, the miraculous occurrences in the Bible; for the only exception he made was the hand-writing on the wall, which he thinks might possibly have taken place. Why, the facts of Modern Spiritualism have been the means of inducing thousands to believe in and to accept the Bible statements who would otherwise have rejected them as preposterous and incredible stories. Take the case of Mr. S. C. Hall, of London, who says he was always skeptical upon those matters (Bible miracles) until he saw things quite as inexplicable occur in his own drawing-room. After seeing Mr. Home put his head in a blazing fire and not a hair singed, he could accept the statement of the three youths being put into a fiery furnace and issuing from it unburnt, and so on.

It seems, therefore, somewhat of an anomaly for a professed Spiritualist to take the position of Prof. Denton, who lets his scientific ideas run wild and makes them a pretext for repudiating the spiritual element of the Bible, which, in my opinion, constitutes its essential feature and gives to it its intrinsic worth. His treatment of the subject was much such as I should have expected from a disciple of Horace Seaver, and but for his subsequent allusion to spiritual manifestations he might have been taken to belong to that school. Prof. Denton may say that he does not discard the spiritual element from the Bible, but only questions the occurrence of the events he specified. But the whole tenor of the lecture, as it appeared to me, was to treat all supernaturalism as a myth, and to attach to prayer no validity whatever.

In my opinion every event that transcends our experience of natural law is a miracle, and everything that is effected by disembodied intelligences may with propriety be termed supernatural. A table rising in the air by spirit power, birds and flowers brought into a closed room, diseases cured by direct spiritual action, human forms incarnated out of the surrounding elements, may justly be considered miraculous, and are undoubtedly of the same character as those ascribed to Christ and his followers. The curing of a mayor's wife at New York of cancer, after she had been given up by the doctors, by the prayers of Prince Hohenlohe, is certainly a miracle. The pure was effected by the intervention of spirits in answer to earnest prayer. Other cases of a similar kind might be adduced. Scientists, then, I think, go a little too far in asserting that "nothing miraculous ever takes place, or that there is no 'supernatural,' and are equally unwarranted in saying there is no efficacy in prayer.

ROBERT COOPER.

Banner Correspondence.

Colorado.

DENVER.—E. L. Long writes, Nov. 8th, as follows: I have for six years been an investigator of Spiritualism, but never until Mrs. Maud E. Lord came among us have I seen sufficient evidence to entirely convince me of its truthfulness. She has been here the past two weeks, holding séances. Her truly wonderful mediumship, lady-like deportment, and the unselfish interest she manifested in aiding investigators, have won all hearts in her favor. Through her mediumship I have had practical demonstration of the truth that spirits can and do return. I have felt, seen and heard those who have passed to the higher life; heard names given known only to myself, in voices plain and distinct; have frequently felt "baby fingers" touch mine tenderly and life-like, when no children were present, and felt kisses upon brow and lips, at the same time received from them messages of love and secrets known only to me and the spirits giving them. I have seen spirit lights, large and clear, brilliant and many-colored—pink, blue and white. Then sweet music was heard from guitar, bells, and music box, which floated around the room without mortal hands touching them. It was an impossibility for any human hand to have done it. The medium sat under strict test conditions all through this remarkable séance, and each and every one felt it was good to be there. Not only one, but all, received most beautiful and convincing tests of spirit presence. Many who had never heard or seen anything of the kind were astonished and converted by the manifestations witnessed through this remarkable medium. The tests were numerous and startling. Sometimes little children sat in our laps, others, beautifully illuminated forms floated in the air discernible to all present. Names were called with surprising clearness; and answers to mental questions were answered correctly. The medium described the different spirits with marvelous exactness, telling the manner of death and the length of time they had been in spirit-life.

IDAHO SPRINGS.—T. J. II. writes: I was crushed in spirit by the demise of our ever-dear ascended sister, Mrs. J. H. Conant, and thought that all interest in the Banner would pass with the last Free Circle Messages. But the return of our dear friend, a materialized form given and addressed to the Banner, which, while she lived, was nearly all-absorbing to me. I am so deeply indebted to spirit, Theodore Parker, Mrs. Conant, and the ever-dear Banner, for prompt publication of assurance from the former of the wisdom and benevolence of the unseen intelligences which dictated a note to the "Controlling Spirit of Free Circle," at a time when I was suffering intense spiritual woe. And as the great Parker's voice is not stilled, nor our dear Sister Conant "gone to that bourne from whence no traveler returns," and the Banner still waves, you will consider me a life-long subscriber. Inclosed please find \$3.15 for renewal.

"Thanks, dear friend." If the thousands of Spiritualists all over the land were only as thoughtful as you are, we should circulate many more thousand copies of the Banner of Light than we do at present.—Ed. B. of L.

New York.

NEW YORK CITY.—A lady correspondent writes: I send you a good test of astral science and spirit power, briefly stated thus: Some time ago a lady called on me who had within twelve months lost a beautiful child by death. She was almost inconsolable, and after offering what consolation I could, I advised her to go and see Mrs. Read, a medium residing on 6th avenue, this city, with the hope of hearing from her darling child. She at once visited Mrs. R., but was told it was too soon to expect her child to be able to communicate with her; but other spirit-friends talked with her in a manner that soothed her aching heart, her own mother's spirit being one of them. Among other things her mother gave her the full date of her birth, naming the year, month, day and hour. This the daughter did not know, and had no means of finding out since her mother's death, as no one living knew it. The lady then went to Prof. Lister, a stranger to her, and handing him a memorandum of the dates, asked him to write out an astrological chart of a person born at the time named therein. After he had complied with the request she was perfectly astonished to find that every important event of her own life, up to the present time, was correctly narrated.

The lady was also informed by Mrs. Read (and several other mediums have told her the same in substance), that, through the loss of her beloved and only child, she was being developed as a medium, and soon would become one of the best.

AUBURN.—E. Wheeler writes: Mumler's little book, "Experiences in Spirit-Photography," is one of great value, for it contains facts which the reader cannot gainsay in regard to the genuineness of spirit photography.

Indiana.

HAZLETON.—W. Patton, M. D., in a business letter says: I am too far gone in Spiritualism to ever recover. I have sacrificed friendships, and made enemies, both if the Spirit Ship will land me safe in the Summer Land I am content, for I know that old theology would sink me in the dark shades of oblivion, or hurl me into the abyss of nonentity. I have worn out several pairs of pants at the knee, trying to receive evidence of the operation of that spirit upon me, whereby I might have faith in Jesus Christ, and know that by "the shedding of his blood," my sins had been "forgiven," but "nary" a time could I see anything in a "confession" but the comfortable mantle of popularity and hypocrisy. The wings of that "messenger of the Holy Spirit" never flapped over my head while I groped along the dark path of repentance. But since I have been reading the Spiritual Philosophy I find a tangible reason for all things professing and taught.

A country paper says with apparent truthfulness: "The best paper now issued is the greenback signed by Treasurer New. It is difficult, however, to get it on the exchange list."

An Important Work.

DAINGER SIGNALS: An Address on the Uses and Abuses of Modern Spiritualism. By Mary F. Davis. New York: A. J. Davis & Co. 1875. Pamphlet, pp. 32.

REVIEWED BY HUDSON TUTTLE.

This is a timely warning from one of the most far-seeing and purest spirits connected with the cause of Spiritualism. The publishers in their preface well say, "The signs of the time give evidence that dangers which threatened Spiritualism have recently accumulated along the open sea of investigation and discovery. Among them is the fatal one of retrogressive doctrines which prevailed in superstitious eras, now finding lodgment in many speculative minds."

And the gradual of socialism, "one of the causes has been subjected, which has destroyed what little organization existed in the diverging forces of its ranks, it would be inferred that for the time there would be the rest which follows the tempest."

Not so. Other forces have been insidiously at work beside those which taught the disintegration of the social fabric, and substitute license for law, and libertinism for love.

The investigation of the strange and mysterious forces of Spiritualism has attracted a class inclined to superstition; a class of minds who have not outgrown the beliefs in the supernatural and miraculous.

The believers who accept Spiritualism as a science, and investigate its claims in the light of positive knowledge, are a minority oppressed and borne down by the mass of dreamers and theorists.

Metempsychosis, one of the earliest beliefs, dead and dust-covered a thousand years, has been revived in the Kardec doctrine of re-incarnation. The works of that author accepted by the Celtic Spiritualists are the strangest egotistical nonsense ever received by devotees. Nevertheless it is growing bold in America, in conjunction with the still stranger reversion to Theurgy.

The works of Apollonius of Tyana, Hermes Trismegistus, Jamblicus and other occult writers, are to be revived from their sleep of a thousand years to shed their pure light on the present. According to the pronouncements of the leader in this "new departure," nothing is to be expected of the present. All that is to be asked of the spirits is to restore the knowledge lost in the works of the mystical authors before mentioned, the quintessence of the humbug of the past ages.

Not a living inspiration is desirable, but rather the dust collected on the rubbish heap of the dead past; not the sweet whisper of angel voices, but the gibberish of skeletons beaten for ages by the winds of just ridicule. Yet incredible to believe, in this day and age, a serious effort is at hand to revive the secret school of magic, and the favored few, who will be deemed worthy of discipleship, may soon startle the uninitiated by summoning elementary spirits from the "vasty deep" of the "primæ mobile"—the sylphs, gnomes, undines, and salamanders of the Rosicrucians.

If this scheme should be pushed forward by the deluded followers of deluded or falsifying mediums, the result will be a disgrace far more humiliating than that inflicted by the social movement.

The definition of Spiritualism is a good one: "First, that man has a spirit; 2d, that this spirit lives after death; 3d, that it can hold intercourse with human beings on earth."

These are the only points on which all Spiritualists can be said to agree. "Whatever else they may receive, here they are united."

Mrs. Davis briefly sketches the uses and influence of this elementary belief, and the result of its acceptance as a branch of knowledge. She proceeds to speak of its "gross perversion," and her language has no uncertain sound. The developments are so strange that the superstitious class "are to be heard uttering words of scorn and rash abroad in quest of mediums and circles, and stare and gape at the banging of tables and the tooting of trumpets, while the quiet but most needful work of self-development by means of self-reformation is entirely lost sight of."

"Another abuse is to make it a cloak for intellectual chicanery and loose social practices." "The yielding up of selfhood" is among the abuses enumerated. It is dangerous and destructive, and will never be encouraged by any advanced spirit.

This pamphlet indicates in a forcible manner the drift of the great tide of Spiritualism, and Mrs. Davis has done a noble office in pointing out the rocks and shoals ahead. Yet she is so full, and in the end sees the triumph of the right. "Spiritualism comes," its broad wings bathed in the sunlight of the spheres, to proclaim the glorious hour. It is the herald of a new dispensation, the first morning beam of a golden day in which earth will be vocal with spiritual harmonies, and humanity find repose in the everlasting light of Love, Wisdom, and Liberty."—Religio-Philosophical Journal.

Iowa—Meeting of the State Association of Spiritualists.

The Seventh Yearly Meeting of the Iowa State Association of Spiritualists was held in the Opera House at Iowa Falls, Oct. 22d, 23d, and 24th. Edw. Cate, President, Mrs. Ella G. Skinner, Secretary pro tem.

After the usual appointment of Committees the audience were entertained by short speeches by Warren Chase, Dr. C. P. Sanford, O. H. Godfrey and others. The day's proceedings closed with encouraging prospects and fine weather.

Saturday Morning Session.—Dr. C. P. Sanford delivered one of his usual logical and instructive discourses, which was listened to by an appreciative audience. At the close of this lecture Bro. O. H. Godfrey gave us a pleasant, and inspiring address, which was listened to with the greatest interest. During the afternoon session Warren Chase occupied the rostrum to good advantage, the people assembled being much interested in his remarks.

In the evening Mrs. Colby gave the regular lecture, which was listened to by a good, attentive, and intelligent audience. Mrs. Olive Smith, who accompanies Mrs. Colby, enlivened the occasion with fine singing, which added greatly to the interest of the meeting.

Sunday Morning Session.—The election of officers for the ensuing year was proceeded with, the following being the result: John A. Cate, President; Mrs. A. J. Swain, Fort Dodge, Vice President; Mrs. M. H. Bruner, Toledo, 2d Vice President; Mrs. E. G. Skinner, Des Moines, Secretary; Mrs. H. J. Davis, Redfield, Treasurer; Mrs. J. H. Davis, Iowa Falls, Trustee.

The following Resolutions, offered by Dr. C. P. Sanford, were adopted: "That in future the candidates of this Association shall be nominated in open convention, and the election thereof by ballot—a majority of votes electing the same."

Resolved, That we, as an Association, deeply feel the necessity of a school of science in our State, where the various branches of educational science may be taught without the errors of the ages, and the grounds of the past or present age.

Resolved, That we recommend the consideration of this subject to the friends of Spiritualism, and respectfully request them to present some system for the organization of a school of this kind at the next meeting of this Association.

After a few minutes conference, and music by Mrs. Smith, the meeting closed.

On Monday afternoon a beautiful piece of music, entitled "The old musician and his harp," which was highly appreciated by the audience; after which Warren Chase gave us an excellent discourse which stirred our souls to new life and hope. The session closed with song by Mrs. Smith.

The evening session opened with a song entitled "The Brook," followed by Mrs. A. H. Colby with an able and eloquent lecture, which was listened to by a large and intelligent audience who greeted her with frequent applause. During the lecture the following Resolutions were adopted:

Resolved, That the thanks of this Association be extended to the friends at Iowa Falls, for their kind hospitality in entertaining us during this Convention, to the speakers for their highest thoughts and intuitions, to the friends who have labored for the liberation of the human mind from the errors of the ages.

Resolved, That the Banner of Light and Religio-Philosophical Journal be requested to publish the proceedings of the Convention.

Adjourned sine die.

MRS. ELLA J. SKINNER, Sec.

THE INVESTIGATOR.

One by one fall ancient errors,
Reared by light and nurtured by wrong,
And Earth wonders when they perish
That they stood the test so long.

New away and mold opinion,
Let the plastic mind be wrought,
Ere the errors of the ages
Crystallize in deed and thought.

Heed no longer dying echoes—
Echoes from the echoes of ages!
Heed the trumpet voice of Progress,
See the Better Era dawn!

Mrs. J. Ellen Foster of Clinton, Mrs. Annie C. Savory of Des Moines, and Mrs. Emma Haddock of Iowa City, are now regularly accepted lawyers in the courts of Iowa.

To Book-Buyers.

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

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

In putting forth the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (developed or otherwise) of correspondents. Our columns are open for the expression of important free thought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 27, 1875.

PUBLICATION OFFICE AND BOOKSTORE,
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COLBY & RICH,
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LUTHER COLBY, EDITOR.
ISAAC B. RICH, BUSINESS MANAGER.

Letters and communications appearing in the
Editorial Department of this paper should be addressed to
LUTHER COLBY, and all business letters to ISAAC
B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOS-
TON, MASS.

A New Story.

We have on file for publication—if our readers
would like such matter during the long, cold
evenings that winter has inaugurated—a GRAND
DOMESTIC STORY, written expressly for this pa-
per by the talented authoress, Mrs. A. E. Porter,
entitled,

DAISY DOANE;

OR,

SUNSHINE AFTER DARKNESS.

Now, patrons, would you like such a serial, or
would you prefer exclusively reports of lectures,
discussions, etc., as heretofore? We desire to
please our readers, of course, and therefore submit
the above question, for the young and the
old to vote upon—the polls to close in two weeks
from date.

Great Progress of Spiritualism in England.

We call the attention of our readers to the
very significant article in another column from the
London Spectator on a paper entitled "Modern
Necromancy." In the last number of the British
Quarterly Review. The Spectator is one of the
ablest and most influential of the London weekly
newspapers; and from this fact the importance
of its admissions may be inferred. Both the
writer in the Quarterly and the writer in the
Spectator distinctly assume that there is a solid
nucleus of preternatural fact in the phenomena
called Spiritualism.

When such leaders of public opinion venture
to say as much as this, we may safely infer that
belief in the phenomena is becoming too general
in England to be treated any longer with derision
by the dons of the press. It was only a few
months ago that Mr. Moncreux D. Conway in-
formed the American public through the Cincin-
nati Commercial that Spiritualism was going
down rapidly in England, and that there was not
a single medium there who was not regarded as
an impostor. Having had some experience of
the reckless spirit of derision which always
possesses Mr. Conway when Spiritualism is his
theme, we were encouraged to hope from this
assertion that Spiritualism was really fast gaining
ground and that English mediums were com-
manding more and more the attention of earnest,
inquiring minds. Our surmise now proves to
have been correct. When such organs as the
British Quarterly and the Spectator boldly admit
that there are evidences of preternaturalism in
the phenomena of Spiritualism, we may take it
for granted that the intelligent portion of the
British public are beginning to realize seriously
that these reiterated facts, attested to so widely,
are not all imposture and delusion.

It is natural that persons like the writer in the
Quarterly, still bound by the trammels of creeds,
of church policy and state craft, should look with
alarm on the prospect of every man's becoming
his own priest and philosopher in religious mat-
ters under the dawning light of the new truths
—or rather of the old truths restored. The En-
glish church is an institution so closely involved
with the prosperity of the English government,
that conservatives naturally regard with great
distress such a solvent as Spiritualism in relation
to its effects upon the continued alliance of
Church and State, and the perpetuity of a richly
endowed religious establishment.

We are not surprised, therefore, that the prin-
cipal organ of English conservatism should sound
the alarm in regard to the facts of Spiritualism
by trying to awaken the religious animosity and
fear of such of its readers as are of the bound, or
such as believe that some form of religion,
whether true or false, is essential to the keeping
of the peace. We are not surprised that it should
avail itself of the mental associations of Bible-
readers, and attempt to give a bad name to Mod-
ern Spiritualism by identifying it with the old
necromancy of the Jews. Moses was a medium
whose influencing spirit called himself Jehovah,
"a jealous god," and it was perfectly natural
that he should attempt to annihilate the influence
of all other mediums and communicating spirits
by denouncing penalties against necromancers
and clairvoyants. The Catholic organs for the
last fifteen years have been trying to give to our
investigations a bad name by denouncing them
as "diabolical"; and now the leading organ of
English Protestantism, forced on by the march
of facts, is joining in the cry of its Catholic co-
temporaries.

The Spectator shows clearly the fallacy and
absurdity of the necromantic fears of the writer
in the Quarterly. Well does it remark, "It seems
childish to say, 'Let us find out whether these
things do or do not happen, but if it turns out
they do happen, let us resolve beforehand to
have nothing further to say to them.'" Such is
the position of the writer in the Quarterly. It is
not by cowardice like his that the strongholds
of truth are to be carried. The following motto
from the title-page of Mr. Epes Sargent's "Plan-
chette" exhibits, we think, the higher and bet-
ter resolves which actuate the leading Spiritu-
alists of our day:

"Search where thou wilt, and let thy Reason go.
To know the Truth, even to the abyss below."

If further proofs are needed of the change of

opinion among the high intellectual classes of
England in regard to the proofs of a "preternat-
ural" element in the spiritual phenomena, they
may be found in a remarkable article on Theism
in the London Westminster Review, the great
organ of the Radicals, as the British Quarterly is
of the Conservatives. This writer, after arguing
that "religions are not made, they grow," makes
the following remarkable admissions:

"The religion of the future is in our midst al-
ready, working like potent yeast in the minds of
the people. It is in our midst to-day with signs
and wonders uprising like a swollen tide, and
scorning the barriers of Nature's laws. But how-
ever irresistible its effects, they are not declared
on the surface. It comes a willing and destined
splendor beneath a exterior that hides contempt.
Hidden from the present, its truths are revealed
to babes. Once more the weak will confound the
mighty, the foolish the wise, and base things
and things despised, it may be even things that are
not, bring to naught things that are, for it seems
certain that whether truly or whether falsely,
Spiritualism will establish, on what professes
to be ground of positive evidence, the fading be-
lief in a future life—no such future as is dear
to the reigning theology, but a future developed
from the present, a continuation, under improved
conditions, of the scheme of things around us."

The writer errs when he speaks of a "scorning
of the barriers of Nature's laws." Nature's laws
cannot be overleaped with impunity. The devel-
opments of Spiritualism are all in accordance
with law; and it is the absurd demonophobia of
legislators and priests which has prevented hith-
erto all rational inferences from the wonderful
facts. But the remarks of the writer in the
Westminster, coupled with those which we have
quoted from the other leading organs of English
scholarship and thought, indicate clearly the
present drift in regard to Spiritualism. Our
American organs will now venture to say "There
must be something in it." Even the "Popular
Science Monthly" may dare to breathe the word
"Spiritualism." Who can tell?

The Bible in the Schools.

In a certain place in New Jersey, we observe,
a school teacher has undertaken to compromise
the matter of reading the Bible to the pupils by
dispensing with that and reading the Ten Com-
mandments instead. This introduction of the
Mosaic law into the public schools is as novel a
performance as the other hand, although we will
do them the justice to say that they are very few
in number, insist on the method, which is fully
as sectarian as the one with which they find
fault. In this state of affairs, what can be fairer,
as well as more compatible with the spirit in
which the common schools were established, than
to withdraw Bible-reading from the schools alto-
gether, on the plain, broad ground that, inas-
much as it notoriously provokes sectarian feel-
ing, it thereby becomes a sectarian practice, and
should therefore be discontinued.

That the mere act of reading a few verses in
the Bible at the opening or closing of school ses-
sions, can be conducive to anything like reli-
gious instruction, it would not be easy to main-
tain; but if it so happens that such daily reading
excites opposition in any quarter, it is manifest
that to persist in the practice must be anything
but of religious benefit. It then becomes a sectar-
ian contest, of whose evil effect upon the public
schools it is perfectly easy to form a just idea.
The school system was not founded for the pur-
poses of a religious education, much less for those
of a sectarian one; and when it is endangered
by an attempt, however well meant, to teach
religion, especially at the risk of exciting sectar-
ian prejudices and passions, it certainly is for-
bidden by the structure of the school system it-
self to persist in any such perilous experiment.

The concession made by doing away with the
Bible-reading custom entirely, is far from being
made to any sect or people; it is simply a with-
drawal from dangerous ground, on which the safety
of the common school system itself is imperiled.
Better by far surrender everything but the
school system, than to cripple its usefulness by
driving from it a single element or class of our
population. Its fundamental idea is, that a cer-
tain degree of education is essential to the per-
petuity of a free state. That is all, and no such
thing as religious teaching can be justly mixed
up with it. When it is discovered, no matter
how, that there is in any one of its practices room
for the lodgment of active elements of danger
that are likely to threaten its usefulness, there is
but one course to pursue, and that is to remove
the obnoxious and extraneous custom, and then
to rigidly declare that it is a purely secular institution.

On this ground it can be defended to the last,
and against all assailants. Neither Protestants
nor Catholics, Infidels, Heretics nor Jews, can
rationally find fault with a system that is open
to the free use and enjoyment of all alike. Then
if there should be an attempt in the future to di-
vert the system from its secular into a sectarian
channel, the way is closed to those who would
dare to lend themselves to it. And instead of
there being any less religious instruction in
the true sense, in consequence of such a conces-
sion which each would make to all, the effect
would be to show that there was more, in that
every incentive to the culture of bigoted pas-
sions would so far be removed. It is due to the
schools themselves to take from them all influ-
ences that may threaten their stability. Their
office is to supply rudimentary education, not to
apostatize among children for any sect known
to the community.

The Banner Message Department.

Arrangements having been made to that effect,
it is our intention week after next to resume the
Message Department of this paper. The Mes-
sages from the (so-called) dead will be given
through the mediumship of Mrs. SARAH A.
DANFORTH, (wife of Col. Washington A. Dan-
forth) at her home in Baltimore, Md. Mrs. D.
has been an admirable instrument through which
the invisibles have reached their earthly friends
for over twenty years, her phase of mediumship
being similar to the late Mrs. Conant's.

We are assured on good authority that hun-
dreds of spirits have during this period mani-
fested to their earthly friends through this lady's
organism while in the unconscious trance con-
dition.

The numerous crucified Saviors that the
world has been favored with have their history
set forth in clear and comprehensive style by K.
Graves in his "World's Sixteen Crucified Saviors,"
price by mail \$2.20. For sale by Colby &
Rich, No. 9 Montgomery Place, Boston, Mass.

We shall give to our readers next week a
full report of Cora L. V. Tappan's lecture in
Chicago—delivered on the 14th of November—
which has been revised and corrected especially
for the Banner of Light.

Vice President Wilson.

The second officer in the Government of the
United States has passed to the other shore from
earth-life, the event occurring at Washington,
D. C., on Monday-morning last, Nov. 22. Mr.
Wilson had been suffering for some time from an
illness which his friends knew was to eventuate
as it has, but by the force of an excellent con-
stitution, temperate habits and high spirits, he has
managed to protract the fatal issue until this
time. He died a poor man, and without any
stain of corruption upon him in an age when the
air is thick with stories of fraud and venality.
Born in poverty, the deceased Vice President left
the lapstone to plunge into the work and turmoil
of politics, and found his recompense in reaching
the second office in the gift of his fellow-citizens.
In the purely political view, that is much, though
in the larger and purer, spiritual view he might
have done even more for himself in a private and
tranquil station.

It is no time for commentary on public men
that smacks at all of the critical. The event
called death hushes all voices at the edge of the
grave. We think in that supreme moment not
of what a man might have been other than what
he was, but of the great fact that all worldly
honors are small indeed in comparison with what
abides with the spirit. That is the whole fact,
and all there is to the story. The Vice President
now regards these things as they are, in their
just and true relations. His example of indus-
try and perseverance will be held up to a coming
generation of young men with its real lesson,
which is that all are bound to make the most of
themselves, whether they become Presidents,
Vice Presidents, or remain private citizens.
Partly feeling losses much of its bitterness and
edge in the presence of death. The press joins
freely in its tributes to the memory of Henry
Wilson, and he will be remembered as a faithful
worker for human rights and the entire freedom
of his country.

About three weeks previous to the death of
the Vice President he visited the residence of
Mrs. Mary M. Hardy, the well known test me-
dium in Boston, and held communion with his
wife Harriet and son Hamilton. They then in-
formed him that he would soon be sick, and
warned him to be extremely cautious in regard to
mental labor, or he would speedily come to their
side of life. Although a believer in Spiritualism,
the information he had received was of so start-
ling a nature that he doubted its correctness, and
when the séance ended, and he had taken up his
hat to leave the house, he turned to Mrs. Hardy
with this inquiry: "Has your experience as a
medium led you to place explicit confidence in the
reliability of spirit-communication of a proph-
etic nature?" Mrs. H. replied that such had
been her experience on several occasions, but
that spirits of a high order seldom made predic-
tions concerning the future; that when a spirit
did so positively, and she was satisfied as to the
reliability of the spirit, she should have no hesita-
tion in believing the same. "Should such a
spirit tell you," replied Mr. Wilson, "that you
would soon be very sick, perhaps die, would you
believe it?" "I should not hesitate to do so,"
was her answer. He then turned and left the
house.

May this not account for Mr. Wilson's known
great anxiety to speedily reach his home the
moment he should become well enough to travel?
The following from the Boston Advertiser's ac-
count of his decease would seem to point in that
direction:

"If I could arrange for my own death," said
Vice-President Wilson to one of his attendants a
few days ago, "I would die quietly in my home,
and be laid to rest in my grave. But I have a
premonition that I shall die suddenly; he snuffed
out like a candle without an opportunity to say
good-by to any one."

The American Woman Suffrage Asso- ciation.

Steinway Hall, New York, was recently the
scene of a large convocation of the friends of
Woman Suffrage, in the form of the regular Con-
vention, presided over by Col. T. W. Higginson.
The Annual Report of the Executive Committee
was read by Mrs. Lucy Stone. The Report stated
that during the year there had been evidences of
substantial gain. The opening of Smith and
Wellesley Colleges for women indicated a grow-
ing sense of the need of better education for the
sex. During the sessions, reports were also
made by the State Suffrage Associations of Iowa,
Ohio, New Jersey, Pennsylvania, Wyoming,
Massachusetts, Delaware, New Hampshire and
Rhode Island. Among the speakers present were
Lella Partridge, J. K. Wildman and C. C. Bur-
leigh of Pennsylvania; Rev. Phoebe A. Hanna-
ford of New Jersey; Amelia S. White of New
Hampshire; Mary F. Eastman, Lucy Stone, and
Hannah B. Blackwell of Massachusetts; Charles
G. Ames of Philadelphia, Charles Bradlaugh and
others. The Convention finally adjourned to
meet at the Woman's Suffrage Centennial Cele-
bration in Burlington, N. J., or Philadelphia, at
the option of the Executive Committee, on the
2d of July next. Great prominence was given in
the addresses to petitioning the State Legislature
to enable women to vote at the Presidential elec-
tion of 1876.

Our dear departed co-worker, Mrs. Conant,
was considerably surprised and at first not a lit-
tle chagrined to learn on taking up her residence
in Spirit-Land that she was to be employed as a
medium in the same manner as when controlled
here. She had hoped, when she got through
with the vicissitudes incident to her mediumistic
life on earth, that she would "rest from her lab-
ors." But it was not to be; and therefore she
has become reconciled to the new duties imposed
upon her by a wise overruling Power, for she
now clearly discerns, she says, the vast impor-
tance of her mediumistic gifts in both spheres of
life.

Here let us remark that we confidently hope
ere many weeks have made their record upon the
tablet of Time we shall be able to announce that
our beloved sister will give in the Banner Public
Circle Room a full account of her reception in
the spirit-world, through a medium already se-
lected by the invisibles for this special purpose,
when she will more fully explain the points we
have only briefly hinted at.

Maud E. Lord is doing wonderful things
in the mediumistic line, in Colorado. Read what
our correspondent, E. L. Long, says about the
manifestations in her presence, whose account
we print under the head of "Banner Correspond-
ence."

We shall print in our next issue the first
of a series of original articles entitled "Friends
in Council," which has been prepared for these
columns by John Wetherbee, Esq.

Co-operation in America.

The great social problem, the adjustment of
the relations of capital and labor, which has de-
fied solution by political economists, seems at
last to approximate a solution by the sagacity of
laboring men. It is thirty-two years since the
weavers of Rochdale, England, began their fa-
mous system of co-operation, and at present their
prosperity and success are beyond all example in
the world's history. Three millions, or more
than one-tenth of the population of England,
have been organized under the new system, and
their financial success is such that with their
overflowing capital they are seeking investments
in America, and direct trade with our people.

They ask Americans to organize co-operation
among themselves and co-operation with their
British brethren. Their request is already re-
sponded to by the organization and incorporation
of the American Co-operative Union, at Louis-
ville, Ky., which has been selected as the most
central point in the United States.

This organization was effected by the joint
labors of Dr. Thos. D. Worsall, the agent of the
British Co-operative Union, and Dr. J. R. Buchan-
an, of Louisville, Ky., and dates from the 2d of
November, 1875. Dr. Buchanan is the President
of the American Co-operative Union, and Dr.
Worsall the chief manager; the central Board
consists of prominent citizens of Louisville.

A very important feature of this movement is
the establishment of a fund and a committee for
propagandism, for the diffusion of education and
enlightenment, the spread of co-operation and the
aid of philanthropic movements. Our readers
will readily appreciate the importance of such a
propagandist movement if controlled by the com-
prehensive and liberal views of Prof. Buchanan.
When this society shall have spread in America
as it has in England, proving that labor can re-
deem and elevate itself without the aid of capi-
talists, and when its vast energies and resources
shall be applied to the relief of all our social ca-
lamities and evils, it is anticipated by its friends
that pauperism and ignorance will gradually dis-
appear. The power and philanthropy of co-op-
eration were fully set forth by Prof. Buchanan in
his inaugural address, and when we shall have
received a copy we may recur to this subject.

The American Liberal Tract Society.

Desire to submit the following practical sugges-
tion to all the generous and progressive readers
of the Banner of Light:

In view of the special efforts now being put
forth by the churches of various denominations,
to organize a "revival" looking to the interest
of their particular kind of religion, it is deemed
advisable at this particular juncture to scatter the
seeds of spiritual and radical thought among the
people to a greater extent than ever before. The
officers of the Society say they have excellent
reading matter for a dozen or more valuable
tracts, two hundred thousand pages of which can
be printed for the extraordinarily small sum of
two hundred dollars, that is, one page for one
hundredth part of one cent.

It is urged that this sum be raised by voluntary
contributions, in order that these tracts may be
distributed gratuitously, and so made to do the
most effective service in behalf of Free Thought.
Whoever gives a dollar, more or less, can have
the full amount of tracts furnished him gratis, by
calling for them. Donations may be sent to this
office labelled Tract Fund. Friends, please see
to it that this amount is contributed at once. It
may not be amiss to state that all the necessary
labor connected with this matter, save the abso-
lute expense of printing, is done without pay.

A Pleasant Seance.

Was held at the residence of L. A. Bigelow,
Esq., at 1323 Washington street, Boston, on the
afternoon of Saturday, Nov. 20th, for the pur-
pose of testing the new "mold" phase of devel-
opment in presence of Mrs. Mary M. Hardy.
The sitting proved successful, a good mold of a
well-defined spirit hand being obtained, though
it was broken by falling upon the floor. Other
phenomena, such as slate-writing without a pen-
cil, rapping, and the materialization of spirit
hands which expressed intelligence in their ac-
tions toward the company, were presented, and
the party adjourned with expressions of general
satisfaction at what they had witnessed.

The Pardon of Firman!

In a recent issue we made mention that strong
efforts were being put forth by the friends of
this much-abused physical medium to obtain his
release from the unjust incarceration to which
he had been called upon to submit since the result
of his trial in connection with the Legmarie-
Burguet case. It gives us unfeigned pleasure to
announce that these efforts, seconded by Minis-
ter Washburne, have been successful, and that on
Wednesday, Nov. 3, the remainder of Mr. Fir-
man's imprisonment was remitted, by order of
Gen. McMahon, President of the French Re-
public.

Spiritualism in New Zealand.

Spiritualism and the literature connected with
it are receiving more attention than ever in the
English colonies of the South Pacific. A late
Otago Witness (forwarded from Dunedin, N. Z.,
by the editor, R. Wilson), after speaking of Mr.
Peebles' "very generous appreciation of the
qualities of the people of the different nations he
visited," makes liberal quotations from his "Trav-
els Around the World." This admirable volume,
treating as it does of the Spiritualism of the Chi-
nese, Brahmans, Buddhists, and other Eastern
people, should be owned by all Spiritualists.

B. W. Bowers, the seeress, whom the San
Francisco Chronicle acknowledges "happened to
predict the burning of Virginia City," Nevada;
correctly, has now prophesied the total destruc-
tion of that place by an earthquake. The Chroni-
cle indulges in several sarcasms as to the foolish-
ness of the Virginia citizens in listening to her,
the "spasms of terror" with which they are
filled, etc., but the San José (Cal.) Weekly Mer-
cury, in reply, goes to the pith of the matter as
follows: "If they [the citizens of Virginia City]
are again in spasms, there is pretty convincing
evidence that their first spasms had pretty warm
backing; and if a prophet is to be known by the
fulfillment of the prophecy, could the residents
of Virginia City be in any better business, just
now, than putting their houses in order?"

The London Spiritualist for Nov. 5 gives
a nine-column report of the public reception of
J. J. Morse on his return to England, to which
we hope to revert at a future time.

The office of Hull's Crucible has been re-
moved to Rochester Hall Building, 730 Washing-
ton street, Boston.

The Spiritual Magazine.

For November—Samuel Watson, Memphis,
Tenn., editor and publisher—is full of good
things. Mr. Watson announces that he proposes
to enlarge the magazine for the coming year.
We are pleased to note this, as it shows that this
able Southern advocate of the cause is broaden-
ing out as to its pecuniary basis, and is therefore
enabled to look forward to added work. The fol-
lowing, test through James V. Mansfield, the
letter-writing medium, at 361 Sixth Avenue,
New York, is given by Mr. Watson in the pre-
sent number of his magazine:

A DISCREPANCY EXPLAINED.

Some months since Mrs. Cora L. V. Tappan,
in a lecture given through her by Judge J. W. Ed-
monds, in London, said it had been twelve
months or more since he had controlled any
medium. Having seen in the Banner of Light
that he had spoken through Mrs. Conant and
other mediums, as well as Mrs. Hawks, we felt
very desirous to ascertain the truth in regard to
it. Knowing Dr. J. V. Mansfield to be a most
reliable medium, we addressed the following let-
ter to him, secured so that its contents could not
be seen by mortal eye:

JUDGE J. W. EDMONDS—Dear Sir:—I have the
pleasure to say in the Medium and Day-
break, that it has been twelve months since you have
spoken through any medium. Is this correct? If so, how
about the communication you gave through Mrs. Hawks,
as published in the Magazine, as coming from you through
her organ? Please answer, if you can, reconciling the dis-
crepancy. Yours for truth, fraternally,
SAMUEL WATSON.

This letter was returned with all the private
marks, showing it had not been opened, with
the following answer:

DEAR WATSON—Yours of August 5th reached our
mail good time. Mr. M. on his return from home, I ex-
ceedingly regret it for your sake, but what has been your loss
has been his gain; his physical condition has been much
improved.

Touching the remark made by Mrs. Tappan, I intended
to have said twelve months or more in England, having
reference to communications given to America. My
control of Mrs. Tappan at that moment would not allow
me to be explicit, hence the discrepancy. I have more to
give you through the mediumship of that gifted lady,
Mrs. Hawks, ever long. Brother, I recollect the time you
came to talk to me touching the name of your first vol-
ume of the "Crucible." The book is doing its
work. Keep your eye on the light with your soul. It
will lead you safely to that which changes not in heaven.
Yours ever,
J. W. EDMONDS.

Auburn, Central New York.

That earnest worker J. H. Harter, writing from
Auburn, informs us that Orthodox opposition is
strong in Auburn. He says: "We have a State
Prison on one hand and a theological seminary
on the other, and both have a deleterious influ-
ence on the real morals of the community.
Three murder trials have just closed in our city,
and ere long the gallows—emblem of the dark
ages—will be called into requisition by a pro-
fessed Christian people."

An Illinois lawyer, who is investigating
the claims of the Spiritual Philosophy, thus writes
us under date of Nov. 1st:

"I am a constant reader of your paper, and
admire it very much in many respects. I like its
dignified tone, and the manner in which it deals
with its opponents. Of course I do not believe
all I read in the pages of the Banner, which may
be my fault and the want of a better spiritual
education; but I am intensely desirous to hear
from the other world, and your good paper is one
among the few which tries to unlock the months
of the (to many) 'dumb donkeys' of the other
land. While in your editorials you are liberal,
kind, forgiving and charitable, I think some of
your correspondents might, with great benefit to
the cause of Spiritualism, copy your example."

As chemistry grew out of alchemy, so per-
haps Spiritualism will improve on occultism, but
not return to it. The spirit-world has reduced the
verbiage of occultism to orderly common
sense, and to-day the great truth involved stands
forth clear and sharp that the results of so-called
occultism are simply produced by intelligent,
but disembodied human beings.—J. J. Morse.

That's the way to talk. The truth will never
hurt anybody. Thank you, sir.

Mr. and Mrs. Gustave de Veli, who have
been traveling in Switzerland, and who recently
visited Prince Wittgenstein at Vevay, are about
to return to their home in Paris, and expect to
spend a few weeks among London Spiritualists
in January next.

Rents are too high in this city, and have
been for many years. Down they must go. There
is no reason why a bevy of landlords should con-
tinue longer to live in idleness on the labors of
their patrons.

Cast of a Spirit Face.

To the Editor of the Banner of Light:

At the séance held at No. 4 Concord Square,
Sunday evening, Nov. 21, by Mrs. Hardy, for the
obtaining of molds of materialized spirit forms,
some forty persons were present and witnessed
the entire preparations from first to last. We
succeeded at this meeting in obtaining the mold
of a whole face, also that of the hand of a lady,
which has been fully identified by unmistakable
marks upon the same, as will be seen by the fol-
lowing certificate of Mr. Perkins, the husband of
said lady.

JOHN HARDY.
MR. JOHN HARDY—I take great pleasure in testifying that
the cast of the spirit hand taken through the mediumship of
Mrs. Hardy at her residence last Sunday evening, the
21st of November, 1875, is a perfect and accurate facsimile
of my own hand, as far as I can judge, the face similar to the
finger, who passed away last January, and that on the very ring
finger is to be found the perfect facsimile of the very ring
that was on said finger when she was buried.
E. G. PERKINS,
Hyde Park, Mass.

Jennie Lord Webb.

This lady, so well and favorably known in this
city and the West as a fine medium for various
phases of manifestations, who has in years past
convinced many skeptics of the truth of spirit
communication, and who has, in addition, to many promi-
nent people of the country, has had such induc-
ements offered her to spend the winter at the East,
that she has declined to do so, and has taken
rooms at 88 Westminster street, Boston. Mrs.
Webb is the daughter of Dr. Cyrus Lord, and
sister of Annie Lord Chamberlain, both of fine
powers and wide reputation. We trust our friends
who can make it convenient, will make Mrs.
Webb's personal acquaintance. Those who cannot
visit her in person, will do well to correspond
with her.—Religio-Philosophical Journal.

"THE SPIRITS' BOOK."—Our kind and atten-
tive spiritual friends, Messrs. Colby & Rich, 9
Montgomery Place, Boston, to whom we are in-
debted for many volumes, have sent us "The
Spirits' Book." It is handsomely printed and
tastefully bound, and ornamented with a por-
trait of its author, Allan Kardec, who gives in
its pages the Spiritualism of the "mediums" according
to the teachings of spirits of high degree, trans-
mitted through various mediums. Mr. Kardec
will no doubt find many readers among the be-
lievers in Spiritualism who will appreciate his
book, if we cannot, though we are intending to
examine it as we have time. But even if we
should be unable to understand it, we are not un-
believers in the courtesy of our very obliging
friends of No. 9 Montgomery Place.—Boston In-
vestigator.

Charity Donations.

Received since our last report:

For God's Poor.—From "Heliopolis," \$25.00; Mary
A. Gould, \$2.00; Gen. Donaldson, \$2.00; P. J. French,
\$1.00; AUSTIN LEV

Spiritual Phenomena.

Physical Manifestations Under Strict Test Conditions.

To the Editor of the Banner of Light.

Will you please permit me to give a short account in your columns of my experiences with Mr. Green A. Chaplin, a materializing medium of Whitehall, N. Y., who lately visited East Middlebury, Vt., where he gave several sittings, awakening no small interest? I shall speak of only what occurred on the evening when I was present. On this occasion some forty or fifty persons met at Tupper's Hall, for the purpose of witnessing whatever our unseen friends might be able to give us demonstrating their ability to make their presence known and felt.

A committee, consisting of Norman Tupper, Esq., Porter Champlin and myself, was appointed to handle the medium, and make all necessary examinations. We used the patent adjustable handcuffs, self-locking, furnished by Mr. Samuel Brooks, of Middlebury. Before putting them on I took the precaution to fill the key-holes with tallow, when they were placed upon the wrists of the medium, and made to closely fit. He was then placed in a dark stairway, a shawl being tucked up before the doorway, and a small table with musical instruments upon it was placed near the shawl. The lights were turned down, when soon a form dressed in white appeared at the door, and extending its arms to either end of the table, lifted the same from the floor. This was done several times. The instruments were also used. On examining the medium he was found sitting as we left him, with the cuffs on, and the tallow in the key-holes undisturbed. After further manifestations of a similar character the cuffs were taken off and thrown into the room at the feet of the committee, locked as we left them on the wrists of the medium, the key-holes filled as at first. I am not aware that anything occurred that a man with the free use of his hands might not have performed.

At this stage the mystery, if any, was in the removing of the handcuffs. The more satisfactory evidence to me of the exhibition of spirit power was furnished at a subsequent sitting on the same evening. After repairing to the dwelling of Mr. Levi Needham, a small number being present, it was suggested that the medium be handcuffed and placed in the parlor in company with Mr. Needham. Mr. Chaplin very politely consented, seeming willing to gratify our every wish. They were in the parlor but a short time before the cuffs were thrown upon the floor, locked as when put on.

It was then proposed that a lady present, Mrs. Henley, be united (not in marriage) in iron with the medium. He made no objections; the bracelets were put upon the wrists of the two, when they seated themselves in the parlor, awaiting very calmly their divorce. It came in a few moments, the handcuffs dropping upon the floor, securely locked.

I felt that I ought to be satisfied; but, a doubting Thomas as I am sometimes, I wanted to put my fingers into the nail marks. I asked Mr. Chaplin if he was willing that I should be his companion in iron for a short time. He raised no objections, but rather doubted the spirit's ability to separate us. He but echoed my belief, or unbelief.

I took the cuffs, placed one upon the right wrist of the medium, the other upon my left, drawing them down so closely that the iron seemed measurably imbedded in our flesh. I gave the key to Mr. Porter Champlin, and the medium and his thoroughly awake and determined companion seated themselves in the parlor.

We sat several minutes without moving or experiencing the presence of any outside power. Mr. Chaplin expressed his doubts, but suggested that two or three of the company seat themselves in the room near us. Two gentlemen, I think, and two ladies (my wife one of them) came in and sat near me on my right.

During the whole time my left hand and knee pressed the right knee of the medium, that I might detect the slightest movement if any was made. Shortly the medium said the spirits were making an effort to remove the cuffs. Mr. H., the other lady present, said she saw spirits around us. The medium, so far as I could discover, and I was especially vigilant, moved not a muscle.

Immediately I felt a hand or touch upon my head; a peculiar feeling seemed to steal through my system and run down my left arm, producing a delightful sensation, when by degrees the cuff upon my wrist relaxed its iron grip, and I was made to realize that indeed I was being set free. In a moment more it left my hand as gently as the softest ribbon could have been drawn from it, and in less time than it takes to write it the other cuff was removed from the medium's hand and they were thrown upon the floor securely locked.

That they were not unlinked to remove them I feel certain, unless the controlling power had the ability to lock them without producing the slightest noise, for the peculiar, sharp click accompanying their locking—five or six occurring in adjusting the cuffs to the size of our wrists—was not heard, and my attention was especially enlisted in that direction. If I ever doubted before, I no longer have a right to doubt that Peter had opened to him by spirit-power his prison doors.

Only that I have made this article longer than I intended I would speak in more general terms of the significance of this wonderful power that is challenging the attention of the world, and the glory of that knowledge which destroys the terrors of the tomb.

A. E. STANLEY.

Leicester, Vt., Nov. 15th, 1875.

"A Marvelous Manifestation."

Under this heading the Chicago Times of a recent date publishes the following account of the occurrences at one of the sittings held in presence of Mrs. Stewart:

SEANCE ROOM, PENCE'S BLOCK, TERRE HAUTE, IND., Nov. 6th, 1875.—We, the managers of Mrs. Stewart's sittings, have known for some time past that through her mediumship, spirits materialize and present their friends in mortal beautiful and fragrant flowers, fresh from the parent stem, with the dewdrop glistening upon the petals; and in return the bouquets presented to them by earthly friends are readily dematerialized and spirited away by some mysterious and invisible process unknown to us. This to us was wonderful, but far, far more wonderful were the demonstrations of last evening (Nov. 5). The manifestations at this sittings, for a time, were of the usual order, thus, spirit friends, one after the other, each in his or her own order, old and young, appeared upon the rostrum, and each in turn, after shaking the hand of some recognized friend or friends, exchanging a few words of friendly greeting, closing with a smile and God bless you, gave way for others. Finally, Charles

Smith, chief of the spirit band, appeared, who, after shaking hands with several friends, concluding with remarks in general way, returned to the cabinet, and after opening the doors that all might see the medium, who was occupying her chair in an unconscious trance, as was the custom of those who preceded him, the doors were closed, and we were requested to remain quiet, explaining that they intended an experiment. Naught but the steady tinkling of the music-box was heard; all else was as still as the grave; five minutes passed; the door-bolt was sprung, doors thrown open, and lo! the medium's chair was vacant, not a vestige of her to be seen. Charles Smith, leaving the doors open that all might be convinced that she was not visibly present, advanced to the front of the rostrum, bringing the empty chair with him; returning, closed the doors, and requested that the music-box be kept continuously running, as they intended to recall the medium. Five minutes passed in silence, and it was announced that the medium was restored, and the most astonishing sittings ever witnessed by us closed. The medium came out in an exhausted condition, from which she rapidly recovered.

In conclusion, we fearlessly assert, first, that Smith and Stewart are distinct individualities, therefore, Smith could not have been Mrs. Stewart in disguise; second, it was impossible for her to remain in any part of the cabinet unobserved; and, third, she could not by any possibility pass from and return to the cabinet in her normal condition, and not be detected.

The phenomena to us are inexplicable and incomprehensible; the facts we record, leaving the solution for others.

JAMES HOOK, ALLEN PEXSE, SAMUEL CONNER.

"DOWN TO SLEEP."

November woods are bare and still;

November days are clear and bright;

Each noon burns up the morning's chill;

The morning's snow is gone by night;

Each day my steps grow slow, grow light;

As through the woods I reverently creep,

Watching all things lie "down to sleep."

I never knew before what beds,

Fragrant to smell, and soft to touch,

The forest-sifts, and shapes, and spreads;

I never knew before how lying much

Of human sound there is in such

Low tones, as through the forest sweep

When all wild things lie "down to sleep."

Each day I find new coverlets

Tucked in, and more sweet eyes shut tight;

Sometimes the voiceless mother bids

Her ferns kneel down, full in my sight;

I hear their chorus of "good night!"

And half I smile, and half I weep,

Listening, while they lie "down to sleep."

November woods are bare and still;

November days are bright and good;

Life's noon burns up life's morning chill;

Life's night rests feet which long have stood;

Some warm, soft bed in field or wood,

The mother will not fail to keep,

When we can "lay us down to sleep."

(Reprinted from the Chicago Tribune.)

"The Court of Reconciliation."

This is a Danish and Norwegian institution, which has stood the test of eighty years' trial, has proved itself a great success, and has curiously enough escaped any notice. It seems to be an admirable piece of legal machinery, which would work as well on American as it has on Norwegian and Danish soil. Courts of Reconciliation were established in Scandinavia in 1795. They extend throughout Denmark. Each is presided over by a Judge and two assistants. The latter are usually not members of the legal profession. Before these courts every case must come. The regular courts will dismiss any suit which has not been brought before one of these, who makes an appeal in the Reconciliation Court without counsel, and generally without witnesses. Each states his case in the presence of the other. The presiding Judge asks any questions he chooses and examines witnesses, if he sees fit to do so. When a complete statement of the dispute has been made, the Judge explains the law and the parties what he thinks their strict legal rights are. Then the whole Court unites in a recommendation to plaintiff and defendant to settle the dispute in a certain specified way. It is entirely optional with either to reject this advice. If they accept it, the suggestion of the Court becomes a judgment. Execution may issue upon it and it can be pleaded in bar of any other suit upon the same subject matter. But if both or either of the parties should reject the proffered advice, the suit can be at once brought in the proper courts.

These are the main features of the system, as we find them sketched in a forgotten book, "The Study of Government," written by Mr. G. H. Yeaman, and published in Boston four years ago. The preface is dated at Copenhagen, so that this account of the Danish system was probably written on the spot and as the result of personal observation. Mr. Yeaman gives some remarkable figures in proof of the good work done by the Courts of Reconciliation. Within the five years from 1860 to 1864, both inclusive, 183,628 suits were brought before these courts. Of these, 123,847 were settled, 2,544 were postponed, and 57,237 were sent up to the regular courts for litigation. But solely second thought led to the adoption of the advice of the Court of Reconciliation in more than half of these, so that only 25,967 of the 183,628 original suits were really tried at law. In other words, the Courts of Reconciliation promptly, fairly, and cheaply disposed of six out of every seven suits brought in Denmark within these five years. By comparison of the statistics of the individual years, it appears that the whole number of suits decreases year by year, while the proportion of suits finally settled in these Reconciliation Courts as steadily increases.

The system is in full force in the Danish West India Islands. The following table shows its results there during the same five years (1860-1864):

Number of cases sent up to the regular courts for litigation..... 2,400
Settled in Reconciliation Courts..... 1,400
Sent to regular courts..... 280
Pressed to legal trial..... 281

In these colonies the Courts of Reconciliation settled seven out of every eight suits. The two sets of statistics, taken together, are in the nature of conclusive proof.

These facts should have been before the public long ago, but the legal guild, which ought to be aware of every interesting legal experiment, is densely ignorant, as a rule, of everything outside one narrow routine. Blackstone was right when he classed lawyers as obstructives. They have to be told by other people of the progress made in their own profession. The Consuls des Prudhommes of France, the Arbitration Courts of England and New York City, and the Courts of Reconciliation of Norway and Denmark, were all suggested and founded by non-lawyers; and if the lawyers had been left to find out about them, the world would probably still be ignorant of their existence.

WEATHER MAXIMS—"Old Probabilities" has formulated the results of his observations for New England as follows:

1. As a rule, if the wind touches northeast or east for two or three days, it is a sure indication of rain.

2. Dense smoke and haze in early morning portend falling weather.

3. Summer showers of light character often follow two or three days of smoke or haze.

4. Fog, frost and dew precede rain 24 to 48 hours, except fog at close of storm.

5. Wind veering from north or west to south and southeast precedes falling weather.

6. Heavy lunar and solar, also fairly defined, brilliant auroras, precede rain 24 to 48 hours.

7. Barometer rising or falling considerably away from its mean forebodes falling weather, subject to modifying influences of the neighboring ranges of mountains and hills.

8. Precipitation generally follows a rapid influx or efflux of atmosphere.

9. If wind is in southwest and rain sets in, the rain is of short duration and light yield.

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