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COLBY & RICH, Publishers and Proprietors, BOSTON, SATURDAY, NOVEMBER 27, 1875.

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The Rostrum.

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! warden 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 of 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 harm us 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, I 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 tolled 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 Luman 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 villify 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 com-

rades and fellow-workers of the brave little wo-

man 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 stand-

ing 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

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 ife-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 BLOGRAPHY 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 II., 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 deficate health, she abandoned her scholastic studies at the age of eleven, and never

subsequently renewed them.

From her earliest childhood. Fannle 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 ministration of angels. At the age of nine years the child being despatched late one night to who was believed to be in the death agony, the who was believed to be in the death agony, the poor little loving creature, terror stricken alike 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 intea 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. 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 he neighborhood, either to cure or account for. Its speciality was, that whenever any drugs or ble 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 sommanbulist.

Soon after Faunie'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 lays 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, away ran every one in mortal fright, leaving upon the daughter the entire burder household duties and the care of her afflicted

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

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

In after-time, when the child had grown to womanhood and was present at her first understood spiritual seance, 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 spiritorld 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 Fannje, the errand-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

would hesitate to spring forward into the gap, I tenderly to recall her to the fold, joined the pop- | and the late surgical operation said to have been I they were thereby led in safety through the most renderly to recair her to the ind, 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 whitst the trembling little or then eat on

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

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 age of twenty, when she became the wife of Mr. John H. Conant, a grandson of Prof. John Hubbard, of Dartmonth 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 healer of uncounted sufferers, who flocked to this source for relief, ay, and found it too, when all aid from mortals failed. The spirit here alfuded to was Dr. John Dix Fisher—a name that, as the beneficent spirit healer and guide of Fannie Co-nant, 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 ashis fee the boon of her lifelong service dedi-cated 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 com-menced. Her specialities were strong physical manifestations; raps, movements of ponderable bodies, movements that required no darkness, screen, or equivocal conditions for their perform ance, but demonstrations that followed her every where—at table or in the street, sleeping or wak ing, 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 scances, that it was the spirits of immortal friends and kindred that telegraphed to them

through her organism.
Mrs. Conant was also a fine trance medjuni, discoursing with an eloquence and beauty that was all the more marvelous in a person of her was an the more marveous in a person of her very limited education. Sometimes the physical manifestations which occurred in her presence were of the most astounding and boisterous char-acter. She would be lifted tip to the ceiling in her chair, carried around hither and thither, doors would be locked and unlocked at will, and or 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. her other spiritual endowments we may mention Mrs. Conant's wonderful gift of clairvoyance, enabling 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 pre-scriptions with one hand and long test communications with the other at the same time.

Although it is difficult to select specialities 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 mani festation 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 Tileston 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 busband 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 re ceived. The Doctor, perceiving her perturbed condition, remarked: "Have no fears, madam; I shall remain." This somewhat pacified Mrs. It seems proper here to state that at this 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

so successfully performed by a "spirit medium." One of the party doubtingly remarked, "I should like to see the man whose ankle was set by a fe-male spirit medium." Col. Pope immediately responded, "Gentlemen, Jam 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 goning storms. The entire course of the great. Amerlean 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 prophetess of the nineteenth century had all her sybilline 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 yast 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 secress, clairvoyant, clairaudient, the good physician, the skillful bonesetter, and surgeon, the weird physical force medium, the reader of hearts, the bright trance speaker, trance and automatic writer, the prophetess and sybil. 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 sobs itself to restin the ocean of eternitysuch 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 Berthis 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 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 practi-cable. 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 scances; on that occa-sion (which was in the winter of 1855) Dr. Fishsion (which was in the winter of 185a) Dr. Pish-er 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 pro-spectus, etc., etc.; and all these predictions in time proved true. Mr. Berry went away from the proceeding the Doctor decally impressed with 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 sometime, here appeared to take shape, and before 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. bearing the style of 'Lather 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 pecuniary hill 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 rounded day and night, alone and in company, given, and was implicitly followed by them; at all times and seasons, with a cloud of witness-

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 or-ganism 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 Spiritualistic believers of that date) -Mr. Berry conceived the idea that the se-ances must be held strictly in private, only him-self and Mrs. C. being at the table, with now and then a mutual friend introduced by way of experiment; but finally, at the suggetion of Mr. Colby, a certain mumbers of visitor to act us a battery for the furnishing of massactic supplies to the medium—were regularly brought in. These small circles of three or tour 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. The, therefore, in the spring of 1858, fitted a room at the (then) office of the Banner of Light, situated at 31. Brattle street,

Boston.

Mr. Berry was for a long while his own reporter-writing down whatever came from the in-visibles for reference or publication as the case might be. Previous to the establishment of the Circle Room at 334 Brattle street, Mrs. Conant had become so thoroughly depleted of vital toree, 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 communicating parties, etc., and not one was inserted in the paper till it was found correct by mundane evidence. Those found correct by mundane evidence. Those which could not be immediately analyzed and indorsed 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 fact settled beyond dispute. These filed comthrough the columns of the Banner of Light. As they were in a great measure from persons re-siding 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 cipal founders, Luther Colby and William Ber-ry, were separately prepared for the inception of partment of the Bamper, 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 brought by a perfect chain of coincidences, not mails, from entire strangers, in all parts of the one link of which could have been forged by country, acknowledging the truthfulness of the communications. These living verifications of the detters 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 oldstanding 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 unanswerable 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 parsons 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 the from the equivocal and so often abused the property of screens, cabinets, and darkness. In off occasion a fully materialized and illuminated four 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 sur;

es through whose unceasing tokens of power and intelligence none approached her who could fail to doubt the facts of an ever-present spiritual and there through the weekly issues, but collectagency, and one which never cast a shadow of doubt or suspicion on the single minded and to the truth of those communications. I have blameless medium. Her public ministrations found, too, in my travels, that scores of persons were but a small part of the wonderful record she recognized messages from their friends published has carried hence with her. In private life, and in the Banner that they did not take the trouble 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

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. Comant's lite with which her name is most popularly contected, 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 exponents 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 ng rown for future commentators to insinuate that'l 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 parlisans, 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 crises, and the death of no less than found no opportunity of speaking of the gentle, four of its gallant staff.

It has benefitated into the homes of every civ-Hizéd land on earth. It has dispensed true light, "life, consolation; the tidings of loved and long-Jost 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 stupendons 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 Spirituals ists 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 mightywarfare without him, it owed another debt. to good, true, pure-hearted William White, who helped to shoulder the burden, and fell and died spoken. Her presence has been promised in R. Marvin has done more than any other man in 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 superstitions 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 selfsacrifice 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 tempesttossed barque with a prescience and power strong to save, resistless to overcome, and allsufficient 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 eternal reckoning be able to show as fair a record 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, 4 never can make you understand how often conceit on this subject has been rebuked by the enthusiastic exclamation of hundreds, ay, thousands of poor souls whom I have met with in my far-wanderings: "Oh, Mrs. Hardinge, 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, searcely 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 starying 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

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gathered together, to fill a thick volume. They seem of but little account when scattered here ively they form an astounding mass of testimopy 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 plerced with sneers and insinuations of falsehood; whilst the testimony to her undeviating tfuth and fidelity was withheld by idleness or

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 artistes who can so drill 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, strange thing about Spiritualism is that there is characters extending to perhaps half a dozen vaadvantages 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 speak ing through her lips. I visited her scances but three times, yet on each occasion I felt that a Siddons, a Rachel or a Kean would have paled before this inimitable instrument for the repre sentation of human character.

If Fannie Conapt-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 Roseins 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 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 heedy, 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 illuminated, 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 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 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 or 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 Chought.

THE LIBERAL CHRISTIAN AND SPIR-ITUALISM.

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 Mediomania." 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 peoalways something unpleasant about the manifes tations 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 Spirit-ualists 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 heak. It is time we Spiritualists began to take the offensive as well a defensive, and I propose to take up the sword of Truth in defence of Spiritualism and in pposition 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 savs:

"We believe that a number of those who have recently challenged the manifestations of Spiritnalism, 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 with-in this city or vicinity,' is, if we mistake not, a fair one. The committee embraces one physicist, 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 redu-cible 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 undarking." 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. Tyndail, Dr. Marvin, and Dr. William A. Hammond? Dr. Maudsley laughs at Spiritualism; Prof. Tyndall says he knows that Spiritualism is a frand 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 Yutnam & 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. larvin at home. I understand what they are endeavoring to accomplish, and I know that their 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 sincère, 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 temperament 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 these matters (Bible miracles) until he say things huite 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 unburt, 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 ex- | Hat."

pected from a disciple of Horace Seaver, and but for his subsequent allusion to spiritual manifestations he' might have been taken to be long 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 validitý 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 spiritaction, 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 Höhenlohe, 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 mu-sic was heard from guitar, bells, and music box, which floated around the room without mortal bands touching them. It was an impossibility for any human hand to have done it. The medi-um sat under strict test conditions all through this remarkable scance, 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, at 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 niedium described the different spirits with marvelous exactness, telling the manner of death and the length of time

they had been in spirit-life. IDAIIO SPRINGS.-T. J. II. writes: I was crushed in spirit by the demise of our ever-dear ascended sister, Mrs. J. II. Conant, and thought that all interest in the Banner would pass with the last Free Circle Messages. But the return of our, dear sister in a materialized form gives added interest 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 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. or 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 offerling 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

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, but if the Spirit Ship will land me safe in the Summer Land I am content,' for I know that old theology would sink me tent, 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 knees, trying to receive evidence of the operation of that spirit upon the fleart, 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 gropped along the dark path of rehead while I groped along the dark path of re-pentance. But since I have been reading the Spiritual Philosophy I find a tangible reason for all things professed 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

An Important Work, DANGER 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. ualism 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 lodg-ment in many speculative minds."

After the ordeal of socialism to which the cause 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 teninest.

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 mysteriate fabric fabric, and substitute license for law, and libertinism for love.

ous 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

Metempsychosis, one of the earliest beliefs. dead and dust covered a thousand years, has been revived in the Kardec doctrine of re-incar-nation. The works of that author accepted by the Celtic Spiritists are the strangest egotistical nonsense ever received by devotees. Neverthe-less 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 According to the pronunciamento 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 be-lieve, 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 "primum mobile"—the sylphs, omes, undines, and salamanders of the Rosi-

. 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 indicted by the social 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 influ-

ence 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 apt to become wonder-seekers, and rush 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-referention is outlingly lest sight 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 ad-

vanced 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 hopeful, 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 spheral 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, Edwin Cate, President, Mrs. Ella G. Skinner, Secretary pro tem

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

-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 an eloquent, soul-inspiring address, which was brief and to the point. During the afternoon session Warren Chase occupied the

During the afternoon session Warron 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 audienge. Mrs. Oilve Smith, who accompanies Mrs. Colby enlivened the occasion with fine singing, which added greatly to the interest of the meetings.

Sunday Morning Session.—The election of officers for the ensuing year was proceeded with, the following being the result: John P. Wilcox, Eddyville, President; Mrs. A. J. Swain. Fort Proige, Vice President; Mrs. R. Burner, Toledo, 2d Vice President; Mrs. Ella G. Skinner, Des Molnes, Secretary; Mr. Wm. H. H. H. Brown, Redfield, Treasurer; Mr. E. Higgins, Iowa Falls, Trustee.

The following Resolutions, offered by Dr. C. P. Sanford, were adopted:

Resolved, 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 leel the necessity of a school of science in our State, where the various branches of educational science may be taught without the bias of the scriptures, dogmas, and creeks, of the past or present age.

Resolved, That we recommend the consideration of this subsection of this

Resolved. That we recommend the consideration of this subject to the Spiritualists of this State, and respectfully request them to present some system for the organization of a school of this kind at the next meeting of this Associa-

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

The afternoon meeting opened with 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 out 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. Music followed by Mrs. Smith, after which the following Resolutions were adopted:

Music followed by Mrs. Smith, after which the following Resolutions were adopted:

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Resolutions were adopted:

Resolution to the speakers for their highest flows the friends at Lowa Falls, for their kind hospitality in entertaining us during this Convention, to the speakers for their highest thoughts and injuitions, to the friends generally for their liberal donations and attendance.

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

Adjourned sine die:

Mrs. Ella J. Skinner, Sec. MRS. ELLA J. SKINNER, Sec.

THE INVESTIGATOR. One by one fall ancient errors, Reared by Might and propped by Wrong, And Earth woulders when they perish That they stood the test so long.

Hew 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 cohoes— Echoes from the echoes gone! Hear the irumpet voice of Progress! See the Better Era dawn!

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

Children's Department.

Written for the Banner of Light. FANNY.

BY MRS. JULIA M. CARPENTER.

Dear little Fanny, tired of play, Climbed to her aunty's knee one day; On my breast-laid her shining head, "Tell me a story now," she said.

Baby Fanny has two brown eyes, Soft and tender, merry and wise! Two little hands and two little feet, Two little dimples, oh so sweet!

Soft brown ringlets tinged with gold Has little pet Fanny, two years old; Never in all the town, I ween, Never a fairer child was seen!

Cooing softly like a bird, Sweetest music that ever was heard, Nestling the fair head on my breast, Sweet little Fanny went to rest.

WHAT A LITTLE GIRL SEES IN EGYPT.

The Jacksonville (Fla.) Republican prints the following quaint letter, written from Cairo, Egypt, by the little daughter of Col. S. H. Lockett. formerly of Jacksonville, who has recently entered the service of the Khedive :

"We reached here on the 11th of August, and went to a very large hotel called the Grand New Hotel. It was very large, and one of the finest hotels I ever saw. It belongs to the Khedive. Opposite the hotel is a very large and beautiful garden. It also belongs to the Khedive. Well, in fact, the Khedive owns everything here that is pretty. Our trip was quite pleasant. One of the prettiest was from Paris to Geneva. We had the Alps on both sides of us nearly all the way, and you can imagine how splendid that was. That was the hardest thing to realize. I had often seen pictures of the Alps, but never thought that I would be near enough to climb them.' Geneva was a funny looking old place. Our trip from Geneva to Alexandria was quite pleasant. We staid at Naples one night and half the next day, but all out party did not go ashore. Papa did, however, and brought us some ice that came from the top of Mount Vesuvius. I was dreadfully sick coming across both the ocean and the sea. We staid in Alexandria only one day and one night. It was very cool there in the eveninga great deal more so than I expected to find it. I do not find it very warm here in Cairo in the house, but it is dreadfully warm out doors. I do not dare to go out until the sun is down. It gets very cool late in the evening. We only staid at the hotel six days, then papa found us a house for which he pays \$400, or £80 a year. Papa is higher than any American officer here except General Stone. He has gotten his uniform. The coat is white, and the pants a dark navy blue. Officers have to wear a cap called 'taboosh.' . They are not allowed to go out on the streets without their swords. Mamma does not like Egypt very much. She is considerably homesick, I think. I am homesick myself. I sigh all day long, and wish I was back in America. The dirty Arabs run me distracted. I can't bear them. I hate-the very name of Arab. Edith is trying to learn to speak Arabic and French. I studied French all of last year, but I can't speak one word of it now. I get so frightened that I forget what I was going to say. I am very much in hopes that by the end of this year I will know how to speak it right well. I am going to study at home this year with Edith | all this questioning of the invisible world through and Henry, real hard, so I will not be homesick. It is too lonely for any use. Papa goes away early in the morning and does not come home until in the evening. The only thing we have to laugh at is the donkeys. It looks perfectly ridiculous to see great big men riding on them with their feet dragging the ground. The Arabs have quiry, however strictly impartial and self redonkeys to ride instead of street-cars, and you strained, as it would be to maintain that the see them running behind them to get their money and their donkey when they stop. Every now and then they have to push them to make them go faster. Yesterday evening Mrs. Stone wrote a note asking mamma to let one of her little girls go out on the desert with her children riding. I went, and enjoyed myself very much. I saw two of the Khedive's palaces. They were not pretty, but Miss Hettle Stone said they were magnificent inside. It is about breakfast time in Jacksonville now while I write, and it is evening there We have eaten our lunch, and are ready to eat dinner when papa comes. He is just as happy as can be, and we are so glad. He is in very

seems to agree with all of us." SOMETHING FOR BOYS TO REMEMBER.

good health, and so are all of us. This climate

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves to him. Out of the whole he, in a short time, selected one and dismissed the rest. "I should like to know," said a friend, "on

what ground you selected that boy, who had not a single recommendation."

"You are mistaken, he had a great many. He wiped his feet when he came in, and closed the door after him, showing that he is careful. He gave up his seat instantly to a lame old man, showing that he is kind and thoughtful. He took off his cap; when he came in, and answered my questions promptly and respectfully, showing that he is polite and gentlemanly. He picked up the book which I had purposely laid upon the floor, and replaced it upon the table, while all the rest stepped over it or shoved it aside; and he waited patiently for his turn, instead of pushing and crowding, showing that he is honest and orderly. When I talked with him I noticed that his clothes were carefully brushed, his hair in waited patiently for his turn, instead of pushing his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk; and when he wrote his name I noticed that his fingernails were clean, instead of being tipped with jet like that handsome fellow's in the blue jacket. Don't you call those things letters of recommendation? I do, and I would give more for what I can tell about a boy by using my eyes ten minutes, than all the letters you can bring me."

In the old days there were angels [as the tradition said] who came and took men by the hand and led them away from the city of destruction. We see no white-winged angels now. But yet men are led away from threatening destruction; a hand is put into theirs which leads them forth toward a calm and bright land, so that they look no more backward; and the hand may be a little child's .- George Eliot.

A Leavenworth paper says that if turnips were bread and cabbages were meat, Kansas could take a contract to winter the paupers of the world at two cents per head, and make enough on the contract to pay the entire State debt.

The voice of humility is God's voice.

From the London Spectator. The British Quarterly on Modern Necromancy.

The new number of the British Quarterly has an article on "Modern Necromancy," the exact drift of which it is not very easy to catch. It appears to assume—what, indeed, so many intelligent persons day by day now become convinced of—that, fluent and almost inapprehensible as of—that, litent and almost mapprenensible as the evidence is found by many who have earnest-ly sought for it, we are no longer surprised to find any inquirer accepting it, namely, that there is a solid nucleus of preternatural fact in the phenomena called spiritualistic. And, as far as we can make out, the writer does not mean to condemn those investigators who, like Mr. Crookes and Mr. Wallace, have courted experience of this kind, in the view of ascertaining the falsehood or reality of the facts asserted.

But yet the main drift of the reviewer is to show that the whole order of facts comes under the class formerly called necromantic, and that the moral conditions which produce them, as they were forbidden by the law of Moses, and by the higher instincts of the Christian faith, are degrading to human nature, and an abomination to the spirit of true religion. Now it is a very difficult thing to reason at all as to what the true attitude of man's mind ought to be to facts which the greater number of thinking men, both religlous and skeptical, do not at present believe to be facts at all. If that view be correct, necromancy is mischievous because it is a frivolous and idle attempt to foster the belief in preternatural phonomena which do not exist except in the heated imagination of ignorant men—because it exhausts the human spirit by prostrating it; before creations of the fancy which it summons up by virtue of fletitions incantations and preposterous spells. That, at least, is an intelligible view. Nothing can be wiser than to deprecate heaping fuel on the smouldering fires of a dark superstition which diverts human intelligence from work for which it is fitted, in order to waste it on fe-

on the other hand, it may fairly be said that if there be really a nucleus of fact amidst the mar-velous rubbish of the so-called spiritualistic phenomena, it is perfectly idle in the present day, when there is so vehement a tendency to deny all mental phenomena which are not functions of some living and active brain, to depreciate their importance, indeed, their vast philosophic sig-nificance. Indeed, even if it could be shown in mineance. Indeed, even it it could be shown in the clearest way that all tampering with them is morally wrong, or can be proved by experience to be pernicious to the inquirer, that philosophic significance would not be diminished. But we can hardly understand at all the line which, as far as we can gather it, the British Quarterly re viewer appears to take up, which is—if we right ly understand what seems shrouded in a certain almost intentional vagueness—something like this—that it is quite right to try and make out whether these alleged preternatural facts are facts or not, but that if you have once made out their claim to be preternatural, it is quite wrong and directly contrary to the revealed morality of Judaism, to try and extract any sort of new in-formation taken even for what it is worth (which would usually be exceedingly little), out of these preternatural phenomena.

preternatural phenomena.

For instance, as we interpret the reviewer, he would think Mr. Crookes right in testing his "medium" by all sorts of tests, electrical and otherwise, and even in walking about with the "materialized" spirit hanging on-his arm, or even in clasping it round the waist. But he would think any one quite wrong who, liaving been told two or three times through the agency of a medium—if such a thing even happened—of of a medium—if such a thing ever happened some event then quite unexpected, but which afterwards actually occurred, should in consequence make inquiry at the same source—or what appeared likely to be the same source—on any contingency of interest to the inquirer, and take the reply for as much as it was worth—as a guess, perhaps, but one formed, as far as he could judge, by an agency possessed of certain qualifications for seeing further into the future

We confess we are wholly unable to enter into these fine distinctions. That Moses and his suc-cessors, legislating for a people who were always on the brink of an abyss of degrading physical superstitions, should have absolutely forbidden persons of abnormal constitution, unless these were kept straight by their faith in the revealed God of their fathers, is quite as intelligible as that the same great legislators should have promulgated an elaborate ceremonial and symbolic system, adapted to the condition of that people's mind. But it is just as absurd to quote such rules now as fatal to certain kinds of modern inkinds of food is still in force.

If there be, as many good investigators think, a sufficient mass of fairly accredited phenomena-beyond the scope of any admitted laws, which need investigation, they should surely be investigated without assuming any predetermined mode of dealing with such results, if any, as might be established by the investigation. It seems childish to say, "Let us find out whether these things do or do not happen, but, if it turns but they do happen but a receive he feet beautiful. out they do happen, let us resolve beforehand to

have nothing further to say to them."

The present writer, if he relied on his own experience alone, would feel confident that the aleged phenomena never occur when any one is present who is not already predisposed to believe that they will occur; but he confesses himself staggered by the enormous weight of secondary evidence which appears to be accumulated, and every fresh day accumulating on all sides, not a little of it, too, on the faith of witnesses whose evidence no one would reject in regard to any events, however marvelous, nor obviously of the preternatural kind.—However, if you could once prove that by the agency of persons of particular temperament—an agency not in itself involving any element of insincerity or other species of immorality—you could obtain access to new sources of information proved by experience to be so far trustworthy as to make them an appreciable element in considering what one ought to do, it would surely—be very absurd to call it wicked to assign any such value to it, only because the Jews in a very different age were for-bidden all such trifling with the invisible world, on the express ground that it led them into sens-ual idolatry, and poisoned the active faith in

It seems to us that the soundest principle of the modern world is, "Refuse no sort of light you can extract from evil or from good, provided that no moral evil, no sort of self deception, no trifling with temptation, is neccesary to procure that light." A worthy living elergyman declares himself to have been one of the sitters at a scance which the seance was near was volently broken to pieces by some invisible agency before the eyes of the sitters. Well, it is certainly very difficult to conceive how, if such an agency could be consulted, it would be possible to get any truth out of it. Even a French juga d'instruction and health one would compose a crosstion could hardly, one would suppose, so cross-examine a supremely evil and unseen being, as to extract from him, valuable admissions which

could serve the cause of truth.

But suppose for a moment that it were conceivable that you could elicit a word of truth from a supremely evil being—say a word of involuntary warning as to the direction in which you are most open to temptation—in that case we could not conceive a reasonable moral being a thing as an available channel of communica-tion with finite beings who are not now in the flesh, and it could be used without violating any of the moral and spiritual laws which are our highest certainties, we cannot understand how any one could wish to persuade us that we ought not to take such communications for whatever, when weighed in the scales of reason and experience, they might be worth.

It cannot be right to test the facts, and yet wrong to use the facts when you have tested

when weighed in the scales of reason and experience, they might be worth.

It cannot be right to test the facts, and yet wrong to use the facts when you have tested them; if it is wrong to use them for whatever they are worth in the last resort, it must be

equility wrong to meddle with them at all, even for the sake of testing them. Whether we right-ly apprehend the drift of the British Quarterly reviewer, we are by no means sure. But so far as we can gather it, it seems to us a singularly weak and indefensible one, which either goes too far at first, or stops short without any intelligible

reason where it does stop short.

The true-moral to be derived from the mass of miscellaneous rant and rubbish, mingled with more or less curious testimony as to physical and intellectual events, which is recorded in the lit-erature of Modern Spiritualism, is this—that very few minds have enough culture, coolness, common sense, firm moral judgment, and hatred of self-deception, to investigate it adequately at all. And we need not say that it is mere running headlong into danger of misohievous and super-stitious delusions, for any man to apply himself to sift evidence who is not clearly conscious of possessing the qualities necessary to sift it, and to check promptly that dangerous appetite for believing marvels which we so often see.

Again, there can be no doubt that the investigation brings you into the company of a very strange lot of people, often without clear conceptions of right and wrong, and sometimes with very well-marked leanings to particular kinds of license. The qualities needful for dealing with such circumstances are rare. And it is still sel-domer, perhaps, that those who have these qualities are without others which would find full em ployment for their minds and hearts in much less ambiguous and risky regions. But granted the existence of a few persons who have such qualitles, and who have no clear duties taking them into other fields, and granting that when they come to investigate the phenomena alleged they find a residuum of solid fact in them, which is inexplicable without assuming the existence of non-embodied intelligences, then, we confess, it seems to us perfectly childish to say to such in-vestigators, "Thus far shall you go, but no further -you may determine for us whether there be evidence of the agency of disembodied intelligences in human affairs, but when you have determined this you shall not venture to estimate what modicum of credit, if any, is to be assigned to these communications."

The British Quarterly reviewer terminates this rather ambiguous counsels on these grotesque matters as follows: "To hearken to the voices of the dead'is either a delusion or a reality. If it be the former, no delusion can be more mischievous, more degrading or more revolting. If it be the latter, no pursuit can be more dangerous. It is an attempt to return to the infancy of the human race. It is a revolution against reason, and an arfest of scientific and practical education. It is so opposed in its nature to the primary laws of human progress and human welfare, that its character must be apparent to every man of calm intelligence, even apart from the emphatic con-demnation of the legislators of our race."

Now of course we heartly agree with his opposition on the first branch of the alternative. the whole matter be pure delusion, no vaster or more discreditable waste of human energy and credulity on a gross superstition than the time devoted to this Spiritualism in recent years has ever occurred to show the fatuity of human

But if it be not a delusion, why can't these signs of intelligence from the invisible world, if such there really be, be taken—like the evidence of bad witnesses, for example—just for what they are worth? The reviewer fails to see that what was bad and even wicked in the old necro-mancy was this, that superstitious men delivered themselves over, body and soul, into the power of malignant and often cheating magicious—that they really made the practice a kind of idolatry. Whatever may be said against Modern Spiritualism as waste of time, this at least cannot be said of it: that even Spiritualists themselves propose to put these usually silly oracles above their own judgments or consciences.

On the contrary, Spiritualists appear to us nearly unanimous in admitting that most of the communications come from silly gossips and liars, who did not put off the habit of silly gossiping and lying when they put off their body. Now, if this be once admitted—if it once be clear that these things are taken purely for what they are worth, i. e., for the evidence they can give of intrinsic intelligence, if they can give such evidence—and however much there may be of waste of time and thought about such subjects, it is at legst impossible to say that there is any of that peculiar peril in the pursuit which the Jewish law discerned in the demonology of that time. The evil of that practice lay in giving your mind and heart up to the guidance of a creature in all probability more evil and more frivolous than yourself, in attaching a supernatural importance to a preternatural and perhaps wholly malignant agency. There may be, and probably are, silly people who do this still. We have heard of weak women who have made had marriages in consequence of the communications made to them through a medium, and who have even come to their death by obeying the oracles delivered. Where there are such people, the condemnation of the British Quarterly reviewer applies But so long as a man retains the full possession of his good sense, refuses to believe without evi-dence simply because appeals are made to his credulity, and keeps his conscience as well as his judgment well above the waters of these troubled and muddy subjects, it seems to us unmeaning to say that it is wicked to receive a communication purporting to come from the dead, and take it for what it is worth. To prostrate your soul before such a communication as if it were divine, is idiotic, is degrading. But to examine it as you would examine any other biggs of curious arise. would examine any other piece of curious evidence, and act on your own calm judgment, after taking that and all other considerations into account, seems to us the reasonable course of any man who should have once convinced himself that there is in these subjects a residuum of preternatural fact to be explained.

Harrison's "Spirit People."

In a neat little volume Mr. W. H. Harrison, editor of the London Spiritualist, has given an interesting account of some of his early experiences and investigations in Spiritualism. 'It is a plain record of observed occurrences, and the author truly remarks that "the facts set forth are as coolly and impartially recorded as if he had been observing any other scientific phenomena.''

The present work is, as we learn from the author, only the first of "a series of books of moderate price and uniform size, giving valuable information about the science and ethics of Spiritualism." As Mr. Harrison was a close and sedulous student of the phenomena through Miss Florence Cook, we hope that one of his volumes will be devoted to a thorough digest of the facts in that case. This is the more important now that we are not likely to have any further account from Mr. Crookes of his varied experiments.

The following extract from the present work will give a clear idea of the general style and thought of the author:

I think that Spiritualism has a powerful religious influence of a negative character; that is to say, that when people get thoroughly interested in its facts it tends to sweep away parrow-minded notions which previously were dying a slower natural death, and it leaves the mind free for the reception of new ideas. Thus it acts as a mental stimulus, and promotes freedom of thought, which in itself is a great blessing, for I lay it down as an unquestionable truth that every man ought to have the most unbounded freedom of thought, and that the more we permit other people to do our thinking for us, and to govern us as they please the more chall me to govern us as they please, the more shall we suffer, and the lower will be the level of national happiness. These principles hold good both with respect to nations and to individuals.

RAN AWAY TO SEA.

A treacherous spirit came up from the sos, And passing biland found a boy where he Lay underneath the green roof of a tree, In the golden summer weather,

And to the boy It whispered soft and low— Come! let us beave this weary land, and go Over the seas where the free breezes blow, In the golden summer weather,

l know green isles in far-off sunny seas,

There underneath the ever-glowing skies Gay parrokeets and birds of paralise Make bright the woods with plunes of gorgeous dyes, In the golden summer weather,

And in that land a happy people stay; No hateful books perplex them night nor day; No cares of hustness fred their lives away, In the golden summer weather,

But all day long they wander where they please, Pincking dellelous traits, that on the trees Hang all the year and never know decrease, In the golden sammer weather.

Or over flower-enameted vate and stope They chase the swift-footed antelope; Or with the pard in manly conflict cope In the golden summer weather, And in those islands troops of maidens are, Whose lovely shapes no foolish fashions mar; Eyes black as night, and brighter than her stars in the golden summer weather.

Earth has no maldens like them otherwhere, With teeth like pearls and wreaths of jetty hair Another more sweet than titled syrues are, In the golden summer weather.

Ab ; what a life it were to live with them f 'I' would pass by sweetly as a happy dream; The years like days, the days like minutes seem, In the golden summer weather.

Come! let us go! the wind blows fair and free; The clouds sail seaward, and to morrow we May see the billows dancing on the sea, In the golden summer weather,

The heavens were bright, the earth was fair to see, A thousand blids sang round the boy, but he Heard nothing but the spitt from the sea, In the golden summer weather,

All night, as sleepless on his hed he lay, He seemed to lear that treacherous spirit say: Come, let us seek those Islands far away, In the golden summer weather.

So ere the morning in the east grew red, He stole adown the stairs with barefoot fread, Unbarred the doors with frembling bands, and fied In the golden summer weather.

In the last hour of night the city slept, Upon his beat the drowsy watchman stept; When like a thief along the streets be crept, In the golden summer weather, And when the sun brought in the busy day, His father's home afar behind him lay, And he stood 'mongst the sallors on the quay, In the golden summer weather,

Like sleeping swans, with white wings folded, ride The great ships at their moorings, side by side; Moving but with pulses of the tide, In the golden summer weather.

And one is slowly runling out her wings For flight, as seaward round her bowsprit swings; Whilst at the capstan-bar the satior sings In the golden summer weather,

He is aboard. The wind blows fresh abeaur; The ship drifts slowly seaward wifte the stream; And soon the land fades from him like a dream, In the golden summer weather.

And if he found those islands far away, Or those fair maddens, there is none can say For ship or boy returned not stoce that day, In the golden summer weather,

LIST OF LECTURERS.

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

a lecturer should by mistake appear,
formed.]

REV, WILLIAM ALCOTT, trance and inspirational lecturer, Buckland, Franklin Co., Mass.
J. MADISON ALLEN, Maifield, Mass.
MARY A. AMPHLETT, Inspirational, 27 North Halsted street, Chicago, Ill.
MISS. N. K. ANDROSS, trance speaker, Delton, Wis.
C. FANNIE ALLYN, Stonelage, Mass.
STEPHEN PEARE ANDREWS, 75 West 50thst., New York,
SMISS, M. A. ADAMS, trance speaker, Brattleboro, Vt.
MISS, EMMA HABDINGE BINTTEIN, 296 West 38th ttreet,
New York,

New York,
REY, J. O. BABRETT, Glen Beulah, Wis,
MYR. S. A. WYRNES WIL lecture in Patnam, Conn.,
during November, Would flee to make further engagements,
Address Box 87, Wolfer and Helpits, Mass,
WILLIAM BRUNTON, 20 Plant Steery, Cambridgeport, Mass, Will accept cealls to fecture Sundays within
one hundred miles of home.
MRS, NELLIE J. T. BRIGHAM, Eith Grove, Colerain,
Mass,

Mass, Mass, B. W. Scorr Burges, West Winfield Herkimer

MRS. R. W. SCOTT BRIDGS, West Winfield Herkimer Co., N. M.
MRS. ABBY N. BE, MAN, Station F, 533 Third avenue, MRS. ABBY N. BE, MASS, Station F, 533 Third avenue, MRS. S. E. BISHOP will speak in Washington, D. C., durling December and January, a Present address, Brill-Bios, Calumet Co., Wisconsin.
REV. Du. BARKARD, Battle Creek, Mich. BISHOPA, BEARS, Versallies, Calaraugus Co., N. Y. MRS. F. T. BOOTH, Millord, N. H.
MRS. PIRSCILLA DOTY BRADDICRY, Fabrifield, Me. CAPT, H. H. BROWN, between for the lowas-state Association of Sphilmalists, Will attend weedlings, and functional and accept calls in adjoining States, Address, Cedar Rapids, Iowa, MRS. E. BURK, inspirational, box 7, Southford, Ct. Dr. JAS, K. BALLEY, Sterlingville, Jefferson Co., N. Y. Addie L. Ballow, Inspirational speaker, Boy 696, San Francisco, Cal.
MRS. H. F. M. BROWN, National City, San Diego, Co., Cal.
PROC. S. B. BRITTAN, Newark, N. J.

Mus. H. F. M. Briown, National City, San Diego, Co., Cal.
Prior, S. B. Brittan, Newark, N. J.
WILLIAM BRYAN, box 54, Cranden P. O., Mich.
HURVEY BARRER, Warwick, Mass.
W. S. Bell, No. 53 Foster street, New Bodford, Mass.,
Will lecture in the following subjects: 1. Evolution, new lecture; 2. Darwindsm, new; 3. Life and Writings of Sansael Taylor Colectifics; 4. Charles Lamb; 5. Robert Burns; 6. Thomas Paine; 7. Christianity opposed to, Civilization; 8. Religion antigonistic to Science; 9. The Saypigs of J-sus; 10. The Resurrection of Jesus; 11. The Deluge; 12. Geology.

8. Religion antagonistic to Science; 9. The Sayings of 3-5 ass; 10. The Resurrection of Jesus; 11. The Delinge; 12. Geology.

MRS. A. P. BROWN, Sr. Johnsbury Centre, Vt.

D. S. CADWALLADER will answer calls to deliver his now and prophetic lecture; 4 Monarchy the Road to a Freer Republican Government. 4 Also others on religions, social and philosophical subjects. Address, 525 West Sev nth street, Winnington. Del.

ALBERT E. CARPENTER will answer calls to lecture anywhere. Address, 638 Washington street, Boston, Mass. John A. Carpenter, 129 Congress street, Troy, 4 N. Y. Warren and Charles, Cohden, 11.

MBS. M. L. CLEAVES, inspirational and trance speaker, Lowell, Mass.

DR. DEAN CLARKE, 124 Eddy street, San Francisco, Cal. Annie Loud Chamberlann, 160 Warrenave, Chicago, Mrs. Amelia H. Colay, Terrill, Kaufman Co., Texas, James M. Choate, inspirational, No. 7 North Pine street, Saiem, Mass.

HETTIE CLARK, trance speaker, 57 Dover street, Boston, John Collider, Address, lock box 167, Springfield, Mass.

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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 paper by the talented authoress, Mrs. A. E. Porter,

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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 Spiritualistic.

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 decision by the dons of the press. It was only a few months ago that Mr. Moncure D. Copway informed the American public through the Cincinnati 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 detraction 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 commanding more and more the attention of carnest, 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 trainmels 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 matters under the dawning light-of the new truths -or rather of the old truths restored. The English church is an institution so closely involved with the prosperity of the English government, that conservatives naturally regard with great distrust 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 principal 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 lits readers as are greed-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 availlitself of the mental associations of Biblereaders, and attempt to give a bad name to Modern 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 fiftgen 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 contemporaries.

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 "Planchette" exhibits, we think, the higher and better resolves which actuate the leading Spiritual

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

opinion among the high intellectual classes of At our new location, No. 9 Montgomery Place, England in regard to the proofs of a "preternatural" element in the spiritual phenomena, they may be found in a remarkable article on Theism organ of the Radicals, as the British Quarterly is that "religions are not made, they grow," makes the following remarkable admissions:

"The religion of the future is in our midst already, 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 reiling its destined spley dors beneath a neexterior that invites contemp Hidden from the prudent, its truths are rerealed 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 reëstablish, on what professes to be ground of positive evidence, the fading be-lief in a future life—not such a 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 developments of Spiritualism are all in accordance with law; and it is the absurd demonphobia of legislators and priests which has prevented hitherto 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 scholar-hip 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, school teacher has undertaken to compromise the matter of reading the Bible to the pupils by dispensing with that and reading the Ten Commandments instead. This introduction of the Mosaic law into the public schools is as novel a performance as it is nonsensical. Certain Catholic priests, on 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 altogether, on the plain, broad ground that, inasmuch as it notoriously provokes sectarian feeling, 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 sessions, can be conducive to anything like religious instruction, it would not be easy to maintain; 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 sectarian contest, of whose evil effect upon the public chools it is perfectly easy to form a just idea. The school system was not founded for the purposes 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 sectarian prejudices and passions, it certainly is forpidden 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 withdrawal 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 certain degree of education is essential to the perpetuity 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 insti-

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 o the free use and enjoyment of all alike. Then if there should be an attempt in the future to divert 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 the less religious instruction in the true sense, in consequence of such a concession which each would make to all, the effect would be to show that there was more, in that every incitement to the culture of bigoted passions would so far be removed. It is due to the schools themselves to take from them all influences 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, t is our intention week after next to resume the Message Department of this paper. The Messages from the (so-called) dead will be given through the mediumship of Mrs. SARAH A. DANSKIN, (wife of Col. Washington A. Danskin) 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 hundreds of spirits have during this period manifested to their earthly friends through this lady's organism while in the unconscious trance con-

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 Novemberwhich has been revised and corrected especially If further proofs are needed of the change of | 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, in the London Westminster Review, the great D. C., on Monday morning last, Nov. 22. Mr. Wilson had been suffering for some time from an of the Conservatives. This writer, after arguing | illness which his friends knew, was to eventuate as it has, but by the force of an excellent constitution, 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 industry 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. Party feeling loses 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 he Vice President he visited the residence of Mrs. Mary M. Hardy, the well known test medium in Boston, and held communion with his wife Harriet and son Hamilton. They then informed him that he would soon be sick, and warned him to be extremely cautious in regard to nental labor, or he would speedily come to their side of life. Although a believer in Spiritualism, the information he had received was of so startling 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 prophetic nature?" Mrs. II. replied that such had been her experience on several occasions, but that spirits of a high order seldom made predictions 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 hesitation 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

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 account 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 have the privilege of saying good by to my friends, and be laid quietly away. But I have a premonition that I shall die suddenly; be 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 Convention, 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 growing sense of the need of better education for the 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 Lelia Partridge, J. K. Wildman and C. C. Burleigh of Pennsylvania; Rev. Phæbe A. Hannaford of New Jersey; Amenia 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 Celebration 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 election of 1876,

Our dear departed co-worker, Mrs. Conant, was considerably surprised and at first not a little 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 labors." 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 importance of her mediumistic gifts in both spheres of

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 selected 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 Correspondence."

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 defied solution by political economists, seems at ast to approximate a solution by the sagacity of laboring men. It is thirty-two years since the weavers of Rochdale, England, began their famous system of cooperation, 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 cooperation among themselves and cooperation with their British brethren. Their request is already responded to by the organization and incorporation of the American Cooperative Union, at Louisville, Ky., which has been selected as the most central point in the United States.

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

A very important feature of this movement is he establishment of a fund and a committee for propagandism, for the diffusion of education and enlightenment, the spread of cooperation and the aid of philanthropic movements. Our readers will readily appreciate the importance of such a propagandist movement if controlled by the comprehensive and liberal views of Prof. Buchanan. When this society shall have spread in America as it has in England, proving that labor can redeem and elevate itself without the aid of capitalists, and when its vast energies and resources shall be applied to theorelief of all our social calamities and evils, it is anticipated by its friends that pauperism and ignorance will gradually disappear. The power and philanthropy of cooperation 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 suggestion 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 flicers 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 extaordinarily 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 absolute 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 purpose of testing the new "mold" phase of development 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 pencil, rapping, and the materialization of spirit hands which expressed intelligence in their actions 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 Leymarie-Buguet case. It gives us unfeigned pleasure to announce.the these efforts, seconded by Minister Washburne, have been successful, and that on Wednesday, Nov. 3, the remainder of Mr. Firman's imprisonment was remitted, by order of Gen. McMahon, President of the French Re-

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 Otaga Witness (forwarded from Dunedin, N. Z., by the editor, R. Wilson), after speaking of Mr. Peebles's "very generous appreciation of the qualities of the people of the different nations he visited," makes liberal quotations from his "Travels Around the World." This admirable volume, treating as it does of the Spiritualism of the Chinese, Brahmans, Buddhists, and other Eastern people, should be owned by all Spiritualists.

Mrs. Bowers, the secress, whom the San Francisco Chronicle acknowledges "happened to predict the burning of Virginia City," Nevada; correctly, has now prophesied the total destruction of that place by an earthquake. The Chronicle indulges in several sarcasms as to the foolishness of the Virginia citizens in listening to her, 'the "spasms of terror" with which they are filled, etc., but the San José (Cal.) Weekly Mercury, 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 removed to Rochester Hall Building, 730 Washington 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 following, test through James V, Mansfield, the letter answering medium, at 361 Sixth Avenue, New York, is given by Mr. Watson in the present 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. Edmonds, 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 ascertian the truth in regard to 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 letter to him, secured so that its contents could not be seen by mortal eye:

be seen by mortal eye:

MEMPHIS, August 5, 1875,

In the Medium and Day
process of the Medium and Day
process of the Communication you gave through Mrs. Auwks,

as published in the Magazine, as coming from you through

her organism? Please answer fully, 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 mu-tual good Bro. M. on his sojourn from home. I exceed-ingly repret it for your sake, but what has been your loss has been his gain; his physical condition has been much

has focal his gain; his physical condition has been much improved.

Touching the remark made, by Mrs. Tanpan, Fin'ended to have said too been months of more in Empland, having norefrence to communications given in 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 God-gifted lady, Mrs. Hawks, ere long. Brother, I recollect the time you came to talk with me touching the name of your arst volume of "Clock Struck One." The book is doing its work. Keep your eye on the light within your soil. 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 influence 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 professed Christian people."

- An Illinois lawyer, who ist 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 mouths of the (to many) 'dumb denizens' 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 perhaps 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 population are simply workers by intelligent Toccultism are simply produced by intelligent, but disembodied human beings.—J. J. Morso.

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

Mr. and Mrs. Gustave de Veh; 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 continue 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 scance 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 following certificate of Mr. Perkins, the husband of a lady that the following certificate of Mr. Perkins, the husband of the latest that the following certificate of Mr. Perkins, the husband of the latest that the following certificate of Mr. Perkins, the husband of the following certificate of Mr. Perkins, the husband of the following certificate of Mr. Perkins, the husband of the following certificate of Mr. Perkins, the husband of the following certificate of Mr. Perkins, the husband of the following certificate of Mr. Perkins the following certificate of Mr. Perkins the following certificate of Mr. JOHN HARDY.

said lady.

MR. JOHN HARDY—I take great pleasure in testifying that the cast of the spirit hand taken through the mediumship of Mrs. Hardy at your residence last Sunday evening, the tip of the first finger shortened and somewhat doformed, is, as far as I can judge, the fac simile of the hand of my wife, who passed away last, January, and that on the first finger is to be found the perfect fac simile of the very ring that was on said finger when she was buried.

E. G. PERRUNS, 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 split communion, and given sittings to many prominent people of the country, has had such inducements offered her to spend the winter at the East, that she has concluded 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 attentive spiritual friends, Messrs. Colby & Rich, 9 Montgomery Place, Boston, to whom we are indebted for many volumes, have sent us "The Spirits' Book." It is handsomely printed and tastefully bound, and ornamented with a portrait of its author, Allan Kardee, who gives in its pages the Spiritualist philosophy "according to the teachings of spirits of high degree, transmitted through various mediums." Mr. Kardee will no doubt warious mediums." mitted through various mediums." Mr. Kardee will no doubt find many readers among the believers 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 unbelievers in the courtesy of our very obliging friends of No. 9 Montgomery Place.—Boston Investigator. vestigator.

Charity Donations.

Received since our last report: A. Gould, \$2.00; Gen. Donaldson, \$2.00; P., 25 cents.
FOR AUSTIN KENT.—From a friend \$5; Jno. J. French, \$1,80; P., 50 cents; J. G. Collins, \$1,00; St. Luke, \$2,00.

Nov. 19th the State troops of Texas, under McNaily, crossed the Rio Grands and joined battle with their ancient enemies, the regular army of Mexico, the Texans endeav-oring to regain a drove of stolen cattle, and the Mexicans intent on preserving their spoils intact. Trouble is expected to grow out of this complication.

BRIEF PARAGRAPHS.

"HARD TIMES, -Our contemporary, "The Spiritualist at Work," printed in Chicago, heads an odliorial as above moted, and then proceeds in the following style:

quotes, and then proceeds in the following style:

Dear friends, do you know the meaning of these words?

If you do not, publish a spiritual paper in the face of powerful opposition from all sides; foes before you, foes behind you, foes on the right, foes on the left, foes that he about you at every breath—whose sonts know the truth and speak a lie. Then you will understand the full meaning of these two words.

It is all right for you to thus lecture the stingy ones in ur ranks, Bro. Wilson, "Talk right out in meeting!" Every number of your paper seems to grow livelier than its

Here is another sharp paragraph:

there is another sharp paragraph:

"PRICE SPIRITUALISM.—The reaction is at hand. Purity is purged of 118 would be pure. Everywhere we hear the cry: Smash the Ring: 1 let there be no pope in Spiritualism: Men and women can be and are honest without carrying the badge on their hats, 'This person is honest?' But decidedly the best Item is the following, which everybody will endorse:

body will endorse:

"The stanner of Light, the old stand-by! We rejoice
in its near appearance and its solid reading matter. It
is worthy, for it is clean, and never has a four breath. We
have read it from the first time it appeared, and expect to
read it white we live. Long may it wave on the breeze of
progress! God bless the Banner of Light!"

The Bosnian insurrectionists have been defeated at

Don Carlos having offered recently that in the event of war with the United States he would declare a truce and join the Alphonsine government in defending Spain, has been snubbed Gen. Quesada, commanding for the King, having been commanded by royal order to receive hence-forth no communication from the said Don, except the unconditional submission of himself and his partisans.

Bishop Whipple endorses the peace policy of Gen. Grant toward the Indians, and certifies to its good results.

A model son, Bank President, etc., etc., at Taunton, Mass., has just been convicted in the U. S. Circuit Court of defrauding his aged mother of \$1600 of the pyrchase money of her farm, which she put into his hands for sale,

Poetry is not made out of the understanding. The question of common sense is always, "What is it good for?" a question which would abolish the rose and be triumphantly answered by the cabbage, Lowell; The total valuation of the State of Massachusetts, real

and personal, Is \$1,840,785,000, an increase of \$9,183,835 over last year. The State debt has been increased over five mil-Hons during the year, making a total of \$33,093,404. Julie P. Smith's new novel, "Courting and Farming,"

is in the press of Carleton & Co. The other books by this author, including "Widow Goldsmith's Daughter," etc., have sold to the extend of nearly 40,000 copies.

The Hon. Theron Metcalf, formerly one of the Justices of the Supreme Court, died on Saturday, the 13th, at the

A GENERAL RECIPE FOR A MODERN NOVEL.

ENERAL RECIPE FOR A MODERN NOVEL.

Sitr in a fool to make us laugh !

Two heavy villains and a half;
A heroine with sheeny half;
And half a dozen beaux to spare;
A mystery upon the shore;
Some bloody footprints on a floor;
A shrewd detective chap, who mates
Those footprints with the hero's eights,
And makes it squally for that gent—
Till he is proven innocent;
A brown stone front; a dingle dell;
Spico it with seambal; stir it well;
Serve it up hot; and the book will sell,
—Brie-d-Brae, Serbiner for November,

The Van Brunt divorce soit ended Nov. 17th by a decree in favor of the wife, who is granted alimony of \$1,000 per year and the custody of two children.

There appears to be no doubt (says the N. Y. Com. Advertieer) that, in the original sin, Evenided Adam. Now, on the other hand, if Adam had only Eve-aided his wife, what a happy world this might have been I

Garlbaldi writes that he hopes "the day is not distant when Krupp guns and fronclads will be turned into plowshares and pruning-hooks, in homage to that intelligence which tells us we are, the brothers, not the butchers of our fellow-men."

"The prisoner at the bar seems to have a very smooth face," said a spectator to the jallor, "Yes," replied the failor, "he was froued just before he was brought in."

A Lewiston, Me., man boasts that he traded horses nine times in one day, and at night he had the same horse he started with in the morning, \$15 in money, a watch worth \$20, a double barreled slibt gun, and four bushels of pota-

The Grand Hotel at St. Louis will indeed be a grand affair. It will be situated at the corner of Grand and Page avenues, and occupy 120,000 square feet, 21,000 more than the Palace Hotel in San Francisco. There are to be 2,000 rooms, and the cost, exclusive of furniture, will be \$1,050,-Work will be begun by the contractors next spring and the contract provides that the hotel shall be completed by September 1, 1877.

A house was burned at Cralgvale, Canada, on Wednesday night, Nov. 17th, and four children perished in the

Four wild pigeons and seventy-five men with guns passed north Saturday afternoon,—Danbury News,

The President of the English probate, divorce and admirally high court of justice recently made the decree of divorce absolute in favor of Sir Charles Mordaunt. This celebrated case is now at an end.

"More sermons in shoes" is what the country needs, ccording to Dr. Cuyler.

Much activity in the Navy Yards of the United States has created of late a corresponding degree of anxiety in the public mind as to the reason therefor, but rumors of a threatened war with Spain are now on the decline. The Spanish Minister at Washington was officially advised from Madrid, Nov. 18th, that his government had replied to the note of Minister Cushing, conceding that in future American citizens in Cuba, on trial before court-martial, shall be accorded the privilege of selecting counsel for their defence. This concession being satisfactory to the United States, dissipates all fears of trouble-between the two coun-

The smoke from burning wool or woolen rags will immediately relieve the pain and stop the inflammation consequent on all wounds arising from bruises, cuts, nails, etc., etc. The directions are to smoke the wound twenty minutes at a time, repeating the operation two or three

A passenger train was telescoped about twenty-five miles distant from Augusta, Ga., on Wednesday night, Nov. 17th, and although many sustained bruises, but one person was killed. By a collision near Dennison, Ohio, Nov. 18th, three employes were killed, and two others spriously

The Book of Mormon is printed in a phonectic type, the characters of which are entirely unlike anything else under the sun. It is called the Descret alphabet.

The yield of cotton in Louisiana, Mississippi and Arkan sas is from 12 to 50 per cent. In excess of the crop of last year. The Atlantic States show a falling off.

The great powers are negotiating for the preservation of the status quo in regard to Turkey, which is to issue a circular detailing the reforms it proposes, and stating the guarantees offered for their execution.

The "dashing paragraphist" of the daily press thus dashes up a recent escapade on the part of the genus cracks-man: "Andacious burglars blew open safes in the offices of Fred. Goetz' and E. K. Warnan, Rochester, N. Y. early yesterday-morning, but secured only a few dollars One of the burglars exchanged pistol courtesies with a policeman. No arrests."

WASHINGTON, Nov. 19.—The action of Chief-Justice White in discharging Brigham Young from the alleged contempt of disobedionce to the order of Judgo McKean, requiring him to pay alimony to Ann Eliza, is satisface by to the government. It is the opinion of the Attorney-General that the woman in question, in marrying Brigham Young, violated the United States statutes, and therefore could not avail herself of her own wrong.

A Scottish student, supposed to be deficient in judgment, was asked by a professor, in the course of his examination, how he would discover a fool. "By the questions he would ask," was the prompt and highly suggestive reply.

The Second Annual Convention of the Woman's Temperance Union convened at Cincinnati, Wednesday, Nov. 17th. Some two hundred delegates, representing nineteer States, were in attendance.

The monument to the memory of Edgar Allen Poe, in Westminster Cemetery, Baltimore, Md., was unveiled, Wednesday, Nov. 17th, with appropriate dedicatory ceremonies. The literary portion of the exercises was especial-

Men like no morals but their own. Whatever is theirs is right; but they are ready to hiss the virtues which they do not possess.—Arsene Houssaye.

A Detroiter had his hair cut the other day, and after the barber had finished the head was the worst looking job ever turned out in Detroit. The man was hopping mad as he looked into the glass, and he roared out: "Why, you

Live Gramme

ting!" "Dat's so; boss," said the owner of the shop, coming forward. "I told him to take your head to learn on, but it don't 'pear to me dat he 'll ever make much of a harber."

A traveler visiting a cathedral was shown by the sacris an, among other marvels, a dirty, opaque glass phial, Aftereyeing it some time, the traveler said, "Do you call this a relic? Why, it is empty!" "Empty!" retorted the sacristan, indignantly, "Sir, it contains some of the darkness that Moses spread over the land of Egypt !"

The statistics of the dead letter service are of quite romantic interest. The number of dead letters handled during the year was about four and a half millions. Of these 31,799 contained money, aggregating \$61,000; 14.225 letters contained drafts, notes, bills of exchange, of a value of \$2,-897,817: 135,027 letters contained samples of merchandise, postage stamps and miscellaneous articles; 3,740,000 contained nothing of value.

Troubled with chaps-All the pretty girls Where to look for sheet music-In a choir of paper.... How to make a cent—Climba steephili..., What the railroads are constantly doing—Brake-ing and entering....The time when a belie got a caning-When-Cain killed Abel.... A hard thing to crack-A good joke.

Shakspeare said. "There is a tide in the affairs of men," but it appears to be pretty much all tied back in the affairs of women. "Norristown Herald."

Rev. Mr. Bartlett, paster of the First Presbyterian Church, now in New York, is suffering a temporary in-convenience from the bite of a horse:

"The horse bit its master,
How came it to pass?
He heard the good pastor
Say, "All flesh is grass."

The London Morning Echo announces that on account of the recent floods the sanitary authorities have declared the district of Bristol, with a population of six thousand souls, unfit for habitation until midsummer. Thousants of acres in the valley of the Trent will probably remain under water throughout the winter.

"SPIRITUALISM NOT A RELIGION."-Such is the title of a ringing editorial of the Banner, October 30. We have all along stoutly maintained that Spiritualism is not a sect. Truly, as the aforesaid editorial declares, "It is hardly less an error to call it a religion." I may add that if it were a religion, nothing could logically save it from being a sect.—W. F. JAMIESON.

If the little gnomes seen by Mrs. Hardinge were anything more than subjective impressions taking objective form in the brain of a clairvoyant, the said gnomes seen to us so far to lead an irrational mode of existence—all purposeless dance and "shimmering arms." Black beetles lead a more useful life — London Spiritualist.

Gulbord being safely buried in his couch of solidified Portland cement, a sutt is now entered for damages against the church officers who refused to perform the

ecclesiastical rites over his remains. The common carriers of Boston are kicking against the

George W. Drisko, editor of the Machias Union, while engaged in surveying a lot of land near Machias, Nov. 19th. was struck with an axe by Henry Johnson of Machias, in flicting a serious but not necessarily fatal wound. N cause can be assigned for the deed. The assailant fled, but was subsequently captured.

In view of the recent exposure of fitthiness in some of the New York pauper and insane asylums, the Graphic suggests that over their doors of entrance should be inscribed the legend: "Each one who enters here leaves soap be-

"West India Pickles" is the spley title given by W. P. Tailboys to a humorous book, in the press of Carleton & Co., being the Diary of a Yacht Cruise last winter among the West India Islands.

Hon, Orris S. Ferry, United States Senator from Connecticut, died in Norwalk, Sunday, Nov. 21st, aged 52 years.

The Haverhill, Mass., Tri-Weekly Publisher announce a reduction of the price of its subscription to \$3,00 for on year; \$1,50 cents for six months, in advance.

A Brooklyn reporter who has analyzed the requests fo prayer sent up to Brother Moody finds that in a single day, out of 345 requests 396 desired thin to pray for their neigh-bors or friends, and, of the remaining 39, 46 desired prayers not for conversion but for recovery from sickness. Only 23 of the whole number were really lumble enough to de sire help from God to satisfy their own spiritual needs.

The bridge over the Schuylkill River at Philadolphia.was burned on Saturday, occasioning a loss of \$100,000.

It is reported that the Carlists are making overtures ooking toward surrender to King Alphonso.

TRUST.
To every tried and trusting heart
Glimpses of heaven are given
While yet the tired feet press the earth,
Ere yet the veil is riven;
And were our trials welcomed thus,
As blessings from the skies.
How soon would this dark vale of tears
Become a Paradise!—Mary E. Gilman,

The late storm on the British coast was especially disasrous to the fishing craft, many lives and vessels being lost Andrew T. Hall, well-known in Boston as a merchant and banker, died November 22d at his home in this city.

The new English armor clad ship Iron Duke came near sinking on her trial trip off Plymouth Nov. 22d.

Vice-President Wilson died at the national Capitol in Washington at 7:20 o'clock Menday morning, Nov. 22:1. He passed rather a restless night, but awoke about seven clock A. M., feeling much befter than he had since his at tack. He asked his nurse for a glass of bitter water, sat up in bed, drank it, lay back on his left side, and expired few moments later without a struggle, his sudden demise being a surprise to both physicians and friends."

"Occupation is the scythe of time," Napoleon said to

NEWSTEAMSHIP COMPANY,—The Pacific Steam Transportation Company filed its articles of incorporation yesterday morning, in the office of the County Clerk. The object of the company is to carry on a general commercial and transportation business on the Pacific and Indian occans, the China seas and all tributary waters. The directors are F. W. Jones, P. R. Irwin, S. P. Beach, H. A. Kimball and F. Charpellet. The capital stock is \$200.00, divided into 5,000 shares of \$100 each,—San Francisco Chronicle, Nov. 10th.

Frank T. Ripley writes from Baltimore, Md., that his guides have given him a recipe by the use of which suffer-ers from kidney complaint or diseases of the blood can obtain a certain cure. This recipe he will send to any address on receipt of \$4, and one three cent stamp. Address him 313 West Baltimore street.

We call the attention of our readers to the advertisement of Holiday Goods by the well-known house of R. H. Maey & Co., 14th street and 6th avenue, New York. Send for catalogues and liluminated Contennial Cards, which they furnish froe.

A VALUABLE PA PER .- The announcement of the Tolo do (O.) Blade, published elsewhere, will be of especial interest to all lovers of good literature. The Blade has become one of the standard weeklies, not only of the West, but of the whole country, and as a family paper has no su-perior. Unusual opportunities are offered for obtaining a beautiful map of the United States, Smith's Bible Dictionary or "Webster's Unabridged."

Spiritualist Meetings in Boston.

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

JOHN A. ANDREW HALL.—The meetings at this hall, il4 Chauncy street, are free to the public. Mrs. S. A. Floyd, trance speaker, will lecture and answer questions from any persons in the audience at 24 and 7%. Quartette shoring.

from any persons in the audience at 2% and 7%. Quartette singing.

ROCHESTER HALL.—The Children's Progressive Lyceum No. 1, which formerly met in John A, Andrew Hall, will hold its sessions at Rechester itali, 750 Washington street, every Sunday, at 10% o'clock. Julia M. Carpenter, Cor. See'y. Lecturers on the subject of Spiritualism or Liberalism are notified that this hall is open for engagements during the week, or on Sunday afternoons and evenings. Parties wishing to secure it should correspond with Alonzo Danforth, andres ing him at the hall.

The Ladies' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hayward, President; Miss M. L. Barrett, Secretary.

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

NEW ERA HALL.—The Papella's Societical Versidents

NEW ERA HALL.—The People's Spiritual Meetings every Sunday at 71% p. M., at this Hall, 176 Tremont street. Good speakers always in attendance.

BOSTON .- Rochester Hall .- A good audience assembled at this hall on Sunday morning, Nov. 21st, to witness the exercises of the Children's Progressive Lyceum. After singing, brief remarks by the Conductor, and the usual marching, there was a spicy, original poem by Dr. Robinson, followed by readings and recitations by Miss Frank Wheeler, Miss Lizzie Thompson, Ella Carr, Linwood Hickok, Eddy Washburn, Mabel Edson, Mrs. Hattle Wilson, May Biggs, Martha Cross, Freddy Eskins and Jenny Miller. The "Mocking Bird" was very finely rendered blamed fool, you don't know anything about hair-cut- on the harmonica, by Frank L. Taylor, and delighted the

children and the audience. Dr. John H. Currier, on being called upon for remarks, responded by placing in the hands of the Conductor a genorous donation to the Lyceum. The following card was then read by the Conductor:

The following card was then read by the Conductor:

MY DRAR FRIEND: You will excise me for taking the liberty of addressing you this note, but knowing that you are a friend of progress and wish to see progression prevail, I take cofrage in placing this matter before you.

In order to make progression what it should be, we must begin by teaching our young; and what better way is there of doing this than through the aid of competent teachers? These the Children's Progressive Lyceum of this city propose to place at the disposal of Spiritualists.

To carry our purposes to a creditable success, we require financial aid, and knowing it to be the universal desire of Spiritualists to have an Institution of this kind, and that they are willing to give it their assistance providing it is placed upon a proper basis, I would like to have you subscribe in the margin below how much you will give to help sustain the Lyceum for one-year. And I will on my part guarantee you the Banner Lyceum of the country, if we can only have sufficient aid and sympathy.

Yours, for the Lyceum.

J. B. HATCH, Financial Agent.

Mr. Hatch is fully authorized to receive all contributions

Mr. Hatch is fully authorized to receive all contributions for the support of the Lyceum, and it is to be hoped that those who have the interest of the children at heart, wil respond generously to his carnest call.

JULIA M. CARPENTER: Cor. Sec.

Movements of Lecturers and Mediums.

Says the Pleasanton (Kan.) Observer, of a late date: "Mr Jamleson called out and held the largest audiences that ever a\$56inbled in Decker's Hall. It was crowded Sunday night to its atmost capacity, and filmbers were unable to find seats. At the close he wasjointy applauled. So much interest was manifested by our citizens in Mr. Japieson's lectures, that he consented to give another course, five in number, the first of which was delivered last night. The subject for this evening is "Darwinism," Mr. Jamieson Is now speaking before large audiences in Kirksville, Mo. where he may be addressed. The Pleasanton (Kansas) Ob-server contained a column ,report of 'one of his bectures,in that place, of which the following is a brief extract:

mat piace, of which the following is a brief extract:

LECTURE ON STRING, PAINE, There assembled at the ball, Sunday eveding, to hear Wr. Jamieson's becture on "Thomas Patine," a crowd from fir and nor, so great that all could not be accommod stelly of bearts. The closest attention and interest was manifested, and throughproval of the audience frequentic found expression in outbursts of the audience frequentic found expression in outbursts of applause. It was the lecturer's favorite theme, and well did he do it justice.

E. y. Wilson will speak in Calro, 19., the Sundays of December; in Morrison, III., on the 6th, 7th, 8th and 9th of December, 1875; In Cobden, Vienna, Paducah and Greenville as may be required; in Grow's Opera Rouse, Chicago, on Sunday, November 28th, at 10:3) A. M. Séance at 8 o'clock P. M. Admission twenty-five cents,

Mrs. Amelia Colby and Olive Smith, speaker and singer, leave for Texas during the closing days of November, J. M. Peebles is announced to give a course of lectures in stuggis, Mich., the first week of December.

New York Correspondence.

To the Editor of the Banner of Light: Allow me, through your columns, to call the attention of spiritual societies and lecture committees to the claims of Prof. R. W. Hume as a speaker on Spiritualism and reform questions generally. During last summer he gave a course of four lectures before the New York Association of Spiritualists, in defence of the positions taken by the State Association of the Spiritual-

ists of New Jersey, on the Labor, Financial, Religious and Social Questions. --

The points maintained on the Labor Question were "The right to labor, and the right of producers to the results of their toils." On Finance he demanded the abrogation of all laws securing interest for money, giving a carefully prepared history of the same, and also claimed that money should have no recognition in our courts, save when it acts as a medium of exchange for labor. In. Religion he asserted the doctrine of entire liberty of conscience, and censured in strong terms the exemption of church property from taxation. On the Social Question he affirmed The natural sovereignty of woman in the sphere of the affections," and demanded for all human beings the right of personal or individual sovercignty. This lecture was replete with interesting illustrations and quotations from history, and was couched in the purest and most unexceptionable language, showing its author not only a

scholar, but a gentleman as well. The whole course was prepared with unusual ability, and listened to with profound attention by constantly increasing audiences, and seemed to give perfect satisfaction. This notice, although rather late, is prompted by a sense of justice to one of our most accomplished and scholarly speakers.

Prof. Hume's address is "Long Island City, N. Y." Yours for progress,

P. E. FARNSWORTH, Sec.. New York, Nov. 18th, 1875.

Spiritual and Miscellaneous Periodi-

cals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE., Price 30 cents, HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London Price 25 cents. THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents. THE RELIGIO-PIHLOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents. THE LITTLE BOUQUET. Published in Chicago, Ill. Price 8 cents. THE SPIRITUALIST AT WOLK. Jesued fortnightly of The Spiritualist. Price Oreents.
THE SPIRITUALIST AT WORK. Issued fortnightly at Chiengo, Ill. E. V. Wilson, editor. Price 5 cents.
THE GRUCHLE. Published in Hoston. Price 6 cents.
THE HERALD OF HEALTH AND JOHNNAL OF PHYSICAL
CULTURE. Published in New York. Price 15 cents.
THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 15 cents.

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When dead, no virtuous tears will flow;
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DR. FRED. L. H. WILLIS may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. O.2. MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. N.6—4w*

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THE MAGNETIC HEALER, DR. J. E. BRIGGS, IS also a Practical Physician. Office 24 East Fourth st. Address Box 82, Station D, New York City. st. A... Mr.27.

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BUSINESS CARDS,

PULMONARY DISEASES.

HARBOR GRACE, NEWFOUNDEAND, Dec. 9th, 1871. JAS, I. FELLOWS, Esq. Dear Sir: We are receiving orders almost daily from the Outports for your invaluable Syrup of Hypophosphites, and the sale is steadily increasing. I firmly believe it has done more good than any med-icine yet discovered in the cure of consumption, broughttis, asthma, whooping cough, and kindred diseases. It is strengthening the pervous system; and as it is also what we call a sound themical preparation, 4 predict for it a more extended demand than any other remedy-basistenee. Yours, very truly, W. H. THOMPSON.

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largely prescribed by the incolleal faculty, 2w, Nov. 2c.

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To the Educatof 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 scances, awakening no small inferest? 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 make their presence known and felt.

A committee, consisting of Norman Tupper, Esq., Porter Champlin and myself, was appointed to handouf 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 keyholes 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 tacked 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 fallow 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 scance 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 irons 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 calmily 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 putmy fingers into the nail marks. Lasked Mr. Chaplin if he was willing that I should be his companion in irons 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 irons 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. advice. If they accept it, the suggestion of the Mr. Chaplin expressed his doubts, but suggested Court becomes a judgment. Execution may periencing the presence of any outside power. that two or three of the company seat themselves issue upon its and it can be pleaded in bar of any 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 the shortly the medium said the spirits were the slightest movement of the Davids exclanation and published in Boston four years ago. The preface is dated at Copenhagen, so that this account of the Davids exclanation are proper courts. making an effort to remove the cuffs. Mrs. II., 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 musele.

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 fron 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 unlocked 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 wristswas 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

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 scances held in presence of Mrs. Stewart:

SEANCE ROOM, PENCE'S BLOCK, TERRE HAUTE, IND., Nov. 6th, 1875.—We, the managers of Mrs. Stewart's scances, have known for some time past that through her mediumship, spirits materialize and present their friends in mortal heautiful and fragrant flowers. fresh from the 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 de-materialized and spirited away by some mysterious and invisible process unknown to us. This to us was wonderful, but far, far more wonderful were the wonderful, but far, far more wonderful were the demonstrations of last evening (Nov. 5). The manifestations at this scance, 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, conafter shaking hands with several friends, con-cluding with remarks in a general way, returned to the cabinet, and after opening the doors that all might see the medium, who was occupying her chair in an uneouscious 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 experi-ment. 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 yacant, not a vestige of her to be seen. chair was yacant, 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 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. was restored, and the most astonishing séance 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 pholomena to us are inexplicable and in-

comprehensible; the facts we record, leaving the solution for others.

ALLEN PENCE, Јамев Поок, 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 reverent 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 much Of human sound there is in such Low tones, as through the forest sweep When all wild things fig "down to sleep."

Each day I find new coverlids Tucked in, and more sweet eyes shut tight; ometimes the viewless 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 fall 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 stool 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. 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. The parties appear in the Reconciliation Court without counsel, and generally without witness-

es. 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 the When a complete statement of the diss been made, the Judge explains the law and wis 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 other suit upon the same subject matter. But if both or either of the parties should reject the profered advice, the suit can be at once brought in the proper courts.

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 1861, both inclusive, 183,628 suits were brought before these courts. Of these, 123,897 were settled, 2,514 were postponed, and 57,187 were sent up to the regular courts for liti-gation. But sober second thought led to the adoption of the advice of the Court of Reconcili-ation 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 Re-conciliation 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 sel-ited in these Reconciliation Courts as steadily in-

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):
 Total number of cases
 468

 Settled in Reconcilitation Courts
 1,700

 Sent to regular courts
 708

 Pressed to legal trial
 281

In these colonies the Courts of Reconciliaton

In these colonies the Courts of Reconciliaton settled seven out of every eight suits. The two sets of statistics, taken together, are in the nature of cumulative 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 when he classed lawyers as obstructives. They have to be told by other people of the progress made in their own profession. The Conseils 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. 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 2. Dense'smoke and haze in early morning

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. Halos lung and solar alea fairly defined.

6. Halos, lunar and solar, also fairly defined and brilliant auroras, precederain 24 to 60 hours.

7. Barometer rising or falling considerably away from its mean forebodes falling weather, subject to modifying influences of the neighboring range of municipal and bills.

Mr. J. P. Mendum, proprietor of the Boston Investigator, while in Stockton, Cal., recently, gave a lecture, which the Daily Evening Leader of that city, of Oct. 21st, spoke of as follows: "Meeting.—Last evening there was a meeting of Freethinkers at Pioneer Hall, which was well attended. The audience was addressed by J. P. Mendum, Esq., publisher of the Boston-Investigator, who related his experiences in a very interesting manner. Among other items of interest he related that after King Kalakua returned home from visiting the States, some months since, he sent to the office of the Investigator, and purchased the files of that journal since its publica-tion, also a large number of works on religious Freethought, and subscribed for the Investiga-

Whether any serious complications are likely to arise or not from our present relations to Spain and our interest in the affairs of Cuba, there is no doubt of the fact that our navy has been quietly placed upon such a footing as to be been quietry praced upon such a rooting as to be ready for service in any emergency. Out of twenty-seven iron-clads, nineteen have been completely equipped for active duty and station-ed all along the coast from Pensacola to Boston, with their complements of men, officers, ammu-nition and stores, whence they could proceed to sea at very short notice. Besides these there are twenty five more vessels, some of which are neary ready for sea, constituting in all a powerful fleet, carrying three hundred guns, and capable of doing a great deal of mischief upon the high

A CLERGYMAN'S HORSE.-The Ashland (Ky.) Journal tells the following story: "Rey. T. F. Garret of Prestonburg had the misfortune to lose his horse on the 20th ult., she having died of the bots. Our friend, writing home, says: / I left her in the field and started to my appointment, getting as far as Prestonburg, not knowing whether she would live or die, and had been there two hours, and here came the poor crea-ture, through the dark, having crossed the creek twice and the river once, and came right to the house where I was! Does it not seem wonderful that she should thus come three miles after being left, and I wonder if she wanted to be near me when she died? Did her instinct or misery bring her safe into the town? It is quite a mys-

137" Prof. Swing alluded in a recent sermon to the action of the Chicago School Board in excluding the Bible from the schools, and planted himself squarely on the only defensible principle The government has no more right to teach Bible than it has the Koran. My idea is that the government did, in its earlier life, run according to a sort of Christian common law; but now the number of Jews, Catholics and infidels has be-come so greatly increased, the government has to base itself squarely upon its constitutional idea that all men are religiously equal. Even if the genius of the country permitted the teaching of the Bible, I should doubt the propriety of continuing the custom, because no valuable moral results can ever come from reading a few verses hurriedly in a schoolhouse, and social strifes will be continually springing up out of the practice."

The time that is to test our sincerity is here, and the occasion presents itself in a form that challenges public attention. The Belvidere seminary—so long and so well conducted as a private enterprise – waits to be liberally endowed -and how long shall it wait? We require additional buildings at once; we want all the means and facilities necessary to a thorough course of nstruction in all the ordinary departments of human inquiry; and, especially, we want professor-ships of all the new sciences that are tabooed by all American colleges and universities.—*Prof. S.*

We wish to say that we have no faith in that system of Christianization which many, apparently, are trying to introduce and make fashionable in this country. We refer to the assembling of a dozen or twenty clergymen, and as many laymen, who proceed to appoint committees, etc., and organize a revival. The Pentecostal manifestation was not planned by Peter or his covarless any more than the descent of the his co-workers, any more than the descent of the Holy Ghost was planned, when "suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting." The noted ecclesiastics did not organize the great reformation of the 16th century. The more recent, but perhaps equally reformation wh the last century, was not organized by the bishops of the Established Church. Indeed, we cannot recall a single great religious movement that ever was organized by men. They have all been surprises both to the church and to the clergy.—

Rev. W. II. II. Murray's Golden Rule.

Wherever the sexes together touch science, art, literature, the race lifts and goes for-ward more successfully. So, I beseech you, force the vote on woman. In the rottenness of cities and the feudalism of the nation we must employ every force to secure the success of democratic institutions. Let the State rest on man and woman with the certainty that we shall outride the storm .- Wendell Phillips.

IGNORANT OF, THOUGH PRACTICING THE MAG-NETIC LAW.—And indeed, they seem, in dealing with penitents and sinners, to make hand shaking a powerful element of their influence. As soon as they approach a man or woman in the inquiry room, and the custom is the same among all the assistant workers, they manage in some way to assistant workers, they manage in some way to get hold of the inquirer's hand. If the inquirer is weeping and nervous the pressure has a sooth-ing effect, and if he is a stolid man who, without much feeling on his own part, has been led in by his friends, it has a melting and moving influence. Mr. Sankey's hand is of a fair size, very plump, very white, and as soft as satin. Its pressure is pervading and penetrating, a stream of electric good will seeming to flow from every pore. Mr. Moody's hand is very short.—Revival Report.

Spiritualism teaches that we are ever in the presence of our loved ones in the spirit-life; that true manhood consists in holding the pas sions in subjection to the intellectual and moral faculties; that our destiny is ever onward and upward in the scale of intelligence and moral culture, which is true wisdom.—Religio-Philosophical Journal.

A Western editor thus describes the sorrows of "the craft," and the same remarks apply to Eastern latitudes. He says: "If he speaks of things as they are people get angry. If he glosses over or smooths down the rough points he is bribed. If he calls things by their right names. he is unfit for the position of a reporter. If he does not furnish his readers with jokes, he is a mullet. If he does he is a rattlehead, lacking stability. If he condemns the wrong he is a good fellow, but lacks discretion. If he lets wrongs and injuries go unmentioned he is a coward. If he exposes a public man, he does it to gratify he exposes a public man, he does it to gratify spite—is the tool of a clique, or belongs to the 'outs.' If he indulges in personalities he is a blackguard. If he does not, his paper is dull and insipid."

237 Joseph Guibord, of Canada, whose remains were interred at Montreal Nov. 16th, after awaiting burial for seven years after death, was a printer. He was foreman for thirty-six years in Montreal for the late Louis Perrault, and Louis Montreal for the late Louis Perrault, and Louis Perrault & Sons. Guibord performed the difficult task of putting the Indian language into type for the Issue of a catechism and hymns published by l'Abbé Garin, and of forming the matrices. He first introduced stereotyping into Canada, and the first book stereotyped in this country was done under his supervision. His punctuality was proverbial. He was sixty-two years of age at his death, being the oldest printer in Canada except Mr. John Lovell, the veteran publisher.

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Pearls.

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Eparkle forever.

SEARNESS OF THE SPIRIT. Her soul is in beaven! At night I wake, for such singing I hear! The room seems illumined with light; I dream-oh! what bliss-she is near!

When you doubt, abstaln. - Zorouster.

LIFE'S AUTUMN. Like living coals the red leaves barn; They fall , then turns the red to rust; They crumble, like the coals, to dust, Warm heart, must thou to ashes turn?

They who are very includent, to themselves seldom have muchgonsideration for others.

MORNING LAND, So hear the goal, so near? The portals open with a sound like song: The path is lost in brightness that so long

And do not fear. So near the goal I stand: Oh, weary heart, thy task 't is wellnigh done!

Wateleted mid shadows! Oh, my soul, be strong

I see far off the golden setting sun;

The work well wrought that was so sad begun; Welcome! oh Morning Land! one are more to be pitted than those with have the means of gratifying their desires before they have learned to gov-

Myoars keep time to half a rhyme,

That slips and slides away from me; Across my antid, like ble wind, A lost thought beateth lazily.

And I alone stealout to sea; One vanished year, oh lost and dear ! You rowed the little boat for me. Ah L who can sing of anything

Adream, aiffat, my little boat

With none to listen loyingly? Or who can time the ears to thy me When left to row alone to sea?

Since the generality of persons act from Impulse much more than from painciple, then are neither so good not so had as we are apt to think them.

The Uncrowned Sovereigns. Miss Kate Stanton gave on Friday evening, November

19th, her new lecture on the above-named subject, before the Grand Army Post, at Medford, Mass. The subject matter of her remarks consisted chiefly of a relation of the results of a visit made by herself to the well-known Social palace, or Familistere, of Mons, Godin, at Guise, France, Inshegianling, Miss Stanton Said that there are several classes of sovereigns, and those who stand in the flist rank are the sovereigns who have kept the light of truth glowing. Some have been recognized and others have not. Speaking of the principal subject of her lecture Miss Stanton said: As I regard human society, the solution of the great problem of the equitable distribution of the fruits of labor among all who contribute thereto is the most that and momentous which the coming generation must confront. Does the world furnish us a man who has the heart and the head to grapple with the problem? Yes, I think 4 have found him in sunny France, and am happy to name him as M. Godin of Guise, the greatest of the uncrowned sovereigns. He is far above the best crowned sovereign who ever ruled. Hardly conscious of shat a figure he will in the upon the pages of future history as he stands there at the portal of the dividing wall between civilization and enlightenment, with one hand pointing to the blessed future and the other raised in pity over the terrible past, yet M. Godin cannot be wholly unconscious of the glorious reward which is due to his mighty work. Noble man L. Lrégard him with a reverence akin to devotion, for he has practically demonstrated the possibility of peace on earth and good will another men, and olved the most diment problem of our interdependent social life in righteousness of fart as we'd as name. M. Godin is at present a member of the National Assembly, honored by the State as well as beloved by his people. But how patter are all the honors which government can bear upon him, in contrast with the gratitude of coming ages and the sweet love of his ecoperators for his good deeds done.

All other philanthropists are but, pigmies in my eyes in the presence of Golin, for he has successfully demonstrated the possibility of cooperaftve labor and home life through the circleon and organization of his grand industrial palace, fron foundries and work sheps at Guise, eight hours from Paris. The formers he has called the Familistere; meaning family groups, where rents are had at cost price, and the families enjoy all the comforts of separate homes without the burdens which attend such. I found, myself standing one day looking out from an upper window of the Familistère down upon the beauty of the industrial palace, and wondering why, of the line of saints and philosophers along the ages, none had attempted to realize justice among men in some practical way like Godin's, and why, too, of all the 180,000,000 of professed Christians of to-day, neither pope, bishop, priest, minister nor layman, has attempted to solidify the beautiful teachings of the

Master into the material well-being of the human race, Passing on, the lecturer described briefly the material form of the Familisticre. She said: Imagine a large building 200 feet long by 120 wide, and two others of about equal size touching it on either side at the corners, and defining with it a large court; and, near These in convenient post-tions, offices, schools, restaurants, coach houses, bakerles, shops, bathing and wash houses-in short everything needed in a village, and you have an outline of M. Godin's industrial palace. Divide the palace into suites of apartments with nursery attached for 1,500 men, women and children, and you have its domestic arrangements. Just across the little river Oise are the vast foundries, the industrial source of support to the Familistère. Remember that this is not a charity-everything is in a proper business order at Guise. All that the heart could wish of material comforts and soclals joys are found at the Familistere. Here the great probtions in one line of manufacture. Why should not this same plan be adopted in our lown country? It is particularly well suited to the prairies, where farming is to be carried on in the future on a gigantic scale.

I may sum up (said the speaker in closing) the values of

1st. Perfection in the rearing and education of children, wherein diseases are thwarted, constant cheerfulness se-cured -joy, crowned with music, the genius of all their hours; for they sing in concert their ore inary lessons, no corporal punishment being allowed or found necessary.

24. Bables taught to go to sleep without rocking or cry-ing. When a child cries the skilled nurses immediately set about deciding the cause and adopting the best method-

3d. The middle-aged and the old are honorably provided Musical and art societies spontaneously rise and flourish in the atmosphere of the palace. Perfect light, the symbol of the palace, everywhere abounds, as well as perfect ventilation, the courts of the palace being lighted with gas all night. Six women are appointed upon the committee of twelve persons which has the superintendence of the palace, and their votes count equal with the men's. It was my pleasure to be at their meeting and witness the women voting-need I say without wrangling with their husbands, or becoming unsexed?

Poverty is there practically abolished, and the bread-andbutter question solved in justice. Crime-such as homicides of any grade, thieving, frauds and the like-is unknown to In short, labor and capital are there blended in harmony, and walk with philosophy in the sunshine of

good will to all men together.

And now if one group of fifteen hundred persons can live together in harmony, enjoying all the advantages and luxpeopled in every village of our broad land?

Often at Guise I called to mind that old heroine, the uncrowned sovereign of Switzerland, and wished that she could have lived along the centuries, and come from her mountains down to the plains by the Oise, that I migh clasp hands with her over the initial realization, in practical life, of her ideal of true liberty in the Golden Rule, in the presence of the great Godin; and perhaps she was there unseen; but greater than she, and greater than all, was the uncrowned sovereign, Godin himself. He had left the tumultuous arena of the French Assembly and come to meet me at his home—the theatre of his great and noble work for humanity-to aid me in my examinations.

My tarry at Guise increased my joy day by day over the great work so nobly inaugurated for the race; for the principles which rule and sanctify everything at the Familis tère are practical everywhere that mankind acknowledge the duty or necessity of labor. I saw at last that the sun had risen which shall finally warm the whole earth into a new Paradise for the perfected peoples that shall come after us, for I had found solid practicability to rest it upon.

The Pyrenees which shoulder upagainst the sky in majesty are no more solld and strong than the Golden Rule-the law of justice and right, when made the foundation of

Ever has the race looked at the law of the Golden Rule as ideal, or closed its physical eyes and refused to see it. But

outer Familistere itself, as substantial as the mountains that in the distance smile down upon the Social Palace of the good Godin, and where the Golden Rule lives, there poverty, crime and ordinary physical diseases, flends which afflict our common humanity, hide their hateful heads and

Would it not be a glad thought, if America possessed a Godin? and that in every village of our land there were a soul like him to administer to the great needs of the times? But the uncrowned sovereigns may yet come to us through the portals of Guise, as light comes from the east. Not with the "Past's blood-rusted key" did Godin open the future for man's earthly redemption from toll and woe, but with the magic touch of Right, with the Golden Rule scientifically applied by him in all the walks of life, for the first time since the Master delivered it to his disciples. Let all the race bare their heads to the great uncrowned Woman owes to him a vast debt of gratitude; and woman and all of the children of woman in the perfected days to come will sing pagans to his glory, when even the Hamp-

dens. Washingtons and Howards shall be remembered only as subalterns of enlightenment far off on her outposts, away there in civilization; and when down the centuries the curse of poverty, now the sum of all curses to humant ty, in the then dim past shall linger upon the pages of almost forgotten history, Godin shall live as freshly in the hearts of all humanity as he is now devotedly cherished by his immediate cooperators; for nothing of him belongeth " to the dumb herd of them that wholly die, " and forever and ever shall this greatest of uncrowned sovereigns live on through the souls

"He trained to Truth's exact severity."

Prof. William Denton at Paine Hall.

On Sunday afternoon, Nov. 21, this talented speaker continued his present course of lectures in Boston, by an eloquent discourse founded on the query, "Does the Human Race Improve?" which he proceeded to answer by a de-elded affirmative, his decision being backed up by a most conclusive array of facts and arguments. As usual a long by Mrs. Crossman Introduced the services. Dr. II. F. Gardner, the manager of these meetings, also prefaced the lecture by an announcement that on Sunday afternoon, Nov. 28th, Prof. Denton would speak on Spirit Materializ-ation in the appeal (the larger) half of the Paine Memorial Building, and that his lecture would be illustrated by experfinents for the obtaining of tasts of spirit-hands, through the mediumship of Mrs. Mary M. Hardy. The evening lecture on that day would be delivered in the lower half as usual. There were people in existence to whose evnical gaze everything in the world was wrong; who regarded the great advances in art, science, the means of improving man's political and social condition, etc., as no Improvements at aff, but merely as affording a wider sphere for the exhibition of human shortcoming . But such were grievously in error. In order to prove the fact of advance, however, we must demonstrate that we have better men and women on earth than before-that to-day our children have a better chance, for education to make them worthy esentatives of humanity than the children born in the representatives of mamanic, non-new to-bygone ages of the wor'd; that mankind were really better, morally, socially, religiously, (in the rational sense of the term) than they have been in the years gone by. The sneaker believed, that this could be proved, and that mar

Man being of the globe, and a part of it, must advance with it, or the order of barmony would be disturbed. was of this planet just as much as the apple was the fruit of the tree on which it grew; and as the planet had advanced from its earthestell-story, as revealed by geologic research, and was still advancing, the like was also true of the hu-man race resident thereon. From the original flery sea, to the time when man was a sayage houseless cannibal (as revealed to us by the earliest glimpses afforded by archaed ogy), a well defined course of slevelopment could be traced. hick ceased not but constantly moved on, making possible the grand results of life to-day on the planet, and belief rich in the prophecy of that which the future years would bring. The speaker then proceeded by extracts from Büchner, Prof. Wilson, and others, to display before the mental vision of his heavers the pitiable condition of the early men and women of the earth, and to call attention to the advance made in the proportions of the human form, especially in the development of the head, where the huge back brain of the savage age had been gradually tempered by the introduction of greater power on the part of the front brain; he proceeded to disprove the views so often expressed that the race was growing smaller, by showing, as one histance, that the armor worn by various soldlers in England's past history, and deposited in the tower of London, could not be worn at the present day by men of ordinary'slze, because it was too small, and that the basket bitts of the ancient swords were not large enough to ad

could be shown to occupy a higher position than

ever before attained by the race in the past history of the

mil of their being grasped by the modern hand. Not only had the human form improved by development but the human mind had expanded fit the one hundred thousand-probably half-million -- years during which man had lived on this planet. We could go back steadily and trace this advance by striking out the discoveries slowly made by the race, till we reached the primitive condi-tion of the most helpless savages. The first step backward took away the knowledge of the use of fron-and half on present civilization would be swept away at a blow with its loss-then came the age of bronze, then the age of copper, when man had not yet learned how to mixcopper and tin Then we reached servitor in this regard, and back of that there must have been a wooden age, where man depended upon clubs and staves alone to wage the conflict with the antagonistic forms of nature around him, and where the use of ston was unknown save to pick up its scattered pieces as missiles and hurl them through the air as the monkeys do sometimes at the present day. The same course pursued with regard to houses, household utensils, etc., would carry us from the luxuriant habitations and elegant appointments of to-day to a time when man had no home by the chance shelter of the cave, or the shade of a friendly tree, and did not know how to make even the simplest arti

ficial utensil with which to carry water to his lips. The same inverse course pursued with regard to the means of expressing human thought would carry us back to a time when the multitudinous steam-presses of our day which spread the light of knowledge broadcast over the wor'd were unknown, and backward still into the twilight where the polished language of modern times, with its extensive display of words, had no being, till we reached an age when man's words grew fewer and more and more primitive, till the original words were of but a single sylla ble, and the speaker believed a time existed back of that when man was a dumb savage, incapable of expressing hi

sentiments in any logical manner. Thus by these examples could human advance be traced. Civilization was a bleaching process. People were more beautiful to-day, more healthy to-day, the duration of human life was as long to-day as in the past; and the advance in physical comfort and mental power had brought a corresponding widening of human thought; this advance could be traced in the field of morality-people had better morals to-day than in the past, (which fact the speaker proved by coplous historical citations as compared with the opinions and customs of our times); this advance was operating, also, in the field of religion-a feeling had arisen and was gaining ground in the hearts of the masses, that there is not a soul on earth that is not worthy of salvation,

and that it would be a disgrace to any God to destroy it. This advance in spiritual matters had led us out from that gloomy time when the tomb was the grave of our hopes as well as the grave of our darlings, and given us the grand revealings of Modern Spiritualism, which through its rapidly unfolding orders of phenomena was ap pealing through the physical senses to the acceptation of man, teaching him that his loved ones still lived, and be cause they lived he would live also; and, that the grand law of progress stopped not on this side of death, but kept on, giving an opportunity to every soul to work out in the grand ages of the future those ideals the compassing of

which was denied it in the fields of time! In the evening the house was filled despite the rain, and the lecture of Prof. Denton upon "The Stars and their Lessons," proved to be a most interesting revealment of the astounding field covered by the science of astronomy. Prof. Denton will continue to speak at this hall during the Sundays of December.

Explanatory Letter from William Crookes.

To R. Cooper, Esq., 223 Washington street, Boston, Mass., U. S. A.:

DEAR SIR—In reply to your favor of Oct. 25th, which I have received this morning, I beg to state that no one has any authority from me to state that I have any doubts of Mrs. Fay's mediumship. The published accounts of the test scances which took place at my house are the best evidence which I can give of my belief in Mrs. Fay's powers. I should be sorry to find that any such rumors as you mention should injure Mrs. Fay, whom I always found most ready to submit to any conditions I thought fit to propose.

Believe me, very truly yours,
WILLIAM CROOKES. 20 Mornington Road, London, N. W., Nov. 8th, 1875.

The sum of \$65,000 having been raised to erect a mon ment to the Viceroy of Egypt, he used the money to found a public school at Alexandria, thus securing a monument there it is before us at Guise, as real as the walls of the | more enduring than brass.

New Publications.

MARGUERITE'S JOURNAL, a story for girls, with an ed-itorial introduction by the author of "Rutledge," Geo. W. Carleton & Co., publishers. This beautiful journal, or transcript of life, treats of Marguerite in France, Marguerite at Sea, Marguerite at Bourbon. The story finely developes character, and presents a most graceful picture of French life and customs. From this journal a child may easily learn how French children live. The story-for there is one in it-is redolent of fine breeding and manners. A more attractive book has rarely been reproduced. All young people will find a fund of pleasure in its perusal.

CHARETTE; a Tale of Lovers' Sorrows and their Tan gled Sin, is a society novel from the press of Geo. W. Carleton & Co., which those who are that, way inclined in their tastes will peruse with a great deal of pleasure.

NORTHE'S REVENUE is another novel from the same house, by May Agnes Fleming, her preceding tales being "Guy Earlscourt's Wife," "A Wonderful Woman," and "A Terrible Secret." It is a story that, from its intrinsic character, will prove as popular as the others. A. Willams & Co. have It for sale.

LECTURES TO MY STUDENTS Is the title of a collection of addresses by C. H. Spurgeon, delivered to the students of the Pastor's College, Metropolitan Tabernacle, London, This is the first series, and all the friends and admirers of Spurgeon will be certain to read them. Nichols & Hall have the volume for sale.

A WOMAN OF FASILION is a story of grace, versatility and power, by Mrs. Annie Edwards, which has been run-ning in numbers in the Galaxy. It needs no endorsement to the multitude that is fascinated with stories from Mrs.

SOUL PROBLEMS, by Joseph E. Peck, is a little book with a great soul. It is worth buying and carefully reading, for it is full of thought and wise speculation. Those problems are discussed which pertain to the life of every person. For sale by Colby & Rich:

THE ATLANTIC to December-11. O. Houghon & Co., corner Beacon and Somerset streets, Boston, publisherscloses in a fitting manner the present year, and offers added inducements to its patrons for the twelvementh about to begin, among which is a lithograph portrait of Henry W. Longfellow, which will be sent to each substriber who feels to add to its regular price, \$4.00, the sum of \$1.00 more. The picture is a fine work of art, and worthy the most extended circulation. The December issue has choice articles, stories, etc., by Henry James, jr., W. D. Howells, Charles Francis Adam's, jr., Mrs. Frances Anne Kemble, F. B. Sanborn, H. H. Boyesen, Louise Stockton and others, and poems by C. P. Cranch, John Boyle O'Reilly, Edgar Fawcett, and others. It is announced that the January Atlantic will commence the Thirty-Seventh Volume of the Magazine, and will contain Poems by Whittier, Holmes, Trowbridge and Fawcett: additional chapters of Mr. Howells's "Private Theatricals," Mrs. Kemble's "Old Woman's Gossip," and Mr. Adams's Rallroad Papers; an Essay by John Flske, a Sketch of a Florida Winter by Miss Phelps, a Paper on dasmin, the Provencal Poet, by Miss Preston, and an extremely interesting account of "The Maffusi of Slelly," by Luigi Month.-

THE GALAXY for December-Sheldon & Co., 677 Broadway, New York City, publishers—gives among its many attractions μ choice article on γ. The Marsiage Question, γ. by: Albert Rhodes. Stories, essays, poems, etc., etc., are also furnished, to which are appended the names of George Carey Eggleston, William Winter, Justin McCarthy, Henry James, Jr., and others. The departments are exceptionally good. It is amounced that the Galaxy for 4876 will contain a story by Joaquin Miller, called Fair Woman, "which will be published in London and New York simultaneously; also a story by Miss Annie T. Howells, a sister of W. D. Howells, , Sketches of army life and adventure, by Gen. Geo. A. Unster, the brilliant cavalry officer, may be expected, and other interesting matter will be given.

A. WILLIAMS & Co., 283 Washington street, (corner School street) Boston, furnish our table with the December number of Seribner's ILLUSTRATED and ST. NICHOLAS. In the first manned "The Tour of the Nile," "Some Pic-tures from Japan, "Spanish Sketches," and several other pictorially diversified articles are extremely pleasant to look upon and to peruse; John Boyle O'Rellly gives a sad picture of Arctic mishap in "The Last of the Narwhale," Bret Harte continues his novel, and the other pages are well filled with substantial material for thought NICHOLAS, in addition to sketch's concerning "Hans Christian Andersen, "and other topics, redeems its promise Christmas presents, " the article being full of practical decriptions, by the aid of which girls of all ages, and boys, too, for that matter, can make beautiful and useful Christmas presents for all their friends and relations.

THE SCIENCE OF HEALTH -S. R. Wells & Co., publish ers, 737 Broadway, New York City-closes with the December number-its seventh volume, and is gossipy, learned and attractive by turns. The recipes for hygienic cooking furnished in this magazine from month to month are alone worth the entire price of the issue.

THE LADY'S ALMANAC for 1876 reaches us by the courtesy of the New England News Company. The book bears the copyright of George Coolidge, and is filled to the brim with matter fit for America's centennial year, among the table of contents being "The Death of Warren," by Epes argent, Esq., a sketch of the life of Mrs. Wast with portrait, (also one of George Washington), a Centennial Ode, with music, etc., etc. The book will be valuable as a work of reference during the year, and a souvenir of it when It has passed away.

WARE'S VALLEY MONTHLY, published regularly by Charles E. Ware & Co., at the N. E. Corner 5th and Chestnut streets, St. Louis, Mo., is indeed a dively exponent of western life and thought. The number for November commenced the second volume of this interesting

ACCIDENTS, FMENGENCIRS, POISONS. THE CARE OF THE SICK.—The New York Mutual Life Insurance Company have published two little books with the above names, and presented one of each to every person who holds a policy in their company. They are the neatest specimens of typography we have lately seen, and the idea of a life insurance company trying to teach its members how to maintain their health and prolong their lives havery novel one. There is much valuable information in these books.

Spiritualism in Philadelphia. o the Editor of the Banner of Light :

The Spiritualists of Philadelphia are having the benefit of the eloquer instructive and solid ministrations of the famous Pilgrim," James M. Peebles. He was always popular in Philadelphia, and at this visit he meets with more than his usual success. Last Sunday night, Lincoln Hall was crowded, and many persons went away because there were no seats unoccupied, and very little standing room. It is a pity he has not been engaged for three or six months, so that our people and those coming here in preparation for the Centennial might have the benefit of his vast amount of useful information not only respecting the philosophy of Spiritualism in all its higher and diviner excellence, but also respecting the religions, governments, manners, customs, etc., of the East. Last Sunday, the First Society of Spiritualists, of which Prof. Isaac Relin is Presient, reported itself out of debt, with a few hun-

dred dollars in the treasury.

Last night, Bro. Peebles gave one of his very interesting and instructive lectures upon what e saw in China and Japan. The proceeds of the lecture he gave to the society for the purpose of purchasing a new organ. I was glad to see our Shaker sisters, in their plain, simple garb, in at-tendance upon the Sunday lectures, and to hear them sing. In this age of furbelows and shams it is quite refreshing to see the meek simplicity

of their dress and the beautiful glow of health upon their countenances. As they evidenced so much good sense and sincerity, I felt sorry for posterity that celibacy formed so important a feature of their religion. God bless the Shakers.

D. Y. K.

Philadelphia, Nov. 19th, 1875.

P. S.-I almost forgot to mention that our Liberal League has a regular attendance at 21/2 p. M. on Sundays, of about two hundred persons. Next on Sundays, of about two hundred persons. Next week, Bros. Moody and Sankey will be here, and I hope do something toward converting our Philadelphia ministers, editors, and politicians. They need it badly. The lawyers and doctors are, as a rule, past that age. Bro. Moody says if Christians would do their duty, "Christianity like balls of fire would cover the earth." But is such a result desirable? Would it not be worse for the lawer animals and regarded that they religious per lower animals and vegetation than religious per-secution? He also tell us that "If we are honest with God he will be honest with us." This is re-D. Y. K. freshing. '-

THE BANNER OF LIGHT is one of the ablest newspapers of its kind in the world. It is liberal in sentiment, and ardently devoted to Spiritualism. Published in Boston by Colby & Rich. Terms \$3 a year. Send for specimen copies of the paper.—Columbia, Pa., Weekly Courant. MOLDS MADE BY SPIRITS.

BY WILLIAM DENTON.

The most remarkable mold that has been obtained is the one produced at Mrs. Hardy's on Sunday, the 14th inst., in the presence of ten persons. It represents apparently the face of a corpse, which was that of a woman about thirty years of age, marked with what several physicians to whom I have shown the cast from it, pronounce small-pox pustules. This is especially the case on the forehead, the left side of the face and around the nostrils and mouth; in places they are confluent, but generally distinct. The right eye is closed, but the left open, owing to pustules on the ball of the eye. The forehead is somewhat narrow, the face thin, but the left side is considerably swollen and also the upper lip; the nose is long, prominent and slightly aquiline. The hair of the eye brows and eye lashes is quite distinguishable, and even down may be observed upon the upper lip. The impression of straggling hairs from the head is to be seen on both sides of the face for nearly the whole length, and places may be seen where the hairs have become slightly matted by the matter flow ing from the pustules.

So strange was its look that John Hardy concluded that the plaster was lumpy and had produced the abnormal appearance, but a second cast revealed its true character.

It appears evident that spirits are able to give us materializations of forms that are entirely distinct from those in which they exist, and I am in hopes, at some time, to obtain from the spiritual side casts of those forms which the psychometer discerns, but which it is so difficult for most persons to believe in without tangible evidence.

We have evidently opened a door by which we may enter into the spiritual realm and learn much of the actual conditions of existence there. of which we have received so many conflicting accounts.

MR. EDITOR-I have been pained by reading your valuable paper the attacks made upon a lady, a stranger in our country, whom I know to be estimable and a sincere, self-sacrificing Spirit-ualist. I feel the more mortified, because when a stranger in this lady's native land, and because I was a stranger, I received many attentions, many and marked civilities to which I was not otherwise entitled. Indeed, in every quarter of the globe, in Europe, Asla, Africa, where it has been my good fortune to spend a number of years, I had never any cause to complain of a lack of civility. I have trusted myself-alone for days with the ignorant and rude (in appearance) people of the Caucasus: with an Arab in the Atlas mountains, with Tostars and Turks and Atlas mountains; with Tartars, and Turks, and Ilindoos, and negroes, in other regions, yet I cannot but commend their manly, gentle, hospitable bearing, which puts to shame the boasted civilization of the nineteenth century in these United States.

Madam Blavatsky, to whom I refer above, is a grand-daughter of Lady Fadeveff, (or Fadeeiv,) the Princess Dolgorouky, a woman of great erudition, an archeologist and geologist of note. When she passed away, her collection of antiquities, of relics, of minerals, or articles of virtu, was so vast that few palaces could have contained them, and they were consequently presented to the government. Of Madam B. herself, I know from the Governor (Baron Nicolaiv) of Tiflis, that she is the widow of the late Governor of Eriyau, and that she had the distinguished friend ship of such persons as the Prince and Princess Woronzoff, Prince Kottubiz, and many other notables whom I had the pleasure of knowing in Southern Russia and Circassia.

Now, because this noble, generous hearted wo-man is a member of the Lodge of Luxor, and pretends to some occult knowledge, and to a power we do not possess, must that let loose upon her the tongue and the pen of ribadry? As a lady, as a stranger in our midst, (she is not a public medium nor an adventuress,) is she not entitled strictly to every possible mark of respect; indeed, to all the kindness and courtesles invariably accorded to Americans when visiting the

country of her nativity?

With her claim to superior insight into the occult sciences I have nothing to do; but should deem it an expression of unwarranted impertinence and conceit were I to call it in question. When, moreover, her wonderful powers as an oc-cultist—a superior scientist we may say—are endorsed by such sarans and occultists as Geo. Henry Felt, Mr. Sotheron, and Col. Olcott, it ill becomes any gentleman to gainsay them G. L. DITSON.

Three hundred and twenty-one lives were lost, and \$3,-000,000 worth of property destroyed, by the recent gales and

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