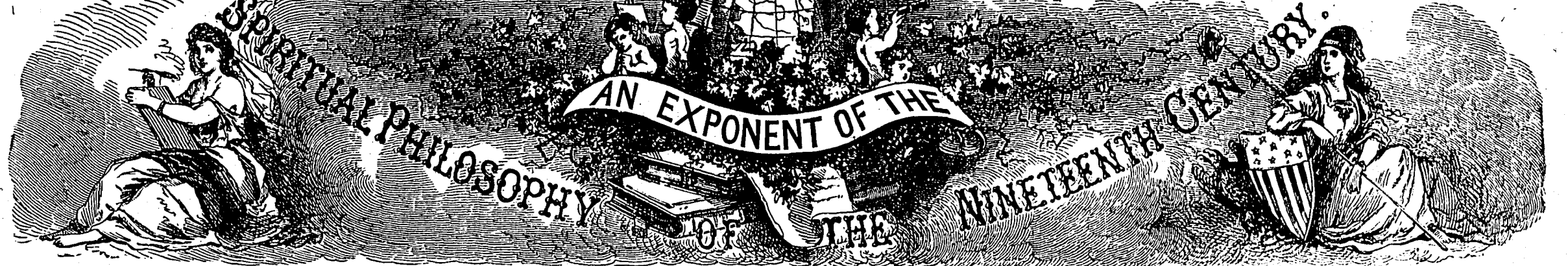


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Original Essay.

MOODY AND SANKEY.

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

An extract from the Spiritualist Scientist which you presented and endorsed Dec. 16th, invites Spiritualists to organize with a view to withstand influences from a predicted “Anti-Spiritualistic convention for the purpose of generating an excitement against Spiritualism,” and states that Messrs. Moody and Sankey have suggested such a convention.

We know not what evidence there may be that those revivalists have made such suggestion, and are disposed to trust that a mistake has been made. The tenor of notices those men have been receiving by the press, has presented them as honest, frank men moving directly onward in application of their penetrating psychological forces in unobjectionable methods for bringing those who come within the sphere of their influence into new emotional states. As far as we are able to see, they generally, if not always, refrain from attacks upon, or allusions to, classes who hold creeds differing widely from theirs. We are constrained to regard them as good men, bent upon serving God and benefiting man to the best of their ability. Affiliation with Orthodox Congregationalists during a full score of years; with Unitarians through another score; and with Spiritualists through a third, has earned knowledge that one's desires to apprehend and to live in conformity with divine truths, may be as strong, active and constant in alliance with the mental faith of any one of those classes of believers, as with another. The heart, much more than the head, believeth unto righteousness; and yet it is obvious that the more truth and the less error the head holds in its embrace, the better may be its guidance and application of the forces which issue from the heart, and the better also its action upon the heart itself. Experience has taught that each change, or great modification of mental faith, has furnished freer and broader expansion of charity toward man, and of filial trust in God.

Though devoid of any unfriendliness toward the renowned revivalists or their work, we feel as free to inquire whether their “zeal of God” be “according to” the best “knowledge” now attainable, as we should if deeming them unworthy of kindly consideration. If they believe, as we did while our brain embraced the common Orthodox faith, and as the Orthodox body is now presumed to, that revivals are, to greater extent than other events, immediate and special productions of the Almighty, we must deem those revivalists lacking attainable knowledge of the laws of psychological influence, possession of which might help them to be wiser and safer leaders heavenward than they now are.

Unconscious mediums are abundant among the people, and we hint the probability that Mr. Moody is a medium—unconsciously or otherwise—and also that the penetrating forces which go forth in his very tones—yes, in the tones more than in the words and declinations—are propelled through him by finite actors behind the scenes. Those actors are God's ministering spirits in the same sense in which good men are. Such probability gets support from Orthodox methods. Intuitive perception of fitting preparation for bringing on a revival prompts our Christian neighbors to provide special places and make special conditions and surroundings, in which special pleaders, brought from afar, shall seek to draw special aid from the Omnipotent One. If verily the Omnipotent One is expected to be the immediate producer of an anticipated religious awakening, what need can there be of building a house and waiting the coming of special speakers and singers as aids to Him whose word, as they believe, can instantly command all things needful to the work? Our mood when writing thus is neither irreverent nor taunting. Our brethren have acted wisely, and we are designing to lead them to infer, from their own modes of procedure, the probability that experience and intuition lead them to provide conditions under which, by legitimate application of universal laws, and without special aid from God, finite beings—disembodied and embodied ones in co-operation—can put forth psychological action which naturally will produce a great awakening.

In spite of curbing and gainsaying creeds, men feel that though all improvement be ultimately referable to God, they must themselves work for any special good they desire, and work in subversivity to fixed laws applicable for obtaining

the special boon they long for. A cord of good manure on a rood of the farmer's cornfield, will bring him a better crop than will a continuous prayer from the middle of May to October. Serious prayer, however, whether “uttered or unexpressed,” is never amiss in connection with any laudable operation, and is a very helpful appliance in growing and maturing the fruits of righteousness.

Considerable study of spirit-manifestations has generated in us a good degree of confidence that general laws exist, intelligent application of which enables departed spirits to be the prominent and effective producers of the special results which are sought for and measurably obtained in seasons of revivals. Spirits who return teach thus, and teach, too, that many, very many departed ones long remain ignorant that any spirits can act effectively upon their survivors in material forms; also they teach that some have no wish to revisit earth if they can. Most of those who speak to us, however, rely upon their being upon an Orthodox creed while here below, say now that they soon learned, in a sphere beyond, that their belief in trinity, total depravity, vicarious atonement, an endless hell, and an end to possibility of spiritual conversion and elevation at the moment when the body dies, rather hindered than aided their procurement of such spirituality here as yields sweetest joys in realms above. They soon learned that mental creeds were of no account whither they had come, and that the sooner such clogs to expansion and ascension should be thrown off the better.

As a general rule, those who have faith while here that spirits can return, are both more able and more willing to do so after their own departure than are those who never heard of, and those who discredited, the existence of such ability. Spirits whose surviving friends believe that they can come back, and long to have them do so, are greatly helped by such faith and affection; those whose loved ones here would shrink from them in terror if they reappeared, find it much more difficult to get back. Many thus circumstanced, however, often visit other mortals who are ready to give them friendly reception, and to such listeners express deep sorrow that their own will not receive them. The fact is put forth over and over again, that opposition of their kindred to Spiritualism gives multitudes of spirits keen anguish, and retards their advancement toward higher planes of peace and happiness. Frequent are their assertions that return and re-communing with their friends do as much to gladden and elevate themselves as their friends here, and their thanks to God are most fervent that provision exists for the benefit they derive from communings with us.

Few regular readers of the Banner will be likely to doubt that departed friends or other guardian spirits will attend pretty closely upon nearly every individual in each assembly which the revivalists shall address. Such attendants may come there to shield their loved ones from harm, to help them to good, or more selfishly, to get help from thronging hosts and condensed auras there, by which to penetrate the emanating spheres of their own dear ones, and thereby enjoy a retaste of old domestic sympathies. May not Spiritualists rationally desire that many of their co-believers—and especially that many mediums—shall mingle in the throngs which will sit on the Tabernacle benches? May not the presence of such furnish instrumentalities by which spirits, familiar with the process of control, can give other spirits manifestation of such ability to work back to the material world's perception, as will incite many a witness to make more strenuous efforts than ever before to get into equal nearness to his or her own dear ones on earth? May not such meetings furnish favorable opportunities for spirits in attendance upon some holders of Orthodox creeds, and dreaders of ghosts, whose chains and fears they long to remove, to catch their protégés in states so softened and susceptible that the latter may be made conscious of the presence of the former, and be won to nurture desire to hold frequent communings with them? May not Tabernacle congregations be gatherings at which our mediums can be very helpful aids in attracting many spirits to faith in Spiritualism, and thus be aids, not only to increase of our helping hands above, but also to increase of the happiness of those ascended ones who are thereby helped to reach kindred below.

Let proper answers to such questions be what they may, we doubt not that a generous infusion of good mediumistic elements through a crowd of listeners in the Tabernacle, would be helpful to the cause of Spiritualism. Very many residents above, who were Orthodox here, will throng there, naturally longing for means whereby to make themselves felt; and we may safely trust that results from their use of mediumistic facilities will, sooner or later, conduce to the extension of intercommunings between mortals and spirits.

Little fear need be felt that any firm Spiritualist, however much moved, warmed, attracted or lifted up in spirit by exercises there, will either renounce Spiritualism or submit to being tethered by any very cramping creed. Nor—we can say it truthfully—nor is a putting off of credal bonds an essential antecedent to conviction that many departed ones may and do return. Whether those who shall act and speak from the grave's thither brink will, or will not, soon loosen credal bands, let time determine. The experiences of those who have gone whither we must go, are surely worth knowing, whatever changes they may occasion in our beliefs. Most of us are personally acquainted with very estimable members of Orthodox churches who believe in the return of the departed, and are frequent callers upon mediums. Hundreds, and probably thousands,

of members standing well in the churches of our own city, seek through mediums interviews with their ascended friends. The properties of simple belief that spirits return, permit that belief to lodge in a human brain by the side of any religious creed, and to live and act in conjunction with it so quietly and so peacefully that no mere external observer will suspect its presence. Many who secretly hold it will be at the Tabernacle, and their presence may moderately help the performance of mighty works by spirits, and help the controllers to turn the streams of influence into channels along which the flow will be beneficent. The presence of a large number of well-developed mediumistic persons will increase the powers of the controllers.

What we have said above is not deemed incompatible with desire that Spiritualists, during the stay of the revivalists here, should occasionally, or even often, in as large numbers as possible, assemble at some convenient place, thereby fixing a large battery, or reservoir, or both, from which spirits may send forth or may draw forces for acting as their wisdom shall direct and their powers admit, either in connection with, or independently of, other spirits who may have special charge of matters at the Tabernacle.

Conflicts and most vigorous struggles between parties in the spirit-world in reference to the religious, the political and other affairs of mortals, are said to occur, and no doubt they sometimes do. But that the pleasure of men to travel different roads and use different appliances for severally reaching a common high end, viz., acquisition of the greatest attainable desire and ability to be beneficent and happy both now and hereafter—that this diversity of paths necessarily causes spirituals to array themselves in contesting parties, one struggling to hinder whatever another seeks to facilitate, we are not prepared to assume. Our belief is that the wiser, better and most powerful spirits, who extensively devote time and energies to ameliorization and improvement of man's conditions and states, care little for human creeds, for men's mental convictions, excepting as such bear upon the moral and emotional states; and even though they may perceive that some creeds and beliefs are better in action upon the heart than others, they can most readily reach men in the special places where their creeds lead them to congregate, and touch their hearts through methods which are familiar to and approved by those whom they would benefit; may not one admit possibility and even probability that the same general band of spirits may supervise and give efficacy to the services at the Tabernacle, and also in a room filled with Spiritualists? We can; and should we go to the Tabernacle it will be without apprehension that our own guardian spirits will be reluctant to accompany us, or that either they or we will be deemed intruders by the invisible managers there. Any mundane project for aiding spirits in operations upon man's spiritual faculties, if not broadly philanthropic in application, may hinder more than it can advance the ends sought by highly unfolded, wise and benevolent ones, whose outflow of sympathies and charity no sectarian “walls of partition” can impede.

A DIRGE FOR THE OLD YEAR—1876.

Stratched on the autumn's withered leaves,
Which the winds had heaped in piles,
With the glittering hoar-frost weaves,
Cast over him as he lay;
With death within his heart,
And dimness in his gaze,
The dying Old Year saw depart
His last moon's pallid rays.

There was a dim light in the air,
A glow and glimmering gleam;
The clashing boughs were stripped and bare,
The leaves lay on the stream.
Out from the forest came the wind,
The winds rushed fiercely by;
But the stars of Heaven came looking forth
To see the Old Year die.

Oh! for the balmy days of spring,
When the birds sang sweetly and white,
And the wondrous rose on his buoyant wing,
In the glowing morning light;
When over the hills he came,
The sun and shadows rolled,
And the meadows, that waved like a heaving sea,
Were bright with the king-cup's gold.

Oh! for the beauty and the pride,
When the sun's hand touched his hand,
Scattered her treasures far and wide,
O'er all the pleasant land,
When sweetly came the wind,
At morn, and noon, and noon,
He heard the trill of the blackbird's song
Through the beery woods of June.

Oh! for one single moment, now,
Of the glorious autumn sun,
When the rustling wheat-sheaf bowed his brow,
And the reaper's task was done,
When on the laden trees
The fruit hung ripe and fair,
And the murmuring hum of the honey-bee
Came down on the air.

Keel round the dying monarch's bier—
With the wail and wailing cry,
With sigh, and moan, and sorrowing tear,
As the soul doth pass away,
Let each lightly wasted hour
Of the months that have gone by,
Strike on the heart with a fearful power
As we see the Old Year die.

Let us weep for the ills which we have wrought,
Of the good we have cast away,
Of the words and the evil thought
Of many a by-gone day.
Hark! with the midnight chime
Another year is fled—
Another step in the march of time—
The poor old king is dead!

The number of Friends (or Quakers) in all parts of the world probably does not greatly exceed 60,000. America has 42,712, belonging to the following yearly meetings: New England, 4199; New York, 3303; Canada, 1624; Philadelphia, 3590; Baltimore, 650; North Carolina, 4200; Ohio, 3191; Indiana, 16,057; Wisconsin, 11,696; Iowa, 8566; Kansas, 1420. The London (Eng.) Yearly Meeting has 14,199 members. There are 2935 in Dublin, a few on the Continent, and 200 or 300 in Australia.

The whole proceeding in the persecution of Dr. Slade in England, is nothing else than a brutal, brutal mockery of justice, and well-nigh equals Jeffrey's sentencing innocent men and women to death on a charge of witchcraft.—*Santa Barbara (Cal.) Index.*

Scientific.

Original Researches in Psychology.

An Address delivered before the Newnastic
(Eng.) Psychological Society, by
T. P. HARKNESS, F. G. S.

[Continued from last week.]

The next séance was devoted to music, and the following typical questions and answers are quoted as illustrations of the examination:

MUSIC.

Q.—What is meant by enharmonic diesis?
A.—When two or more sounds are given the waves carry the sounds, and the waves impinging the one on the other cause a disturbance, and the reflected waves carrying on the disturbance cause the diesis.

Q.—Please to inform us what is meant by a comma?

A.—That cessation of all sound caused by the coincidence and interference of the sound waves. I select the following questions and answers from the records of some of the subsequent séances. They will enable you to see how large a field the inquiry covered, and how very improbable, if not impossible, it is for one person of merely ordinary information and intelligence to answer the whole of them, on subjects so diverse and unusual to an ordinary mind.

THE ORGAN.

Q.—You said that vibrations of *vox humana* and *crumena* differed from the trumpet and the oboe. Will you please to explain the difference in the modes of vibration of these two classes of reeds?

A.—In the *vox humana* the vibrations are much quicker, and consequently more harmonies are sounded, giving a clearer and more bell-like tone to the sound. The trumpet is much slower than either the *crumena* or *hautboy*; fewer harmonies are sounded; thus the tone is graver, flatter, and of a purer sound.

OPTICS.

Q.—What is light?
A.—Light, like sound and heat, is but a mode of motion, and is the physical agent by which objects are made perceptible to the eye—brain—through the organ of sight.

Q.—Is light itself visible?

A.—No; it is only visible by being reflected.

THE EYE.

Q.—Will you please to inform us what membrane it is that covers the vitreous humor, and whether it does anything more than merely cover it?

A.—The membrane does not cover the vitreous humor, it merely divides it into separate cells, and is for the purpose of protecting the humor from any accident. If a blow decompose one part, the membrane intervening prevents the others from suffering.

Q.—Is terrestrial science still a department of earnest inquiry by some of the inhabitants of the spiritual world?

A.—It is so for a certain period, since we bring our likes and dislikes with us; after a while we turn our attention to other objects. With some this happens sooner than with others.

COLOR AND OPTICS.

Q.—Into what colors does a prism divide the solar light?

A.—Sir David Brewster says three—blue, yellow and red; others say seven—violet, indigo, blue, green, orange, yellow, red.

Q.—What is the law of reflection in optics?

A.—Do you mean the angle of reflection? If so, that is equal to the angle of incidence, and in the same plane.

Q.—What is the law of refraction in reference to water, glass, and diamond? Which is greatest?

A.—The angle of refraction is on the same plane as the angle of incidence, but on the opposite of the perpendicular. The index of refraction for water is 4/5; for glass, 4/3; for diamond, which is the highest refractive power of any known substance, 5/2.

Q.—How is a lens made achromatic?

A.—By uniting a concavo-convex lens of flint glass to a plano-convex one of crown glass. I think that is the arrangement, but am not certain. The crown glass, which is twice as dispersive as the flint, or *vice versa*, I don't remember which, is arranged so that the colors of the fringes intercept one another, so that no particular dispersion is visible. I think that is the arrangement.

Q.—Would the polarizing angle of diamond be the same as the polarizing angle of glass?

A.—I should think not, since the refracted angle of a ray incident to a diamond would be much greater.

Q.—What, in your opinion, is color?

A.—The absorption and reflection of certain rays of light.

Q.—Is color objective or subjective?

A.—Subjective, of course, since it does not really exist.

ELECTRICITY.

Q.—What is meant by electrical induction?

A.—One body becoming electrified by the influence of an electrified body at a distance. In this way, I take a cylindrical conductor and insulate it; then I bring a body charged with, say, positive electricity, and place it near to the cylinder, the result will be the polarization of the fluids in the cylinder, the negative electricity of the cylinder being attracted toward the charged body, the positive electricity being repelled to the opposite end of the cylinder. This is electrified by induction or influence at a distance.

Q.—What substances are capable of receiving and retaining magnetism?

A.—Iron, principally, in any condition; steel can be magnetized, though with difficulty, but the charge is more permanent.

Q.—What poles of a magnet attract each other, and what repel?

A.—The following rule will answer all your queries, both in magnetism and electricity—like poles repel, unlike poles attract.

HEAT.

Q.—What is heat?
A.—A condition of matter, a state of tension, if you will. It is by some believed to be a substance called caloric, without weight, but this has been proved fallacious.

Q.—Is increase of heat caused by atomic or molecular change in bodies?

A.—By atomic in some cases, by molecular in others; in water, for instance, it is caused by the vibration of the molecules.

Q.—What fluids do not decrease in volume with every decrease of temperature?

A.—Well, the metal bismuth increases in volume with a decrease of temperature. Water, if cooled below freezing point and kept from solidi-

fyng, does not increase in volume until the temperature is considerably lowered.

Q.—What is radiant heat?

A.—Heat given off from an invisible source; heat from a dark object. For instance, I heat a piece of metal to redness, and it gives off luminous rays, but, on the metal cooling, it still gives off heat, although not luminous.

Q.—What is specific heat?

A.—The amount of heat capable of being contained in a body.

Q.—What is latent heat?

A.—Latent from the Latin “lying hid.”

Q.—What is the difference between the scales of Fahrenheit, Centigrade, and Reaumur?

A.—Fahrenheit finds the freezing point at 32°; Centigrade, at 0°; Reaumur, at 1/8°; and the boiling point is in Fahrenheit, I think, 212°; Centigrade, 100°; Reaumur, I am not certain about. I never used his tables, though I believe they are most used in Russia.

Q.—What is the law of reflection in relation to heat?

A.—The same laws that apply to light, in this respect, may be applied to heat.

Q.—Has glass or rock salt the greater dispersive power for heat? I mean a prism of glass, and a prism of rock-salt.

A.—Glass being almost athermanous, it does not disperse the heat, but rock-salt is the most diathermanous, and transmits all or nearly all luminous and obscure heat rays.

Q.—If a block of ice be placed in a metal pan, and put upon a very hot fire, and there melt, what would be the maximum heat of the water from the ice, prior to the whole of the ice being melted?

A.—The water would remain at 60° C. until the last particle of ice disappears. If, however, you subjected the ice to a heat of only 10° C., the water still remains at 0° C. till melted.

SOUND.

Q.—Why is it that sound travels more rapidly through dense media, such as wood, than light does not travel more rapidly through dense media, such as glass?

A.—For this reason: Sound, unlike light or heat, is generated in the air-particles; light and heat is, in other, although air absorbs the heat and communicates it to surrounding objects.

The velocity of sound in wood depends entirely upon its molecular structure. In pine wood, if a sound be generated at one end of a pole or beam twenty feet long, it may be heard that instant at the opposite end; sound traveling along the fibre ten times more rapidly than in air; but, if placed across the fibre, or so that the sound is heard across the fibre, it takes twice as long as in the air. It depends on the density and elasticity taken together of a medium how quickly sound is propagated.

Q.—How are the various motions apperceived in the human ear, when music from a large orchestra is being performed? I mean how are they discriminated by the mind?

A.—When a large orchestra is heard, of course an immense number of different sounds are produced, and as each pulse of sound falls upon the ear in isochronous vibrations, the bones which stretch the tympanum are drawn to their fullest extent, the malleus works with exceeding rapidity, and the sound, of course, is conveyed with equal rapidity to the tympanum, condensed by the canals, reverberated again, and brought to a focus, as it were, on the cochlear nerve, the filaments set in motion, each acting (as the fingers do on the wires of a harp) on the different branches of the auditory nerve, and a sound produced in the sensorium, or that sensation of feeling which all the senses are but a modification of.

THE BRAIN.

Q.—To what part of the brain are the auditory nerves attached, i. e., to what internal part of the brain?

A.—They are not attached directly to the brain at all, but indirectly they are attached to the cerebellum. I am not very conversant with the brain, but I do not think that any of the nerves are directly attached to it, but to the medulla oblongata first, and thence to the cerebellum. Am I right?

At this séance, Dec. 27th, 1875, our usual control intimated that he had a medical friend with him, who was willing to answer questions, and I at once asked a question not likely to be known to any one but a student of anatomy.

Q.—How many coats has the brain, and what are their names?

A.—The brain, according to some of your anatomists and phrenologists, is a large flat cake, or thin substance, which, if spread out, would cover a circular area many feet in circumference. It is, however, so folded and doubled up as to fit into the comparatively small space, enclosed by the bones which form the skull or cranium, the convolutions, or raised and depressed portions, fitting the bones to receive it. The whole mass is enclosed in three membranes—the two first called by the ancients “the mothers,” from the supposition that in them lay the seat of all the nervous tissue of the head. The outside one is called the Dura Mater, or hard mother, it forming a protecting covering for the brain from the hard portions of the bony cavity in which it is enclosed. The second is called the Pia Mater, or kind mother, because it dips into all the different folds and convolutions.

The third is called, from its resemblance to the web of the spider, the arachnoid. It and the Pia Mater are for the purpose of conveying the blood from the arteries and veins that supply the brain with nourishment.

Q.—Thanks. Which are the chief fissures of the brain?

A.—The brain is divided, anatomically, into two portions, the anterior and the posterior, though more properly into three—the cerebrum, or larger brain; the cerebellum, or lesser brain; and the medulla oblongata, the last being the commencement of the spinal marrow.

Q.—Thanks. What fissures are in the cerebrum, and how are the two sides of the cerebrum united?

A.—The cerebrum, or brain proper, is divided into three fissures. On each side the brain itself is a sort of duplication, each side having lobes, fissures, hemispheres, *fac-similes* of the opposite, and is divided into the right and left hemispheres of the cerebrum, right and left hemispheres of the cerebellum, the anterior and posterior lobes of the cerebrum, divided by the medulla oblongata, a funnel-shaped portion of the brain containing the lines or commissures, which are carried from one side of the brain to the other, from right to left and from left to right, the whole being carried through the whole of the brain to the medulla oblongata. The brain itself may be likened to a tall straight tree, with a large top, the spinal cord being the stem, and the brain the top.

The same matter of which the brain is composed is carried through the entire length of the spinal cord, each portion distinct and separate.

The whole of the brain proper—i. e., the por-

tion in the skull—is a mass of fine nerves, that part called the cerebellum or posterior part being composed of finer, softer, and more medullary matter than that of the cerebrum. The nerves themselves are but branches or off-shoots from the brain, as the branches of a tree are but off-shoots of the trunk, and supported and nourished by the sap within it.

Of the three different portions or columns contained in the spinal cord, there are three different branches or nerves, each confining itself to the work it is best adapted for. These three columns are called the anterior, posterior, and lateral—the anterior giving birth to those nerves of motive power; the posterior the sensitive nerves; or nerves of sensation; the lateral, the respiratory nerves, or nerves of respiration.

Each of these branches (for each nerve has its fellow) rises in the base of the brain, and are called the encephalic nerves, for distinction.

I am now speaking of the first thirteen pairs of nerves. The anatomists now generally agree that none of the nerves directly arise from the brain, but from its base, the medulla oblongata, either before it leaves the skull or directly after.

It is not generally known, I believe, that each of the five cords known as nerves are but tubes for the purpose of conveying the mesmeric fluid generated by the different gases of which the body is the repository. This fluid, or life itself, is carried through the nerves in much the same manner as the blood through the arteries and veins, but of that hereafter.

Each so-called nerve is a bundle of minute fibres, so small in some cases as to be invisible with the most powerful microscope, yet each maintaining its own individuality, as it were, to the most minute point.

The eleventh pair, or, as it is known, the pneumo-gastric nerves, are formed by the ganglion at the neck and shoulders, and branch off in numerous filaments, to supply those stomachic organs other than the heart and lungs. The sensitive and motive are connected at certain points, to form what are called regular nerves, which supply the whole of the body at the same time with the powers of motion and sensation; at the same time the admirable system for the simplification of the machinery of the human frame.

As there are so many parts of the brain to be considered, and to do so effectively it is necessary to go minutely into every particular, my friend proposes to take each part separately—the composition of the brain at one time, the membranes at another, the circulation at another. The circulation of the brain is admirably adapted for the special functions it has to perform, its arteries being doubled and turned in such a manner as to prevent the blood rushing too rapidly through them, as would be the case when we consider the short distance from the grand trunk artery of the head. The convolutions taken by the arteries take the square shape, known as the circle of Willis (named after my friend). The principal of these arteries are the internal carotids.

I think he proposes not to say any more now, but to do as I said, take each particular part separately. He says he cannot get it all into as small space as he expected.

PERSONAL.

Q.—Are we to understand that your present prompter is Willis, the great anatomist? Excuse us asking the question.

A.—He told me his name used to be Willis, but who he was, or his occupation on earth, I am ignorant. He says, however, he used to be interested in anatomy, and just said, when I wrote "the circle of Willis"—"Named after myself."

HEAT.

Q.—Do the specific heats and atomic weights of one metal bear any relation to the specific heats and atomic weights of other metals? and if so, what relation?

A.—The specific heat of a metal varies inversely as the atomic weight and density increase, but of the exact proportions I am ignorant.

Q.—If the temperature of boiling water under a pressure of 760 millimetres be 100° C., what is the temperature of its vapor?

A.—The temperature of steam exactly equals the temperature of the water, at any pressure.

CONCLUDING REMARKS.

The questions and answers I have this evening placed before you are but a mere fragment of those that I have asked and had answered by the controls of this medium. It will be perceived by the most superficial hearer that the answers to the questions have all been the product of a mind or of minds familiarly acquainted with the numerous and difficult topics introduced.

The answers are not more bald general replies to ordinary questions, but they cover the questions and extend much beyond them, indicating a familiar acquaintance with all the subjects that were under consideration.

I have not only received answers to questions in various departments of science through the instrumentality of this medium, but I have also had written through her hand elaborate and able essays on heat, light, vegetable physiology, electricity, magnetism, human anatomy, &c., none of which would do discredit as the carefully-prepared essays of a clever student of science; and yet all of them were written, without halt or hesitation, at the impulse of the moment, and apparently without preparation of any kind. I may state that during the whole of the sittings the lady medium was to all appearance, in her normal condition. She was not in a trance or abnormal state of any kind. She conversed with us, and replied to casual questions in an ordinary manner, the only control exercised over her being that her hand automatically wrote replies such as I have placed before you. On being questioned as to her sensations, she stated that she felt a numbness from the elbow to the hand, and that that was the only peculiar sensation of which she was conscious. At each sitting we endeavored, by avoiding discussion and miscellaneous talking, to keep the mind of the medium as passive as possible.

I know not how those facts are to be met except by a blank denial of their truthfulness. Yet, in confirmation of them, I have the evidence of all who were present, six or seven in number. I have the original MS. records of all the sittings, containing the questions and answers that were written in the presence of those witnesses. I have a verbatim copy of those records, made immediately after their production, and if testimony to extraordinary facts be of any value whatever, this evidence ought to satisfy any reasonable mind. The original MS. and the verbatim copy of the records of the sittings may be seen, and the names and addresses of the witnesses can be obtained by any respectable representative inquiry.

I have purposely refrained from introducing the name and address of the lady medium, because I have no wish that she, a sensitive and shrinking woman, should be howled round by the wolves of controversy and prejudice, who slander and malign all persons who happen to possess peculiar psychological organizations, and in whose presence there occur marvelous psychological and physical phenomena.

If the phenomena, a record of which I have imperfectly placed before you, be genuine, they open up a field of inquiry of the most momentous character. On the assumption of their truth, we appear to be in the presence of beings who have passed through the probation of this life, and have entered upon another condition of being, carrying with them their likes and dislikes, their knowledge and their ignorance.

Professor Huxley, in a somewhat supercilious letter addressed to the committee of the London Dialectical Society, states that, "The only good that I can see in a demonstration of the truth of Spiritualism is to furnish an additional argument against suicide. Better live a crossing-sweeper than die and be made to talk twaddle by a 'medium,' hired at a guinea a sitting." This statement would be perfectly justifiable if all alleged spiritual communications resembled many with which investigators into these occult phenomena are familiar, and which are in the last degree frivolous and rudimentary. Are not the vast majority of those who pass over to the other life intellectually rudimentary? and did not Carlyle say there are "one thousand millions of inhabi-

tants on earth—mostly fools?" But what will Professor Huxley say in reference to the answers to questions I have just had the pleasure of submitting to your hearing? They surely are not the "twaddle of eunuchs and old wives," and probably the learned Professor will now, on reflection and additional experience, perceive that the investigation is not of that childish and useless character with which he previously credited it.

The facts for which I at present vouch are that the questions were, for the most part, originated and asked by myself, that no previous hint was given to the medium as to the character of the questions to be asked, that no one but myself knew what questions were to be asked, that many of the questions rose and were asked at the impulse of the moment without preparation of any kind, that the answers were visibly and immediately written before us by the hand of the medium, that it was utterly impossible for the medium, by any known natural means, to be prompted and directed as to the answers required by the questions submitted for replies, and that the medium is entirely unpaid for her services, never having been offered and never having received a single penny remuneration for the hundreds of hours which she has so self-denyingly devoted to enable investigators to examine the marvelous phenomena that occur through her mediumship.

I reserve my opinion as to the theory by which these and other extraordinary phenomena which I have witnessed may be most satisfactorily accounted for, and I commend the facts adduced to the careful consideration of thoughtful, intelligent, and, above all, to candid minds.

For the Banner of Light.

WHAT IS A DREAM?

BY WARREN SUMNER BARLOW.

"Tis off a frolic of the tireless soul,
When all that's mortal halts to make repairs;
In gay attire we now pursue the goal,
In winding paths among the golden stairs.

Imagination mounts her flaming ear,
And hies with foaming steed from star to star;
We storm the walls of space in their defence,
And scale the summit of Omnipotence!

We pause, enraptured, as all tongues rehearse
The boundless glories of the universe;
These scenes sublime which art, by stealth, hath wrought,
All vanish by the touch of conscious thought.

Again, we fancy that, like empty sheaves,
The mortal rests beneath the withered leaves;
While all the rapture of the soul's desires
Is kindled by the touch of sacred fires.

We walk the balmy air with tireless feet;
Perennial flowers environ our retreat;
We feel transported to celestial spheres,
While fleeting moments span the bounds of years.

We meet our friends and grasp their willing hands;
Unselfish love entwines her golden bands;
To serve each other animates the throng,
While every heart is audible with song.

And yet, too often life's bewildered stream,
With all the terrors of a molten wave,
In wide extending billows, fills our grave!
(Behold we wake, so glad it was a dream.)

But when in anxious mood our throbbing brain
Hath wrestled with perplexing cares in vain,
The worn and weary mortal seeks repose,
While thought, enfranchised, now disarms its foes.

When sorrow comes, with burning, bitter tears,
And fondest ties are sundered, one by one,
A song of gladness breaks upon our ears,
And lights our path with Hope's eternal sun.

'Tis thus a soul released from pain and care,
Untrammelled by the weary links of clay—
Translated to new scenes divinely fair;
When lo! returning calls it must obey.

'Tis hope unburdened in its lofty flight,
Unheeded by the silent watch of night,
Unwarded by the bounds of space and time,
In quest of treasures from a brighter clime.

'Tis thus a foretaste of immortal bloom—
A radiant archway o'er the silent tomb—
A pledge the soul can never tire nor sleep,
When earth again our mortal dust doth keep.

SEQUEL.

Take courage, then, oh doubting soul!
Believe that he who doth control,
Who animates all forms of clay,
Will never throw its life away.

Will he who guards the very dust
That flickers in the noontide ray,
Illume our hopes, inspire our trust,
When all must fade and pass away?

Why question him who is the whole,
Of whom we ever form a part?
For while God lives the humblest soul
Receives the vigor of his heart.

No power can wrest from God's design
His image of a soul divine;
Much less from Eden's fair embrace
The glory of a new-born race.

Then nevermore the dream rehearse,
That God ordained the awful curse;
And failing to withstand its tide,
Escaped defeat by suicide!

Of all the dreams that craze the brain,
Of all the sorrows scourged with pain,
Of all the terrors of "the fall,"
This crushes and outweighs them all.

A POLITE DISCLAIMER.

To the Editor of the Banner of Light:
SIR—Some people, they say, are born great, and some have greatness thrust upon them. I was reminded of this old adage to-day, upon hearing that a person named Jesse Sheppard, who calls himself a medium, had boasted that he was a Fellow of the Theosophical Society. He also had the impudence to call me "Harry," and to intimate that he was a particular friend of mine.

May I trespass upon your courtesy so far as to say that both the Society and I repudiate any connection whatever with Mr. Sheppard? We may be Theosophists, but really have done nothing to deserve such treatment.

Yours respectfully, HENRY S. OLCOFF,
President of the Theosophical Society,
No. 71 Broadway, New York, Dec. 20th, 1876.

There is a kind of heavy stupidity about Lord Derby that is aggravating in the extreme. One feels that he is a man so very square in a hole so very round. Nature meant him for a highly respectable cheese monger. The smooth, heavy face and bland manner suggest irresistibly a bowing gentleman in high white apron, cutting prime pieces from sides of bacon, and handing tasteless morsels of cheese to his customers. Why, oh, why did hereditary nobility drop a coronet on his rounded head? Looking at Lord Derby, we do not wonder that, as Paine says, "Most wise men, in their private sentiments, have ever treated hereditary right with contempt." He is a standing argument against peerages which are inherited, not won.—Mrs. Annie Besant's London Letter, Index.

The Cremation of Baron de Palm.

An Eye-witness's Story of an Event that will ever be remembered—A Theosophist's Dying Request—Biographical Notice of the Eccentric Baron—Mystical Phenomenon in the Fire—The Speeches of the Day.

PITTSBURGH, PA., Dec. 19th, 1876.

To the Editor of the Banner of Light:

SIR—The New York Tribune remarked the other day that while Dr. Le Moyne, the builder of the crematory at Washington, Pennsylvania, and Col. Henry S. Olcott, President of the Theosophical Society, had been long and favorably known through out the country, the Baron Joseph Henry Louis de Palm had been "principally famous as a corpse." This witticism has the unusual merit of being founded upon fact. It is safe to say that few noblemen have posthumously acquired a world-wide celebrity of so lasting a character in so brief a time as this eccentric old man. To begin with his funeral, which, at his request, was celebrated in New York City by the Theosophical Society last May with pompous Pagan rites, made him known wherever a newspaper is published, and now his cremation caps the climax with an event of so important a historical character as to ensure its permanent record. Having access to the exchanges of a newspaper office, I can safely say that there is not a journal printed in the United States but has had more or less to say not only about the Baron's burning but also about his Theosophical religious views; and so if he had desired to play the part of a propagandist he might well have quoted as appropriate to his case that saying of old John Brown of Ossawatimie, "I am not sure but my death may do more for the cause than my living."

I see that in a late issue of your paper you gave a brief summary of the events of the 6th inst.—the day of the cremation. The notice is, however, entirely too brief for so memorable an event, and especially one which involves so important a theological issue. At your request, therefore, I will give you such data as an eye-witness, who made careful note of the occurrences and interviewed the prominent actors of the day, ought to be able to supply.

The late Baron was a man of sixty-seven years; of one of the oldest aristocratic families of Europe; an experienced diplomat, who had nobled at half the royal tables in the civilized world. He had been a great traveler, and had about evenly divided his leisure between mystical study and the company of singers, actors, dancers, artists, and loungers of sundry kinds. I do not understand that he had pursued the two modes of life simultaneously, but that amusement had engrossed him for the major portion of his life, and serious study in his declining years. Born a Catholic, baptized in a cathedral by a bishop, decorated with those highest insignia of Catholic orders of knighthood that are conferred only upon the most zealous of the faithful, he first doubted his ancestral faith, then lapsed into skepticism, by natural degrees bloomed a materialist, and then, completing the circle of his own necessity, became a firm believer in immortality through a study of mediumistic phenomena. In short, his experience was that of thousands of men of culture. About the beginning of this year he left Chicago—where he had passed many years in vain skirmishes with Fortune from behind the breastworks of oil, coal, and silver companies, land grants, patents, and emigration schemes, to negotiate a loan of two hundred and fifty thousand dollars for a large Western firm. He had long personally known Wm. B. Astor, Commodore Vanderbilt, A. T. Stewart, Judge Roosevelt, and other wealthy New Yorkers, but the money market was in such a collapsed state that he could do nothing. Among other letters of introduction he brought one to Col. Olcott, and being by that gentleman courteously received, the acquaintance grew into an intimacy. He attended various spiritual circles, among them one of Mrs. Thayer, who was then passing through New York. Finally he was admitted into the secret and exclusive Theosophical Society, and just before his death was elected a member of its Council.

Toward the latter part of May several diseases of the vital organs that had long given him trouble suddenly reached their crises. He was removed, at his earnest request, to the splendid Roosevelt Hospital, and to the amazement of the surgeons died twelve hours afterward. On the preceding day he had sent for his attorney, William Q. Judge, Esq., Counsel of the Theosophical Society, and executed a will, in which he left the remnants of his shattered estate to his friend Col. Olcott, "in gratitude for his kindness." I see by the New York Sun of the 15th that the Colonel finds the estate looks better on paper than in fact; but, never mind, the transaction is honorable to both parties.

At the interview with Counselor Judge, the Baron reiterated two requests he had previously made to Col. Olcott, viz.: That his funeral services should be conducted by the Theosophical Society, without the help of any clergyman; and that his body should be cremated. The world-famous Egyptian "Pagan Funeral" of May 28th last resulted, and now the act of the 6th of the present month testifies to the fidelity with which the Colonel has carried out the dying wishes of his aged friend.

You will remember that the subject of cremation was forced upon public attention in a very striking manner by the exhibition at the Vienna World's Fair of 1873, of the ashes of an Italian lady who had been cremated by Prof. Brunetti, of Padua, Italy. Apparently the age suddenly discovered that with all its boasted scientific zeal and courage it had been retaining a burial custom inherited from antiquity which was at once unscientific, unsanitary, costly, and based upon the exploded theological dogma of the resurrection of the body as the future habitation of the immortal spirit. Men of science seized hold of the subject; religious papers fought for the imperilled ecclesiastical custom; prelates denounced the innovation as impious and anti-Christian; cremation societies were founded; crematories built at Milan, at Zurich, and elsewhere; the New Italian Code was altered so as to permit the choice between burial and cremation; and the Municipal Council of Vienna unanimously voted to erect a suitable building in the new Central Cemetery of that capital. In this country there was much talk about the subject, both in and out of the newspapers, but nothing practical ensued until Dr. F. Julius Le Moyne, a wealthy retired physician, erected the present crematory upon one of the four farms he owns in the township of Washington, in this State.

As the result of a correspondence between Dr. Le Moyne and Col. Olcott, it was arranged that the first scientific cremation in America should be that of the body of Baron de Palm. The historical and scientific interest attaching to the occasion, induced the Baron's two executors—Col.

Olcott, and Henry J. Newton, Esq., President of the Photographic Section of the American Institute, and a well-known, liberal, courageous and most highly respected Spiritualist of New York City—to make the cremation public. Invitations were accordingly sent to Health Boards, universities, medical colleges and individual scientists, and a general offer was made to admit the correspondents of the press. On the appointed day, there were present delegates from the Health Boards of five cities, a large company of journalists (attached to European and Asiatic, as well as to American papers), and numerous physicians and others. I was fortunate enough to be one of the favored recipients of tickets.

We found the crematory to be an iron-roofed, one-story brick structure—20x30 feet—which was divided into two apartments. The one to the left is a reception-room, that to the right contains the furnace. A door opens from one room into the other, and each room has a door admitting from the outside. The body to be cremated never touches the fire, but lies upon a portable iron crib, which is placed in a long retort, made of fire-clay, almost exactly like the ordinary cooking retort of the gas-factories. A flue at the extreme inner end carries off all gases and vapors; and as it passes and re-passes through the fire, they are chemically reduced until nothing escapes out of the chimney but heated air and innocuous acridiform products. The great merit of the Le Moyne furnace is its extreme cheapness. The brick building complete, with its crematory and all appurtenances, cost within sixteen hundred dollars, and the crematory portion cost only about three hundred dollars. The well-known retort of Dr. Siemens, which is the one commonly used in Europe, costs \$5000, without counting building or anything else.

The programme of the De Palm cremation was divided into two parts. In the morning the body was burned, and in the afternoon appropriate addresses were delivered in the Town Hall. The fires were lighted thirty hours in advance, so as to get the retort thoroughly heated. Coke was the fuel used. A simple blast was attached to intensify the combustion.

The party having the Baron's remains in charge arrived in town on Tuesday. There were the two executors, Madame Blavatsky, and a Mr. Evans of Philadelphia, representing the Theosophical Society; Mr. A. Buchhorst, the Society's undertaker, and the special correspondents of the leading New York journals. There was also a gentleman dressed in a gray suit, with a black slouch hat, whose pale olive complexion and easy manners attracted my attention. Upon inquiry I ascertained that he was a Hindoo corresponding member of the Theosophical Society. Quarters had apparently been secured for him in town, for I could not find him at either of the hotels, and immediately after the body had been burnt he disappeared in a most mysterious way. Col. Olcott declined to give me any information about him beyond the facts above stated, and so far as I have observed in the exchanges, his presence seems to have been noted by only two of my fellow correspondents.

Everything having been made ready, the corpse was put into the retort at 8:20 A. M. Col. Olcott had filled the cavities left after the embalming process with frankincense, myrrh and other sweet perfumes, and sprinkled the linen sheet in which the body was wrapped with flowers and hemlock sprays—the latter typical of immortality, as Masons well know. The sheet had also been steeped in strong alum-water, to make it non-combustible. The retort was all one rosy glow—a softened color, like that of a sunset sky. The mouth of the flue in the arched top being white-hot, and seen in horizontal profile, it seemed to the poetic fancy like a silvery crescent-moon in this rosyate sky. I looked through a vent-hole in the iron door of the retort, after the door had been closed, and experienced a most agreeable surprise. Instead of seeing anything revolting or painful to my feelings, the first peep made me a convert to cremation. Inside everything was bright, rosy, beautiful. The angles of the retort being but imperfectly made out in the glare, it seemed as if the old Baron were lying on a flower-decked vessel, which floated upon a smooth water. There was neither an odor of burning flesh, nor a sputtering of fat, nor a bursting apart of members, but simply the gradual wasting away of the human form under intense heat. For the first time in America observers had the chance to see before their eyes how nature disposes of the physical part of man after the vivifying immortal occupant has left it. Of this once proud Bavarian noble, after the space of two hours and twenty minutes, nothing remained but some four and three-quarters pounds of snow-white ashes and calcined bones; the rest had passed away like a breath.

Upon the details of the incineration I will not enter, since you have already narrated them in a recent issue. But I will call your attention to a phenomenon the significance of which you and Spiritualists in general will appreciate. The circumstance has been widely noticed by the secular press. I take the following from Frank Leslie's Illustrated Newspaper for December 23d:

"A remarkable muscular action of the corpse, amounting almost to a phenomenon, occurred. The left hand, which had been lying by the side of the body, was gradually raised and three of the fingers pointed upward."

And the editor hastens to add:

"Although a little startling at the moment, this action was, of course, the mere result of intense burning heat producing muscular contraction."

How familiar this pretty "muscular contraction" theory sounds. It was the universal abracadabra of science to account for all spiritual phenomena until Hysteria and Psychic Force were dug out of the ruins of materialistic science to account for everything, from the cracking of a table-leg to the levitation of a Hindoo fakier.

That the Baron's left hand was raised as described is certain, for I saw it myself, in common with every other careful observer. With all that has been written upon the occurrence, however, I have not seen that any one has remarked the singular fact that the raising of the hand and the extension of the fingers in this way is a mystical sign employed by the Lamas of Tibet when they bless. It is also common in Indian mythology, from which the Christians have copied it in the benedictions of their bishops and other hierarchs. In Inman, Coleman, and other Orientalists, and in the standard works of the Egyptologists and Assyriologists, pictures will be found which show that this sign given by the senseless corpse of the dead Baron as it lay in the fiery furnace was well known to the ancient priesthood. Was its giving upon this occasion a mere accident? That is a tough question to answer. It seems to me that Frank Leslie's explanation utterly fails to satisfy. The whole body being equally subjected to an intense heat, this

"muscular contraction" should have occurred in both arms and both legs as well as in the one arm actually raised. It is a very curious series of coincidences, if such we must call it, that (1) the corpse should have given any sign at all, and (2) that the sign given should have been one common with the Oriental and Egyptian priests. Can the Theosophical Salamanders or spirits of the fire have been at work?

To change the burial customs of Christendom, which have now been practiced for fourteen centuries, will, of course, be a long and tedious process. The more bigoted of Orthodox Christians will bitterly oppose it, on the ground that cremation renders difficult, if not impossible, the resurrection of the body. This view was actually propounded by the English Bishop of Rochester, I believe, and is shared by the Catholic clergy. Modern Science knocks in vain for admission at the door of the church; she is told to "move on," for they have nothing in common. The Protestant Calvin was a great stickler for burial for this very reason, and, in fact, libraries might be filled with the volumes that have been written to eliminate this idea (now laughably absurd, at least to Spiritualists) of the physical resurrection.

Col. Olcott stated in his oration at Washington the other day, that the custom of burial was probably borrowed by the Jews from their Egyptian captors, but that among the early Christians it was not universal until the fourth century. That it finally became general among them resulted from two causes, viz.: the invention of the dogma of the resurrection of the body, and the necessity to avoid attracting the notice of the public authorities to their meetings. He positively denied the assertion of some modern writers that inhumation was the earliest form of sepulture practiced, as that dates back only to the days of ancient Greece and Rome, and the ancient Hebrews, while cremation is shown by the Indian sacred writings to have been observed many thousands of years before there was either a Hebrew, Greek or Roman. He fortified his position by quotations from the Vedas, the Pitakas, and the Institutes of Manu.

Certain scientists favorable to cremation having declined to take part in the burning of Baron de Palm, because of his having been a Spiritualist and Theosophist, the Colonel denounced their cowardice in the most unmeasured terms. I quote from the report of his speech in the Pittsburgh Dispatch as follows: "Gentlemen who were not Christians, but whose interests were dependent upon the favor of that class, could not afford to identify themselves with the cremation of this particular corpse. They might burn a dog or a dead drunkard or murderer, but not a dead Theosophist! It would have been bad enough if a Christian had manifested such a feeling, for, as the respected clergyman who addresses you to-day will tell you, cremation is not at all incompatible with Christianity nor forbidden in the Bible, but coming from men professing liberal sentiments it was worse. If Baron de Palm had been a Hindoo, and chose to be buried; or a Jew, and chose to be burnt; or a Mohammedan, and chose to be buried at sea; it appears to me that we might dispose of his body without inquiring what were his views concerning the soul and spirit. We might echo the magnanimous sentiment that the Danish historian, Saxo, puts in the mouth of Collerus, 'After death let Envy be removed and Secret Prejudice disarmed. May every kind of Cruelty forsake us, and, though living we hated each other, let us lovingly accompany one another's ashes.'"

I rejoice that my deceased friend, like myself, professed a faith that neither exacts nor tolerates moral cowardice. It is the faith of the ancestors of the earliest Aryans, the once universal world-religion, the trunk from which sprung the branches of Brahmanism, Buddhism, Chaldalism, Judaism, and even Christianity. It is the so-called Secret Doctrine of the ages, dominant from antediluvian times to the days of the Neo-Platonists, but now taught in its purity only in silent cloisters among the Himalayas and beyond."

I see that upon this last sentence the New York Sun has based two leading editorial articles, written in a tone of banter, but still showing that public curiosity is piqued to know what this Secret Doctrine is. I suppose we will have to join the Theosophical Society, or go to the quiet cloisters beyond the Himalayas, to find it out.

My objection to cremation has always been a sentimental one. I could not but regard it as a sort of desecration to destroy the familiar and beloved form of the departed by fire, instead of leaving its disintegration to be effected by the slower processes of Nature. This prejudice—and I now see that it is naïve else I held to despite my having been a Spiritualist for many years. Colonel Olcott attacked this sentiment after the following fashion:

"We had been warned that the hallowed graves of our beloved ones were rifled to furnish subjects to the anatomist, plunder to the thief, and often economical products to trade. But we forbore to apply the remedy. The unreasoning multitude could not dissociate the individuality of man from the carcass he had inhabited; their imagination could not rise from the contemplation of the pale visage of death to the splendid lineaments of the risen spirit, and so they have shuddered at the thought of the pyre and torch, though they snatched the loved form from putrefaction and the 'resurrectionists.' That fear that we might somehow hurt their feelings—that dread of destroying what has been beautifully termed the temple of the soul—that fear that we might seem to lack proper affection for their memory, have kept this custom untouched amid a general breaking of idols and devastation of antiquated landmarks. . . . The event of this day will be historical. Long after speakers and listeners have passed away, the things done and the things said on this occasion will be recalled, recorded and criticized. . . . We must not merely shock, but invite—not only show the unquestionable disadvantages of inhumation, but also the undeniable advantages of cremation. Upon us lies the burden of impressing upon the public mind that instead of dishonoring the 'sleepers in God's acre,' it saves them from the cupidity of human monsters and the ravages of the loathsome worm. We must remind the mourners that these sacred ashes need not be scattered to the winds, nor strewn over the ground, but that, sprinkled with perfumes and mingled with flower-seeds, they may be laid away under the grass and the violets, while we raise over them the monumental shaft or the sculptured urn."

This certainly is a beautiful idea. It is all the more acceptable to us Spiritualists, since it removes from our minds the only disagreeable reminiscence of our dead (or rather of our translated ones) that of the foulness bred of the reduction of their bodies to their primitive elements. The meeting in the Town Hall at which the above address was delivered was a crowded one. The chair was occupied by a brave clergyman, the Rev. A. B. Bradford, of Enon Valley, Pa. Col. Olcott's oration was first in order, then followed one by the Rev. George P. Hays, D. D., President of Washington and Jefferson College, in which the speaker repudiated the notion that the Bible or the Christian religion oppose cremation. After Dr. Hays a leading physician of our city, Dr. King, handled the scientific, and an able lawyer of Washington, Mr. Crumrine, the legal, aspects of the question. The exercises were brought to a close by an impromptu speech by Dr. Le Moyne himself, who, despite his seventy-eight years and his physical infirmities, spoke with surprising vigor and fire. Space falls me to give even a synopsis of these several addresses, even were they not more appropriate for the columns of secular and scientific papers than those of the Banner. It suffices that I should sum everything up in the sentence I find in the Associated Press report of this most interesting historical event, and say, "the process was pronounced a success in every particular."

Yours truly, A. C. SIMPSON.

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Spiritualism is the product of a great truth, surrounded, no doubt, in many directions, with error and falsehood, but a truth for the establishment of which they appear to be necessary. It is a divine revelation, and we who are called to it, are called to it as such. All truths contain one another when read aright. It is to truth, through facts, truth from all controversy and dogmas, that spiritualism aspires. *Desmond Fitzgerald.*

Faith and Knowledge.

The problem of the reconciliation of Science and Religion is one that has only begun to attain the importance which it is ultimately destined to command. So long as Science, or knowledge, is in hostility to Faith, or believing, it will inevitably make serious inroads in the latter, for which the world may reasonably feel large and profound concern. And so long, too, as Faith, or believing, arbitrarily and summarily rejects every claim of Science, or knowledge, and allows it no place in the great circle of agencies ordained of Heaven for the elevation and expansion of the human spirit, there will be a growing consciousness of the loss of a power to the former, from which mankind is sure to be a deep sufferer.

There is a means of effecting a practical reconciliation of the claims of each, and to the lasting advantage of both. In short, Science may become religious, and Religion may become scientific. They may be married, and propagate an entirely new race of souls. Not only this, they must effect such a union. Whether one side desires it or not, and whether the other side repels it or not, this marriage is obligatory on both. And the progress of the world will render it a controlling necessity, in spite of all imaginable drawbacks and attempts of the votaries of either side to avoid a contact. For the progress of Science is more wonderful during the past thirty years than anything else in the present century; and it can no more be arrested by the fulminations of the ecclesiastical power than the sun can be forbidden to bathe the earth in its fruitifying light. Science is destined to make greater strides in the future than in the past, and to astonish the world with the revelations it will work.

But with its vast and rapid accumulations there is an obvious danger that it will bury the human spirit under the load of sheer materialism. Knowledge is lifeless unless permeated with spirit. There must be an outlet for it, a direction for its meaning, an alchemy somewhere that shall be able to transmute it into such forms as will correspond to the laws of the human soul's assimilation. That there is one, is sufficiently evident from the spreading recognition of its necessity. There cannot exist so strong a desire without the corresponding means of its gratification. What all this newly-acquired knowledge needs to give it vitality for man is simply spiritualizing. Otherwise it only accumulates as dead matter, for which the heart of man can find no use. If it merely assists in procuring external comforts and conveniences, its meaning will of course remain external, and it can serve no end but to make mankind more and more material.

That will not answer the great ends of life at all. It is just as if we should all of us unite to discard at once every consideration but those for the body and its enjoyments. For as surely as Science claims only to discover and classify for practical uses, it claims nothing above this; and that it can advance only to a certain limit, and that that limit is the physical capacity for appropriation. Even while it enlarges the mind it fails to refresh and re-invigorate the spirit, of which the mind is but an agent and factor. The necessity for the spiritualizing process thus becomes obvious to every reflecting person. It is the vital process by which Science is to become religious and its triumphs are to become in the true sense the property of the soul.

But, on the other side, there is equal need of Faith's grounding and strengthening itself with the help of Knowledge. To-day its danger is from superstition, which hardens the heart instead of opening it to heavenly influences. This sentiment of superstition may just as easily manifest itself in the direction of a priest as the supernatural. Religion, which is a great deal more than mere belief ever can hope to be, stands in urgent want of some element of reality—of something that, while it involves the senses, thereby elevates, enlarges and builds up the faith. Theology with its creeds offers only husks to the hungry human spirit. The priest stands and forbids, when the spirit craves more and more light continually. While the church calls on its supporters to hold fast to the supernatural, it is so shockingly inconsistent as to pronounce the life of the supernatural to have died with a traditional past.

Here Science comes to the rescue, but it can do nothing for Religion without a perfect reconciliation at the start. While we truly and sincerely believe that Science can do nothing for the human

race without being thoroughly spiritualized, so do we believe that Religion will degenerate into superstition unless it is reinforced by the actual and tangible knowledge which Science brings in such marvelous store. What men of science are at present accumulating with such unexampled rapidity is destined at no distant day to pass through the alembic of spiritual power, that it may be purged of all taint of dross, and become the fit nourishment for the human soul. Less than this result makes it but a drawing up of water in sieves that are empty long before they reach the surface.

Now by what agency is this great and essential work of reconciliation between Faith and Knowledge to be accomplished? It is plain that there is an effectual solvent in existence, and not less evident that it is making ready for its service. Faith refuses to act upon Knowledge, and Knowledge knows all secrets but the way of Faith. A third force, partly spiritual and partly scientific, must clearly be provided. What is it? The answer leaps to every lip as soon as the question is asked. It is SPIRITUALISM. It was not for any common end that it revived at this particular period of time the spirit-knowledge of the far past. It was in order to take out of the hands of the Church the work for which it confesses itself incompetent, and perform it at the very time and in the very way required by the race.

This is no mere assumption or assertion, made in the interests of any order or organization that may choose to take the name of Spiritualism to itself. It is the plain statement of a truth that is already too plain to the attentive and reflective observer. Spiritualism comes at just the right time and in the right manner. It enfranchises all men by its penetrating philosophy. Its managers, from the spirit side of life, have thus far refrained from steps looking toward organization of its forces in the mundane, that it might be left free to enter the churches, the social state, the cabinets of power, the secret chambers of science, and every place where men are blinded by superstition on the one hand, or by materialism on the other. It offers the complete solution of the problem that baffles Orthodoxy and puts further apart the processes of knowing and believing. The Church is destined to give way to its silent but convincing power, while Science is to learn the divine language from it of which it now but lisps its alphabet.

The New Battle for Religious Liberty.

The present aspect of the contest between Materialism and Spiritualism is one to excite the gravest fears and the sublimest hopes. When we consider what the courts of England are when arrayed against an individual or a principle; when we review the vivid scenes portrayed by Dickens, by Read and by Collins, and remember that no picture has been too strongly drawn to set forth the power of superstition and bigotry in high places, we can but feel that the approaching trial of Dr. Slade needs the most keen, searching, and wary intellectual power to bring about the results that all liberals desire. In remembering what persecution has accomplished heretofore, we can but fear that some of the old fires still burn, ready to break out anew and consume the better judgment and the calm, dispassioned reason.

The hopes that awaken as we remember the lessons of the past and think how truth has ever triumphed, and liberal sentiment won every victory, must encourage us all. Add to this the certainty that the spiritual forces have headed every movement against the enemies of Spiritualism, and brought victory and rebirth to the cause when most it needed such stimulant, and we feel serene in the midst of storm.

But hope and fear do not shake the breast of man in vain. They are the advance-guard of action. When hope is not enough, then let fear strike and drive us to duty.

The following letter from the able pen of our English correspondent, M. A. (Oxon.), will present clearly the necessity of combined action among Spiritualists. It shows that this present crisis is not one that concerns individuals, but masses. The fact—which seems apparent—that the English Government is about to array itself against the truth, and that its funds are to be called into requisition for this purpose, shows what we may expect, viz., a conflict, bold, determined and unyielding.

This abuse of the public money and influence has evidently been brought about by Lankester and his friends. The English treasury with its millions can be unlocked for such ignoble use. Is it not plain to see that the effort and the outlay will be great, and that the opposing force must be equal to the emergencies, whatever they are?

We rejoice over every dollar given in such a cause. Let the hands of our English brethren be further strengthened, so that there be no necessity to withhold any aid that it is possible to summon in the approaching trial of Dr. Slade.

Through what process the prosecution has been able to make its cause national, we cannot yet learn, but that this is a fact we have reason to fear. And the battle is not now between Mr. Lankester and Dr. Slade, but between the powerful, self-exalting English Government and Spiritualism. It is no contest for us to look at with speculative eyes! It is one to call out our most earnest aspirations, and our most active efforts.

Let all read and carefully ponder the contents of the following letter:

To the Editor of the Banner of Light:
I am informed that certain ignorant or malicious persons are circulating a report to the effect that the Slade prosecution or the Slade defence is to be abandoned, and as a consequence that the trial will not take place. As this is calculated materially to interfere with the subscriptions which we hope to gather in, I hope you will allow me to give the statement an emphatic denial. The Slade prosecution will not be abandoned, for we are informed on authority which, though not official, admits of no doubt, that it has been taken up by the government, and will be conducted at the public expense. This is a very serious piece of news, and shows the pressure that Lankester and his friends have been able to bring to bear in high quarters. A more monstrous abuse of the public money and trust cannot be conceived.

Most assuredly the Slade defence will not be abandoned. On this very day the first consultation between the counsel for the defence takes place, and a concerted plan of action will be formed. Serjeant Ballantyne, the leading counsel for the defence, has the reputation of being the most accomplished cross-examiner at the English Bar, as well as one of its most effective orators. We shall enjoy a pleasant time when the seizure of the state falls into his clutches, though he will probably not share our opinion as to the pleasant nature of the performance. Our other counsel is Mr. C. C. Massey, who so ably conducted the defence of Mr. Simmons, and whose thorough, practical knowledge, both of Spiritualism at large and of the intricacies of a special case, will be invaluable.

The trial will come on in the course of the third week in January, before the Judge of Middlesex

Sessions, Mr. ELLIN, Q. C., and a large bench of magistrates. There is no jury, unless the magistrates, each of whom has a vote, can be so considered.

It is just possible, but not likely, that the case may be taken to a superior court—the Queen's Bench Division of the High Court of Justice—on a technical point of law, i. e., whether the Act under which the conviction was made applies to the case. There is considerable doubt in well-informed minds on that point. But it can be settled as well at the Middlesex Court, and we do not want to miss the opportunity of having Prof. Lankester's story subjected to the severest probing. He has made statements which are, to put it mildly, inaccurate, and we desire to bring out that fact.

We have to thank you for a handsome donation to the expenses of the Defence Fund. The fact that the prosecution has been made a national one, gives the case increased prominence, and will probably add a good deal to our expenses. We have no fear that we shall be ever short of funds; and if that were ever doubtful, it has ceased to be so since the true character of the persecution has been brought out. The fact that public money is to be used to crush out investigation into Spiritual Science—a miserable abuse of public trust—will rally round us many who would not otherwise have felt called on to help. It is to be hoped that all who have a voice and a purse will use both in defence of Truth and Justice. M. A. (OXON.)

London, Dec. 12th, 1876.

Medicine in Vermont.

The old Michigan fever has broken out in Vermont, and the legislature of the Green Mountain State has undertaken a contract which we incline to think it can never fill. So hardened have many people become by habit to bigotry and self-opinionation, they really deceive themselves into believing not only that their own way is right and every other way wrong, but that it is incumbent on them to punish all who reject their theories or refuse to be limited by their narrow operation. The Vermont legislature has illustrated this fact very recently by the enactment of a law that forbids all persons, except dentists and female midwives, from practicing any branch of medicine or surgery unless he or she shall first have become possessed of a regular certificate from a county, district or the State medical society.

It is only another application of the famous old resolution of the early Puritans, "that the earth is the Lord's and the inheritance of the saints, and that we are the saints." Vermont says, through her legislative trumpet, that none are qualified to practice the healing art but those who hold certificates from a medical society of the State, and that there can be no such societies but those which the State itself sets up. Now while the due protection of the health and lives of the people is a perfectly worthy object for any legislature's thought and care, it still remains a question whether a State legislature is capable of deciding what true medical or healing power consists in, or whether certain societies that have got possession of its prejudices and will are competent to heal mortal ills any more than certain other persons who have not.

There is, of course, little need of arguing such a matter, yet there is certainly something to be said, and said with positiveness. When legislatures begin to go at a crazy gait like this, we may be sure that the objects of their protection need it. It is a pretty good sign that the new era of healing is invading the old and obsolete system, in whose integrity its most distinguished professors themselves refuse to believe, when legislatures have to come to the rescue of the latter with penal statutes to warn all innovators off the ground. Yet that is precisely the confession which the Vermont legislature makes. Although the new and bigoted act is plainly levelled at Spiritualist healers, whose practice can easily be shown to be far more successful in its results than the rigid and remorseless methods of allopathy, the former are nevertheless to be forbidden by law to practice their sanative skill without first having obtained a license from the practitioners of the system which they practically overthrow.

The absurdity as well as the unfairness of such a statute regulation must be at once apparent to all intelligent and candid minds. It is at least safe to assume that people generally are as much concerned about the issues of any illness that may overtake them as any legislature can possibly be for them. And as for the chance of being cruelly deluded by incompetent pretenders, we are willing to stake our word that there is quite as much uncertainty about the regular doctors as there can be about the irregular ones. At all events, no legislature is competent to decide between them; much less ought the regular doctors to be allowed to decide in their own favor, and rule out all competitors, which is the precise effect of this new and shameless Vermont law.

Decease of John H. Conant.

This long-suffering brother has at last passed from the scenes of earthly pain and disease to that sphere of life where all things work together for the expansion, up-building and out-broadening of the better nature of man. His decease occurred at Taunton, Mass., on Friday, December 29th.

He was born at New Ipswich, Hillsboro' Co., N. H., and at the time of his transition had accomplished a mortal pilgrimage of nearly 53 years. The latter portion of his youth and the opening one of his early manhood were spent in Lowell, Mass., whither his parents had removed, and it was there that he made the acquaintance of and united himself in marriage with Miss Frances Ann Crowell, who afterward, as Mrs. J. H. Conant, became the world-renowned mediumistic instrument through whom the Banner of Light Public Free Circles were inaugurated, and brought forward to a high order of success.

The mortal remains of Mr. Conant were interred in the family lot at Forest Hills Cemetery, on Sunday afternoon, Dec. 31st, after most appropriate funeral exercises, conducted at the residence of Col. Fred G. Pope, 24 Dartmouth street, Boston. Mrs. Emma Harding Britten delivered a brief but touching address on the occasion, and the sweet voice of song—from a quartette composed of Mrs. O. Clapp, soprano, Miss A. Morse, contralto, Mr. A. M. Bell, tenor, and Mr. G. Cove, baritone—combined to harmonize the human and spiritual elements of the scene.

The aged mother of Mr. Conant was present, and added the memory of this funeral rite of her child to the list of her seventy-seven years of mundane experiences.

A writer in the Daily Advertiser—in warning liberal people against impostors—says he has "a soft heart and a soft head," but at the same time warns the community "never to give charity at the door except on absolute certainty." He has, evidently, been sold by one of the criminal "gentry."

Verification of Spirit Messages.

It gives us pleasure to lay before our readers the following evidences of the reliability of messages received at our Free Circle Meetings through the mediumship of Mrs. JENNIE S. RUDD:

Augustus Day, of Detroit, Michigan, informs us that he can verify the truthfulness of the spirit message of his cousin, Deacon Hiram Hills, of Plainville, Conn., printed in the Banner of Sept. 16th, 1876. He was wealthy, and a man of influence, and the language of his communication is as characteristic of him as could be expected through another's organism. All the names mentioned are correct, and the whole tenor of the message stamps it as genuine, and truthful to a remarkable degree.

Capt. H. H. Brown writes from Whitewater, Wis., Nov. 21, as follows: "I recognize the message of Mrs. Felton, given through Mrs. Rudd's mediumship in the Banner of Light of Sept. 30th. Many of her characteristics, and all that she says of her last illness and her entrance to spirit-life, are verified by facts indelibly impressed on my memory. In regard to her present work, &c., my own mediumship and that of others fully corroborate the communication. May the Message Department be fully sustained, for I am convinced by my travels among the friends, that no similar amount of space in any of our papers is doing an equal amount of good. Bottom facts are the demand of many, and here they have them."

JAMES M. UNDERWOOD.

To the Editor of the Banner of Light:

In reading the Banner of Light, dated October 7th, I find a communication from Dr. James M. Underwood's spirit, from the other side of life. I have been a reader of the Banner more or less for ten years, and have been doubtful of spirits returning; but this communication satisfies me. I was well acquainted with Dr. Underwood, in years gone by, when residing in East Abington, Mass., where he says he went out. I clearly recognize in this message things characteristic of him. He was called an infidel, or free thinker, as he says. He always took deep interest in his patients, rich or poor, and seemed to labor for humanity.

Respectfully yours, C. E. BROWN.

Winona, Minn., Oct. 22d, 1876.

To the Editor of the Banner of Light:

I had an uncle—James M. Underwood—who went out of the body from East Abington, Mass. He was a successful physician, a great worker, and passed away suddenly of heart disease. He was not a believer in Spiritualism, and was outspoken in his views of it. That this James M. Underwood is identical with the one who came to the Banner of Light, Free Circle, and whose communication was published in the issue of Oct. 7th, I have not the shadow of a doubt, and I take this opportunity to thank him for coming, and you for publishing his message.

Gratefully yours, LYDIA L. TURNER.

East Somerville, Mass., Oct. 17th, 1876.

The following note is from a sister of the manifesting spirit:

To the Editor of the Banner of Light:

A friend brought me the Banner containing the message from James M. Underwood. I think it was genuine; it sounded sweet to me, and made me feel very happy; it seemed to bring him very near to me.

Charlestown, Mass., Oct. 15th, 1876.

To the Editor of the Banner of Light:

I have verified several particulars in communications received through the mediumship of Mrs. Jennie S. Rudd, from the following persons: Calvin C. Bailey, formerly of Boston Highlands; Henry Dove, a painter at Boston Highlands; Franklin Gay, a grocer at Cambridgeport; Miss Mary Ann Kent, formerly of South Boston.

Yours truly, A. B. WEYMOUTH.

Medford, Mass., Oct. 18th, 1876.

WASHINGTON MACOMBER.

To the Editor of the Banner of Light:

I read in the Banner of Sept. 30th the communication of Washington Macomber. I knew him well. He hung himself on a tree in Lynn, Mass., where he had resided for several years. Thanks to the Great Spirit of Love and his instruments for enabling him to manifest.

Yours truly, Mrs. A. B. F. ROBERTS.

Candia, N. H., Oct. 16th, 1876.

JAMES GREEN HARRIS.

To the Editor of the Banner of Light:

I have proved the test of James Green Harris in the Banner for Nov. 11th, 1876. I have seen his mother; she lives in Riverpoint, R. I., three miles from Apponaug, R. I.

Yours truly, WM. G. WOOD.

P. S.—Stephen Harris lives there also.

Providence, Nov. 13th, 1876.

DANIEL PINNEY.

To the Editor of the Banner of Light:

In your issue of Oct. 28th, 1876, I notice a message from Daniel Pinney, "an old man," to his "friends in Stafford, Ct."

In the winter of 1802 and 1803, at the age of ten years, I was with my grandfather, Rev. John Willard, in Stafford, Ct. On the opposite side of the street there lived a family by the name of Pinney, with whose children I attended school. While I remember now to appropriate to any of the children only the name of Sally, then a favorite of mine, the recollection of the family associates with them the names of Isaac and Dan. If the spirit giving the message is one of them, he may well say "an old man."

I am aware the above proves nothing, but affords some presumptive evidence.

JULIUS A. WILLARD.

327 Fulton street, Chicago, Ill., Nov. 21st, 1876.

HARRY MURDOCH.

To the Editor of the Banner of Light:

Being an old actor, I was glad to see in your last Banner poor Harry Murdoch's message. I read it to my brothers of the profession hereabouts, and they all said that it indicated the man to a T.

Yours very respectfully, W. F. HORTON.

Rochester (N. Y.) Opera House, Dec. 20th, 1876.

We are in receipt of a letter dated Sacramento, Cal., in which (though the writer for prudential reasons desires his name kept in reserve) the message of Theodore C. Kibbe, as printed in our issue of June 17th, 1876, is endorsed as truthful and suggestive of the man. Our informant states that Mr. Kibbe "died in San Francisco, after quite an extended illness, from paralysis." Both himself and his brother Henry (also deceased) were favorably and extensively known in business circles on this coast, and I am pleased to see the communication in print. It is characteristic of Theodore C. Kibbe.

Read the call for the Annual Convention of the Spiritual and Liberal Association of the State of Texas, to be held Jan. 18th, 19th, 20th and 21st at Houston. Extra exertions are being put forth to ensure a full attendance, and we are requested to hint to our Texas readers, in the name of the board of officers, that in view of the mental "feast of fat things prepared" no excuse will be considered valid for the absence from the meeting of any friend of the cause thereabout.

A highly interesting article from the pen of A. J. Davis will be found on our eighth page. We desire to thank the Seer for these choice contributions to Spiritualism's current literature with which he has recently favored us.

The Dangers of the Winter Sea—Remarkable Premonition.

The following, from the Cape Ann Advertiser, is another addition to the host of clearly authenticated narratives already well known, where sailors and officers while at sea have been impressed by some power to them unaccountable, to take measures which have either resulted in saving their own lives, or those of others then in jeopardy. Persons at any degree acquainted with the deep influence which the vastness and sublimity of their surroundings exert upon "those that go down to the sea in ships," will readily perceive that the frame of mind so induced renders the person possessing it an admirable and open subject for impression by the powers invisible; and to our view this accounts for the great number of cases extant where the most startling results have been achieved in answer to these promptings from beyond—monitions for the source of which the principal actors in the drama could give no account whatever:

The Experience of Sch. Augusta II. Johnson—She Leaves Both Anchors and is Otherwise Disabled—Her Captain Obays a Premonition and Saves a Man's Life.—From Capt. George A. Johnson, of the sch. Augusta II. Johnson, we learn that the vessel left Quaro on the 7th for home. Encountered the Gale on the night of the 9th. At 7 o'clock, came to anchor thirty miles to the westward of Sable Island. The wind blew a perfect hurricane, with an ugly sea running. Parted at 11 o'clock; hove in the cable, and at 4 o'clock on the morning of the 10th, anchored again; parted again at seven; a tremendous sea boarded her at 9, which stove five dories, broke fore-boom and fore-gaff in two places; took three hundred fathoms of cable from the weather side to leeward, when John McDonald, one of the crew, got caught in the coil, and received severe injuries. Run her from ten A. M. to 2 P. M., when the storm abated, and put on sail for home. Was in Shelburne, 17th, and on the morning of the 18th saw a disabled brig about thirty miles off Seal Island. A barque was near by, and Capt. Johnson concluded that she would give all needed assistance. Then a strong impression came over the Captain to board the brig, and he could not shake it off. He was extremely desirous to keep on his passage home; but the impression still weighed upon his mind. He felt uneasy. Go on board the brig! was the mandate plainly given, and he could not shake it off. Finally he obeyed the premonition, and with four of his men he boarded the brig in the dory. It proved to be the Wildhorse, coal laden, and abandoned. (She has since gone ashore at John's Island.) Captain Johnson got sail on her, and after she had got well on her course he desisted an object as far ahead as he could see, which resembled a man on a cake of ice. He at once called attention to it, and signalled to the schooner. With all speed they hastened to it in the dory, and on drawing near, what was their surprise in finding a man clinging to the bottom of a boat, which was painted white, thus giving the appearance of an ice-cake in the distance. It proved to be Mr. Gottfried Frankfort, mate of barque Seawood, who, with three men, had boarded the brig, and upon their return the boat was capsized alongside. Two of the men succeeded in getting on board, leaving Gottfried and a seaman named Peter Anderson in the water. They both succeeded in clinging to the boat's bottom, the barque drifted away, and ere they got their boat ready, the men were out of sight. They had cruised around, and not succeeding in finding them, had given them up. The cold was most intense, with a heavy sea, and for two hours Gottfried had managed to hold on to the submerged boat, with the water up to his breast, the sea beating over him and the cold piercing his vitals. It was a terrible struggle for life, and his companion succumbed to the fearful ordeal, and slipping off the boat disappeared beneath the waters! The suffering man was taken on board the Johnson, where kind hearts and willing hands administered restoratives, and he escaped without any serious illness. The probabilities are, that if Captain Johnson had kept on his course and not heeded the premonition, the man would have been drowned, as he could not possibly have held on but a few moments longer. Who can account for such a premonition? Surely it was not of the Captain's seeking, as he was opposed to heeding it, supposing that the barque had rendered all the necessary assistance, and he wanted to get home. The Seawood has arrived at Portland, and the mate has joined her.

Bigotry in California.

Those who doubt that the forces of bigotry are now in motion to crush by law the media of the Spiritual Dispensation, will do well to ponder the lessons contained in the following paragraph from the San Francisco Weekly Bulletin of Dec. 21st, 1876, wherein it will be seen that to the "Golden State" belongs the infamy of the first conviction of a medium under a new order of procedure which could not be more direct had it emanated from the headquarters of the Y. M. C. A. itself:

"CONVICTION OF A CLAIRVOYANT.—The case of The People vs. Clarence Matthews, charged with violating an ordinance of the Board of Supervisors requiring clairvoyants, seers, fortune-tellers and astrologers to pay a quarterly license of \$50 in order to carry on business, was tried in the City Criminal Court Wednesday and Thursday. The prosecution introduced testimony showing that the defendant had not paid his license. The defence claimed that Spiritualism was a religion, and that the defendant was a spiritual physician and a minister of that sect. Matthews said that he was a member of the San Francisco Spiritualist Union, which was an incorporated religious body. He had been a clear-seer of spirits for fifteen years. He said that he was a graduate of medicine, and had received a certificate which was destroyed in the Chicago fire. He believed in a Divine Creator; never saw a spirit who had seen God. The case was argued at length, and submitted to the jury. The jury was out but a short time, and returned with a verdict of guilty as charged."

The special correspondent of the Chicago Times, writing from Terre Haute, Ind., Dec. 20th, states that during a materializing séance held on the 13th, at Pence's Block, "a materialized spirit to reach a recognizing friend passed to the front of the rostrum, seven feet from the cabinet, observing the usual precaution to leave the cabinet door open that the medium [Mrs. Stewart] might be seen in her seat. During the greeting, and while all were admiring her robes of angelic beauty, the gas jet was by accident (?) suddenly raised to a full blaze. Mark the result. The face of the apparition at once partially dematerialized; presenting a ghastly and unearthly appearance, and in a spasmodic struggle she fell backward, and in that position floated with astonishing rapidity over the rostrum to the cabinet, immediately on reaching which the entrancing control at once lost power, and the then lifeless body of the medium came down with a crash." The medium was restored to consciousness, but "on returning to the normal condition she complained of choking, and in gasping for breath became prostrated, and a general nervous depression was noticeable, from which, by the use of stimulants and quietude, she finally recovered. Mrs. Stewart will hereafter be protected (says the account) from a repetition of this painful experience."

QUERY.—How much money did the Old South Preservation Committee get by Bishop's attempted exposé of Spiritualism lately in this city? Who knows?

Spiritualism in Rochester.

Dumont C. Dake, M. D., writes us that the theologic opponents of the cause in this place, reinforced by a horde of bigoted medical students and practitioners, have taken ground whereby spirit media—especially of the physical type—in tendency to give evidence in that city of the power that is bestowed upon them, are to be made the victims of conspiracy of the vilest sort, and that the subsidized press of the locale is shouting "hosanna" over the fact that "Rochester is a bad place for mediums, and all that class of traveling performers will do well to give it a wide berth for the future," etc., etc., *ad nauseum*. He says the papers in that locality "for years stood on neutral ground, and were fair and noble exponents of able American journalism; but alas, to-day how degenerated; how silly and contemptible their puny efforts to wipe out the everlasting testimony of God's wisdom, power and love, which through ministering spirits from time immemorial has been the gilded landmark of our great, our glorious immortality. Not only are they at war with truth, justice, yea heaven, but they also ignore the reliable testimony of millions of living witnesses who believe and know of spirit communion, among whom can be numbered our leading eminent scholars, philosophers and scientists the wide world over. Even here, in this quiet little inland city, the believers in spirit communion are numbered by thousands, and this goodly and godly number are not confined to the ignorant and vicious masses. No! far from it! but are composed of judges, lawyers, divines, doctors, merchants, and other cultured people, who albeit 'do not wear their hearts upon their sleeves' for every jackdaw to peck at, neither do they sport blue ribbons in their button holes, similar to a religious (?) association here, designating themselves as 'God's anointed,' but they nevertheless hate and despise this spirit of religious persecutors, and are not to be intimidated."

A Stretch of Doctrine!

Rev. Henry Ward Beecher, whose radical utterances have frequently given the "old heads" of Evangelicalism a fearful shaking up, has advanced even beyond himself—if he is correctly reported—in a recent discourse on the Brooklyn Theatre disaster. Speaking from the text "Prepare to meet thy God," he gave expression to the following views, which, carrying, as they plainly do, the provisions and operations of "the atonement" to the other side the grave, and thus ignoring the very foundation of the Partialist system of theology, viz., that salvation can only be attained to by efforts made while on earth, will make an astonishing reverberation along the Orthodox tympanum:

"But where did the three hundred go when they died? I will not say that they all went to heaven right away, but all have passed into the new world, and as they are prepared, commence their life before the Lord. The oak is in the acorn, the bird is in the egg, and so the soul of man is in the body. By death the new life begins, and as the life has been in this world so it will begin in the other, the plan of redemption going on until all are delivered from sin in God's plan of universal salvation."

The Matter in a Nut-Shell.

A spirit, communicating at one of our Public Free-Circle meetings recently, gave through the lips of Mrs. Jennie S. Rudd the following advice (homely it may be in phrase, but full of the power of truth) to those who, whether as investigators or firm-founded believers, seek to commune with the disembodied in presence of the sensitives called media. "Like attracts like" here receives a plain illustration which "he who runs may read":

"Sometimes you get a grist ground which you bring to mill, and if it's terrible poor corn you do not get very good meal. So you go to mediums with the most imperfect kind of grain, and expect it will come out the finest and nicest flour, and when you find hulls in it you complain. If you want better manifestations, you must carry better grain."

A New Medium

Is spoken of by Samuel Watson in the January number of his magazine—The American Spiritualist—who bids fair to make a strong impression not only in Memphis, her abode, but elsewhere. Says Bro. Watson after having attended one of her sances: "We give it as our opinion that this medium, though in an undeveloped state, combines more phases than any one we have ever seen. She told us that a few months since she did not believe in it, and was disposed to ridicule the subject. She has in her dark sances what Mrs. Hollis has in hers. Her slate-writing is more demonstrative than Slade's. They raise her in the air as they did Home, and last, but not least, she possesses to some extent the phase of Mrs. Thayer."

Dr. J. M. Peebles

Expects to sail from San Francisco, Cal., (where he is now abiding) about the 1st of February, on his second "round the world" trip. Our readers will be pleased to know that we have made arrangements with him to furnish Letters of Travel for our columns, as he did on the previous tour. His first notations will be forwarded to us when he reaches Australia.

The Eastern War Cloud.

The late news from the East is far from pacific. At the Conference on Monday the Grand Vizier informed the Marquis of Salisbury that he could not agree to conditions incompatible with the independence and integrity of Turkey; in consequence of which the Marquis addressed the Conference, earnestly condemning the obstinacy of the Porte. War is looked upon as inevitable.

An appeal for additional funds has been issued in behalf of the mission for animals by its secretary and treasurer, Mr. Loring Moody, at No. 8 Hamilton Place, Boston. This organization has been engaged, during the last five years, in endeavors to establish humane, healthful and economical modes of transporting and dealing with cattle, sheep, swine and other animals, and is now making efforts at Washington to secure the establishment of a system of national live stock inspection which shall prohibit the transportation of animals which are diseased, maimed, and die in transit, as such animals are converted to meat, and eaten by people in ignorance of its condition.

A correspondent informs us that a series of (informal) weekly gatherings has been inaugurated at 105 Cross street, Cleveland, Ohio, for Friday evening of each week, by Thomas Lees, and sister Tillie, "the object of which is to foster a social and harmonious feeling among believers in the Spiritual Philosophy."

Transition of Mrs. Buchanan.

We are pained to announce that the Silent Messenger has entered the abode of our old friend and valued correspondent, Prof. J. R. Buchanan, of Louisville, Ky., and has summoned from his side the beloved companion of his life. For while the glorious revelations of the Spiritual Philosophy tell us it is well with those who pass on before us, our human nature, in loneliness at their physical absence, feels keenly the pang of separation. Our deepest sympathies go out to the bereaved husband in this hour of his trial. The Courier-Journal of Dec. 31st speaks as follows concerning her obsequies:

"The funeral of Mrs. Ann R. Buchanan, wife of Dr. J. R. Buchanan, took place at St. Paul's Episcopal Church yesterday afternoon. The cortege moved from the Galt House to the church, where, after the ceremony by Rev. E. T. Perkins, D. D., the rector, it proceeded to Cave Hill. The pall-bearers were Judge Ballard, Judge Bruce, Dr. L. P. Blackburn, Dr. Wible, Hamilton Pope, Esq., J. W. Barr, Esq., John Churchill, Esq., and Prof. Noble Butler. The deceased was a daughter of the late Judge Rowan, and the large attendance attested the profound sorrow which her death has occasioned in the community."

Bolin's Bower Fair.

Miss Jennie Collins's Fair in aid of providing free dinners for poor working-girls, opened at Bolin's Bower, Boston, Monday evening, Jan. 1st. Among the many attractions presented is a hive of industry, or "Emporium of Art," representing girls in various employments, such as making clothing and furnishing goods for both sexes, while on the tables are beautiful specimens of needle and fancy work in great variety, original paintings, dolls, miniature furniture, an elegant work-box and numerous fancy articles made and contributed by convicts in the Massachusetts State Prison, a representation of Sairy Gamp and Betsey drinking gin from a teapot, refreshments, art gallery, and a legion of novelties both useful and ornamental. On the front of the building is a large picture on canvas representing Bolin and Wegg on their way to the Bower. The fair is attractive, the attendants polite, and the cause worthy of substantial recognition.

The present condition of the mental world, particularly in the United States, is such that the denizens of the next sphere of existence seem to be able to affect those in this with a sense of their desires or anxieties concerning coming events, though often for reasons which are inscrutable to them as to us they are unable to render that impression—as in case of accident, etc.—clear enough to be understood and made practical by those receiving it. For instance, we are told that Miss Mary Birchard, of Brattleboro, Vt., one of the victims of the recent Ashtabula horror (daughter of Hon. Austin Birchard, of Fayetteville, Vt., and a cousin of Gov. Hayes), was much disturbed when she commenced that final journey of her life, and expressed a premonition that something horrible was to happen to some one of the family, and so strong was her belief that many of the neighbors were made acquainted with her feelings. Just previous to this accident a medium entered our office, and expressed himself as burdened with a sense of nearing calamity, for which he could give no definite reason, but which we think explained by this terrible catastrophe.

The question is often asked, if spirits can do so much toward impressing, in advance, why cannot they complete their work and map out the danger, so that it may be avoided? and we have frequently been answered by our invisible friends that there are powers above and beyond them (and working for a purpose in such cases) whose mighty sweep they cannot thwart or control, though their sympathies go strongly out to their loved ones in jeopardy on the earth.

Under the regular head "To Correspondents" we make the announcement frequently that "we cannot engage to return rejected manuscripts," and we desire it to be understood that such is the rule at this office. Hardly a day passes in which we are not written to by some party (to whose favor we are unable to accord publication) demanding that his or her article be re-mailed, which is in most cases beyond our power. Those who know the usage in all editorial rooms will need no explanation as to why, and to those who do not, we commend the following from a late number of England's true child of humor, London Punch:

CANZONET TO CORRESPONDENTS.
Sing on the plea of verse and prose
The postman daily brings
Punch can't preserve, and therefore throws
Away rejected things.
Then up, he sends them all to burn;
None such can be restored.
Dear friends, they quit you to return—
As youth returns—no more!

A case (says The Index) has just been brought before the Supreme Court of Massachusetts, on appeal from the Superior Court, which shows how this professedly "enlightened" community still tramples on the rights of conscience. Mr. Ghering Has, of Roxbury, was convicted last September of keeping his shop open on Sunday for the sale of candy, ice-cream, etc., although (being apparently a Jew) he pleaded that he "conscientiously believed that the seventh day of the week ought to be observed as the Sabbath, that he so observed it, and that he disturbed no one." What his sentence was has not yet transpired.

N. Frank White, one of the oldest of the public lecturers on Spiritualism, has located in the capacity of a magnetic healer at 821 Tenth street, between E and F, Washington, D. C., where he will be pleased to meet with, or hear from, his friends and the public generally. He will also be glad to answer calls to speak on spiritual themes at localities not too distant from his field of practice in Washington. Bro. White has been a medium for nearly thirty years, and deserves the friendship and patronage of the friends of the cause.

According to secular press reports, Du-buque, Ia., has "a self-operating piano," which, though closed, locked, and closely watched, continues at intervals to give forth, apparently of itself, beautiful harmonies; much interest is evolved in that locality by the fact, as the instrument is the property of a well-known and wealthy citizen of that place, who is not a Spiritualist, and declares himself wholly unable to account for the phenomenon. The spirits are bound to be heard.

Mrs. M. P. Townsend considered the topic of Self-Improvement before the Investigator Hall (Boston) Course for Women Speakers, last Sunday evening. Miss Susan H. Wixon, of Fall River, will (as per advertisement on fifth page) deliver the next lecture.

Mrs. Elgie Corner (Florence Cook) has left Shanghai with her husband, Captain Corner, for Nagasaki, Japan.

Spiritualist Meetings in Boston.

PAIKER FRATERNITY HALL.—Mrs. Emma Harding has been speaking at P. F. Hall, on Friday (last) evening of each week. Meetings directed by Robert Cooper. Subject next Sunday, "The Spiritual Outlook."

TEMPLE HALL, 488 Washington Street.—Spiritualist meetings every Sunday afternoon (5 o'clock) and Wednesday evening (7 o'clock) in the month except the first. P. W. Jones, Chairman.

LAUREL HALL.—The Universal Reform Association meetings in Laurel Hall every Friday at 7 1/2 and 7 3/4 P. M. until further notice. Moses Hall is the regular speaker.

LYNN HALL, 175 Tremont Street.—The Spiritualist Ladies' Aid Society will give a Free Lecture every Friday evening commencing at 7 1/2 o'clock. Many prominent mediums have volunteered their services. Admission 25 cents. Mrs. John Wood, President; Miss M. L. Barrett, Secretary.

CHARLESTOWN DISTRICT, Ironbow Hall.—Spiritual meetings are held in this hall every Sunday afternoon, at 3 o'clock.

Christmas Exercises.—The Children's Progressive Lyceum of Boston celebrated the Christmas holidays by holding a grand sunlight assembly in Rochester Hall on the afternoon of the 25th. Dancing from 2 until 6 P. M. was participated in, the music being furnished by the National Band, under direction of Prof. Alonzo Bond.

On Tuesday evening, Dec. 26th, the services took a more diversified character, the principal point being the Christmas Tree and its offerings. The hall was tastefully decorated with evergreen, Chinese lanterns, banniers, etc., and made a fine appearance. Speaking by Miss Lizzie Thompson, May Potter, Carrie Hale; a piano solo by Nellie B. Thomas; and singing by Miss Helen M. Dill, Florence Danforth, the two Misses Smith, (of Nashua, N. H.), Miss Hattie C. Harrington, and Mrs. Prince, gave pleasure to all present, as did also the vocal music afforded by Annie Polson and Master Smith, of the Cathedral of the Holy Cross, who attended.

From the well-filled Christmas tree 150 presents were distributed to that number of children, and some of the leaders and officers were remembered, as also were various parties in the audience. Mr. Hatch, conductor, received as a tribute of friendship a barrel of apples and a choice loaf of wedding cake. This festival, like that of the previous day, closed with dancing—music under direction of Alonzo Bond, prompting (on both occasions) by Percy Hayden. The two celebrations vied with each other in interest, and both present a united record of pleasures past but not forgotten.

The Templars' Hall meetings last Sunday afternoon and evening (so we are informed by a correspondent) were unusually interesting. The exercises were participated in by a large number of speakers among whom were Messrs. Harris, Palmer, Plummer, Lee, Bickford, Mills, Mrs. Folsom, Mrs. Cutting, Mrs. Cowles, Mrs. Dexter, Mrs. Sanford and others. The watch meeting from 10 until 12 was a season which will not soon be forgotten by those who attended. The meeting opened by a short address and recitation by the Chairman, F. W. Jones. The most interesting feature of the meeting was the personation by Miss Jennie Rines of the departure of the old year, and the incoming of the new. At the close of her speech, she presented to the Chairman a large Bible, to be kept especially for the use of the meeting. Our correspondent says in closing, "On the whole, I think the company who were present never watched an old year out, and new one in, with more pleasure or profit than they did on this occasion."

Dr. W. L. Jack, of Haverhill, can be found at his office, in Room 7, No. 60 Merrimack street, where Spiritualists will ever find a welcome, and all information will be freely given to inquirers on the subject when he is not otherwise engaged. In compliance with many urgent requests, he will endeavor if possible to give a series of parlor circles and lectures in that city, of which due notice will be hereafter given.

With the advent of the New Year comes to us the RELIGIO-PHILOSOPHICAL JOURNAL in an elegant new suit—typical of success. Indeed, it sparkles all over with freshness, just as though it had recently descended from fairy land. The editor says: "We come to you this morning with a happy greeting, and with the assurance that immortality is the birthright of every soul."

New Year's night was celebrated by a deputation of the friends of Miss Mattie A. Houghton, in an informal gathering at her office, 8 1/2 Montgomery Place, Boston, Room 5, where speeches and remarks offered by I. P. Greenleaf, William Fletcher, Mrs. Susie A. Nickerson-White, Miss Houghton and others, and the partaking of refreshments, made up the order of exercises.

Magnetized Paper.

To the Editor of the Banner of Light:
Without human testimony to corroborate any statement concerning the use and value of magnetized paper, the mere story itself is valueless. The notice you printed one year ago that I would send magnetized paper to the sick who were in indigent circumstances, on receipt of pre-paid addressed envelope, accomplished much good in relieving suffering and in curing many forms of disease; therefore I feel encouraged to renew the same offer for the next ten days, for the purpose of assisting the sick as well as to help establish the fact of their being latent forces in nature which can be utilized for the purpose of eradicating disease.

A. S. HAYWARD,
Magnetic Physician.
5 Davis street, Boston, Jan. 6, 1877.

A GIFT.—J. L. PATTEN & Co, 162 William street, New York, will send every reader of the Banner of Light who will furnish them their address, and 3-cent stamp for postage, a sample package of TRANSFER PICTURES, with book of instructions. These pictures are highly colored, beautiful, and are easily transferred to any object so as to imitate the most beautiful painting. J. L. Patten & Co.

For Sale at this Office:
THE LONDON SPIRITUAL MAGAZINE. Published monthly. Price 30 cents per copy. \$3.00 per year, postage 25 cents.
HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents per copy. \$2.00 per year, postage 25 cents.
THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents per copy. \$7.00 per year, postage 11 cents.
THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2.00 per year, postage 50 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy. \$3.15 per year.
THE LITTLE BOUQUET: A Children's Monthly. Published in Chicago. Price 10 cents per copy. \$1.00 per year.
THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents. \$2.00 per year.
THE CRUCIBLE. Published in Boston. Price 6 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 15 cents.

RATES OF ADVERTISING.
Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.
SPECIAL NOTICES.—Forty cents per line, minimum, each insertion.
BUSINESS CARDS.—Thirty cents per line, Agate, each insertion.
Payments in all cases in advance.
For all Advertisements printed on the 5th page, 20 cents per line for each insertion.
Advertisements to be renewed at continued rates must be left at our office before 12 M. on Monday.
SPECIAL NOTICES.
THE WONDERFUL HEALER AND CLAIRVOYANT.—For Diagnosis and lock of hair and \$1.00. Give age and sex. Address Mrs. C. M. MORRISON, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 18 W. N. 11.
Dr. C. C. DUBENBURY, Magnetic Physician, 1123 Spruce street, Philadelphia, Pa. 6 W. D. 9.

Catarrh.

From C. W. Thomas, of Brattleboro, Vt.
"For ten or twelve years past I have been troubled much of the time with Catarrh, which has kept up a continual irritation of the throat and lungs, attended with severe Cough. During this time I have tried many of the popular remedies of the day without the least benefit. The past winter I commenced the use of Dr. WISTAR'S BALSAM OF WILD CHERRY, the beneficial effects of which have been very great, as after having used three bottles I find myself entirely cured of my disease. The BALSAM has also been used in a severe case of Asthma and Cough, which came within my observation, which yielded at once to the remedy. I recommend its use to the afflicted generally. Sold by all druggists. 50 cents and \$1 a bottle."

For Throat Disease and Coughs.—"Brown's Bronchial Troches," I think all really good things, are frequently imitated, and purchasers should be careful to obtain the genuine article prepared by John L. Brown & Sons.

From Maine to California millions of children are wearing SILVER TIPPED SHOES. Why not? They are the cheapest, and never wear through at the toe.
Also try Wire Quilted Soles.
D. 30.3w

Dr. WILLIS may be consulted at the Sherman House, in Court Square, every Wednesday and Thursday till further notice, from 10 A. M. till 3 P. M. D. 30.

THE SOCIETY OF SPIRITUAL SCIENCES have engaged the services of a remarkable Medium to answer SEALED LETTERS. \$2. Description of the writer, \$1. 229 Broadway, N. Y., Office 55. D. 16.

Removed to New York.
Prof. S. B. BRITTON, M. D., has removed both his Office Practice and his family to No. 232 West 11th street, where he should be addressed hereafter; and where also he may be consulted by all who require his professional services. Patients from abroad, who may be disposed to avail themselves of the Doctor's skill, and his agreeable and effectual methods of treatment by the use of Electricity, Magnetism and other Subtle Agents, may obtain board conveniently and at reasonable prices. O. 21.

Mrs. NELLIE M. FLINT, Electrician, and Heating and Developing, office 200 Joralemon street, opposite C. V. Hall, Brooklyn, N. Y. Hours 10 to 4. D. 30.—4*

THE MAGNETIC HEALER, Dr. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventh street, between 6th and 6th ave., New York City. D. 30.

J. V. MANSFIELD, "TEST MEDIUM," answers sealed letters, at 361 Sixth ave., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. D. 30.

Dr. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.
J. J. MOULTON, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to subscribe can address Mr. Moulton at his residence, Warwick Cottage, Old Ford Road, Bow, E., London, Eng.

CLEVELAND, O. BOOK DEPOT.
LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for sale.

BALTIMORE, MD. BOOK DEPOT.
WASH. A. PATTERSON, 709 Sanson street, Baltimore, Md., keeps for sale the Banner of Light, and the Spiritual and Reform Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT.
DR. J. A. RICHARDS, 32 N. 3rd street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications, Spiritual and Liberal Books on sales above, at 100 N. 3rd street, and at the Spiritualist, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. Richards.

NEW YORK BOOK AND PAPER AGENCY.
CHANNING D. MILLS keeps for sale the Banner of Light and other Spiritual Papers and Reform Works published by Colby & Rich, at the Harvard Rooms, 251 street and 6th avenue, and Republican Hall, 55 West 3rd street.

PHILADELPHIA PERIODICAL DEPOT.
W. L. J. RICHARDS, 32 N. 3rd street, Philadelphia, Pa., keeps for sale the Banner of Light, and the Spiritual and Reform Works published by Colby & Rich, at 100 N. 3rd street, and at the Spiritualist, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. Richards.

ROCHESTER, N. Y. BOOK DEPOT.
WILLIAMSON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y. BOOK DEPOT.
WELLS & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich. Give them a call.

WASHINGTON BOOK DEPOT.
RICHARD ROBERTS, Bookseller, No. 100 Seventh street, also New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

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B. T. C. MOIGAN, 2 South Jefferson ave., St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of Liberal and Reform Works published by Colby & Rich.

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

SAN FRANCISCO, CAL. BOOK DEPOT.
AT NO. 314 Kearney street (upstairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Rule, Planchette, Spectacles, and Negative Photographs. Orton's Anti-Tobacco Preparations, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free. Particulars at address, HELMAN SINGLOW, P. O. box 117, San Francisco, Cal.

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

A CARD FROM
W. H. MUMLER.
To the Public:
A LITTLE I am engaged in other business. I have, at the earnest solicitation of those who are constantly writing to me, concluded to devote a few hours each day to the copying of Photographs, for a short time only. For the benefit of those who could not afford to have them at my former price, I have reduced the terms to one-half the former price. Parties at a distance desirous of embracing this their last opportunity to have their pictures taken by me, will receive prompt attention by enclosing their own photograph and \$1.00. A card to be enclosed.
W. H. MUMLER.
Jan. 6.—3w* 170 West Springfield street, Boston.
MRS. J. W. ELLSWORTH, Trance and Business Medium. Magnetic Treatment. 63 West 24th street, New York. Jan. 6.
MRS. L. PARKS, Spiritual Medium, 841 N. 9th street, Philadelphia, Pa. 1st Jan. 6.

ART MAGIC;

OR,
Mundane, Sub-Mundane and Super-Mundane
SPIRITISM.
A TREATISE
In Three Parts and Twenty-Three Sections:
Descriptive of Art Magic, Spiritism, the Different Orders of Spirits in the Universe known to be Helping in Communication with Man;
Together with Directions for Working, Controlling, and Discharging Spirits, and the Uses and Abuses, Dangers and Possibilities of Magical Art.
The author of ART MAGIC having presented to Mrs. EMMA HARDING RICHARDS extra copies of this work, they are now being sold at the Reduced Price of \$3.00 Per Volume, postage free.
Mrs. RICHARDS says that ART MAGIC has been translated into German and Hindustani, and that it is in course of translation into French and Italian.
For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.
Third Edition and Reduced Price of the Thrilling and Magnificent New Work by the Author of ART MAGIC, entitled
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OR,
RESEARCHES INTO THE MYSTERIES OF OCCULT SPIRITISM.
Illustrated in a series of autobiographical papers, with extracts from the records of
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Translated and edited by EMMA HARDING RICHARDS.
The great demand for another book from the author of "ART MAGIC," the earnest desire of the subscribers to that celebrated work to know more about its author, and the interest which exists at the present hour in the occult and progressive views of Spiritualism, put forth in the present volume, induce me to send the entire work at the reduced price of \$2.00, postage free.
The most astonishing and fascinating work on Spiritualism that has yet appeared. — New York Mail.
The Spiritualists are fully justified in their enthusiasm and glowing record of "Occult" or Spiritual Science. It takes one's breath away, and makes one's very hair stand on end. Can it be a hoax? and if so, who's the cheat? — London Evening Press.
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And Other Stories,
FOR BOYS AND GIRLS.
BY MISS SUSAN H. WIXON.
The author says: "In offering this little work to the public, I have been actuated by one motive, viz., to put into the hands of the boys and girls of our land a book of pleasant stories that will not only amuse, but will, in time, prove instructive, and more than all else be entirely free from superstition."
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.
The Lecture for Jan. 7 postponed to the 14th.

THE SIXTH OF
A COURSE OF 10 LECTURES
BY DISTINGUISHED WOMEN,
IN THE FAIR MEMORIAL BUILDING,
WILL BE DELIVERED ON
SUNDAY EVENING, JAN. 14, 1877.
These Lectures will be of a very liberal and radical character, on various topics, interesting and instructive. The Lecture will be by
MISS SUSAN H. WIXON, of Fall River.

Tickets to the course of ten Lectures, \$2. Single tickets 25 cents. To be had at the office of the Investigator, Banner of Light, and The Index. — Dec. 2.
D. M. Ferry & Co.'s
New Illustrated Descriptive and Priced
SEED ANNUAL,
1877.

Will be mailed to all applicants on receipt of 25 cts. It is issued in the largest C. & A. LOVELL'S published contains about 20 pages, over 600 fine engravings, two elegant colored plates, and gives full descriptions, prices and directions for planting over 125 varieties of seeds, and flower seeds, including Plants, Roses, &c., and is invaluable to Farmer, Gardener and Florist. Address,
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Our Abridged Priced Catalogue FREE to all Applicants, Jan. 6.

The Scientific Wonder!
THE PLANCHETTE.
THE WRITING PLANCHETTE!
THE WRITING PLANCHETTE!
THE WRITING PLANCHETTE!

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should obtain this wonderful little instrument, which can be consulted on all questions, as also for communications from deceased relatives or friends.
The Planchette is constructed with box, pencil and directions, by which any one can easily understand how to use it.
Pentagraph wheels.....\$1.00.
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MEDIUMETER,
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Planchette Attachment.

A SIMPLE and ingenious apparatus for the development of writing mediumship. It can be readily attached to any Planchette, and is designed to eliminate all theories of fraud and unconceivable mischievous action on the part of the medium. All persons who can successfully work Planchette, can ascertain by the use of the attachment whether they possess the true mediumistic power. With this attachment, Planchette becomes a scientific instrument for investigators.
Price of Mediumeter.....\$1.50.
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A BEAUTIFUL Quarterly Journal, Fully Illustrated, and containing an elegant colored Flower Plate with the year's names. Price only 25 cents for the year. The first No., for 1877, just issued in German and English. Vick's Flower and Vegetable Garden, in paper 50 cents; with elegant cloth covers \$1.00.
Vick's Catalogue—200 Illustrations, only 2 cents. Address, JAMES VICK, Rochester, N. Y. Jan. 6.

English Spiritual Magazines.
We have on hand a quantity of back numbers of the LONDON SPIRITUAL MAGAZINE and HUMAN NATURE, which we will send by mail to any address for 15 cents per copy—remit price 30 and 25 cents, respectively.
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Magnetic Healing.
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BALTIMORE ADVERTISEMENT.

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Banner of Light.

BOSTON, SATURDAY, JANUARY 6, 1877.

THE PIVOTAL POWER—ITS LAWS, SERVANTS, AND MANIFESTATIONS.

BY ANDREW JACKSON DAVIS.

Editor of the Banner of Light.

The indescribably perfect wisdom of the Infinite is seen in nothing so complete as in the twofoldness of human nature and in the manifoldness of its operations.

Nothing more entirely transcends the comprehending faculty of mind than this familiar ever-present fact called "human nature." The solution of the impenetrable mysteries of the "God-head," with the completest explanation of the universal system of Nature, do not (apparently) so much strain man's reason and imagination as do the every day questions, "What is reason?" and "What imagination?" The magnification by man of his own personal consciousness into infinite proportions and attributes, which immense Man he tranquilly names "God," and which he then bows down and worships, is a child's performance compared with the impossible task of answering that ever-recurring question, "MAN, what art thou?" He cannot answer this question because he cannot transcend himself; nay, he cannot ascend to the highest summits of his own attributes of comprehension. Therefore there forever remains a superior part, an Alpine peak of unapproachableness, a private height of consciousness to which the self-investigator can never attain, and which consequently forever remains to its proprietor a supreme mystery.

This private mystery in the heights of personal mental existence is rendered more mysterious by the celestial influences which hover about its undefinable susceptibilities. These touch and fill it with uncontrollable longings for wisdom and knowledge. Doves, descending from unknown airts, alight within its recesses and they seem to tell of things far off—awakening day-dreams of the lands of immortal beauty, and enkindling the flames of love and adoration for things and persons in a higher realm.

Very few human minds are strangers to these mysterious whispings in the heights of consciousness. But in the haste and confusion of common life it is not often that any one enters into the golden silence long enough to interrogate them. The popular method is to attempt to overcome or neutralize their celestial interpositions, by attendance upon "public worship," or by indulgence in pictures, poetry, music, and the drama; or by occasional association with spiritual natures; by seeking consolations through favorable agents of communication with the departed; or, most rarely, by the cultivation and calm enjoyment of an "inner life."

Shall I augment the mystery, or may I solve one of the supreme problems of human nature, by affirming that there is a Power enthroned in man's consciousness, to which both the matter of his body and all the mind in his possession are servants? This power is the pivot on which his universe revolves. It lifts him superior to all ordinary ties and dependencies. He is cut by it free from every "entangling alliance," which arises from his intimate relationship to everything in the kingdoms beneath, or from the world of life which rolls perpetually around him. You are by this power made conscious of an existence independent of both Nature and Deity. It compels you to accept the sublime responsibility of an eternal individual life. Its two-edged energy separates you from the womb that gave you form and consciousness. You master by it all the clogs that impede your growth and progress. It inspires you with courage, strength to overcome, patience to endure, fortitude to stand, motive to spiritualize matter, and with a sort of periconsciousness by which you meet and measure everything and all persons about you.

Am I increasing the mystery which floats over the summits of your already inaccessible mental mountains? I think that I am not. But I believe you will smile with incredulity and disappointment when I affirm that the "pivotal power" in man, to which both mind and matter are servants, is that energy which is familiarly called WILL.

Upon the diamond-point of this power turns the entire universe of mind. In the animal we behold nothing but a partial manifestation of this mystery. To a seer, the mental force and headlong persistent energy in the mind of the animal, is but a prophecy of that power which in man exalts him to the fellowship of gods. Impulse, derived from the attractions and repugnances of awakened inclinations, is all the will-energy ever manifested by an animal. And it is also true that this is the origin and quality of all the will-power that is exercised by an animal-man; it is all the will that such a man knows anything about, and it is all he can believe in; for such a man is naturally a fatalist, and is easily rendered helpless under a pressure of adverse circumstances; but such a man and such a manifestation of the "pivotal power," is not meant by the terms MAN and WILL employed in this communication.

Love is the source of quantity in a person. There is great fullness of life where there is great affection, which flows out of love's fountain; and there is great intelligence where there is great reflection and memory, which arise from the knowing faculties; but there are presence, individuality, self-assertion, independence, courage, heroism, self-poise, movement and execution where there is WILL. Both mind and matter obey its fiat; it is the inherent evidence of the existence of God.

Human affections, flowing as they do out of the inmost fountains of Love, irresistibly cling to and climb about whatever acts upon them as a natural attraction. They have no innate power of deciding *pro* or *con*—whether they shall or shall not—because they are pure, and superior to all thought and intention. When they are attracted, they go; when repelled, they retire in silence. They are like the angels in heaven: they neither marry nor are given in marriage; for they flow like the life of the heart, to and fro, in and out; obedient to the eternal laws of happiness and misery, which in usual words are called attraction and repulsion. To follow the ebbs and flowings of your affections would be living a beautiful life in childhood; but it would not be worthy or characteristic of truly unfolded men and women, who are of the peerage, coequal

with the gods who know and do both good and evil.

Human intelligence and memory are obedient to a different set of laws; and yet are not antagonistic with the best needs of the affections. The very perfection of infinite wisdom are displayed in the harmonious cooperation of these apparently antagonistic hemispheres. A man takes a problem in business or in society; keeps it in his memory; revolves it over and over and from side to side; thinks upon it selfishly, and reflects upon it with the lurid fires of his desires; hoping to see his way to the end of it, like a chess-player; and planning to out-general his adversaries, and to mentally overreach those who go the same way. In the animal brain the same mental processes occur upon the same laws, but in a degree very far down and inferior to those in man; and yet in the animal-man there is not very much difference in the quality of the thinking of the thoughtful faculties.

But what can the affections or the reflections accomplish of themselves? They may incline or decline, and they may decide or refuse; but nothing less than the "Pivotal Power" can impart movement and manifestation.

WILL is not an organ. It is a fulcrum at one moment, a lever next; but, finally, it is the sovereign power which moves the lever, the central god-energy which animates and exercises all the organs; the self-conscious Jupiter, superior to all the other deities, who forges and hurls his own thunderbolts through the heavens of the inner universe.

Mind obeys the will, and matter obeys the will; for without WILL, both mind and matter, which are derived alternately from one another, would be motionless, lifeless, formless, dead! Man is conscious of his consciousness—although he cannot fully comprehend the totality of his superior powers—and he is therefore conscious of what is called "originating." From the twofoldness of his consciousness (that is, from the senses without and from the spirit within) man's mind derives the idea of causation. And causation implies and necessitates an exercise of the WILL. If this be true of and within man, must it not be also true of that eternal organization of attributes, which is sometimes called "Omnipotence"? Will and causation are interchangeable terms. All material phenomena are the ever-varying manifestations of a pivotal energy, which is self-conscious, self-poised, independent, self-intelligent, and eternal in its own individual right. By the term "independent" is meant that which is not clinging and dependent like the affections, or rotary and helplessly self-involving like the intellect; but that degree of power which enables the mind to choose, to transform, to inspire, to act; for truly, all independence is comparative.

I would not dare to set bounds to the originating reach and sway of WILL; i. e., when it is pure and exercised for a pure purpose. It can overcome all forms of diabolism—diseases, sensualism in the blood, vices in the habits, appetites in the senses, weaknesses in the moral feelings, hypocrisy, falsehood, and all manner of evil thinking. All this it can do when it is pure. But an evil WILL is the highest expression of what in the religious world is called "the devil." It takes counsel of the inclinations of affection, which are the sources of desires, and it employs intellect solely to plot, and plan, and teach the way in which the pivotal power should proceed. How many fair, spiritual natures are held down to earth in bondage and in misery by the evil will power of animal men and women!

If you would know the full happiness of the harmonious angels, let your WILL do only what is requested by your highest Affections, and only what is approved by the reflections of your highest Reason.

Orange, N. J., Dec. 24th, 1876.

Lecture on the New Year.

(Reported for the Banner of Light.)

Mrs. E. H. Britten's lecture on Sunday afternoon was listened to by a large and appreciative audience. She commenced by saying that the last day of the centennial year was a fit time to take a retrospect of the past and to consider how far it has found us advanced on the path of progress. So far as the political field was concerned, not much could be said in its favor. It was for the most part a struggle to determine which was the strongest hand to grasp the reins of power. How different the present from a hundred years ago. The original settlers, who had fled to escape persecution and wrong, were succeeded by men who owned the broad acres of this country, and had dispersed themselves from where they landed to the land of the setting sun. Iron roads, like a net-work, covered the land, and steam and electricity were employed in connection with them. Vast industrial palaces now abounded in New England, and limitless mineral resources remained unwrought. A strong and happy people had grown up unparalleled in their prosperity, and the Centennial Exhibition testified to the wonderful progress they had made. But a change had come over them: they had become discontented, demoralized and unhappy. What had interfered with their prosperity—what was the source of this discontent? The answer was, men and women's own bad passions. The question arose whether it was right for a man to steal and appropriate his neighbor to make him poor, and to put him in the scales and sell him at so much per pound. This was the question at issue twelve years ago, and to settle it incalculable treasure was lavished and the best blood of the country spilled in great profusion; and the present state of things was the reflection consequent upon this terrible war. We need a better motive to decide what is right—we need a better arbiter than the sword. We want religion; we want the same spirit that animated our forefathers—the kind of religion by which they achieved their independence. There is but one standard of right. Do unto others as ye would be done by. We should put ourselves in the position of the black man. We want a practical religion, an everyday faith, not mere Sunday profession—a faith to live by as well as to die by. Despite the fact of general mistrust, there was still good in the world. If, instead of trusting to the human atom, men were to come to Jesus, in the sense of coming to good, and learn to deal honestly and live virtuously, a great change would be seen in the world. Men thought too much of the great "I" and too little of the little "you." Let us accept the deficiencies of the past and have fresh resolves for good, carry Spiritualism into our lives, and let the world know by our conduct that we have a true and honest religion. We need not wait for the scientists and school-men to lead the way—a little child who knows of spiritual things is far greater than they. The scientists were on the verge of Spiritualism, and would soon recognize it. All hail to the New Year! A better day is at hand.

Miss Harrington sang with good effect "The Dying Child to his Mother," and "Waiting," at the close of the latter Mr. Cooper said it was desirable to take steps at once if the lectures were to be continued. The receipts under the present arrangement were not enough to meet the expenses, although, through the generosity of Mrs. Britten, there was no lecturer to pay. An entrance fee

might probably produce more money, but it would reduce the number of the audience, and this he was anxious to avoid; his object was to institute free lectures, at which the public might be informed with regard to Spiritualism, and this could only be done by the assistance of Spiritualists themselves. Prof. Carpenter followed in a vigorous speech, strongly advocating the continuance of the meetings, and calling upon the friends of Spiritualism to support them. Mrs. Britten then made a few remarks to the same effect, and the meeting closed with a strong feeling, that something should be done, and some promises of support were tendered.

Mrs. Britten will lecture next Sunday—same place and time—on "The Spiritual Outlook."

BRIEF PARAGRAPHS.

"WITH MALICE TOWARD NONE AND CHARITY FOR ALL," WE WISH THE WORLD "A HAPPY NEW YEAR."

SHORT SERMON.—Truth is but one; thy doubts are of thine own raising. He who made virtues what they are, planted also in thee a knowledge of their principle. As thy soul dictates to thee, and the end shall be always right.

"Miss Grundy" has invented the word "Interviewee," meaning the party interviewed, and yet there are parties who still think this isn't a free country.

HE KEPT HIS WORD.—When George L. Mowry, who recently committed suicide at Levee's store in Boston, was pardoned out of the State Prison, Warden Chamberlain gave him some good advice, and Mowry informed him that should he ever be reduced to the state of starvation, he would not commit a crime, but would take his own life. He kept his word.—*Boston Herald.*

Waco, Texas, has a new paper entitled the *Temperance Magnet* and Informer, a copy of which we have received. J. A. Kirgan is its editor.

Peace ought to be as cheap as daylight, but it is one of the luxuries, and costs us more than anything else we have to buy.—*Hillings.*

The "First American church" has been established in Boston by Mr. Charles Ellis, a graduate of the Meadville school of theology, and meets on Sunday afternoons in the Memorial Building. It is based upon scientific materialism, and aims to unite and organize the anti-Christian element among the radical thinkers of the day, for practical cooperation in matters pertaining to the mental, moral and physical well-being of society.

"The case, it is here," said a red-eyed man sadly, looking at an empty whiskey barrel, "but the jewel is gone."

The United States Senate, Tuesday, Jan. 2d, passed the House Bill authorizing the Secretary of the Interior to use \$50,000 for the relief of the Ojaga Indians, who are now in a starving condition. No other business of consequence was transacted.

In a Jewish synagogue in New York, one of the new-holding brethren has been convicted of being a receiver of stolen goods—and now the trustees refuse to take him money for the rent of the pew. They are glad to have him come to church and get good, but they won't touch his money. Suppose a Protestant church was on such principles, and prohibitionist clergymen compelled to decline money the brethren made at rum-selling, for example, there would very soon be a collapse among the brethren. An exchange hints that some Christian churches would be exposed to bankruptcy, while we fear there might be in others a general rush of new-holders into the stolen-goods-receiving business.—*Boston Herald.*

A Key West, Fla., despatch states that the steamship *Emile* sank, Monday night, Jan. 1st, in six fathoms. A boat load of passengers are reported as missing. The captain's boat and one other arrived at that port in safety. Steamers have gone out in search of the missing passengers. The mails were lost.

A Paris despatch of Tuesday night, the 21st, says a tremendous gale has been raging on the Atlantic coast of France. Two villages were threatened with destruction by high water. Several lives have been lost. One of the telegraph cables between France and England has parted.

UNHEARD.—A traveler, climbing up steep mountain peaks, saw bright on heights rugged ranges rise Sifted unheeded, and sinking weary down, With fainting courage cried: "I climb no more; The broad green vale below has called me back to rest. Ease, comfort, troops of friends!" when, lo! a voice, A third voice, singing life, and clear, and sweet, Borne upward on slight breeze, said: "I have no such aid. Forth to the rugged heights thou must climb, and sing. But just as sweet, though none shall ever hear! Oh poet! sing, sing on! Though high, apart, Thy lonely life, some fainter and sweeter tune And courage take to climb again. Sing on. And gain the height, content if thou but hear!"—*Angelo Stewart Soley in Index.*

Forty different sewing-machines, and nearly as many pianos, received the "highest award" (?) at the Centennial.

Stratford-on-Avon is to have a training-school or theatre for actors—instituted as a Shakespeare memorial, and sustained by the town. The school will be similar in rules, etc., with that at Meiningen, Germany. The cornerstone of the edifice will be laid April 23d of the current year.

A gale of unprecedented violence prevailed on the south coast of England, Sunday, Dec. 31st. Dover Pier was partially destroyed. The damage is estimated at £150,000. At Eastbourne there was great destruction, and the loss footed up £35,000. Nearly every town on the south coast, from Dover to Portsmouth, was partially inundated by the high tide. Furniture was washed out of houses. The floods caused by the heavy rains continue to be reported throughout the country, and the damage done is widespread.

"I never did like mutton with capers," Brown said, as he brushed his clothes after an attack from a ram.

On the 26th of December, 1871, the Richmond Theatre was burned, and consequently Tuesday, Dec. 26th, 1876, completed sixty-five years since the occurrence of that dismal tragedy. In which 70 persons—most of them moving in the highest circles of the gay capital of the Old Dominion—perished in the flames.

He took a sudden seat, he did, In all his gorgeous foppery; Such mournful spectacles we see, When new-fangled fashions sweep, And she, poor girl, went down with him, In all her pink-trick trim;—Such tragic incidents take place When sidewalk fashions are so slippery.

The President of Costa Rica has abolished the press throughout the country, placing every printing-office under control of the authorities.

The steamship *Circassian*, which went ashore near Bridglington, Long Island, Dec. 11th, was wrecked on Friday night, the 27th, and twenty-five persons perished. The vessel and cargo are both a total loss.

Among the tramps who shovelled snow in New Bedford's streets, the other morning, to pay for station-house hospitality, was a former clergyman of Falmouth.

Every path has its puddle.

The number of Lake disasters in 1876 can be set down at 600. A large number of lives were lost.

The new Sultan of Turkey has issued an edict forbidding his subjects to employ sick or wounded animals, and prescribing the maximum burdens to be imposed on horses, mules, etc., and forbidding the use of the side of Turkey in case of a European conflict.—*Boston Post.*

Sir Titus Salt, Baronet, of Saltaire, Eng., one of the most useful and disinterested benefactors of the laboring class in his country, which age has produced, has recently departed from mortal life, followed by the benisons of those whom he so much aided by his philanthropic enterprises.

Creedmore, where the great rifle shooting matches are held, is on Long Island, and reached by rail from New York City. A recent writer in the *Galaxy* says that the place was purchased by the Rifle Association from a farmer named Creed, and that it was a wide plain, almost barren, like a moor. Hence the name, Creedmoor.

A special despatch from Bucharest reports that hundreds of Jewish families were recently ordered, by the Mayor of Basila in Moldavia, to quit the place within three days. Many of the people who were driven from the town died from cold and hunger by the roadsides—the Bucharest authorities remaining impassive.

Victoria was Jan. 1st proclaimed Empress at Delhi and throughout India with great ceremony.

Butcher birds are after the sparrows, and the Boston City Forester is after the butcher birds. Half a dozen of the winged pirates have already been shot.

A terrible accident occurred on the Lake Shore & Michigan Southern Railroad, at Ashtabula, Ohio, at eight o'clock, Friday night, Dec. 21st. Train No. 5 went through an iron bridge down seventy-five feet to the creek. Seven coaches, baggage and express cars were burned. The living freight was speedily devoured by the combined action of the freezing water and the roaring flames, and

had it not been for the fact that the head engine, *Socrates*, Daniel Maguire in charge, leaped to solid ground, no alarm could have been given in the fearful face of the storm, and perhaps not one would have been left to tell the tale. As it is, it seems as if all on the train (except the men of the *Socrates*) were embraced, in some manner, in the ruin, though individuals escaped with injuries more or less severe. The exact number of the dead cannot be numbered, as many bodies were broken up in the crash, and others were hurled to clatters, but as we go to press the figures are working steadily upward, as details are gained, and probably 100 or more of the ill-fated company were killed. P. P. Bliss (author of "Hold the Fort," etc.) and his wife, are reported as among the slain.

I am no great admirer of Thomas Paine, but no other man who did so much as he in our Revolutionary struggle has worked so little gratitude, so much abuse. It is high time for a more careful judgment.—*John W. Chadwick, Brooklyn, N. Y.*

Remember that mirrors should never be hung where the sun shines directly upon them. They no longer give back a correct picture. The amalgam, or union of tinfoil with mercury, which is spread on glass to form a looking-glass, is easily ruined by the direct, continued exposure to the solar rays.

South American dispatches for Dec. 21st state that another battle had just occurred in the State of Lanca, Republic of Colombia. The Liberals claimed the victory, but lost some prominent officers. The loss of each side in the previously reported battle of Garpapota was as follows: Liberals, 600 killed and 1300 wounded; Conservatives, 300 killed and 700 wounded. Of the wounded at least 500 will die. Moreno, the Dutch Consul, Señor Augustin Velez and two others were assassinated at Carthagena. The assassins were arrested.

Franklin grasped the lightning in the cloud, Which to the ground in impotence he hurried. More picked it up, and from his subtle hand It sent it with a message round the world.—*W. L. Henderson.*

In pursuing the description of the Russian squadron now expected in United States waters, one is chagrined to find, after reading of a ship which has 19-inch hull-plating, and carries two 40-ton guns, that her name, after all, is only "Pop-off." How much noise constitutes a bang in Russian?

Seven vessels and one hundred and sixteen persons were lost from the fishing port of Gloucester, Mass., during the year 1876.

Philadelphia is dishonored by her treatment of the *Palme Rust*. Are there no gentlemen in her Councils?—*Index.*

It is said that General Nikitin is to assume command of the Russian army in the field. He will probably order large quantities of tobacco for the use of his troops.

Desires to Alit, though without power, In spirit join all good deeds done. The poor man's wish, the rich man's dowry. Each count as one!

"The Washington Nation" says the only difference between Chamberlain and Hampton, of South Carolina, is that one is trying to make troops of friends and the other friends of troops.

The political machine that just now runs this country may be compared to a hotel elevator. Those who are inside "pull the wires," and their friends get the best rooms—whether in the White House, or elsewhere. Isn't it about time that the people should run the machine themselves? Is there a Solon among us that can solve the problem?

A horrid storm shuts in the sky, And snows and rains abound; The Thracian north wind makes the woods And makes the seas resound.—*Horace, Epode XIII.*

C. C. Mead, job printer, 237 Washington street, Boston, forwards us specimens of his 1877 calendars. Thanks.

Our readers will welcome the advertisement of the popular Seal-smen, Messrs. D. M. Ferry & Co., of Detroit, Mich. Their Seal Annual for 1877 far surpasses their previous numbers. This firm, one of the largest in the Seal business, needs no endorsement from us.

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Movements of Lecturers and Medlms.

W. F. Jamieson is still giving illustrated lectures on Science and Temperance in Minnesota. Address at Albion, Mich.

Capt. H. H. Brown spoke at Roscoe, Ill., Dec. 1st, 2d and 3d; at Arlington Heights, Ill., Dec. 8th, 9th, 10th and 12th; at State Convention, Sturgis, Mich., Dec. 15th, 16th and 17th; at Fowlersville, Mich., Dec. 23d and 24th; at Conway, Mich., Dec. 26th, 27th and 28th; at Milford, Mich., Dec. 30th and 31st. He will lecture at Detroit first Sunday in January, Battle Creek second Sunday, Breesburg third Sunday, Sturgis fourth, and at Kendallville and Orland, Ind., soon after. Parties can correspond with him at above points, care of friends.

Warren Chase closed a course of eight lectures to large and intelligent audiences in Salt Lake City, Utah, on Dec. 24th, and has now gone to San Francisco, Cal., where he may be addressed till further notice.

E. D. Strong, Lock Box 65, Danbury, Ct., announces that he will respond to calls to lecture on the origin of organic life, the law of materialization of spirit, spirit-control, etc. He will start for San Francisco, Cal., about Jan. 20th.

J. William Fletcher has suspended his circles for the month of January, to fill lecture engagements.

Mrs. Josephine Walcott, so says the Santa Barbara, Cal., Index, is lecturing at Crane's Hall, that place, to good acceptance.

State Convention in Texas.

The Annual Convention of the Spiritual and Liberal Association of the State of Texas will meet in Houston on the 18th of January, and be in session for four days. Members and delegates from subordinate societies in the State are invited to be present, and it is hoped that many of our friends from abroad may find it convenient to "come over and help us." The invitation is general to friends of the cause from all sections.

SARAH J. PAINTER, WILLIAM L. BOOTH, President, Secretary.

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