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# Original Essay.

for Spirit-Materialization," by Robert Dale Owen; "New

A THERAPEUTIC AGENCY NOT KNOWN TO THE MATERIA MEDICA.

BY B. L. CETLINSKI, M. D.

That there is a healing power acting independently of the materia medica, and as efficacious in its sphere as any remedial agent known to science, is now a well established fact with all those who are willing to witness its operations at the bedside of the sick. It acts in broad daylight, and is not disturbed in the least by the scrutinizing eyes of the scientific physicians. This heal ing power is generally known by the name of "zoö," or animal magnetism. A more pompous name is given to it by some fanciful writers, in the newly coined expressions "psychic force," "psychomany," "psychophysic," in connection with some wild theories concerning the nature and modus operandi of that mysterious power. The naked fact is, that there are men and women who can cure diseases by simply putting themselves in contact with the sick person, and expressing their will to effect a cure. The expression takes various shapes and forms, according to the idiosyncratic habit of the healer.

This marvelous healing power has been known for ages; but, while by the ancients it was considered as a special favor accorded by Deity as a reward of great holiness, or as a sign of high social position (as kings and priests), it is demonstrated in our day as being a simple attribute of some peculiar organizations, entirely independent from holiness or social position. The inquiry into the nature and character of this power, and the conditions indispensable to its manifestations, is perfectly legitimate; but the various theories propounded until now appear to be a wonderful tissue of hasty conclusions, and suggestions thrown out by various scientific of the mememal virtue of arugs in general, and partly from inadequate observations made of phenomena of different kinds, and unequally considered, as the late Professor Czermack has it. It is this unscientific process of combining heterogeneous elements into a theorem that has opened wide fields to charlatanism, which fills the papers with certificates testifying to ephemeral cures of imaginary complaints, to the delight of the credulous. I do not intend to enter now into a proper analysis of the various phenomena exhibited by this power, and suggestions they may offer for a plausible theory; but as I had of late the opportunity to experience the effect of this mysterious power upon myself, produced by one of our most genuine healers, I cannot resist the impulse to submit to your intelligent renders a few thoughts concerning the main characteristic feature of this wonderful gift, with a few hints clucidating the floating schemes for its explana-

Mesmer, by the exhibition of his marvelous power, has given a new impetus to the scientific investigations concerning the relation between mind and body, and although the said investigations have taken a centrifugal direction and ultimated in a psychology opposed to the tendency of the phenomena observed in Mesmer, he nevertheless has left enough of stir and commotion in the investigating mind to secure, in a future time, a rebounding from the periphery to the centre. Hence the uneasiness among the serious and independent thinkers on the subject in view, in spite of the assurance that psychology has said its last word. Descarte's discovery of the relation which exists between the manifestation of our emotional and sensational life and certain changes going on in the nervous and muscular substance, gave rise to a series of scientific investigations, ultimating in the modern view of the origin of sensational thought, or in other words, the materialistic view of our spiritual nature, to which phrenology, with all its errors, has contributed not a little. But although science has indeed succeeded in explaining satisfactorily a great amount of mental phenomena in its own materialistic way, it has left out from the arena of its investigations a certain class of phenomena which are by no means covered by its suggestions, and has thus left the door open to wild speculation with regard to the primitive mesmeric phenomena, which continue to accumulate in spite of ridicule, and which were lately enforced in number by facts from Modern Spiritualism. Remembering in this respect that Descarte's own expression for molecular motion in nerve and muscle is "animal spirits," and "flow of animal spirits," and the like, it is not to be wondered at | of the facial muscles of those healers was a well that while on the one hand there is a great looseness of scientific thought in the hinging of every mental and analogous phenomenon on some of the nerve centres and filaments, there is on the other hand a deal of fanciful speculation on the animal spirit and its flow, expressed now by nervefluid, nerve-aura, nerve-od, and the like.

our intellectual atmosphere, which ideas, not brought, as yet, under the control of sound inductive reasoning, have given rise to wild schemes and furnished aliment to hungry nostrum venders, spiritual and others.

(1.) One of Zoroaster's doctrines with regard to medicine is, that as a sequel of the alliance of Ormuzd, or supreme being, with the Fernars, or spirit of everything, every fractional part of a medicinal substance contains the whole of the medicine or its spirit.

(2.) Paracelsus, but especially Hahnemann, by his strictly scientifically conducted experiments. with regard to ascertaining the physiological relation which must exist between a remedial agent and the human organism, was led step by step to the conclusion that the power of medicine is a pure dynamical or a kind of spiritual power, and that said power is developed in an inverse ratio of the complexity of the bulk, so that the medicinal virtue of a drug acts freer and more powerfully through the vehicle of the smallest fractional part of the drug. This is, as Dr. Veit justly remarked, (Hygg. v. 443) Zoroaster scientifically applied.

(3.) But G. II. Von Schubert, in his history of the soul, starting with the belief that an unseen world of forces forms the complement of the visible world, and that the first manifest themselves when the visible forces fail to manifest, by reason of exhaustion or lack of power, advances the bold assertion with regard to medicine, that by the homeopathic attenuation the hidden soul of the medicine is made to appear, which fact, in dead matter, is equal to the phenomena of animal magnetism. Von Schubert finally asserts that the homeopathist acts by means of a psychical agent following the psychical forces of the body, and through them on the gross materiality of the organism.

(4.) Dr. S. Lutze, a devoted disciple of Hahnemann, a man who evidently possessed the gift of healing in a very high degree, catching the idea proclaimed openly a monopoly for his own homeopathic preparations of drugs, on the ground that he communicates his extraordinary healing or magnetic power to his drugs during the process of attenuation, and there were thousands of patients under his treatment who swore by him and his magnetic-force-globules.

(5.) This is not enough; some of the most learned physicians who adopted Hahnemann's therapeutics, (Dr. Rumel and Surgeon Tietz) starting again from a pure scientific impulse, arrived by experiments and speculations, aided by drawn partly from imperfect experiments made microscopy, at the conclusion that the medicinal virtue of drugs was either identical with or analmen concerning the nature and modus operandi ogous to electricity and magnetism, and follow consequently the same law of expansion centr fugally as in electricity.

(6.) There remains but one step in advance to make, and we arrive at the conclusion that a me dicinal virtue can be transferred from a medicinal to a non-medicinal substance, and this step is really taken by the erudite Dr. Rau from Giessen and others.

(7.) But to complete the picture, I must not forget an anonymous writer in the Alg. II. Zeitg. 27, 265, who advances his opinion, supported by microscopical experiments, that a violent disintegration of a medicinal substance produces a lively molecular movement which he calls "vivification" of the drug, and believes that the secret of the homeopathic attenuation consists in this, that life is made to act upon life. This again is a revival of an old maxim of the Essaian concerning the medicinal virtue of fresh animal blood, that "life gives life."

Here, I think, we have all the elements of that chaos which surrounds that marvelous remedial agency not known to the materia medica. It is certainly premature, in the present state of our physiological and psychological knowledge, to undertake any useful speculation concerning the nature and modus operandi of the healing power, in question. My own experience with this power of which I am going to give a short account, induces me to refer, with regard to giving an appropriate name to this power, to a simple but very significant utterance of an invisible who has favored us of late with more than one visit. I don't remember, now, whether it is the London or the Philadelphia Katy King, who is accused by some, of Diakkaism, but though I had not the pleasure to make the personal acquaintance of that charming creature, I am very grateful to her for a very cutting answer she is said to have given to one of her learned inquirers. She was asked by one of them what element or elements she used in her wonderful re-incarnation or materialization-whether it was magnetism, electricity, od, or what she may call it? "Stupid!" she exclaimed, "it is all nonsense your talk about electricity, magnetism. If I should call it by any name, I would call it Will Power." Here lies a sublime truth which does not fit at all a Diakka, as I understand it. Now I come to my own experience:

I have witnessed the operations of the famous Dr. Newton and other genuine healers, but was not able to discover in their methods anything corresponding with the use of electro magnetism or Faradization by the profession. The patients' accounts of their sensations, were very unsatisfactory. All that I could get by studying the play determined will to cure, characterized by great benevolence. But some two weeks ago, while on business in New York City, I suddenly felt a shooting, itching pain, starting somewhere in

the supra-scapular nerve, extending rapidly to

all the connected muscles covering the shoulder-

But it is especially interesting to contemplate | unable to proceed in my walks, and soon the the train of ideas generated from time to time in | pectoris-major became involved. Having no medicine about me, and being obliged to remain in the city the whole day and be on the move, I determined to apply to the famous healer, Dr. Briggs, whose office was not far off, (24 E. 4th street,) for prompt relief, if possible. Finding him in his office, I told him, moaningly, what had happened to me, not giving him my diagnosis, but called my suffering, rheumatism, from cold, pain in arms and back, &c. I found him a gentleman of much suavity, and of a very sympathetic nature. He disclaims any pretensions to working miracles, but believes he has the vocation of healing the sick, and feels always happy in relieving the sufferings of his fellow-beings. I understand his previous occupation was that of a druggist, chemist, and then a practitioner of the eclectic school. He gave up a lucrative business and prepared to follow his inner promptings to confine his activity to his mission of a healer without the materia medica.

Although my slight personal acquaintance with him impressed me much in his favor, I am not the one to be easily psychologized by any one, and less so by him, who is inferior to me in physical strength, stature and self-will. .

Briefly: I stepped into his sanctum, sat down and allowed him to operate on me, watching closely his manipulations. I was much surprised to see that the first contact of his hand with my body was at the very spot where the pain started from, although I did not give him any details of my sensations, nor did I give him any topical indications. I have every reason to doubt his knowedge of what should determine the diagnosis in my case. Yet he put his hand immediately on the right spot, pressing gently on it for a while, then manipulating upon the whole area involved in such a manner as if his hands were directed by a knowledge of the most interior workings in the painful muscles, all the time keeping up a most pleasant, calm, suave conversation on indifferent topics. Very soon I felta glow in the brachial plexus, and a kind of commotion therein, which alarmed me at first; but I soon became aware that the motion took a well-defined direction, and in a few minutes more I felt an affluence of fresh blood in the capillaries and in the painful region, and felt immediately refreshed all over, as if after a genuine Russian bath in my

own country. Thinking I was through, I was about to get up, when the doctor commanded me to rest, for he had some more work to perform. Immediately he put his hand on the region at my left kidney, saying, "You need here some fresh vitality!" which surprised me in the utmost, as, in fact, there is a very weak spot in my organism, for which I treat myself occasionally, but never thought of it at that time. A few manipulations of his upon the said region made me conscious of an increase of tenacity in that organ, and I was soon allowed to rise. Resting a little while, chatting and recruiting, I left the doctor's office, completely restored to my normal condition, went through my day's work in the city, and have had no occasion since to resort to my medicine case for myself. Now what was it in Dr. Briggs's operations, in my own case, that relieved me, in half an hour, of a severe acute attack, as described above? There was not a shadow of resemblance in his manipulation to the operations of Faradization or electricity according to science. Then, again, does electricity, magnetism - even zoö magnetism - make a diagnosis based on the knowledge of morbid physiology? Is it psychic force-if it is anything of the nature of force-scientifically understood? does it reason, make diagnosis? Is psychic force a clairroyant force? What absurdity! stupid! would Katy exclaim, and so it is. All we know is that Dr. Briggs can cure diseases when he wills to do

it. It is a God given gift, of which he makes a noble use. God bless him ! I do not think to act contrary to our medical code of ethics, if I say to all who are suffering and do not find relief in the knowledge of their doctor, call on the great and genuine healer, Dr. Briggs, whose office is 24 E. 4th street, and get cured. This gift seems to be able to act not only independently of the materia medica, but, in many cases, also, independently of surgery. I mean surgery as used by non-Hahnemannian practitioners, in and out of season.

Brooklyn, N. Y.

If It is for mothers to teach the boys of today, who will be the men of a few years hence, a truer religion of the body than the present generation learned in boyhood. It is for them to show their boys how truly alcohol is a poison, not merely in name but in fact; to teach them just what its effects, even in moderate doses, arehow it inflames the coating of the stomach; how gives to the heart, every time it is taken into he system, an extra and hurtful task of lifting, neasured by tons in a day; how it over-stimulates the liver, and leaves it torpid; how it affects the brain and the muscles destructively; how that the drunkard's purple and vein-seamed nose means something more than mere ugliness, and is only an evidence of a dangerously disordered circulation. Let them teach these things thoroughly and intelligently, and let them remember that the appetite for alcohol is itself a disease, born often of badly ventilated nurseries, or of a district reading upon unwholosome victuals. Let dainty feeding upon unwholesome victuals. Let mothers remember that when they pamper young appetites and cultivate infantile self-indulgence they are sowing the seeds of future drunkenness in their precious ones.—Hearth and Home.

Among different nations there are different kinds of loafers. The Italian loafer spends his time in sleeping, the Turkish loafer in dreaming, the Spanish in praying, the French in laughing, the English in swearing, the Russian in gambling, the Hungarian in smoking, the German in blade anteriorly and posteriorly, rendering me drinking, and the American in talking politics.

#### Lifenany Department.

## THE LIGHTS AND SHADOWS

# woman's

Written Expressly for the Banner of Light,

BY MRS. ANN E. PORTER.

uthor of "Dorn Moore;" "Country Neighbors; or, The Two Orphans;" "Bocky Nook-A Tale for the Times;" "Bertha Lee;" "My Husband's Secre " "Jessie Gray;" "Pictures Real Life in New York;" "The Two Cousius; or, Nunshine and Tempest;" etc., etc.

CHAPTER VIII-CONTINUED.

Robert and his mother lingered after the others ad taken their departure. Richard pleaded business, and accompanied Colonel Beverly Scott to the city of Vicksburg, where he remained only a few days. On his return no wife waited for his coming at the gate. He entered the house unannounced, and found the three sitting costly logether, Robert reading a new book to his mother and sister, who were occupied with their em broidery. They were in the guest room, which had been given up to the mother. The apartment was the most cheerful one in the house. Roso had wreathed it with Christmas evergreens. and every day brought such flowers as the sea son furnished. A fire was burning on the hearth. Roso and her mother sat near each other, with their bright-hued worsteds on the table beside them, Robert in an easy chair reading Tennyson's " Maud " He read well, throwing his soul into his words, and he read, also, to appreciating hearers. The sudden appearance of Richard surprised them. Roso threw down her work and sprang up to greet him. Something in his manner and in his face repelled her, and she stopped half way across the room.

"A pleasant time you are having!" he said. 'Am I too much of a stranger to intrude?"

"Yes," said Robert, "unless you can enjoy our book. If I remember correctly, you were never fond of poetry."

"No; I am no romancer, and, moreover, have no time for idling in the house and reading silly verses to women.

There was a sneer in his voice that did not escape Robert's ear, and to which Roso had become accustomed, but it was unperceived by Mrs. Le.

"Come in, my boy," she said ; "do not stand at the door. It is a chilly day without, and you must be cold with your long ride."

take lunch with me?" Roso started. "I will order it, Richard," she

"No," said Richard, "remain where you are It is not often that you can get such a reader of

poetry as my brother." The little sensitive heart fluttered. She preferred a hundred times over to make tea for Richard than to hear Robert read, agreeable as was the latter. She stood irresolute. Her husband's look decided the matter; it was imperative; he waved his hand to a chair. No one else saw the motion. She understood and obeyed. The kind little mother, pleased to walt upon her handsome boy, passed out with him. Robert looked grave, turned one glance to Roso's face,

He remained only two or three days longer, and during that time he avoided Roso, but kept a watch upon Richard's words and looks. When he left the house a shadow rested on his face as he said to himself:

and then resumed his reading.

"With such an angel by his side, I thought Richard's demon would depart; but he is strong as ever. God defend the helpless !"

After the departure of Richard's mother the household returned to its old routine: It was a dull life for Roso. She practiced music two or three hours a day, wrought upon her embroidery, and, after incredible labor and study, succerded in making a dozen shirts for Richard. She was very proud of this feat, and carried them to him.

"Very well," he said; "I hope they will fit as well as those which Ruby made."

"I think they will, Richard, because Ruby showed Zell how to make them. Zell says that Ruby's were beautifully made, but mine are as nice.

Richard looked at his little wife keenly for an instant. That sweet, innocent, pleading face was turned to his, longing for one word of praise, yet fearing blame.

"Well, well, Roso, I have no doubt you have taken a world of pains with them." He drew her toward him and kissed the red lips. "How pretty you look in that bright morning dress!"

Roso was amply rewarded for all the time and trouble which she had spent upon the shirts, and went dancing about the house, singing like a

With the exception that her three servants were again ordered to field labor, much to Roso's regret, and that her husband was away a great deal, and when at home busy in his office or among the hands, life went on quietly. The rooms had been cleaned and locked. Richard held the keys. Ruby did not occupy Number Eight, as Zell knew, who climbed once more up the verandah pillars to assure herself of the fact.

Why do I lengthen out these pages? Why do I sit, pen in hand, with the record of poor Roso's life before me? Here it is as given by Zell, who

The truth must be told. I shrink from the record. Longing to get back to the other characters of this story, I have still lingered at Oread, dreading to write of life there, because one of wretched existence. I'do not like to send out sensation stories from my pen, and will hasten to give as briefly as possible the record of Roso's life for two years from the time of this Christmas visit.

Business affairs went wrong with Richard and irritated him. The last year's crop had been sold in the market at a reduced price. The prospect for the coming year was no better. He differed with his overseer, and during the summer parted with him in anger. In September there was born to Roso a daughter. Never was a young mother more delighted when told that she had a living child. She wept for joy, and lay there, so full of happiness, that when Richard came and did not even kiss her, and said "he wished it had been a boy," she did not mind it much. She was getting used to neglect, and this new sensation was so overpowering, so full of joy, that she was in paradise.

"If only papa were here!" she said to Zell. 'He would be so happy. I must call it for my mother, Zell. Richard says he does not mind, I may name it as I choose."

"Vesta Ysabella, then, it will be," said Zell. "I must have it baptized," said Roso. "It will not be named if we do not."

She begged so hard for this favor that the recor of a church some few miles distant was called in, and making the sign of the cross upon the infant's brow, consecrated it to God as Vesta Ysa-

There was no lack of interest and amusement now in Roso's life. The love that had been repressed and chilled found room to expand and grow and blossom into full flower. She read all the books she could get hold of on the treatment of 14 I am hungry, mother. Will you come and infants; she consulted Mammie Phyllis, and sent for her almost every day to come and see if baby was all right. The old woman, who had raised more than a dozen children, was an bracle in tho eyes of the young mother. Absorbed in these new pleasures and duties she forgot that there

> had been any bitterness in her life. During this time Richard was superintending the plantation himself. The poor servants fared hard under his fitful temper. Loney became desperate. Her master wished to marry her to a field hand. She resisted, and continued obstinate. When she found him determined, for his will was law, she ran away. He pursued her and brought her back. A dreadful time ensued. She was whipped very severely. Her screams reached the ears of Roso, at the house, and overcome with pity she sent a petition to Richard, begging him to spare her life. She was helpless for many weeks, but not subdued to her master's will. She ran away again, and was brought back the second time. This time she was chained to the kitchen floor. The chain was long, so that she could get about her work. After some days she broke the lock, and would have drowned herself could she have got to the water; but she was secured, and taken down to New Orleans, and sold.

> Roso wept, and ventured to remonstrate with ier husband, pleading:

"She was my servant, Richard. It was wrong to treat her so. She was always obedient and good when papa was living."

"Never let me hear you say my servant again. They are mine, now, and you are mine. I shall be supreme in my own house. I have made a good thing by my trade, and bought as fine,a slave in Loney's place as is to be found in the State."

This slave was named Washington, and was a noble looking negro.

"He will soon lose that look," said Zell, when she saw him, "for all the servants crouch like dogs."

Wash said he had never been whipped, and never would be. He feared he was going to be at one time, and attempted to run away. A bloodhound was set upon him. Wash was prepared with a cane-knife, a long, broad knife, used in the cane field; and with this he nearly cut the dog's head in two. He was shot at. The bullets lodged in his side, and he was brought back in great suffering. He was a faithful servant, and never would do a mean thing. Strange to say, he was never whipped. Whether the native nobility of the man, united to his great strength, awed the master, or fear of his own life prevented, I know not. Certain it is that Wash alone trod that plantation fearless and unharm-

Poor Uncle Peter and Jennie were slowly dying from the labor of the field and the severity of the master. Roso seldom saw them. She ventured once to the quarters in the absence of her husband to carry medicine to Loney, who was was a faithful chronicler, for I write no fiction. | ill, and to tell Uncle Peter that she would try again to intercede for him to be sent to Vicksburg, and hired out at his old place.

"I mean to speak myself, Miss Roso, too; may be de master will let me go when he knows how much money I will fotch him."

Roso sought her husband and pleaded for Peter, but to no purpose. What Peter said to her husband she never knew; but she was pleased the next day to see him at work about some slight repairs in the dining-room. He had a mechanical taste, and was very handy around the house, 'Roso spoke kindly to him, and brought little Vesta for him to see. As she passed out She met her husband. No one else was, in the dining room. Roso and her child were in the garden; she was gathering flowers to deck the baby, when Aunt Phyllis came to tell her that Uncle Peter was dying.

She ran to the dining-room, but the poor fellow had just breathed his last. He was a stout, eurls clustering over the white brow, and its healthy man, and in health ten minutes before his death.

"What is it? What has happened to him?" asked Roso of Aunt Phyllis.

The old woman shook her head.

"I was in the smoke-house, Miss Roso. I don't know nothin' bout it. 'Pears like a mighty sud-

There was a shadow in this house, and it grew deeper every day. Roso and her baby were all the brightness there. So long as the child was well, and with her, the mother could not be wholly unhappy. The baby did not look like its mother, but had the fair skin, blue eyes and brown hair of its father's Saxon race. I think she loved it even more for this. It was a pretty sight, when it was old enough to walk, to see it toddling round the house after its mother. She would have no nurse but Zell, and hardly allowed the latter to nurse her treasure save when she took her meals with Richard Richard cared litthe for the child, and was annoyed when it was in his sight. Roso had harned not to bring it to him, unless he were in a genial mood.

The child was about lifteen months old, when Roso, proud of her baby, who now walked off strong on its little legs, went with it one summer. evening to the kitchen to see Aunt Phyllis. Vesta was admited and praised to its mother's content. The little thing, as if to please her mother, put its hand on the black, laughing face of the cook, and said, " Aunt Fillie." It was the first time it had used the words, and wonderful did it seem In the eyes of servant and mistress.

"De blessed darlin"! De good Lor bless it now and evermore," said the old woman.

"Did you ever see such a beautiful baby as this in the house, Aunt Phyllis?"

"No ma'am, I neger did, and only one lady as sweet as yourself."

" And who was that, Aunt Phyllis?"

"Oh, Honey! she lived here when I was a little slip of a gal. She was the old Colonel's first wife. Maybe you have seen her picture in de room up stairs."

"Yes, Aunt Phyllis; tell me about her. Did she have a baby?"

"Yes, Missy, she had a baby, and it died in tree months after it was born. You see, Honey, I would not tell you of dis before, when dis blessed chile was a baby, but now it is jes' as well to know about it."

"And what became of the mother?" "Oh, Miss, she pined away and died of a

broken heart."

"Because her baby died, Aunt Phyllis?" "I reckon so, Honey; leastways she died, and

I saw her buried in de grove vonder. I tell von Miss Roso, dem was dark days after she died. 'Dere was n't nothin' bright about de house."

Roso walked away with her child, and as the day was fine, they rambled around the place, now picking flowers, now chasing a butterfly, now perhaps sitting down to rest while Roso sung a baby song.

They had gone some distance from the house, but were still on the grounds, when Roso suddealy stopped, gaught her child in her arms, and a subsequent communication of Mr. Kinmont. stood as if turned to stone. She found herself. before a small house, shaded by China trees, with a liftle gallery in front. Over this gallery ran a Virgiuia creeper and a prairie rose. It was a pretty place. There was but one room, the door of which stood open. This room was neatly furnished with a straw matting, cane chairs, pietures, flowers, and a small musical instrument.

In an easy chair reclined Richard Le Mark, smoking a cigar. At his feet played a child some six months old, a beautiful boy. Near by sat Ruby, sewing. She was gaily dressed and looked very happy.

Roso stood as if transfixed, her face as pale as marble, her large black eyes gleaming with a strange fire. There was no motion, save perhaps a closer grasp of the child in her arms. Ruby, with the instinct of servitude, rose. Richard Le Mark took his eigar from his mouth, threw his head back haughtily, and said:

"Walk in, if you choose, Mrs. Le Mark. If my brother Robert were only here, he might give us some information which would humble that haughty look of yours a little. When the wife prefers the brother, let her beware how she assumes such a look of injured innocence as you

It was a moment before the young wife comprehended the import of the words. She had heard them. They had dropped into her ear, and had gone very slowly to the heart, but they did drop there like balls of hot lead. She had all this time kept her eyes fixed upon her husband. Now they turned to the woman standing. There was an insolent, mocking triumph on her face. She believed what her master had said. Why should she not, in her ignorance and her degradation?

Roso felt humiliated for an instant, and then the old patrician blood in her veins, the blood that had flowed for centuries in a haughty and noble race, was roused. It had never been thus roused before. Drawing herself up to her full height, and clasping her child tight and more tightly to her bosom, she gave her husband such a look of contempt and disdain, that for a moment he cowered as if a woman's hand had struck him. Then she turned away without a word. This loving, all-enduring woman had ceased to be patient, had ceased to love; and pitied be Bichard Le Mark when love has turned to hatred in the bosom of such a wife as Roso.

She returned to the house, to her own room. Zell came to take the child; it fell asleep in an instant in her arms; it was very tired with its long walk. Zell laid it in its lace-embowered crib, and then came and knelt down by Roso and looked into her eyes kindly, lovingly as a pet dog ventures to look at his master. I think the look reminded Roso of her dog, for she started, and turning quickly to Zell, said: "Zell, who killed Bob? You remember that we found him dead one day?"

"Your husband killed him; I heard the shot, and saw the dog die."

Zell knew by Roso's look that the secret which she had guarded with so much care was now known. She had seen her mistress come from Ruby's house, and she knew Le Mark spent his evenings there. The storm had come; Zell was prepared for it; she recoiled a little from the pain it would bring upon herself, but she could not retrace her steps; perhaps she would not if she could. Roso did not speak again for some minutes; her lips were tightly pressed together, her little hands clinched, her eyes fixed and staring. Zell brought her some iced water; she drank it eagerly, the goblet full.

"Roso, my darling, you have the baby! See how sweetly she looks!" She drew aside the lace and pointed to the little sleeper, its soft cheeks just tieged with healthy color, its brown little hands clasped on its bosom. Roso stooped to kiss it:

"My darling! my precious! Yes, I have my baby! And she, the beautiful lady who died of a broken heart, had no baby to comfort her; her baby died, Zell!"

"Yes, her baby died; I have seen its grave in the grove.

"We will go and plant some flowers upon it,

"There is a white rose growing there now, Miss Roso."

[Continued in our next issue.]

Written for the Banner of Light. LIFE'S BEST.

BY WILLIAM BRUNTON.

It were a gift if we might live life's best-Obey the highest rule that safe would guide, And in the Right, like Truth itself, abide, And in the wise like elder sages rest

And stand like martyrs old the fiery test; Oh, might we live as heroes reverenced wide, And still be true, whatever might betide, Then were we all in all with comfort blest;

But, woe on woe, we serve as vassals base, We bow and cringe to wrong, and shame the right:

We lie from day to day with smiling face, And serve the golden calf with all our might Distract ourselves in life with doubt and din, And walk half loving, half in fear of sin!

#### Select Circle at the Parlors of J. V. Mansfield.

NO. VII.

BY HON. A. G. W. CARTER.

DEAR BANNER-Our circle met this afternoon, most of the regular members being present; but Mr. Mansfield was not in very good medium condition, having done a great deal of test work during the day for the many persons who called upon him to get communications from the spirits and on this account our band could not be so communicative as usual. We got something, however, and this, in the line as delivered, I will give you for your renders, as well as I can under the circumstances of lacking very much to give.

I first wrote as follows, after the members of our circle had much discussed how we should

proceed: PRESIDENT KINMONT-We have been discuss ing how to proceed in our circle. Please say to us what are the wishes of yourself and the band in that regard. We will abide by your direction.

A. G. W. CARTER.

This answer came, as usual:

"MY DEAR CARTER-I have listened to the with the Carrent—I have listened to the conversation between you and the circle, and will bere say we will try and respond to any question the circle may propose; but we must do so in a condensed form. When your circle is complete, we will then come to a definite arrangement as to future proceedings.

ALEX, KINMONT.

As to what is meant by "when your circle is complete," in the above reply, will be seen in Mr. H. J. Newton next put the following ques-

"Will Dr. Hare report to the circle how I shall 

And received the following answer:

"DEAR NEWTON-I have given the matter of photography some attention since my arrival here, thinking I might discover a method by which photography might be made practical gen erally by the photographers—that is, in photographing the spirits. But I have come to the conclusion it can be made practical when there is a proper medium power. There are those we can so control, but there is only now and then one. I am fearful, dear Newton, you do not of yourself possess that undenotien yourself possess that magnetism

ROB'T HARE." Mr. Newton, as an amateur, has been very much engaged in experimental photographing, and has accomplished a good deal. It will be remembered that at our last meeting he asked Monsieur Daguerre about photographs in colors, and received an answer. It would seem from the above answer that spirit photography cannot be accomplished without a proper medium, and such ones are few and far between; so that there is no use of experimenting without the medium from whom tlie necessary elements can be congregated, so as to effect the purpose. Mr. Newton is informed that he does not possess the magnetism. He will have to look up a proper medium for his experi-

ments, if he has not got one already. Mrs. Newton now, by permission of the circle, asked the following private question to her son: "DEAR FRANKIE—As you were present at our last meeting, I take it for granted that you are with us to day. I have several times been told that you were in the school of science; if so, tell me how you pursue your studies, and whother you would advise your brother to enter the

school of mines connected with Columbia Col-lege. Your loving MOTHER." lege. And in usual form and manner this gratifying response ensued :

"Bless you, darling mother, for allowing me to speak to you at this important time; I say im portant, when I see so many great minds gather ed together as now assembled. But they very politely gave me an opportunity of speaking to my mother at this moment. Now, mother, you would know how I employ my time; what are and how do I pursue my studies. Well, mother if I should tell you you could not comprehend me. I will sometime try and explain it through Nellie. But as to Harry, I should advise you to allow him to follow out the bent of his own mind. All I fear, it may draw faster on his vital forces than his physique may be able to part with. I think you had better encourage his going into that school—Columbia College. Your son

FRANKIE." Dr. S. B. Brittan next propounded a scientific inquiry in reference to the manner in which the spirits in materialization at the "Eddys" made and varied their weight when placed upon the scales. But having neither the question or answer by me, it will be perhaps sufficient to say, that the weight of the spirits materialized at the

Eddys' home was much controlled by the will of the spirits, and the conditions of the medium and the surroundings. But Dr. Brittan left his question in written and scaled form with Mr. Mansfield at his request, to receive hereafter a more particular and extended answer, when Mr. Mansfield himself might be in better and more receptive condition for solving such a problem-

The medium at this stage of affairs evidently showed signs of fatigue and exhaustion, questions not having been answered with the usual alacrity and clearness; but after a while, with the permission of Mr. M., I put the following:

"ALEXANDER KINMONT-Please state to me the particular reason of the failure of our meeting this afternoon? Tell me, too, shall we continue our meetings of the circle?

A. G. W. CARTER."

And in the usual, though somewhat smaller back-hand writing, with fac simils signature, this answer came:

"Well, my Carter, I am not aware it was a failure; it was even more than I had anticipated. In the first place, the circle was incomplete; and

then again, the medium had been overtaxed in the forepart of the day.

Yes, continue them, if you feel you can organize a circle that will attend regularly; but do so fill your circle, and close the door, and then should one excuse himself from the circle, not allow another one to take his place. We would rather have one less tlan a new magnetism after the battery has been complete.
ALEX. KINMONT."

Now we have what the spirits mean by the cirele being complete; not by filling up with extra members, but by keeping the same members, and not introducing new ones. This we have not strictly followed, and the fact has been too apparent that members do not sufficiently well attend as to keep up the same magnetism as the spifits need and want. It is a curious fact about these circles for spirit manifestations, that the most of them, as many of experience too well know, are broken up, and rendered comparatively useless, by non-attendance of members, and the introduction of new members, which interferes with the established magnetism of the circle, and changes it so much as to keep the circle continually in the state of beginning, and never progressing. I therefore put down a distinctive list of nine names for the acceptance of the spirit band-names of those who can be depended upon hereafter for regularity in attendance and attention, and they were placed in writing before Mr. Kinmont, with the following question:

"Shall the above names constitute those of our circle for permanent existence, and those only?

A. G. W. CARTER."

And this was the answer received: "That is all proper, and to us very acceptable.
That looks like business. If they will all attend
we ask no more. Alex, Kirmort."

He also added to my oral question: 'We are not particular, so long as it does not draw too heavily on the medium. I should say ten would be a fair number, but we want them ill present before we attempt to communicate, that we may harmonize the influence. What we mean by that is, to have the door closed before we commence talking. ALEX. KINMONT,"

Again, after the notwithstanding apparent untoward circumstances, I ventured, with the full permission of the medium, to ask Swedenborg as follows, in order, if possible, to have explained the ambiguity of a communication of his at a former meeting:

"EMANUEL SWEDENBORG-At our meeting before last, you said in your communication:
'Could you roud me in my own native vernacular,
it would appear more clear to you.' What did
you mean by that? Your vernacular was the
Swedish language; your works were in the
Latin.

A. G. W. Carter.'

And in remarkably fine, unique, and peculiar handwriting, in the usual way, came the following answer:

"DEAR CARTER-I have been amused exceed-"DEAR CARTER—I have been amused exceedingly with remarks growing out of one word which because in a sentence addressed to you some weeks since. One Mr. B. quite mistakes my meaning. I will repeat it again: 'Could you read me in my own native vernacular.' What I intended you should understand was this could you but talk the Swedish language as the language as this: could you should understand was this: could you but talk the Swedish language as you do the English, and we could sit together of an evening and express our ideas and thoughts freely, then I could make myself perfectly understood. I am aware my writings were expressional for which they are instituted. I think I define the Latin yet my own notice were expressional line they are instituted. I think I have the sympathy of all who hear me—and ed in the Latin, yet my own native vernacular was Swede. I am, dear Carter,

EMANUEL SWEDENBORG." This, then, for the benefit of Dr. Bloede, perhaps myself, and those who might have been -troubled in any degree by Swedenborg's equivocal or ambiguous words "me," and "my own native vernacular." It does seem that spirits have sometimes, much difficulty in expressing themselves explicitly and accurately through mediums. But we need, not wonder at this, for in common conversation how careless and inaccurate are we; and that because of the hurried course of converse with each other; and this too, is the case when we write in haste and," off hand." Mr. Mansfield himself never at all is 'surprised at inaccuracies or mistakes in expression in communications through himself. He says for various causes they frequently occur, at-

tributing most of them, however, to himself. Then, again, Mr. Mansfield says that he is not a medium for scientific or philosophical disquisitions and dissertations of length. He is a test medium for written communications from the spirits, and in this we know he is most successful; but to questions of practical philosophy or science, the spirits, through him, will give brief and pointed answers, and in this direction that is all, for the most part, we may expect. But he has so many answers to make he must, for the sake of the spirits and himself, be brief. For the spirit-world and this-for letter communication between that and this-he is most distinctively, as he has so often been called, the Spirits' Post-Master !

Postschipt.-I must add for your readers the following facts and communication: In the body of my article I referred to a question put, in the 'Select Circle," by Prof. S. B. Brittan, which was not thoroughly answered, because of the apparent fatigue of the medium, who requested the Professor to leave the question with him, and the spirits would answer it when the medium was in better condition. Accordingly Mr. Brittan left the question written in ink, and closely sealed up in envelope, with Mr. Mansfield; and vesterday Mr. Brittan called upon me, with the sealed envelope containing the following question, without his signature however, the envelope having been opened in my presence:

"TO ANY PHILOSOPHICAL SPIRIT: Col. Olof Honto four times, and that the weight varied from fifty-four to eighty-eight pounds avoirdupois. Did the varying weight indicate the several degrees of materialization, and the precise specific gravity of elements actually condensed in the process, or were the results dependent on scale, on the materialized form, or otherwise?

spiritually scientific one it is, written in large, bold hand, and fac simile autögraph signatures:

"DEAR FRIEND BRITTAN - Touching that matter of materialization, we will say, the 'Colonel' is justified in saying he actually weighted the materialized body of the Indian girl. Spirits have the power of materializing themselves so as to take various forms, such as birds, dogs, horses, in fact any form they please below the mortal form, and at times they have and now do materialize themselves and show the human form. The latter is by far the most unfrequent, yet it is accomplished under favorable conditions. But the materialiea inter futurities conditions. But its master was a fation through the lower order of beings, as above narrated, is common to the inhabitants of the spirit-world. We are often successful in making

spirit-world. We are often successful in making the dumb animals speak—birds in particular.

"In materializing, the spirits can vary their weight on the scales, just in proportion to their will power, or force they possess. One spirit can so increase the weight of a ponderable substance—for instance a table, that ten powerful mortals could not raise it from the floor.

"The Indian could have weighed one hundred and fifty rounds as against as the did nighty-eight.

and fifty pounds as easily as she did eighty-eight pounds. She could have weighed *one* pound as well. It depends entirely upon the will force of the spirit how much it will weigh—more or less. BENJA. FRANKLIN, ROB'T HARE."

There then is the answer-with the fac simile autographs—and what a manifestation it is! We learn new facts; one very interesting and peculiar and important—that spirits have facilities in materializing themselves in forms below mortal, but more difficulty in human forms, which, however, is now done. Another remarkable factthat spirits "are often successful in making dumb animals speak, birds in particular." And still another—that, in materializing, a spirit can weigh just so much as it wills. Much food for spiritual, scientific and philosophical reflection, is it not?

New York, Nov. 10th, 1874.

#### Conversations on Spiritualism. ROCHESTER HALL, SUNDAY EVENING, DEC. 6

Reported for the Banner of Light.

The meeting was one of the most largely attended and most interesting of the series. Excellent singing was furnished by Mrs. Stone and daughter, and Miss Sawyer and brother, assisted by one of the Hampton vocalists. The question auggested by the committee was the following:

"What definite power have departed statesmen over the affairs of the nation?" Dr. H. B. Storer being entranced, the spirit remonded:

The subject presented by your committee is one peculiarly proper and characteristic of the century in which we live. Indeed, I may say characteristic of this latter part of the century, for such a question would hardly have been asked to the days of the century. at the dawn of the century. The prevailing theological ideas so controlled the minds of the people, that they would have regarded it as a strange question to inquire as to the interest of departed statesmen in earthly affairs. If you had asked the question what interest have those who dwell the question what interest have those who dwell in heaven above, or in hell below, you would have been thought simply blasphemous. It was assumed that after men had left the shores of mortality they had no interest in the life they had left. All this is changed. The public mind everywhere is penetrated with the idea that man feels an interest in human affairs after he has "shuffled off this mortal coil."

You properly ask what power departed statesmen have in the affairs of the nation, now that they have entered upon different scenes. I am invited here to answer this question. The suggestions I have to make will be practical. I may not be able to demonstrate personal interest; I might have difficulty in demonstrating my identi-

ty. You may at least consider that he who is speaking is interested not only in this nation, but in that composite whole of which this nation is a part. Governments are established for the protection of the weak against the strong. Governments rightly exist for this object. Although the office of government has been perverted by evil men—the yarlous forms of government having rather expressed the strength of the strong, than their disposition to protect the weak in accord-ance with the principle of justice—yet from the first establishment of government there was recognized the idea that it was for protection that gov-ernment was instituted. And there was always an inner voice of protest against any other object.

I include those unseen—when 1 say that if intelligent power is exercised so as to control others, that power must be employed in accordance with the voice of conscience, recognized as the voice of God. I am to speak to those who recognize the central principle of justice.

I am met by the thought that governments have existed not in accordance with this princinot recognizing it. I assure you you need not be deceived by appearances, need not allow presentations of history, which represent man as outgrowing the limitations of each successive step of progress. Mankind has ever sought for the good and the true. The struggles of the race have been after the more perfect. If to day you seem to have attained a system of government superior to what preceded it, it is because you are standing upon the monument reared by your fathers. If you have not yet attained the best, if your methods of wielding power are not attack the property it is because your fathers. altogether perfect, it is because you are not simply to die leaving none to follow, but because others are to continue the work, beginning where you leave off. We do not look upon the past with censure. We do not look upon the future We do not look upon the present without hope.

with despair. Every human being passing from this stage of life continues to feel some degree of interest in whatever relates to human well being. Their interest in any special work continues till that work is perfected. Fortunately it happens to us all that we have special interest in certain direcan that we have special interest in certain direc-tions in which our minds can most easily work.

It happens that I was early interested in a sys-tem of government that should realize my ideal of absolute justice; and I here affirm that, in my areer, brief though it was, you can find nothing that seemed to be born of a spirit other than this I affirm that every act, every vote, and every speech was born of a desire to realize a higher condition of things. Though my views differed from others, though I met those who challenged me in debate, and who sometimes successfully overthrew my argument, yet never was I met by one who brought to my face the blush of shame, or made me feel that I brought dishonor upon my name. But I am not to make this personal.

Statesmen often find themselves compelled to reverse their methods, but they do not necessarily change their motives. We are all limited in our apprehension. Your great and noble-hearted man, mistaken, but noble-hearted—your great martyr. John Brown-at heart a statesman compelled to recognize that his method was not the wisest, yet he recognized as well that it was inevitable, and aided in bringing tardy justice to race—ay, two races long enslaved.

Those who are thus compelled to change their

methods, are sometimes spoken of as feeling remorse, as "getting their deserts." Men get their deserts by looking into their own souls, and appreciating their own motives. In the spiritworld it is our privilege to survey a larger space to comprehend a greater variety of views, to understand that great men are great simply because they embody the purposes of a host who speak and act through them. When men perceive this—that they are each but one of many workers—they take less credit to themselves. the will-power of the spirits exercised on the cale, on the materialized form, or otherwise?"

And this is the answer, and a quite important, it is the cause of his egotism.

You are each of you actors—one of many set to do that which constitutes the work of the body politic; you are but a cell in the body politic—a nucleated life. Men of intelligence are very quick to perceive, when they enter spirit-life, that the whole burden did not rest upon their shoulders

I look ever this country—this E pluribus unum, many in one—these several States, each with its own privileges, each with its own duties, each with its own strength, its own limitations, its own peculiar powers, and each recognizing its duty to itself. And this duty to itself is the central idea of State's rights: to seek the well-being of every member of the State; its chief concern is this, because its power is limited, and hence must not be diffused and wasted.

I promulgate my clear conviction, shared by many, that the doctrine of State Rights must be jealously preserved; that you must not suppose that you can surrender the rights of a State, in order to secure the rights of the General Govern-

I come to you as voters—men who vote now; women who must and will vote by and by. First, it is your duty to consider intelligently what makes the good of the individual. You cannot be true to your individual selves, and fail to be true to the Government, and you cannot be true to your Government unless first true to your-colves. If the simple alement is not denoted by selves. If the simple element is not adapted by its own nature to combine with others, the body or result of the combination must be faulty.

I am not privileged to predict when we will have a perfect form of government, when every man shall be a law unto himself. But there can never be a perfect form of government till that law, that right to rule, is sanctioned and enforced by conscience. You may think I have gained something by my transit; man always gains something when he investigates principles. He whose footing is established upon principles is safe. Better that revolutions continue until it is seen that the law of rectifude in private life is

seen that the law of rectifude in private life is the law of rectifude in public life.

4-cannot yet discern the time; it belongs to the future. Your battle for the next fifty years is to be concerning this principle of individual sovercignty. You will not be afraid; you will not, if wise, believe that individual sovereignty militates against just government. The star is a beautiful object to government. beautiful object to gaze upon, but what is a single star compared with that magnificent galaxy whose splendor bursts upon your view at night, and in which every star holds its proper place

perfectly related to the rest?

The statement that it is necessary for mankind that governments exist, is founded in truth; but the illustrations employed to sustain it are often very far from true. It does not follow because by the exercise of arbitrary power you can accomplish some pet project, that you have the right to exercise it. That is the mistake of mongraphic. archies. That was the old idea—that kings could do no wrong. But republics, founded upon the will of the people, come as a substitute for the idea of autocracy, finding its best expression in America.

We ask you to consider that the will of the people—the *rox populi*—is not always expressed in accordance with the rights and needs of the masses. The majority have not always that sympathy for the weak which qualifies them to sympathy for the weak which qualines them to wield their power. It is a great gain to pass from a monarchy.to a republic. Though the majority rules, it does not follow that the best possible condition has been attained. Minorities should always be represented. I have to criticise your politics in this particular. Always, in your Congress and representative bodies, minorities should have certain rights guaranteed to them, which the majority cannot touch. them, which the majority cannot touch

It would be well for you to give full attention to this thought of the subject, for I am not really answering distinctly the question asked as to the interest of spirits in government. Would you ask me concerning individuals? I must, by way of illustration, cite the example of my noble friend, your late martyred president; that man, simple as a child, whose motives were altogether pure, born out of conditions of hardship, who at-tained a comprehensive judgment by the conditions in which he was placed—that noble man, my personal friend, my former antagonist on the rostrum, I will cite him as an instance of one who continues to feel an interest in affairs in which he was so actively engaged. His influence to day is not so much in Congress, in government, not so much with the leaders—the great lights of your politics (I find these can be numbered on the fingers of one hand, and your parties are dissolving rapidly). His influence is being exerted upon the class from which he came—upon minds who drink in the principles which animated him. A braham Lincoln class is the same of the class from the principles which animated him. who continues to feel an interest in affairs in iples which animated him. Abraham Lincoln is to day more truly the boatman, more truly the lumberman, more truly among the workingmen, those who are not recognized as great, but who are the substrata of your liberties, who are depended upon when any great or unusual crisis in your affairs occurs. He is a because of his simplicity and purity, for the great heart of this people responds to sincerity, and will recognize one who was its embodiment

You mistake when you suppose that a man is necessarily elevated to a position corresponding to the one he occupied here. That elevation was an incident. He was borne upon a wave which has receded. His own interior character determines his position now. When you send such a man as him I have named, you enrich the spirit-

Men who represent and embody great principles, are centres about which spirits group. You can hardly build a public edifice but it becomes a centre of thought; you locate your places of residence by their distance from these landmarks.

Your Parker speaks through many lips. It would be difficult to prove that Parker himself

stands behind every medium. He may know nothing of what is spoken. But it may represent

nothing of what is spoken. But it may represent the truths he taught. So of Lincoln, Washington, and Paine, one of your truest statesmen. Their names are often taken upon lips simply inspired by the principles they represented. When you desire information concerning your national affairs, let your minds go'out to some representative mind. Your desire may not reach the mind, but it will the centre of that sphere of thought. "Where two or three are gathered together—" it is absurd to suppose Jesus gives a thought. "Where two or three are gathered to-gether—" it is absurd to suppose Jesus gives a personal response to these multitudinous petitions. But if you appeal to that centre and source of influence gathering around his name, you do draw something belonging to his sphere. Believe in your departed statesmen, not as having personal ambition, but as men pure of heart, desiring the nation's good.

In concluding, the speaker referred to the op-posing prayers offered North and South during the late war, and suggested that Callioun, for example, might have been successfully appealed to to give his aid to the cause of the South, and such men as Paine, Adams, and others, represented centres of influence for the success of the North. Those who fell in battle from the oppostheir mutual sincerity, and especially the true purpose of the conflict and the great good resulting from it.

What a wonderful thing love is to a woman! How it helps her to know that some one is always fond of her, and rejoices when she rejoices, and sorrows when she grieves; to be sure that her faults are loved, and that her face is fairer to one, at least, than faces that are more beautiful—that one great heart holds her sacred to its innermost recesses above all other women! She can do anything, suffer anything, thus upheld. She grows prettier under the sweet influences, brighter, kinder, stronger, and life seems but a foretaste of heaven, and all her dreams are

Health is the one thing needful: therefore no pains, expense, self-denial or restraint, which we submit to for the sake of it, is too much. Whether it requires us to relinquish lucrative situations to abstain from favorite indulgences, to control intemperate passions or undergo tedious regimens-whatever difficulties it lays us under, a man who pursues his happiness rationally and resolutely will be content to submit to.

# Spiritual Phenomena.

THE MEDIUMSHIP OF MRS. COMPTON

BY DR. FRED. L. H. WILLIS.

DEAR BANNER-The attention of your readers has been called to the mediumship of Mrs. Compton, of Havana, Schuyler Co., N. Y., in two or more articles that have appeared in your columns, from the pen of Mr. Hibbard, of Watkins.

Having had two remarkable experiences with this medium, I propose to give you a detailed account of them, feeling that the great interest now being manifested in the phenomena of Spiritualism, especially those attending materializations, will render it of interest to your readers.

Havana is a pleasant little town, famous for its beautiful glens and its magnetic springs, sitnated about three miles from Watkins, and ten miles from my summer residence on Seneca Lake.

I had heard much of Mrs. Compton's mediumship from my worthy friends, Dr. and Mrs. E. W. Lewis, of Watkins, who were pioneer Spiritualists in Schuyler Co.; but, being absorbed in professional labor, I had made no effort to see her. Some weeks ago, however, there was a great hue and cry made over one of those exposes that have been so famous in Spiritualism ever since its modern advent, and by which it has been so often exploded that the wonder is that there is a microscopic fragment of it left, and throughout the country went the tidings that Mrs. Compton was a fraud, and that pictures, cut out and pasted upon cardboard, had been found there in her cabinet.

As soon as the story was related to me, I at once received a strong impression that a gross fraud had been perpetrated upon this poor woman, and that those pictures were carried there with malicious intent. The sequel has demonstrated the truth of my impression.

I felt at once a strong desire to have a test sitting with her. But in consequence of the excitement caused by this pretended exposé, and the harshness and utter uncharitableness with which she was treated by some of the professing Spiritualists of Watkins, the poor woman was thrown into a low typhoidal condition, and prostrated upon a bed of illness.

When will Spiritualists learn to treat their me diums decently, even though they stumble and go astray? When will they cease to violate every principle of the beautiful religion of the angels and visit with contempt and scorn the sensitive spirit already stung to the quick by false accusations hurled at it?

Hearing of the illness and distress of the medinm, Mrs. Willis and a lady friend who was visiting us, who is also a fine medium, decided to go and see her. They did so, and found her an object of pity indeed, crushed and despairing; and in the moments of her delirium begging that she might be permitted to go into the cabinet and subject herself to any test to satisfy them that she was not an impostor.

The spirits found her only about a year ago, a poor woman, in the humblest circumstances of life, working at a wash-tub to support her family of little children, and, finding that she possessed an organism that they could control and make the instrument through which to accomplish a great work, with that broad charity and divine love that knows no distinction of persons, they poured their rich gifts upon her in the midst of her poverty, and the humble cabin in which she dwelt became the gateway of heaven.

She began with raps and physical manifestations. From thence she developed into a medium for voices and materializations. She is ignorant -utterly uncultivated. Her hands are hard and rough with toil; but she impresses one as being truthful, honest and earnest-and I believe that I read character as readily as any sensitive in the country, my whole time being given to psychometric delineations of disease from hair and hand-writing, which keep my perceptions in-

As soon as she had sufficiently recovered from the shock that had prostrated her, I made arrangements for a test sitting with her. We visited her for that purpose on Wednesday evening, Oct. 28th. But there was some misunderstanding about the evening, and not expecting us she had given a sitting that afternoon to some strangers, from Elmira; and having been so recently ill, she had not sufficient strength to sit again in the evening. So we arranged for a morning séance the next day, as we could not remain over another night.

At the appointed hour we were present. The little cabin, by the way, has been made over into a comfortable house, enlarged, and in every way improved. The circle room is over the parlor; a room perhaps 12x16. It is fitted with close shutters to the windows, so that it can be made quite dark. It is reached by a flight of stairs from the parlor. A partition just large enough to contain an ordinary sized door has been placed in one corner of the room, forming a small, three-cornered cupboard, scarcely large enough to allow two persons at a time to stand in it. This forms the cabinet; it is lathed and plastered; the floor of it is bare, and it has no communication with any other part of the house. A chair occupies one corner of it, in which the medium sits. The upper portion of the door has been sawed off, leaving an aperture of about fourteen inches. Across this hangs a black paper-muslin curtain, which divides in the centre.

On the morning in question the circle comprised Dr. and Mrs. Lewis, myself and wife, and Mrs. G--, our guest, Mr. Hibbard, two children of Mrs. Compton's, and her husband. The latter, however, did not sit in the circle, but out | give me to understand that she wanted some side, in the opposite corner to the cabinet, where there was a small table with a kerosene lamp upon it, which he managed, increasing or diminishing the light according to the dicta of the spirits.

The rest of us formed a half circle in front of the cabinet. The light all the while was sufficient for us to distinguish each other, and discern objects in the room.

Before the circle commenced I examined the cabinet rigidly in every part. Mrs. W, and Mrs. G. took the medium into an adjoining room and searched her person carefully, as it had been asserted that she carried the pictures and drapery, and the whole paraphernalia of her materializations, concealed beneath her skirts. They found nothing whatever in the least degree suspicious. She then entered the cabinet and took her seat in the chair. Mrs. Lewis and myself then took a sides the medium and the chair she sat in, there paper of good sized carnet tacks and nailed the bottom of her dress securely to the floor, driving | thread or a splinter, and yet in this brief space of the tacks firmly in.

Before she entered the cabinet I scrutinized her dress thoroughly, making myself familiar orately dressed, far more so than when I saw it

was dressed. She has dark, almost black hair, and it was dressed very nicely in the modern style with braids and bands. I noted the manner in which the pin was fastened into the ribbon she wore upon her neck, and just how that ribbon was tied. I noted especially, too, the form and expression of her hands, studying them carefully. She wore a black alpaca dress, much worn. I closely observed the style of its drapery, and the length of its skirt. All these things I made myself familiar with, so that I should know, when she came out of the cabinet, if she had removed her own clothing-as she was accused of doing-and substituted the costume. of the pretended spirit: for I knew that it would be utterly impossible for her to resume her own costume in the dark, and restore everything precisely as it was before; and I studied her hands carefully for the purpose of comparing them with the hands of the apparition, should it make its appearance under the conditions named. "

When all was in readiness, and the light was made dim, we were requested to sing. We did so, and in a few minutes the cabinet door seem ed to open a few inches, and a weird phantom, bearing the semblance of a woman, clothed in a flowing costume of white, glided out. She had light golden hair, that hung in ringlets upon her shoulders. Over her head was thrown a veil of delicate texture, and in one hand she carried a handkerchief, that looked like a bit of fleecy cloud. Her dress was exceedingly white and lustrous, without a wrinkle or fold in it. The drapery fell gracefully from the figure, and trailed upon the floor behind. She advanced to ward me, and put the hand that held the handkerchief upon my head, and the folds of it fell upon my face. It felt like no fabric with which I am familiar. I specially scrutinized the hands, and found them totally unlike the medium's. Three times the phantom returned to the cabinet, apparently to gain more strength. The second time it came out it seemed to come directly through the substance of the door, which I am positive did not open for its egress. The first and third time the door opened about six inches, not wide enough for a mortal body to pass through.

This apparition calls itself Katy King. This eems to be a favorite name with the influences that control these scances for materializations; and I have come to look upon it as a sort of generic term.

After the spectre had disappeared for the last time, the voices commenced. One control purports to be Daniel Webster; another, an Indian, who calls himself Seneca Chief; yet another, an old lady, a Mrs. Williams, who was over ninety when she laid aside the mortal. Webster shows himself above the door, and the head and features certainly show a marked semblance to those of the great statesman. The Indian materializes himself fully, and steps out of the cabinet in full Indian costume with two feathers on his head. On the present occasion this did not occur, as it was claimed that it exhausted the medium's strength materializing Katy. .

I received from the voices a very fine test: A great-uncle, whose name was peculiar, and which my wife, even, did not know, talked with me some time, and gave his name in full.

At the close of the seance we rushed to the cabinet, and there the medium sat, just as we had left her, with her skirts tacked so securely to the floor that we were obliged to use a clawhammer to get the tacks out.

On comparing notes afterward with Mrs. Willis and Mrs. G., we found that our observations corroborated each the other. To Mrs. G. and myself, who were nearest the spectre, it seemed transparent. The drapery quite elaborate, and very beautiful. The medium's dress, which I had scrutinized so closely, was precisely as it was when she entered the cabinet, and her hair undisturbed. We felt satisfied that whatever

the apparition was it was not the medium. But the above sitting pales into insignificance eside the one I am about to relate. that I wished to apply still more rigid test conditions, and knowing that her evening séances were always the finest, I made arrangements to sit' with her again on Thursday evening, Nov. 19th. This time Dr. and Mrs. Lewis, Mr. Wm. Newman, two gentlemen by the name of Cass. Mr. Hibbard and myself composed the circle; all but myself well known citizens of Watkins.

Before the medium entered the cabinet we searched it thoroughly. To test the voices I took strips of adhesive plaster, warmed them well, and thoroughly secured her mouth with them; so that she could by no possibility speak an intelligible word. I put a narrow strip across the mouth diagonally, each way, in the form of a cross. I then put a broad strip across straightway, over the whole, fastening it securely be-

neath each ear. Mr. Newman and myself then bound her securely with six feet of rope, in such a manner that she could by no possibility move her arms in the least. Her hands she could move from the wrist only. We formed peculiar knots, and the ends of the rope we carried behind her and fastened with an intricate knot between her shoulders. Through this knot, unknown to any one, I thrust a pin, in such a manner that the knot could not be tampered with without dislodging it. We then led her into the cabinet, seated her in the chair, and again nailed her skirts securely to the floor, and this time with a black lead pencil we marked the floor where each tack went in. As I was leaving the cabinet she tried to speak to me, but I could not understand one word she attempted to say, so securely was lfer mouth fastened. Only by gestures could she

more nails driven into her dress. . We then closed the door of the cabinet, the light was made dim, and in three seconds two beautiful hands made their appearance at the aperture. The arms, also, were materialized nearly to the elbow, and draped in a white, glistening material unlike any fabric I can think of. The hands of the medium, as I have said, are long, bony and hardened with toil. These hands were plump, short and beautifully shaped and white as a lily. They passed three times slowly to and fro, and then the door of the cabinet opened, and, to our surprise, the phantom Katy glided out. Not five minutes before we had seen the medium bound, nailed to the floor, and her mouth covered with adhesive plasters. We knew as positively as we can know anything outside of pure mathematics in this life, that, bewas nothing in that cabinet-not so much as a time here stood before us a figure that we all distinctly saw emerge from the cabinet, most elab-

in that brief space of time, in utter darkness, have unbound herself, stripped those plasters from her mouth, withdrawn those tacks from the floor, and clothed herself in this elaborate drapery, with flowing curls, and head and neck most elaborately dressed, is simply preposterous.

Three or four times she came from the cabinet, returning to gather strength apparently, for twice she seemed to shrink in stature and almost to dissolve before she could reach the medium. After a few seconds' stay in the cabinet, she would come forth again, and move about freely, and would touch our heads, but said nothing excepting to request us to sing.

As soon as she entered the cabinet the last time, the voices commenced and continued most wonderfully for nearly two hours. The first voice announced Dr. Watkins, a well known citizen of Watkins, for whom the town was named. He accumulated great wealth, and died a rich man. The two gentlemen present by the name of Cass were his relatives. For fifteen minutes or more we listened to an earnest, solemn appeal not to commit the blunder that he did, in order that when we were summoned to enter the spirit-life we need not have to pass through the deep darkness that for a time enveloped him. Said he, "I loved money too well. I loved to accumulate and hoard it. If, instead of leaving so large an inheritance to my heirs, I had helped the poor and suffering as I went along, if I had done more active good with it while in the body, I should have been saved the great darkness in which I so long wandered."

It was one of the most impressive and forcible lessons upon the effects of devoting this life sole-

ly to Mammon to which I ever listened. This was followed by an address from Abijah Newman to his son William, who was present. This address contained many striking tests of a business nature upon matters known only to the son. Also many revelations of peculiarities and eccentricities of individuality, exceedingly gratifying to Dr. and Mrs. Lewis, who were old friends and neighbors of the spirit claiming to be present. In both these cases I was assured that the voice was remarkably natural and life-like.

A little daughter of Dr. Lewis addressed her father and mother with a few words; Webster spoke to us occasionally in reference to conditions, the situation of the medium, &c., and Seneca, the Indian, had much to say, giving me quite a remarkable communication. Said I belonged to him. I asked him, "How so?" He replied: "My old bones buried on your place; me take care you; me watch much over your wigwam." Three weeks previously, an old resident of an adjoining town, whose childhood was passed on Seneca Lake, told me that fifty years ago some men were digging on Rock Stream Point, where now stands my house, and they discovered a large flat stone. They forced it up, and beneath it in a stone vault lay or sat the skeleton of an Indian seven feet in length. This I had related to no one present. Seneca, as he materializes at Mrs. Compton's, is of gigantic size almost. He closed the séance with a terrific war-whoop. Such yells I never heard issue from mortal lips. They certainly could not have come from the frall lungs of the medium under the circumstances

We opened the cabinet door immediately, and there sat the medium precisely as we left her, only in a very exhausted condition. Every knot was just as we left it, and the pin was undisturbed. I removed the plasters from her mouth, and they adhered so closely that their removal was painful, and the flesh beneath them was almost blistered. The nails were just as we had driven them in, each in its pencil-marked posttion. She had been bound so long-three hours -that her arms were numb and cold as those of dead body, and I had to rub her a long time to get life and strength into her. She had evidently been in a profound trance for hours.

Thus ended my second test-scance with Mrs. Compton. Let the skeptic explain these facts if he can, without bringing in the absurd accusation of fraud, or remain silent. Otherwise, public opinion will write him down an ass, as it already has Dr. Beard in quarters where he least expected it. :

## TURNED AND RETURNED.

BY WARREN CHASE.

Closing our engagement of five Sundays in Cairo, Ill., on Nov. 29th, it was announced that day that the Rev. Mr. Thayer would deliver his lecture against Spiritualism on Tuesday evening, Dec. 2d, and as it had been noticed as in process of preparation and completion during our entire stay in the city, and its delivery delayed till we had closed our lectures, of course he and his friends did-not expect a reply from us; but they were mistaken, as we were immediately engaged to return from Cobden on Tuesday and hear him, and reply next evening. He had selected the evening of the meeting of a festival by the Ladies' Aid Society, and under their management put in the lecture for a festival. and sold tickets at fifty cents to all the infidels and Spiritualists they could, and, with the Aid Society, church and all, got in nearly one hundred persons. The lecture was the most candid, respectable, and one of the ablest we have ever heard; nothing personal was said, and it was free from all those rotten-egg arguments of freelove slang, which in most cases constitute the main part of lectures and articles against us. We took full notes, as he was aware, and thanked him for his able and gentlemanly treatment of the subject, and invited his audience to come to our free lecture and review next evening; and many did come, and heard both sides, and they will surely decide in our favor before long. This finished up our labors at present in Cairo, to the great satisfaction of at least two editors, who, although not alarmed at snakes in their boots, nor at spirits that are bottled, are greatly alarmed at the spread of Spiritualism, and think, for political purposes and the renewed success of the late democratic triumph, that the invisible spirits must be kept at a distance; and they think the social mud the best argument to prejudice the people, and hence they attack it with this alone, and hurl it from the mortars of the press. Individually, this never injures us, whether coming from within or without our ranks: but it does frighten some weak kneed friends whose bearts and sympathics are with us in the spiritual cause, and it is for this purpose that it is used, and no other, as they know their arguments are only filth of their own manufac-

Detained too late in the week to reach Iowa. we lectured in Cobden Friday evening and Sunday, and Monday started for Iowa via St. Louis and North Missouri; sorry we could not spare time to visit the home of Bro. Mott at Memphis, ner dress thoroughly, making myself familiar orately dressed, far more so than when I saw it with its every detail. I noted just how her hair the first time. To assert that the medium could, now attracting much attention in the West. Written for the Banner of Light. NELLIE AND ANNIE. A Christmas Carol.

BY MRS. H. N. GREENE BUTTS ....

"Oh, Nellie Brown! what would you say If you could have, on Christmas day, New books and games, and a new dress? You'd be as glad as 1, 1 guess.

And then on Christmas eve, you see, We have a splendid Christmas tree In mother's room, all lighted bright. Will it not be a pretty sight?

And oh, we children have such fun! For something comes for every one; And Santa Claus, he is so shy-Why, Nellie Brown! why do you gry?" I'm thinking of my mother dear,

Who lives now in another sphere," Said Nellie Brown, with tear-filled eyes, As she glanced upward to the skies. When she was here, the holidays

Seemed full of light, of love and praise. I, too, was glad on Christmas night, For mother dear made all things bright. Would you, dear little Annie Gray,

If your mamma had gone away, Think it a joyous Christmas eve If you alone were left to grieve?" And then a shadow, dark and deep,

Caused little Annie Gray to weep; But a new light shone in her eye As she glanced upward to the sky.

Then Annie Gray more softly said, With her hand laid on Nellie's head: Come to my home on Christmas eve; You must not stay alone and grieve.

Perhaps your angel mother, bright, To us may come on Christmas night. And bring sweet flowers of peace and love From her fair summer home above,

And we will little sisters be, For I have brothers four, you see; And all my books and games you'll share, And we will for each other care." Hopedale, Vine Cottage, Dec. 1874.

# Bannet Correspondence.

Spiritualism in the "Land of the Lakes."

The readers of the Banner are aware that I have been for years urging the necessity of a system of efficient itinerant labor in order to reach the masses with the grand truths of Spiritualism; as not one in a hundred of the people, take the country at large, have yet had an opportunity of listening to lectures on Spiritualism, and but a small portion of the people can ever become acquainted with our beautiful religion and philoso-phy, or hear it proclaimed from the rostrum under the present chaotic system of lecturing (or rather lecturing without system) which now exists in most of the States. I am, however, grati-fied and rejoiced to find one State can now be excepted from this inefficient money wasting mode of lecturing which generally prevails throughout

Minnesota has taken the lead and set a glorious example which all the States would do well to imitate. She has established a very simple and yet a very efficient financial system. She has a State working organization, of which most of the Spiritualists in the State are members, either directly or through local organization. An initia-tion fee of one or two dollars is required on becoming members, and this amount is to be contributed annually. By this arrangement, which has been in operation for several years, a speaker is kept constantly in the field-from year to year, who travels from town to town dispensing the new gospel of the New Spiritual Era. And finally, funds sufficient have been collected in

this way to put another speaker in the field. The first employed was J. L. Potter, a trance speaker. Another who has recently entered the field is K. Graves, of Richmond, And. And already is the great superiority of this mode of lec-turing most distinctly visible throughout the State. Most of the towns have been visited, and in nearly every city, town and village in the State (a good brother informs me) a number of Spiritualists may be found. And there are a much larger proportion of Spiritualists in this State, as the result of this system, than in any other State in the Union. So much for a system atic mode of doing business. How much I should rejoice to hear of other States following the example of Minnesota. Such a system, if generally adopted, would soon spiritually revolutionize the country. So general is the interest already ex-cited on the subject of Spiritualism here that we usually have large and deeply interested audiences to address, and we always make a strong impression in presenting the many grand, beau-tiful and soul-charming truths of our new gospel. Lake City, Minn.

## New York.

SPRINGVILLE. - Bishop A. Beals writes, Dec. 7th: I have been speaking in country owns during the past month in the interior of Pennsylvania, and I am pleased to report a revival of the cause of truth in many localities. At Mixtown I was called to officiate at the funeral of Mrs. Emily Bushmore, who left the form the 23d of November, after an illness of a few weeks. She was an estimable wife and loving mother, and much respected by all who knew ier. She has been an outspoken advocate of our glorious philosophy for years, and in that remote ocality has done very much toward disseminat-

ing the truths of angel communion.
She leaves a husband and a beautiful family to mourn her physical departure, but in their hour of griof they feel the sweet spirit of consolation lifting the heavy clouds from their hearts, and the light of a mother's presence still lovingly leads them toward the Morning-Land, where the flowers of youth again return with the freshness

That mother's voice I gently hear,
Whispering back these words of cheer
From her home of light so near;
From my home where all Is light—
Fatrer than thy mortal sight
Eyer saw in visions bright—
I return to greet my earth ones,
Swift as the light rain runs
From God's world of living suns.
Oft when earthly cares oppress,
And the fragrance of those hours,
And the fragrance of those hours,
And the fragrance of those hours,
Will be to thee like springtime showers.
Will be to thee like springtime showers.
Think me near when winter's shroud
Pales the earth once so proud;
Though I speak no word aboud,
Think me near when spring again
Fills the earth with gentle strain,
Murmuring back a sweet refrain.
I will walk the household floor
As I did in days of yore!
PAVIA—A. E. English writes: There

BATAVIA -A. E. English writes: There appears to be a very general awakening among humanity for more tangible proofs of a continued life beyond this. I feel that a glorious time is coming. The dear old Banner stands in the front rank of reform and truth. God and the angels will move the hearts of the people to sustain you,

ALEXANDRIA. - Rhodes Bahcock writes, Dec. 4th: This town contains a voting population of about seven hundred. There are in the place four families of Spiritualists "dyed in the wool," and there never has been a Spiritualist music. This is what led Mr. Pope to make lecture or a public medium in town. We have the poor Indian and his untootered mind.

medium or a lecturer who would be willing to work for low wages, and a plenty of good board free, will find a hearty welcome among us.

Wisconsin. --

FOX LAKE -- A reliable correspondent writes as follows: "The cause of Spiritualism has been greatly advanced in this locality by the advent among us of Dr. J. Swanson, a magnetic healer, whose power over all forms of disease seems to be unlimited. He came here in July last with the intention of remaining but a few weeks, but the number of his patients has been constantly increasing, and he will remain here during the winter. He has successfully treated over one hundred persons, among them several cases of chronic disease of long standing, on which medical treatment of all kirds had utterly failed. Continually independent of consequent and in Gentlemanly in deportment, of reserved and un-obtrusive character, never attempting to force Spiritualism upon the unwilling, yet ever ready to maintain and demonstrate its truths, he has been employed in many of the first families here, including those of two of our Orthodox clergy, and has given such indisputable evidence of spirit-power as to awaken a sentiment of carnest inquiry on the part of many who, three years since, had nothing but ridjenle and denonciation for Spiritualism and Spiritualists. world moves,' and the church is awakening to the fact that it must move with it or be crushed to annihilation. There are many church members here who are now avowed Spiritualists, and a few of them who do not attempt to disguise their sentiments in regard to it."

#### Texas.

HOUSTON.-Dr. Wm. Cleveland says: I have heard E. V. Wilson—who has fabored so hard, and is still working with all his strength in the great and glorious cause of Spiritualism-lecture in half a dozen States, and also heard him de-lineate character, and give tests, when hundreds would testify to the truth thereof; I have heard him debate the subject of Spiritualism with some of the ablest divines in the West and South, where the people and press admitted he had the best of the argument. I have never heard him, on the rostrum or in private advocate promis-cuity or free loveism, but out the contrary-he-would advocate the monogamic marriage system with his whole soul. I believe him to be one of the finest mediums, of his phase, in the land. He has doubtless convinced thousands, through his medium powers, of the truths of immortality. He is working hard to make his paper, "The Spiritualist at Work," a success. Let us all encourage him the best we can, and my word for

It, it will be truly appreciated by him, and the good angels will bless us for so doing. The Banner of Light has many warm friends in the West and South; there are those who cannot do without it; they say it is a source of great comfort to them in the times of trouble and affliction. I find it on sale at most of the large towns and cities in the South and West, and I always hail it as a welcome messenger.

Minnesota.

ST. CLOUD.-J. L. Potter writes, Dec. 1st: As the month of November has gone, I am called to write its obituary, by way of a report of how my time was spent during its stay with us; also to furnish reliable data concerning the progress of our common cause, Spiritualism. During the month I visited Granite Falls, Montevideo, New London, Koronis, Paynesville and St. Joseph, giving seventeen lectures, adding ten new names to the Association as members, receiving in col-lections and yearly dues \$51,35; expenses, \$3,35.

People are turning their attention to the sub-ect of Spiritualism more than ever before. They negin to see that there is honor left among the great mass of workers in our cause. Truth will iumph in the end.

The above is respectfully submitted to the Spiritualists of Minnesota.

Permanent address, Northfield, Rice Co., Minn.

Massachusetts.

LOWELL.-Benj. Blood writes: Spiritualism in Lowell is not entirely dead, but appears in a lormant state. Whether it will awake to life and activity again, I do not know. A Mr. Stewart is giving some kind of lectures, as I am informed, in a small hall over the First National Bank, corner of Middle and Central streets, and a few Spiritualists have hired the hall of him at a nominal price, Sunday afternoons and evenings, for three months, commencing the third Sunday in November. The speakers are to be residents of Lowell, as I understand. The medium is a Mrs. Cleaves, and probably some question will be discussed.

To the Connecticut Spiritualists.

be discussed.

Mrs. Cleaves, and probably some question will be discussed.

"To' the Connecticut Spiritualists.

A card, given to the public and published in the columns of your paper, over the signature of Mrs. Lita Barney Sayles, necessitales from the slittle explanation, as its implication not only creates distinst, but also has a tendency in influence the people to will be where support from the connecticut Assectation of Spiritualists, as it was in session in that city at the date mentioned in the card referred to above; and concerning which, Mrs. Sayles says, "maknown to and unauthorized by me, my name was placed upon the list of older consection of the connecticut Assectation of Spiritualists, as it was in session in that city at the date mentioned in the card referred to above; and conference of the minum, of Willmantle, fight nominated Lita Barney Sayles as one of the Board of Trustees of the Association. She was duly elected, and her same placed on the list, and published in the Banney of Light, in the official report of the moething. Since the sacrey merital high locard, she has written, excussing herselver merital high locard, she has written, excussing herselver merital high control of the moething. Since the sacrey merital high control of the moething should have an except of the constant, which is a control of the same of Light. In the official report of the moething. Since the sacrey merital high control of the constant, which is a control of the constant, which is a control of the same report of the same r

The Aborigines, it is said, never become proficients in This is what led Mr. Pope to make a remark about

#### To Book-Buyers.

corner of Province street, Boston, we have a fine | problem, is perfect extrication from this ques-Bookstore on the ground floor of the Building, "tion of a political Church, which has ever been a where we keep on sale a large stock of Spiritual, Reformatory and Miscelláneous Works, to which 5 to religion, and is practically just as mischievous we invite your attention.

Orders accompanied by eash will receive prompt | the governments of the States of the Continent: attention. We are prepared to forward any f. If we in this country are emulous to enter uponof the publications of the Book Trade at usual a "Thirty Years' War," such as once convulsed rates. We respectfully decline all business opera- and store Germany, or would see, as English tions looking to the sale of Books on commission, or when cash does, not accompany the order, Send for a free Catalogue of our Publications.

Importing from the BASSER OF LIGHT, care should can be distinguish between blongs at ticles and the betaken to destroguesh between elitering articles and the Communications grodelisted or otherwise of correspondenced of the representation of impersonal free thought; to tiwe cannot undertake to endorse the varied stackes of opinion to which our correspondents give utlerance.

# Panner of Light.

BOSTON, SATURDAY, DECEMBER 19, 1874.

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

AGENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAUST

> COLBY A RICH. PUBLISHERS AND PROPRIETORS.

Letters and communications appertaining to the Editorial Department of this paper should be addressed to LUTTER COLBY; and all BUSINESS LETTERS to ISAAC B. RICH, RANNER OF LIGHT PUBLISHING HOUSE, ROS-TON, MASS.

Special Notice-The New Postal Law.

In consequence of the provisions of the nev postal regulation which demand the prepophent of all periodical mail matter, our patrons, when they renew their subscriptions, are requested to forward us, in addition to the usual \$3.00, the sum of fifteen cents for postage, which will be a saving to them of five cents from the amount (twenty cents) which they have heretofore had to pay at the local post offices. Those whose names are now on our list are also requested to send a proportionate sum to defray their postage from the first of January next until the time for which they have paid their subscription runs out. Our patrons will not find their bills any larger, but rather smaller, by their sending us this sum. Those who have paid us the postage will find a "P" affixed to their names upon the paper.

#### The Proof Palpable of Immortality."

Those who desire a real gem of Spiritualistic literature, which aims to give a condensed history of the Materialization Phenomena as far as known, and, also, to present the philosophy of the subject, in its bearings upon theology, religion and morals, should at once purchase Mr. Epes Sargent's new book bearing the above title, which is now ready for issue. It is a handsome volume of some 240 pages. Price, in paper covers, 75 cents; neatly bound in cloth, \$1,00. It will be sent by mail by Colby & Rich, No. 9 Montgomery Place, at these prices. Every Spiritualist who desires a convenient answer to the cavils of opponents will find it here amply supplied.

## The Godly Constitution.

The middle of the present month was fixed for the assemblage of a public Convention in this city of the God-in the Constitution folk, who are concerting a powerful raid upon Congress through the agency of the petitions which they now understand the secret of getting up as required. Rev. David McAllister is the name of the gentleman who is specially devoting himself to what he doubtless thinks a most worthy object of his highest exertions. The date of the Convention was arranged some time ago for the 15th and the 16th; and the place in which it was to be held was Tremont Temple. The zealors inthis scheme are pleased to style their movement an effort to secure the "Christian Amendment" of the Constitution. Whatever may be done with the present Congress, the avowed plan is to come before the Congress that will be in session in 1876—the Centennial of our national freedom-- with a petition subscribed by two million names. About a year ago, at their annual Convention in Pittsburg, Pa., they then reported between fifty or sixty thousand names, which they boasted to have been procured in a few weeks only. Evidently these Constitution gospellers believe in numbers as the most powerful argument, or they would not make such strenuous efforts, afterwards openly boasted of, to secure the names of people, but a very small fraction of whom have paused to reflect on the real effect of the proposed amendment. That this new cabal. of pious and pretentious men who assume to possess all the goodness, is exerting itself in an unprecedented manner to compass its ends, is beyond the reach of refutation. We have lifted -our-volcerin warning against the perils they challenge, and it shall be through no fault of ours if they carry out their plans to final success.

It only remains to reiterate the doctrine, which ought not to need reiterating at this day, that our safety as a free people lies in our resolutely keeping Church and State wholly apart. The example of England at this very moment ought to furnish us with all the teachings we require on the subject. There the question of High Church and Low Church, of Catholic and Protestant, is agitating the popular mind to its very centre. It is but the revival in our day of the same fatal quarrel that rent the nation in the time of James the Second, who was driven from the throne nearly two hundred years ago, to be supplanted by the Prince of Orange. It was the kn-ll of the House of the Stuarts in England. And just so long as England consents to maintain what is styled the Established Church as an essential part of the State, so long will these intestine troubles break forth and threaten her peace and security. Gladstone and his Catholic opponent need not be exercising their intellects in this gladiatorial style over the infallibility of the Pope and the predominance of spiritual over civil authority, if England were not thus fatally entangled in a mesh laid so long ago as the time of Henry the Eighth, who willfully set up a mational Church in opposition to that of the Pope, after he had already received the title of "Defender of the Faith." What England mostly. needs to-day to release her and give her the use | cannot fail of doing much good.

of her native powers for the solution of the Irish At our new location, No. 9 Montg-mery Place, | problem, the suffrage problem, and the labor source of pride and corruption rather than an aid as any church ruled by Romanism that dominates

> history enables us to see, our system of government made the sport of religious passions and a wreck's before their excifed power, all we have to do is to follow out faithfulfy the course which such men as those who advocate this amendment to our Constitution would recklessly or bigotedly prescribe. The result will be just as certainly like all similar results from like causes in the past; as there is any truth and reality in the logic of human events. The people of this country must take a firm stand on this question. Zealots are proselyting for their cause, and appealing to sentiments which it is most dangerous to confound with political views and duties. To enact the amendment proposed is as surely to invite civil war, nay worse, religious war, as that the sun rises in the east and sets in the west. The higotry of this dangerous movement with which it is impudently intended to memorialize the Centennary of our civil freedom, is obvious enough in the malignity with which those who conscientionsly oppose it are stigmatized as unworthy of any other kind of citizenship than what these marplots would be pleased to extend. Only let their rainous movement be met by one equally united and determined by the true-friends of free government, and we shall very soon have an end of such meetings as those held in Boston and Pittsburgh. And it is high time for the people to organize their atterance.

#### Pepper Extraordinary.

Professor Pepper, the ghost manufacturer, declares his multivate produce all the effects of the 2 materia Izations 2 which have made such a sensation at the Eddy homestead in Chittenden, VII. and he has no hestiancy in pronouncing these ghosts people dissord up for the occasion, or opti-cal delusions.—Boston Herald.

the Professor has taken up the ghost business, our spiritual neighbor of the Banner miss keep an eye upon him, as "materializations" belong only to the faithful.]—Investigator, Dec. 16th.

We might "keep an eye" on this quality of Pepper," or even have such dust thrown in both eyes, without danger of serious inconvenience to our spiritual vision. The article is nonirritating. Even the "Pepper" sauco made from it, and offered in Redpath's Boston course of Lyceum Lectures, was not pungent, but simply nauscous. This traveling showman, who claims to represent "science," simply exhibits amusing experiments, sandwiched between lugubrious stories and dismal efforts at wit, but does not make his experiments subservient to the purpose of illustrating scientific lectures. The method of producing his famous "ghost" is not explained to illustrate the laws of light or optics. The reflection of a confederate, dressed to represent a variety of personages, by the aid of mirrors, screens, and paraphernalia that occupy a large space upon the platform, is the show for which the audience pay their admission (ce, as they do at the theatre, where the same thing is shown. "Science" is as much represented by the theatrical ghost as the Pepper ghost. Amusements's the object in both cases, and Pepper should confine himself to his legitimate business as a showman. But when he takes advantage of his elevation upon a platform to ridicule the phenomena of Spiritualism, of which he is evidently an ignoramus, and particularly when "he has no hesitancy in pronouncing " phenomena that challenge and receive thorough investigation from such recognized scientific leaders as Crookes, Varley, Wallace, Hage and others, to be simply "optical delusions, or people dressed up for the occasion," he shows evident incapacity for scientific observation, and renders it evident that he has wisely chosen the show business instead of

#### the lecture platform as his proper sphere. Mrs. Mary M. Hardy at Fall River.

This celebrated medium visited Fall River, Mass., on Saturday evening, Dec. 12th, by special invitation, and gave one of her dark circles for physical manifestations. On Sunday she held two strongest evidence of the awaking of a feeling scances-one for materializations. The usual success attending these circles of Mrs. II. followed her here-we are informed by a correspondentthe manifestations being truly marvelous. The seances were attended by many of the first citizens of that city; and one gentleman, a life-long materialist, declared, at the close of one of the sittings: "I have received on this occasion more widence of a future life than can be obtained rom tons of Bibles, and I now think that my little daughter may still live!"

The intense interest manifested by the residents of different localities visited by Mrs. H. in nearly all the various phases of spirit manifestaions, but especially in that of materializations. s represented as something wonderful.

Mr. and Mrs. Hardy were hospitably enterained by Dr. Wilbur and lady, of Fall River; who kindly opened their doors for these spiritual demonstrations of the life to come.

## The Hyde Park Library.

The Library Committee at Hyde Park, near this city, finally decided, after a considerable show of discussion, to admit the other volumes of Andrew Jackson Davis to the shelves of that fastidious institution, and at the last meeting voted to accept the gift of A. E. Giles, Esq., so far as the remaining volumes are concerned. "Conjugal Love" is accepted, in spite of the previous charge that it advocated "free love" heresies. The former vote, rejecting the "Autobiography" and "Morning Lectures," was reconsidered, although one clerical member of the Committee was sure the latter volume was filled with blasphemy, and another clerical member believed no such thing. The whole of this discussion has been amusing in part and puerile altogether. A public library would be a comprehensive and meaty affair that was collected under the directions of such men as certain members of this Hyde Park Committee.

## "A Defence of Spiritualism."

Such is the title of a pamphlet of some seventy pages reaching us from Cape Town, Africa. The writer, Mr. Hutchinson, having made himself thoroughly acquainted with the phenomena involved in the study of Spiritualism, has presented to his countrymen, as a result, a most readable book. The selections are as judicious as excellent. While the purpose is noble, and the style of the author clear, an admirable spirit of candor runs through the pages to the close. It

#### Col. Olcott, the Eddys, and the , Graphic.

The New York Daily Graphic for Friday, December 11th, presents the twentieth and last let ter of Henry S. Olcott to its columns, in which that talented author proceeds to sum up the evidence, as does a lawyer who is about to rest his case with an intelligent public. He informs his readers that he has in this matter reasoned "by exclusion"—In other words, has rejected "every thing that happens in the presence of these mediums which could be accounted for on the by pothesis of fraud;" he also states that though he has not been able, from being denied the right "to apply tests and prescribe conditions," to reach what he considers to be the fullest amount of testimony to be gained in the scances yet he has "gathered enough together to point the men of science in the direction which they should take;" and has rescued enough "from oblivion to show the church the importance of neglecting no longer the chance that offers to get proof palpable" to sustain the doctrine of the soul's existence after the bodily decease. The following paragaph shows the character of what Col. Olcott considers that he has seen demonstrated:

"In the first place, it has been proven that, after making every allowance for fraud on the part of the mediums—for Horatio's removing his band from his neighbor's bare arm in the light circle for his untying and re-hinding himself in the dark circle, and for William's personating every a leged materialized spirit that approximates this own height and bulk—we have a large ba ance of marvels to account for. We have the writing of certain names that the medium had means of knowing, the exhibition of detach ed hands of various sizes and colors, some deformed by accidental pre-mortem causes; we have the simultaneous playing of musical compositions by such a number of instruments that one or even two men could not have done it; we rave the playing of Georgian and Circassian and Italian music by invisible performers, in response to requests made in languages that neithe the medium nor any other person in the room except the asker, understood; we have the pull ing of a spring-balance by detached hands ur the medium's, one with a finger amoutated and the other with tattoo marks upon the wris which in each case would prove that the medium had nothing to do with the pulling; we have had the playing upon an instrument, and the display of hands beyond the reach of the medi-um, and when his position and movements were all under easy scrutiny; we have had the pas sage of a solid fron ring upon the arm of the me dium, and its transfer to my own, with both of the medium's hands held by mine, and also th dropping of the same solid ring from the med um's arm to the floor, in the light, with a lamp standing within two feet of the medium; we have had the execution of airs upon various utterly unlike the best efforts of the medium as to preclude the idea that he could have been the performer upon either one of them; we have had, finally, the appearance of a multitude of figures emerging from a closet, where, in the nature of things, it was impossible that any mortal person except one man could have been, in a great variety of costumes, and differing in complexion from that person-to make no account of those whom he might have personated if he had been supplied with the appliances of have, moreover, and especially, seen some of these figures dressed in Oriental costumes and speaking Oriental languages, besides others who conversed audibly in the modern tongues of Europe. Of the ap-pearance of children and even little babes in arms, of the appearance of two of the former at one and the same time, of the speaking or words, and sentences by various children, I have heretofore given such circumstantial accounts, and the substantiation of my statements is so easy, that I cite the facts as among the most wonderful of the proofs accumulated during my protracted inrestigation."

In view of the contention between modern reason and ancient faith, which Professor Draper has declared to be now so wide reaching, and all important that." all men whose temporal interests ire not involved in existing institutions" are earnestly desiring "to find the truth," a conflict "so widespread and so powerful that it can neither be treated with contempt nor with punishment; it cannot be extinguished by derision, by vituperation, or by force," Colonel Olcott speaks hopefully of the results which have already attended his labors at Chittenden-in that clergymen and scientists and laymen have given him in their recent requests for information the of free inquiry in society, and the broadening of the public sentiment.

He says in the course of his article .:

What a curious law of creation! How be neficent and wise that every human want seems to be provided for at the proper time! Let any one thing necessary for our, existence, comfor or progression fail, and some substitute is found When the forests of Europe were in danger of extinction, coal was discovered; when the whale fishery failed, mineral oil was struck in Penn-sylvania; when the discovery of the iron ores of that region offered\_us:a new\_source\_of\_wealth, the uses of authracite coal were first-learned by the accident of a careless laborer; when the pro-gress of the world demanded the overthrow of ecclesiastical imperialism, the printing-press came to enlighten mankind. That not only dispersed secular knowledge broadcast, but proved the most powerful ally of the Church itself in widening the boundaries of true religion. So also, when the increase of population called for ampler methods of communication by sea and land, steam offered itself as the great desidera and, seem on the trief as the great desident turn; and, in the progressive development of the same need, the electric telegraph came to unite all the people of the earth together in a constant, heaven descended tie. In view of all this, who dares say that at the very instant of this great conflict' between science and religion, when the latter is looking about for better weapons to meet the onslaught of her traditional foe, this spiritualistic manifestation has not been made? If there is anything not beneath contempt in the phenomena, they are calculated to arrest the at tention of both antagonists—of the materialists because, if they are real, their position is unten-able; of the religionists, because in their verity they would find an impenetrable armor of de fence and an invincible sword of offence against the opponents of immortality.

We desire in this connection to refer to the course of the Graphic in putting the Eddy and other Spiritualistic matters so prominently before the public. Those of our Spiritual ist friends who have-with an enthusiasm born of their kindness of heart-fancied that they saw in the great New York illustrated journal a "Moses' that was to lead them up out of the Egypt of contumely to the promised land of popularity, are destined to disappointment, ás we have deli cately hinted in past issues. That the motives which inspired the Graphic publishers to such action were simply and purely of a businessshall we say mercenary?-nature was evident from the special announcement regularly printed over Colonel Olcott's letters, wherein, in italic, the said gentlemen desired it " to be distinctly understood that this journal is not committed, even indirectly, to the opinions and inferences of its correspondents," and the varied slurs and compliments-by-inversion which the Graphic has of late indulged in, together with its recent half- Fox, in another column.

page effort, through pictorial illustration, to awaken, at the expense of Spiritualism, that "loud laugh" of public ridicule which so clearly speaks the vacant mind," must have shown the true animus of the paper, which evidently seeks the "shekels," and is apparently willing to take any steps, or wear (if need be) any 'shackles," to obtain them. Indeed, it would eem that its publishers have suddenly become convinced that they are to be reckoned among the men whose temporal interests are involved in existing institutions," and they are hastening to kow-tow to the prejudice of the masses by printing columns of mental drivel from the pens of "Mediomania Marvin," "John Paul," (Webb) and the like ilk.

We find the editor of the Graphic publishing, as a saving clause, in the same number which contains the closing letter of Col. Olcott above referred to, over a column of senseless twaddle from writers upon whose crania the bump of self-esteem assuredly does not make itself conspicuous by its absence, concerning "The Uselessness of 'Spiritualism,'" "An Asylum for Spiritual Lunaties," etc., etc., and backing up the baseless assertions of the same with editorial paragraphs like the following: "The faith in science, and that it will finally discover the secret and explain the cause of these wonderful phenomena on natural grounds, is too strong to be overturned, EVEN THOUGH ONE WERE TO RISE FROM THE DEAD." Verity, friends, the Graphic Ephraim is evidently "joined unto his idols-let him alone!" But the conflict will go on, and the final triumph of truth is sure.

#### An Illustrated Spiritual Monthly.

Mr. William H. Harrison, editor of the Lonlon Spiritualist, has sent us a specimen sheet of a new illustrated monthly magazine, devoted to Spiritualism, which he will issue with the new year if orders enough to guarantee a minimum circulation of twelve hundred per month during the year 1875 are sent in. The price of each monthly number will be one shilling; so that the cost of the work per annum to American subscribers will be about three dollars.

The specimen sheet, which may be seen at our office, is very handsome, and from Mr. Harrison's ability and experience we may expect a work that will be really creditable to the cause. He proposes to have engravings, executed in the highest style of art, in every number, and to present such a record of the progress of Spiritualism as every Spiritualist will desire to bind up and preserve. We commend Mr. Harrison's project to the attention of our readers, and hope that it will meet with general favor. Letters on the subject, with subscriptions, may be address ed to Mr. W. H. Harrison, 11 Ave Maria Lane London, E. C. The work will form an annual volume of 192 pages, on thick paper, elegantly printed. Mr. Harrison says:

printed. Mr. Harrison says:

An illustrated journal will be of great value to the cause of Spiritanian, for several reasons, for Instance:

1. Although standard literature and science have of late years given a great importies to the spiritual movement, the power of art has not sided in the work.

2. Because deeply interesting manifestations, like the recont materialization phenomena, have been occurring in our midst, without the scenes being placed on record pictorially. Experiments abo, such as the photographing of spirits by the magnesium and electric lights, and galvanometic experiments with entranced mediums, have not been represented by the aid of art. Again, there are many old and tried workers in the cause of Spiritualism, in our relets, as well as celebrated mediums, whose "Remesses ought to be properly engraved, for the present gratification of their frigonds and the future interest of the pictures to posterity. Without an Illustrated Journal the chronicles of Spiritualism of the present generation are imperfect.

Either two large engravings, or one large one and several small ones will appear in each number of the Magazine, and if many more than the twelve hundred copies per mouth be ordered, the number of engravings will be increased. Arists of high ability will execute the drawings, and provident are arrangements with other persons who will have to work at bringing out the proposed periodical have already been made, so that if the public determine that the plan ought to be carried out, they have only to enter their names for copies rapidly; everything else is now ready for the execution of the idea.

## ENDURANCE.

T is bitter to endure the wrong Which evil hands and tongue commit, The bold encroachments of the strong, The shafts of calumny and wit; The seconful bearing of the proud— The sneers and laughter of the crowd. And harder still it is to bear The censure of the good and wise. Or, blinded by the slanderer's lies, Look coldly on, or pass us by In silence, with averted eye. Conscious of purity and worth, We may with calm assurance wait The tardy recompense of earth;

And e'en should justice come too late
To soothe the spirit's homeward flight,
Still heaven, at last, the wrong shall right.

## Christmas Fair and Festival in New

-E, R. Josselyn.

York. The Children's Progressive Lyceum, of New York City, will hold a fair and festival at the Harvard Rooms, southwest corner Forty second street and Sixth ave., on Tuesday and Wednesday evenings, Dec. 22d and 23d, 1874. On Tuesday evening the Fair will open at 7 o'clock, for the sale of goods exclusively. On Wednesday evening the doors will be open at 7 o'clock, and the following programme will be executed: Singing and speaking by the children; distribution of presents to the Lyceum children, from a Christmas Tree provided for the occasion; after which dancing will supervene, which will conclude the entertainment.

Those who feel kindly toward the enterpriseis all should who understand the importance of educating the young in the truths of to daycan forward such donations of money or articles as they may feel to make, to the address of any of the following-named parties: Mrs. H. J. Newton, 128 West Forty-third street; Mrs. II. J. Cozino, 342 West Thirty second street; Dr. A. E. Cooley, 667 Second avenue: D. G. Taylor, 329 West Forty-third street; Miss Hattie Reed, 222 West-Twenty-eighth street; or the same may be brought to the hall, 1195 Broadway, on Sundays

Dr. George Sexton, the indefatigable, talented and successful English editor and lecturer, is out with a close-printed and meaty volume of some sixty pages, wherein the claims of "Scien-TIFIC MATERIALISM" are "calmly considered," and a reply is given, from the standpoint of Spiritual revelation, to the Belfast address of Prof. Tyndall. The matter in this brochure was originally given us a discourse before the Spiritualists of London, and we doubt not its rendition in book form-from the press of J. Burns-will secure to it multitudes of readers on both sides of the Atlantic.

We have received from G. K. Warren, Photographer, 289 Washington street, Boston, Mass., a finely executed likeness of Stepher Pearl Andrews.

Read the advertisement of Col. D. M.

Spiritualism before the Radical Club. At the semi-monthly meeting of Radical Club No. 2, of Boston, on Monday evening last, Modern Spiritualism was the subject, and for the first time. Our friend and well known contributor, John Wetherbee, read an essay, on the occasion, by invitation. We need not say to the readers of the Banner familiar with his articles, that the manner in which the subject was presented was both attractive and original. In our next issue we shall publish the essay in full.

The attendance of the Club on this occasion was large, indicating both a popularity of the subject and a disposition to hear it treated by this essayist, it being known that he is not in the habit of following the beaten track, but has a way of illuminating whatever he touches peculiar to himself.

The essay was listened to by this intelligent and cultivated gathering-including many well known, scholarly minds, conspicuous among them the Rev. Mr. Bartol, also Mr. F. E. Abbot, of the Index, and others-with the greatest attention, and treated by those who took part in the conversation at its close with the profoundest respect. There was such evident honesty, plainness of speech, and carnestness in the words and manner of this "Bohemian" from State street, that it disarmed criticism and led the usual commentators on the essays of the Club into a psychological assent, if not a conviction.

Mr. Bartol followed the essayist, and spoke at some length, saying with what pleasure he had listened to the essay. He also had a real good word for the subject, with his usual sincerity and thoughtful simplicity. He, however, did not need demonstrations himself, or phenomena, to make him a believer in God, or immortality. He commended Spiritualism and Spiritualists, and said he had had considerable opportunity of witnessing the manifestations, and with evident pleasure. He related some of his experiences, which endorsed the modern spiritudistic claim, one of which will bear an accent, and made a good impression on the Club. He said a year or two after Theodore Parker died he manifested to him through a medium, in a manner which was very convincing to him, and uttered a thought which, for beauty and depth, was equal to anything in Shakspeare: Theodore Parker's spirit, referring to his struggling earth-life of conscientious duty, said that in it he had "attended the funeral of his affections." Oh! remarked Mr. Bartol; how beautifully expressed, how full of meaning are those words: "I attended the funcral of my affections!" Some ten or twelve years after Mr. Parker communicated again, and said in a few beautiful words what meant about the same thing, and the reverend gentleman felt that it really was the spirit of that heroic worker.

Dr. Storer was invited to follow him-a wellknown Spiritualist, who had come on invita-.. tion, attracted by the subject. He spoke briefly and in good spirit, related an interesting experience, and ended philosophically, his speech being received with applause and evident satisfaction. Mr. Abbot, of the Index, and many others made remarks, and conversation was continued with interest to a late hour. The remarks did not take the form of a discussion, and, upon the whole, were favorable to Spiritualism, though the speakers were generally outside the ranks of the Spirit-

It was generally admitted by those who have attended these Radical Club meetings that it was one of the most interesting sessions the Club has had.

## Brittan's Quarterly Journal

Is out-Vol. 2 finding with this number (4) its conclusion. Those who have read this sterling work will agree with us when we say that the Quarterly has, since its inauguration, won for itself an enviable reputation for unexceptionableness of matter, taste in execution, and breadth of vision in all affairs of a spiritualistic nature. The present number starts off with an illustrated article, concerning "Joan of Arc"; Fannie Green McDougal furnishes an intensely nteresting sketch of "Semiramis": Belle Bus sings of "October"; Prof. Brittan serves up "Mediomania" Marvin with the appetizing sauce of keenest criticism; "Spiritualistic Philosophy in America "finds treatment at the hands of George Sexton, M.A., M. D., LL. D., of England; Mary F. Davis writes of "Woman Suffrage"; Hudson Tuttle discourses on "The Origin of Spirit"; Hon. A. G. W. Carter speaks comprehensively of "'Law' and Spiritualism"; and other articles of merit—both in prose and verse—from standard writers, together with much important matter in the shape of reviews, etc., from the pen of Prof. Brittan himself (among which we are pleased to see a candid notice of Allan Kardec's Book on Mediums), conspire to make a number worthy of the series of which it forms a part. We hope Prof. B., the enterprising founder and conductor of the Quarterly, will find pecuniary returns coming in for the next year which will place it where it richly deserves-firmly upon the basis of ensured success. It would indeed be a misfortune to let this bright star-index of modern intellectual progress go down for want of a pecuniary sky in which to shine.

#### The Boston "Music Hall Society of Spiritualists" \_

Met at Beethoven Hall, Sunday afternoon, December 13th, to listen to the remarks of the disembodied intelligences through the lips of Mrs. Nellie L. Palmer, the celebrated trance medium. As a preliminary exercise, Alderman Jenkins, Dr. Hayward and Mr. Amory were appointed by the audience to serve as a Committee to receive from the ushers the written questions propounded by the people, and to choose therefrom a number to be submitted to the attention of the controlling spirit at the close of the lecture. Singing by the choir, and an invocation, prefaced the discourse. The subject considered by Mrs. Palmer was, in effect, the scriptural injunction, "bear ye one another's burdens." We shall speak more fully concerning this lecture in our next issue.

Mrs. Palmer closes her present engagementier second for the season before this Society—on Sunday afternoon, December 20th, at which time the audience will be privileged to propound such relevant questions as may arise.

As will be seen by a memorial article from the pen of Prof. S. B. Brittan, in another column, Charles Partridge, Esq., of New York, the whilom publisher of the Spiritual Telegraph, also of A. J. Davis's and other reform and spiritualistic books, has been called upon to lose the material fellowship of his wife Sophronia, who for so many years has been to him a loved and valued mate, companion and friend. May the consolations of the new gospel be and abide with him in his hour of trial.

Begins to take heart again in Massachusetts. and we hear of meetings being held in various localities in its behalf. The Salem Woman Suffrage Club met at Lyceum' Hall in that city recently, and reëlected its old board of officers, except the secretary-Dr. Geo. Loring, being president, and Miss Spiller the new secretary. The Club has a good membership, and has held during the past year one public meeting, and one sociable in addition to its regular sessions.

As another step in the right direction we are glad to chronicle the fact that at the Boston municipal election, held Tuesday, Dec. 15th, five out of the seven lady candidates who were nominated by both parties for the school committee were elected, viz.: Miss Abby W. May in Ward 6, Mrs. Kate G. Wells in Ward 9, Mrs. Lucretia Crocker in Ward 11, Mrs. Lucia M. Peabody in Ward 14, and Mrs. Mary Safford Blake in Ward 16. Now let us see what this committee will do. Will it imitate its predecessor, and spend the year in fighting out these duly chosen women members, or will it, as it should, extend to them the right hand of fellowship?

The determination of the citizens of Boston to break down the existing prejudice against choosing women as members of the school committees has been pretty thoroughly manifested at the recent election, and is likely to leave an impression that will be permanently respected. The arguments for the innovation are long since worn threadbare, and do not require repetition. If a woman may teach a school acceptably, she may with equal reason supervise the work of teaching as the member of a committee. The day has gone by for the further practice of this old bigotry and superstition. Woman has slowly but steadily won her way in the face of the prejudices that are the feature of barbarism, and she will continue to do so until society becomes completely civilized by the unrestrained activity and power of her influence.

#### The London Spiritual Magazine.

This well-known monthly magazine was the first periodical devoted to the cause of Spiritualism in England, it having been started in 1860. Under the management mainly of William M. Wilkinson and Thomas Shofter, it has done excellent service for the truth, having been conducted in a spirit of great moderation and fairness, and at the same time with marked ability. But the labor of the editors has always been a labor of love, and the work has never received from Spiritualists the wide and ample support it deserved. On the first of January ensuing it will pass into the hands of Dr. George Sexton, the distinguished lecturer and writer, and now the editor of "The Christian Spiritualist." We hope the announcement will direct to the Spiritual Magazine a goodly number of American subscribers. The work will cost them two and a half dollars per year, and subscriptions may be sent to Dr. George Sexton, 75 Fleet street, London, E. C. It is important that this old established magazine should be sustained, and we hope that there will be many American friends of the cause who will communicate with Dr. Sexton in a way to strengthen his hands, and infuse new financial life into a most meritorious and needed publication.

#### Fair in Aid of Boslin's Bower.

Those who are acquainted with the good work which has been accomplished by Miss Jennie Collins at this institution, 815 Washington street, Boston, will be glad to learn that steps were completed for the Fair (mentioned in our last issue) in support of the enterprise, and the same was inaugurated on Wednesday, Dec. 16th. The Parker Fraternity, Pierce & Felkes, Mr. Tufts, Leonard & Burditt, and other well-wishers, have liberally contributed to the measure, and it is to be hoped that the movement, which is intended to canble Miss Collins to furnish a noon-day meal to such women as may apply for work or patronage of a benevolent public.

## A Splendid Lecture.

Dr. Fred. L. II. Willis, by special request, will deliver his admired lecture entitled: "The Power and Influence of Woman in the Realm of Ideas; or, Woman as Poet, Philosopher, Spiritual Teacher and Mother," before "the Music Hall Society of Spiritualists" at Beethoven Hall, Sunday afternoon, Dec. 27th

We had the pleasure last week of shaking hands with our old friend, Gen. J. L. Donaldson, who has just returned from a year's sojourn in the old world. The General, although he has seen some thirty-five years active service in the United States Regular Army, (though now resigned,) looks hale and hearty, and full of the promise of long years to come. He informs us that the cause of Spiritualism is making the most rapid advances both in insular and continental Europe, some of the best minds of the old world being gradually led to consider its claims and to give it their open adhesion.

We are informed by a correspondent in Newburyport, Mass., that Capt. Blackley, an old shipmaster of that place, was recently converted to a strong faith in Spiritualism by reason of the evidence gained by him as an investigator of the phenomena to be witnessed in presence of Dr. Slade and other media in New York City. Capt. B. addressed good audiences at Music Hall, Newburyport, on Sunday, Dec. 13th; in the afternoon he spoke on "The Relations of the Spiritual Manifestations to Modern Christianity," and in the evening he gave an account of his spiritual experiences during his late visit to New York.

The reader's attention is specially called to the Message Department of the present number. Gen. Robert Cowdin, William Berry and others, give characteristic messages, and the questions answered are of unusual interest.

"The Banner of Light is full of good things, and its typographic appearance is a marvel of beauty and neatness; it must certainly commend itself to all candid readers," writes an appreciative subscriber.

We have received No. 1, Vol. I., of Rev. Samuel Watson's new Spiritual Magazine, published at Memphis, Tenn., and shall take pleasure in reviewing it next week.

The little folks - in lieu of our regular "Children's Department"-will find a "Christmas Carol" from the pen of Mrs. H. N. Greene Butts, of Hopedale, Mass., on our third page.

THE SCOPE OF PSYCHOMETRY, a learned essay by Dr. J. R. Buchanan, of Louisville, Ky., is on file for publication.

## BRIEF PARAGRAPHS.

Boston was, on the night of Dec. 14th and morning of the 15th, visited by four fires, which contributed in the aggre-gate to make up the worst conflagration of the year. Some eight manufacturing firms were burned out on Plympton street, the buildings on Hittinger's wharf were destroyed, the new hip Republic was partially consumed, and the West Roxbury Catho ic Church was leveled. The entire loss by the fires reacted near-y-\$60,000, on which was an insurance of \$198,000. About five hundred mechanics were thrown out of employment by the calamity. The bitter cold of the night and morning whereon the conflagrations took place, will impress the memory of the occasion for a long while upon the minds of the hard-worked Fire Depart ments of Roston and all the intermediate towns.

The, Venezuela revolution has proved a failure.

Certain laborers in Spain annually produced a certain number of bottles of wino. These productions were sold by my father and his partners, who kept nine-tenths, or thereabout, of the price themselves, and gave one-tenth, or thereabout, to the laborers. In which state of "mutual tendlecnet" my lather and his partners naturally became rich, and the laborers as naturally remained poor. Then my good father gave all his money to me (who never did a stroke of work worth my sait, not to mention my dinner). -Ruskin.

Seven men who had been in the Brooklyn Penitentlary for several years were recently set at liberty through the expiration of their sentences. Having no home they wandered about the streets, vainly seeking employment and begging for food. They were at last driven by want to appear before a trial justice and ask to be remanded that they might escape starvation, and for that purpose, on charge of vagrancy, his Honor sent them back to mison for six months. What a comment on Christian civilization, when the distressed "Instruments through whom society commits crime," scorned by the churches, are forced to seek shelter from physical death through the avenue of a police court!

A physician of North Guilford, Conn., recently attemptwhen it was offset by a formidable bill for dinners, horsebaitings, presents of milk, fruit and vegetables, all of which had been tendered ostensibly out of good will. Strange to say, the patient's offset was held valid in a New Haven court, and the doctor had to pay seven dollars to get

The small boy begins to tell his parents what he found in ils stocking last Christmas.

tion of Tuesday last, and a board of Aldermen was chosen which is a pledged unit in defence of Boston Common against all encroachments whatsoever. The people have spoken, and the "poor man's" park, the pride of the city, is spared for another year.

The time will come when the nations now called civilized and Christian, but which resort to war to settle their difficulties, will cease to be classed even among civilized nations, but will be regarded as barbarian.—Dr. A. P. Peabody.

A nall factory and other industrial buildings at Au Sable Forks, N. Y., were destroyed by fire Tuesday, Dec. 15th; loss \$125,000. Two hundred thousand dollars' worth of cot ton were burned at Charleston, S. C., the same day.

The Rev. William R. Alger, of Boston, well known from the liberally of his sentiments, (and formerly pastor of the Music Ha'l free church, ) has virtually accepted the call of the Church of the Messiah, New York.

While T. D. Jones was in Columbus, modeling his bust of Chase, a young man of the Sparkler order of architec ture approached him one night at a social gathering with the following inquiry: " Er-er-say ! er-er-so you 're the man-er-that makes mud heads, aint you?" sald old Tom, blandly; "do you want a new one?"

On Sunday afternoon, Dec. 13th, the bodies of William H Jones and Morgianna Barry were found with their throats cut, at 56 School street, Bunker Hill District, Boston, Mass. Cheumstances seemed to show, and the Coroner' Jury roturned that Mis. Barry met her death at the hands of Jones, who afterward committed suicide. No cause is known for the act.

The bigots are not all dead yet. Julius F. Constans, a young and promising actor, died recently in Philadelphia, and seven Christian ministers refused to perform the burial service over his body, because he mas an actor - And this s the year-of-our-Lord one thousand eight hundred and eventy-four!

A depraved punster says he shall smoke if he chews too.

Last week a Hartford, Ct., scavenger was overhauling a based of ashes in search of rags and paper, and came across a neatly folded piece of paper, which he opened, and therein found an interest-bearing treasury note for \$100, worth, interest and all, \$100.

"Buying upon speculation" means creating want in order to profit by its supply; and he is the most successful speculator who can create the most want and extort the most from it. This is cannibalism;—Josiah Warren.

The ship Mary Bangs, of Boston, Captain Bangs, went ashore on the west coast of Mexico, November 20th, and was totally destroyed. The crew was rescued. The vessel vas valued at \$55.000, and was insured in the India, Washington, New England and Neptune companies, of Boston.

King David Kalakana, chief potentate of the Hawalian Group, is now on a visit to the United States. On Tuesassistance, will be crowned with success by the day, 15th, he was formally received at the White House, Washington, by President Grant and his Cabinet

ORGANS AND MELODEONS .- We invite attention to the card of Geo. A. Prince & Co., of Buffalo, N. Y., manufacturers of Organs and Melodeons. This is the oldest house in the country in its line, and their instruments rank among the very bost.

#### Movements of Lecturers and Mediums. The celebrated healer. Dumont C. Dake, M. D., is now ocated in Rochester, N. Y. This city was the Doctor's

former home, and where he was fir-tdev-loped as a medium. Dr. Dake has had great success, and merits it. Prof. J. H. W. Toolicy has temporarily suspended his contributions which rendered the Spiritual Scientist inter-

esting and is now in the lecture field. Societies, wishing profound thoughts on spiritual and other subjects, will find none who excel the Professor. Address Chelsen, Mass. Austen E. Simmons speaks in Brooklyn, N. Y., during December. His address for the month will be in care of Dr. A. B. Smith, No. 403 Clermont Avenue.

B. F. Underwood will speak at Independence, Iowa. Dec. 19th and 20th; at Cairo, Ill. (in debate with Rev. O. A. Burgess), D.c. 224, 23d, 24th and 25th; at Du Quein, Ill., Dec. 26th and 27th; at Whitehall and Carrollton, Ill. Dec. 28th to January 1st. In February he will speak at Anderson and Indianapolis, Ind.; Salem, Elyria and Greenville, Ohio; Eric, Pa.; Napance, Canada; and Gre ton and Binghamton, N. Y.

John Collier, from England, will speak in Springfield, Mass., during January. He would like to make further engagements, to which end he may be addressed care this

Mrs. Susie A. Willis Fletcher spoke in Essex, Mass., the first and second Sundays of December. The audience were large and the best of feeling was manifested. She will lecture at Hudson, Mass., the third and fourth Sandays of December, and at Manchester, N. H.; the third and fourth Sundays of January.

J. William Fletcher is reported to be doing finely at Law rence, Mass. He will lecture there next Sabbath.

J. J. Morse, the English trance medium, lectures in Cleveland, Ohio, during March. He would like to make engagements for evening lectures in the vicinity.

J. M. Peebles lectures in Hartford, Ct., the last three Sundays of December. The 9th and 10th of the month he spoke in New Bedford, Mass. Mr. Henry C. Lull, inspirational lecturer and test medi-

um, spoke in Music Hall, New Bedford, to very large audi-

ences, on Sunday afternoon and evening, Dec. 6th, giving tests at the close of the lecture, which were all recognized by those present. He is now open for further engagement. during the winter. Capi. H. H. Brown is doing good service in the lecturing field as State Missionary for Missouri. At the close of his present engagements he will start, about the last of Decem-

ber, to lecture on the line of the C. and R. I. R. R., and

will stop at every station from the Missouri to the Mississippi, if friends will write him, care of Edwin Cate, Ani-N. Frank White is lecturing in Washington, D. C. The Gazette says "the hall last Sunday was crowded by an audience which was deeply gratified by the celebrated lecturer on philosophical questions, whose theme for the morning was 'The Fallibility of Authority;' for the evening, 'What Good is Accomplished by Spiritualism? The speaker develoned a conciseness and force of logic, a vividness of diction, and a graphic pictorial power of expression which fairly enchained his audience and stamped him as one of the most forcible and interesting orators of the country, and we congratulate the Society upon their engagemen with him. In view, especially, of the recent developments made by Spiritualism, and of the stern conflict now going

on between Materialism and Religion, everything tending

particularly interesting."

#### The Indian Commissioners.

The telegraph reports a meeting in the Indian Territory between a delegation of the different tribes and the Peace Commissioners, at which the former declared in a resolution as follows: Resolved, by the delegates of said Nations in joint council assembled, that they ask of Congress, as the authorized representatives of the people, that they will respect, reaffirm and adhere to the stipulations of our treaties with the United States, and only ask that they be fully carried out in good faith." . This is all that the Indians ask of the Government, and certainly no one can say that it is unreasonable. A large number of Cherokees asked that a paper, signed by themselves, be read by the Commissioners, in which they request of Congress, 1st, United States Courts in the Indian Territory; 2d, a General Legislature for the Territory; 3d, a delegation in Congress. All this shows conclusively that the red men are making substantial progress in civilization, and deserve a better fate than to be cheated, hunted, and massacred.

127 Frank T. Ripley, after a very successful tour in New York and Pennsylvania-where he visited Jamestown, Buffalo, Mayville, Algona, Dunkirk and Corry-has returned to Boston to remain for the present, and may be found at 20 Winthrop street, Charlestown District, by all persons desiring his services as a magnetic héaler or test medium. Mr. Ripley gave several tests of spirit identity in our presence on Saturday last. Among other things the controlling influence remarked: "There is a spirit here who says his name is Robert Smith, formerly engineer on the Boston and Maine Railroad. He says, 'Tell the boys that Bob Smith is alive, and has reported back as he promised he would, if it were possible, before he left his diseased body of flesh." The spirit engineer was represented as also desirous of communicating with his relatives, or "any of the railroad boys." We have since investigated this case, and find the matter-as also the others mentioned-to be correct in statement and detail.

Miss Susie F. Nickerson, the celebrated test medium, has removed from 35 Dover street to 628 Tremont street, Boston, Mass.

#### Beethoven Hall Spiritual Meetings.

Admission 10 cents, and 10 extra for reserved seat. "The Music Hall Society of Spiritualists" meet in the new and elegant BEETHOVEN HALL, 413 Washington, near Boylston street, Boston, regularly every Sunday afternoon, at 234 precise-Lectures by talented speakers.

ly. Lectures by talented speakers.

Mrs. N. L. Palmer will lecture December 20th; Dr. F. L. H. Willis, Dec. 27th; J. J. Morse, Esq., (of London), Jan. 10th, 17th, 24th and 31st. Among other able speakers selected are, S. G. Dodge, Esq., (of Memphis, Tenn.,) N. Frank White, Miss Lizzie Doten, and Thomas Gales Forster. A quartette of accomplished vocalists will add interest to the services.

The small sum of ten cents admission will not pay half the expenses, therefore in order to raise more funds to help sustain the meetings, the following prices will be charged for season tickets, securing reserved scats: \$5 and \$2 on the lower floor, according to location, and \$3 for the front row around the baleony. These moderate rates come within the means of a great many Spiritualists who no doubt desire the continuance of these meetings, and whose help would ensure so desirable an object.

LEWIS B. WILSON, Manager, 9 Montgomery Place, Boston:

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sertion;

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43° Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

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agnosis is given through her lips by the Band, and taken down by her secretary. The original manuscript is sent to the Correspondent. When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they

magnetize,) combined with a scientific applica-tion of the magnetic healing power.

Address Mrs. C. M. Morrison, Boston, Mass., Lock Box 2947.

13w\*—N.14.

Dr. Fred L. H. Willis will be at Dea. Sargent's, 39 Clark Avenue, Chelsea, every Tuesday and Wednesday, and at the Sherman House, Court Square, Boston, every Thursday and Fri day, from 10 A. M. till 3 P. M., until further notice. Call and convince yourselves of Dr. Willis's ability to cure the worst forms of chronic disease humanity is afflicted with. Dr. Willis may be addressed for the winter either care of Banner of Light or 39 Clark Avenue, Chelsea, Mass. D.12-tf

Mrs. S. A. Lindsley, 309 Mulberry street, Newark, N. J., will answer stitched letters to spirit friends. Terms, \$3 and 4 stamps. Enclose blank sheet with letter stitched around the edge of the envelope. Your answer will be inside. N.21,—6teow\*

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Their days on carth will smoothly glide,
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II-Nov. 1.

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"Nov. 11. -12wis

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DERRY, S. H., May 1, 1871.

MESSUS, LITTLEFFILLD & Co.;

I took three colds, one after another, till they resulted in Caterth, and atn ost Consumption. The bit schar told no I had congestion of the longs. Learning of force evil a year sick, with nothing but Catarth treables, my head fliding and the nune-us on pping down into my thy al. each go and whereby googh each morning till I get rat of the droppings. It took away my strength, and I was fit for no bookness. I cook all known Catarch femeles, but they did no good, cot a particle. I bought a bottle of your Constitutional Catarch Remady, concergh months ago, and found inmodulate relief. The second to the restored me to heaf he and business, built up the whole system, and made me feed as well as I was before I was seek. My agols 54. I leave never seen anything flat with remove a coll as quick. It deadens it all right down. I never saw anything like it to create an appetite.

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Femme Heroic

# Miscellaneous POEMS.

BY JESSEE H. BUTLER,

San Francisco, Cal. Who, as the first bright sumbrams fell On the swift running brooklet's breast, Whispered me, of a land of rest? "I was little Bell,

Who pledge the love that shall not die, White the long years shall not sus by, And say "Good night!!" with many a sigh? Sweet Bell and 1.

The author of this volume seeks to draw inspiration from the quiet scenes of the fireside and the holy and purifying influences of home, and in this he has been eminently suc-cessful, presenting, as he does, a succession of finished word-pictures, instinct with life's most sacred lessons.

CONTENTS: PREFACE.

INTRODUCTION.

EXPLANATORY NOTES. FEMME HEROIC.

Miscellaneous Poems. WASHINGTON'S BIRTH-THE MARTYR. A CROCHET NEEDLE.

MATER, IREMINISCENCE, SPIRITUAL ANNIVER-SARY SONG, CHRISTMAS, MY FLOWER GARDEN, MOTIVE. CARDEN

TRUST.
GOING HOME,
HANNIBAL.
HELL
PATRIA.
IN MEMORIAM. SFORTHEFOURTH

DEATH, WITHERED LEAVES, THE SARBATH, MY SISTER, THE MANIAC, GROWING OLD.
HANNIBAL DRAMA-THOUSE THE LAST TIME.
THE LAST TIME.
ELMWOOD CEMETERY,
DETROIT.
FRATERNAL LOVE.
IMMOBILIA.
COMBINATION. PRINCE.
THOU SLEEPEST NOT.
ACROSTIC.

VENING.

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ted to an menta tastes.

Read the volume! In the midst of the confusion and tur-moil of the modern system of existence, its words come like the sweet chiming of twilight memory bells, calling-weary souls to the entertaining of higher thoughts con-cerning their needs and destudes. Ap- The work contains a fine steel engraving of the author. Bound in fine cloth, gilt side and back, \$1,50, postage 7

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## ADVANCEMENT OF SCIENCE.

## Inaugural Address of

PROF. JOHN TYNDALL, D.C.L, LL.D., F.R.S., De ivered before the Pritish Association for the advance-ment of Science, at Belfast, Ang. 19th, 1874. Paper, with portail, 25 cents. For sare wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

SARAH E. SOMERBY, Magnetic Healer, 23 1rving Place, New York. 2w\*-Dec. 19.

# Message Department.

Each Mossage in this Department of the Hanner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

MRN. J. H. CONANT.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their carthelife to that beyond whether for good or ceil. But those who leave the carthelphene in an undereleped state, eventually progress into a higher condition. underele-jed state, eventually progression.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circle Meetings

The Binner of Light Free Circle Meetings
Are held at No. 9 Montymery Plane, (second shirt), corporal Theories Street, every Montyney, Plane, (second shirt), corporal Theories street, every Montyn, Tileshay and Theories street, every Montyn, Tileshay and Theories commence at precisely three, at which time the deets will be closed, betther allowing entrance nor excessing tithe conclusion of the services, every threase for absolute necessity. Under such circumstances the party should notify the Chriman, when periodsion will be gracifed to retire after the explication of the minutes. Our reasons for this will be obvious to every reflective intadiging influences profince inharmony, and this our spirit friends particularly enoch in upon us to avoid, if possible, As these trucks are free, we have no doubt visitors will readily conform to our request in this particular.

3 The questions alsweigh at these scances are often propoungiedly halvythans among the audience. Those read to the controlling intelligence by the Chairman, are sent in by vertex-pendents.

Special Notice.

Special Notice.

As many persons infounderstand the nature of the duties of Mrs. J. II. to main incomicetion with this paper, we wish it fully understood that she is engaged solely as medium between the two words at our public Free Cure Meetings, knows nothing in regard to our business affairs, and has no desire to. Moreover, being an unconscious medium, she knows nothing whatever of the otterances of the invisibles through her instrumentality. Hence letters to her address, forwarded to this other, in reference to our business maters and the atternances of spirits at the public circles, never-regard her; it being her carniers wish that they, boundariot. Those who understand in the comprehend the purport of this paragraph.

paragraph.
It may be well to add at this time that Mrs. Conant is simply an benide instrument in the hands of the invisible powers, the same as thousands of others size, and seeks neither fame nor teward more than is confusited in the conscious following done her earthly duties well.

#### Invocation.

Oh thou whose loving kindness beams in upon us through the shadows and falling tears of this day, we pray thee that thy children may soon learn the lesson that all dark days-whether of mind of of matter-are but tints in the eternal pleture of being, and very good; so by learning that lesson they shall learn to trust thee, and to know that whether they are in darkness or in light they are with thee, and thy right hand of love and power is leading: them forever and forevermore. Amen. Sept. 29.

#### Questions and Answers.

CONTROLLING SPIRIT. Mr. Chairman, your questions I am ready to hear.

QUES.—What can I do to help a spirit who wishes to show itself to me? Can I help it,

Ans.-Yes, by making use of the means, viz., of a medium for materialization, or perhaps by sitting continuously, at a quiet season of the day, hoping that such an event may occur through the the crust of theology, and come forth at the call powers of your own being.

A .- In a general sense they know all about the affairs of this world. The windows of heaven are wide open, the doors are more than ajar, and, therefore, all intelligent spirits are apt to avail themselves of the opportunity offered them by the Infinite for knowing what is going on in their Sept. 29, ..

## Gen. Robert Cowdin

It is not so fearful a thing to be mustered out of service here as I at one time supposed it to be. This lesson-" It is a fearful thing to die and to be ushered into the presence of God"—is a very harsh, rude, and altogether untruthful one to impress upon any mind, much less upon the mind of childhood; and it strikes me that if your Spiritualism does no other good—brings you no other than the prieve, as there is an impassable gulf between the lower and higher spheres. What sin was alleged against the rich man to consign him to everlasting torment? And what good had Lazarus done to be carried by angels into Abraham's bosom? It is alleged that the rich have the lower and higher spheres. What sin was alleged against the rich man to consign him to everlasting torment? And what good had Lazarus done to be carried by angels into Abraham's bosom? It is alleged that the rich man to take away this terrible fear of the line without reprieve, as there is an impassable gulf way. You've opened a highway between the way. be ushered into the presence of God"-is a very blessing than to take away this terrible fear of death and show you what death is, and what the hereafter is, it has performed a wondrous mission for you, more grand and glorious than anything else ever did, and will well reward you for all the pains you may take to open the volume and read it.

The first words that greeted my ears when I was separated from my old body, were these; "Mustered out, general, and in right good shape, too! We are glad to meet you and welcome you." Well, I said to myself, I had expected laughter in the spiritsworld, perhaps, at some time; but at death bed scenes it seemed rather unusual. rather out of place, according to old teachings. But my friends were all laughing and as joyous as possible over my exit from the body. And then I began to reflect upon the sadness that there would be in my old home, and I said, Now, can't I do something to brighten up things a little this side? Perhaps so; but it will take time and a good deal more of the sowing of seeds of spiritual truth, before men and women will learn what death is, and how to make friends with it, so that it won't be, in any sense, a monster. And then there's another lesson that I've thought a good deal about since I entered the spirit; world, that preachers labor strenuously to impress upon the minds of their hearers, partleularly upon young minds-"The fear of the Lord Is the beginning of wisdom." Oh, my God! what a libel upon the Infinite! The fear of the Lord the beginning of wisdom! Why, if we always feared God we never should learn anything-we shouldn't take a single step in advance; we should be afraid to move out of our tracks; we should ground arms on first coming into this mortal sphere—at all events, as soon as we came into possession of conscious life. But your Spiritualism is doing its work, and I only hope that those who are dear to me may not be found wanting in receiving their share of the good things.

One of my family was in the habit of saying, when disappointed, "It's always my luck! my dish was always upside down when it rained porridge." Now, I'd like to have that dear one remember it's raining spiritual porridge. Turn up your dish, and get your share. If you don't when you come to your death-bed, if there is shadow and fear and trembling, do n't blame me that's all; just blame yourself, and be willing to shoulder the consequences when you get on this side, and make the best of it. If I had known more than I did about this beautiful belief, I should have known better how to have taken ad vantage of the conditions of the spirit-world but I knew so little that I find myself constantly making blunders, and getting laughed at; for I assure you these old dwellers in the spirit-land don't hesitate to laugh heartily at the raw recruits that come in and make their blunders.

Spiritualism is a text-book to the other world, and if you don't choose to take advantage of what it teaches you, why, do the next thingblunder and get laughed at, that's all. Good day, sir. Robert Cowdin. Sept. 29.

#### William Berry. -

An old acquaintance of mine has challenged me to come here and tell what he has in his possession that I once sent to him. He says I sent it in 1857, and adds, "Now, if you can come back, go to the Banner of Light office and tell what it is I have that I refer to at this time, and I will devote one-third of my income for the next ten years, if I live so long, to the benefit of Spiritualism, and will believe that it is a truth." Now, you miserable leather-head, you know you lie; you won't do it; I 've heard you way. I recognize you by the talk: I should have any one, either peasant or king. known you if you'd been on the spirit side, and I here; you've identified yourself; but, however, I've seen fit to answer the call, and I suppose you refer to a letter I wrote, you about that Possitions of flowers for our Circle-Room solletted. time, warning you not to show your night ming in Mrs. Connections of flowers for our Click-Room solletted.

Mrs. Connections of flowers for our Click-Room solletted.

Mrs. Connections for our Click-Room solletted.

It finic, warning you not to show your ngly mng in my office again; if you did, I would treat you to a dose of cold lead. I think that's just what the letter contained in warned you, if you cared for your life, not to show yourself in my office again. You were wise enough to keep out.

Now, then, I am much obliged to you for the call, but I know you won't keep your word, not even the one-hundredth part of the promise; I am just as sure of it as I am that I am William Berry, speaking to you through mortal lips that See other than my own. Remember, I say, you leather-head, you lie; you won't do it; now take it up, if you dare. Sept. 29.

#### Na-on-ta.

Na on ta sends kind wishes to her friends in England, and tells them she did bring the flowers on the first evening of the month of September, and these flowers were charged with love and blessings for those who received them. Naon-ta will come again ere the harvest moon has waned. She will do more and better. Sept. 29.

Scance conducted by Theodore Parker.

#### Invocation.

Oh thou who clothest the lilles of the field and makest each to utter its own psalm of praise, we rejoice by the knowledge that, if we strive mightily toward goodness, thou wilt so clothe our souls with righteousness and power, that we shall be safe with thee, whatever storms may come, and through whatever darkness we may pass. And with this abiding faith in thy presence and thy love, on Lord, we come to thee, knowing that we come not in vain, and we ask that we may become stronger in doing thy will, in fulfilling thy purposes as ministering spirits of truth, to minister unto the needs of those who are in mortal darkness, who dwell here in the valley of the shadow of death. Oh, may we roll away the stone, and cry loud enough so that the soul may hear that is entombed within of light and love and justice and peace! May Q.—[From the audience, ] How much dospirits thine angels, thy messengers on the earth every-know of the affairs of this world? where, with the king upon his throne, the peasant in his cottage, and the lazzaroni upon the pave, may all - all receive these blessings, oh our Father and our Mother God! And to day, as in all past time, and in the future world, we will sing thee our song of praise, and trust in thy love and power! Amen. Oct. 1.

## Questions and Answers.

-[By Seth Driggs, New York.] The parable of the rich man and Lazarus is univer sally cited by our Christian brethren (Euke xvi 19-31) to show there is no hope for the wicked but that they are destined to the torments of hell man was clothed in purple and fine linen, and fared sumptuously every day; and that Lazarus was a beggar, who laid at his gate, full of sores, and desired to be fed with the crumbs which fell from the rich man's table. The sentence of Abraham: "Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." According to the Christian Church, this is the infallible word of God; and ten thousand sermons have been preached from the foregoing text. The New Testament is full of such ridiculous parables, to

deceive the people.

Mark iv: 10: "And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."

I would like to hear the views of the Control-ling Spirit at the Banner of Light Circle in respect to the rich man and Lazarus, and whether he would advise us to become beggars in the street to insure us a place in Abraham's bosom or some other good place.

A .- The ancient teachers of morals found it necessary, in dealing with the people whom they were teaching, to bring before their minds these mind-pictures in their extremest sense. The teacher was doubtless dealing with a class of people who not only looked down upon the poor, but absolutely misused them in all ways, and he knew that, in order to impress a counterinfluence upon them, he would be obliged to resort to extreme pictures, and to impress these as vividly, as strongly as possible upon their minds. This is one of them, and was intended for the people to whom it was especially directed at that time. It was not given because there ever was, is, or ever can be an impassable gulf between any conditions of mind, or because there are states of existence in the spirit-world of misery from which the spirit cannot be redeemed. I know the picture would seem to convey that idea, and has to millions, and it was necessary that it should, in order to perform its work properly and well, with that class of people for whom it was intended, and to whom it was given. Now, then, these Bible pictures, these stern biblical edicts, were not specially intended for all time, for all classes of people, for all races of men and women, but they were particularly intended for those rude tribes to whom they were given. In reading your Bible, you should always keep that in view; then you will make less mistakes, and be less liable to stand upon nothing, so far as biblical history is con-

Q. - [From a Spiritualist.] Will the spirit please tell us why, in answering these letters, they are not more definite. If they really come from our spirit-friends, they could as well, I

think, give a long answer, as one you can take for yes or no, or nothing at all?

A.-We never proposed, in answering these letters at this place, to give anything more than a'monosyllable in answer; and for this reason: anything more drafts the medium just so much more, and there is just so much of surplus special power or mediumistic power left in reserve for the answering of these letters, just so much and no more; therefore no more can be had. Sometimes an endeavor is made to go beyond the mediumistic limits, and what is the result? Why, generally, a failure to give a correct answer, or any at all. Now, we have distinctly told you through the Banner, again and again, that we could only answer one or two questions, at most, and these would be answered in monosyllables, only yes or no, nothing more; for we do not protalk before, and you always talked in just that pose to kill our medium to serve the curiosity of Oct. 1.

#### Dennis Hogan.

I got a brother James in this city, that's making trouble for himself every now and agin, when it seems to me there aint any need of it. His name is Hogan-James Hogan. My name is Dennis. I thought I'd come back in this way and ask his confessor to just shut down on him, for your life, not to show yourself in my office, and force him into the right way. He's been going wrong long enough. It's time, now, somebody brought him up with a square turn, because if they don't, he'll be coming across to me with some of these troubles that takes people that do as he does off very quick, and then he'll be a trouble to himself, a trouble to me, and a trouble to his friends here, and all round, so it had better be stopped. Now, shut down on him, and force him into a better way of doing. You can do it, now, very aisy. He's not been very long in the way of drinking; that's what's bringing the trouble on him. Now, then, I want his father confessor in the Catholic church to say to him, "James, drink no more liquor, any way, because if you do, I'll not absolve youwhatever you get into you'll have to stay in here; and more than that, I'll report you to the church, and you'll not get absolved at all. Now, then, the devil will have you, sure." That 's the way to stop it, and I've been told by the good fathers in the world where I live, if I would come here and say this much, it would do a great deal of good. Oct. 1.

#### Ellen Emerson.

Dear Will, I want you to know that I sympathize with you in your new affliction, and that I did all I could with others to prevent it; but it seemed to be one of the inevitables; so don't blame any one for it. Just take it as lightly as you can, and don't blame any one for it, because, I assure you, there was no one at all to blame for it: Everything was done by all your friends on our side to prevent it, and I know of nothing that was done to bring it about. Perhaps there might have been, but I think if there had been I should have known it. Now, Will, act rationally about it, for if you don't your unhappy state will only be reflected into the other life, and taken and drank in like so much polson, by the last comer. Oh, Will, for her sake, be careful what you say, what you think and what you do. Mamie is a self-constituted guardian spirit over the little one, and will do all in her power to care for it, to give It comfort and happiness in its bereaved state. We shall all come to you often, and do all we can to help you, but in Heaven's name don't blame any one on our side for the shadows: that happen to fall in your life, for I tell you, Will, it's unjust. Ellen, to William II. Emerson. Oct. 1.

## Benjamin Beal.

You 've bridged the way, have n't you? You ve done more, you Spiritualists have, than the churches have ever done-you've bridged the there's no city, town or hamlet hardly, where can make use of them for the benefit of the living, and the living can make use of them for the benefit of the dead; but it is difficult to tell which is which, according to my way of thinking. You call us the dead. Well, according to what you've been taught, we are; but it strikes me it would apply better to your state of being than to ours. But, however you take it, I wish my folks knew something about this thing. wish they would seek out some one of the operators and give me a chance to dispatch a few truths to 'em, in a private, quiet way. I'd like it intich. I listened to what was said about the rich man and Lazarus. I don't know but what the picture is overdrawn, but it's a pretty true one of the life here, I tell you; for those of us that are here in the spirit-world, with a golden base in this, are apt to be troubled considerably about that base, and about the operations here, and it interferes terribly with the happiness of the other world, I tell you it does. If I was back again on earth, knowing what I do now, I don't think I'd want more than enough to live comfortably and happily, and to do some good as I went along, and no more, because of the after effects-the dragging back, and the miserable conflicts that are waged in mind, if not in any other way, between the parties who have it in charge after you leave it. I say again, I wish my friends would give me a chance to speak to them privately. It would be for their interest, and mine. I lived in Boston, sir. My name, Oct. 1. Benjamin Beal.

## Elder Dyer.

I am here to tell our folks that, ere long, some new revelations are to be made to them; some changes are to take place that will startle them at first, but they need not be afraid. If they will consult the records of the past they will see that such a condition was prophesied to them twenty-five years ago, and better. I would counsel that they obey the teachings of the spirit, when these changes shall come, fearing nothing, for they will lead them out into clearer light, give them greater strength and far more happiness than at present. From Elder Dyer, to his brethren in Enfield. Good day.

Seance conducted by Theodore Parker.

## MESSAGES TO BE PUBLISHED.

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Monday, Oct. 5.—Theresa, to Gen. Joseph Garibaldi;
Om Ricardo Retancate, of Castile, Old Spain, to his son
to-6, in America; Lydia Stevens, of New York, to her
orther-Joseph, in California; Deacon Jonathan Fishle;
insie Walker, to her brother and sister, in Boston.

Tuesday, Oct. 6, — Mary Thomas, of Prince Edward's
stand; Rev. Mathew Candalle, who died to-day in Rome,
o his friends in America; Nelle Willom, of Alfred, Mo.,
of her mether; Thomas Wikkins, to friends in Boston.

Thursday, Oct. 8.—Robert Chambers, of Edinburgh,
too land; Affred Payson Williams; Mary Ellen Mayhew,
of Georg-town, D. C.; Ablgall Furber, of New Market,
N. H.

Monday, Oct. 12.—Jane Perkins, of Dover, N. H.; Geo,
V. Kean; Samuel Abbot, of Portsmouth, R. I.; John

Kilby, to his brother David; Timothy Farrel, of Cowes, Kilney Co., Iroland, to bis wife Ellen. Tuesday, Oct. 13.—Katle Gray, of Savannah, Ga., to her mother: Arthur W. Conway, to his father in New York City; David McKinley of Giasgow, Scotland, to his son James.

son James. Thursday, Oct. 15.—Jessie Potter, of Ogdensburgh, N. Y., to her nodice and sister; Capt. Jack Eldridge, of New Beafford, Mass.; Gardner Brewer, of Boston; Jerry De-

Reinford, Mass.; Gardner Brewer, of Boston; Jerry Devine, Monday, Oct. 19.—Offver H. Swain, of Lynn; John W. Edmonds: Hidda: Lucy Richards, of Boston.

The Schap, Oct. 20.—Daniel Lowd, to his sons William, Quincy and Frank; Nettle Anderson, of New York, to her mother; Januch Derby, of Roston, to her children.

The Schap, Oct. 22.—Colerling Weldeny, of Manchester, Eng., to John Harkhis; Charlle Clevering, of New York, to his father; Andrew Rirowe, of Glasgow, Scotland, to his mother; Conway.

Monday, Oct. 26.—Renben Patten, of Peterboro', N. H.; Adela Bright, of Cinchinal; O., to her father in Wankergan, ill.; Shelley Barriett, of Liverpool, Eng., to his father; Betsey Page, of Pagetown, N. H.

Thesday, Oct. 27.—Almeda Folson, of Sait Lake City, to her mother; Cora Straberg, of Haly, to her father in New York City; Nathaniel B. Shurtleff, of Boston; Anna Cora Wilson, to her parents; Ninna, to her people, the Klowas.

Thereday, Oct. 29.—Rod Wing; Jennie Johnson, to her

Cora Wilson, to her parents; Alma, to her people, the Klowas.

Thursday, Oct. 29, "Red Wing; Jennie Johnson, to her parents; Dimean Warner, to his brother.

Monday, Nov. 2, "John Ramsey, of the 23d N. Y.; Eben Dennet, of Phisheld; Jane Wallace, Tuesday, Nov. 3, "Rachel Tibbetts, of Boston; Aont Ruth, to a family in Worcester; Mary Ella Brydges, of Norrhigewock, Conn., to her mother; Timothy Riley, Thursday, Nov. 5, "Margaret Obriam," of Boston; Zed Anderson, of New York, to his mother; Jennie Talbot, to her father in Fail River, Mass.; Bela Marsh; Alice Frazier, to her mother.

ther father III FAI KIVET, 2025; Francisco.

To ber mother,

Monday, Nov. 9. -- Adelaide King, of Philadelphia, Pa.;

John Abbott, of Bangor, Me.

Tuesday, Nov. 10. -- Minnie Elliot, of Bath, Me., to her
grandmother; Charlotte Gowing, of Northfield, Vt.; Thos.

grandmother; Charlotte Gowing, of Northfield, Vt.; Thos, Sturtevant.
Thursday, Nor, 12,—John Calender, of Boston; Nancy R. Smith, of Boston, to her children; Hannah Tobit, a Quaker lady, of Philadelphla; James K. Hill, from Gold Hill, California.
Monday, Nor, 16.—Ann Murray, to her brothers; Albert R. Bayter, of Boston; John Henry Denny, of New York, to his father; Annt Phillis Perkins
Tuesday, Nor, 17.—Edward Payson Hamilton, of Bridgeport, Conn.; Nancy Miller, of Dorchester; Elliu Jarrett; George Staples.

port, Conn.; Nancy Miller, of Dorchester; Efflu Jarrett; George Staples.

Thiroxidin, Nov. 19.—Mary L. Woeds, of Auburn, N. Y.;

John Randolph Watkins, of Galveston, Tex., to his father;

Bel'a Gardeld, of St. Logis, Mo.; Patrick O'Malley,

Monday, Nov. 23.—Thomas Crozler; Charlotte Carson

of Judianapolis, Ind., to her mother; Erskiel Adams; Paul

Lindib, of New York City, to Richard Havelin.

Torsality, Nov. 21.—Alice Jameson, of Boston, to her

mother; Arthur Andrews, of Potsian, N. Y.; Joseph Illiliad; John McGowan, of Ireland.

Monday, Nov. 30.—Edicidge Carson, of New Orleans, to

list ather; Daniel Wendel, of New York; Katle Golding,

of Lowell, Mass.; Clara Paul, of Boston.

Thresday, Bec. 1.—Lester Day; Notlie Williams, of Bos
ton; Nancy Hemmenway, of Frambugham; Willie Delano.

Thresday, Dec. 3.—Hyaschond; Lillian Pag., of Buffalo, N. Y. to her Sister; Tom Ericsson; Sallie Harrison, of

Leeds, Eng.

Monday, Dec., 7.—Estella Vance, of Richmond, Va.;

John Hogan, of Boston, to his brother; Mary Wallace Ra
ven; Annie Parkhurst, of Worcester, Mass., to her mother,

Thesday, Dec., 8.—Daniel N., Haskell; Lulu Castro, of

Boston; Benjamin Nathan; Andrew Roblisson, to his

brother.

Thursday, Dec., 19.—James Barrows, of Taunton, Mass.;

brother.
Thorsday, Dec. 10.—James Barrows, of Taunton, Mass.
James Johnson, of Boston; Susie Hyde, of Medford,
Mass.; Ellen Carnes, of Boston, to her brother; Joseph
Borrowscale.

#### Splendid Holiday Books-For Sale by Colby & Rich, No. 9 Montgomery Place, Boston.

In view of the approaching Holiday Season, we call the special attention of the reader to the following unequaled display of literary treasures, which we are prepared to furnish those desiring to purchase. The extreme length of the list of Volumes for sale by us, precludes citing a larger number even by title at the present time, but any person desiring to know of all, will receive a copy of our CATALOGUE, FREE, on applying to us by letter, or by making a personal visit to the Bookstore. The prices of the below mentioned works will be found in the advertisements, or by reference to Catalogue:

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Our readers are familiar with the breadth and depth of this sterling volume. The ground gone over is of the utmost importance, and the conclusions arrived at by the erudite author are of the most cheering character. Those desirous of being thoroughly acquainted with the phenomena of spirit materialization, should read this

Flashes of Light from the Spirit-Land. Being a volume of choice citations from the utterances of the invisible intelligences at the Banner of Light Public Free Circles, through the mediumship of Mrs. J. II. CONANT; the same compiled in attractive form by ALLEN PUTNAM, A. M.

Book on Mediums, or Guide for Mediums and Invocators, by Allan Kardec.

This wonderful work from the pen of a gifted man, has already found a most extensive sale in Europe, and has crossed the Atlantic-a bridge to the English mind having been faithfully constructed by the translator, EMMA A. WOOD-on a mission of good to humanity. The American edition is a gem of book-making in all its characteristics. So much has been said in praise of this volume in these columns, and elsewhere, that we will not now recapitulate its merits, but urge its perusal upon the public, that individual judgment may make up its verdict.

Biography of Mrs. J. H. Conant. Illustrated with a fine steel plate portrait.

Read this interesting story of mediumistic suffering and devotion. It is as entertaining as a romance, and is also replete with solemn lessons of life and duty.

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Other fine poetical works are offered, among which are to be found:

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Voices of the Morning, by Belle Bush; Poems, by Gertrude Minturn Hazard and

ANNA PEACE HAZARD; Poems, by Achsa W. Sprague:

Home: Femme Heroic and Miscellaneous Poems, by Jessee H. Butler. ROBERT DALE OWEN'S Debatable Land

between this World and the Next; Golden Memories of an Earnest Life, by R. Augusta Whiting; The Federati of Italy, by G. L. DITSON,

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Dawn: A Novel, by Mrs. J. S. Adams. One of the best written books in the English language.

Alice Vale: A Story for the Times, by LOIS WAISBROOKER; My Affinity, and Other Stories, by Liz-

The Spiritual Pilgrim, (biography of J M. Peebles,) by J. O. BARRETT; also Looking Beyond, by the same author; Modern American Spiritualism, by E<sub>M</sub>-

MA HARDINGE BRITTEN; The Mystery of Edwin Drood. Completed by the spirit pen of Charles Dickens through the mediumship of T. P. James, Brat-

And many books of a kindred nature combine to offer a wide variety of miscellaneous reading

bearing upon the facts and theories educed by Spiritualism. Bible Marvel Workers, by ALLEN PUT-NAM, A. M.

Here the reader will find a book of the most entertaining nature, and be able to go over the field of the Bible narratives, which are perchance dear to his childhood's memory, with a clearer gaze than ever before, detecting error where any exists, but tracing in all, the links of that stupendous chain of spirit communion which has from time's earliest moment bound the two worlds of physical and material life in on.

Chapters from the Bible of the Ages,

by GILES B. STEBBINS.

This book gives fourteen selected chapters, arranged in order to present to the public eye in a succinct manner some of the brightest thoughts which each age and nation has added to the great

Bible of free thought. The Identity of Primitive Christiani. ty and Modern Spiritualism, by Eucene Crowell, M. D.

The title of the above work gives a clear inight into its contents, which are of a highly valuable and interesting order.

cosmology, by George M'Ilvaine Ramsay.

This book, which has reached its second edition, is one of the highest importance as to matter. D and of the deepest interest as to treatment thereof. Its motto, "First of all, learn to be just," is carried out practically on every page. The grand idea-upon-which-the author bases his positions is "Atmospheric motion the cause of diurnal motion."

The works of Theodore Parker, Historic Americans, etc.; Epes Sargent, Esq., Planchette, The Wo-man who Dared, etc.;

ANDREW JACKSON DAVIS; Principles of

Nature, etc., etc., etc.; VILLIAM DENTON, Our Planet, its Past

and Future, etc.; ALLEN PUTNAM, Natty, A'Spirit, etc.;

Hudson Tuttle, Arcana of Spiritualism.

HENRY C. WRIGHT, A Kiss for a Blow, etc.; I. M. PEEBLES, Seers of the Ages, etc.; REV. SAMUEL WATSON, Clock Struck One.

Mrs. Maria M. King, Real Life in Spirit-

Land, etc ; And other Spiritual and Reform Books by various authors are offered, among which may be further noted:

Heathens of the Heath, by the author of "Exeter Hall :

How and Why I Became a Spiritualist, by Washington A. Danskin; Mental Cure, and Mental Medicine, by

REV. W. F. EVANS;
Miracles, Past and Present, by REV.
WILLIAM MOUNTFORD;

Nature's Laws in Human Life, and Vital Magnetic Cure; Old Theology Turned Upside Down, by

REV. T. B. TAYLOR, A. M. The Report on Spiritualism of the London Dialectical Society.

Popular Juvenile Books: A choice collection of entertaining literature

for the young is also for sale, including books from the pens of "OLIVER OPTIC," PROF. DR MILLE, LOUISA M. ALCOTT, ANNIE DENTON CRIDGE, PAUL COBDEN, GEORGE M. BAKER, L. MARIA CHILD, ADELAIDE F. SAMUELS, SOPHIB MAY, REV. ELIJAH KELLOGG, MRS. H. N. GREENE BUTTS, HANS CHRISTIAN ANDERSEN, F. M. LEBELLE, and others. Chromos of a high order of excellence and

variety of style are also for sale, and are eminently fitted for holiday offerings of friendship. Among them may be noted: "SILENT LOVE;" "BEATRICE;" "IN MEMORIAM;" "SUMMER Scene;" "First-Born;" "Per's Toiler;"
"The Rustics," and "Wild Roses" (a companion pair of rare excellence of color and design); "Winter Scene in Germany"-a large picture, the field of which is charged with many striking details-etc., etc., etc.

Joseph John's Fine Paintings (at least many of them, as the public are well aware) have been engraved in appropriate manner for ornamenting the home, and we offer a choice line of them, including "THE DAWNING LIGHT," "THE ORPHANS' RESCUE," "LIFE'S MORNING AND EVENING," etc., etc., to the at-

tention of our patrons. Photographs are also on sale at the bookstore, among which may be found "THE SPIRIT OFFERING," "SPIRIT-BRIDE," and many likenesses of leading Spiritualists in this country and Europe.

## Married:

HAYDEN-HARTER,-In Sennett, N. Y., Doc. 1st, 1874, by Rev. Charles Anderson, Mr. John F. Hayden and Miss Mollie Gay Harter, daughter of Rev. J. H. Harter, of Auburn, N. Y.

## Passed to Spirit-Life:

For several weeks I have watched the columns of the Banner, expecting to read an obiticary of our dear friend, Peter Jackson, who pussed to the higher life Oct. 1st, 1874. The name of Peter Jackson was familiar to the readers of the Banner. Atthough not a Spiritualist by profession, yet his house had been the home of many an itheorant haborer in the cause of our Harmonial Philosophy; and from such I had expected to have read words of sympathy, if no more, for the wife of the dear good man, who feels his loss as no other can.

Alt. Jackson, as a builder, as an artist, as a mineralogist, as an astronomer, had but few equals. I was intimately acquained with him for the last ten years of his life, and never did I pass an hour with him in conversation but I found myself a wiser and better man. So just in all his d-allings with his fellow-men, so belowed by his employees, that each one of them (48 in number) marched around the casket containing the lifeless body of the good man, and, with tears in their eyes, each man stooped and kissed the forehead of their old but just employer. A few hours prior to his death, he called Mrs. Jackson to him and said: "Jame. I am going to die; I never shall survive this attack; I have seen my priri-mother and cousins and your moffer, and they told me I should soon be with them. I am not lustne; my mind never was sounder, clearer, than at this moment. I now know Spiritualism is true." He talked a few moments about his business, and then left his chair for his bed, which he never was to be removed from mull by the undertaker. He finally revived a little, and said: "Now bury me as a dead man should be buried; let it be in a plain; sensible manner. I want no crowns or crosses laid on my castel, but lay me away sa quietly and plainly as I have so often expressed a desire to be, while I was in health." Mrs. Jackson tengled: "You will allow me to place a wreath of white roses on your casket, will you not?" Mr. Jackson toaked op smillingly and said; "Well. I blink that would not be a bad arr

[Notices for insertion in this Department will betwenty cents per line for every line exceeding twenty—twenty lines or less inserted gratuitously. No poetry admitted under the above heading.]

## To the Liberal-Minded.

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

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

Quarterly Meeting.

The Northern Illinois Association of Spiritualists win hold their Teuth Quarterly Meeting at Grow's Opera Hall. 517 West Marison's reet, Chicago, Ill., on the 8th, 9th and 10th of January, 1875.

The Convention will be called to order at 10 A. M., on Friday the 8th, and continue its sessions over Sunday the 10th. All are invited to come. Every effort will be made to entertain all that come.

E. V. Wilson, Secty.

O. J. Howard, M. D., Pres. Lombard, Ill., Dec. 1st. 1874.

Other Spiritual papers will please copy.

Quarterly Bleeting.

The Henry County (III.) Association of Spiritualists will had a Quarterly Meeting in Geneseo on the 19th and 20th of December, 1874. A. J. Fishback will be the speaker.

JOHN M. FOLLETT, Secretary.

Adbertisements.

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U-Oct. 3.

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## ${\bf The Phrenological Journal},$

TOR December, contains articles on Character-Reading;
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THE MAGNETIC HEALER, DR. J. E. BRIGGS. OFFICE, 21 East Fourth street. Address, Box 82, Station D, New York City. Feb. 7.

REMOVAL. MRS. MARGABET FOX KANE, (of the Bochester Fox family,) has removed from her former residence a No. 695 Seventh avenue, New York City. 13w\*-Sept. 26.

PROSPECTING MINES
And Business Modium
MRS. C. B. FROST. 45 Prospect place, corner of East
420 Street, New York. Examines disease; diagnosis
of same specialty attended to. Fee \$2 to \$3. Oct. 17. Work day or evening. No capitat. We send for all free. Address with ten cent return stamp. M. Young, 173 Greenwich St., N. Y. 20w-Oct, 10.

DR. ELLIOTT, the Healer, is at 110 Fourth malled on application. No charge for examination or advice, clarity of other wise, to actual patients, Nov. 28.-16w\* MRS. M. LAING, Clairvoyant and Magnetic Physician, has returned from the West, and is now at 139 Eighth avenue, 2d door south of 17th street, New York, Office hours from 9.4. M, to 4 P. M. Will treat patients at their homes if desires.

Idents at their homes if desires.

Nov. 14.

MRS. H. S. SEYMOUR, Business and Test Medium, 109 Fourth avenue, east side, near 12th street, New York. Hours from 2 to 6 and from 7 to 9 P. M. Oircles Tuesday and Thursday evenings.

AUSTIN KENT ON LOVE AND MAR-HOSEL WITH A BLAGE.—I will mail m. "Gook, "Free Love," in paper cover," my Pamphlet, "Mrs., Woodhull and Her Social Freedom," my Tract, "Conjugal Love, The True and the False," with one or two other Pamphlets or Tracts, and my Photograph, all for \$1.00, or for 90 cents with the Photograph left out. I much need and shall be grateful for the money. Address AUSTIN KENT, Stockholm, 31. Lawrence Co., New York.

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# A STIRRING BOOK---JUST ISSUED. The Gadarenes

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It demonstrates the moral ratios of life, the parallels of ancient and modern obsessions, and the uses and abuses of medianship. It covers as vast extent of religious and selectifile history. It is merelless to evil, charitable to the good, forgiving in its spirit to the failen. It points out the way of release from obsessing influences, and pleads for a higher order of inspiration and entities. It invites the thoughtful mind to the elemal registry of life's events, to the beautiful and solemn relations of the earthy and heavenly worlds, and to the means of attaining the ever-longed-for rest of soul with the wise and hely of angel ministry,

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

SAMSON. A Myth-Story of the Sun.

The author of this work builds on the foundations of the old theologies, the "theorard a spect of Nature," when the "Great Spirit," or "theorard as pect of Nature," when the "Great Spirit," or "theorard as the transport of Nature, was in all the fullness of the Godhead bodily, and his kingdom on earth as it is in heaven, as wrough by the ancient poots. Applying the same laws of evolution and interpretation as applied by Max Müller and Mr. G. W. Cox to the "Aryan Mythologies," we may discover the key to much of the Bible in metaphor of the Nature-stories when the Sun was the chiefest of ten thousand, and Lord of heaven, as when He came from Spial, rese up from Seir, and slomed from Mont. Paran—the God of Israel from the East, who looked through the pillar of fire and of cloud and took of Phataoh's charlot wheels. In this wise "Samson" is but another name of Herendes, "the Silming One," performing in various kind the abors of the Ancient of Days.

In verse, 32 pp., paggreovers; price 25 cents, postage free, For sale wholesale and retail by the publishers. COLBY & BCH, at No. 3. Montgomery Place, corner of Province street (lower-floor), Boston, Mass.

## POEMS OF PROGRESS. BY MISS LIZZIE DOTEN,

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For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass. Spiritualism Defined and Defended: Being an Inthoductory Lecture delivered in the Temperance Hall, Melbourne, Anstralia, by J. M. PEEBLES. The author says: "Spiritualists have no creed to cramp and crush the intellect. They acknowledge no infallible oracle, honor no image, trust to no sacrificial 'scapegoat' to screen them from justice; yor would they bow down to pope, cardinal, bishop or piest, though the fagits were kindled and the cross rebuilt. Trampling upon caste, and admiring individual sovereignty toned by education and a high moral principle, they consider each man a freeman, inheriting the God-given right to think, see, hear, investigate, and judge of all subjects for himself."

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## The Spirituelle;

DIRECTIONS IN DEVELOPMENT. BY ABBY M. LAFLIN FERREE.

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# Banner of Light.

#### The Philadelphia Evidence for Spirit-Materialization.

To the Editor of the Banner of Light: Nearly fifteen years have clapsed since the publication of my first work on Spiritualism, "Footfalls on the Boundary of Another World." In that time, out of more than fifty narratives contained in this volume, the authenticity of one only has been questioned, namely, of that entitled "How a Livonian School Teacher lost her Situation." ("Footfalls," early editions, only, p. 318). In all the editions of the work that were published after Sept. 1860, that story was replaced by another, "The Two Sisters," which, I may state, (since both the ladies from whom I obtained it are now, alas! lost to the world by death.) was related to me by my friends, Alice and Phobe Cary: ("Footfalls," p. 348.) The reasons for the omission of the Livonian narrative I gave in a footnote, thus:

9 A friend of one of the parties congerned, haying made inquiries regarding the story, kindly furnished me with the result; and the evidence thus adduced tended to invalidate essential portions of it. A recent visit to Europe enabled me tionake further inquiries; and though, in some respects, these were confirmatory, yet. I learned that a considerable portion of the narrative in question, which had been represented to me as: directly attested, was; in reality, sustained only by second-hand evidence. This circumstance, taken in connection with the conflicting state-ments above reterred to, places; the story outside the rule of authentication to which, in these pages, I have sought scrupulously to conform. ("Foot(alls," p. 315")

In the "Debatable Land," containing a still greater variety of marratives, I was more fortunate. During the lapse of three years since its publication not one of its relations of fact has been impugned.

But, not being prone to suspect my fellowcreatures, I have ever found it necessary, in order , to escape error or imposition, to follow out very strict rules of evidence. Better to omit a dozen narratives that may be authentic than to admit "one of an apoeryphal character.

Thus judging, I deem it my duty to say that, in following up, this autumn, a supplement to the observations on materialization which I made during last June and July in this city, I have come upon unsatisfactory results. Various suspicious circumstances have presented themselves within the last few weeks, including what I and other habitual frequenters of the sittings judge to be a direct attempt to deceive. These do not, it is true, afford proof that all preceding manifestations from the same source are untrustworthy, (seeing that there are many examples in which mediums, when their powers fall, supplement the genuine with the spurious); but, under the old ex peda Hereulem rule, they do throw a doubt over the whole.

If, therefore, I live to write another work on Spiritualism, I propose to exclude from its pages all record of the observations in question, as being, like the Livonian story, outside my "rule of authentication." For similar reasons I telegraphed, on the fourth of this month, to the editor of the Atlantic Monthly, requesting him to withhold the relation of last summer's observations, which I had contributed, at his suggestion, for the January number; a request which arrived, unfortunately, too late.

That, under these circumstances, my character, not as regards good faith, but as a shrewd investigator, should suffer, is natural and just-Yet perhaps it ought, on the other hand, to be borne in mind that there is nothing genuine, not even-religion itself, which cannot be simulated; Mrs. U. C. HAYWARD, 024 4000 Carver st., Boston and that the presidents and directors of some of Mrs. S.S. STONE, 112 P. street, So. Boston. our best banks have occasionally accepted as Mis. J. B. HATCH, 5 Jackson street, Charlestown their own, notes that had been struck off in the secret workshop of some skillful counterfeiter.

while I regret that observations, which I had open would prove a valuable contribution to JAMES B. HATCH, hoped would prove a valuable contribution toward a most important inquiry, have to be dropped out as insufficiently authenticated. I am glad to know that in this matter other observers have been more fortunate than J. Mr. Crookes had advantages which we had not. He experimented with a non-professional medium of unblemished character, and many of his observations were made in the privacy of his own dwelling, time and place and all surroundings being entirely under his control. Then Colonel Olcott, as the Daily Graphic has been informing us, week after week, has had an experience infinitely more varied than mine; not three or four, but three or four hundred figures having presented themselves to his observation. Thus, omitting the Philadelphia scances, there is a vast balance of evidence, during this year, going to establish the reality of spirit materialization. And, so that the cause of Truth is advanged, it matters not who best aids to bring about its advancement.

It is proper I should add, in conclusion, that, so far as I know or believe, no one who ever attended the Philadelphia scances has aided, directly or indirectly, in any deception or concealment; or is responsible (except it be by having granted undue confidence) for the results, be they what they may. ROBERT DALE OWES.

Philadelphia, December 10th, 1874.

P. S. Before taking action in this matter, I stated, in plain terms, to the parties concerned, that I had withdrawn all confidence from them; giving them some of the reasons, founded not on report but on personal observation, why I had done so. I also reminded them that they had persistently declined, or neglected, to act upon my suggestions, that they should set the cabinet on castors, so that it could be moved to any part of the room which the audience might select. I added that, by so doing and by giving up the dark circle, and allowing free examination of the cabinet, both before and after the sitting, it was still open to them, if all was right, to vindicate their honest dealing to the public. And I concluded by telling them that if they succeeded in such vindication, no one living would rejoice more sincerely than I. R. D. O.

## The Holmes's Seances.

ROBERT DALE OWEN has read to me his article of this date in regard to the manifestations in Philadelphia. To that document I refer all who may wish to know why I have declined further to aid the Holmeses or attend their stitings. Fully concurring in Mr. Owen's statements, I shall patiently await the issue.

HENRY T. CHILD, M. D. 034 Racs street, Philadelphia, Dec. 10th, 1874.

A somewhat slimple woman was asked whether her husband fenred God, and replid: "I guess he does, for he never goes out Sunday without taking his gun with him."

Spiritualist Lectures and Lyceums.

Spiritualist Lectures and Lyceums.

MEETINGS 18 HOSTON.

Biethoren Hall.—"The Music Hall Society of Spiritualists" has secured the above-named new and elegant hall, 413 Washington street, near the corner of Hoylston street, for its eighth annual course of Lectures on the Spiritual Philosophy. Meetings are held every Sanday afternoon, at 25 o'clock precisely. Admission 10 cents, and 10 cents for reserved seat. Mrs. N. L. Palmer will becture December 20th; Dr. F. L. H. Willis, (of New York,) Dec. 27th; J. J. Morse, Esq. (of London), Jan. 10th, 17th, 24th and 31st. Other able speakers selected are as follows: S. G. Dodge, Esq., (of Membéls, Tenn.,) N. Frank White, Miss, Lizzle Doten, and Thomas Gales Forster, Singing cya flist-class quarrette. These securing reserved seats for the season can be procured at the graduated price of \$5 and \$2, according to focation on the lower floor, and \$1 in the front row around the bateony, on application to Mr. Lewis B. Wilson, Chairman and Treasurer, at the Bayner of Light office, 9 Montgomery place, where a plan of the hall can be seen, or at the hall on Sunday.

John A. Andreio Hall,—Fyen Meetings,—Lecture by

where a plan of the hall can be seen, or at the hall on Sunday.

John A. Andrew Hall, - Free Meetings. - Lecture by Mrs. S. A. Floyd, at 2½ and 7½-2. M. The randhence privileged to ask any proper questions on spirituality. Excellent quariette singing. Public invited.

Ruchester Hall, 531 Washington street, -The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sunday, at 10% of Jook. Geo. M. Lincoln, See y.

The Hoston Spiritualists' Union will resume meetings at Rochester Hall (formerly Fraternity), 551 Washington street, on Sunday, Sept. 13th, and continue them every Sunday afternoon and evening, at 2½ and 7½ o'clock. The public are conflady insided. H. S. Williams, President, The Lorders' Aid Sweity will until further notice hold its meetings at Rochester Hall, on Tuesday atternoon and evening of each week. Mrs. C. C. Hayward, President, Mrs. Eila M. Meade, Secretary.

Spiritual Meetings at Luritue Hall, 3 Winter street, at 10½ A. M., 2½ and 7½ p. M. Good meetings and speakers with the present at each meeting.

Motions' Meeting at Temp ars' Hall, 280 Washington street, at 10½ A. M., each Sunday. All mediums cordially invited.

Harmony Hall, 189, Roylston street. - Free Public Circles are best in this collection street, and the collection best in this collection.

Invited.

Harmony Hall, 48% Roylston street, - Free Public Circles are head in this hall every Sanday morning at the clock to Mrs. Bell Harmon, (formerly Bowdlich.) Mrs. Stanwood, and other good mediums. Lectures every Sanday at 3 and 7% P. M. by Moses Hult.

BOSTON.—Rochester Hall.—The literary exercises at the session of Children's Lyceum No. 1, on the morning of Sunday, Dec. 13th, were va-ried and interesting. Carlotta Williamson, the young musical prodicy (only five years of age) called forth the warmest expressions of gleasure by her remarkably faultless plano renditions she will be present at the hall next Sabbath declamations were given by Mabel Edson, Albert Bertlesen, Ella Carr; singing was participated in by Cora Stone, the Saunders sisters and Florence Danforth; readings were proffered by -H.-B.-Johnson and Mr. George; and Dr. A. H.-Richardson, of Charlestown District, briefly ad-

dressed the school.

It is announced by the officers and board of management of this school, that a Social Levee will be held at Rochester Hall, on the evening of Saturday, Dec. 19th, for the benefit of the Lyceum Fair fund. Dancing will be included in the order of exercises.

The Lycom Dramatic Club gave the first of its present series of monthly entertainments at this hall, on the evening of Wednesday, Dec. 9th, on which occasion, we are glad to state, a large auwhich occasion, we are glad to state, a large audience assembled to give pecuniary encouragement to the performers. The programme consisted of "Betsey Baker," farce, the characters in which were well sustained by Geo. H. Lincoln, H. B. Drisko, Miss, Allee Cayvan and Nan Barrows; a creditably performed humorous selection, "Handy Andy," by the Hatch Brothers; comic songs by James Shannon; and "Bosfon Dip," to pleasing comedicta, wherein C. C; Walters, G. H. Lincoln, H. A. Brown, Arthur Sutherland, Mrs. M. A. Lang, Miss Annie S. Cary and Miss Cora Hastings acquitted them. thur Sittleriand, Mrs. M. A. Lang, Miss Annie S. Cary and Miss Cora Hastings acquitted themselves with great credit. As stated at the commencement of this sketch, the Club will continue these entertainments monthly, throughout the country will receive the liberal patronage which characterized this opening night.

GRAND SPIRITUALIST FAIR — The Spiritualists and liberal people of Boston, and all Phognessive Lyceum, No. 1, are hereby noti-fied that the Society will hold a fair at Roches-ter Hall, 554 Washington street, commencing Wednesday morning, Dec. 23d, closing on Friday, Jan. 1st, 1875, on which evening a calico ball will be given; dancing to commence at eight o'clock. Tickets to the ball (which will be a two o'clock party) will be for sale at the hall while the fair is open. All friends who feel disposed to contribute articles or money can leave the ame with either member of the soliciting com-

mittee, namely: D. N. Ford, 108 Allston street, Cambridgeport. MRS. M. A. LANG, 6 Sterling street, Boston, MRS. W. H. DURELL, 51 Ferdinand St., Boston, MRS. C. C. HAYWARD, 824 Fifth St., So, Boston,

District. Mus. E. HASTINGS, 46 Carver street, Boston.

D. N. FORD. MRS. C. C. HAYWARD, G. W. LANG, T. L. BARLOW, MRS. W. H. DURELL,

G. H. LINCOLN. John A. Andrew Hull:—Mrs Sarah A. Floyd lectured before the free course of Spiritualist meetings at this place Sunday, December 13th, afternoon and evening. Her trance lectures and answers to questions from the audience are highly spoken of, as is also the choice music furnished weekly by the choir. Great credit is due Mr. Samuel Carter of Boston, for sustaining this course, which has grown to be one of the favorite institutions among the free thinkers of Boston.

Litrline Halt. - Frank T. Ripley, the celebrated trance test medium, met with a grand reception at this place, Sunday evening, Dec. 13th, the hall being crowded and good harmony prevailing through all the scance. Many messages in proof of spirit-identity were given, and were received thankfully by the parties addressed. Mr. Ripley, who has shown himself to be a trath-ful test medium, will give private sittings at 20 Winthrop street, Charlestown District, for a limited time. As he will leave Boston soon to fulfill other engagements, those who wish to see him for sittings should do so at once. His services can also be engaged for public circles for

the present. Harmony Hall - A correspondent writes: "The Public Circle on Sunday morning last was well attended, and many excellent tests given through the mediumship of Mrs. Bell Hamann (formerly Bowditch) and Mrs. Stanwood. In the after-noon and evening Moses Hull gave two very interesting discourses—the first on 'God's Revela-tion, what it is not'; the second on 'God's Revelation, what it is.'. In these discourses he did not question the truthfulness of the Bible, but he did question the idea that it was in any particular sense God's book. Horace Greeley's "American Conflict" might every word be true, yet he did it no injustice in saying it was not God's book; it is Horace Greeley's. So the speaker would find the Bible was not God's book, because there were other authors for it. The Christian arguments for the divinity of the Bible were considered. Mr. Hull showed that the language in which it was written could not convey a revelation to man. He showed that there was not an original Greek Testament in the world-that of the one hundred and fifty thousand readings of the Greek no one pretended to know which was the true reading. He gave a very interesting history of English translations of the Bible. The latter part of the last lecture on What

God's Revelation is, was intensely interesting. He proved that notwithstanding God did not write the book we call the Bible, he had written bibles. He had hung millions of them on the trees and shrubs, in the shape of leaves, flowers, and fruit; he had made a bible of every bug and worm. Not only do the beavens 'declare the glory of God and the earth showhis handiwork,' but the smallest insect preaches louder than the thunders of Sinai. God has placed bibles in the heads, hearts and stomachs of the people. Revelations—yes, God's Commandments are written in the demands of the souls and bodies of the

people.

At the close of the lecture Anthony Higgins electrified the audience with a telling speech, and Mattie Sawyer delivered an original poem on

the Convention lately in session in this city, to try to persuade the people to incorporate their religion into our National Constitution."

#### New Publications.

THE ATLANTIC MONTHLY FOR JANUART - H. O. Houghton & Co., 219 Washington street, Boston, publishers -commences the new year with bright promise for the coming future. Dr. O. W. Holmes, T. B. Aldrich, H. W. Longfellow, Mark Twain, Henry James, Jr., F. B. San-born, Bayard Taylor, Constance Fenimore Woolson, Elizabeth Stuart Phelps, Mrs. S. M. B. Platt, R. H. Stoddard and others contribute to its tresh and inviting pages an ar ray of the most crisp and sparkling literary matter, which is dressed typographically with the excellent taste herotofore shown by its publishers, and with which its patrons are familiar. The most important article, to the Spirituare familiar. The most important article, to the Spiritualist reader at least, is that from the pen of Robert Dalo Owen, entitled "Touching Visitants from a Higher Life," for which the editors of The Atlantic renounce all responsibility so far as opinion is concerned. The preceding papers on Spiritual Phenomena have all led up to this, which s an account in the main of Mr. Owen's investigations and experiences concerning the "materialization" of Katle King.

THE GALAXY for December-Sheldon & Co., 677 Broad way, New York City, publishers-offers a choice table of contents (as is usual with this enterprising magazine,) and ends the current year with good omens for coming usofulness in 1875. Among the leading attractions of the present number is an able and perspicuous article entitled "Was it Katle King?" from the pen of Gen. F. J. Lippitt, with whose writings our readers have been made familiar in the past.

OLD AND NEW, for December-Edward E. Hale, conductor, Roberts Bros., publishers, 143 Washington street, Boston – is received. Those who would gain an appreciative idea of the value of its prose and poetical supply, must buy the magazine and sirat the feast for themselves.

SCHIBNER'S MONTHLY-a valuable and readable Illustrated Magazine for the people—published by Scribner & Co., 654 Brogdway. New York City—reaches us for Decemher through the politeness of A. Williams & Co. 5 Washington street. Boston, who offer it for sale. Tibner's for 1875, will contain, among other matters of interest, a sorial tale entitled "The Story of Seven Oaks," by J. G. Holland.

St. Nicholas for December, Vol. II, No. 2-Scribner & Co., 65 Broadway, New York, publishers, Mary Mapes Dodge, conductor—is indeed a beautiful number, excelling, If Jossible, its predecessors in Vol 1. A. Williams & Co., 335 Washington street, Boston, have it for sale. Those parents who desire to provide their children, during the coming year, with a magazine which not only amuses but also gives much useful information in a brief, comprehen sive and conversational style, cannot do better than patronize St. Nicholas.

LEE & SHEPARD, 41-45 Franklin street, Boston, Mass. are constantly bringing before the world many choice litcrary achievements, and furnishing them with typograph ical vehicles of the highest style of execution in which to ride into public favor. As the holidays approach, the wants of the little ones receive the kindest attention from

wants of the fittle ones receive the kindest attention from this enterprising firm, as will be seen by the following juvenile works which they have recently Issued:

OUR HELEN, by Sophile May, author of "The Doctor's Daughter," Little Pridy Stories," "Detty Plimple Stories," "Little Flyaway Series," etc. Hustrated.

Tite Child OF THE TIDE, by Mrs. Ednah D. Cheney, allther of "Salv Williams, the Mountain Gir," "Patteree," "Social Games," etc. Hustrated.

THE DOREAS CLUB: OR, OUR GIRLS AFLOAT, by Oliver Optic, author of "Young America Abroad," "The Boat Chib Stories," etc., etc. Histrated with thirteen cusravings.

cheravings.

The Exhibition Dhama: compelsing Drama, Comedy and Farce, together with Dramatic and Musical Enter-taluments for Pervato Theoricals, Home Representation, Holiday and School Exhibitions. By George M. Baker, author of "The Minde Stage," etc., etc. Hinstrated. We have also received from Messrs. Lee & Shepard two

books more especially adapted to adult readers: "For BETTER OR FOR WORSE," by Jenule Cunningham Grely (Jenule Jose): and HUMORS OF THE WEST, by H. H. littley. The first volume is a hieldly-written treatise on the social and commission relations, which deserves to be circulated throughout the outtrocommunity. The second is, as its name denotes, a ludicrous record of scenes incident to new country life.

RECEIVED: THE ILLUSTRATED JOURNAL, published monthly at room 2, Tribune Building, Chicago, Ill. This is a standard publication, and worthy of the widost encour-

VICK'S FLORAL GUIDE, for 1875, published by James Vick, Bochester, N. Y.

## A New Departure.

DEAR BANNER-Having fearned that the Rev. DEAR BANNER—Having tearned that the Key. C. E. Lord, Professor of Theology in Dr. T. De Witt Talmadge's Lay College, Brooklyn, had prepared a lecture on "Modern Spiritualism from a Christian Standpoint," I extended to him an invitation to deliver the same before the New York Association of Spiritualists in the Harvard Rooms. He has accepted the invitation, and named next Sunday evening, December 20th, as

the time.

Dr. Lord is a ripo scholar, a ready and profound reasoner, and a genial, affable gentleman,
and will undoubtedly treat the subject with candor and give us the most advanced thought from

On the following Sunday evening, his discourse will be reviewed in the same hall by Mr. John B. Wolff, one of the ablest advocates of our cause now before the public. Dr. Lord is fully awake to the importance of the subject and to the com-manding attitude Spiritualism is taking before the public, as well as to the danger to the church to be apprehended from its general acceptance. in coming upon our platform he intends to meet the enemy in his stronghold, to "beard the Hon in his den." But he may find that the Wolf is sometimes as dangerous as the lion."

I wish to suggest to societies everywhere, the importance of hearing all sides of the question, believing that greater progress will thus be made than in listening continually to speakers who only give voice to our own sentiments.

Yours for progress, P. E. FARNSWORTH,

New York, Dec. 14th, 1874.

"God's Poor" Fund. Since the last issue of the Banner of Light we have re elved the following sums to be distributed among the de-

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## Not Dead but Risen.

SOPURONIA ANTOINETTE, wife of CHARLES PAR-TRIDGE, of New York, unjetly resigned the cresent for the il'e to come, at her late residence in Fifteenth street, on the moining of the 23d of November, after a producted and patiful timess, which she bore with remarkable pattence and a gence submission to the last.

painful liness, which sho bore with remarkable pattence and a gent'o submission to the last.

Mex. Pattelide was in her sixty-second you'r at the time of her departure. She had been a rational believer in Spiritu Jism for a quarter of a century, and, what is still neiter, and practically oxemplified its purest teachings and subject principles by a banneless life and daily offices of clearly. No suffering child of humanity ever went to her door, with her knowledge, who was not kindly occelved, and no one ever want hongry or maked away. Her loying attentions to the heedy were so free from the slightest ostentations despiny that only her most intrinate fit neis and the objects of her beneficent ministry had any opportunity to estimate the silent strength of her dovition and the measure of her loying service for humanity.

During a period of several years, while associated with Mr. Patridge in business, the writer was a member of the family, and had almost uninterrupted opportunities for the observation of her daily life; and we can recall no one of the gentle ministers of God whom we have known among women, whose words and deeds have given clearer evidence of the supermacy of that love which is "the fuffilling of the law," The gentle counsels and genorous charlies that do so much to foster the hope and strengthen the hands of the pror were noiseless as the devs that distill at evening and impartial as the light that every morning blesses "the evilant the rood." Her gent evoles, considerate words and oving deeds, tonched many heart swith a grateful sense of her godders, and more than one soul, born in oclipse to what seemed to be a cold and desolate inheritance, was infine-cold for good by her example, and upliffed by the slibent moral power she imparted.

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