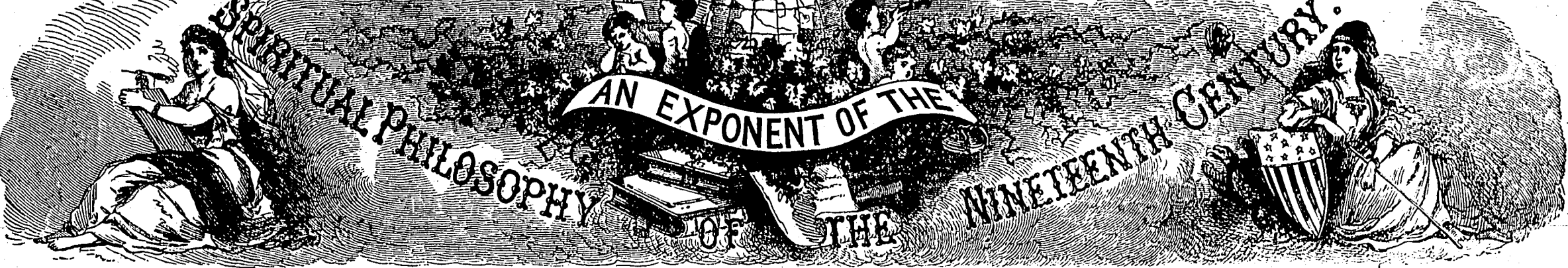


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Spiritual Phenomena.

Select Circle at the Parlor of J. V. Mansfield.

NO. VIII.

BY HON. A. G. W. CARTER.

On last Saturday our circle met as usual. Before the assembly of the members, by invitation of the medium, I asked a few questions of a private nature of the spirits, and obtained very satisfactory and encouraging answers.

On the assembling of the circle Mrs. Carter was invited to ask the first question. Advancing to the table she requested me to write the question for her. Sitting at the table, with my wife looking over my shoulder, I wrote as follows:

"MONSIEUR DAGUERRE OF OUR BAND—Will you please inform us how those spirit-faces are made, by the spirits, on the panes of glass in windows of houses? We have had this question recently from Massachusetts. Tell us all about it. A. G. W. CARTER."

Without regard to my writing the question, and my signature, the following answer, addressed to my wife, came in the usual way, the spirit, of course, regarding the question as propounded by my wife:

"Thanks, dear lady, for the honor conferred on me, allowing me to occupy the medium at this early moment of the session. I see your anxiety to learn the *modus operandi* of spirit pictures, or faces, as daily materialized for mortals. Well, the fact is, the spirits materialize from surrounding elements that which resembles a form that would be recognized by their earth friends, not as they really are here, but a more gross appearance, resembling that which characterizes their appearance on earth. Some materialize far better than others, but in no instance do we materialize as we really appear in spirit. I am unable to explain to you the process of materializing; we magnetically gather the particles from the elements surrounding the medium through which we manifest. What was communicated to you not long since is very true—sufficiently so to be reliable."

The signature was peculiar, and might have been an autograph; none of us knew. But in this communication are two remarkable tests, which, on account of their interest and importance, I must relate. First, it will be observed that Monsieur Daguerre, in closing his communication, refers to one received "not long since." My wife and I, at a circle on last Tuesday night (Mr. Gilbert C. Eaton being the medium), by request of a letter from "Townsend Harbor, Massachusetts," had asked the same question (put now to Monsieur Daguerre) of the wise spirit controlling Mr. Eaton, and had received in reply the following important scientific information in nearly these words:

"The manner in which these pictures are formed on glass, by spirits, involves several laws: the law of materialization, and the law of electrical elements, in its action upon the atoms or molecules of the glass itself. It is done when the sky is clear—such a sky as is seen previous to a frost. The conditions of the atmosphere being such as are favorable to crystallization, spirits may partially materialize, throwing an image upon the glass, whilst the spirit artist, condensing the electricity of the atmosphere, acts with the electrical pencil, so to speak, upon the glass, tracing out the lights of the picture. The electrical action upon the glass produces a disturbance in the arrangement of its atoms; so much so that it appears to have a *curving* aspect, somewhat similar to certain species of maple."

"Now when the light strikes upon the glass, those parts which have been acted upon are lighter in appearance; the dark background of the room forming the shades of the picture. This effect which is produced upon the glass is in the interior part of the glass itself; it cannot well be produced upon the surface, as there is ever a coating of the electric fluid upon the outer surface of all window-panes, produced by the atmospheric electric fluid. From experiments that have already been tried by spirits upon panes of glass, we believe that we shall be able to produce ere long such a change in the arrangements of the atoms in glass, that the light striking upon these pictures will be disturbed—prismatically disarranged, so that pictures will be seen in colors. We do not know how soon this will be accomplished, but that it will be eventually is certain."

"Some of these appearances upon glass, where the pictures change, are reflections of absolute spirits materialized to a certain extent, as has occurred in some of the demonstrations in the West, particularly in the County of Athens, State of Ohio."

This scientific explanation, given through Mr. Eaton's mediumship, was then confirmed by Mons. Daguerre; and surely from this we can discern the *modus operandi* of pictures on window panes as much as poor mortals can be permitted to discern it. Of course there is a great deal of the finest sublimated quintessential knowledge and science involved in the explanation of the spirits, which it would not be possible for a mortal to understand or appreciate. One thing we can take into our intelligence, and that is, that the spirits prepare the panes of glass by spiritual mechanical and artistic contrivance and application in its interior part for the reception of the light in such a manner that, having the

dark shadow of the room for the shades of the picture, a figure or portrait is formed on the glass and presented to our eyes; and another thing that we can appreciate intelligibly is, that in some instances those figures upon the panes of glass are reflections of spirits behind them, partially or sufficiently materialized in the dark shadow of the room to cast reflections upon the glass.

But now, secondly, to another important matter. It will be observed that Mons. Daguerre signs himself "Anton Daguerre;" and in a subsequent communication his signature was "An. Daguerre." When the circle saw this, I said, "I wonder if that was the French artist's name." Mr. Newton said he thought it was not, and I had doubts about it. I resolved to clear up the mystery, and have recourse as early as practicable to a modern biographical dictionary. After hunting long and well in the bookstores, I at last found Hayden's Universal Index of Biography, of 1870, and in it as follows: "DAGUERRE, LOUIS JACQUES MAUDE—French Artist—born 15th Nov., 1787. * * * Produced the Daguerreotype, January, 1839.—Died 10th July, 1851."

So here is more doubt and mystery. Who is this spirit that signs himself "Anton Daguerre?" It certainly is not the French artist, for his name or names were *Louis Jacques Maude*. It must be some *Diakka* who wishes to impose upon us, and had forgotten or not known the Frenchman's name. I resolved to fathom as far as I could, and thinking finally that the best thing I could do would be to go to Mr. Mansfield's—to the spirit himself, and question him—I went this evening, and propounded in writing, in the usual way, as follows:

"LOUIS JACQUES MAUDE DAGUERRE—Will you please explain to me the reason of the signatures to your communications on last Saturday, 'Anton Daguerre' and 'An. Daguerre.' Explain all about it. A. G. W. CARTER."

And this remarkable and thoroughly explanatory reply, in peculiar writing and signature, came:

"DEAR CARTER—I see the trouble I have made you and the circle in not explaining what seemed to you to be a mistake. Had you asked me one more question, or had your friend Newton, I would have made the explanation I made to your medium the next morning." [Mr. Mansfield told me that Daguerre did explain to him on Sunday morning, which, in itself, is singular and remarkable.] "The fact is, I had a brother who passed to spirit-life when an infant. They called him Louis. When I was born they named me *Anton Louis Jacques Maude*, calling me sometimes Maude, and then again Louis, but never Anton, although that name was given me. When I passed on I met this brother Louis, and then my parents found they had two sons by that name. So they concluded to call me Anton, and by that name I have been known here, and am now called by no other. The fact did not occur to me, at the moment when I gave my name, that I was not known by the name I had given, but it did in five minutes afterwards. I hope this explanation of the matter is satisfactory."

A. L. J. M. DAGUERRE."

Monsieur Daguerre, your job is readily realized, the explanation is satisfactory, and I will no longer entertain suspicion of *Diakka*. What a test this would be to all the world, if we could have access to records in France; and what insight it gives us, too, of home and filial and fraternal relations in the spirit-spheres! To our mortal view it is simply wonderful!

There was another question put to Daguerre by a member of the circle and very properly answered, signed, "An. Daguerre."

There were questions to Dr. John Warren, to Robert Hare and others; but not having limits for all, I will announce but two more—one of these to Swedenborg, as follows—and see the remarkable answer:

"EMANUEL SWEDENBORG—Will you please signify to our circle whether your *system of theology*, as expressed in your works which you wrote when on earth, is true; and are we called upon to have faith in it?"

Yours truly,
A. G. W. CARTER."

To this question, in Swedenborg's small chronography, and notably *fac simile* signature, came the following response:

"MY DEAR CARTER—That question has been asked me many times within the last year, but I do not consider the world ready to hear my reply. It is better that the New Church should see this light now dawning upon the age of the world you live in—to receive it by degrees. Already do they discern wherein my teachings were faulty. When the proper time arrives for me to speak out, the world shall have the benefit of my experience here, and then they can judge how far my correspondences tally with the light reflected or communicated to the world at the present time."

EMANUEL SWEDENBORG."

I believe I shall leave this noteworthy and somewhat diplomatic communication without comment!

When the evening shades began to prevail the circle insisted on Mrs. Carter writing a final question. So she sat down at the table and wrote the following:

"Will some member of the spirit band volunteer something that will interest the circle? believing you can see what will most interest us."

MIRANDA CARTER."

And to her surprise, the medium's surprise, and the surprise of us all, came the following strange answer, written in a peculiar hand, and a *fac simile* signature, I think:

"MRS. CARTER—The band has mostly dispersed for the day. You and the Judge know very well that I have no business to slide myself in at this time. But as no one seems to call for me I have dared to intrude myself, if but imperfectly. I now see as I did not while on earth, and am happy to confess I was at fault in not giving the subject that attention one so momentous deserves. We do, under favorable conditions, return to communicate with dear ones of earth! 'Starbuck' [former owner and proprietor of the Cincinnati Times], myself, and Chase [Salmon P.] have made several attempts to hammer out a rational idea into Halstead's [him of the Cincinnati Commercial] brain; but he is invulnerable to anything that shadows a spiritual condition."

Well, never mind. He will ere long be obliged to see as you and millions of the earth's inhabitants now do. I will say more by-and-by. Say to your friend Cross [Judge Cross, my law partner], and your husband, to be steadfast in this cause, which is so true and dear to their hearts. I am, dear lady, very truly,
S. B. W. McLEAN."

I wish all could appreciate this notable communication as I do. Ten or twelve days ago Mr. S. B. Wiley McLean dropped dead in the streets of Cincinnati! He was one of the proprietors (owning, I believe, the greatest share) of the Cincinnati Enquirer. I knew him from boyhood, as also his brother, the politician, Washington McLean. They were of Scotch parents, and both reared in Scotch Presbyterianism. Wiley McLean (as he was known) was over fifty years of age, of robust physique, and great energy of character; and I was greatly astonished the other day to see an account of his sudden death in the newspapers. In apparent fullness of health and vigor he was stricken down. What a test! What a wonder!
New York, Dec. 7th, 1874.

A Séance at Dr. Slade's.

DEAR BANNER—By appointment, arrangements were made to give me a séance with Dr. Henry Slade, of New York City, with the following result: I entered the Doctor's rooms in daylight, and took a seat by the end of a large square-shaped table in the séance room, and the Doctor, after lowering the curtains to the windows just enough to darken the room to the shade of an ordinary sunset-light, took a seat on the side of the table, near enough to me so that we could grasp hands across the corner of the table. He then passed a double slate to me for examination. I found that the slate contained no writing on its surface. He then bit off about one-sixteenth of an inch of the end of a slate pencil, and placed it upon the upper side of the under slate; the slate was then closed upon its hinges so as to enclose the pencil within. He grasped one end of the slate with his right hand, and I grasped the other end firmly with my left hand; we then grasped hold of the other hand of each other, holding the slate away from contact with the table, and instantly I heard a scratching noise upon the inner surface of the folded slates, as though a pencil was being used for rapid writing upon the inside. Whenever we would break the grasp between his left and my right hand the noise would cease, and instantly proceed when we resumed our connection of hands. In two minutes' time, I should think, the noise ceased; and then the slate was opened, to find the inner surface of both slates covered with a well executed message, which I transcribed to paper at once. It read as follows:

"DEAR FRIEND: We can see that this truth is spreading throughout the land, east, west, north and south, because people are tired of faith, and are now looking for common sense. Spiritualism has now its struggles to bring man's mind to the investigation of its truths. Our object in coming is to make man understand the laws of his own being, and to teach him the true love and law of God, and how necessary it is for all to live true to themselves in order to be happy. Spirits have come to earth in all ages, and always will, for God's laws never change: they are to-day as in the past, and forever will be."

A. W. SLADE."

A chair which stood upon the floor about six feet away from the opposite corner of the table to us commenced a series of short jumps until it came near the table, and then retraced its steps in a different direction. A small bell which lay upon the floor directly under the center of the table, floated around underneath, and ever and anon would show itself plainly above the edge of the table on the opposite side from us, ringing all the while to indicate its position. An accordion would measure out tunes when the Doctor placed his fingers lightly in contact with it, although he did not exert any force or even touch the proper place for the hands. He requested me to take it in my hands to see if the spirits could play with me; but they only succeeded in moving the bellows slightly without producing any musical sounds. A materialized hand showed itself a number of times above the edge of the table opposite from us, and it also came out under the edge of the table directly in front of me, and grasped hold of my beard and pulled it with considerable force, so that I could plainly see the hand, and what was done. Both our hands were placed upon the top of the table during all of the manifestations not otherwise indicated above. Owasso, his Indian control, entranced him, and said that, if I came at a future time in the evening, they would try and show me materialized faces.

JOHN BROWN SMITH, M. D.
Amherst, Mass.

The Better Way.

Speaking of divorces brings to mind a very pleasant anecdote. A gentleman who did not live very happily with his wife decided to procure a divorce, and took advice on the subject from an intimate friend—a man of high social standing. "Go home and court your wife for a year," said this wise adviser, "and then tell me the result." They bowed in prayer, and separated. When a year passed away, the once complaining husband called again to see his friend, and said: "I have called to thank you for the good advice you gave me, and to tell you that my wife and I are as happy as when first we were married. I cannot be grateful enough for your good counsel." "I am glad to hear it, dear sir," said the other, "and I hope you will continue to court your wife as long as you live." Husband, wife, go thou and do likewise.

There are seven girl students in the Colby University at Waterville, Me. The males have protested against the innovation, but the females behave so well, and are so far above the average of their classmates in scholarship, that the prejudices against them are dying out.

Literary Department.

THE LIGHTS AND SHADOWS

OF

ONE WOMAN'S LIFE.

Written Expressly for the Banner of Light,

BY MRS. ANN E. PORTER.

Author of "Dora Moore;" "Country Neighbors;" "The Two Orphans;" "Rocky Nook—A Tale for the Times;" "Bertha Lee;" "My Husband's Secret;" "Jennie Gray;" "Pictures of Real Life in New York;" "The Two Cousins;" or, Sunshine and Tempest," etc., etc.

CHAPTER IX.

A Half Confession.

Henry Morton married his first wife to please two old men who had set their hearts upon the union of the two families. He had not been an unkind husband, but his wife had pined for the love which he had not to give. After her death he held her memory precious, the more, perhaps, because of this lack in his nature; recalling her gentleness and her devotion to him, there came sometimes to his heart a reproach for the craving which he could not satisfy. In his second marriage he had taken counsel of his own heart. In his sojourn in Italy he had spent some weeks in Florence, where he met with the Ossini family, to which he had been introduced by a mutual friend. The first time that he saw Ysabella Ossini he was charmed with the grace of her manner and the beauty of her face. It was love at first sight; but the more he sought her, the more she shrank from his presence. It was only in her own home that he saw her, for she never mingled in society, and courted no admiration. Her life was devoted to an aunt, who was an invalid. Morton had been admitted to the family circle through his intimacy with one of its members, who in a time of danger had sought refuge in England, and had found in young Morton a warm friend and defender. Morton was young, accomplished, untiring in his person the grace and ease of an accomplished English gentleman, with the warmth of temper common to a more Southern race. He was one of those men who win their way easily to a woman's heart. He wooed gently, but patiently. Now and then there came into the lady's eyes a flash of brightness which gave him hope, but for the most part the beautiful face was shadowed with sadness. He ventured at last to urge his suit. She listened with changing cheek and downcast eyes, and when he had finished said to him, with quivering lip, "Do you know that I am a widow?"

"Yes, so your family tell me, and that, by their wish, you resumed your maiden name."

"Did they tell you that my married life was unhappy; that it was—a terrible mistake?"

"If so, then," said Morton, "let me strive to give you the happiness which we have both been so unfortunate as to miss."

"You, too?" she exclaimed.

"Yes, my own marriage was one of those mistakes which are so often made in this world—a conventional marriage to please a father."

The lady looked at him with so much sympathy and interest that his hope was strengthened.

"Lady Ysabel," said he, rising in his earnestness, and coming near to her, "let us bury the past deep down where there can be no resurrection for it! I ask not to know the sorrow of yours, nor do I care to recall my own errors. None know but those who have been bound by marriage without love how galling the yoke, nor how the struggle for the impossible harmony has fretted and galled, till the chafed spirit becomes so rebellious that it sometimes forgets duty in the lack of affection. Were I to dwell upon the past, I should be tortured by remorse. God help such souls! They should be forgiven much!"

As he spoke the lady turned pale, and would have fainted had not a strong will restrained her. She could not reply, but rising, said:

"Pardon me, I must go to my aunt. I hear her inquiring for me. She is very feeble. The first duty of my life is to her."

"Yes, yes, we will not forget that—only tell me that I may come again; that you are not displeased with me for what I have already said."

"No, no, Mr. Morton. What you have said has been almost the only word of comfort which has been spoken to me."

"Then I will be patient. The good God will send us happiness."

The lady turned away. Alas! happiness was a boon which she had not asked of God: only a quiet life and peace, and yet her young heart could not be still in its craving for something more than that. The old gentleman, her aunt, was sick and querulous, but Ysabella was never wearied with it. It seemed to her that God had kindly sent this work, and moreover it was sweetened with love, for the old lady's soul was bound up in her niece. She was the delight of her eyes and the pride of her heart. In her selfish love she could not bear others to come near to her; no other hand could adjust her pillow, give her her medicine, or read to her. Night and day the niece was by her side, and with a sweet patience—no, it could hardly be called patience, for that implies trial, and Ysabella rejoiced in what others thought must be great self-denial.

The aunt died, and Isabella (we will use the English name as more consonant with our story) was left almost alone in the world. When the days of mourning were ended Morton came again. When he urged his claim, she said,

"Mr. Morton, there should be no secrets in married life, and therefore I can never be your wife. I cannot unfold the past to you, I cannot even allow myself to think of it. It would drive me mad. No, no, Mr. Morton, I cannot be yours—there is a barrier that must ever separate us."

"No barrier but one—your own heart. Give me your love and I ask nothing more. Sometimes I have felt that I ought not to ask woman's love again. My wife might have been living, perhaps, had she married another. I was not unkind or a bad husband, as the world goes, but my lack of affection no doubt shortened her life. At times I become morbid on the subject. But, as I told you before, God will forgive us much. The blame rests upon those who force such marriages upon us. Let us, as I said before, bury the past. Say to me, as I to you:

"I know not, I ask not if guilt 'sin thou art."

What an eager, inquiring gaze was in the eyes of the lady as she heard these words from the man who loved her! Did he know her secret? for the reader must have already divined that our Roso is here, with her mother's name, which was also her own by her baptism in infancy—Ysabella Dolorosa. She gave the speaker one keen look, and cast her own eyes to the tiny right hand, where the glittering diamond seemed suddenly turned to the sharp, gleaming point. She trembled with the memory of that fearful hour.

Not that Roso wished to recall that act. She may be differently constituted from other women, but one feeling alone remained with her—a thankfulness that strength was given her to aim the blow aright; that she had been enabled to rescue the poor girl who would die for her from a death by torture. Death would have ensued had Roso not come upon the scene, for hidden in Zell's bosom was the fatal poison which would have wrought its deadly work on one if not two that day. It will be remembered that Roso did not see Le Mark after he fell; she had no vision of the horrible, sudden stillness of death, of glazed eyes, mute lips that could never utter taunts again, and hands, limp and helpless. It is this that often appals the heart that has found courage to strike. Her only memory was one of sudden deliverance—of a gleaming light on the face of Wash, and of the quick step of Zell as she drew her from the spot; of a hurried ride beneath a sky half in shadow, half in light; and then of a long, dreamless sleep—a sleep from which she woke to find her faithful servant at her side. There was no deep remorse in the heart of this woman, but there was an instinctive dread of what the world might say—of the condemnation which those ignorant of the extreme provocation might pronounce upon her.

She was startled when she found that she loved Morton with a love very different from the childish admiration of Richard's beauty. She dared not reveal her secret, and she feared to conceal it. Had Morton divined her heart he could not have taken a more sure way to win her. She longed for the quiet refuge which he offered her in his English home and the very oblivion which he craved for himself. Thus he won her, and in that home we have introduced her to the reader.

She is dining with Mrs. Flytee. Uncle Joe Melton is there and some others of the neighboring gentry. Isabella is the admired of all for her singular grace and beauty. She is sincere in her admiration of the country, in her liking for the society by which she is surrounded, and in her own home she is happy—as happy as is possible with the secret of her life now and then returning like a ghost to a haunted house. At times her old gaiety returns, too, and she trips about the house and sings the old songs till her husband is enraptured and thanks God for the brightness that has come into his life.

Uncle Joe Melton sits in the easy chair which Mrs. Flytee has prepared for him, with a stool—on which is a wondrous bouquet of flowers wrought by this same lady's hand—under his gaiter foot, and looks with curious, questioning eyes at the fair lady who has taken his sister's place at Morton Hall. He was at first resolved not to like her. His sister had been very dear to him, and Morton had not appreciated her; he deserved, therefore, Uncle Joe said, "to catch a Tartar for his next," and he hoped he had, when he saw the large, dark eyes of the Italian lady. "These Italian ladies were a little dangerous, for they descended from a race of women who could make an end of an inconvenient husband, with a stiletto or poison, for the sake of a lover. Did not he know all about Catharine de Medici, and wasn't she a type of Italian women? His brother-in-law had chosen to go out of England for a wife, and, by St. George! he did not care if she proved a Kate without a Petruccio!" With these feelings he listened to her music, and when she came and sat down by his side he was in-

clined to play the grumpy old invalid. But, lo! she came only to talk about his niece, Mary; never once asked about his gout, which he wished people would forget; but they were always reminding him of it, as if people wanted always to be reminded of their enemies. It was like talking to a Spaniard of Gibraltar, or to Napoleon of Wellington. Lady Isabel ignored him entirely—one step to Uncle Joe's good graces; then she meekly apologized for her expressing a willingness to take Mary from her nurse.

"If you knew how much I wanted the darling in our home, you would pardon me, Mr. Melton. I have seen her once since, and would be willing to take the nurse and her two children also, if I could only have Mary with me." The tears filled her eyes as she spoke.

"Humph!" said Uncle Joe to himself. "I think the woman has some soul in her." A woman's tears melted him as they would a lump of sugar. "Allow me to ask, madam, if you have lost children? I am aware that you were a widow when you married my brother."

"I lost a little girl younger than Mary. It was all I had."

She could say no more; the tears dropped on the hands that were clasped in her lap, clasped so tight in the agony of the memory of her darling, that her ring drew blood, but she did not feel it. Uncle Joe was troubled.

"Well, well, my dear lady, do not grieve too much about it. We cannot bring back the lost. If we could, some of us would prefer earth to heaven. I am a forlorn old fellow who is never quite satisfied with the Almighty for taking two angels to heaven before I was willing. I suppose it is right. The prayer book tells us that it is, and I am stanch for the Church—I stick to my colors, but by St. George! I cannot see the reason of taking the good and young, and leaving the vile and old to cumber the earth."

"Oh, sir, God knows best. I have tried to submit to his will, but —" She could not go on.

"Yes, yes, madam, I know, I know. If we should take matters in our hands, what a muddle we should make of the world! We should keep the good here, perhaps to suffering and sorrow, and stain our hands with the blood of tyrants. It is wisest to leave it to Him. On the whole, I will stand by the Church and her teaching."

The lady turned, deathly pale. She could neither move nor speak. She had not left all to God. What had she done? Ah! this is the verdict which the world must pronounce. A deadly sickness came over her.

"Poor thing!" thought Uncle Joe. "She has a heart. I thought Italian ladies were born without one. I will study her. More to her than I thought. Will you be so kind, madam, as to look over this book of engravings with me? There is a picture of Florence which may please you."

Isabella rallied. She had become accustomed during the last two years to put a constraint upon herself. She opened the book, pointed out the buildings with which she was familiar. The home of her own family was there also, and she gave Uncle Joe a sketch of some of the members who had espoused the republican side, and had suffered for their patriotism by imprisonment or exile. She carefully avoided any reference to her father. She shrunk from talking about the United States, or making any reference to her former life. She sought to bury the past, and begin her life anew. "How happy I should be," she often said to herself, "if this horrible secret between myself and my husband did not come to mar my peace."

Morton Hall, with this drawback, became a paradise. She came gradually to visit the neighboring gentry, and entered with much zeal into Miss Eliza's plans for the new church. She improved upon the St. Catharine window, having a more educated and artistic taste than Miss Eliza. When in Italy she had amused herself by painting, and found, to her surprise, that she inherited a little of her father's genius. She sketched and painted for her aunt the picture entitled "The Exiles." She had watched her father when he was doing this; every inch of the painting was familiar to her; beside, she had seen it daily for years. She reproduced it faithfully, and had brought it to England with her on her marriage.

The winter brought much social intercourse among the families in the neighborhood of Morton Hall, and Isabella was a welcome guest wherever she appeared. She learned wisdom in her visits to the cottage; she went there now daily. When Mary found that she was not to be taken from her home; that the lady with the black eyes, who brought her so many beautiful things, came because she loved her, and said that papa would not claim his daughter till she was eight years old, then Mary yielded her heart, as everybody else had done, to Isabella.

Before many months passed she went once a week to see the lady, going by the beautiful road through the wood on her pony, with David at her side.

David had given in his allegiance to the lady at the Hall before Mary, and Isabella had found much pleasure in this noble little fellow. He was very proud and happy when she took him into her studio, as she called her room in the tower, and showed him her pictures, and "the way she made them," as he expressed it.

"It is most as pretty," he said, as he looked at a sketch of some wild flowers, "as the pictures in papa's flower-book; I make them sometimes," he said, "with a pencil, and mamma has promised to buy me some colors. Have you seen Papa's flower book?" he asked the lady.

"No, my boy; but you must show it to me when I call at the cottage."

"I will not forget it, ma'am."

Isabella wished to have Mary left alone with her when she came to make her visit. She was craving in her love for this child. When her day for visiting came, she denied herself to every one, and devoted her time to the child; and the latter found herself a queen in the house.

Of her own accord she called Isabella "my lady mamma;" and this lady mamma found nothing so charming as playing "Hide and Seek," "Hunt the Slipper," and all such childish games. When she learned that Mary liked music, she recalled all the childish songs she had once sung to her own baby. She danced with the little one, crowned her with flowers, and made her so happy, that Mary once said in the cottage, "I love you, Mammy Patsie—I love you dearly; but sometime I must go to my 'lady mamma,' who has no little girl to love."

All this did not disturb the unselfish heart of Patsie; it was what she wished, for the separation must come, and she thanked God that it would be thus gently brought about.

"David will come and see you every day, Mary," said the little boy.

"Yes, David; and perhaps my lady mamma will let you stay and make pretty pictures."

To Mr. Morton, life was one bright holiday. When he saw the love which had sprung up between his wife and his child, he thanked God. It seemed as if Isabella was paying for him the debt which he owed to his dead wife. Could she be permitted to look from her home in heaven, she must rejoice that her little one had found so loving a friend.

[Continued in our next issue.]

ROUGHING IT.

BY WARREN CHASE.

In the latter days of November, when the clouds were thick, watery and cold, we made an excursion into Southeastern Missouri, on the Cairo & Fulton Railroad, where the fare was only nine cents per mile, and by giving three lectures at Charleston, we managed to make receipts and expenses balance—which is better than most do in this section. The people are rude, crude and pious, with little education, but average with the nation for honesty and natural intelligence. They reckon almost everything with "a right smart chance" of getting it right. They have heaps of time and space, and conjugate see by seen and have saw, while know is a regular verb. But all these crudities, with the swearing, which is prolific, are not signs of wickedness or corrupt hearts. They have plenty of preachers constantly instructing them about the day of judgment, resurrection of the body, the personal Gods and a Devil, and the pit of fire and brimstone, awfully hot and still gaping for the unbelievers; and they succeed with these terrors in keeping them out of Spiritualism, if not out of infidelity.

The country is largely a deep, rich alluvial soil, with a genial climate (rather humid), and well adapted to corn, grain, grass and fruit, the latter almost entirely neglected, except in a few seedling trees around the rude fences and rural dwellings. The country was blighted with the curse of slavery, and the work is still mostly done by negroes, who, being scantily and poorly paid, leave the work corresponding in quantity and quality. Charleston is the county seat of Mississippi Co., and built on a small prairie, with about fifteen hundred inhabitants; is a city with Mayor, &c.; is at the crossing of the Cairo and Fulton and St. Louis and Belmont Railroads; has some fine residences, and is fast improving, showing the enterprise of new citizens since the roads were built. We found two Spiritualists here, both recent immigrants, and one copy of the Religious Philosophical Journal, one Truth Seeker and one Kingdom of Heaven. "Dr. Taylor" had recently given two or three lectures here, which caused some hard swearing, but also started a circle or two and some inquiry, and scores of warnings from the priests against all such works of the devil and his servants, who go about the country seeking whom they may "lead astray from the church of God." We resolved not to be caught in this section again, but leave its conversion and redemption to coming generations, after the schoolmaster and school-house shall have done their work.

It must not be inferred from these remarks that we consider these people, with their rude and crude habits and singularities in life, as less moral, less honest, or less kind and charitable in their way than those of other sections. There is a belt of United States territory, commencing in New Jersey and Delaware in the east, and taking Maryland, part of Virginia and Kentucky and Tennessee south, part of Ohio, Indiana, Illinois, most of Missouri and all of Arkansas, with a peculiar population, whose social habits and language differ largely from the more northern and eastern people. In the rural districts it is not uncommon to find large families living all in one room, with visitors almost constantly, eat and sleep in the same room, with three or four beds in the room, and dogs, cats and rats, all with closed doors and windows for the night, regardless of pure air; and nearly all of both sexes use tobacco, the effluvia of which fills the room both day and night. Yet these people are not more but rather less sensual and vulgar than those of more reserved and fastidious habits. Their furniture, dwellings, utensils and food are as peculiar as the people. They are largely religious and easily excited and prejudiced, and will be slow to start into Spiritualism; but when they start will go with a rush, and be likely to be fanatical, and too zealous to be prudent or wise. Of course these remarks do not apply to the small circle of refined, educated and wealthy families either in city or country.

We found our old friend S. L. Ruffner at Charleston, roughing it in his Daguerrean rooms, trying to make pictures of the population, but they are slow to patronize the arts or artists, and he will probably shake off the dust of his feet as he leaves there. The country around Charleston is heavily and finely timbered on the most of the routes, and we found the families there and in Cairo burning for fuel the finest and straightest-grained white-ash wood, which in most parts of our country is very valuable for mechanical purposes. The time will come when this rich soil and genial climate will be enjoyed and used by a widely different people from those now living here. Writers and travelers do not recommend this section to emigrants from Eastern States, because the people are so different and society so rude; but more are kept out by the fear ofague and bilious fevers, which are supposed to prevail; but proper care in diet and regimen would almost entirely avoid these, as we have proved by the experience of many families in Southern Illinois in the fruit-hills of Union Co., and in Cairo, which is now pronounced as healthy as the average of such cities.

Our raids upon unbelievers, and excursions for missionary purposes where the new gospel has not been preached, are about done; we leave to others the work we have so long followed, advising them to do as we have done, and as the Scotchman said the boy sweeping the street-crossing did: "Thanks ye the same, an ye gie him nothing or much."

I hope those who are able will not forget nor neglect the case of our crippled and suffering brother, Austin Kent, as presented by the editor of the Banner, for I can bear unequivocal testimony to the worthlessness of the case. It has never been my lot to witness as severe a case of suffering as his, and as he is entirely dependent on the friends whose liberal minds can only be reached through the liberal papers, it is to be hoped he may be supplied.

WARREN CHASE.

A Yankee, describing an opponent, says, "I tell you what, sir, that man don't amount to a sum in arithmetic—add him up and there is nothing to carry."

NEW BOOK.

Issued January 2d, 1875, from the PRESS OF COLBY & RICH, Entitled

TRAVELS AROUND THE WORLD;

OR,

What I Saw in the South Sea Islands,

Australia, China, India, Arabia,

Egypt, and other "Hea-

then" (?) Countries.

BY J. M. PEBBLES.

This intensely interesting volume of over four hundred pages, fresh with the gleanings of something like two years' travel in Europe and Oriental lands, will be ready for delivery in a few days. As a work embodying personal experiences, descriptions of Asiatic countries, and observations relating to the manners, customs, laws, religions and spiritual instincts of different nations, this will be altogether the most important and stirring book that has appeared from the author's pen.

Denominational sectarists will doubtless accuse the writer of studied efforts to impeach the Christianity of the Church, and unduly extol Brahminism, Confucianism, Buddhism and other Eastern religions. Strictures of this character he must expect to meet at the hands of critics.

During this round-the-world voyage, Mr. Pebbles not only had the advantage of previous travel, together with the use of his own eyes, but the valuable assistance of Dr. Dunn's clairvoyance and trance influences. These, in the form of spirit-communications, occupy many pages, and will deeply interest all who think in the direction of the Spiritual Philosophy and the ancient civilizations.

THE FIRST SIX CHAPTERS

Treat of the Mormons—their Polygamy, their Doctrines concerning Sexual Life, and their future relations to the National Government; of the Sandwich Islands—the Habits and Religion of the Natives, how Missionaries affected their Morals, their Spiritualism, the Origin of Souls, the Peopling of the Pacific Islands, how Christian Nations have treated the South Sea "Cannibals," Spiritual Séances on Ship-board and the Lost Isles of the Ocean; of Australia's Gold Discoveries, Climate, Fruits, Morals, Amusements; the Black Men of Australia—their Social Characteristics; the Melbourne Press on Spiritualism; Persecutions; Spirit of the Church; of New Zealand—the Gold-Fields; Wines at Funerals, the Native Maoris, Theological Cannibalism, the Lord's Supper of Unleavened Bread, the New Zealand Tohunga, Racial Influences, &c., &c.

CONTENTS OF CHAPTER VIII.

Typhoons; Eclipse at Sea; Séances on the Ocean; Teachings of Spirits—how they read Thoughts; the Length of Time that Man has Inhabited the Earth; Spirits passing through Matter; Selfishness in Spirit-Life; Where are the Spirit-Spheres located? Can Spirits pass to the Planets? Obsessing Spirits of the Lower Spheres; Are there Animals in Spirit-Life? Do the Spherical Belts, encircling, revolve with the Earth? the Occupations in different Spheres; the Christ-Sphere of Purity.

CHAPTERS IX., X. AND XI.

Treat extensively of China—its Mandarins and Coolies; its Taoism, Confucianism and Buddhism; its Temples; Literature, Cemeteries; Social Life; Missionaries; Spirit-Converse, and Ancestral Worship; of the Malays in Southern Asia, and their relation to our Indians.

CHAPTERS XII., XIII., XIV., XV., XVI., AND XVII.

Describe Malacca, Johore and India—the Aryans, Vedas; Literature of the Hindoos, Date of their Books; Difference between Brahminism and Buddhism; Burning the Dead; the Fakirs; Incarnation of Christ; Gautama Buddha and Jesus Christ compared; Spiritualism in India; the Parsees of Persia, their "Towers of Silence," and Altars for the Sacred Fire.

CHAPTERS XVIII., XIX., XX., AND XXI.

Abound in vivid descriptions of the Arabs, their Country and their Literature; the Red Sea and the great Sandy Desert; the People of Central Africa; Appearance of the present Egyptians; the Valley of the Nile; the Crumbling Monuments, and the Catacombs;

The Towering Pyramids and their Builders; Their Wonderful Antiquity and Strength; How such Blocks were Moved;

Why they were Built;

The King's Chamber and the Coffin;

What the Pyramids contained;

Their Hidden Sciences;

Seances on Cheops;

The Sphinx;

Hieroglyphs.

CHAPTERS XXII., XXIII., XXIV., XXV., XXVI., XXVII., XXVIII., AND XXIX.

Give minute descriptions of Syria, Jerusalem, Gethsemane, Mount of Olives, Bethlehem, the Dead Sea, Jordan, Joppa, Grecian Isles, Constantinople; Howling and Dancing Derivishes; Ephesus; Smyrna; Turkish Customs; Mahometan; Spiritualism; Athens; Trieste; Italian Beggars; Pompeii and Herculaneum; Wanderings in Rome; the Pope borne on men's shoulders; Florence and Milan; the Mont Cenis Tunnel; Paris; Illegitimate Children; London; English Spiritualism; Suggestions to Travelers, etc., etc., etc.

Price \$2.00, postage 16 cents.

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

For the Banner of Light. NOT OLD.

BY MRS. ELIZA H. BLANCHARD.

They offered me the easy-chair, as if they thought me old. And sometimes I begin to fear, such stories have been told. And choose for me a book, large print, as if I could not read. As well in any other book; it seemed quite strange indeed. To give these favors to the old, with tenderness and care. But I am sure I shall not yet accept the easy-chair. And if fine print is a trifle more appears to strain the eye. I'll choose my books to suit myself when there is none by. Why is it people treat me so? what can the reason be? Into the matter I must look and try if I can see. To me the days appeared to move so slow, one at a time. And thus they always seemed to move, when I was in my prime. As months and seasons rolled around, when a long year had run. There came another birthday then, but it was only one; I felt no older on that day than on the one before. Although I know, while thinking now, each counted one year more. How long and slow they all appeared while waiting to be free. Of course I reckoned by that rule how far off age must be. But recently the years have seemed to roll round rather fast. And every birthday now that comes seems sooner than the last.

Is this one of more things "not dreamed in our philosophy"? That rolling years from youth to age gain in velocity? Foggy astronomers no doubt will say it can't be done; While they take Rip Van Winkle naps, years may roll, I've to one.

And lately since birthdays appear to come so fast along, I may have taken cold perhaps, and am not quite so strong. But that is nothing, for young folks often take cold the same. Nor do I think it would be fair to give birthdays the blame. When folks found out I knew fine print appeared my eyes to strain.

But hoped that they would soon get well, and all be right again. They spectacles advised for me; I tried them for weak eyes. Only a little while, I thought. Oh! what was my surprise To find that through those spectacles I evermore must look.

If evermore I wished to read from a fine printed book. Jack Frost just gave my head a brush, as he was passing by. He need not think to frighten me, I never shall say dye. Autumnal tints are beautiful, perhaps he thought to please; And so he saved me a bouquet while dressing up the trees. A little cool experience has often done much good. And things unthought of heretofore thereby are understood.

We learn that summer has gone by, winter is drawing near. And autumn tints give gentle hints before 't is really here. And so, as I still feel the power of that cold I took, And when I wish to read fine print through spectacles must look.

And now perceive the gentle hints of autumn in my hair. "The wise may change their minds," I will accept the easy-chair.

But I'm not old, am growing still—not yet through primary schools.

Have not as yet progressed made beyond the simple rules. I wear the garments made for me when first to school I went.

And they are faded, and some worn, and maybe somewhat rent.

But stay, I see it all, and can the mystery unfold? They do not know it was the clothes—they thought that I was old.

Now this accounts for easy-chair, and for the large print book.

They only saw the faded clothes, and them for me mistook. Well, I shall have to wear them yet, until this term is through.

And I must use them carefully and try to make them do. When all my lessons here I've learned then comes examination.

And I shall leave the primary schools; then it will be vacation.

And if I have due progress made, important rules have I learned.

I then expect to higher schools that I shall be promoted. To study lessons here untaught, treasures of truth untold; And hope new garments then to wear, that fade not, nor grow old.

Readville, Mass.

Conversations upon Spiritualism before the Spiritualists' Union.

ROCHESTER HALL, SUNDAY EVENING, DEC. 13TH.

Reported for the Banner of Light.

Question answered through Dr. H. B. Storer: Hows Activity Promoted, or Industry regulated, in the Spirit-World?

Industry is the law of nature; activity and industry are the comprehensive facts of the universe. There seem to be exceptions in the history of some persons, and doubtless it will occur to you that there are many persons who are not voluntarily active, nor voluntarily industrious. If so at all, it is because they are compelled by circumstances. It is the principle we enunciate, that activity is the great comprehensive fact of nature—and all the great variety of forces and powers of nature illustrate that activity—which becomes the study of the scientist, and which, when regulated, will do more for the amelioration of human conditions than any dogma.

This question seems to have been propounded by some one who has at heart the interest of labor. It seems to have come out of a sphere of industry; and in responding it will be well to dwell largely upon those industries which characterize the inhabitants of immortal life.

Motion—motion—motion, is the grand fact of life. There is no such thing as entire immobility; there is no such thing as complete stagnation. It is provided in the nature of things that change should transpire; in atoms or molecules a series of changes occur, by which forms more comprehensive succeed the primal.

The sphere of mind precedes the sphere of matter in the order of thought, if not in the order of scientific consideration. We do not speak as those who believe motion to be simply a phenomenon of matter; but phenomena are the result of motion. We reverse the order.

There are those who believe the spirit is the result of function—the result of a process in the body; not the body a result of the spirit. All the forces of Nature are the result of motion, which has its origin in the spirit and the spirit-world, and do not depend on matter at all.

This proposition should be apprehended, if possible. You should understand the premise, the platform. All Nature has its origin in the spirit, and therefore in the spirit-world; and all material things and forms are but the expression of this motion.

Now, it is not difficult to realize the fact that we are not entirely dependent upon matter for the comprehension of motion. We can comprehend motion by abstract thought. You realize the fact that in the atmosphere is represented a motion, the nature of which you cannot observe, but the results of which you see. So you can, by abstract thought, realize that motion is taking place in a subtle element. You admit the fact that such a motion probably is transpiring with subtle elements of which you have no clear perception.

When we say that the granite rock is undergoing change by virtue of motion in its particles, you would be inclined to deny it. You see no movement; you do not see the gradual process of disintegration going on; neither can you see that process going on in the iron laid across your country, impinged upon by heavy bodies, and subjected to heat and cold, which at last results in disintegration, in the sudden snapping asunder of the bar.

With all human beings, with all spiritual beings, there are constantly transpiring processes by which character, by which intellectual and moral character, is undergoing change; by which emotion as well as intellect goes on in accordance with law which no man can gainsay or resist. It is not in the power of the most indolent man to resist this all powerful law which molds and fashions him in accordance with the purpose for which he was brought into being.

If you could realize this you could not despair of the final betterment of all. We know what purpose means; we cannot speak too highly of motive. But beyond and above all effort and all motive, and distinct from all circumstances, there is a law of progress which involves and secures the absolute progress of everything subject to it. This law of progress, of change, may

take the form of an idea of the will of God. That is a theological formula; and yet it finds a correspondence in this law of progress. It has been supposed that the will of God might be thwarted, his purposes fail. We affirm that this is impossible. This law of progress, this essential fact of motion, change, evolution, is not to be thwarted. Science gives a ground of hope broader than any theology.

This general remark leads us to the immediate subject—What are the aids to activity and incentives to industry prevailing in the spirit-world? We have before said that attraction is the great law which seems to manifest itself most powerfully in human development. This leads always to certain definite results. If man be independent in the earth-life, it leads him to the selection of his residence, to the choice of his friends, to the pursuit of certain studies. If undisturbed by external circumstances, he would follow the attractions of his nature, giving opportunity for full expression.

But no human being has attractions absolutely free. All human beings are products of anterior conditions—products of every process of organization that has been going on in this world and all worlds. Man's nature is the result of the past. What the attractions of the soul? What are yours? You must begin the study with yourself. You are aware of preferences for certain studies. Some branches are easy. There is a power in your being which enables you to comprehend easily what is a task to others.

It is natural for man to love to do that which he can do well. He loves to manifest power; and when that is considered difficult can be done by him with ease, his self-love, his desire to be appreciated, is a motive to success. The man who thus leads in one direction soon discovers that he does not surpass others in all directions. This criticism tends to humble him. It is an incentive and motive to new activity from the desire to be equal to others. That is the basic principle or motion. The other or higher is as men learn that the applause or appreciation of others is not greatest—that the possession of a power is better; men begin from a love of the subject itself to study, and thus industry is promoted. Now, when we speak of interior principles we speak of a spirit-world. Your motives determine what is your status in the spirit-world. Your essential life determines. If to-night you drop off, you find yourself the same, only as to scenery; you are surrounded by what represents that condition.

When we speak of motives we refer to men in the present condition. Men are compelled to labor for subsistence. You say in the spirit-world, all necessary wants being supplied, there would be no motive to industry. They need not labor. And what circumstances are there to impel them to labor? We will try to give you an idea.

In the first place, when a spirit manifests itself to a clairvoyant seer, if there be an external form, that form represents either the condition essentially of the spirit, or a special purpose—is either absolute or temporary. If a spirit approaches to accomplish a special purpose—for example, to be seen—that spirit will appear for a purpose, in a form that represents that purpose; if simply recognition is desired, it will appear in the form as last seen. This young, buoyant, free, joyous, liberated spirit may come as the broken-down, decrepit man; and sometimes you express surprise at old age in the spirit world; when spirits appear their purpose must be symbolized.

There are those in the spirit-world who do not see clearly—clear vision is born of interior power. A spirit passing out of life surrounded by false motives, those false will be repeated; false motives, ideas and purposes are represented to those who do not see with clear vision. Man is clothed in various bodies. Those who do not see by an interior developed state in the spirit-world often mistake forms, as you do here. The higher spirits—discerners of spirits—see clearly the interior man, while the mass wander among those whom they fail to recognize or comprehend.

Now, let us see how this becomes a motive for development of the interior qualities. Every man goes to his own place. It is inevitable, as that place is never a perfect one, the spirit cannot be perfectly satisfied. The effort is to better his state; he is impelled to regard the condition of those above. What does the poor man desire wealth for, but to live as the rich do—enjoy his tastes as the favored ones appear to do? Go among men of all views, and you shall find none absolutely satisfied.

In the spirit-world, every man representing his essential state by his scenery, dwelling, society and culture, becomes an incentive to every other man. And power comes in response to desire. Progress is necessarily more rapid—the play of atoms is more rapid than in grosser life.

Here you have task-masters. They are abundant; the masses submit themselves because they have not wit enough to separate themselves and rise to a superior condition. You are trampled by conditions. The cares of the family, for example, prevent those efforts for self-improvement which would be possible to the single. All the experiences of life illustrate this subjection to conditions.

In the spirit-world there is greater freedom of choice. You are neither married nor given in marriage, in the sense understood on earth. Necessarily the relations of the sexes continue; necessarily men and women love each other, but their progress is not impeded by any union made permanent by statute.

Here, then, is not the possibility of the rapid motion which is in the spirit-world. Motion is hardly perceptible in the granite rock; it is clearer in the vegetable, still more apparent in the animal world. Human society is the granite rock to the spirit-world.

Interior promptings manifest themselves. If it be not well for two to go on together, separation takes place, as in the chemical world. There is no law against chemistry. In the spirit-world nothing prevents the growth of the soul; each soul seeks companionship in accordance with its needs, and hence the spirit is constantly led out of old into new relations.

We might paint pictures on the canvas of your imaginations to show what spirit-life is, but we must use material elements. If we painted mountains, rivers and landscapes of the spirit-world, and they did not resemble your own, how could you recognize them?

When we speak of obstacles, we need not place a rock in your path. It may be a river, it may be a passion—it gives you a symbol of something that opposes. When we speak of our pursuits, we must use terms now understood, that give an imperfect idea of the spirit-world.

The scenery of the spirit-world has been often described, and the distances given, and the division of the spirit-world into spheres—seven in number—used to be fashionable. There is no special number of spheres. It is well to give an idea of distinction of separation. And that might be done by the use of the number seven to be easily grasped by the mind. So of distances, they are not absolute, but symbolical.

Remember that you are but atoms of this great composite mass called man. Materially, your bodies are but atoms, spiritually, you are but atoms. The law of change is involved in your being. It develops motives. You will understand that however much you may pride yourself on independence, every condition of mind is the result of what has preceded you. He who feels his freedom most, is most dependent upon what is past. The sense of freedom is not the product of will. Pleasant as it may be to soar, the soaring depends upon the ether about you.

We shall be met by the criticism that we offer no premium upon effort. We can offer no premium above that which rises within the soul as the result of effort. He who aims to be noble, finds a reward.

The impulse within, and the play of forces without, are the result of the law of progress which nothing can prevent. You cannot prevent the ultimate unfolding of every atom of the composite humanity.

"My dear," said the sentimental Mrs. Wadles, "home, you know, is the dearest place on earth." "Well, yes," said the practical Mr. Wadles, "it costs me about twice as much as any other spot."

To Book-Buyers.

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

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

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"The Proof Palpable of Immortality."

Our readers are aware that Colby & Rich issued, during the early part of December last, an admirable work from the pen of Epes Sargent, Esq., bearing the above title. This book, which is the result of laborious study and patient analysis, on the part of one of the ripest intellects of our day, deserves wide reading at a time when (as now) the public mind is stirred to the profoundest excitement by the statements, *pro and con*, which both secular and Spiritualist journals are giving forth in reference to the phenomenon of materialization, which is the subject to whose elucidation its able pages are devoted.

Every Spiritualist who desires a convenient answer to the cavils of opponents will find it here amply supplied; indeed, it would seem that Mr. Sargent's book was prepared in advance to meet the demands of the present crisis, and to epitomize for the convenience of those who desire to become conversant with the matter, without having to search for it, through voluminous details, all that is now known of the materializing phase. The work (240 pp.) is gotten up tastefully, and will be sent by mail on application to the publishers for \$1.00 per copy, bound in cloth; or 75 cents, in paper.

Special Notice.

It gives us much pleasure to be able to announce that we shall commence in the forthcoming issue of the Banner the publication of "THE PERSONAL EXPERIENCES OF WILLIAM H. MUMFORD IN SPIRIT PHOTOGRAPHY."

Written by himself. It will be a complete history of one of the most wonderful phases of mediumship on earth, Mr. M. being the first to demonstrate through the aid of photography that the so-called dead live.

Old and New.

The invisible but not less tangible line that separates the past year from the present, the old from the new, is a happy provision for forcing reflections which the flight of time never provokes except at these few stages. Our earthly existence is shortened just one year since we last exchanged these familiar greetings with the readers and friends of the Banner, and a simple fact like that is sufficient to make all of us thoughtful. Not sad on account of the mere passage of time, for that is the only condition on which life can be had and enjoyed at all; but inspired rather with sentiments of satisfaction that so much more experience has been ripened and gathered by each one of us, that we have become so much better qualified for the great scenes of the higher life beyond, that out of the drudgery of duty we have expressed so much more of the sweet juices of hope, and that we are still more firmly convinced of the nearer presence of the angel-world by the personal intercourse of another twelve-month. Let us be duly grateful for the privilege of this tuition of earth-life, and none will want to go hence until they have exhausted its last capacities; let us extract the spiritual meaning out of the material form and method, and we shall at once know how essential it is that we should live here before entering upon the hereafter. None would desire to enter into that life half or maimed, poor and a beggar; and it is in this life that the treasures of character may be laid up which will make us spiritually rich there forevermore. These are the reflections that rise to the surface of our mind at this passing down of one year behind the western horizon, and the coming up of another in the glory of fresh promise in the east.

The BANNER sends its sincere greeting to all, wherever it is read and known, on this recurring anniversary. It welcomes them as its renewed friends with the advent of a new year. It extends its congratulations to the happy, and its sympathy to the sad and unfortunate and suffering. Its heart opens especially on this day for all sorts and conditions of men. Not even the poor Indian on the plains is left out of its thoughts. Aware that all is not good in this world, nor yet all evil, it offers its humble services to such as are waging the battle with evil and error in their own breasts, and those who are contesting the same power in the open field of the nation and the world. As in the past, so in the future, its work will continue, though on a broader and an enlarged plan, to reinforce the truth, wherever found, to strengthen the hands of the weak and the few who fight against the hosts under the banners of bigotry and prejudice and ill-will, to advocate reform as guided and inspired by enlightened reason, to assist in spreading abroad its holy work of angel ministrations, and to do its utmost, in faith and

with firm courage, to bring earth and the unseen world into closer relations still, in order that humanity may become more spiritual from the continued contact. How much there is to be done in the wide field in which all live and work, consciously and unconsciously, we scarcely need to be told. We should almost despair if we were not fortified by the presence of the invisibles who work with and through us, giving their pledges continually that they would be with their faithful servants to the end. And it is in the same spirit of trust that we appeal to all Spiritualists to work with us for the future as in the past, in which confidence we offer them the full meaning of the wish expressed in the tender of a Happy New Year.

Another Side of the Holmes Question.

Time only can settle the real truth in regard to the Holmes phenomena. But it would seem, from the testimony of other parties, as if Mr. Owen and Dr. Child had been over-hasty in their sweeping conclusions. The Holmeses have continued to give sances, and it is asserted by those who assume to know, that genuine materializations have been the result. At these sances SPIRIT-FORMS HAVE APPEARED AND BEEN RECOGNIZED. Katie King has manifested herself, though not in the light circle. She has spoken, however, and been touched. She promises that, as soon as Mr. Holmes improves in health, and the excitement of this affair has subsided in the minds of the mediums, better manifestations will be had than have yet been known. The cabinet is now so placed in the room that it can be inspected on all sides.

In regard to the exhibition of trinkets, &c., by the woman (Mrs. White) who claims to have played the part of Katie King for the Holmeses, it is said that when the latter left Philadelphia last summer they intended to return in the autumn, but subsequently changed their minds, and wrote to Mrs. White, with whom they had left some property in charge, to send their things on to them at the West, as they did not propose to come back so soon. All the property was sent to them except some tokens left in a box; tokens that had been given at different times to Katie King, and which she usually placed where the mediums could find them sooner or later. This explains how Mrs. White happened to have them. As for her story that she lay hidden in the bolster when people came in to examine the sleeping-room, this, it is declared, is a sheer invention. As Mrs. White claims to have been a fraudulent confederate, it is hardly fair to accept all her story now as truthful.

The house now occupied by the Holmeses, it is maintained, has never been entered by Mrs. White; but Katie appeared there and was identified by many who had seen her before; among the rest by Dr. Child and Mr. Owen. There are intelligent investigators who by no means go with these last named gentlemen in their repudiation of the phenomena. Why not, it is asked, produce your bogus Katie, and let her go through the performances she claims to have been so clever in? Let her produce, by the lifting and lowering of a black cloth, the effect of the vanishing and re-appearing of a materialized form; let her show how she got in and out of the bolster at very short notice—not an impossible feat, but not very probable in this case; let her compare her hair with that of the materialized spirit; let her cut out a piece of her dress, and make it whole again by shaking it before the whole audience, as Katie did; let her explain where the other materialized spirits came from, which Mr. Owen, Dr. Child, and many other witnesses declare that they saw. Did they come from that same bolster? As Mrs. White clairvoyant? Can she call visitors by their names, as Katie did?

Until all this is done, the evidence that Mrs. White's story is in all respects true is yet incomplete. What becomes of Dr. Child's clairvoyant testimony in favor of Katie? We do not suppose it would carry much weight in a court of justice; but the Doctor, as we all know, is a Spiritualist of long standing, a *quasi* medium himself, and he undoubtedly fully believed that Katie came to him when he was alone in his room, and that she confirmed all that she had said in her materialized condition. But we find nothing, either in the Doctor's card or in his letter, explanatory of the cause of his hallucination, if hallucinated he was.

Under date of Dec. 23d, an intelligent German investigator (Dr. Fellger) writes that they had a very satisfactory sance on the previous day, when four materialized spirits appeared, among them John King, who spoke; that he (Dr. F.) saw there his own sister, whom he recognized unmistakably, as she smiled at him in a manner peculiar to her, and shook hands with him. "Here, therefore, we have some incontrovertible facts, negative, as well as positive, namely: that the Holmeses, notwithstanding the attacks upon them, stand their ground, and have not, as the newspapers have stated, ignominiously fled as branded cheats; that the sances, conducted in the presence of a respectable circle, in which are several scientific men, are continued under test conditions, which enable investigators to watch the cabinet from all sides; that the materialization phenomena are going on in a manner to satisfy many of the spectators present of the identity of their nearest relatives. Here is something to oppose to the cards of Messrs. Owen and Child, and that ought to induce all lovers of fair play to wait and learn all the facts before they come to an adverse conclusion."

We concur in bespeaking charity and fair play for the mediums. While it seems in the last degree impossible that Messrs. Owen and Child could have issued Cards so damaging to their own reputations as competent investigators, unless they had evidence of the most conclusive character that all the materialization phenomena through the Holmeses were fraudulent, yet there are so many things in this business requiring explanation that we hope Spiritualists generally will give the mediums the benefit of the doubt. If Messrs. Owen and Child have said all they have to say in proof of fraud, then we must conclude that, though their disclosures may suggest grave suspicions, they are insufficient to throw discredit on all the phenomena, or even to prove that Mrs. White ever acted the part of Katie.

We are glad, therefore, that investigations are going on; and we need not add that we shall sincerely rejoice if the Holmeses, after all the abuse that has been launched at them, shall be able to show that they give genuine manifestations.

A reply from Mr. Owen to Gen. Lippitt's letter, and a rejoinder from the latter, will be found in another column. Mr. Owen throws no new light as yet on the subject; he confesses that he cannot answer many of the questions, raising doubts as to the truth of Mrs. White's claim that she was the Philadelphia Katie King;

he does not make it appear that he is at all certain that he has ever seen Mrs. White, unless she was the figure at the aperture of the cabinet, and on this point he leaves "us" as much in doubt as ever. It is possible that he and Dr. Child are still unable to testify to the identity of Mrs. White with the supposed spirit? Surely they ought to have paused before putting forth their Cards until this fact was definitely and irreversibly settled in their minds.

Mr. Owen knows enough of Spiritualism to be aware that the old maxim, *False in one thing, false in all*, by no means applies to phenomena with which unscrupulous spirits may have to do; and that reports, unfavorable to the moral character of the mediums, have no bearing on the fact of their abnormal powers, or on manifestations that ought to be judged and tested irrespectively of the question whether the mediums are saints or sinners. It is the business of investigators to rule out the possibility of fraud, and to base none of their conclusions on the good character of the mediums through whom these transcendental phenomena are produced. If we may believe the statements of Mr. Owen, made last summer, the Holmeses were willing that this course should be adopted toward them, and gave him, as he admits, "every facility for detecting imposture if it were attempted." His reference now to reports prejudicial to their financial honesty seems to us irrelevant and unnecessary, and adds no confirmation to the story of the Widow White.

Of Mr. Owen's candor and rectitude of purpose no one entertains a doubt. He would not have sacrificed so much if he had not been thoroughly sincere. But has he not been a little impulsive in his eagerness to manifest his sincerity?

We want, not a fragment of the truth, but the whole truth. Why does not Mr. Owen's informant come forward and prove to us, incontrovertibly if he can, that the Katie King of last summer and the Widow White are one and the same?

The New Aspect of Spiritualism.

It is a self-evident fact that the subject of Spiritualism is at present receiving more attention from the thinking portion of the public than ever before, says the Gardner (Me.) News of Nov. 28th, 1874, and as the years roll by, we are inclined to believe that its importance will be more fully recognized than at present. Of all the mysteries we have to deal with this is the greatest, taking into consideration its many features, which are apparent to every one. We hear of developments almost constantly which our best minds totally fail to satisfactorily explain, even after the most thorough and searching investigation. This subject is brought up freshly in our minds at present, perhaps by the wonderful performances of the Eddys at Chittenden, Vt. Intelligent men and women, who have visited these powerful mediums, freely state that they know they have seen and talked with deceased friends and relatives at their sances. This is the testimony of scores of individuals in whom the public imposes the utmost confidence. When we behold the form, and converse with the departed, what satisfactory explanation have we for the phenomena? Certainly here is a field for investigation which will tax our faculties to the greatest extent, and, in the place of ridicule, we observe a serious effort, on the part of some of our best-educated and most scientific men, to find a satisfactory solution of the perplexing problem.

The philosophy of ill-temper; the state of the suicide in spirit life; the condition of families as to union or its opposite in the land of souls; the future ascendant religion; the nature of conscience; the coming spiritualistic "dark day," and other matters of interest are treated in the Questions and Answers department on the 6th page; Robert Chambers, of Edinburgh, Scotland, urges his friends to assist in the advancement of the cause of Spiritualism; Alfred Payson Williams comforts his father; Mary Ellen Mayhew, of Georgetown, D. C., requests her father to investigate the spiritual phenomena; Abigail Furber, of Newmarket, N. H., sends message to her grandson, "Joe"; Jane Perkins, of Dover, N. H., bids her mother have "no fears of leaving this world"; "when one is good enough to live here, he [or she] is good enough to live anywhere"; George W. Kean makes a partial promise to manifest himself at the Eddy sances; Samuel Abbott, of Portsmouth, R. I., bears witness that in the spirit-world "the way of the [earthly] transgressor, is hard"; John Kilby thanks his brother David for his care of his son; Timothy Farrell, of Cowes, Ireland, speaks cheering words to his friends; Stephen W. Pritchard, of New York City, gives business information to his brother John, and also brings the tidings of his own decease.

M. B. Craven, author of "Criticism on the Theological Idea of Deity," "Triumph of Criticism," etc., writes from his home in Richboro', Bucks Co., Pa., that he will send free, to all who may address him, specimen copies of tracts written by himself, bearing the titles "Samuel and David contrasted with Saul and the Witch of Endor, in illustration of the God of Israel," and "The Apostle Paul vs. Female Emancipation." He also encloses the prospectus of a new work, of some four hundred pages, which he proposes to issue when a sufficient number of subscribers are obtained to defray the expenses of publication—said book to contain a steel plate portrait of the author, and a brief autobiography giving his religious experiences. The book will be entitled "Religion of the Age," and in it the creeds and dogmas now identified with theology will be arraigned at the bar of reason, and their adaptation to a credulous period illustrated, while religion will be exemplified in the fatherhood of God and brotherhood of man, consistent with an age of philanthropy and toleration. Those desirous of learning further particulars can address Mr. Craven as above.

The Daily State Journal (Des Moines, Ia.) of Dec. 19th, comes to us with nearly a column report of the closing one of a course of lectures on "The Constitution of Nature," delivered there by R. G. Eccles, the well-known Spiritualist orator, the editor stating that the speaker "acquitted himself most admirably, and to the perfect satisfaction of his auditory."

The select circles held at the parlors of Mr. J. V. Mansfield, New York City, are of a very interesting nature, according to the records of Judge Carter. Number Eight of the series is published in this issue of the Banner.

We have received and offer for sale several fine likenesses—Imperial size—of J. M. Peabody, the pictures being from the studio of A. C. Partridge, photographic artist, 351 Washington street, Boston.

Sunday Libraries.

It is now almost universally admitted that the liberal experiment of opening public libraries on Sunday has proved successful wherever it has been tried. Those who presume to deny it would not believe the facts though they were piled upon them till they were buried out of sight. In all our large cities, there is a class of young men for whom Sunday is their only day of rest and recreation, and who really can claim no other day for their own which they can devote to intellectual avocation. Allowing that they all devote a certain number of hours each Sunday to church-going, they still have a hiatus to fill which there is absolutely nothing to supply except as it is offered from the welcome shelves of the public library and the tables of the reading-room. As for the alleged sin of opening the libraries for this purpose on Sundays, it is as flagrant as that of reading books on Sunday at all. That superstition is "played out" with people of healthy sense. Refuse a person any book that he demands on Sunday, and how are you to prevent his thoughts from being fully as bad, or even worse, than those of the very worst book to be found on the library shelves? The idea is preposterous. This old relic of Puritanism and theocratic government explodes itself. It is one thing to discuss the question of Sunday amusements, and quite another to discuss that of Sunday reading at the public libraries. If reading does not in any event conduce to the general morals, on every day of the week alike, then close the libraries and empty their shelves. This thing has been in the hands of child-moralists as long as it ought to be. If our public morals are not robust enough to stand any kind of Sunday reading, then the preaching of the pulpits for all these generations has been in vain.

The Identity of Primitive Christianity and Modern Spiritualism.

This, one of the most important books on Spiritualism ever published, is receiving as it justly deserves the encomiums of the secular and religious press everywhere. Columns of extracts from it may be found in the New York World and other dailies. The World says: "Dr. Crowell (the author) is undoubtedly one of those partisans of the new faith who wisely sees the advantage of drawing the Christian people within the lines of Spiritualism. But a bridge must be erected so that they can pass over. Hence this work, which is an effort to prove that the Christianity of the New Testament days and Modern Spiritualism are one, and that the believer in the first can consistently believe in the second."

The New York Daily Graphic of October 26th, 1874, says of the book: "It deals reverently with the Scriptures, though it matches the ancient miracles and marvels recorded in the Bible with well authenticated modern manifestations of that mysterious something which hitherto has baffled inquiry, and which even science has failed to explain. . . . Without endorsing his theories or accepting his explanations, we can commend his work for its evident fairness and candor."

The author remarks: "It is a principal object of this work to show that there is present evidence of a future life; that it is accessible; and that it is of a character that cannot be disproved."

J. J. Morse.

The eloquent English trance speaker, terminated his engagement before the Philadelphia Spiritualists on Sunday, Dec. 27th. In all respects his visit to that city has been an eminently satisfactory one, large and attentive audiences greeting him at each lecture. He is re-engaged by the friends there for the month of June, which indicates the high appreciation in which he is held by them.

Mr. Morse next visits Greenfield, Mass., for a lecture on Jan. 3d, then Boston for a course comprising the concluding four Sundays in January, before the "Music Hall Society of Spiritualists," at Beethoven Hall. He is open for week evening engagements to lecture in and around the city during his stay, also for engagements Sundays or week nights in and around Massachusetts during February; April is still open for calls in the West. These are the only two months now vacant, as he returns to Europe in July. The Spiritualists of this country should see to it that he has no idle moments during his stay among us, as he is a useful laborer and one preeminently "worthy of his hire."

Another Clergyman throws off his Theological Shackles.

Last Sunday, Rev. W. S. Bell preached a farewell sermon and resigned his pastorate of the Universalist Society in New Bedford, Mass. He renounces all allegiance to Church or creedal authority, for the reason that "he loves freedom, truth and humanity too deeply to sacrifice his manhood for the ease and respectability of a Christian pulpit."

Mr. Bell is a man of scholarly attainments, and being earnest and progressive, has for years been searching for truth wherever to be found, and very naturally gave the Spiritual Philosophy careful and thoughtful study, and now finds himself richly rewarded for his persistent search for truth in that as well as in other directions.

He is engaged to lecture for the Spiritualist Society in New Bedford, January 3d and 10th. After that he will make his headquarters in Boston, and can be addressed care of this office. Spiritual and Liberal Societies will do well to engage the services of this bold and independent thinker.

Maud E. Lord.

We are happy to state, in view of the present increase of public attention concerning the spiritual phenomena, that this well-known and popular medium for physical manifestations has returned to Boston, and taken up her residence at No. 26 Hanson street, where she will give public circles on the evenings of Sunday, Monday, Wednesday and Friday of each week, till further notice.

THE SPIRITUAL TEACHER AND SONGSTER.—We have just received the second edition of the above named work, teaching the rudiments of Spiritualism, as well as containing forty-four spiritual hymns and songs for circles, lyceums, and Sunday meetings. For sale at the Banner of Light office. Price 25 cents.

Read the extracts from Prof. Brittan's late review of ALLAN KARDEC'S "BOOK ON MEDIUMS," which we print in another column. The book is one eminently fitted for a holiday gift.

Wanted, to complete our files, the following numbers of the Banner: Nos. 1, 2, 3 and 5 of volume one; No. 22, of vol. three; Nos. 17 and 21 of vol. four.

The Boston "Music Hall Society of Spiritualists"

Listened to a fine lecture—in which practical thought and historic research were happily blended—from Dr. F. L. H. Willis, of New York, at Beethoven Hall, on the afternoon of Sunday, Dec. 27th. The subject chosen by the speaker was: "The Power and Influence of Woman in the Realm of Ideas; or Woman as Poet, Philosopher, Spiritual Teacher and Mother." Man in the earlier ages being, in a great measure, the slave of his necessities, was accustomed to measure things by the standard of that rugged strength which was able to wring advantage from the hard grasp of opposing conditions, and therefore woman, falling below the standard of mere crude force, had failed of receiving her proper acknowledgment in the scale of humanity; and though the elevation and broadening process was gradually teaching the race the value of the powers centered in the realm of sentiment and thought, the human family had not yet accorded to woman her rightful place in its midst.

It was a remarkable coincidence, at least, that the Hellenic, the Hellenic, and some other religious systems, placed woman in the front rank of curiosity-seekers, or rather portrayed her as an agent impelled to make important discoveries of new truths through the keener sense of intuition. This intuitional power exerted by the feminine interpenetrated the mere element of strength as evinced by the masculine, and as the world became more and more spiritualized, the greater would be the acknowledgment of woman's power and influence, and the higher the position assigned her.

In order to point out what women had accomplished in the past for the elevation of the world, the speaker cited the cases of Sappho, the Lesbian poetess, who, twenty-five hundred years ago, taught her people what a woman could do in the field of letters; Hypatia, the woman-philosopher, whose breadth of acumen and winning powers of didactic conversation amazed the learned minds of Alexandria, and who finally met her death by the bigoted violence of those who could not answer her arguments, at the very base of an altar erected to the worship of the Christian's God; Beatrice, the visioned guide of Dante, who, evidenced, by her influence over his life and achievements, woman's spiritual power; Cornelia, the mother of the Gracchi, who demonstrated to man the full scope of the maternal instinct, woman's holiest gift; and Monica, the mother of St. Augustine, whose prayers for the elevation of her degraded son, extended through the years, became an atmosphere around him which, by the strength of love, finally penetrated the hard crust of his sensualism and led him to be a shining light in the early Church.

Of course such of these historic females as overstepped what we had heard in our day called *ad nauseum* "woman's sphere," had been obliged to suffer from the slander, who invariably interpreted others from his own low standpoint, but the conflict had gone on, nevertheless, and, fighting over a double battle in her effort to reach her proper plane—that of intellect and sentiment—woman had risen upward. The conflict was inherited by her daughters of today; and who could logically refuse to aid their efforts to attain to the broadest usefulness of which they were capable in this moving, breathing, active life? The possession of sentiment and intuition did not militate against woman's practical work in the scale of being, since she had also strength to watch them! Let us remember—said the speaker in closing—that the Infinite is masculine in strength but feminine in love, and that only as woman is allowed to work out this power in herself, can divine love be truly manifested to the waiting, watching, weary world.

Mrs. N. L. Palmer Next Sunday.

It was expected that Miss Doten would be able to lecture at this hall next Sunday, but her health not permitting, the services of Mrs. Palmer, of Portland, have been secured. Her previous lectures here this season were received with marked appreciation; and in obedience to the general desire, another opportunity of listening to her eloquent inspirations is now offered.

The singing at these meetings is a marked feature, for the artistic manner in which it is executed.

Mr. J. J. Morse, of England, the noted trance speaker, commences his engagement January 10th.

Mrs. Mary M. Hardy.

As will be seen by a card signed by herself and husband, and printed in another column of the current issue, has been called upon to meet the force of the wave of agitation which an awakened public interest in the spiritual phenomena has at present evoked. It is a noticeable fact in the history of the movement that instantly, whenever the popular attention is fixed upon the subject, numberless new-fledged "exposers" spring up, flapping their featherless wings, and crying, "We have found out all about it"; and it is equally a certain result that further inquiry satisfies the mind of the honest investigator that such shallow pretenders have not even sighted, much less touched upon, the shore of truth.

Our progressive friend, John Neal, Esq., though now an octogenarian, has recently achieved a literary triumph. He has issued from the press of W. S. Jones a book which deserves to be widely circulated, and which cannot fail of rendering him famous in the Pine-Tree State, and among other readers elsewhere. The volume is entitled "Portland [Me.] Illustrated;" it is neatly gotten up, and treats of the subject in hand not in a surface fashion, but with a zeal which has not stopped short of the most exhaustive research for facts and details among historic records, tradition, and personal recollection, board of trade and industrial reports, newspaper clippings and "the dusty pages of forgotten gazetteers." The press of Portland has spoken in the fullest praise of the volume, from the notices of which we extract the following:

"It is a volume of pocket encyclopedia, a cabinet reference book, and a portable advertisement for business men and manufacturers of Portland, with an account of what Portland has been heretofore, what she is now, and what she must be hereafter, past all in one hundred and sixty pages octavo, with scores of woodcuts, most of which are admirable."

"An excellent portrait of the sturdy old apostle of physical culture (Mr. Neal) is the frontispiece of the book, and many good engravings of Portland, past and present, add much to its value. As a volume of great interest to every Portlander we heartily commend it."

At the meeting of the Boston Radical Club, at the residence of Rev. Dr. Bartol, on the morning of Monday, Dec. 21st, the host was also the essayist, and his arraignment of the hollow-ness of society was pungent and forcible. In the course of his remarks he stated that the date of the present meeting was the two hundred and fifty-fourth anniversary of the landing of the Pilgrim Fathers. He then proceeded to pronounce a eulogy upon them, in opposition to the attacks which have recently become fashionable. They may have been cross-grained bigots, he said, but their knotty strength never split. "They may have been intolerant, but they kept the Ten Commandments." So far from keeping the Ten Commandments, and Christianity was over-weighted with dogmas.

BRIEF PARAGRAPHS.

A despatch from Constantinople states that by an explosion of gunpowder, Dec. 21st, in a magazine at Scutari, many buildings were shattered in the vicinity, and immense damage to property generally was caused. Over 200 persons were killed and many wounded. The explosion was caused by a stroke of lightning.

Buy the book entitled "A Friendly Controversy between Rev. Mr. A., a Baptist minister, and J. B. Angell, Esq., author of 'Why I am a Spiritualist,' and Why I am not an orthodox." It is for sale, wholesale and retail, at this office. Spiritualist Investigators should have this book. It would especially do the bigoted Hartford Courant editor good to read it, we have no doubt. Would you like a copy?

There is no country on the globe—not even excepting Britain—which contains more happy and cultured homes than our own. Some of the brightest and richest homes in our land are found under the low, broad roof of the Yankee farm-house.

A correspondent of the London Times judges that India is ceasing to be Hindu in its belief, and becoming skeptical instead; and that the extracts of Paine's "Age of Reason" placed largely on the walls of Calcutta, show the food which the Indian mind now craves, and its old Vedas. While he declares that Christianity is not progressing in India in a ratio to be at all compared to the efforts of its advocates, he states that real and even wonderful progress is being made—more for the coming generation than for the present.

The marble portrait bust of Thomas Paine, which is to be placed outside of the Paine Memorial Building in Boston, has just been completed by Andrew O'Connor, of Worcester, and has been accepted by the building committee. The likeness is taken from an original portrait of Paine by Benjamin West, and the bust is made of American marble, of "heroic" size.

Buy and read Sargent's New Book, "THE PROOF PALPABLE OF IMMORTALITY." It throws much light upon Phenomenal Spiritualism. It is published at exactly the right time, when the whole civilized world is seeking for facts bearing upon the all-important subject death and after-life.

The juggler, who makes no pretence to the use of supernatural means, but the right to conceal the manner in which he performs his tricks, but the persons who claim to perform feats by supernatural agencies cannot justify such an exemption from such investigation as will show whether they are impostors.—*Ex.*

We do not believe in "supernatural" agencies in any sense, because we hold that everything which occurs in nature, whether occult or otherwise, is governed by natural law—hence we are an unbeliever in "miracles" of any sort. We however fully agree with the above writer that persons who claim that certain inhabitants of the higher life manifest in their presence—we mean professed mediums—should not under any circumstances exempt the juggler. Such "cannot justly claim exemption from such investigation as will show whether they are impostors" or not.

Mr. Caleb Cushing, nephew of the Hon. Caleb Cushing, was so severely injured in the gymnastics of the Institute of Technology, some days since, that he died at the Massachusetts General Hospital on Thursday night, Dec. 21st. His remains were taken to Newburyport for burial December 25th.

A Boston policeman was summoned on Saturday evening last—or rather Sunday morning at 2 o'clock—by an Irish individual, who demanded that he drag a certain physician from his bed to attend a patient at some distance from his home; but the "star" declined to serve.

Lexington, Mass., will celebrate the one hundredth anniversary of its memorable battle, on the 19th of April, 1875.

A party of Navajo Indians, from Arizona, in charge of ex-Governor W. F. M. Army of that Territory, arrived in Boston last Saturday, and took up their residence at the Quincy House.

Beecher is denied his "bill of particulars."

Thomas B. Hill, a printer employed in the Herald office, died, Monday, of consumption. He was a native of Plymouth, England, and came to this country in the steamer Atlantic, narrowly escaping the fate of his brother and father-in-law, who lost their lives by the disaster.

The following paragraph is going the rounds of the English press: "There is no danger of either England or Scotland running the risk of a supply of coal, and showing a cowardly heart. Wales is left, and that is about all ruins.—*Danbury News.*"

Herodotus tells a story that was related to him by some Egyptian priests, that in Egypt they had no need to pray to God for rain, for the river Nile overflowed its banks and watered the fields.

"All the girls are becoming vegetarians; they wear turn-up hats" and reddish noses and cherry lips.

The revelations made in regard to the Freedman's Savings Bank render it absolutely certain that poor colored men and women who were endeavoring by means of the institution to lift themselves out of the disheartening condition in which they found themselves when freed from servitude, have been systematically deceived. The lawyers which did not hesitate to rob these people is of the very worst type, and the perpetrators of the crime should receive punishment commensurate with their offense.

Boston merchants are now really in earnest in regard to the matter of securing the trade of the West.

The Spiritualists of Michigan have, in convention at Battle Creek, rescinded former resolutions in which free love was indorsed, and declared themselves as a body uncommitted on the subject.

We are soon to determine the question of the materialization, as the Spiritualists term it, for Theodore Parker has promised to return and make a speech at Milne Hall, Boston. We hope to be there on that occasion, for we always liked Parker's strong and sturdy Boston way. He was a noble fellow, a whole man, the like of whom is seldom seen.—*Merrimac (Mass.) Journal.*

A brief telegraph dispatch dated London, Dec. 23th, states that the ship Cospatrick from London for New Zealand with four hundred and sixty-eight passengers on board was burned at sea, November 17, and that four hundred and sixty-five lives were lost, three persons only surviving. Two boats with sixty persons succeeded in leaving the ship, but hunger consumed what the fire had spared, and they slowly died after subsisting on human flesh and blood. The ship Cospatrick brought the three who were saved into St. Helena. Capt. Elmslie was known as an over-careful sailor, and the ship is supposed to have been burned through the careless smoking of the emigrants on board.

SEVERE REPROOF.—Mr. Vandenhoff, in reply to the Rev. Mr. Talmage's attack upon theatres, said in his lecture in New York, "I know of no single profession—I want to weigh my words—I know of no single profession which has produced, in proportion to its numbers, so many and such flagrant instances of crime, such gross immorality, such breaches of confidence and trust, as well as of the Divine law, of which they are supposed to be the exemplars, as the clerical profession."

The seven churches on the Back Bay, four of which are Unitarian and three Trinitarian, are all built of stone, and when the last one is completed will represent at least \$2,000,000.

Mrs. J. L. Plumb, located at 43 Essex street, Boston, has been a medium through whom spirit doctors heal the sick for many years. Her speciality is the cure of cancers and tumors, but she has had remarkable success, we understand, in cases of fever.

WHAT GOOD HAS SPIRITUALISM DONE?—Father Evans, the well-known Shaker, replies to this query as follows: "Do you ask what good it has done? It claims to have released the thirty millions of serfs of the Russian Empire. It true, it is not that glory enough? A friend from Albany, who went with the Palestine company of seventy Americans, was present at a dinner given by the Emperor and Empress, at which the Emperor, speaking of Home, the American medium, states that it was by direction of spirits, through Home, that the Emperor issued the ukase freeing the serfs, and to this the Emperor assented."

The difference between the cook and her lover is, the one cooks the meat and the other meets the cook.

Two Chinese students have passed a creditable examination, and have been admitted to the Yale Scientific Department. In Connecticut and Massachusetts there are now sixty Chinese students supported by their government, and the arrival of thirty more is anticipated. The first thing done with them is to place them with cultivated American families where they acquire English, and it is said, are heartily esteemed. The Chinese Educational Commission has its headquarters at Hartford, and maintains strict supervision over the students.

A caution should be given to all who use "Brown's Bronchial Troches." Like all other really useful and successful remedies, these Lozenges are frequently imitated by unscrupulous dealers, whose only care is to palm off their worthless articles for those which, by their intrinsic merit, have acquired a reputation which extends wherever the English language is spoken, and which is steadily increasing, so that those who have once used them are likely to use them again.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

Beethoven Hall.—The Music Hall Society of Spiritualists has secured the above-named new and elegant hall, 413 Washington street, near the corner of Boylston street, for its eighth annual course of lectures on the Spiritual Philosophy. Meetings are held every Sunday afternoon, at 2 1/2 o'clock precisely. Admission 10 cents, and in exchange for reserved seats. Mrs. Nellie L. Palmer will lecture Jan. 10th, 17th, 24th and 31st. Other able speakers are selected as follows: S. G. Dodge, Esq., (of Memphis, Tenn.), Frank White, Miss Lizzie Doten, and Thomas Gales Forster, Esq., (of London, Eng.). Tickets securing reserved seats for the season can be procured at the graduated price of \$5 and \$2, according to the location on the lower floor, and \$3 in the front row around the balcony, on application to Mr. Lewis B. Wilson, Clerk of the Society, at the Music Hall, or at the office of the Society, 104 1/2 Washington street, 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 2 1/2 and 7 1/2 p. m. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

Rockester Hall.—334 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 1/2 o'clock (Geo. H. Lincoln, Sec'y).

The Boston Spiritualist.—Lecture by Mrs. Nellie L. Palmer, at 2 1/2 and 7 1/2 p. m. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

The Ladies' Aid Society.—will until further notice hold its meetings at Rockester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hayward, President; Mrs. Ella M. Meade, Secretary.

Spiritual Meetings at Lathrop Hall. 3 Winter street, at 10 1/2 a. m., 2 1/2 and 7 1/2 p. m. Good mediums and speakers will be present at each meeting.

Mediums' Meeting at Tompkins' Hall. 280 Washington street, at 10 1/2 a. m., each Sunday. All mediums cordially invited.

Harmony Hall. 18 1/2 Boylston street.—Public Free Classes held in this hall every Sunday morning at 11 o'clock by good test mediums. All cordially invited to attend. Lectures every Sunday at 2 and 7 1/2 p. m.

BOSTON.—Lyceum Fair at Rockester Hall.—Our readers are aware (through the card of the managers) that a Fair was sometime since projected at this hall by Children's Lyceum, No. 1, with a hope of increasing its financial strength for the meeting of rent and other incidental expenses. Said Fair was inaugurated on Wednesday, Dec. 23d, and formally closed on the evening of Friday, Jan. 1st, with a "gallop ball"—an auction being held on Saturday evening, Jan. 2d, for the purpose of disposing of such articles as had not yet been sold.

On the evening of Tuesday, Dec. 29th, our reporter visited the Fair—the following account of the arrangements being the result of his investigations: The place of assembly was tastefully decorated, the flags, etc., being kindly lent for the purpose by Mr. Peter Black, of Charlestown District; arranged around the sides of the hall, and commencing at the door nearest the stairs, were the tables, at the left of said door being No. 1—confectionery—under charge of Mrs. Mary Ann Lang, (Guardian of the Lyceum), and Mrs. G. W. French; No. 2—general articles—(just beyond the door of the ladies' retiring room) was presided over by Mrs. S. S. Stone and Mrs. LaGrosse; No. 3—toy-shop—was tended by Mrs. L. F. Thompson and Miss Emma Delany; the "grape box" was managed by Miss Nan Barrows; at No. 4, little Miss Mabel Edson, dressed as "the old woman," and located in an immense "shoe" "built" for the purpose, drove a thriving trade by selling her "pumpkins," "children," the same being a seemingly inexhaustible store of dolls made by the busy fingers of the Lyceum Sewing Circle and other friends; on this table were also located three pictures, "The Dawning Light," etc., and some chronos, the gift of Messrs. Curran and Wing; No. 5—the silver table—in charge of Mrs. C. C. Hayward and Mrs. S. Hartson (Assistant Guardian of the Lyceum) contained among other articles the fine service which was to be drawn by the lucky "season ticket" holder whose number corresponded with that obtained by lot at the close of the Fair; No. 6, was managed by Mrs. and Miss Maria Adams, and in addition to the "guess cake" displayed a fine array of perfumery, fancy articles, etc.; next came the "Medium's Tent," (situated on the further right hand corner of the room—looking in from the door at the head of the stairs) where Mrs. Maggie V. Folsom offered sittings for such as desired; table No. 7, under control of Mrs. A. C. Perkins and Miss Maria C. Fessenden, was decorated with a good assortment of glass ware, etc.; the "peanut" stand was conducted successfully by Mrs. Mary Briggs; table No. 8 (fancy articles), received the attention of Mrs. E. C. Hastings and Mrs. A. H. Richardson; No. 9—pictures—(in the corner nearest the main doorway and to the right) was watched over by Mrs. Martha Allie and Miss Eva Pratt; Mr. J. M. Foster (the popular usher, well known to the attendants on the meetings of the Boston "Music Hall Society" of Spiritualists) was on hand at the table where fortune dispensed her smiles or frowns according to "her own sweet will"; a voting table—whereon were situated a cane to be presented to that gentleman connected with the Lyceum who should receive the largest number of votes, and a clock to be presented to some lady member, under the same conditions—was carried on under direction of Messrs Otis Jeyson and Harris; in the main ante-room were located a shooting gallery and parlor ten-pin-ally, under charge of H. Drisco, and in the dining hall above, Mrs. M. S. Hatch, Mrs. Augusta Downs and Mrs. Kate Dodge presided at the "caterer's" table.

During the Fair good music was furnished on various occasions by T. M. Carr, Emma Fessenden Brackett, Howard Jeyson and lady, Miss Carlotta Williamson the infant pianist, W. R. Johnson, Alice Cayvan and others. Great credit is due the board of directors: James B. Hatch, D. N. Ford, Mrs. C. C. Hayward, G. W. Lang, T. L. Barlow, Mrs. W. H. Durell, G. H. Lincoln, and their assistants, in and out of the Lyceum, for the correctness of detail and the perfect harmony which marked the enterprise from its inception to its close.

There is every evidence that, notwithstanding the "hard times" at present prevailing, the Fair has been a success beyond the hope of the management.

John A. Andrew Hall.—Audiences larger than usual, assembled to listen to lectures by Mrs. Sarah A. Floyd, Sunday, Dec. 27th, afternoon and evening. The singing was also good. These meetings are free to the public.

Hospitalier Hall.—Anthony Higgins, Jr., has challenged Richard Burke, of Boston, to meet him in public discussion and sustain his declaration that Modern Spiritualism is a "Humbug." The discussion will come off at this hall, 559 Washington street, on Monday evening, January 4th, and Thursday evening, January 7th.

Harmony Hall.—On Sunday morning, Dec. 27th, Frank T. Ripley, the celebrated trance test medium, held a highly successful séance at this place for the answering of sealed letters. Tests were also given through the mediumship of Mr. Ripley and Mrs. Stanwood.

The many friends of Mr. Ripley in Boston and vicinity will give him a complimentary benefit circle at 32 Russell street, Charlestown District, on Tuesday evening, Jan. 5th, séance to commence at 8 o'clock. Tickets for the same, at 25 cents each, will be offered for sale at Harmony Hall, Sunday morning, Jan. 3d.

CHARLESTOWN.—Raymond Hall.—Sunday afternoon, Dec. 27th, Mrs. M. W. Leslie held a circle which was well attended, and a large number of tests were given.

In the evening an interesting conference was participated in—several able speakers and good mediums being present.

Next Sunday, Jan. 3d, Dr. Arthur Hodges will hold a circle at 3 p. m., and there will be a conference in the evening at 7 1/2 o'clock.—G. B. M.

WE have been privileged to peruse a private letter from Dr. H. B. Storer, of Boston—who is now on a brief visit to Watkins, N. Y.—wherein he speaks of his preliminary sittings in presence of Mrs. Compton, the materializing medium, and gives evidence looking toward the corroboration of the testimony of Dr. F. L. H. Willis as contained in our issue for December 19.

The Watchman and Reflector is proud that no papist institution of learning appears among the forty such institutions represented on the board of vice presidents of that foolish convention for putting God in the constitution held at Boston.—*Boston Herald.*

"God's Poor" Fund.

Since our last report in the Banner we have received from sources named below the sum of \$25.72, to be distributed among the destitute poor, and have paid out to the same during that time \$27.00:

Christmas offering from a friend.....	\$5.00
Mrs. Tilden, Hyde Park, Mass.....	5.00
Friend at Tremont House, Boston.....	5.00
Mrs. M. Conwell, Huntington, Mass.....	1.50
A friend.....	1.00
Friend at Tremont House, Boston.....	1.00
Charles Chittenden, Boston.....	1.00
Thomas Morgan, Gloucester.....	.95
C. F. Fowler, Cambridge, O.....	.15
A. P. Holsdon, Lawrence, Mass.....	.15
Mrs. Frank Campbell, Boston.....	1.00
Donations at the Banner Office.....	1.82
A friend, Watertown, Mass.....	1.00
Joseph Dimmock, Passaic.....	.45
Mrs. S. N. Thompson, Southboro.....	.85
A friend.....	.50
M. B. Harris, Philadelphia.....	.40
C. D. L., Fall River.....	.35

As the Banner forms go to press on Wednesday afternoon, advertisements and lecturers' appointments and notices of meetings in order to receive attention must be in our office on Wednesday morning of each week, to insure insertion in the following Saturday's edition of the paper.

Mrs. H. M. Higgins is now permanently located at No. 21 Village street, Boston. She is a good clairvoyant and prophetic medium. Public circles Wednesday and Thursday evenings.

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 2 1/2 precisely. Lectures by talented speakers.

Mrs. Nellie L. Palmer will lecture Jan. 3d, 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 seats: \$5 and \$2 for the lower floor, according to location, and \$3 for the front row around the balcony. 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.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITANNIA'S JOURNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York. Price 50 cents.

SUMMERLAND MESSENGER. A Monthly Journal of Art, Literature and Science, for the Progressive Lyceum and Family Fireside. P. P. James (Dickens's Medium), editor. Monthly. Price 10 cents.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.

HUMANITARIAN JOURNAL of Zoology, Science and Intelligence. Published in London. Price 25 cents.

THE SPIRITUALIST. A Journal of Psychological Science and Society. Price 5 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL. Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents.

THE LYCEUM. Published monthly by P. H. Bateson, Toledo, O., and designed for the children of the Progressive Lyceum. Price 75 cents a year.

THE CRUCIBLE. Price 6 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents.

THE PHRENOLOGICAL JOURNAL AND ILLUSTRATED LIFE. Price 30 cents.

RATES OF ADVERTISING.

Each line in *Agate type*, twenty cents for the first and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line, *Minion*, each insertion.

BUSINESS CARDS.—Thirty cents per line, *Minion*, each insertion.

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

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT!—Mrs. C. M. MORRISON, No. 102 Westminister street. Magnetic treatments given. Diagnosing disease by lock of hair, \$1.00. Give age and sex. Remedies sent by mail.

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the public is by the request of her Controlling Spirit. They now, through her organism, treat all diseases, and cure in every instance where the vital organs necessary to continue life are not destroyed.

Mrs. Morrison is an unconscious TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT.

From the very beginning, hers is marked as the most remarkable career of success that has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs. Morrison, after being entranced, the lock of hair is submitted to her control. The diagnosis 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 application of the magnetic healing power.

Address Mrs. C. M. MORRISON, Boston, Mass., Lock Box 2519. 13w—N. 14.

DR. FRED L. H. WILLIS will be at Den. Sargent's, 30 Clark Avenue, Chelsea, every Tuesday and Wednesday, and at the Sherman House, Court Square, Boston, every Thursday and Friday, 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.

Consumers of silk find upon investigation that the Eureka 50 and 100 yds. spoils are the best and most economical to use.

SEALD LETTERS ANSWERED by R. W. Flint, 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. D. 12—4w

HENRY SLADE, Clairvoyant, No. 25 E. 21st street, New York. J. 2.

Mrs. NELLIE M. FLINT, Electrician, Healing and Developing Medium, office No. 200 Joralemon st., cor. Court st., opposite City Hall, Brooklyn, N. Y. From 10 to 4. J. 2.

Angels and Spirits Minister Unto Us. DR. BRIGGS'S MAGNETIC WONDER is a certain, agreeable local cure for the legion of diseases pertaining to the generative functions, such as Uterine Diseases, Leucorrhoea, Ulcerations, &c. Also, Salt Rheum, Pimples, Sores, and Cutaneous Diseases. These Powders have been perfected by a Band of Spirit Chemists, and are magnetized by them through an eminent Medical Clairvoyant. Sent by mail on receipt of price, \$1 per box, or \$5 for six boxes. Address all communications to Dr. J. E. BRIGGS & Co., Box 82, Station D, New York. D. 19—3w

CHARLES H. FOSTER, No. 12 West 24th street, New York. t. J. 2.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Ave., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. J. 2.

Mrs. S. A. LINDSEY, 309 Mulberry street, Newark, N. J., will answer sealed 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.—6w—

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 TREMONT STREET, (ROCK C.) BOSTON, is cordially recommended by the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic battery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his practice. He gives close attention to nervous complaints.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

BUSINESS CARDS.

IMPROVEMENTS. Whichever way we turn our eyes, We see improvements have been made; Each seeking by some new device To cast all others in the shade; In commerce and mechanics too, Great changes a few years do show; Things which our fathers never knew, Nor dreamed of fifty years ago. See what IMPROVEMENTS at FENNER'S, Where boys can buy a "STUT COMB," Or hand-own sensible "CIGARETTES," Corner of Beach and Washington street.

ERIE, PA., BOOK DEPOT. OLIVER ST. CLOUD, the celebrated bookeller and publisher, keeps on sale at his store, 603 French street, Erie, Pa., nearly all the most popular Spiritualist Books of the times. Also, agent for Hull & Chamberlain's Magnetic and Electric Powders.

VERMONT BOOK DEPOT. J. G. DARTING & CO., Lunenburg, Vt., keep for sale Spiritist and Miscellaneous Books, published by Colby & Rich.

NEW YORK BOOK DEPOT. A. J. DAY, 107 N. 2d St., New York, keeps for sale standard books and periodicals on Harmonical Philosophy, Spiritualism, Free Religion, and General Reform. No. 24 East Fourth street, New York. If—Nov. 1.

HARTFORD, CONN., BOOK DEPOT. A. HOSK, 65 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

CLEVELAND, O., BOOK DEPOT. LEES'S HAZARD, 11 Woodland avenue, Cleveland, O., has all the Spiritual and Liberal Books and Papers kept for sale.

ROCHESTER, N. Y., BOOK DEPOT. D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the Spiritual and Reform Works published by Colby & Rich. Write him a call.

PHILADELPHIA BOOK DEPOT. HENRY T. CHILL, M. D., 334 Race street, Philadelphia, Pa., keeps for sale the Banner of Light, and will take orders for all of Colby & Rich's publications, Spiritual and Liberal Books on sale as above; also by J. A. L. T. D. O. S. and J. A. L. T. D. O. S. who will call the books and papers at his office and at Lincoln Hall, corner Broad and Coates streets, at all the Spiritual meetings.

SAN FRANCISCO, CAL., BOOK DEPOT. At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritual and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Penn. Franchettes, Spencer's Positive and Negative Process, Orson's Anti-Phlogistic Preparations, Dr. Morer's Nutritive Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps received at No. 319 Kearney street, P. O. box 117, San Francisco, Cal.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1029 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ST. LOUIS, MO., BOOK DEPOT. H. L. RICHMOND, 209 North 3rd street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 90 Russell street, Melbourne, Australia, has for sale all the Spiritual and Reform Works, and a full supply of the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich, Boston, U. S., may at all times be found there.

LONDON, ENG., BOOK DEPOT. J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng., keeps for sale the BANNER OF LIGHT and other Spiritual Publications.

ADVERTISEMENTS.

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LITTLEFIELD & CO. Your Constitutional Catarrh Remedy is doing wonders. I took your medicine, and in a few days I was cured of my deafness, and gave you the facts in my case as I got them from him. At the time of the horse disease his brother was sick with Catarrh, and took the Remedy, which cured him; Charles

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Phoebe C. Hull, (Annie Lord Chamberlain,
Magnetic Physician, Branch office, 160 Warren
Office, 127 East 10th st., avenue, (near Union Park)
New York City.)
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The entire works published by SAMUEL R. WELLS,
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Send for a Catalogue.

Dr. Fred. L. H. Willis.

Care Banner of Light, Boston, Mass.

Dr. Willis may be addressed as above. From this
point he will attend to the diagnosis of disease by
handwriting. He claims that his powers in this line
are unrivaled, combining, as he does, accurate scientific
knowledge with keen and searching clairvoyance.

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

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

THE SPIRITUALIST NEWSPAPER.

A Record of the Progress of the Science and Ethics
of Spiritualism.

ESTABLISHED IN 1869.

THE SPIRITUALIST, the recognized weekly organ of
the educated Spiritualists of Europe, and the oldest
newspaper connected with the movement in Great Britain,
and has a steadily increasing circulation in all parts of the
world.

Among the contributors to its pages are most of the leading
and more experienced Spiritualists, including many who
were in the ranks of literature, art, science, and the
poetry.

Annual subscription to residents in any part of the United
States, three shillings and half dollar in gold, in advance, by
Post Office Order, payable to E. W. ALLEN, 11 Ave. Maria
Lane, London, E. C.

SPIRIT PICTURES.

PHOTOGRAPH OF THE MATERIALIZED SPIRIT
OF KATIE KING.

Taken in London, Eng.—Dr. J. M. GULLY being her
companion on the plate.

PHOTOGRAPH OF VASHTI, THE SPIRIT INDIAN
FRIEND OF MRS. J. H. CONANT.

Medium of the Banner of Light Public Free Circles—the
Medium being her companion in the picture.

Price 6 cents each.
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SOUL READING

Or Psychometrical Determination of Character.

MRS. A. B. SEVERANCE would respectfully announce
to the public that those who wish, and will visit her in
person, or send her autograph, will receive, without cost,
an accurate description of their leading traits of character
and peculiarities of disposition; marked changes in past and
future life; physical diseases, with prescriptions therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those in-
tending marriage; and hints to the indifferently married.
Full definition, 2-2, and four cents stamp.

Address, MRS. A. B. SEVERANCE,
Centra Street, between Church and Traffic streets,
Jan. 2—11 White Water, Waltham Co., Wis.

DR. H. P. FAIRFIELD,

THE most reliable and successful Clairvoyant Seer
and Magnetic Healing Physician of our day, has perma-
nently located in Lynn, Mass., No. 24 Prospect street,
where he will heal and cure the sick. Clairvoyant Exam-
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to each individual, and autograph of each person at a
distance, and those who are not able to visit the Doctor
can have a Clairvoyant Examination by sending a lock of
their hair, name, age, and sex, with one dollar. Address
Dr. H. P. FAIRFIELD, P. O. Box 74, Lynn, Mass.
Dec. 19.

The Phrenological Journal,

FOR December, contains articles on Character-Reading;
Psychology; National Types; Mind and Brain; Failure
and Success in Life; Blessings in Disguise; Faith, or
Reason; Price Great Britain, 6s. 6d. Postage 6d. per
copy. Subscribers, send for a copy of the Journal, with
Portraits, Biographies, and Characters of Distinguished
Men. Only 30 cents, or \$3 a year. New volume begins with
next No. Address, J. C. WELLS, 89 Broadway, N. Y.,
or COLBY & RICH, 9 Montgomery Place, Boston, Mass.,
Dec. 5.

MERCANTILE SAVINGS INSTITUTION,

387 Washington Street, Boston.

ALL deposits made in this Institution commence draw-
ing interest on the first day of each month, interest be-
ing paid on deposits for all full calendar months they remain
in bank.

The Institution has a guarantee fund of \$200,000, for the
express protection of its depositors. 15w—Nov. 28.

Commercial Hotel,

7th street, between Hubert and Jackson, ST. PAUL, MINN.

FARE TWO DOLLARS PER DAY.

This house is now, and fully equal to any two-dollar-a-
day house in the State. FLOWER & WINDER.
Nov. 21—15w

B. C. HAZELTON,

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\$200 A MONTH TO AGENTS

to sell the IMPROVED "HOME SHUT-
TLE" SEWING MACHINE, the only
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invented. Address JOHNSON, CLARK & CO., 234 Wash-
ington street, Boston, Mass., New York City, Pittsburgh,
Chicago, Ill.; Louisville, Ky.; or St. Louis, Mo.
Dec. 10—2w

DR. J. R. NEWTON

Will visit the sick at
1015 OLIVE STREET, ST. LOUIS, MO.,
On and after November 16th, 1874.

DR. NEWTON cures diseases that are incurable by every
other practice.

No charge to those not well able to pay. Jan. 2.

DUMONT C. DAKE, M. D.

Is now located at Rochester, N. Y., 85 Powers Building.
Patients successfully treated at a distance. Send lead-
ing symptoms, age, sex, and handwriting. Diagnosis \$1.00.
Jan. 2.

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POWER has been given me to delineate character, to
ascertain the mental and spiritual capacities of per-
sons, and sometimes to indicate their future and their best
locations for health, harmony and business. Persons de-
siring aid of this most pleasant and new handwriting,
state age and sex, and if able, enclose \$2.00.

JOHN M. SPEAR, 220 Mt. Vernon st., Philadelphia,
Jan. 17—+

Spiritualist Home,

CORNER of Harrison Avenue and Beach street, Boston,
entrance 46 Beach. Street cars pass the house from
nearly every depot in the city. S. P. MORSE, proprietor,
Dec. 26.

Mediums in Boston.

Clairvoyant Medical Practice!

DR. STORER'S OFFICE

(Formerly at 187 Harrison Avenue.) is now in the beautiful
and commodious Banner of Light Building, Rooms Nos.
6 and 7.

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MRS. MAGGIE J. FOLSON.

The widely known Spiritual Clairvoyant, examines pa-
tients from 9 o'clock A. M. to 5 o'clock P. M. daily.

DR. STORER will personally attend patients, and
whatever spiritual insight and practical judgment and expe-
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Dec. 10—2w

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Pearls.

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

TOO PRECIPITATE.
All things would be done so nice,
Could we only do them twice. *Goethe.*

If you have a bright thought, express it in the simplest language possible. A diamond should have a plain setting.

Where God erects a house of prayer,
The devil always builds a chapel there,
And 'twill be found upon investigation,
The latter has the largest congregation.

Daniel De Foe.

Men, in their innovations, should follow the example of
Time, which innovates gently, but quietly, and by degrees
scarcely to be perceived. *Bacon.*

HE REPENTANCE.
He kissed me, and I know 'twas wrong,
For he was neither kith nor kin.
Need one do penance very long
For such a tiny little sin?

He pressed my hand. Now that's not right.
Why will men have such wicked ways?
It did not take a minute quite,
And yet it seemed like days and days.

The mischief's in the man, I know,
For I'm quite sure I saw her wink
When I requested him to go.
I meant it, too—at least, I think!

Well, anyhow, I'm not to blame,
He snatched the kiss. I do think men
Are quite without all sense of shame,
I wonder if he'll come again!

The Chinese have a saying that an unlucky word dropped
from the tongue cannot be drawn back by a coach and six
horses.

The New York Tribune and Mr. Owen.

To the Editor of the Banner of Light:
A man who is too strong minded to believe in
Christianity, and who yet finds no difficulty in
believing that spirits come out of a closet and
dance breakdances on a platform, and spin mus-
quitoes out of the air, is scarcely a promising
subject for argument. To say he disbelieves
the Bible because he cannot understand it, and
believes in Katie King because he has seen her,
simply shows that he is as vain of the foolishness
of his understanding as he is of the blindness of
his eyes. *New York Tribune.*

The Tribune, since the decease of Horace
Greeley, has never shrunk from sacrificing truth
to the small vanity of making a point to the
disparagement of an honorable reputation. If
Mr. Owen in his writings has endeavored to
establish anything, it is that the cardinal facts
upon which the teachings of Christianity rest
are credible, because they are analogous, in
many respects, to facts occurring in all
quarters of the globe today. His disbelief in Chri-
stianity is a thing of degrees. He would prob-
ably not swallow all the Christianity of the
papal Syllabus, nor all of the late Vatican de-
crees, nor all the tenets of the Protestant Con-
fession of Augsburg, nor the five points of Calvi-
nism. He would probably decline to admit the
reality of the statements in the Bible that the
world was made in six days; that the sky is a
solid firmament; that the first woman was made
of the rib of the first man; that the Supreme
Deity conversed with Moses as man talks with his
fellows; that Balaam's ass spoke (unless the late
utterance of the Tribune should convince him to
the contrary); that Moses changed rods into liv-
ing serpents; that God rained quails over some
square leagues of land to the depth of two feet;
that Jonah's painful experiences were real; that
the Gadara demons went out of one or two men
and obsessed a whole herd of swine; that five
thousand persons were fed with five loaves and
two fishes; or that any really dead maiden, or
really dead son of a widow, or really dead Laz-
arus, was raised to life in his or her old body. But
if he does not believe these things, in common
parlance he does not "believe the Bible," that
is, the whole of it. Does the writer in the Tri-
bune believe all its contents? If he does he is a
greater donkey than he would insinuate. Mr.
Owen to be sure, Mr. Owen seems from the Bible
the facts that are in analogy with known facts.
He may believe too much of it. He does not be-
lieve the whole of it, as the writer in the Tribune
would have his readers think true of himself.
So particularly of modern facts analogous to the
thirty-two miracles attributed in the Gospels to
Jesus, he knows that he has seen many that
were real; he has long before this detected many
that were spurious. If the special case in which
on insufficient examination he erred, in Philadel-
phia, was spurious, it was not because he had
not good reason to credit others that were not so
like it as not to be genuine. If Mr. Owen ac-
cepts too many Bible facts, it is not because he
has not at least sought earnestly to find the truth.
If he has been for a time deluded by a spurious
modern fact, it is in part because he has witness-
ed so many like it in outward semblance that
were genuine. He is liable to err both in admit-
ting too many Bible facts, and in accepting coun-
terfeit modern facts on too lax examination.

The wise man of the Tribune seems to be as
vain of his hypocrisy as he is unconscious of his
shallowness. Can any person of sense admire
this pretence that he accepts all that passes cur-
rent as Christianity, or all the statements of the
Bible? Hardly do any of the most fashionable
Orthodox accept as much; and the least fash-
ionable Orthodox, if they were honest, could
show huge chasms both in their Bible and their
Christian faith. But the writer would give us to
understand that he does accept all of the current
Christianity, and every statement of doctrine
and fact in the Bible. To use the elegant lan-
guage of the late editor of the Tribune, may we
not entertain a slight suspicion that he lies—lies
like a dastard and a hypocrite? If he does not
lie, he believes in biblical statements much hard-
er to credit than anything for which Mr. Owen
has appeared as a witness. If, in the language
of consecrated cant, he "believes the Bible," he
also believes that a person called Jesus appeared
after death in a fleshly body, in a closed room,
entering it when the doors were shut, and in the
same body, after death, ate broiled fish and hon-
eycomb, and ascended literally to heaven. And
he believes all this without knowing that a
single eye-witness has ever testified to these
facts, but merely because the fashionable religion
demands it. Which is the more probable—that
hundreds of eye-witnesses have in every in-
stance been deceived in thinking that they have
seen spirits appear tangibly and visibly before
them—but not in actual flesh—or that some un-
known witnesses were deceived eighteen cen-
turies ago in believing that they saw an actual
body of flesh enter after death a closed room,
saw the same body eat broiled fish and hon-
eycomb, and the same body ascend into a solid
heaven? Our Tribune writer must claim, in his
belief of the whole Bible, to give credence also
to the latter belief, and he would absolutely dis-
credit the former. In this he is wiser than the
apostle Paul, who did not believe that flesh
could enter heaven, even through the windows

mentioned in Genesis, and who, writing thirty
years, at least, before any of our Evangelists,
vouches only for six spiritual appearances of the
risen Jesus, one of which was to all of the twelve.
And these six appearances being all to which
the universal church in Paul's day gave credit,
our writer is better informed than was the oldest
Christian Church; for in Paul's day that church
had not yet been imposed upon by the story of a
traitor Judas, nor by the raising of the dead
body of Jesus. Our writer pretends to swallow
Paul's explicit testimony along with the con-
tradictory legends of the Gospels and the book of
Acts. He only does not display the "feebleness
of his intellect," because he is too besotted in his
devotion to popular religious cant and hypocrisy
to have any intelligence whatever upon these
subjects to exhibit, or any discrimination to ex-
ercise in what he makes a show of believing.
Mr. Owen is no hypocrite, at least, or if he is,
he is more skillful in concealing it than his con-
cited censor. *D. L.*

Washington, D. C., Dec. 21st, 1874.

The Philadelphia Item of Evidence for Spirit Materialization.

To GEN. FRANCIS J. LIPPITT:

MY DEAR SIR—It is to be conceded that the
exact solution of this Katie King affair, (as it is
usually called) is beset with difficulties. It is to
be conceded that the considerations set forth in
your public letter to me of Dec. 22d, which I re-
ceived this morning, carry much weight. It is
further to be admitted that if all which you and
I saw at the sittings held here last summer, was
due to fraud, consummate skill was shown in the
getting up. At this day I am, like you, unable
to find, in the various explanations suggested, a
satisfactory clue to the whole. And I have had
so strict a lesson lately, touching the risk of pos-
itive assertion, in regard to phenomena witnessed
in a field so new and so little explored as this,
that I feel doubly cautious now in the premises.

You will bear me witness, also, that through-
out I have expressed myself with caution. In my
first brief note, which caused so much com-
motion, I was careful to state that the evidence
which induced me to withdraw confidence from the
Holmeses was circumstantial only. In my
second letter, of Dec. 10th, while I avowed my
conviction that we had detected a direct attempt
to deceive, I limited my deduction from that fact,
saying that while this does not "afford proof
that all preceding manifestations from the same
source are untrustworthy," yet it does "throw a
doubt over the whole," and places the record
outside my rule of authentication.

Yet again, in my letter of December 20th to
the New York Tribune, written under the light
of the latest developments, my statement is that
"the case seems made out not probably so as to
satisfy a Court of Justice, but so as to produce
a moral conviction sufficient to render worthless,
as evidence of spirit-materialization, everything,
be it feigned or genuine, which the Holmeses
have put forth." I added expressly, "I do not
affirm that all the manifestations exhibited by
them were frauds." And I gave them also the
benefit of their English record.

My position, then, is this, that, under the rule
of authentication which I have on all occasions
prescribed to myself, my record of last summer's
sittings must be dropped as inadmissible. I
think you would not advise me to insert it in
any work which I may yet live to write on Spir-
itualism. I think you will admit that I acted
with propriety when I did my best (Dec. 4th) to
withhold that record from the columns of The At-
lantic.

Having thus decided, and having publicly ex-
pressed my lack of confidence in the Holmeses, I
conceive that I have done all that can be prop-
erly required of me in the premises. I accuse not,
nor denounce; able to give no testimony which I
think would avail as legal proof. Common re-
port seems to have settled down on a certain
young widow, named White, as the confederate,
if confederate there was. But I have never seen
Mrs. White to recognize her, unless it was
through the cabinet aperture. The gentleman
who informed me of his reasons for believing in
a false impersonation did not mention her name.
Then, as you justly remind me, I have hearsay
evidence only for the affair of the altered checks.
I admit further that you are right in saying that
"this class of manifestations depends not on
moral but on physical conditions only." In the
mediums: Middleton, in his celebrated "En-
quiry," speaking of the spiritual gifts which are
said to have shown themselves throughout the
early centuries of the Christian Church, says
(page 25) that these were often committed not
to the ablest and purest champions of the church,
but "to boys, to women, and, above all, to pri-
vate and obscure laymen, not only of an inferior
but sometimes also of a bad character." The
highest order of spiritual gifts, however, appear
to attach themselves only to those who are, in a
correspondent degree, morally and spiritually
elevated.

Finally, the accused, as in my Tribune letter I
suggested, have not yet been heard in defence,
as perhaps they may be, ere long. They still re-
main in the city. Mr. Holmes, writing to me
under date December 18th, says: "Were the
charges against us true, do you suppose for a
moment that I would stay here and face the peo-
ple night after night, liable at any moment to be
arrested and locked up? Does it look like guilt?"

Let them have fair play, then. The public has
been fairly warned, and will be on its guard in
the future. If these people are sheer impostors,
a few weeks can hardly elapse without bringing
direct detection in the act. If they can vindicate
themselves, I have already said in my letter of
December 10th that no one will rejoice in their
vindication more sincerely than I.

I am, my dear sir, faithfully yours,

ROBERT DALE OWEN.

Philadelphia, Dec. 26th, 1874.

P. S.—As to the Fred W. Robertson letter, if
Mr. Holmes had it written out beforehand, close-
ly imitating Mr. Robertson's autograph, and if
he forged the three words in German character
intended by me as a private mark, that may per-
haps be the explanation. As the sheet was pre-
sented edgeways and the light dim, his hand,
rubbed with phosphorus, may have simply fol-
lowed the lines, while seeming to write on the
paper. But how the sheet was sustained in the
air and turned over without apparent agency, I
know not.

Mr. Taylor, the late sailor-preacher, of Boston, as-
tonished a divine who had refused to enter his pulpit because
a Unitarian minister had been in it, by falling on his knees
on the pulpit stairs and crying out, "Oh Lord, deliver us
in Boston from two things, bad rum and bigotry: thou
knowest which is worse, for I don't."

Present Status of the Katie King Question.

To the Editor of the Banner of Light:

I thank you for the slip furnished me of Mr.
Owen's answer to my letter. With Dr. Child's
letter of December 19th, published in last week's
Banner, we now have all the evidence on which
these gentlemen acted. Taken together, it is
undoubtedly very strong, and fully justifies the
withdrawal of their guarantee of the Katie King
materializations of last summer; but to that
large number of persons who are familiar with
the history of these "strange phenomena," it will
not, I think, prove conclusive.

Some of the facts, at least, observed by us last
spring and summer, still remain, as Mr. Owen
admits, apparently inexplicable on the theory of
fraud. Moreover the public will make a broad
distinction between fact and suspicion, and a
still broader one between what these gen-
tlemen state of their own personal knowledge
and what they state on the information of a third
person; especially when that third person, for
some unexplained reason, chooses to withhold
his name; and in an issue of such importance
they will base their decision on facts alone—facts
within the witnesses' own knowledge, not learned
from other persons who, for aught that is known,
may be either deceivers or deceived.

Now I find but two of such facts that seem to
point directly to the "spuriousness" of the Katie
King materializations, and they are startling en-
ough, I admit.

One is the appearance, a few weeks since, of a
face purporting to be that of Katie King, but
which Mr. Owen and Dr. Child, who were both
present, knew to be that of some other person.

Assuming the mediums to have knowingly at-
tempted, on that occasion, to palm off this stran-
ger as the genuine Katie King, it would by no
means prove (to those at least who have person-
ally investigated these manifestations to any great
extent) that the materializations of last summer
were spurious, however much they might render
them suspicious. But to me it seems incredible
that Mr. and Mrs. Holmes, who, whatever else
they may be, are by no means idiotic, should
have dared to attempt such a gross imposition,
well knowing that both Mr. Owen and Dr. Child
were as familiar with the face of the former
Katie King as they were with that of one of their
own daughters, and that the exposure of the
fraud would be certain and instantaneous. As
such a step would have been obviously suicidal,
it seems more probable that the sham Katie,
whether spirit or mortal, was not placed there by
the mediums for the purpose supposed.

The other fact, stated by Dr. Child, is that the
anonymous gentleman who made the discovery
"showed him various articles which he knew
had been given to Katie King last summer."

On reading this statement one is irresistibly
impelled to ask: Why did not Dr. Child, to put
the matter at once beyond doubt, insist upon
seeing the alleged confederate herself? As to
the identity of the articles given, there was a
possibility of mistake; as to the identity of the
alleged Katie King herself, on her being seen,
there could be none. And this is the most strik-
ing and mysterious fact in the whole affair, that
neither Mr. Owen nor Dr. Child has yet seen the
young woman who, as they are informed, claims
to be the identical Katie King with whom they
were on terms of daily intimacy for several
months. No one will suppose that these gen-
tlemen did not at once require a personal interview
with her, which alone would have settled the
question conclusively, and, if they have not seen
her, the inference is an obvious one—that they
have not been allowed to.

On the whole, as the case now stands, those
who take any interest in this imbrolio will nat-
urally ask certain questions; as:

1. Why have not Mr. Owen and Dr. Child
been brought face to face with the alleged con-
federate?
2. Who is their unknown informant, who pro-
fesses to have made a discovery of great interest
and importance, for which all lovers of truth,
skeptics or Spiritualists, must thank him, and
who yet declines to disclose his name?
3. Of what nature were the "inducements and
influences" by which he is stated to have suc-
ceeded in obtaining this young woman's con-
fession?
4. Why are the public to learn what facts the
young woman has confessed only through the
statements of a person who chooses to keep him-
self in the dark? In other words, why has not
her written confession been published under her
signature, or (if she shrinks from giving her
name), at least, without it?

Whatever the real truth of the matter may be,
until these questions are satisfactorily answered
many persons, I think, will remain unconvinced
that the Katie King seen and described by Mr.
Owen and by myself was a living confederate.

FRANCIS J. LIPPITT.

Boston, Dec. 20th, 1874.

Card from Mr. and Mrs. Hardy.

To the Editor of the Banner of Light:

Owing to the present spasmodic exposures
and denunciations of mediums for materializa-
tions, and more especially the recent charge of
fraud by an "anonymous" in the Boston Globe
against Mrs. Hardy, we consider it a duty we
owe not only to our friends in and out of the
form, who have stood by her thus far, through
ten years of mediumship, but to ourselves and
also to the cause of Spiritualism itself, that we
should give our friends a full and ample oppor-
tunity just at this time, to prove, by positive
demonstration, and under conditions perfectly
satisfactory, challenging the strictest scrutiny,
the reality of spirit-materializations.

To this end we request Messrs. John Wether-
bee and Phineas E. Gay—men well known in
this community—to select or form a committee
of ten or twelve persons, who are intelligent and
reliable, men of undoubted veracity, and this
committee thus formed shall have the privilege
of attending from one to three sances with Mrs.
Hardy for "materializations" in the light. These
sances may take place at the house of the me-
dium, or elsewhere, as the committee decide;
they having also the privilege of providing every-
thing necessary, and making all the arrange-
ments as to the house, room, table, position, &c.,
&c., and in fact we leave the management of the
whole thing to this committee.

In justice to the spirits now experimenting in
this phase of manifestations, in justice to the
sacred cause we all so deeply love, and in justice
to mediums, certainly in some instances falsely
and wickedly accused of fraud in this matter,
we urgently and respectfully request the men
that have been named in this communication to
act upon this matter immediately, or with the
least possible delay.

JOHN HARDY.

MARY HARDY.

The Mikado is making almost as good a thing out of his
reformation as Henry the Eighth did of his. "One of the
discarded gods of Japan is advertised for sale in a Japanese
paper in the following terms: 'For sale, at Kama-Kura, a
very fine lot with six arms. It is fifteen feet high, and
was cast in bronze, at Sheffield.' Sheffield now shares
with Birmingham the doubtful honor of supplying, with
impurely general, misstatements and fables to the more
inquiring among the heathen, and idols to those who prefer
to walk in the old ways."

Movements of Lecturers and Mediums.

K. Graves can be addressed for the present at Long Lake,
Hennepin Co., Minn.

Anthony Higgins, Jr., lectured during November in
Washington, D. C., in December, in Salem, Mass.; in
March he speaks in New Haven, Ct. He would like to
make other engagements. Address him, 13 Meadow street,
South Salem.

Dr. John Brown Smith lectured in East and West Cum-
mington, Worthington, and West Chesterfield, during
December, and contemplates a lecturing trip in January in
the villages on the line of the railroad from Greenfield to
North Adams, thence to Pittsfield, and thence to Spring-
field. Friends who desire lectures anywhere adjacent to
this route, can address him at Amherst, Mass.

W. F. Jamieson will commence his month's engagement
at New Haven, Conn., on Sunday, Jan. 31. Subjects: first
Sunday, "Theological Goats and Sheep;" and "The
Clergy a Source of Danger to the American Republic."

J. William Fletcher will speak in Manchester, N. H.,
the first three Sundays in January; and the last two Sun-
days in Hudson, Mass. During the month of February he
will lecture in Putnam, Conn. All communications may be
addressed to No. 9 Montgomery Place.

Silas Willis will speak in Hudson, Mass., the first three
Sundays of January, and in Manchester the last two Sat-
urdays, Iowa.

Prof. Wm. Denton will speak in Music Hall, Brockton,
Thursday evening, Jan. 7th, at 7 1/2 o'clock; subject, "His-
tory of the Bible."

New Publications.

T. B. PETERSON & BROTHERS, 309 Chestnut street,
Philadelphia, Pa., continue to put forth their popular
cheap edition of standard works of fiction, and we ac-
knowledge the receipt of the following specimens of the
same from this enterprising house: IVANHOE, by Sir Walter
Scott; THE SMUGGLER'S GHOST, CLAUDE LARK'S
DREAM, THE LOST BARK NOTE, FIVE THOUSAND A
YEAR, THE TEXAS WAY MARCH, MARTIN WATSON'S
REVENGE, THE NORTHERN WIFE, by Mrs. Henry
Ward and FOR BETTER, FOR WORSE, A Love Story,
from "Temple Bar."

THE VOX HUMANA is issued monthly at Cambridgeport,
Mass., by Geo. Woods & Co., and is devoted to the cir-
culation of musical information, and choice selections suit-
able for execution upon their celebrated re-organ. The Jan-
uary number, which we have received, gives eleven pages
of music, and a wide range of miscellany, and opens the
New Year with much promise.

Annual Convention of the New York State Organization of Spiritualists.

An Annual Meeting of the above organization will be
held at the hall in the American Block, situated on Main
street, between Broadway and Nassau, on Saturday, Jan. 10th,
and holding three sessions each day. Mrs. Emma
Hardinge, Mrs. Eliza C. Woodruff, Rev. J. H.
Bartlett and Mrs. W. Taylor, are engaged as speakers,
and others are expected sufficient to make all the hours
golden with interest and profit.

Each local organization of Spiritualists in the State, Chil-
dren of Progress, and Friends of Human Progress, may be represented by two delegates for each fifty
members of that number above the first fifty.
A general invitation, however, is cordially extended to all
attend.

A small attendance fee at the door will be required on
Saturday to help meet expenses.

Our Buffalo friends join with the officers of the organiza-
tion in this cordial invitation, and will do what they can
to make the trip to Buffalo a pleasant one. Let us have
a large meeting this first of the year 1875.

J. W. REAVEN, President.

Mrs. LUCIA C. MILLER, Secretary.

Dec. 25, 1874.

Notice.

The next Quarterly Convention of the Vermont State
Spiritualist Association will be held at Glover, on Fri-
day, Saturday and Sunday, Jan. 15th, 16th and 17th. A
good church will be used, in which to hold the Con-
vention; also good hotel accommodations near the church, at
one dollar per day. All are cordially invited to attend.
Speakers will be represented to the President
(free of expense). It is expected, as usual, that free
return tickets over the different railroads in the State will
be issued, so that as such pay full fare one way to attend the
Convention.

Per Order Committee, A. E. STANLEY, Sec'y.

Leicester, Vt., Dec. 24th, 1874.

Notice.

The Northern Wisconsin Association of Spiritualists
will hold their Seventh Quarterly Conference in the city of
Ripon, on Friday, Saturday and Sunday, Jan. 8th, 9th and
10th, 1875. The address is engaged as speaker. Other
speakers and mediums will be present. A cordial invita-
tion is extended to all the friends of the cause.

Per Order.

A Beautiful Holiday Present.

Lays from the Pacific Slope!

HOME: Femme Heroic

AND Miscellaneous POEMS.

BY JESSEE H. BUTLER,

San Francisco, Cal.

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. The result is a collection of poems, a succession of colored
word-pictures, instinct with life's most sacred lessons.

HOME, the longest poem, is, as its name indicates, a
tracing of human life in this sphere, and also the use
of awakened spirit-sight in "portraiture" of "our Home in
Heaven."

FEMME HEROIC speaks of the earth struggles,
and the lessons flowing therefrom, of a true-hearted wo-
man.

THE MISCELLANEOUS offerings are varied, and fitted
to all mental tastes.

Read the volume in the midst of the confusion and tur-
moil of the modern system of existence, its words com-
pare like the sweet chiming of twilight memory bells, calling
venerable souls to the entertaining of higher thoughts con-
cerning their needs and destiny.

The work contains a fine steel engraving of the au-
thor.

Bound in fine cloth, gilt side and back, \$1.50, postage 7
cents. In gilt, side and back, beveled boards, \$2.00, postage 7
cents.

For sale wholesale and retail by the publishers, COLBY
& RICH, at No. 9 Montgomery Place, corner of Province
street (lower floor), Boston, Mass. Also by HERMAN
SNOW, 319 Kearney street, San Francisco, Cal.; and by
the author, JESSEE H. BUTLER, 650 Market street, San
Francisco, Cal.

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Additional Matter. A new Stippled Steel-
Plate Engraving of the Author from a
recent Photograph.

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By Warren Sumner Barlow.

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MINISTER! Even their ashes are a lamp to his feet,
and a warning to the world.

The additional matter to this heretofore remarkable vol-
ume will kindle new fires on the altars of persecution, yet
must not illumine the pathway of many a doubting,
desponding soul. It is a volume of useful information,
every while the whole is a feast of reason and philosophy to
every enlightened mind. Starting in its originality of pur-
pose, it is destined to make deep impressions among sectarian
bigots than any work that has hitherto appeared.

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of "vicarious atonement," &c., in this part of the
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all valuable, do not easily part with them; those who have
no opinions will hardly be influenced by anything I have
written." Price \$2.50; postage 10 cents.

Home, Femme Heroic and Miscellaneous Poems.

By Josiah H. Butler, of San Francisco, Cal. HOME, the
longest poem, is, as its name indicates, a tracing of human
life in this sphere, and also the use of awakened spirit-
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