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### THE PERSONAL EXPERIENCES OF WILLIAM H MUMLER IN SPIRIT-PHOTOGRAPHY.

## WRITTEN BY HIMSELF.

PART ONE.

In these days of earnest inquiry for spiritual truths, I feel that it is incumbent upon me to contribute what evidences of a future existence I may have obtained in my fourteen years' experience in Spirit-Photography; and although these may be but an atom in comparison with what others have received, yet that atom is necessary to constitute the great whole of Spiritualism in the nineteenth century.

The history of all pioneers of new truths is relatively the same, and happy is the man who is not the chosen one to meet the prejudices of a skeptical world in the development of some new discovery. And yet, as I look back upon my past experience, I feel that I have been the gainer, persona ly, for all the sacrifices I have made, and all the troubles I may have endured in the knowledge I have gained of a future existence, and in the soul-satisfaction of being an humble instrument in the hands of the invisible host that surrounds us for disseminating this beautiful truth of spirit-communion. Nevertheless it has been a difficult task to battle with the skeptical world, to bear persecution and poverty, to outlive slander, and to overcome the many obstacles that beset the path of one whose mission it is to advance some new truth. And if in the following pages some of these rough experiences creep in, let it not be thought they are inserted in malice or for the evokation of sympathy, but that the story would be incomplete without them

Before commencing to take spirit-pictures I had a reputation as an honest and trustworthy person, enjoying for many years the confidence of the leading jewelers of Boston, in whose employ I was, and often being entrusted with their valuables to a large amount. But this reputation, that I had been years in establishing, vanished like a soap-bubble when I commenced to take spirit-photographs. I was condemned as a trickster, branded as a fraud, and deserted by those who were happy to acknowledge my acquaintance when in-to thema more honorable business. And, strange as it may seem, many of my strongest opponents have been professed Spiritualists-men who have seen and are familiar with the difficulties that attend the demonstration of spiritual truths; who, while endeavoring to enlighten a skeptical and bigoted world with new truths will, at the same time, with the same skepticism and bigotry, denounce other truths of which they have not been convinced. "Consistency, thou art a jewel."

At the time of taking my first picture, in March, 1861, I was in the employ of Bigelow Brothers & Kennard, leading jewelers of Boston, as their principal engraver. Being minted with, and somewhat interested in, parties in the photograph business, by often witnessing the operation I became familiar with the process of taking a picture, and it was thus, in whiling away an idle hour in taking a negative,

that the spirit form first appeared.

The picture was indeed at that time a strange looking one, and, from the fact that it was taken when no visible person was present but myself, it was, to me, unaccountable. But on submitting it to the operator for an explanation, his opinion was that the negative was taken upon an old glass that had previously been used for the same purpose, but had been insufficiently cleaned; and when a second negative was taken upon the same glass, the latent form, so to speak, was re-developed sufficiently to give an indistinct and shadowy form. This theory was at the time, with my limited knowledge of photography, acceptable, and when asked by my employers and others how the picture was produced, the above statement was given. But the picture was, to say the least, a novelty; and I had one printed to show my friends, who called on me, in my office, where I worked at engraving.

One day a gentleman visited me who I knew was a Spiritualist: and not at that time being inclined much to the spiritual belief myself, and being of a jovial disposition, always ready for a joke, I concluded to have a little fun, as I thought, at his expense. I therefore showed him the picture, and with as mysterious an air as possible, but without telling an untruth, which Mr. P. T. Barnum calls "drapery," I stated to him "that this picture was taken by myself when there

was no visible person present but myself." He asked me "if I would put this statement on the back, and sign my name to it?" I did so, and gave it to him, never dreaming of any publicity ever being given to it. I was greatly surprised in about a week from that time, in receiving a paper from New York called the Herald of Progress, published, I believe, by Andrew Jackson Davis, and havinga column or more descriptive of this very picture, with my

name and statement that were on the back. I felt, on reading this statement, considerably mortified in seeing my name in public print in support of what at that time I thought to be a kind of misrepresentation; but feeling really innocent of any evil intention, and knowing that New York was many miles away, and I an humble and secluded engraver, I thought nobody would be damaged much. I could not help feeling a little amazed, however, that for once the tables were completely turned on me, and the would-be joker was joked. Comforting myself with the idea that what was printed in a New York paper would not trouble me much in Boston, you can judge of my surprise and chagrin when I discovered that the whole article had been reprinted by a paper in Boston called the Banner of Light, which it seems was on the alert then, as it is now, and I hope always will be, to grasp at new truths. It not only gave the description of the picture, but stated where in Boston it was taken, viz., 258

After partaking of my dinner, I thought I would call at the gallery and inform them of the mischief I had done; but I was too late-the Banner had saved me the trouble; for when I entered the reception room I found it filled with people anxious to see this wonderful picture and learn something more in regard to it. When I first opened the door the lady behind the counter (who was not then but has since become my wife), exclaimed, "Here comes Mr. Mumler."

Washington street.

Of course all eyes were centered on me, and a number of understood there was a false back in it." I handed the holder

in taking the first spirit-picture. Two of the gentlemen were very desirous of having me make some sittings for them, in hopes of getting a spirit form. I declined to make any sittings, as that was not my business, and my time was otherwise engaged. Besides, I remarked that I was not sure that it was a spirit form, and told them how the operator accounted for it. This solution was scouted by one of the gentlemen, who, it seems, was a scientist from Cambridge, and thoroughly acquainted with photography. He said that explanation of how the picture was produced was, to a person acquainted with the business, harder to accept than the spiritual; that while it might be possible, and even probable, in daguerreotyping, it was an impossibility in photographing on

glass.

These gentlemen were so pressing in their desire to have me make a sitting for them, that I reluctantly acquiesced. We went up stairs into the operating room, and after making sittings for both a number of times, I succeeded in getting a spirit form for one of the gentlemen. When we again reached the reception room, and the success of this gentleman became known, nearly every person in the room desired a sitting. I hardly knew what to say or how to act; the result of the last sitting was so entirely different from what I expected, that I was fairly bewildered. I had other business that demanded all my time; but still here was a wonderful phenomenon that needed investigation. I therefore concluded to take pictures two hours a day, thinking that I might be able to take this amount of time from my other business. Those present immediately booked their names for a sitting -enough, I think, working two hours a day, to have kept me employed for three months. I soon found it necessary, however, to devote my whole time to the business, which, with the exception of two intervals of short duration, I have continued to do from that day to this.

Among the earliest of my pictures was one which I took for MR. ALVIN ADAMS,

the veteran expressman. I had never before met Mr. Adams, and was not aware of his intention of visiting me until I was introduced to him in the gallery. I mention this fact, because it has been stated that I knew beforehand of parties who intended to have sittings, and was thus prepared for them when they came. I took a negative for Mr. Adams, and on developing it, there came out a very distinct face by the side of his own. On bringing out the negative to show to him, Mr. Adams said: "If you have a form on that plate beside my own, I know who it is." I asked him how he knew. He replied by saying: "In the first place this gentleman (pointing to a stranger who was witnessing the operation) says he is a medium, and has described a very peculiar face, which I recognize by the description. Secondly, at the time you took my picture I received a signal from the spirit whom this gentleman has described, and which I always receive when this spirit is present. Now," he said, "Mr. Mumler, if you have got the picture, I shall consider it a pretty good test." I then exhibited to him the negative, when he exclaimed: "That is he, my guardian spirit, Daniel Web-

Here, then, is a treble test, proving clearly the fact of clairvoyant sight, of spirit telegraphy, (for the signaling was nothing else,) and spirit photography. This test cannot be vitiated by the plea of "credulity" on the part of Mr. Adams, for his shrewdness and ability are too well known. Another picture, which I took for

## MR. JOHN EWELL, OF BOSTON,

was a very good test. Mr. Ewell thought he would have his picture taken while he was in a standing posture, and resting his hand on the back of a chair. On developing the negative. the form of a young lady was seen sitting in the chair, supported by what seemed to be a pillow at her back. Mr. Ewell and his family recognized this as his sister, who passed away in this position of consumption.

## DR. H. F. GARDNER, OF BOSTON,

a well-known Spiritualist, had a picture taken, on which were a number of forms which he recognized. The Doctor told me that he afterwards took this picture to Mr. Black, the wellknown photographer, and asked him if he could produce a picture like this by any mechanical contrivance, whereupon Mr. Black declared he could not.

## MR. HORACE WESTON,

of Boston, came to the gallery, an entire stranger to me, and desired a sitting. He requested the privilege of witnessing the process, which was readily granted—he not stating, however, that he knew anything about the business. On developing the negative, a form was seen which he recognized, if I re member rightly, as his father. Mr. Weston then told me that he was familiar with the business, and was delegated by Mr. Black (by whom he had been taught the process of photography) to have a sitting with me. He said, on leaving: 'All I can say to Mr. Black is, that I have seen nothing different from taking an ordinary picture." He had not been gone long, however, before he returned, saying, "When I went back, they all came around me to hear my report, and when I told them that I had got a second form on the negative, but had seen nothing different in the manipulation from taking an ordinary picture, they shouted with laughter, and declared that I had been deceived." He then said, "Mr. Black told me to return and say to you, that if you will allow him the same privilege of witnessing the operation that you did me, and he gets a spirit form on the negative, he will give you fifty dollars." I told him to return and tell Mr. Black to come. I did not wait long before Mr. Black made his appearance. We were entire strangers to each other, this being the first time we had ever met. I remember every word that passed between us as vividly as though it happened but yesterday. from the fact that I knew I was but a novice in the business. and I felt positive that I should astound one of the great masters of photography. I said, "Mr. Black, I have heard your generous offer, and all I can say, is, Be thorough in your investigations." He replied by saying, "You may rest assured of that." I then pointed to my camera, saying "That is the instrument I propose to take your picture with; you are at liberty to take it to pieces." Mr. Black examined it, and said, "That is all right." I then took a piece of glass and said, "Mr. Black, I propose to take your picture on this glass; you are at liberty to clean it." He took the glass in his hand, breathed upon it, and declared it already clean.

I then showed him my dark room, bath, &c., and coating the plate with colodion, I immersed it in the silver bath. When this was done Mr. Black rested his hand on the edge of the bath, and looked, as though he thought to himself-"I don't lose sight of this plate from this time." Mr. Black then said: "Mr. Mumler, let me see your plate-holder; I have

gentlemen came forward to congratulate me upon my success | to him, which he examined and declared to be "all right." I told him to hold on to it; and, taking the plate from the silver bath, I placed it in the holder, when Mr. Black closed the door and started with the holder in his hand for the skylight-room. Directly in front of where he would sit for his picture was a window, and placing the holder on the windowsent. he walked backwards to his chair so as not to lose sight of the holder. I-then focused him in the camera, and after removing the ground glass I placed the holder in position and raised the slide; then giving the cautionary word, "All ready," I removed the cloth and exposed the plate. After the necessary exposure I covered the tube again with the cloth, and closed down the slide. I then looked at Mr. Black, who, with an incredulous smile, remarked "Mr. Mumler, I should be willing to bet on one thing. I asked what that was? He replied, "That you have got my picture:" I answered, "So would I." He then said, "And I guess that is all." I replied: "Very likely. I do not get them every

I then requested Mr. Black to remove the holder and carry it to the dark room, which he did. On arriving there I handed him a bottle of developer, with the request that he would develop the negative. This he declined to do, saying, "I would rather you would develop it, Mr. Mumler; I am not acquainted with the working of your chemicals, and I might spoil it." And with marked emphasis he said: " You are not smart enough to put anything on that negative without my detecting it." I replied "I was well aware of that fact." I then tipped the plate on the flat of my hand, and poured on the developing fluid, while we both watched anxiously for the form or forms to appear. Soon the likeness of Mr. Black appeared, and then another form became apparent, growing plainer and plainer each moment, until a man'appeared, leaning his arm upon Mr. Black's shoulder, while Mr. B., watching with wonder-stricken eyes this development, exclaimed : "MY GOD! IS IT POSSIBLE!"

He then asked me to let him have the negative, with which request, after the process of varnishing, I immediately complied. Mr. Black then placing his hand in his pocket, asked, "How much is to pay?" I told him "Not a cent." He then thanked me kindly, and withdrew.

Now here is a plain statement of facts that cannot be successfully contradicted, as I have sufficient evidence to prove the above statement in a court of law, if necessary. Among my earliest pictures was one which I took for

MR. STEBBINS, OF CHICOPEE, MASS.

This was a beautiful test, and Mr. S. found it difficult to re strain the tears, as he gazed upon the truthful likeness of his spirit child

Another of my early and satisfactory pictures was one which I took for MRS. ISAAC BABBITT,

Of Roxbury. On this picture is seen the unmistakable likeness of her husband. Mr. Babbitt was the well-known originator of "Babbitt's metal" and other inventions. By constant labor, and overworking his brain, he became insane; just before he passed away the physician thought best to shave the hair from the top of his head, and in his picture he is so represented, which is a remarkable test, from the fact that none, save the physician and Mrs. Babbitt, were knowing to the circumstance. Mr. Babbitt had a large circle of acquaintances, and all who have seen his picture declare it to

ers in Spiritualism. DR. CHARLES MAIN, of Boston, was one of my early sitters, and received a very satisfactory picture of his first wife.

## MR. THOMAS R. HAZARD,

of Newport, R. I., came to me, a stranger, and desired a sitting. His negative was taken, and he was informed that the pictures would be ready to deliver in about three days. At the expiration of that period he called for them. I was in the reception room, which was well filled with visitors, at the time, and was somewhat astonished to hear Mr. Hazard, in his usual blunt but honest way, as he simply glanced at the pictures, say, " Humbug! just as I expected!" Putting the pictures in his overcoat pocket, he started for the door. I remember distinctly of feeling the color rising to my face as I noticed the incredulous smile of many of those present.

About one year from that time I was called from the operating-room, as a gentleman desired to see me in the reception. room. As I walked in, Mr. Hazard met me with the question: "Do you remember me?" I replied very distinctly, "I do." "What do you remember about me?" he asked. "I told him that about a year previous he had some pictures taken, and, on receiving them, had very bluntly called them a "humbug." "You are right," he remarked, "and now I have come back to apologize," and then, in the same blunt, honest way, he said: "When I got home I took the pictures out of my pocket, without even looking at them, threw them into a drawer in my desk, and have never looked at them since, until last evening, when, happening to think of them, I took one out and held it up to the light, when I unexpectedly discovered in it a perfect likeness of my wife, even to the mole on her cheek! Why," he added, "the likeness was so plain that I was at once convinced, and so I started this morning to see you and make this apology."

## MR. MILLER,

of Malden, Mass., was another of my early sitters. He requested mentally, at the time his picture was being taken, that his little son would appear sitting on his knee; and, on developing the negative, there was the spirit-son in the position mentally desired. Mr. Miller, on receiving his pictures, stated that it was an unmistakable likeness of his boy, and there was not money enough in this world to displace it.

## MR. COLBY,

the Editor of the Banner of Light, was another of my early visitors. I took a picture for him, and there appeared standing by his side an Indian chief. This, I think, was the first time that I took a likeness of an Indian. It seems that Mr. Colby, the evening previous, had a sitting with Mrs. Ozias Gillett, one of the most reliable private mediums in Boston, when her Indian spirit-guide said, "Go have picture taken me go with you." Accordingly Mr. Colby, the next morning, called on me for a sitting, without mentioning what had been promised, or what he expected, with the above result. Mr. C. took a copy of the photograph to Mrs. Conant, in order to test its validity as a spirit picture. It was handed to her enclosed in an envelope, but before opening it she observed, "I am impressed to say that the Indian chief 'Wapanaw' was present with you at the sitting. I have seen this spirit many times, and should know him from among a thousand, for he always shows himself with three plumes on the top of his head, the centre one dotted with white."

[Continued in next issue.]

## Department itenany.

## THE LIGHTS AND SHADOWS

## ONE WOMAN'S

Written Expressly for the Banner of Light, BY MRS. ANN E. PORTER.

Author of "Dora Moore;" "Country Neighbors; or, The Two Orphans;" "Rocky Nook -A Tale for the Times;" "Bertha Lee;" "My Husband's Sceref;" "Jessie Gray;" "Pictures of Real Life in New York;" "The Two Cousins; or, Nunshine and Tempest,"

### CHAPTER IX-CONTINUED.

"Oh Zell!" said the lady one evening, as they sat under the trees in the park, waiting the return of her husband to Morton Hall, "did you ever dream that we could be so happy again? The past seems to me only a horrible dream, not a reality; I cannot make it a reality. Oh Zell, tell me that it

"Call me Lisette now, my dear lady; that was the name ny mother gave me."

"Yes-yes, Z-no, Lisette, you are right-you are wise; you have never forgotten since—but I was right, don't you see, to keep that secret? I could not—no, I could not tell my

"I am sorry, my lady; where there is such love as between your husband and yourself, there should be no secrets. It would have made no difference with him; indeed, my lady, I think I advised a correspondence between yourself and your cousin Ossini, in Vicksburg. He could have vindicated you, and saved this house from the shadow that rests upon it. "Oh Lisette, you frighten me. Is it too late now? Can I

"My darling-my dear precious lady, no harm can come of it. I mourn that my hand is not the one that did the deed; it was in my heart all the time, not in yours; but I planned to do what you, to save my life, did, in the impulse of the moment. It was in your own self defence, too, for he would have shut you up in that fearful room where, once before, a lady beautiful as yourself was kept and died. Yes, my darling, and sooner or later he would have done it," con-

tinued the maid.

"My God! I thank thee for deliverance from that torture. but ah me! this hand! Sometimes this ring takes the shape of that ponlard—there!" and as she spoke, she flung the glittering bauble upon the floor.

"Your husband is good and noble; share the secret with him, my lady."

"No-no, Lisette," she said; "let us bury the past deep where it will never rise again."

"God grant that it may not, my dear mistress; but some-

times I feel that we are almost too happy here." "Yes, Lisette, life is one bright summer day,; to-morrow comes my darling again. Let me see. She was four years

old when I came here; she is now five; it seems a long time to wait; three years more and she will be mine." "Before that time, perhaps; for the little one loves you

dearly, and always wishes that the day was longer when Davie comes with the pony to lead her home." "There is Davie, too," said the lady; "I have plans for the

noble little fellow; I would see him oftener; order the horses, and we will ride to the cottage." They rode through the woods-the sunlight struggling

through-the-leafy arch over their heads, while the soft turf gave little echo to the tread of their horses' feet. It was a day full of beauty. A sweet quiet pervaded the landscape, and under its influence the lady forgot all shadows of past or present life, as her heart responded to the peace of the woods. Whenever she rode to the cottage now-a days, the children came to welcome her. At this time Davie was the first to hear the horses before they emerged from the wood. He ran to bring Mary, who tried to spring up to kiss her "lady mamma." The latter took her on her horse, and they rode together for a few minutes, the little white arms clasping the lady's dress, and her eyes smiling up to hers.

"I have won the child's love at last," said Isabel. "Thank God! next to my husband's love it is the richest boon which he has given me!"

When they returned to the cottage door Davie was waiting to show the lady his flower book, as he called it. It was a folio copy of "American Flowering Plants," a rare and valuable book, which Isabella wondered to see in this place. Turning to the title page she read: "Presented to John Ramsey, by II. II. Brightwood, U. S. A."

"Brightwood! Brightwood!" she repeated to herself. A dim remembrance of the name was in her mind, and yet she could not recall where she had seen or heard of him. Suddenly it came to her: that was the name of Dr. Adams's friend! Yes, she met him in New York, and now recalled distinctly that he was an enthusiast in botanical science, and that he had traveled in Europe with the Doctor.

"This was papa's book!" said Davie; "the gentleman gave it to him a long time ago, before I was born.'

There were some of Davie's copies of the flowers, remarkably done for a child, and there were also sketches of flowers that grew in the cottage-garden, so accurate in their delineation that Isabella was surprised. Any talent in this direction always delighted her. Davie was now ten years old.

"Davie," said the lady, "would you like to come every day to the Hall and take a lesson in drawing?"

The boy's eyes sparkled, and Patsie, who had taken much pride in her Davie's skill at making pictures, was more grateful than she could find words to express. That hour decided Davie's destiny for life. Every morning after this, Davie walked beside Mary's pony on the road to the Hall. Up in the studio might be seen daily a happy group—the boy with his little grave, earnest face, at his work, and patient enough to please the most fastidious teacher, Mary playing with the toys which were provided in profusion, or sitting in her "lady mamma's" lap, listening, with wide open eyes, to a fairy story or sweeter song. Now and then Morton strayed in and lingered with pleasure and approval in his look, to watch the group. At first, when he saw what the boy was doing, he shook his head and said, "Educating the child above his sphere."

His wife smiled: "Ay, my husband, this gift helped a

poor nobleman once to make his friend. Why should it not raise a peasant from the toil of digging the ground? It is God's gift, and not lightly to be thrown away."

"Right, my love, as usual; and then, if I remember correctly, though the Ramseys have been tenants on our land for many years, they | her darling was laid beneath the magnolia tree have patrician blood in their veins. Old John Ramsey's father was the youngest son of a Scottish lord. That little fellow's head is finely shaped as 'Apollo's; it is a gift, no doubt, from some of his noble ancestors."

How swiftly glided these days! There was happiness in the cottage, peace and love at the Hall. Uncle Joe Melton was completely won over to Isabella's side. Now that the gout had left him, he rode over to the Hall two or three times a week, and his slow step might be heard ascending to the studio, which he would enter flushed and putting for breath.

"By St. George! there must be some enchantment in you, my lady, to draw twenty stone weight of man's flesh up these absurd stairs! Are you a magnetizer ""

"I think the attraction is here," said the lady, as she lifted Mary to kiss her uncle.

"No-no, not all that! It does an old fellow good to see three such happy faces. So, you my taste. We will see wonderful things, Lisette. have discovered a genius on the estate! Let me see your work, Davie. Very well done-very well; a little out of the common way, madam, to cultivate such tastes in a boy who is born to earn his bread by the sweat of his brow -a little dangerous," and he shook his head. "I stick to the old ways; let each one remain in the state to which God has called him; that is the prayer-book, and I am stanch for the Church, I hate radicalism and all the swarm of agitators that are turning this world upside down. The good old ways are the best. Deelded-talent-f-remarkable !! he added, as-he continued to look over Davie's work. "Why, my boy, did you do these yourself, or are they half the work of my lady?"

My lady would acknowledge none of it, and Uncle Joe said "Remarkable!" with greater emphasis, and took a sovereign from his purse. for Davie to buy paints and pencils. This was Uncle Joe's consistency. His heart contradictedhis theories.

When Uncle Joe told of his sister-in-law's kindness to Davie, Miss Eliza came over and begged admission to the studio. When she saw how much happiness centred there, she went home with some grand ideas in her head of gathering a school of little artists from the cottages on their own estate. Miss Eliza was wonderful to plan, but sometimes lacked the slow patience necessary to carry out an undertaking-the genius for minute detail, which is the true secret of power.

She, too, had fallen in love with Morton's wife, and as for Isabel, she who once thought her husband's friends and neighbors cold and repellant had come to love them, and to feel that her home —that blessed, quiet English home—was the dear est spot on earth to her. As time flew onward, and each day brought only new joys, she forgot the past. She flung it from her when it forced itself upon her notice with the power of her will Any allusion to the United States brought a pallor to her cheek. Even the name Brightwood in Davle's "flower-book," gave her a twinge of pain, and to avoid this she covered the book, and turned the leaf out of sight.

Years before she had grieved sorely that after her return from New York the Doctor had answered none of her letters. She had written to him again and again, but received no reply. Alas! poor Roso, you never dreamed in your guilelessness that Richard Le Mark Inderuthlessly destroyed the letters which the good Doctor had written with fatherly affection. Ignorant of this she ceased to think of the Doctor only with gratitude for his kindness to her when a child, and hoped to meet him with her father in the world bdyond this.

Months run, on, and, the two children had lady's heart. We pught not to forget little Bessle, left with her mother at the cottage; neither did Isabella forget the bright cheeked, sunnytempered child, who had no gifts like her brother, nor the delicate beauty of Mary. She was pretty in her way—the way of children reared in the English cottages—a robust, red checked, plump girl, easily made happy by a gay dress and bright fibbon. Bessie always added some little ornament to her dress, it only a red ribbon round her head, or a bright flower in her bosom Her great delight was a looking glass, in which she could survey herself atrayed in a bit of new intery. It was inciplent vanity in the child, which increased with her years.

She was contented at home with her mother, where she learned early the household duties which belonged to her station. One thing only seemed wanting to fill our lady's cup of happiness, and that was not to be denied to her. It was winter, and already the snow lay lightly on the turf and in little heaps around the boles of the great oaks in the park; the wind whistled amid the half-denuded branches, and people gathered around the fires and prepared for the

cold weather. "Isabella," said Morton to his wife, "we will go to London. When Mary's mother died she lacked perhaps the medical skill which we cannot obtain here. I will take a house in the city, that you may have the attendance of a skillful practitioner in your need."

"Thank you, my husband. I will leave nothing undone, that there may be no regrets should God not spare my life or the life of the child. He is blessing us beyond our deserts. My heart is full of gratitude and love, and I have little fear for the future. See how strong and healthy I am! a stranger to illness and pain! No, I have no fear: but "-and there came into her eyes a wistful, pleading look, "but should it prove a daughter?'

"Hush, my love!" said Morton, rising. \" As you say, God has been good to us; I ask only that your life be spared. If he grants me that, let there be two daughters if he chooses; I wel-

The lady smiled, but a look of great fear came upon her husband's face-the shadow of a dark thought. "Oh, Isabel, if you are taken from me the world has no more happiness for me!"

"Come, come!" she said gaily, as she rose and took his arm; "let me sing to you. We will be happy in the present, nor borrow trouble from the past or future."

She sang awhile, and then turning to him, as one hand ran lightly over the keys, she said quickly: "Why not go to London at once? You don't know what a gay woman I can be! I love

She laughed a rippling, merry laugh, sweeter than any music which she had drawn from the instrument. It was one of those which used to make her father's eyes bright and her child's feet dance. She had not laughed like this for three years; ay, for longer than that-not since in the grove. Her husband drew her to him gently and said:

"My Isabella, you have a wondrous power to charm hearts. If Uncle Joe Melton should hear you laugh he would repeat for the hundredth time, 'I have struck my colors-given in my al' legiance! I never will say aught against Italian ladies again!''

"Dear Uncle Joe!" said Isabella, "a born gentleman! all true gold-every inch of him!" "If that were true, I should like to be heir to

his body; it weighs twenty stone at least." "May it be many years before he parts with it," said Isabella, as she ran lightly up the stairs to tell Lisette that they must prepare to go to London to-morrow.

"And you are pleased, my lady?" "Plêased! why, Lisette, why should n't I be pleased? My husband is going with me, and so are you. London is a gay place, just suited to I shall go to the opera," and she danced round the room, singing snatches from some popular

operas. The maid looked up, half pleased, half sad. "We have loved this place so well," she said; we have been so happy here! will you like it as

We can come back if we do not like it. My wardrobe! I did not think of that. Never mind. My husband is generous with money. Let me think! I will take a part of my own jewels which my father gave me. How kind in my -cousin-not-to-take them,?!--"Your aunt forwarded all the money which

he advanced," said Lisette.

"Will you take this?" she added, holding up the chain of twisted gold of many links, which she used to wear constantly in the early days of her first marriage.

With a quick movement of her hand, and a flash of her dark eyes, she seized the chain and flung it into the fire.

"Oh, Zell! oh, Lisette! how could you?" "Indeed, Miss Isabella, I had forgotten that it was *his* gift."

"At this time! For once, I had forgotten all -all the bitter past. It had gone away from me as the thunder-cloud passes and leaves a clear,

blue sky. Oh, Zell! how could you?": The girl was grieved, but soothed her mistress as if she were a child. No difficult matter at this

The next day found them on their way to London, and when night came the roar of the great city resounded in her cars. She dreamed of operas and new dresses, of pleasures new and fresh. When she awoke, her husband was stand-

"My darling! you have been smiling in your sleep; what happy thought produced that smile?" "Ay, it is true then, we are in London! It is not a dream! I am so glad!"

"Why, Isabella, you have come out in a new character. I have not dreamed of you as a pleasure-seeker.''

'My husband, life is all brightness with you. have no doubt that when the time comes, I shall be as happy to return to our quiet home a I now am to be here."

At this time, Lisette was mourning in secret over this change in the life of her mistress. "If she could only have stayed in her own home, she might pass through this crisis without danger: but here in the whirl of city life I have little hope for her." The girl could scarcely retain her cheerfulness, so certain did she believe that mother or child would be the victim of this change. But the wife was blessed with a husband whose tender care was ceaseless, who watched over her wound themselves with many ties about the constantly, and checked her when she would have wearled herself in the pleasures that were new and exciting.

> Isabella was never so light-hearted and happy since the days, which seemed so long ago now, when she was a happy child in her father's house. As if Fortune were making amends for the few years of sorrow which had darkened her life, she now poured her gifts upon this happy pair.

> That great crisis in a woman's life passed without-fulfilling the fears of Lisette. The lady found herself one fine day, after only a few hours of suffering, the mother of a living, healthy son! So great was the joy that not a word was spoken when husband and wife met. There was only

> the rapture of silence and tears. Isabella (our Roso, as we like still to call her,) was endowed by Nature with a fine physical organization. Maternity gave her new strength and beauty. When the child was eight or ten days old, she called her husband to her side and

> asked that Mary might be brought to London. "She is dearer to me than ever, now; she will be delighted with her baby brother, and I want her to rejoice with me. Will you go yourself to

> As for Lisette in these days, no step was lighter, no face brighter. "I thought," she said, "that a great trouble was coming upon us. I dreamed three nights running of a wedding, which is a certain sign of trouble, and I dreamed also that found a lost child wailing for its mother, and then I knew that some great sorrow was impend-

> "Ah, Lisette, there is but one sign which makes me fear. Our cup of happiness is so full that my hands tremble as I bear it.'

Poor Isabella! your forebodings have more of prophecy in them than those of your maid. Our moments of greatest joy are nearest our hours of

[Continued in our next issue.]

Speaking of Dr. Crowell's work, "Primitive Christianity and Modern Spiritualism," the New Haven Palladium of Oct. 31st, 1874, says: The book can be commended as of intense interest, and so suggesting food for reflection; but its strongest significance is that which points to the need of fuller scientific investigation of Physical Phenomena." For sale by Colby & Rich, No. 9 Montgomery Place, Boston.

It is a happy augury that the organization for the preven-tion of crucity to animals has been extended to Spain, where, more than anywhere else, perhaps, its benignan Cadiz, which has already commenced the publication of : to denounce and suppress, if possible, that most cruel of all forms of cruelty to animals, the bull fight, which still exists as the most popular amusement of that country.

"This is the first time I have heard of it," he said, "and we have remained here two winters."

A landscape with cattle now on the easel of a Boston artist is described by an admiring local critic as "a speaking pleture;" probably because it is both herd and scene, —New York World.

NEW BOOK.

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

## TRAVELS AROUND THE WORLD;

What I Saw in the South Sea Islands, Australia, China, India, Arabia, Egypt, and other "Heathen"(1) Countries.

BY J. M. PEEBLES.

This intensely interesting volume of over four hundred pages, fresh with the gleanings of something like two years' travel in Europe and Oriental lands, is now ready for delivery.

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. Peebles 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 Miksionaries 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 Discoverics, 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 Innuences, &c., &c.

## CONTENTS OF CHAPTER VIII.

Typhoons.; Eclipse at Sea; Scances 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 Spheral Belts, encircling, revolve with the Earth? the Occupations in different Spheres; the Christ-Sphere of Purity.

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

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REVIEW OF FOREIGN SPIRITUALISTIC LITERATURE, WITH SOME HOME-NOTES.

py G. L. DITSON, M. D.

It is with no little satisfaction that I find on my table again for review the Mexican journal, La Ilustracion Espirita, which for some time has failed to reach me. It opens its twenty-second number (of its fifth year) with the following question and reply: "Is it possible for the spirit of a simple animal to be re-incarnated in the body of man? To solve this problem," says the questioner, "there are two principal points that claim especial attention: what animals are the most elevated in intelligence and instinct? what the inferior types of the human species? Once elucidating these questions, one would not fail to see the distinctive character of these separate spirits, and whether a gradual fusion of the two might not take place. Instinct manifests itself in all animals without exception, and in accord with their necessities; also a semi-moral and mysterious faculty that manifests the power of election. We cannot positively declare what animal has the greater sum of instinct, for in the manifestations of this power education and habit are involved, bestowing intellectual perceptions that react upon the intellect, . . . and when an ordinary animal has once had an experience in anything it seldom forgets it; the automatic part of the memory seems to act without being influenced by any clear or distinct idea. . . But it is evident that instinct is a providential work of God. . . . The demonstration of the spirituality of this state, deduced from the phenomena of the instinct, assures us, at the same time, of its immortality. We well know that the cerebral convolution and its phosphorus,

though admitting that it is the indispensable laboratory of thought, can know nothing except by experience; nihil est in intelectu quin prius fuerit in sensu, says Locke. In the brain there is no mechanical resorte that impels the bird to form his nest in this for that manner, the most favorable for the preservation of its young; nothing teaches the larva to make the ball, whence the chrysalis and the butterfly. . . . All that animals know instinctively is a proof of an anterior existence. . . . Let us consider the newborn infant and dog, blind, yet seeking at once the mother's breast for food. Who teaches them that there is to be found the antidote to their cravings? If it be experience, then it must have been anterior to their present existence. Recol lection impels the babe and the pupalike; all the mammifere must have had a previous training, and hence a proof that man and animals are subject to re-incarnation. . . But supposing a pigeon "-more briefly touching the suggestions of the writer-" should be re-incarnated in a mammal? The former is accustomed to secrete a kind of milk from a glandular protuberance in the mouth to feed its young, and so here the change would not be an insuperable difficulty." The intelligence, the affection, the humane nature of the elephant and the dog are then considered by the writer, who indicates (though his article is not complete) the analogy between them and our better natures, and the perfectability attainable by the former. Step by step, careful and discreet, Sr. Don Santiago Sierra has unfolded his ideas; but, as in all such cases, only a faint outline can be given, and never that justice done to a contributor which is so desimble.

La Illustración contains a number of other articles of great interest, but such as have already appeared in the Banner, if I except a few from media and an able dissertation by Sr. Don A. Ma teos-"Life in This and in Other Worlds."

The October number of El Criterio Espiritista, of Madrid, is also at hand. It opens its fair pages with an address delivered before the Madrid Society of Spiritualists-"Memoria of the Works stated that a large augmentation to the ranks of that the phenomena are multiplying; books in- beauty and goodness of his character. creasing in number and value and the periodi cals of the societies gaining in circulation; that the two schools against which they have most to that they (the Spiritualists) weary of returning to combat and overturn the same arguments or assertions to which the enemy always has recourse. They beg that something new may be invented, and that some new school of philosophy enter upon the field of combat ever open to those who fight for the truth. "In our public conferences," says the lecturer, "various transcendental principles of our philosophy have been announced, and among them the justice and reason there is in support of the plurality of the existence of the soul, the evidence concerning it that cannot be denied; also the most advanced ideas in astronomical science, the plurality of habitable worlds; and, as logically and rationally deduced, that there exists, without doubt, an

identity in universal laws. The lecturer further announces the publication, in Madrid, by Srs. Gaspar and Roig, and in Barcelona, by D. Oliveres, of translations of the works of the celebrated French author and Spiritualist, Camilé Flamarion.

A lamentable fact has also been brought to the notice of the above named society, which is, that the Sociedad Espiritista, of Havana, and their periodical, La Luz de Ultra-tumba, have ceased to exist—the result of that "horrible persecution which has martyrized our doctrine in said Antilla; our enemy always, because the enemy of all light and of all progress," continues the Madrid

Sr. D. F. Migueles, writing to El Criterio from Paris, says that he visited, for the purpose of studying spirit photography, the rooms of Mons. Buguet, in company with Mr. Crookes, the distinguished English chemist, and member of the Royal Society of London. Though Mr. M. did not obtain a satisfactory likeness of any spirit friend, he was satisfied of the perfect honesty of Mons. Buguet. Meeting with the Countess de Pomar, and a gentleman, also of much distinc-

tograph. The present number, for November. has one of a lady standing behind a young man who is seated at a table. The lady wears a cap in something of the Mary Stuart style, with her hair very prettily arranged beneath it, forming a dark, rich border to a broad, handsome forchead. But neither the young man nor the lady is so distinct as those that have preceded; though, were this the first and only psychograph ever executed, it would fill us with wonder and admiration. Briefly I will give the contents of the letter accompanying it: "Monsieur-For the second time I visited M. Buguet. I had mentally evoked my father and my uncle, deceased some twelve years. The photograph being finished, what was my surprise at beholding the perfect features, even to the minutest details, of my dear sister, living in Baltimore, U.S. I instantly felt a strange. sensation, fearing that something had happened to her; but a secret voice said to me, 'It is nothing.' Conversant with Spiritualism, I was convinced that I had been favored with a wonderful proof of the great love that had existed from infancy between my sister and myself. In all my letters for several months, I had prayed her to send me her photograph, and in all her replies she had promised to do so. I sat in Paris at eleven o'clock in the forenoon, and at that instant in Baltimore it was about half past six in the morning; it was then during her sleep that she had come to me. My sitting was on the 29th of August. My last letter-from-my-sister was on the 1st of September, by which I learn that she had thought much of me for several days previous, and particularly on the 28th."

The above is from the Count de Bullet, the gentleman referred to in the Madrid magazine by Don Migueles. The Revue has several times in the past had occasion to record a like phenomenon. "During a person's sleep," it says, "and during the inactivity of the body, the spirit disengages itself, and by the aid of its périsprit, this semi-material fluidique envelope appears in another place, away from the organism it animates. . . . M. Maximilian Porty, professor in the University of Berne, published in 1861, at Leipsic and Heidelberg, a work entitled 'The Mystic Phenomena of Human Life,' which contained a relation of several dédoublements of the spirit. . . . With M. Buguet this 'double' (erroneously so called for want of a better term) has taken place three times; but we were in doubt about it till this confirmation by Count de Bullet. We may add that Allan Kardec predicted a future solution of this kind of phenomena in his Book on Mediums, in the article entitled 'The Visits of the Spirits of Persons Living.'

Though the secular press generally noticed the recent death of the remarkable young painter of Bruges, Frederic Van de Kerkchove, there was something further to be said concerning him and his wonderful faculty, and the Revue has accomplished the task. Briefly, the child was only ten years and eleven months old when he left the form, yet he had produced about three hundred and fifty pictures, some of which, had the following names been attached to them, would have been hailed as the great works of these masters: Salvator Rosa, Diaz, Corot, Van Goyen, Hobberna, Th. Rousseau, Courbet, Decamps, Ruisdael. Frederic was born at Bruges, September 4th, 1862, and all his short days were full of suffering. He was the son of an artist, and spent much of his time in his father's atelier, manifesting a force and lucidity of intelligence ever remarkable. When seven years old his thoughts -seemed particularly to turn to the great future ; he wished to know of the life to come, and asked often, to the infinite sorrow of his parents, if he were going to die? God and his beautiful works seemed ever in his contemplation. His love of the poor was also a distinguished feature in his character. He would paint for them little pictures and carry them food, and when he entered their homes it was like a ray of sunlight, and all and Studies of the Society in 1873-4." Here it is | the inmates felt warmed. One day he did not come-he was dead. All the village of Bruges Spiritualism has been made during the year; loved the boy, not for his talents, but for the

On the 2d of October the Academy of Brussels (classe des beaux-arts) made a motion to the effect that the talents of this boy, Kerkchove, should contend are the Catholic and materialistic; but have a public recognition, his works be collected and exhibited in the halls of the Institute of Art. and a notice of him be published in the Bulletinof the Academy.

> No Spiritualist can read the above without seeing behind the faint figure of this strange child a figure still more faint, but endowed with the vital force of the mighty artist, who at the moment when the child could be used, felt in the mood to return to his former earthly tasks and paint as he was wont.

> The second number of the Licht Welt, of Allentown, Pa., has come to hand. Dr. C. J. Koch, its able editor, is making of it a very interesting paper. It contains besides "The Apparition of Charles XII., King of Sweden," a "Spirit Scene in Holland," "Religion, Science and Spiritualism," "Manifestations," and some remarks on Dr. Beard's self-conceit, a full account of the electric battery test applied to Honto, the little Indian spirit at the Eddys', by Mr. Pritchard. Its correspondents from New York, Washington, Iowa, Philadelphia, Minnesota, &c., will make its readers familiar with the thrilling events of this age of marvels.

> I see that the manifestations in the presence of Mrs. Brunton are mentioned in a recent number of the Banner. Of the many sittings with which she kindly favored my family, I can speak in the highest terms, and can only regret that our Albany Society of Spiritualists could not longer have retained her (and her husband as our lecturer) among us.

## The Thirty-nine Articles

Of faith put forth by the "Massachusetts Society for the Prevention of Cruelty to Animals," are sound and worthy of acceptance, besides being more practical than those of the Anglican creed. Read them, adopt them, and work for their successful carrying out:

Pomar, and a gentleman, also of much distinction, he received from them the most positive assurance that the photographs of spirits which they had obtained afforded them the utmost joy and content, the spirit faces being recognized beyond peradventure by all who had known them in the form.

Several long poems and a number of interesting announcements fill up the rest of El Criterio.

Mrs. Tappan's lectures and accounts of scances in England, Mr. Firman's manifestations in Parls and new phenomena in Madrid, are among the latter. It also states that a new weekly periodical is to appear in Parls, devoted to a scientific consideration of Spiritualism and magnetism.

The Revue Spirite, of Paris, comes with its now remarkable distinctive feature, a spirit-pho.

## free Thought.

DEFENCE OF THE HOLMESES.

[From the Philadelphia Press, Dec. 29th, 1874.] To the Editor of the Press:

Sin: The impartial course of the Press, in relation to the unpopular subject of Spiritualism, encourages me to seek through its columns the opportunity to state what I know and what I have learned in relation to the so-called expose of the "Katie King" fraud; and also to sift the evidence which is relied upon to render that attempted exposé plausibly excusable. Presumptuous as my request for a hearing may seem to be, I trust the great and general interest which is felt in the subject will in a measure justify me in asking and you in granting it. My only object is to find and uphold the truth, let it lie or lead where it may. lead where it may.

What are the facts of the case? Less than one year ago Mr. Nelson Holmes and his wife came to Phliadelphia unheralded and unknown to to I minadelphia unheraided and unknown to those who have since witnessed the wonderful phenomena which have occurred through their mediumship. They were regarded with doubt and distrust by those who should have been prompt to welcome them.' They were left to find their way, as best they might, to attract public attention, little thinking at the time that they were destined to draw down upon themselves such a flood of vituperation and misrepresentasuch a flood of vituperation and misrepresentation as has been showered upon them. The remarkable occurrences which took place at their earlier séances soon attracted attention, and drew to those which followed some of the most influential Spiritualists of Philadelphia. Among these Spiritualists, although they were honest and sincere, there were but few who were properly qualified to use the grand opportunity that was thrown in their way of demonstrating the absolute reality and truth of spirit-life. Instead of allowing the manifestations to go on as they might occur, and trusting to the laws of evidence to determine and trusting to the laws of evidence to determine their value, they undertook to manage things in their own way. Had they waited and watched their own way. Had they waited and watched as they should have done, and given time for the perfect development of facts, they would not now be involved in the maze of difficulty which surrounds them.

Among others who became interested in the Among others who became interested in the manifestations, which were occurring at these sittings, were Robert Dale Owen and Dr. Henry T. Child. These gentlemen were both prominent and leading exponents of Spiritual Philosophy. They were very naturally surprised to behold such evidences of spirit power as they were daily witnessing at the Holmeses circles. They felt that, in the materialized spirit forms which they saw, they were favored with evidence, which they saw, they were favored with evidence, which the world so much needed, of the nature and reality of the after life. They could not wait; the world must be informed of these wonderful things and made to realize them, whether willing or not. This was their mistake, and grievously have they answered for it. Instead of rushing into print, to set in motion every element of hosand prejudice against the newly discovered light to truth, they ought to have sought out the aid and assistance of scientific investigators, whose standing and influence would have secured them an impartial hearing at the hands of the public. They thought and acted otherwise. After months of the closest scrutiny which they were able to make, and with every opportunity given that they asked to discover fraud, if any existed or was practiced in the matter, Robert Dale Owen, Dr. Child and others, signed and published a circular certificate, as follows:

"To whom it may concern: Immediately at the close of an entirely successful and satisfactory sitting for spirit phenomena held July 5, 1874, at the rooms of Mr. and Mrs. Holmes, at which ten persons were present, they asked and obtained permission to take off the betterns and examine the partition server. the battens and examine the partition separating the cabinet from the adjacent room, and the result is set forth as follows:

Suspicion having been excited as to the possibility that the black walnut partition between the cabinet and Mr. Holmes's bedroom was so put together that it could be taken to pieces and replaced to admit persons during the sittings, we the undersigned, having seen the battens that bind said partition unscrewed and otherwise critically examined, the same on both sides, hereby certify that the said examination has convinced us beyond all possible doubt that such suspicion is utterly without foundation; that the said partition was faithfully constructed by the mechanics who put it up, and that the admission of any person through it was utterly impossible.

HENRY SEYBERT, FERD. J. DREER, ROBERT DALE OWEN, W. O. LESLIE, SARAH M. BUCKWALTER, KATIE B. ROBINSON, HENRY T. CHILD, M. D., ELLEN M. CHILD, ANNIE M. BULWER, J. L. PAXSON.

"This is to certify that I, John B. Trainer, fitted up the partitions known and used as a cabinet by Mr. and Mrs. Holmes, No. 50 North Ninth street; said cabinet is made of boards, one inch thick, one foot wide, and eight feet long, and is held together with four battens on each side, which are screwed on to the boards crosswise, and I further affirm that I made no traps or trick of any description in said cabinet.

JOHN B. TRAINER.

No. 828 Filbert street.' EXTRACT FROM ROBERT DALE OWEN'S LETTER.

But for additional proof to the incredulous, Mr. Dreer proposed and had a sitting on July 14th, 1874, to which he invited four of his intimate friends, previous to which he examined the house, inspected the bed-room most critically, saw the windows of that room barred on the inside, saw its door locked, and placed an adhesive plaster over the keyhole, then sat down in the entry so that no one could go up and down stairs without passing him. The door opening on the passage where he sat was left open during the whole sitting. Under these strict test conditions the materializations were triumphantly successful. Katie came out in full form five or six times, and finally vanished and reappeared under the very eyes of Mr. Dreer's friends.

Such was the deliberately signed testimony of Henry Seybert, Ferdinand J. Dreer, Robert Dale Owen, W. O. Leslie, Dr. Henry T. Child, Jacob L. Paxson and others, on the 5th of July last, and of the four "intimate friends" of Mr. Dreer as late as the 14th of July. Could testimony on any subject within the range of the ordinary human faculties be stronger or more conclusive than that which is contained in the above circudar? It is true we are not informed who the four friends of Mr. Dreer were, but we may naturally conclude they were entirely worthy of his intimate friendship. Here is the unqualified tes-timony of fourteen as respectable and truthful persons as can be found anywhere testifying to the impossibility of deception in the manifesta-tion of material forms which they all witnessed under the most guarded test conditions. Up to the latter date, then, the genuineness of the phenomenon of spirit materialization as it occurred at the Holmes scances was fully proven, and this upon testimony that is now largely depended on to prove these troublesome apparitions a fraud. If their testimony is now so valuable as to be sufficient to wholly discredit Mr. and Mrs. Holmes, "Katie" and "John King," and to make a wreck of the cause of Spiritualism, does not consistency demand that proper weight should be given to their testimony when they proved, beyond a reasonable doubt, that no human being in bodily form could have personated those strange visitors, "John" and "Katle King?"

Not long after this, Mr. and Mrs. Holmes suspended their sittings at their house in Ninth-street and went West, intending to return and continue their business there. They took with them only such things as a temporary absence made necessary. The remainder of their things were left in the house in charge of a woman who had been employed by them as a domestic. Among the things left in the house was a small box containing a few trinkets, which had fool-ishly been given to "Katie King," as the female

form was called, which nightly appeared for weeks at the Holmes scances. Not the least weak and foolish of these donors was Robert Weak and rooms of these donors was notice. Dale Owen, who seemed ridiculously infatuated with his angelic charmer. The box of trinkets was left in the bed-room adjoining the circleroom, in an unlocked closet.

Hardly was it announced that the Holmeses had left Philadelphia than the rumor was started that they had fled to escape arrest for swindling, and that they would not dare to return. To render this result more probable, emissaries followed them to present them: them to prevent them, if possible, from pursuing their business in the new field they had sought. In this the persecutors were only too successful for their own purpose. By their unfair conduct they was a transfer or the conduct they was transfer or the conduct they was transfer or the conduct the co they made it necessary for them to return to Philadelphia. Knowing that the objections which had been made to the arrangements in the Ninth-street house would be renewed, and the sus-picions of fraud which existed confirmed, Mr. Holmes concluded to give up that house, and take another having but one room on the main upper floor. He wrote back from Michigan and notified the landlord of his purpose. Before his return to the landlord of his purpose. Before his return to Philadelphia, the woman who had been left in charge of the things left in the house went away from it, taking, among other articles, the box of trinkets which has been mentioned. Now, as these trinkets constitute so much of the ground-work of the allegations of fraud which have been used a grainer Mr. and Mr. McM. Weller and see the second made against Mr. and Mrs. Holmes, a word as to

what materialization by spirit-power is, and what materialization by spirit-power is, and what are its limitations, may not be out of place here. Spirits have the power of taking up from the atmosphere of the earth the elements which constitute bodies of different properties. They can do this only through the agency of what are called mediums. These mediums are a negative alement in the chamical expensions which are element in the chemical operations which are necessary for these purposes. They have no agency in the matter whatever. They must be entirely passive in order that these things may occur through them. The only limitation to these purpose in the life or purpose these protections. materializations is, that life or permanency can-not be given to them. They are only temporary in their existence, and must cease as soon as the will that produces them is suspended. They then return to their original conditions, and are no longer tangible. Nothing can be removed from the earth, for if that were possible, chaos would again reign and the whole universe be overthrown. Nothing that ever existed will cease to exist, but will be continuous forever. The trinkets given to "Katle King" materialized were never removed from the house on Ninth street, but were left there by the vanishing form of her who received them. They were sometimes found in one place, and sometimes in another, and were always laid aside for her use on her return. Mr. and Mrs. Holmes never in any way pretended that these trinkets were taken away, and never claimed them as belonging to any one but "Katie." They made no attempt to conceal them, and never for a moment supposed that any Spiritualist could be so ignorant as to suppose they could be taken away by the spirit form. Their only offence is, that they were too confiding in their own innocence, and allowed them-selves to be placed in a false position, rather than to undertake to teach those who assumed to know so much about spiritual phenomena. This was the very head and front of "their offending," no more. Norare they even answerable for that offence, for their spirit guides were altogether to They wanted to have the subject ventilated, and took that means to effect their purpose. The wisdom of their course is now seen in the general attention which is being given to this most important truth. Those who would have never heard of Spiritualism are now deeply interested in it, and will soon have the light which will make it all plain to them. I know how the world will receive this explanation; but what matters that? The truth will yet be made manifest, and the light of it will spread over the earth, nover again to be extinguished by the prejudices and selfishness of mankind.

After two months' absence, Mr. and Mrs. Holmes returned to Philadelphia and rented the house in which they now live. As soon as they could make their arrangements, and Mr. Holmes's health would permit, they announced the recom-mencement of their circles. They were aware of the taking of the trinkets by the woman alluded to, and knew it was in her power to deeply injure them. They were, therefore, in anything but a passive state, a condition which was indispensable for the return of the manifestations of the previous summer. The result was that the high expectations of Dr. Child, Robert Dale Owen, and others who had been so prominent in endorsing and promulgating the genuineness of "Katie" and "John King," were not realized. They were ignorant of the cause of their disappointment, and were finally led to doubt the gen-uineness of what they had seen months before. They were in that frame of mind that was calculated to make them accept any solution that see again their former visitors in the apparitions which appeared to them. Besides, the apparent defiance of their persecutors, by their return to Philadelphia, aroused the former to the greatest activity. The air was filled with rumors of fraud, and every report that could create prejudice against them was set on foot. Still they did not falter. With the confidence of innocence they continued their circles, trusting to time and facts to vindicate them. Night after night their room was filled with intelligent investigators, and the phenomena which were witnessed were proving the falsity of the charges which were made against them. Something must be done, or the cause of Spiritualism would carry all before it in your city. Honto, Santo, and other Indian spirits might be tolerated among the mountains of Vermont, where few could see them, but for white spirits to presume to appear in the heart of the great city of Philadelphia could not be tolerated. A plan must be devised to prevent the spread of the new faith, and soon it was in-

vented.

A man at length appeared who was mean enough to undertake the performance of the contemptible part which was required. Having learned of the taking of the trinkets by the woman who had formerly lived with the Holmeses, he sought her, and here is what followed, according to the Philadelphia Inquirer of December 18th: "The first interview," says that journal, "was a failure. Katle protested that she did not believe in Spiritualism; declared that she had seen the manifestations at Holmeses' that she did not believe in Spiritualism; declared that she had seen the manifestations at Holmeses but once, and, so far as she knew, they were all right. These assertions did not satisfy the earnest seeker after truth, and various schemes, de vices, plans and promises were resorted to in hope of discovering the many 'presents' which had been made to Katie. Through patient perse-verance and certain considerations one present was produced. This satisfied the gentleman he was in the right place. More patience, perseverance and promises, and out dropped another, and so on until a small table was covered with rings, lockets, crosses, bsads, and robes worn in the different 'spheres' from which 'Katie' had kindly descended to visit mortals at so much per

capita."
This is the story of the Inquirer. It is unworthy of comment. Was ever so disgraceful a proceeding paraded to the world by the shameles ctors in it? Here is a poor weak woman who actors in it? Here is a poor weak woman who had been tempted to appropriate a few trifling trinkets which she found, as has been stated, seduced and driven by "schemes, devices, plans, promises, and certain considerations" to deny tembers and transferred dedications and the second development and the second description. her honest and unpurchased declarations, and to commit a crime than which none is greater—
that of conspiring with others to injure, and if
possible destroy, the characters of unoffending
persons. Oh, what a victory for the amateur de-

And now for the explanation of this hitherto unheard-of meanness. I agai<del>a quote</del> the Inquir-er: "The object of the gentleman's efforts was to so narrow down the evidences of fraud that he might be able to 'knock the bottom' out of the humbug at a blow, and here was his object attained. The presentation of these (trinkets) could not possibly fail to convince the persons who had given them to the spiritual Katie, that the latter had a place of deposit on this planet

Henry T. Child, of this city, will not hesitate to say that they are honest, upright, truthful men, but, like the rest of humanity, they were liable to be deceived." Thank you, Mr. Editor of the Inquirer, for this unqualified endorsement of two of Mr. and Mrs. Holmes's most important wit nesses. "One word from them, casting doubt on the reality of the thing, would have more ef-fect upon the people than fifty exposures gotten up by outside parties. Moreover, the Spiritualists, who were the real victims, were supposed to have unlimited confidence in the integrity of these gentlemen. In order to make the conviction absolute on the part of those who had hith-erto endorsed the manifestations, that the matethe gentleman improvised a scance. Procuring a suitable apartment, to which he invited a number of Katie's friends, the gentleman prearranged with the lady who now geonized in his sur with the lady, who now acquiesced in his sug-gestions for her appearance, dressed in the gauzy fabric and other trappings she used to disport herself in at Holmes's shows. She did so, a sort of cabinet being hastily improvised, and the ex-posure was rendered complete beyond a chance of cavil or dispute." How thankful Robert Dale Owen and Dr. Henry T. Child should feel to this pseudo friend for giving them this miserable ex-cuse for their cowardly course! Having given the story as it has been given to the public by the weak and foolish conspirators, let us see what

A weak and bad woman was induced by a cor-rupt and bad man to fabricate a story that is absurdly false, and which has been proven to be so by the unqualified and deliberately published testimony of Robert Dale Owen, Dr. Henry T. Child, Henry Seybert, Ferd. J. Dreer, W. O. eslie, Jacob L. Paxson, and others, whose intel ligence and veracity are beyond question. Her own unpurchased and voluntary testimony was, that she never had witnessed the manifesta-"that san never nad witnessed the mannesta-tions at Holmeses' but once, and, so far as she knew, they were all right." In the name of common sense and decency, why has this out-rageous proceeding been allowed to taint the pub-Desperate indeed must that cause be that requires such bolstering up as this. This part of the inquiry I will rest here.

The pretence that the same woman had personated, or that others had done so, the spirit of Katie King at the Holmes circles in Tenth street is absolutely false, for it can be proven by disinterested witnesses that it was innessed by disinterested witnesses that it was impossible, no such persons having ever entered that house. And now I will state a fact that I am prepared to prove in any court, by any one or more of the sixteen persons who witnessed it, that a materi-alized spirit-form has appeared at that place which was absolutely genuine.

which was absolutely genuine.

On Saturday evening, December 6th, 1874, the next night after the "improvised séance," which was gotten up to deceive Robert Dale Owen, Dr. Child, and others, and within four hours of the time when Dr. Child informed me of his intention to have no more to do with the Holmes sécrets Latin and the secrets and the secrets. ances, I witnessed, with fifteen others, the follow-ing phenomenon: The dark circle was ended on that evening, and the lights arranged in the usual manner, when Mr. Holmes entered the cabinet and closed the door. We had waited but a short time when a beautiful and distinctly visible face of a young female was seen at one of the open ings of the cabinet. It was recognized by several persons present, and was addressed as "Katle." The face remained long enough to admit of the closest scrutiny, and then withdrew. After a few minutes she reappeared and remained as before. The third or fourth time she appeared, and one asked if she could expert when with some one asked if she could speak, when, with apparent effort, she uttered in a distinctly audi-ble whisper, "Good-evening, friends." She returned two or three times afterwards in a similar manner, to me appearing to grow more and more distinct each time. Rapping was now heard in the cabinet, and the usual questions were asked as to what was wanted? The answer came, "To lower the light." This was done, but the room remained sufficiently lighted to distinguish the features of all those in the room, although

the faces of most of them were in the shade.

Some one asked, "Will Katie come out to night?" The answer was rapped, "She wil try." Very soon the door was pushed slightly "The answer was rapped, "She will Very soon the door was pushed slightly but again closed. This was repeated sev open, but again closed. This was repeated several times. At length the door was pushed wide open, and the full form of a beautiful young woman was seen emerging from the cabinet waving her right hand as if saluting the compa ny, and holding the door ajar with her left hand she noiselessly and gracefully advanced fully in to the room. Having remained long enough for all to realize her appearance of features, form and apparel, she then as noiselessly and grace-fully withdrew into the cabinet, the door closing as she disappeared. In a very short time she appeared and disappeared a second time in nearly the same manner. Very soon after her last disappearance the signal was given that the manifestations were ended. The lights were immediately turned on to a full head, and myself and others at once entered the cabinet. With a lighted lamp we carefully examined the cabinet and its surroundings, and one and all concluded that it was an impossibility for any woman to have escaped from that cabinet unseen and without immediate detection. Whether the form there seen was the materialized spirit of "Katie King" I cannot and will not say, but that it was a materialized spirit form I know, as well as that I am now writing this account of what I witnessed.

The conspirators have staked their all on the chance of being able to make good the pur-chased representations of the deluded woman who has figured so prominently in this miserable attempt to trample down truth. This desperate chance falling them, they will be left no alternative but to become the abject suppliants of those who were to have been made the victims of the Moloch of prejudice and bigotry. Admit that they have succeeded in throwing doubt on some of the materializing phenomena of the Holmeses scances, and what will they do, with the evidence which stands ready to vouch for the genuineness of hundreds of such materialized forms which have there appeared to and been recog-nized by some of the most intelligent, respecta-ble and influential men and women of your city and its vicinity—and this beyond doubt or question, in their minds, as to their conviction? Le Robert Dale Owen and Dr. Child recall the many instances of this kind which they have witness

instances of this kind which they have witnessed, and they will at once realize how grossly they have been imposed upon by designing and heartless enemies of spiritual truth.

And now one word to the true and faithful friends of the Spiritual Philosophy. Let me beseech you to come to the support of these remarkable mediums and aid them with your symmethese desired as a factor of the support of pathy and assistance, not so much with pecuniary support as with the spirit power within you. Do not leave them to struggle against the antagonistic and baleful influence of skeptical enemies. Pursue such a course, and but a few days will elapse before the manifestations will again take place with such power and certainty as will leave no possible room for doubt.

To the generous and honest masses of the peo-ple I will say, Forbear to pass judgment yet. If such proofs as will defy all scientific and practical tests, which can be applied to show them to be false, are not soon forthcoming, I will humble myself in the dust, and never again presume to take a stand against the current opinions of my time.

Most grateful for your kind and generous indulgence, and begging from your readers a patient hearing, I most cordially wish you a happy and prosperous New Year. J. M. ROBERTS. Burlington, N. J., Dec. 28th, 1874.

### The Other Side of the Question. We publish the following, from the New York

Sunday Times, at the request of Mr. Owen:

THE PHENOMENA OF MATERIALIZATION. We took occasion, last week, to speak editorially of Mr. Robert Dale Owen's recent confession of the deceptions imposed upon him in certain macould not possibly fail to convince the persons imposed upon him in certain many could not possibly fail to convince the persons imposed upon him in certain many could not possibly fail to convince the persons imposed upon him in certain many could not possibly fail to convince the persons imposed upon him in certain many could not possibly fail to convince the persons imposed upon him in certain many could not possibly fail to convince the persons imposed upon him in certain many could not possibly fail to convince the persons imposed upon him in certain many could not possibly fail to convince the persons imposed upon him in certain many could not possibly fail to convince the persons imposed upon him in certain many could not possibly fail to convince the persons imposed upon him in certain many could not possibly fail to convince the persons imposed upon him in certain many could not possibly fail to convince the persons imposed upon him in certain many could not be convince to convince the first walls. When they have hewed and fitted everything to their they have hewed and fitted everything to their depositions of Spiritualism, which has exposed, and in this connection we cheerfully give place to the following communication addressed to us by that gentleman. Mr. Owen claims that his confession was but "an act of a converted to confine Spiritualism within its walls. When they have hewed and fitted everything to their depositions of Spiritualism, which has exposed, and in this connection we cheerfully give place to the following communication addressed to us by that gentleman. Mr. Owen they have hewed and fitted everything to their they have hewed and fitted everything to their depositions of Spiritualism, which has exposed, and in this connection we cheerfully give place to the following communication addressed to us by that gentleman. Mr. Owen the following communication addressed to us by that gentleman are controlleman and the following communication addressed to us by that gentleman are controlleman and

public in an important matter, to repair the error at the earliest possible moment," and he says:

The temporary consequences of this error will probably be somewhat serious. It will cause many who had begun to believe that there exists phenomenal proof of man's immortarity to reject the idea, for the present, as a fallacy. Yet, the decision of so momentous a question, does not at all depend on the character of a couple of tricksters, no matter how consummate their cvil skill. As in days of metallic currency the counterfelier, to succeed, had to copy, with minute accuracy, the silver dollar, so these people, having been posent last spring in London at Miss Florence Cook's scances, copied here, point for point, what I verily believe to have been the genuine phenomena, as these presented themselves to Mr. Crookes and Mr. Alfred Wallace and Mr. Variey (all distinguished scientists); to Mr. and Mrs. William Howitt, also, and to Mr. and Mrs. S. C. Hall, all of whom they convinced. Now that the public have been warned that there is a specious counterfelt abroad the wise will be on their guard against it, as it is most important that they should be; but the genuine dollar will not go out of circulation.

You say that (alleged) spiritual phenomena "possess nothing which Christianity does not." If you mean the Christianity of the first century possessed phenomenal proof of-immortality; its very foundation consisted of that proof. "If the dead rise not," said St. Paul (1 Corinthans xv., 16), "then is not Christianion consisted of that proof of-immortality; its very foundation consisted of that proof of the more proof of the scientific world, and millions more from materialism.

I have never put forward Spiritualism as a substitute for Christianity of be rise and wonders related in the

ground.
If spirit-materialization be a debusion, it will scon be exploded. If it prove a reality then we of this generation will occupy the same vantage-ground on which Christ's apostics and immediate disciples stood.

Robert Dale OWEN.
Philadelphia, Pa., Dec. 34, 1874.

IS ORGANIZATION DESIRABLE?

BY HUDSON TUTTLE:

Twenty-five years ago Modern Spiritualism was introduced by the rappings. Jesus of Nazareth had no lowlier cradle: an obscure cottage in an obscure village; the media children in an unknown family. Taunted, hissed, almost mobbed, the little girls were subjected to the unfeeling scrutiny of the curious, and searching investigations of learned committees. The subject furnished a standing butt for coarse jokes and sensational slang. The learned professions arrayed themselves against the new delusion. The press, with all its Herculean energy, sought by argument and ridicule to crush the "spiritual epidemic." It had no leader, it had no organization, it had no visible means of extension. And during its entire career the circle has been held at individual cost; the media assumed their office as a labor of love, the journals which advocate its doctrines are individual efforts, and its books are written and published without ald from any association. The cry has constantly ascended from those cut loose from their old moorings, and frightened by the force of the unknown tide, that amid this iconoclastic disintegration there was no organizing effort. This want they have loudly deplored and sought to supply.

With the grand success of the past twenty-five years, convincing, as estimated by A. J. Davis nine millions, and by Judge Edmonds eleven mil lions of persons in the United States, and perhaps half that number in Europe, a success greater than that achieved by Christianity after a full century, it sounds strange to hear "organic effort" demanded to further "the cause." Thus far it is difficult to perceive how a central organization could have yielded more splendid results, or what results would have been obtained which have not been.

Many organizations have been ushered into phemeral existence to promise much and fulfill little or nothing. Each has had its use, answering which it has died. They have rested on 'resolutions," and with "resolutions" faded away. Their basis has been narrow and indeterminable. They have had no fixed aim or purpose. They have been unitized by no common belief or object. The American Association, the most ambitious attempt of its kind, reposed on a college scheme, and ignobly failed even in that. Its leaders have signally failed in comprehending the genius of Spiritualism, or interpreting the demands of the times. They never learned that the new wine could not be held if the old bottles.

What if you name your "council" a "Convention," your articles of faith "resolutions," your church a "society"? But it is said our resolutions" are not binding, our "society" is free, we cannot pass a vote of "censure.".

True, and the admission shows the folly of all efforts in this direction. We have come to a transitionary age; the old forms are not wanted, but we play that they are. "Representative Conventions" are held by delegates, who represent societies holding themselves entirely irresponsible for the actions of their delegates. The latter may strut and vociferate their brief day in Conventions, concocting "resolutions," making believe theirs is an Atlas labor; they are delegates without delegated power, and the result would be ludicrous if not so pitiable. Unless societies give their delegates the power to act for them and bind themselves to execute their determinations, such Conventions are shallow farces : ropes of sand without cohesion, without force. And yet such power is the very last that any spiritual society would delegate!

Delegate Conventions are only mass meetings in which order yields to individuality. Admitting this condition as unavoidable, there has been no end of plans whereby order might be evoked from what appeared a chaos of conflicting personality. Not understanding the law of the tides and currents of its wind and wave, it has been thought necessary to govern by human devices the infinite sea of spiritual life. It is now said, after the failure of all other schemes, that Spiritualists must organize on a religious basis. First. let us learn what is meant by religion before we are again enticed into the black nightmare of creeds. So far as religion is concerned, no one need join a society to become truly religious. Spiritualism admits not of the pleasing illusions of faith or enthusiasm. It can gain nothing by proselytism. It holds the belief in immortality, as well as the communion of spirits, in common with the churches. Its true province is demonstration of science, not religion, and in that ca pacity it is essentially of individual culture.

If organization be inaugurated on such basis, it would not give tone and direction to Spiritualism, but would simply gather a few individuals from its ranks who have not wholly escaped the bias of early religious training, and hence are ever longing for the flesh-pots and soothing days

A spiritual church may be essential to the progress of such, and there is not the least objection to their building one, only they must not hope to confine Spiritualism within its walls. When

public in an important matter, to repair the error at the earliest possible moment," and he says: the quiet circle receives messages, breathing the eternal love of the dear-departed, reaps the rich harvest of Spiritualism, and no association can yield him more.

The true Spiritualist has this lesson to learnthat he is not responsible for the belief or actions of any other individual or body of individuals, and must cast aside any sensitiveness he may feel in this direction. If the garments of Spiritualism cannot be colored by the wash of "resolutions," which are lame substitutes for creeds; if it cannot stand alone, self-reliant; if it must lean on the staff of received opinions, the highlands of Spiritualism will be cold and cheerless. Its great work is in and for the individual. It belongs to no church, but to all the churches; to no clique or faction of politics, but is the vital force of Church and State. Its glorious history proves that its progress is not dependent on associations; the unity of its purpose gives assurance that it has not been unguided. The force beneath the conflicting waves which, like the grand oceanic tidal current, gives all direction, has been and is the will and purpose of the spirit-world. With such force, if in their comprehensive wisdom it were considered best that the disintegration cease, an organic movement would be inaugurated and resistlessly extend it-

Sad indeed the day when Spiritualism shall become a creedal movement; when it casts aside its snowy gaments, and puts on the worn wolf-skin of the past. We now have the confliction of individualities; we should then have the more deplorable antagonism of sects. As in all movements, there are conservative and radical parties, and the tendency recently has been to draw the line of demarcation distinct and wide between them. It is to be hoped that uncharitable feeling will be thrown aside, and, in place of antagonism, fraternal love will teach that all in their various spheres are working better than they know in the spiritual field. But if "organic effort" concrete the differences of opinions, which now are only opinions, the gulf will never close, and antagonism never cease. There is harmony in the discord of individuality, and the 'Harmonial Philosopher," who will have peace though he flights to gain it, is legitimate to one phase of progress.

The present contention may be lamentable, but it is first essential that the forces of disintegration be allowed sway, after which methods of organic action will be suggested quite different from the time-worn forms re-burnished like old garments, now regarded as so necessary.

## Bunner Correspondence.

### Massachusetts.

SPRINGFIELD.-Harvey Lyman writes: Owng to the great success of the Spiritualist campmeeting at Lake Pleasant, in Montague, last summer, with its healing atmosphere and grand surrounding mountains and lakes, with the In-dian influence of their old hunting grounds, where so many have gained their health, it is proposed to hold one the coming summer, to last through the month of August. It is also pro-posed to hold a "Camp-meeting Association posed to hold a "Camp-meeting Association Convention," at Fitchburg, or some other cen-tral location, to arrange for the same, and to fill the vacancy of one of our officers, Brother Hap-good, of Lowell, who has gone over the river to help us on the other shore. What say you, friends? Let us hear from those interested. Mrs. Sarah A. Burnes has lectured here during the month of December, and I think she is one of the best speakers we have in the field.

LOWELL.-R. H. Ober writes from this city, stating that the cause shows active signs of life there. He speaks in high terms of praise of the labors of Mrs. C. M. Cleaves, "a recently developed speaking medium," at Lyceum Hall, on Sunday, Dec. 13th, and says that resolutions eu-logistic of Mr. Ephraim Hapgood, who had re-cently passed to spirit-life, were unanimously adopted by the society on that day.

## California.

EUREKA, HUMBOLT COUNTY.-Mrs. E. Cooper writes: You will be glad to hear that the cause of Spiritualism, which was nearly dead in this place, has been revived by the advent among us of Mr. J. L. York, of San José, who came among us unheralded, and out of the disorganized elements of free thought here, has brought together a large and interested congregation of investigators, who listened with delight and with an ever increasing interest to his able and logian ever increasing incress to his able and tog-cal course of lectures, extending through two months. He is a forcible speaker, and possesses that persuasive power which enables him to reach the hearts of his hearers. Soon after his departure U. Fannie Allyn came among us, and has fully kept up the interest created by Mr. York. She is winning golden opinions. We would like to keep her till spring, but she is anxious to return to the eastern States. We are hoping for the return of Mrs. Belle Chamberlin this winter, and Jennie Leys has promised to visit us in the spring; so you see our prospects are bright for the future. We are also contemplat-ing the erection of a hall, and have purchased a a lot of land for the purpose.

## New York.

WAVERLY .- O. II. P. Kinney, writes, Dec. 29th: Mrs. Dr. Putnam, formerly Mrs. Mossop, of Flint, Mich., having lectured to the Waverly Progressive Association during the month of December, at the close of her last lecture the following resolution was unanimously adopted by

the very large audience in attendance.

Having had the pleasure of listening to the discourses of Mrs. Patnam during the mouth now closed; therefore, Resolved, That for the high-toned morality, saving sympathy, fervent love, and deep spirituality that have characterized those discourses; the chasto language in which they have been clothed, and the beautiful drapery of poetry with which they have been embellished, call forth our sincere and heartfelt thanks to herself and her spirit-guides for the good they have done us. We part with her with regret, hoping at no distant day to welcome her to our midst again.

Our meetings have been largely attended, and a deep and abiding interest manifested in the admirable discourses of Mrs. Putnam.

BROOKLYN. - J. V. Kellogg writes, Dec. 29th: We are moving onward in the Lity of Churches, and hope to take rank among the very noblest. During the past month we have held meetings in Armory Hall, and have had that noble Vermonter, Austen E. Simmons, to lecture for us, and his lectures have been of the highest order, and he has won golden opinions among our people. He came here a stranger, but his genial nature has endeared him to all met him, and we count ourselves in luck in being able to secure him for January. We are holding sociables, and intend to lease a larger hall.

## New Jersey.

ELWOOD, ATLANTIC Co., Jun. 1st; 1875. The Spiritualists of this place have hired the Baptist Church for one year. We hold meetings every Sunday afternoon and evening. We have but just commenced holding public meetings, and would be glad to receive a visit from any (Spiritualist) lecturer who may be traveling in our vicinity. We cannot assure lecturers any more pay than their expenses

John Langham, Press.

J. Hobert Filer, Sec'y.

### To Book-Buyers.

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

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In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the sometime deather. Conceived or otherwise) of correspondents. Our columns are open for the expression of imperional free thought; but we cannot undertake to endorse the warled shades of opinion to which our correspondents give

# Pannex of Bight.

BOSTON, BATURDAY, JANUARY 9, 1875.

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### Postage Notice.

As our subscribers are, subject to less postage on their papers than formerly, viz., 15 cts. instend of 20, and as the Post Office Department under the new law exacts this amount, from us, we request that those who have not remitted that sum to this office, will do so at their earliest convenience. It is but little for each one, but in the aggregate a heavy tax on us if not paid. Those subscribers who at receiving their papers weekly do not find thereon a "P" affixed to their names will know they have omitted to send the

### The Holmes Imbroglio

The more light we get on the character the information which prompted the Cards & Messrs. Owen and Child, repudiating the Holmes phenomena, the less satisfactory does that in formation appear. The statement by Mr. J M. Roberts, which we publish this week in regard to the precipitate course of Messrs. Owen and Child in throwing discredit on all the phenomena, thus giving to a hostile press the occasion for an assault all along the line on Spiritualism and Spiritualists, will no doubt be perused with deep interest.

Something was surely due to those other partles who had testified to the phenomena more particularly to the witnessing of the dissolution and reappearance of a solid figure, for these parties have all been involved in the ridicule which has been so freely bestowed on Messrs. Owen and Child. There should have been a deliberate investigation by a responsible committee before any step was taken likely to throw so much discredit and doubt on the whole subject of the phenomenon of materialization in the public mind.

Mr. Owen has had experience enough to know how unsafe it is in these investigations to charge fraud hastily on mediums even when appearances are strongly against them. Of the power of juggling spirits to use entranced mediums in strange ways, and wholly independently of the will or knowledge of the latter, every close student of the phenomena must be well aware. Frequently a medium is released with a magical celerity from his tyings and made to do what the spirit would a territorial government whose executive shall be seem to seek credit-for doing himself. Many un appointed by the President, and whose legislative fair charges of fraud have been brought against mediums through an ignorance on the part of their accusers of what spirits are capable of.

Dr. Child says: "The direct evidence of fraud referred to in Mr. Owen's letter, was the appearance of the alleged Katie, put forward as the same we had seen last summer, but whom [who?] we agreed was a fulse impersonation." Mr. Owen, in his Tribune letter, speaks of the evidence as "the apparent substitution (as Katie King) of a figure other than that with which he had been familiar last summer."

Here both Mr. Owen and Dr. Child leave us inmost exasperating doubt as to whether they regarded that "substituted figure," that "false impersonation," as a mortal in the flesh or a materialized spirit. If they thought it a mortal in the flesh, why did they not seize and detain the figure on the spot? If it was a materialized spirit, the mere fact that it differed from the K. K. of last summer was no evidence of imposition on the part of the mediums.

An English friend, himself a medium for remarkable physical manifestations, and at the same time a man of high culture, a scholar and a thinker, wrote us, under date of Dec. 11th, 1874, as follows:

That materializations occur cannot, I think, be doubted. And when we consider that the atmosphere must contain the elements by which regetable life, for instance, flourishes, we may have some glimmering idea of the resources from which the invisibles may draw. But my experiments here have convinced me that, in some cases at least, the body of the medium is presented

us against this. Here is a case in point:
"Mr. Crookes experimented with Florence
Cook thus: He tied tape round her neck, waist, wrists (fastened together), and ankles, leaving the ends loose. The knots he stitched and sealed, so that no human power could loose them. ends he fastened securely round his library ladder, sealing and securing them also. The medium, so bound to the ladder, was then laid at length on the hearth-rug in his library, which was used as a cabinet. He and the company retired into his laboratory, which is adjoining. In two minutes the voice of the spirit Lella called them in, and they found the medium perfectly free every and they found the medium perfectly free, every knot and seal intact! Now there is a crucial test. The same power that then showed its independence of all material obstacles was sufficient to release the medium at any time from any tying, and to replace her again. Indeed the spirit said:

'We could have put her back again, but we wished to show you what we could do.'

"You have there, as it seems to me, a very strong and very suggestive hint as to what I know has taken place here often. It has been my ill fortune to see a good deal of trickery—on THE PART OF SPIRITS, AS I BELIEVE—and I am disposed to think that great care is required in judging of these things. Of course what I say does not in the least apply to the accounts we have of the varied phenomena through the Eddy Brothers and Mrs. Andrews. These must surely be true, or the explanation must be sought in another way."

This testimony from one, himself a medium, but at the same time, a most sincere, loyal and earnest, investigator, is very strong and pertinent. Great allowance should be made for those sensitives who are often swayed, they know not how or why, by powers which they have permitted to use their organisms for the production of spiritual phenomena. Where great medial sensitiveness is exhibited, as in the case of the Holmeses, we should be cautious and slow in our judgments, and indefatigable in our efforts to get at the unmixed truth in respect to phenomena. It is noth-Ing whatever to the purpose to tell us that the mediums have been charged with dishonest practices. Unless you can tell us something that explains the phenomena, all that you can say of the moral character of the mediums is worthless as

proof in regard to those phenomena. What we want is the full, explicit, decisive estimony of Mr. Owen, Dr. Child, and other witnesses, that the woman who claims to have personated Katie King has been seen and carefully scrutinized by them under similar conditions, and is recognized unequivocally as identical with the supposed materialized spirit. This testimony, for some cause unexplained, has not yet been produced. Until it is had, the claims of Mrs. White can make little impression in the face of the new evidences of materialization given by the Holmeses, and in the face of many unexplained phenomena, or imitations of phenomena, which Mrs. White ought to be able to reproduce if she produced them once. Her-exhibition of the trinkets is a mere circumstance which has weight only when connected with other and more pertinent proofs.

It is stated by a witness well known to us, and whose testimony is entitled to all the respect we accord to Mr. Owen's, that on the very night that Mrs. White was trying to demonstrate how she had-personated-Katie-King, the latter, at a scance of the Holmeses, came entirely out of the cabinet. "I can say," writes the witness, "that the looked exactly like the picture in Dr. Child's book; and he calls her Katie King.'

By the way, we would ask, in all kindness and charity, Why should Dr. Child be anxious to suppress his little volume entitled "Narratives of the spirits of John and Katie King "? By his own showing the Holmeses 'are responsible for nothing that he tells us in that book. It is not an account of the manifestations through them. but of the communications through himself in their absence. If he told the truth, why not let it stand? If he did not tell the truth, in what possible way are the Holmeses implicated, and why should he couple its suppression with his repudiation of *their* phenomena?

### The Indian Iniquity.

The way in which the red men are robbed and swindled by contractors, traders, agents, rings, and what not, is illustrated afresh in a convincing manner by what has so recently occurred in connection with the tribes that occupy the Indiin Territory. A sub-committee of the Board of Indian Commissioners went last month into the Territory to meet the Indians in council. The several tribes were gathered together for the important interview. There were delegates for the therokees, Creeks, Choctaws, Chickasaws and eminoles, at Muskogee. The tribes, through lese representatives, urged before the committee that there should be no alteration in their existing form of government, and the reply of the committee was that it would use the utmost of its influence to maintain their system undisturbed. In particular, the Indians pleaded that they should not have a territorial government imposed on them; they preferred to govern themselves as at present. The committee has returned to Washington, and the natural inquiry is—what has it done in keeping its promise? The reply must be-nothing whatever. But we prefer to let the New York Tribune speak: "They have recommended," It says, "exactly what the Indians besought them not to." They have recommended body shall be chosen by the people. In this recommendation there is an enormous job as well as an outrage, and it is to prevent it that we ask the attention of Congress."

Then the Tribune goes on to explain, and we cannot do better than to quote its own language in setting forth this whole iniquity:

cannot do better than to quote its own language in setting forth this whole iniquity:

The Atlanticabal Pacific Railroad Company has a rich land grant through the Indian territory, of which it will get possession belook as the Indian title textinguished. But this Indian filtle can only be extinguished by destroying their tribal relabilist, and the establishment of a territorial government has exactly that. Suppose the recommondation of the Board passes and the government is established, what will be the result? Both the Indians and the railroad company, cannot "have, hold and possess," the same time. If the Indians hold the lands, then the railroad has a just claim against the Government for their value.) If the railroad gets the land the Indians will have an equalty good claim, because their title with have been destroyed without their consent; for they never have consented and hever will. Congress has slupply given away a tract of hand which the Government does not own, and never can save by/haping it from the indians. If it votes now to establish a territorial government, it must either buy the land and presch it to the railroad company, or it must pay the company its value. Before Congress takes that step it should ascertain the full value of the land, and also the manner in which the Atlantic and Pacific Company obtained its grant.

And Secretary Delano: Did he not know of this grant when he appointed the Secretary and Trensurer of the Atlantic and Pacific Company betained its grant.

And Secretary Delano: Did he not know of this grant when he appointed the Secretary and Trensurer of the Atlantic and Pacific Company betained its grant.

And Secretary Delano: But he to know of this grant when he appointed the Secretary and Trensurer of the Atlantic and Fallie Railroad Company President of the Board of Commissioners to declete upon the disposition of the very lands the Company is a claims to? No man knows better than he that the has filled up his new Roard with men who will do just what he forced the honest

## 'The Proof Palpable of Immortality.'

The immortality of the soul is a subject of paramount importance. It has occupied the minds of the civilized and the uncivilized throughout all the cycles of time. And now, at this auspicious day of general intelligence, this great truth is being demonstrated in the most unequivocal manner. Indeed the two states of life were never before in such close rapport as at the present moment. Do the so-called dead live after their mortal forms have gone back to mother earth? is a question that has exercised the best thought of the most intelligent men of every age. Mr. Epes Sargent's book, bearing the above title, we think, demonstrates the fact in a clear and lucid manner; therefore we hope it will be carefully perused by all classes of people.

Mrs. Frank Campbell, the well known re. liable spirit-medium for clair voyant examinations in cases of disease, etc., is now located at 14 Indiana Street, (suite 5) leading from Washington Street to Harrison Avenue, this city. Mrs. C. is a good woman, has been a medium for many years, and we can truly say she is an excellent medical adviser and a capital nurse. She would visit families in the interior, if not too far from Boston, when desired, for a remunerative compensation.

"Ecce Signa," No. 8, by John Wetherbee, Esq., will appear in our next issue.

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

Listened at Beethoven Hall on the afternoon of Sunday, Jan. 3d, to an interesting trance lecture by the spirit controlling the organism of Mrs. Nellie L. Palmer, of Portland. The subject treated was: "What is our religion? What are its foundations? Of what is it composed?" Religion did not simply consist of what a person beliered; knowledge must be the foundation upon which such belief rested. Our religion was moral, intellectual, natural, practical-it was that principle which entered into and enpobled every act every interest, every concern of life; it was man's aspiration and inspiration; and not only was this true of the spiritual, but also of the physical side of our natures, since while we were dwellers in the flesh, we must bestow proper at-tention to the needs which governed it. Our reli-gion not only led us to understand the conditions by which we were at present surrounded, but was also a prophecy of what the future would bring out. The style and expression of the religious sentiment naturally differed throughout the world because of the varying forms of man's necessities and the diverging character of his intellectual congentions, and investment of in the tellectual conceptions; and inasmuch as in the highest order of enlightenment it was found impossible for two minds to believe exactly alike, the spiritual religion taught charity toward all present opinions however diverse, and prophesied that future development would supply the need thus expressed by affording a gospel of individuality which would allow each to be true to the negation or graphs also because the head of the negation or graphs also because the head of the negation or graphs also because the head of the negation of th the peculiar organization—possessed by him, and by-which he differed from his fellows.

It had been too much the fashion, in the past set aside the spiritual nature of man, as above physical, and only worthy of consideration but the light of the present was demonstrating that the body, which was itself the manifestation of the spirit which was unseen, must also be taken into account. As the religion of every age advanced in development so did every law and custom of society; there were no distinct kingdoms in hymanity's spiritual needs and physical necessities, between which a line of demarcation and the second se

could be drawn. Referring to the results accomplished by Spir itualism—which proved itself by its works, and was the ism of the soul, the speaker said it had demonstrated the inherent immortality of humanity; robbed death of its terror; taught man to save himself by the saviour, knowledge, from ignorance which was sin; taught him that all steps for advance must arise from forward development within the individual, not from outside tension; taught that the chief jewel in the crown of life was the doing of good deeds to the needy. Spiritualism called into activity every needy. Spiritualism called into activity every spark of morality in the nature of man; and it was the fault of the ist not the ism, if all who

was the fault of the ist not the ism, if all who held to its teachings did not practice them aright. The proofs of Spiritualism were varied, and put forth in rapid succession, and in proportion to the diverse demands of humanity for evidence. Raps, writing through media, and independently thereof; the moving of ponderable bodies; and the phenomena of trance, etc., on the mental plane, were cited, as some of the differing forms of testimony. Materialization was the last and best, in that, it appealed directly to the visual powers of the world at large and was not so cir. powers of the world at large, and was not so circumscribed in itsaction, as were many of the foregoing. Materialization, the Controlling Intelligence declared was simply the illumination, for the time being, of the spirit-body, by which said body was made manifest to the human eye. Those who witnessed this phenomenon were urged, however, to take no one's testimony, but to prove all things to be true for themselves. Let the spirit of the doubting Thomas be upon you'till you know whereof you affirm. Earnestness, freedom from prejudice, and full investigation will make plain the facts as they are. If a medium be true, he deserves all praise; if he is false he will win a crown of thoms of which he has a right and which it is his to year. has a right and which it is his to wear.

## J. J. Morac.

The celebrated English trance speaker, whose ectures have created the profoundest interest i Baltimore, Philadelphia, and elsewhere, since his advent in America, will address this Society on Sunday afternoon, 10th, and the concluding three Sabbaths of January.

### Rev. W. S. Bell's Lectures in New Bedford.

A note from Mr. Nickerson informs us that Mr. Bell, late pastor of the Universalist Society in New Bedford, delivered two lectures there before the Society of Spiritualists last Sunday. ills subjects were "The Resurrection of Jesus. and "The Relation of Science to Religion." The fearless and independent manner in which he elucidated these themes demonstrated that the speaker possessed a highly cultivated mind, fully open to the reception of truth and inspirational wisdom. His lectures were received with most decided approbation.

Mr. Bell speaks in New Bedford again next Sunday, and in Beethoven Hall, Boston, the second Sánday in February.

## "Travels Around the World."

On our third page will be found the announcement of J. M. Peebles' new book (over 400 pp.) bearing the above title. Those who read the in teresting letters of travel (as published in our columns), which have furnished the groundwork for the present volume, will need no urging to purchase this new, enlarged and amended arrangement of their favorites; and those who have not perused them will please bear in mind that a more entertaining and liberal work on the distant lands treated, and the habits, religious, etc. etc., of their peoples, has never been issued.

## The Second Anniversary

Of the wedding of Dr. Samuel Grover was celebrated at his residence, No. 50 Dover street, Boston, on the evening of Friday, Jan. 1st, 1875. The spacious parlors were filled with guests. Dr. A. H. Richardson presided; remarks were offered by Dr. John II. Currier, John Wetherbee, James S. Dodge and Dr. Grover; Charles W. Sullivan entertained the company with choice songs and a recitation; Mrs. H. W. Cushman gave a musical scance; and refreshments, music by two gentlemen volunteers, and many good wishes closed the pleasant meeting.

## Church Extravagance and Debts.

Rev. J. M. Buckley, at the Boston Methodist Preachers' meeting, recently, spoke sharply upon modern church building—the growing habit, as he styled it, of putting up hundred thousand dollar edifices, and leaving a debt of \$60,000 upon them. He referred to several marked instances where the hammer of the auctioneer already threatens these stately follies, and only the most heroic self-sacrifices on the part of the membership, and humbling appeals for aid from others, can save them from such a shameful ordeal. In the struggle for life incident to such a condition of things, every other interest is absorbed in the one work of paying the interest, if not of reducing the debt. The pulpit must administer to this, as its one great office, or it is a failure. No great charity can be pleaded, for the "Greeks are at the doors." Yes, indeed!

We are obliged to the Religio-Philosophical Journal for its fine notice of the Banner.

### William Ellery Channing.

A grand and highly deserved eulogy of , this great man appeared in the Boston Daily Advertiser of Monday last. While he lived, it truly says, his reputation and his influence steadily increased. With the lapse of time the asperitles of theological controversy softened; and on the day of his funeral the bell on the Catholic Cathedral in Franklin street tolled his requiem. To his purged vision truth revealed herself with a singular clearness, and what he saw with undazzled eyes he gave to others without exaggeration or distortion. One who knew him well, has said, with no less truth than beauty, "Whatever might be the subject of his discourse, it was suffused with a rich ideal light, like that of the sun upon a vernal landscape." And that rich ideal light came to him by direct inspiration from the spirit realm, for Dr. Channing was a fine medium between the mundane and super-mundane worlds. This fact he has acknowledged to us many times since his demise. It was principally through his pure and holy influence that we were induced to commence the publication of this journal. He said the time was ripe for such a paper, and that he would aid us from his exalted position in the higher life to carry on the grand work in behalf of humanity that he had so small an inkling of when he dwelt in a form of flesh. We have kept sacred and fresh in our heart his noble words, which have, ever-since they came to us through the lips of an earthly medium, inspired us to persevere in the arduous labors in which we have been engaged. And to-day, although for long years we have suffered untold anguish in consequence of intense opposition from many quarters, the glorious religion of Spiritualism has become firmly established on earth, to grow and thrive and bear fruit such as no other religion ever has. Indeed, we verily believe it is destined not to supersede any sect in Christendom, but to virtually eaven the whole loaf; to teach humanity that each one's destiny is in the hands of a loving Father, who doeth all things well. With this faith ever uppermost in our soul, we shall in the future as in the past, work with a will, to the end that our condiutors in the higher life-of which our friend Channing is one—may not regret select ing so humble an individual as ourself, one of the auxiliaries in the mighty work which is to eventuate in totally disenthralling the peoples of earth from the chains of theological bigotry and the yoke of arrant superstition.

### Gerrit Smith,

A life-long reformer, and also a firm believer in the Spiritual Philosophy, passed, Dec. 28th, from the experiences of the mortal state, to reap the reward of good deeds done in the fleshthe place of his demise being New York, and his sickness combined apoplexy and paralysis. Of the seventy eight years of earth-time accorded him, fifty at least were passed as a marked man in community, and he leaves behind him an example of sturdy altherence to right-doing which it would be well for future generations to

### Paying off the Debts of a Church.

An exchange says: "It is stated that the officers of a prominent Baptist church in Brooklyn, N. Y., have decided to devote their money next year to paying off the debts of the church, instead of allowing it to be frittered away for purposes outside their own society to gratify the wishes of their erratic pastor, formerly of Boston." This, no doubt, is the same "erratic pastor," who, when our office was destroyed in the great fire, especially congratulated his congregation on the event. "Justice is slow, but sure."

## Physical Manifestations in Boston.

Mrs. Maud E. Lord, whose reputation has been firmly established by years of trial in many sections of the American continent, has re-com menced her scances in this city for the physical manifestations of spirit power and intelligenceher location, this time, being 26 Hanson street. On the evening of Sunday, Jan. 3d, a select party of well-known Spiritualists and investigators assembled ather residence, and the scance which was held-we are informed by Thomas R. Hazard, Esq., who was present-was in every particular satisfactory in the extreme. She will hereafter give public circles on the evenings of Sunday, Monday, Thursday and Friday of each

D. D. Home and J. Burns, both earnest workers, in their chosen spheres, for the advancement of Spiritualism in England, and the Old World generally, have recently been called upon to feel the hand of physical sickness severely laid upon them; but both are now represented as convalescent and out of danger. Mr. Home will winter at Nice, but Mr. Burns hopes soon to take up again his editorial cross, and go onward in the field to which he is called.

Messrs. Gay and Wetherbee, agreeable to our notice last week, have formed a committee of eight respectable, well known, reliable business men to attend Mrs. M. M. Hardy's "materialization" séances, for the purpose of determining, under test conditions, the genuineness of this phase of manifestations. We are informed that this committee have held one séance, and are preparing to have another. The result will in due time be made public.

Miss Harriot K. Hunt, M. D., died, Saturday, Jan. 2d, at her residence, No. 68 Green Street, Boston, aged sixty-nine, after a long and painful illness. She was born in this city in 1805, and at the age of twenty-nine begun the practice of medicine, having passed through a course of study under Dr. and Mrs. Motte, of this city. Miss Hunt was among the first women to adopt the medical profession in this country, and she had established an excellent reputation among her patients during the forty years in which she practised her arduous profession.

The Post Office Department decides that publishers and news agents shall have the right to purchase from postmasters such stamps for pre-payment of postage on printed matter under the new law as they may desire. This decision contravenes the impression generally entertained that the new stamps would have to be both affixed and cancelled by the agents of the Post-Office Department, and could not be sold by any one. The sale, however, will be restricted to news agents and publishers.

Colby & Rich have just issued in neat style a choice pamphlet of some forty-two pages, in which "Achilles' WRATH" is set forth (as translated from the first book of Homer's Iliad) by P. Roosevelt Johnson, M. D., of Sag Harbor, N. Y. Read it.

### Letter from Dr. J. R. Newton.

To the Editor of the Banner of Light:

I close my engagement in this city next week. but instead of going East, as I at first intended, I shall return to California to spend the winter and spring. I find the climate of California more congenial than any other.

This determination, I am aware, will disanpoint very many persons in the East, who, I am nformed by numerous letters therefrom, are anxiously awaiting my return. To all such I will say that I shall hereafter make healing at a distance a specialty. In my experience in this mode of treating disease I have found that I can effect a cure in some cases even better than by direct personal treatment. Young children are nvariably more easily cured in this way.

I have always been in daily receipt of letters from patients desiring to be thus healed, but in the press of business I have not had time to give them as much attention as I wished, or have been compelled to neglect them altogether; but, notwithstanding. I have cured tens of thousands in this way, as numerous testimonials will show.

Hereafter I do not wish to labor as hard as I have done heretofore, nor do I wish to retire altogether from the field. I will continue to heal by magnetized letters, and will devote particular attention to it. I will give a permanent address as soon as I arrive in California.

J. R. NEWTON. Yours sincerely, St. Louis, Mo .- Dec. 27th, 1874.

We were the recipient—on the morning of Wednesday, January 6th-of a pleasant visit from Messrs. Robert Cooper and J. J. Morse, both earnest friends of the cause of Spiritualism in England and the world.

REMOVAL OF DR. MAIN.-Dr. Charles Main, the well-known healer and clairvoyant, has removed his office from Harrison Avenue to No. 60 Dover street, Boston. The Doctor is one of the earliest magnetic practitioners in the field.

Read Hudson Tuttle's able article printed on another page.

Dr. Crowell's valuable book on Spiritualism in a few days, so it will be three or four weeks before he obtains more from America.—The Spiritualist, (London, Eng.,) Dec. 11th.

Frank T. Ripley, a fine test, business and medical medium, can be found at 20 Winthrop street, Charlestown District, by any one desiring his services.

Spiritualistic exchanges, etc., by Dr. Ditson, will be found on the second page of this issue. Read the advertisement of Brown's Bron-

An interesting review of our foreign

chial Troches, on our fifth page. Wanted, to complete our files, the follow-

ng numbers of the Banner: Nos. 1, 2, 3 and 5 of

Movements of Lecturers and Mediums. Edward F. Strickland (late Baptist minister) delivered wo lectures before the Spiritualists of Salein, Mass., last Sunday, to good audlences, that were more than well pleased with his teachings and spiritual experiences. Ho will speak before the "Music Hall Society of Spiritual-ists," in Beethoven Hall, Boston, the latter part of February. This eloquent and carnest co-worker should be kept constantly employed, for he will do the people good wherever heard. His address is 16 Medford street, Cholsen,

W. F. Jamieson is speaking this month at New Haven, Conn. At his second lecture Loomis's Temple of Music was nearly full. He would prefer to engage the Sundays of February and March in New York State, as he wishes to return West, after more than a year's successful labor in the East. Address care Banner of Light.

Austen E. Simmons has been re-engaged to lecture in Brooklyn, N. Y., during January. Mrs. M. A. Fullerton, an excellent speaker, so we are informed, is now lecturing in Girard, Ill. She will answer calls to lecture anywhere in that vicinity.

Mr. J. J. Morse's address while filling his lecturing en gagement in Beethoven Hall, in this city, is care Banner of Light.

Mrs. Amelia II. Colby's address is 237 West Madison street, Chicago, 111. Dr. John S. Zelley, inspirational speaker, Germantown,

Philadelphia, Pa., will answer calls to lecture. John Brown Smith lectured at Williamsburg, Mass., on

Dec. 23th, and will speak in Cosmian Hall, Florence. Mass., on the second Sunday of January .-- Permanent adiress, Amherst, Mass. Warren Chase lectured in Des Moines, Iowa, Jan. 3d,

and speaks in Osceola Jan. 7th, 8th, 9th and 10th, and in Winterset at the Quarterly Convention of the lowa State Association of Spiritualists, Jan. 16th and 17th; in Cambridge, Iowa, Jan. 21st, 22d, 23d and 24th. He will spend the winter and spring in Iowa, Wisconsin, Illinois and Michigan, and late in the spring start for New England. Friends on the main lines of railroad wishing him to lecture, will address him at Colfax, Iowa, as early as convenient. He expects to visit Maine in the summer, and in the fall start for California.

Fannle Remick has removed to 21 Oxford street, Boston. she is a good trance, sympathetic, and clairvoyant medi-

## New Publications.

THE GALAXY for January-Sheldon & Co., 677 Broadway, New York City, publishers-is full of good things, prose and poetic. "Home," the medium is discussed therein, in an article occupying some dozen pages. This popular and independent magazine now opens its tenth year.

The names of Justin McCarthy, Richard Grant White, Mrs. Annie Edwards, John G. Saxe, Henry James, Jr., Professor H. H. Boyosen, Junius Henri Browne, Richard Kimball, Albert Rhodes, George E. Pond, Fanny Roper Foudge, and other parties who regularly contribute to its columns, are a sufficient endorsement of its excellence. In the "departments" this magazine is especially valua-ble. Among other attractions for the new year, "Dear Lady Disdain," a Novel by Justin McCarthy, author of "Linley Rochford," "A Fair Saxon," etc., will be begun in its February number.

SCRIBNER'S MAGAZINE (Illustrated)—for sale by A.

Williams & Co., 135 Washington street, Boston-presents in its January issue fine articles, lit up by pictorial adornment, on "Travels in South America," and "The Cañons of the Colorado," alse "The story of Sevenoaks" (first Installment of J. G. Holland's new venture) and "The Mysterious Island," by Jules Verne. Poems, sketches, etc., combine to make the present a remarkable number. ST. NICHOLAS, the champion magazine for the young,

edited by Mary Mapes Dodge, and published by Scribner & Co., 654 Broadway, New York City, commences the new year with its January issue, in an excellent fashion. "Mozart, the Little Music King," leads off an attractive list of illustrations, and the reading matter is fully up to that high standard which this enterprising periodical for the "little folks" has already established. A. Williams & Co., 135 Washington street, Boston, offer it for sale.

THE SCHOOLDAY MAGAZINE for January, 1875, appears in a much enlarged and improved form. This number begins the Nineteenth Annual Volume, and it is steadily growing and improving. George Cary Eggleston's story of the Creek Indian War, is alone worth the price of the whole magazine. A fine chromo is given to its subscribers. Terms, \$1,50 a year. J. W. Daughaday & Co., publishers, 431 and 436 Walnut street, Philadelphia, Pa.

THB NATIONAL QUARTERLY REVIEW—Edward I. Sears, LL. D., editor and proprietor. 538 Broadway, New York City—is received. (No. 59 Vol. xxx.) Those acquainted with the deep value of this journal, will need no words from us to increase their appreciation thereof. "The Architecture of Great Cities." "The Planet Venus," "The Esthetics of Home," "Mr. Bancroft's Mode of Writing History," and other matters find attractive and succinct treatment in the pages of the present number.

## BRIEF PARAGRAPHS.

A writer in the last Medical and Surgical Journal closes a communication on the Pomeroy case and the verdict as

follows:

"If society chooses to consider such conduct as the outcome of a sound mind, under modern educational influences, merely a fair specimen of what we can do hereabout in the natural deprayity line, so much the worse for society. If society persists in hanging this premium 'bad boy' instead of trying the experiment of cultivating a moral sense in such barren soil, so much the worse for the boy,"

The Boston Franklin Typographical Society held its fiftyarst annual meeting, Saturday evening, Jan. 24, President William it. Cundy in the chair. The report of finances was encouraging, and the increase of members during the past year was declared to surpass that of any since the foundation of the Society. One honorary member, Robert K. Potter, and one active member. William Dolan, have died during the year. The Librarian reported the number of books taken from the library for the year at two thousand, an excess over the number of the two previous years com-Lined. The following officers were redlected: President, William H. Cundy; Vice President, Bernard Corr; Secretary, Henry R. Danforth; Treasurer, Hugh O'Brien; Librarian, George F. Blair.

Hard words generally flow from soft heads.

Insults are like counterfeit money. We cannot hinder their being offered, but we are not compelled to take them.

Ladies leave of kissing at twelve, but are sure to renew the luxury at twenty.

The Boston Globe brags that it is the only daily that is cut and pasted. That's a fact, Nearly all its editorials are "cut and pasted."

Newburyport has a silver mine. Trot out your silver

Louisiana has been living on political stews long enough. This is exceedingly stupid.

Grunters like hog.

Hon. Charles C. Hazewell, the practical printer, the admirable editor, is one of the most talented men of the age.

Prince Alphonso, son of the Ex-Queen Isabella has, under the title of Alphonso XII been preclaimed king of Spain, and the republic is a thing of the past. The new ruler promises full payment of all bonds, amnesty to all who will ren-der him allegiance and freedom of religious worship, and of the press. It is aunounced that many Carlist leaders are taking steps toward making their peace with the reguant Bourbon, who enters his reign with the motte, "I am not the King of a party."

Five hundred and twenty-six women are taxed in the city of Lynn, Mass., for property valued at \$1,64,000. Why should these women be dealed the right of sulfrage? Taxation without representation is a farce.—Banner of Light.

Worse than that. It is a monstrous wrong, and a disgrace to the civilization of the age.—Fox Lake (Wis) Representative.

Elder Evans, of Lebanon, N. Y., who is the most learned Shaker in this country and a really great man, has/come out in defence of the materialization of spirits, in which the Shakers have always believed, says an exchange, True We shall print his views, if we can possibly find room for them in our overcrowded columns.

The Sixth Annual Convention of the New England La bor Reform League will be held in Boston, Sunday and Monday, Jan. 24th and 25th, 1875.

The suit of Mrs. Truman to recover \$400 of Woodhull & Claffin, which the latter invested for her at her own request, was decided by the jury in favor of the defendants. In the course of the trial, Woodhull stated that she was backed, to a certain extent, in stock speculations, by Commodore Vanderbilt, and that she had a religious belief and faith in the Supreme Being.

Kalakaua, the Hawalian King, has for the last week been the guest of Boston at the Revere House; he has made several tours of observation among our schools and public institutions, and has been the recipient of a "State dinner, '' numberless congratulatory visits, etc., etc.

Twe've thousand Bostonians crowded Court street, from Howard to Pemberton Square, on Friday, Jan. 1st. to see William F. Reed, city Scaler of Weights and Measures, decide the question as to the contents of the Oriental Tea Company's Kettle—which afforded space inside for eight small boys and one good-sized man-about which so many 'guesses'' bave been ventured of late. Two hundred ar twenty-seven gallons, two quarts, one pint and three gills were the figures, as decided by Mr. Reed. Eight different parties guessed so nearly that amount that the award—forty pounds of tea-will be divided pro rata among them.

Ledru-Rollin, the old-time Radical, of France, has pass ed from the busy scenes of mortal life. Sixty thousand persons attended his funeral in Paris, Jan. 4th.

J. Boyle O'Reilly, the poet of the Pllot, was awarded the Encyclopedia which was to be given at the Catholic Cathedral Fair to that member of the Boston press who should receive the most votes therefor.

Joaquin Baldomero Espartero, the eminent Spanish statesman, has recently died, aged 82 years. Carlism, which has so long been the curse of Spain, was once crushed by Espartero, whose victories over the first Don Carlos and his Generals made him a grandee of the first class, with the title of Duke de la Vittoria and of Morella.

Poor Venus during her recent transit was attacked from the astronomical huts erected by the British observers at the Sandwich Islands, with "telespectroscopes," "photonellographs," "micrometers" and other dangerous ar

Give the "Hub" credit, says the San Francisco Chronicle. Boston is the first city of America to imitate the excellent example of London by putting able and intelligent women into her Board of Education. It is an encouraging fact that women are fast coming to the front as educators Women can do much better work in the schools than any men who will accept the positions.

Our thanks are extended to Messrs. Alfred Mudge & Son, Printers, No. 34 School street, C. C. Mead, No. 91 Washington street, Searle, Steam Job Printer, 118 Wash ington street, and Wild & Stevens, 28 Hawley street, for specimens of "almanac" work for 1875.

Two daughters of Hole-in-the-Day, the noted Chi ppewa Indian chief, of Minnesota, are being educated under the kind care of the School Sisters of Notre Dame. The girls are intelligent, and are making a fair degree of progress in acquiring the accomplishments of their pale-faced sisters

A Chicago clergyman says that there are 50,000 conflict ing readings in the New Testament.

And again the Massachusetts Medical Society wageth war on the Homeopaths, under that section of its immacu late regulations which provides that "no person shall hereafter be admitted a member of the Society who professe to cure diseases by Spiritualism, Homocopathy or Thomp

A memorial bust of William Cullen Bryant has been placed in the New York Metropolitan Museum of Art.

The Old Catholics have lately held their first religious service in Berlin, in the New Evangelical Church granted them for that purpose by the city authorities and the Evangelical consistory.

We have received the Secretary's report of the proceed ings of the New Jersey State Association of Spiritualists held at Trenton, Nov. 28th and 20th, which will appear a soon as the crowded state of our columns will permit.

I never could believe that Providence sent a few men into the world, ready booted and spurred to ride, and millions ready saddled and bridled to be ridden.—Richard Humbold, when on the scaffold, 1685.

Mr. William A. Hovey, who has for some time been on the editorial staff of the Commercial Bulletin, has become managing editor of the Boston Transcript, filling the place left vacant by the death of Daniel N. Haskell, Esq.

On New Year's Day, Col. Albert J. Wright, one of the proprietors of the Massachusetts State Printing Office, was made the recipient of an elegant music box by the employees, who chose this means of showing their apprecia-tion of his uniform kindness. Col. Wright acknowledged the gift in an exceedingly humorous letter which was read the employees by Col. Crockett, the business agent on

"The best of men have ever loved repose,
They hate to mingle in the filthy fray,
Where the soul sours, and gradual rancor grows,
Embittered more from peevish day to day.
Even they whom fame has lent her purest ray,
The most renowned of worthy wights of yore,
From a hase world at last have stolen away.
Bo Sciplo, to the soft Cumean shore
Retiring, tasted joys he never knew before, ''
—[Thomson.

'The morality of the time probably governs quite accurately that of the pulpit and the stage. As it lifts, they lift, Intelligent criticism may do much to reform both. Meantime, it is no more just to condemn the stage because of the Black Crook, than to curse the pulpit because of Talmage,—Springfeld Republican.

### Spiritualist Lectures and Lyceums. MEETINGS IN BOSTON.

MEETINGS IN BOSTON.

Besthoven 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 24 o'clock precisely. Admission 10 cents. and 10 certra for reserved seat. J. J. Morse. Esq. (of London, Eng.), will lecture Jan. 50th. 17th. 24th and 31st; S. G. Dodge, Esq., (of Memphis, Tenn.) Feb. 7; W. S., Bell, late Universalist Pastor, New Bedford, Feb 14; Edward S. Strickland, formerly Baptist Minister, Feb. 21; N. Frank White, Feb'y. 23; Thomas Gales Forster, during March. Singing by a first-class quariette. Tickets securing reserved seats for, the season can be procured at the graduated price of \$3 and \$2, according to location on the lower floor, and \$2 in the front row around the baleony, on application o Mr. Lowis B. Wilson, Chairman and Treasurer, at the Banner of Light office, 9 Montgomery place, where a plan of the hall can be seen, or at the hall Sundays.

John A. Andrew Hall,—Free Meetings.—Lecture by

urer, at the Banner of Light office, 9 Montgomery place, where a plan of the hall can be seen, or at the hall sundays.

John A. Andrew Hall, — Free Meetings.—Lecture by Mrs. S. A. Floyd, at 24 and 7½ r. M. The audience privileged to ask any proper questions on spirituality. Excelent quartette singing. Public invited.

Rochester Hall, 551 Washington street.—The Children's Progressive Lycoum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every, Sunday, at 10% o'clock. Geo. H. Lincoln, See'y.

The Boston Spiritualists' Union will resume meetings at Rochester Hall (formerly Fraternity). 551 Washington street, on' Sunday, Sept. 13th, and continue them every Sunday afternoon and evening, at 2% and 7½ o'clock. The public are cordially invited. H. S. Williams, President.

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

Spiritual Meetings at Lurline Hall, 3 Winter street, at 10½ A. M., 2½ and 7½ o'c. Good mediums and speakers will be present at each meeting.

Mediums' Meeting at Templars' Hall, 280 Washington street, at 10½ A. M., each Sunday. All mediums cordially flavited.

Harmony Hall, 18½ Boylston street.—Public Free Circles are held in this halleyers Yanday mongharat it. School.

18vited. Harmony Hall, 18½ Boylston street.—Public Free Cir-cles are held in this hall every Sunday morning at 110 clock by good test mediums. All are invited to attend. Lec-tures every Sunday at 3 and 7½ P. M.

Boston.-Rochester Hall.-Children's Progressive Lyceum No. 1, met at this hall on the morning of Sunday, Jan. 3d, and the usual services or Sunday, Jah. 3d, and the usual services were carried out with interest and profit. The following named persons gave attractiveness to the literary exercises: Miss Cora Stone, Song; Conductor A. Danforth, Original Essay; Horace A. Johnson, Reading; Mr. Henry Lull, Remarks; Miss Carlotta Williamson, Piano Solo; Mrs. Williamson, Song. In addition to these pleasant features the session was further diversified by an original dialogue from "Che Lyceum". led by an original dialogue from "The Lyceum the same being arranged as a debate upon the question, "Is the Children's Progressive Lyccum an Improvement upon the Ordinary Sunday School?" The piece contained some sixteen characters, and was well recited by the members.

John A. Andrew Hall .. - Mrs. Sarah A. Floyd gave two fine traffice lectures at this place Sunday afternoon and evening, Jan. 3d, also answered questions. Excellent music from the choir, as usual, made pleasant the meeting.

CHARLESTOWN.—Raymond Hall, 172 Main street.—Sunday afternoon, Jan. 3d, Dr. Arthur Hodges gave a circle at 3 r. m. In the evening, a social conference was held at 7½, speaking by Mrs. Clara A. Field, Mrs. Bickford and others; also several tests were given by Mr. Frank T. Ripley, and Mrs. M. W. Leslie, interspersed by songs by Mr. Fuller. Next Sunday, Dr. Ar. thur Hodges will hold a circle at 3 P. M. and a social conference will take place in the evening at 71/2.—C. B. M.

SALEM.—The Rev. E. F. Strickland made his debùt in Salem, on Sunday Jan. 3d, before a very numerous and delighted audience. It would be impossible to convey to your readers, even in part, the richness and novelty of this speaker's style; his versatility and pathos, blended with exquisite humor and heart-felt gentleness, we have never heard surpassed, and seldom equalled. He held his large audience for more than an hour and a half spell-bound by the magic charm of his eloquence.

The subject (in the evening) was "The Mind The subject (in the evening) was and show of Christ in Humanity." The lecture was characterized by raciness of thought, knowledge of human nature and originality of conception, and was marked in its delivery by dramatic point, strongly reminding us of the celebrated J. B. Gough. At the close of the said lecture a gentlemen race in the audiance and propaged a resoluman rose in the audience and proposed a resolu-tion of thanks and gratulation to the speaker for one of the most eloquent and deeply impressive lectures ever delivered before the Humanitarian Society of Spiritualists, which was carried by acclamation.

As a society we can only say that we were sur-prised and delighted with our brother, and an-ticipate the pleasure of again listening to him, as soon as our arrangements with other speakers al ready engaged, will permit. In the interim we beg to state that we not only INDORSE him, but commend him as one destined to occupy a stand among the ablest and most popular of our speakers.
S. S. Johnson,
Chairman of the Salem Humanitarian Spiritu-

al Association.

Cook's Kingdom.-We are requested to state that Thomas Cook and lady have delayed their contemplated tour through New Hampshire and Vermont, as their time has been occupied in put-ting to press the January number of their paper. be had at No. 50 Bromfield street, Boston. Mr. and Mrs. Cook will, in a few days, they announce, be ready to proceed on their contemplated journeyings, accompanied by Mrs. Youngs, the noted physical medium. They not only intend, they aver, to preach spiritual truth, but to demonstrate it. Those who desire the services of these parties can address Thomas Cook, No. 50 Bromfield street, Boston, Mass.

### Beethoven Hall Spiritual Meetings. Admission 10 cents, and 10 extra for reserved seat.

"The Music Hall Society of Spiritualists" meet in the new and elegant BEETHOVEN HALL, 413 Washington, near Boylston street, Boston, regularly every Sunday afternoon, at 23/2 precisely. Lectures by talented speakers.

J. J. Morse, Esq., (of London, Eng.), will lec ture Jan. 10th, 17th, 24th and 31st; S. G. Dodge, Esq., (of Memphis, Tenn.,) Feb. 7th; W. S. Bell, late Universalist Pastor, Feb. 14; Edw S. Strickland, formerly Baptist Clergyman, Feb. 21st: N.
Frank White, Feb. 28; Thomas Gales Forster, in
March. 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 tick ets, securing reserved seats: \$3 and \$2 on the lower floor, according to location, and \$2 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, Chairman and Manager, 9 Montgomery Place, Boston.

"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, with-out 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.

Mrs. H. W. Cushman, the celebrated guitar medium, announces that on account of ill health, and in obedience to the direction of her spirit guides, she will discontinue the holding of her musical circles for one year.

## "God's Poor" Fund.

Since the last issue of the Banner we have received, Youn sources named below, the sum of \$12,49, to be distributed among the destitute poor, which duty we shall faithfully

Donations of Banner Free Circle.....

### To Correspondents.

AP No attention is paid to anonymous communications. Name and address of writer in all cases indispessable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

E. H. B., READVILLE, MASS. - You can send the description you mention, and we will place it on file for examination.

A NEW VOLUME,-The ILLUSTRATED PHRENOLOGICAL JOURNAL, January number, with some thirty engravings, gives portraits of our new Postmaster General; Charlotte Cushman; two Colored Bishops; Don Carlos; the late Mayor; Our Tell-Tale Lips; Death without Pain; Our Ears, and What they Signify; Connection of Mind and Body; Ethnology, Physiology, Physiognomy, Psychology, etc. Only 30 cents, or \$3 a year. Sent first post by COLHY & RICH, No. 9 Montgomery Place, Boston; or, by S. R. WELLS, Publisher, 389 Broadway, New York,

The Iowa State Association of Spiritualists Will hold their fast Quarterly Convention for 1875 at the Court-House in Wintgreett, commencing Saturday, January 18th, at ten o'clock, A. M., and continuing over Sunday. The speakers will be Warren Chase, Mrs. H. Morre, Capt. H. H. Brown, and others, Friends from a distance will be provided for as far as possible. A good time is expected, and a cordial invitation to all.

EDWIN CATE, President, Mass. J., Swain, Secretary.

Oall. Mus. J. Swain, Secretary. Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York. Price 80

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THE SPIRITUALIST: A JOURNAL: Price 8 cents.

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

THE LITTLE BOUQUET. Published in Chicago, Ill. Price 10 cents.

THE LITTLE BOUQUET. Published in Chicago, III. Price to cents.
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sertion.

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

## SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT! - Mrs. C. M. MORRISON, No. 102 Westminster street. Magnetic treatments given. Diagnosing disease by lock of hair, \$1,00. Give age and sex. Remedies sent by mail.

Specific for Epilepsy.

This celebrated Medium is the instrument or

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 Band. They now, through her organism, treat all diseases, and cure in every instance where the vital organs necessary to continue life are not destroyed. not destroyed.

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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

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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 ical 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.

A Cough, Cold, or Sore Throat requires immediate attention, and should be checked. If allowed to continue, irritation of the Lungs, a permanent Throat affection, or an incurable Lung disease, is often the result "Brown's Bronchial Troches," having a direct influence on the parts, give immediate relief. For Bronchitis, Asthma, Catarrh, Consumptive and Throat Diseases, TROCHES are used always with good success.

Every spool of the Eureka Machine Twist Is warranted full size and best quality.

DR. FRED L. H. WILLIS will be at Dea. Sargent's, 39 Clark Avenue, Chelsea, every Tuesday and Wednesday, and at the Sherman House, Court Square, Boston, every Thursday and Fil day, from 10 A. M. till 3 Pi M., until further notice. Call and convince vourselves of Dr Willie's Call and convince yourselves of Dr. Willis's ability to care 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.

Angels and Spirits Minister Unto Us. Dr. Briggs's Magnetic Wonder is a certain. agreeable local cure for the legion of diseases appertaining to the generative functions, such as Uterine Diseases, Leucorrhaa, Uteerations, &c. Also, Kalt Rhoum, Pimples, Sores, and Cutaneous Discases. These Powders have been perfected by a Band of Spirit Chemists, and are magnetized by them through an eminent Medical Clair-

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Address all communications to Dr. J. E.
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J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixthav., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS.

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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.

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All the Spiritual and Liberal Books and Papers kept for sale.

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HENRY T. CHILD, TM.D., 634 Race street., Philadelphia, Pa., has been appointed agent for the Branner of Light, and will take orders for all of Cobby & Eich's Publications. Spiritual and Liberal Books on sale as above; also by DR. J. H. RHODES, 918 Spring Garden street, who will sell the books and papers at his office and at Lincoin 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 Jound on sale the Banner of Light, and a general variety of Npiritualist and Reform Books, at Eastern prices, Alse Adams & Co. 8 Golden Pens. Planchettes, Spence's Positive and Negative Powders. Orton's Anti-Tobacco Preparations, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free. As Henlitances in U. S. currency and pastage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

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And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 98 Russell street, Melbourne, Australia, has for sale all the works on Spirituniism. LIBERAL AND REFORD WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

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BURNS, Progressive Library, No. 15 Southampton w, Bloomsbury Square, Hollorn, W. C., London, Eng., ps for sale the BANNER OF LIGHT and other Spiritual

ADVERTISEMENTS.

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# CATARRH.

A Man Cured of Catarrh of Forty Years' Standing!

SO BAD THAT IT IMPAIRED HIS EYESIGHT, MADE HIM ALMOST DEAF.

TROUBLED WITH Droppings in Throat, Strangling, Buzzing in Head, and Felid Breath,

The Constitutional, Catainn Remedy is the first article placed before the public that proposed to cure Catarrh by building up the Constitution. It struck at the root of the whole difficulty, and thousands upon thousand-of letters have been received by the proprietors, setting forth the marvelous cures, and, what is remarkable, curing not only of Catarrh but of all other allments at the same time. This is what it always does. The following statement is only a sample of what we are constantly receiving from well-known people, to whom you can write, and not to bogus ones. Catarrh and its attendant evils, cold in head, backing cough, includent consumption, headache, pains in back and loins, dizziness, languidness, loss of appetite and general weakness, all leave together when the Constitutional Catarrh Remedy Is taken as recommended.

petite and general weakness, all leave together when the Constitutional Catarrh Remedy is taken as recommended.

Messus, Littlefield & Co.: I have been entirely cured of Catarrh by the use of Constitutional Catarrh Remedy. I have had it for forty years, and so severely that my oyesight was impaired by it, I was almost deaf, my head was always stopped up, I could not breathe freely, often at night I could not sleep, being kept awake by a dropping in my threat, sometimes so badly as to almost strangle me. The discharge from my nose was fella and my bright was always foul; I had, too, a continual buzzing in my head, and headache almost all the time. During forty years I have tried almost every medicine for Catarrh in the market, but without receiving any permanent benefit until i used Constitutional Catarrh Remedy. After using two bottles I was very much refleved, and used in all six bottles, and am now COMPLETELY cured. 'Y cyesight is good, I can hear as well as ever I could, I have no disagrecable discharges from my nose, no droppings in my throat, can breathe perfectly freely and sleep every night soundly. My general health is better than it has been for fourteen years, and all owing to the Constitutional Catarrh Remedy, (Signed)

EDWIN GOODWIN, Dover street, Lowell, Mass. PRICE \$1 PER BOTTLE.—Sold by all Druggists. A pamphlet of 32 pages, giving a treatise on Catarrh, and containing innumerable cases of cures, sent FREE, by addressing the Proprietors,

LITTLEFIELD & CO., Jan. 9.-lw

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## Message Bepartment.

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

MRN. J. H. CONANT. while in an almormal condition called the trance. T Messages indicate that spirits carry with them the cha bristics of their earth-life to that beyond-whether good or will. But those who leave the earth-sphere i or over. Our mose who leave the earth-sphere in an developed state, eventually progress into a higher con-

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

## The Banner of Light Free Circle Meetings

The Banner of Light Free Circle Meetings
Are-held-at-No-y-Montymery-Place\_(second story,) corner of Province street, every MoNDAY, TEESDAY and
THUISDAY AFTERNOON. The Hall will be open at two
O'clock: services commence at precisely three, at which
time the deors will be closed, neither allowing entrance
nor egress until the conclusion of the services, except in case
of absolute necessity. Under such circumstances the party
should notify the Chairman, when permission will be
granted to reting after the expiration of five minutes. Our
reasons for this will be obvious to every reflective mind,
Disturbing influences produce toharmony, and this our
apigit friends particularly enjoin upon us to avoid, if possible, 'As these Circles are free, we have no doubt visitors
will readily conform to our request in this particular.

The questions answered at these scances are often
propounded by individuals among the audience. Those read
to the controlling intelligence by the Chairman, are sent
in by correspondents.

The Donations of howers for our Circle-Room solicited,
MRB, CONANT receives no visitors at her residence on

MRS. CONANT receives no visitors at her residence on tondays. Tuesdays or Thursdays, until after six o'clock . M. She gives no private sittings.

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LEWIE B. WILSON, Chairman.

### Special Notice.

As many persons insumderstand the nature of the duties of Mrs. J. H. Comant inconnection with this paper, we wish it fully understood that she is engaged solely as medium between the two worlds at our Public Free Circle. Meetings, knows nothing in regard to our business affaits, and lass no desire to. Moreover, being an unconnectors medium, she knows nothing whatever of the atterances of the invisibles through her instrumentality. Hence letters to her address, forwarded to this office, in reference to our business matters and the interances of spirits at the public circles, never reach her, it being her earness wish that they should not. Those who understand in the remotest degree the laws governing mediumship will comprehend the purport of this paragraph.

reging mentionship with composition that Mrs. Conant is paragraph.

It may be well to add at this time that Mrs. Conant is simply an humble instrument in the hands of the invisible powers the same as thousands of others are, and seeks neither fame nor reward more than is vonchsafed in the consciousness of having done her earthly duties well.

### Invocation.

Oh Thou whose eternal truths are forever shining in the darkness of error, while the darkness comprehends them not, we pray thee for a new baptism of thy Holy Spirit, that shall lead our souls, the living and the dead, out of all error into all truth, that we may no longer stumble in the way—that we may walk straight forward fearing nothing, because conscious that we have the right hand of God, the Infinite Spirit, who will lead us aright. Give us, oh God, this consciousness, and we are happy indeed, for it will take away all fear from us-it will give unto us that heaven that our souls pray for, and will inspire us with that power so necessary to the work we have in hand. And, for the blessing which we believe, inasmuch as we have asked for it, we shall receive, we return thee thanks, our Father God. Amen. Oct. 13.

### Questions and Answers.

Controlling Spinit .- Mr. Chairman, if you have questions that I can aid you in clucidating, I am ready to hear them.

Ques.—[By J. M. C.] Why are our dreams most always given in symbols? If spirits warn us of danger, why not do so in plain language, that we can understand?

ANS.—The most direct way of imparting knowledge, and the simplest way, is by symbols, and the surest way, also, because by the symbol the receiver is set to work to solve the problem-to obtain the idea, and in the action the golden key is given it that admits it to the knowledge thereof. Jesus taught his hearers in this way; all ancient teachers taught so. The biblical record. so much revered by the whole Christian world, was given to you in that way.

Q.—[From W. H. G. Calumet, Ohio.] I have a photograph, of the Philadelphia Katle King, and also the London photograph. There is but little resemblance between the two, and as an investigator I should be glad to have the spirits explain the reason of the discrepancy, if both are

A.—The material atoms composing this mate rialized body-so called-that are obtained in | never mind, that's past; and to use the old fa-London, from the medium in that place, cannot by any possibility be the same atoms that are 111 say, "Come, now, dad, show your generosi obtained in other places for the making of these bodies; therefore there must be some difference in the external appearance, however slight; but if genuine they should, at all times, preserve enough of the inner life—the perfect type of the spirit body of Katle King, to render it apparent to investigators that there is no humbug in the

Q -[From the audience.] Then you admit that there may be a semblance of Katie King, and not the individual herself?

A .- No. I did not admit anything of the

Q.—Might we not infer it, if she presents a different appearance in London from what she does in Philadelphia? A.-Yes, but I gave no such admission. I now

admit it, but did not before. Q.-[From the audience.] I saw what pur ported to be Katie King, in Philadelphia, but doubted the genuineness of the representation, because it was not like the photograph taken in

A .- You certainly had a right to doubt.

Q.-Does not form absolutely represent char-

A.-Yes.

Q:-Can you answer a question in anatomy? A.—Perhaps so.

Q .- What portion of the nervous system controls the spleen?

A .- Now tell me, if you can, the office of the

Qn.—I should like to have you tell me that. I can, of course, tell you what is supposed to be the function of the spleen.

A.-Well, what is it? [No answer.] The nervous fluids are by some supposed to be two contending forces, and the result of the contention is, all atomic action. Now these forces in passing through the spleen-which they do-become, in a certain degree, changed, as the stomach changes the food that is put into it. The spleen may be called the nervous, magnetic stomach of the system, changing these forces, and therefore determining, in degree certainly, concerning atomic action.

QR.—Now I will tell you the function of the spleen: the elaboration of the corpuscles of the

A .- I deny it. Give me a body just dead and I could prove what I have said. Medical men, I believe, have never yet determined positively concerning the office of the spleen. Some have said one thing concerning it, some another; but there has been a constant dissension. Some have gone so far as to declare that it is of no use to the body at all, and might as well not have been

those who ranked high in medical science, who have made this affirmation—to their ignorance be it spoken; but they made it because they had no knowledge of those subtle forces that are the life, the power that controls the atoms making up the physical body.

### Katie Gray.

How do you do, sir? I am Katle Gray: I was born in Montpelier, Vt., but I lived all the life that I can remember on earth, in Savannah, Ga. I had one brother, and he was wounded in the civil war, and my father was killed, and my mother-lives to mourn-with my-crippled-brother; and she says if she could only know that there is another life, and that she shall meet those she loves in that life by-and-by, it would strengthen her to bear the trials of this, and to be more reconciled; so I've been trying for a good whilefor I've been here four years-to come back and speak to her, and tell her that we do live, and that she will join us when she dies, and she needn't be afraid that anything will separate us, because we all love each other so well. Those who know about such things say we shall naturally gravitate together-it's inevitable. So, mother needn't fear. Dear, blessed, darling mother! how I wish I could speak to her and tell her not to cry any more, not to feel that she's never a-going to see us any more, for she will! If she were to die to night, she'd come right straight to us; we should be there to meet her, and if she should live a thousand years, and then die, we should be there all the same; so she need n't fear that the way will be dark, and she 'll have to come alone; she won't, because I'll take hold of her hand and be with her all the way, and she'll know I am there-I know she willand it won't be dark.

Old mammie Lucy-she's a colored woman that was in my grandfather's, my father's father's family—she says, "Oh, tell her-tell her, from me, the Lord God is blessed every day and everywhere, and when she's done with this life there will be more than brightness enough in the life that's waiting for her to pay her for all the darkness she has had here! "So cheer up, honey; don't take it so to heart." Good day, sir. I was nine years old, in my tenth year.

### Arthur W. Conway.

My name, sir, was Arthur W. Conway; I was born and died in New York City; I was sixteen years old; I died of meningitis, after seven days sickness, about one year ago. I desire to reach my father, if possible; he is in the auction business, in Chatham Square. I want him to know that I live, and I should be glad to open correspondence with him. I can enlighten him on points that will be of far more value to him than what he found in my journal—a transcription of the events I witnessed in the Old World while I was there with my uncle. What I can enlighten him upon will be of far more importance than anything with reference to the Old World; I can enlighten him with reference to that spiritworld to which he must one day come, whether he will or no. He said to me when he gave his consent for me to go with my uncle, "Now, remember, boy, I give it on this condition; that you shall keep a journal that will inform me of all you've seen and heard that is of any importance while you are gones' Now, father, on making this long journey, you did n't exact any such stipend, but if you are willing to receive it, and will furnish me with the means to give it, I am ready to give it, and I assure you you will get well paid, for when you get here to this new life, you will find that it is n't all strange and unfamiliar. You told me that I made some parts of my journal so clear that you think you should know the places at once by my description of them, if you ever went there. Now I'll do bet ter in giving you information from the spiritland, because I've something to stimulate me that I didn't have when writing my journal through the old body that I laid off. I say oldwell, it was old, because I think I suffered as much in the few days I was sick as any one ought miliar term that I used to, when addressing you, ty; invite me to open a correspondence with you,

## \_David\_McKinley.\_\_\_

Oct. 13.

then it 'll be all right."

My name, sir, when here, was David McKinley; I belonged in Glasgow, Scotland. When I was down on my bed of sickness I had visions of the life to come, and I told my son that I had such visions, and that I believed that that world was something like this, and that it was n't at all what we had been taught to believe; that it was a world something after the fashion of this world, and not at all like the heaven we were looking for through the church. My sons thought I was out of my head because I told them that my father had come, and had told me what I was telling them. My oldest son said to me, "Father, if he can come to you, it is clear the way is open; you come to us when you shall go," So I am here to send my greeting, and to say to my son James: "My son, the revelation given me when I was on my bed of sickness was truthful, and for you, as for me. And now I have to say: Seek on, for there is much more to be learned, and the more you learn, the less trouble you will have in getting along in the life that awaits you." Good day.

Scance conducted by Father Fitz James.

## Invocation.

Oh ye who have received the baptism of immortal life, ye who have entered the light through great tribulation, come nigh unto these mortals, and by your love, by your strength, by your assistance, lead them nearer to their God and yours. Teach them how to bear the sorrows of a mortal life; teach them how to overcome evil with good; teach them how to avoid the dark places in the home in which they find themselves; teach them, oh ye sons and daughters of our Father God, how to find heaven by the shortest route, and we will join your song in praises to him who was and is and ever shall be perfect and good. Amen.

## Questions and Answers.

QUES.—It has been said by physicians that tomatoes produce cancers. Is this statement

ANS.—It is not so believed by medical men in the spirit-world. A super-abundance of any kind of vegetable food is apt to throw the system out of balance, as is a super-abundance of animal much misery; but doubtless God is all-wise, and food, the human system being so constituted that we shall by and by know the whys and whereplaced there. I have seen, in my mortal day, it requires a change and certain mixtures of food fores of things. So far as I have got roused up

to keep it in balance, in harmony with the vegetable creation, the animal creation, and the mineral creation. When once it is thrown off its balance with reference to any of these kingdoms, then it is sick, then it suffers; so, therefore, it is wise to study to know what will keep the system in balance or in harmony with all these various kingdoms. Tomatoes are believed, by medical men in the spirit-world, to be a very wholesome and nutritious vegetable, and, unless taken in excess, by no means inimical to the health of the human system.

Q.—Do congenial spirits assimilate together in the spirit-land, or are they compelled to live to-gether by law, the same as in the form? Or, in ther words, are our partners for life in the spiritland harmonious with our taste and tempera

A .- Congenial spirits gravitate together and dwell together by law-by the law of congeniality; not by any civil process, but by that which is eternal—that is to say, which is an inherent element in creation. By this law they are drawn together and bound together, and, by the same law, persons that are not harmonious to each other are driven asunder.

Q.-[From the audience.] Is it not possible that disturbing influences can be brought to bear between two persons that are harmonious by organization, and nearly if not perfectly blended so as to make a perfect union, and for a time produce inharmony and estrangement?

A .- Yes, certainly; just as it is in the case of chemical compounds; by the introduction of certain atoms or elements into a chemical compound that was otherwise at rest, disturbance might ensue and disintegration of particles and entire dissolution of things generally. So it is in intellectual life: disturbing elements come between parties that might be harmonious and are naturally harmoniously situated and related. While these disturbing elements remain there is inharmony; but once take them away, and the old harmony ensues, because it is natural.

### Jessie Potter.

How do you do, sir? I am Jessie Potter, from Ogdénsburgh, N. Y. I was eight years old. I died of fever most a year ago.""I Want to send a letter to my mother and to my sister Carrie. I want her to know that I found Aunt Emily here. and that she 's been very kind to me; and I found I had a brother here, too, that I never knew anything about. He's grown up and he's very kind to me, and I get along nice, only I miss mother and Carrie. So if they were only here we should be so happy, because things are so nice. Aunt Emily says, "Tell mother that she need n't worry about her children, because they are getting along very well, and if they do have a little rough time here in this world, they will stand it and be all the better for it by and by. Perhaps other children would n't, but they will. She mustn't worry about them and about father. Mother is going to have a letter from him, and there's money in it for her to come to him; but we think she'd better not go-better keep the money, but not go, because it won't be so well for her. Wait and see what happens next, and if I can I will come again. If I learn anything that will help you any way, mother dear, I will come and tell you if I can; but we think you'd better stay where you are just now. It's best for you.

Don't cry! oh, don't cry, mother! and, Carrie, you comfort her all you can; don't let her get sick. And when she cries about me, you tell her it makes me unhappy to have her, then I don't think she will; and take care of the rosebush, and I'll see if I can't do something with it by-and by. You take care of it, Carrie; don't carry it into the dark, but let it stay in the light; don't carry it into the dark to rest: it don't want to rest, because, you know, you forgot to bring it out early this spring, and you need n't carry it away in the dark, but just take good care of it, and you'll see how nicely it will grow. Goodday, sir. Oct. 15.

## Capt. Jack Eldridge.

I am from New Bedford, sir; my name, Capt. Jack Eldridge. I've got some folks I'd like to reach, but they are a little afraid of ghosts, so I don't know how they'll take my coming back; but I was always in the habit of doing pretty much as I was a mind to, so I am here. 1'd like to have my brother Ben, when he goes to New York, go to some places there where I can come and hail-him, so he'll-know that I am there. I'd single out some one of 'em; but then it would be just like him to say there was some collusion some way about it. So choose any one of 'em, Ben, and I'll put in an appearance. If I can't satisfy you that I am there, why, I'll try to. You used to say, if a fellow only tried his best, if he failed, then he wan't to blame; so I'll try, and I think I shall succeed; but if I don't, why, you won't have lost much, that 's all; not half as much as I shall, because I shall be more disappointed than you will.

I numbered forty-seven years here, in this life, and I've been out of it nearly six years. I've learned more in that six years than I learned in the whole forty-seven, here. I've had nothing else to do but just post myself up, and I am a little anxious to impart some of that knowledge to the folks I've left here, if they'd like to have it. If they don't want it, why say so. I'm not the chap to push myself or what I've got. Good-Oct. 15.

## Gardner Brewer.

I am not at all acquainted with these things, but I am anxious to go home to my family, and I've been told the best way, and in fact the only way-seeing what has happened to me-to accomplish it, is to come to some one of these persons, and by the gathering of life and power and light from them, I would be enabled to make a very fair beginning toward taking a retrospective view of what I have left, and a prospective view of what I have entered upon. I once received a letter from my father in this very way, in which he gives me, or tries to, some knowledge of his condition, and advises me to look into the matter and receive benefit from it; but I had so many earthly cares pressing upon me that these spiritual ones got shoved out, and there remained wanting a hearing, up to the present time, with me, for which I have vain regrets. Now, I am strangely bound to the things I called my own, and if I have wings of aspiration, I cannot use them in consequence of this binding, and I have been told that the only way to work out a salvation from such a condition is to return and act upon matter to make it serve us in the right direction. I could wish to God there were no matter, since it fetters one so, and causes so

to a consciousness of my own condition and the condition of things I have left here, I am absolutely dissatisfied with myself and everything else, but suppose I shall outlive it, as people who seem to be good in this spirit-world tell me, but how soon God alone knows; I don't. I could wish that I had gone out of this life without owning so much as a foot of ground whereon to stand, but I cannot change matters now, so I must take the consequences. I called Boston my home. It was; but I cannot tell now whether I have one or no, but am assured by kind, benevolent spirits who are attendant upon me that I shall gain a better condition by coming here and taking a new start. I hope I shall. My name, Gardner Brewer.

### Jerry Devine. Good-day, sir. He had too much money, that's

what's the matter with him. When I was here

in this world I thought I did n't have enough, that's what was the matter with me when I was here. [How is it now with you?] Well, in lookifig back, it seems rather rough, but I don't care nothing about it now. I've gone many a day without anything to eat, and many a night with no place to sleep but the street. I always tried to work hard, but something seemed to take everything I had. If I got a dollar or two ahead I'd get sick, or if I did n't, some of my friends would, and it would go. Then perhaps I'd be out of work, and-try as hard as I might, I'd not get a place until I was well nigh dead. I thought it was pretty tough. The want of money was the matter with me, and he had too much of it is what ails him just now; but he'll get over it just as I got over swearing about not having enough. The last time I went to confessionwas a Catholic, and I suppose you are Protestants-[It do n't make any difference.] I was a Catholic, and the last time I went to confession, the priest told me that he never would absolve me again for swearing against the Holy Chost because of my poverty. "Well," I said, then,

\* \* \* \* \* I'll swearlas much as 1 like, whether you absolve me or not." At that time I'd been without anything to eat for about twenty-four hours. I had no place to sleep, and I was upset-I was cross, so I invited him to go where he thought I'd go if he did n't absolve me. Now I want him to know that I aint there, and I didn't go there at all, although I didn't get absolved at all, and I did swear as much as I was a mind to. Now, you see that's what brings me back here. I wasn't the worst one that ever lived, but I could n't stand trouble as some can, and call it all good, and the blessing of God. No: I did n't look at it in that way. I thought to myself, if the priest had been situated as I was, maybe he might have sworn more than myself. And now I am all right, I am very glad I did n't have anything to leave here to trouble me to come again to take care of. I was sorry when I was going through it, but now I 've got through I aint sorry that I went through, and I have to say that I believe in the wisdom of God in all things, and that that same wisdom will bring us out all right, and some time it will force us into doing good that will overcome the evil, and that 's the way we shall get out of trouble. You don't know me, do you? [To the Chairman.] You don't know even my name, do you? [No.] Well, my name was Devine, but I wan't very divine-not when I was a swearing, at any rate. Jerry Devine, that was my name. If my folks are anyways in trouble about me because I did n't get absolved, they need n't be any longer. I am able to shoulder my own sins, and meet my own God face to face, and get absolved in my own way. Good day, sir. Oct. 15.

Scance conducted by Rev. Arthur Fuller.

## MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, Oct. 10.—Oliver H. Swain. of Lynn; John W. Edinonds; Hildat. Lucy Richards, of Boston.

Tuesday. Oct. 20.—Daniel Lowd, to his sons William, Quincy and Frank: Netite Anderson, of New York, to her mother: Hannah Derby, of Boston, to her children.

Thursday, Oct. 22.—Coleridge Weldeny, of Manchester, Eng., to John Harkins; Charlie Clevering, of New York, to his father; Andrew Klirowe, of Glasgow, Scotland, to his mother; Conway.

Monday, Oct. 23.—Reuben Patten, of Peterboro', N. H.; Adeh Bright, of Cincinnati, O., to her father in Waukegan, ill.; Shelley Barrett, of Liverpool, Eng., to his father; Betisey Page; of Pagetown, N. H.

Tuesday, Oct. 27.—Almeda Folsom, of Salt Lake City, to her mother; Cora Stralbare, of Liver, and the pathents.

Thesday, Oct. 27.—Almeda Folsom, of Sait Lake City, to her mother; Cora Stralberg, of Italy, to her father in New York City; Nathaniel B. Shurtleff, of Boston; Anna Cora Wilson, to her parents; Ninna, to her people, the Klawau

Cora Wilson, to her parents; Ninna, to her people, the Klowas, Thursday, Oct. 29.—Red Wing; Jennie Johnson, to her parents; Duncan Warner, to his brother.

Monday, Nov. 2.—John Ramsey, of the 23d N. Y.; Eben Dennett, of Pittsfield; Jane Wallace.

Tuesday, Nov. 3.—Rachel Tibbetts, of Boston; Aunt Ruth, to a family in Worcester; Mary Ella Brydges, of Norridgewock, Conn., to her mother; Thursday, Nov. 5.—Margaret Gorbam, of Boston; Zed-Anderson, of New York, to his mother; Jennie Talbot, to her father in Fall River, Mass.; Bela Marsh; Allee Frazier, to her mother.

her lather in Fail River, Janss., John State Herbert, Monday, Nov. 9.—Adelaide King, of Philadelphia, Pa.; John Abbott, of Bangor, Me. Julia de John Abbott, of Marie Hillot, of Bath, Me., to her grandmother; Charlotte Gowing, of Northfield, Vt.; Thos.

grandmother Charlotte Gowing, of Avitanesa, Sturtevant.

Thursday, Nov. 12.—John Calender, of Boston; Nancy R. Smith, of Boston, to her children; Hannah Tohit, a Quaker lady, of Philadelphia; James K. Hill, from Gold Rill, California.

Monday, Nov. 16.—Ann Murray, to her brothers; Albert R. Baxter, of Boston; John Henry Denny, of New York, to his father: Annt Phillis Perkins. Baxter, of Boston; John Henry Denny, of New York, his father; Aunt Phillis Perkins. Tuesday, Nov. 17.—Edward Payson Hamilton, of Bridge-rt, Conn.; Nancy Miller, of Dorchester; Eilhu Jarrett; corge Staples.

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

Thursday, Nov. 19.—Mary L, Woods, of Auburn, N. Y.; John Randolph Watkins, of Galveston, Tex., to his father; Belta Garfield, of St. Louis, Mo.; Patrick O'Maller.

Monday, Nov. 23.—Thomas Crozier: Charlotte Carson, of Indianapolis, Ind., to her mother; Ezekiel Adams; Paul Lindail, of New York City, to Richard Havelin.

Tuesday, Nov. 24.—Alfce Jameson, of Boston, to her mother; Arthur Andrews, of Potsdam, N. Y.; Joseph Hillaid; John McGowan, of Ireland.

Monday, Nov. 30.—Eldridge Carson, of New Orleans, to his father; Daniel Wendell, of New York; Katie Golding, of Lowell, Mass.; Clara Paul, of Boston.

Tuesday, Dec. 1.—Lester Day; Nellie Williams, of Boston; Nancy Hummenway, of Franingham; Willie Delano, Thursday, Dec. 3.—Hysschimid; Lillian Page, of Buffalo, N. Y., to her sister; Tom Ericsson; Sallie Harrison, of Leetis, Eng.

Monday, Dec. 7.—Estella Vance, of Richmond, Va.; John Hogan, of Boston, to his brother; Mary Wallace Haven; Annie Parkhurst, of Worcester, Mass., to her mother, Tuesday, Dec. 8.—Daniel N. Haskell; Lulu Castro, of Boston; Benjamin Nathan; Androw Robinson, to his brother.

Boston; Benjamin Nathan; Androw Robinson, to his brother.

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

Monday, Dec. 14.—Alfred Stiles, of Windsor, Conn.; Ella Stimpson, of East Boston; Ruth Perkins, of Salmon Falls; Conway.

Tuesday, Dec. 15.—Eliza Dunbar, of Boston; George W. Watkins, of East Cambridge; Mary Godin, of Edinburgh, Scotland, to her parents.

Thursday, Dec. 17.—James Cobley Cartwright, of London, Eng.; Albro Wallace, of Hoboken, N. J.; Lillian Salvage, of Wishington, D. C.

Monday, Dec. 21.—Mary Adelaide Gaines, of Montgomery, Ala., to her mother; David Champney, of Boston, to his sons; Nathan Harding; Daniel Chandler.

Tuesday, Dec. 22.—David Garrison, of Portsmouth, R. 1.; Simon Brown, of Hanover, N. H.; Nellie French.

Thursday, Dec. 21.—'Black Swan;'' Jonathan Parker, of Exeter, N. H.; George A. Barchay, to his father, of Chatham Square, New York City; Charles Dennett, of Pittsheid, N. H.; Jennie Johnson.

Monday, Dec. 23.—Aumenta Jane Roberts, of Salt Lake City, to her mother; Julian Frazler, to his brothers; Capt. Thomas Neale, of Portsmouth, N. H.; Ninna Vibbert to her mother; Marne Venter, Marne

Thomas Neale, of Portsmouth, N. H.; Ninna vidoert to her mother.

Thesday, Dec. 29.—Hean Ingalls, of Edinburgh, Scotland, to her mother: Mercy Foster, of Hillsboro's, N. H.; Caroline Adams, of Worcester, Mass., Martha Fabens, of Philadelphia; Tom, to Mis, Mary Elizabeth Saunders, of Charleston, S. C.; Sebastian Streeter.

Monday, Jan. 4.—D. D. Byerley, from Philadelphia, lost on the Morning Star; Joshua Harrison, of Dover, N. H.; Colonel Tom Leavitt, to his son-in-law; William Sanford, of Blackstone, Mass.

Quarterly Meeting.

The Northern Illinois Association of Spiritualists will hold their Tenth Quarterly Meeting at Grow's Opera Hall, 517 West Madison street, Chicago, Ill., on the 5th, 9th and 10th of January, 1875. th of January, 1875.
The Convention will be called to order at 10 A. M., on riday the 8th, and continue its sessions over Sunday the th. All are invited to come. Every effort will be made entertain all that come. O. J. HOWARD, M. D., Pres.

E. V. Wilson, Sec'y. O. J. Howa: Lombard, Ill., Dec. 1st, 1874. Other Spiritual papers will please copy.

Why did n't Guardian Spirits Inform them?

The following question was read at the Banner Public Free Circle on Tuesday, Dec. 29th, to which the controlling spirit, Theodore Parker, replied as follows:

QUES.-[From V. C. T., Des Moines, Iowa.] As spirits purport to be the guardians of mortals, having labored under the disadvantages of the most obstinate skepticism in endeavoring to convince humanity of the great truth of immortalivince humanity of the great truth of immortality, what reason can they assign for the omission, on the part of the guardian spirits of Robert Dale Owen and Dr. Child, of Philadelphia, of promptly warning them of the fraud practiced upon them by the spurious "Katie King" at the house of the Holmeses in that city? To Spirtiualists this neglect appears absolutely criminal, as it necessarily imposes upon both spirits and mediums the necessity of fighting the ground hitherto attained in a belief of Spiritualism over again, to reclaim what has been lost by such culpable neglect! In other words, why have spirits. pable neglect! In other words, why have spirits, after laboring under such trying difficulties to rear the edifice of Spiritualism, suffered it, without concern, to be needlessly demolished?

Ans.-Spirits, on returning to the earth and interesting themselves in mundane affairs, do not propose to become detectives or police agents. There is a certain amount of work necessary for both spirits and mortals to do, in order to place Spiritualism upon the high standard it is inevitably destined to occupy. It is the business of mortals to severely, yet candidly, test everything that is offered them from the invisible world. If they make a mistake to day, rectify it if possible to morrow. If they can't see through fraud to-day, try and bring about some means by which they may be able to tomorrow, if it exists. It is only through a distinct and positive course of labor and trial that Spiritualism will be made to occupy the position that God has assigned to it in the future on earth. Your correspondent seems to take it for granted that all individuals human are attended by and are necessarily to be protected by guardian spirits. Now here they are mistaken, Persons who stand out from the masses, and are mediums for communications or manifestations between the two worlds, are generally thus specially guarded; but a common humanity have not that special guardianship. They are attended and often watched over by some who love them in the other life, yet these very persons may not be able to detect fraud any quicker than you here could. The guardians of a Robert Dale Owen may be untutored savages, may be little children, may be friends and relatives whose perceptive faculties are but little, if any, in advance of his own. The same may be said of Dr. Child. But if they were thus specially guarded, it is not the business of these guardians to be self-constituted detectives. What if I, or any other spirit, came and told you, "Such a thing is fraud." If your own senses have not ferreted it out, and made it apparent to you, my word for it would be of very little value, I assure you, particularly to the skeptical public. The testimony of a disembodied intelligence would not be received in your courts of justice. If called upon to demonstrate the genuineness of this thing, the court would ask, "What measures have you taken to know whether this is fraud or otherwise?" "Oh, the spirits say so, and therefore we know it is so." But that do n't satisfy the court. "What have you seen, Mr. Owen? What have you seen, Dr. Child?" "Oh, I haven't sufficiently tested the matter myself. I have relied upon my spirit guardians.". That do n't do. That do n't do.

Now Spiritualism-not the mediums-is on trial. If there is fraud, or a counterfeit, there certainly must have been the genuine. Any reasoning mind will admit that. Once admit that there have been counterfeit manifestations, and you admit that there have been genuine. Now it is the business of Spiritualists to unravel all the seeming difficulties and real difficulties that Spiritualism presents to them, and to do it by the aid of their own senses; not by mine, or by yours; not by an angel Gabriel's, not by a Jesus Christ's. Do it by your own. Spiritualism teaches you if you ever get to heaven you will get there by your own merits, not by any belief in a Jesus Christ; not by placing your names on a Christian record. Oh no! Then Spiritualism teaches you that if Spiritualism ever becomes that pure and unalloyed thing which it is in reality, in heaven-if it becomes this on earth, in your day, it will be because you have labored to give it the position it ought and will eventually take.

Q.—[The Chairman.] The correspondent speaks of Spiritualism as being "needlessly demolished." Is that so?

A .- Your correspondent only shows how very, very short-sighted and superficial he is. What a very one-sided view he has taken of the case. It is quite possible that high spirits have watched over and guarded this very thing, and allowed it to be for the good of Spiritualism and Spiritualists. Though your correspondent may see it in a downward light, it may be radiant with the sunlight of heaven.

## To the Liberal-Minded.

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

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

## Passed to Spirit-Life:

From the home of his son, in Birmingham, Ohio, Nov. 30th, Thomas Arnold, aged 85 years 7 months and 27 days.

Bro. Arnold was born in Rodhand, N. Y., May 3d, 1789; moved to Saratoga Springs when quite young, and from thence to Eric Co., Ohio, in 1840. He became a Spiritualist in 1856, and was yory firm in his faith up to the time of the spirit's passage from the old into the new life. He passed away like a child going to sleep. He was so thorough a Spiritualist, that if the friends did not obtain the services of a Spiritualist lecturer, they were to bury the body without service. They dispensed with having the bell tolled. G. H. Arnold, the son, is as firm in principle as his father, and tried in every respect to have the funeral conducted in accordance with the old gentleman's wishes.

Bro. Arnold was widely known as an energetic, kind and good man, a thorough and devoted Spiritualist, and presented the sublime teachings of Spiritualist, and presented the sublime teachings of Spiritualist on all with whom he convoised. He was instrumental in making a strong foothold for the angel faith in that vicinity.

The writer was called to conduct the services, which were largely attended by all beliefs, and, at the request of many kind and interested friends, gave a discourse in the evolung, which was well attended.

J. H. RANDALL. Clyde, O.

From Breedsville, Mich., Nov. 30th, William Skim-From the home of his son, in Birmingham, Ohio, Nov.

From Breedsville, Mich., Nov. 30th, William Skimmings; aged 87 years.

mings; aged 87 years.

We shall miss his form from our midst, yet spiritually he will be with us, for we know that he lives and is happy. The Masonic Fraternity officiated at the burial, and deposited his body in the earth with all honors of their order. Rev. A. M. Worden delivered a practical discourse on the leauties of our spiritual Philosophy, making death but the beautiful gateway into life eternal, "robbing death of its sting and the grave of its victory."

FRANK R. KNOWLES.

From Rochester, N. Y., Dec. 16th, Mary, wife of William Billinghurst, aged 50 years 11 months and 6 days.

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13w—Nov. 28.

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Jan. 2. -5w

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to comprehend.

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The author says in his preface: "These readings, responses, and collections of hymns and songs are offered to neet, tomporarily, a want felt by circles and societies of spiritualists in their social and religious gatherings.

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

UTTER USELESSNESS. "Who is a useless man in the land?"

He who can neither obey nor command,

We hear the rain fall, but not the snow. Bitter grief is loud, calm grief is slient. - Auerbach. RECOGNITION OF GOD

> Though thou shouldst never behold the sea, Whither the streams run is known to thee; And that there is a God thou mayst know, When by the streams of life thou dost g ). ( Mises.

If there is a past in which men have done ill, let them have hope, for there is a future in which they may do well. THE SNOW.

Announced by all the trumpets of the sky, Arrives the show, and, driving o'er the fields, Seems nowhere to angut: the whited air Hides hills and woods, the river and the heaven, And veils the farmhouse at the garden's end. The sled and traveler stopped, the courier's feet Delayed, all friends shut out, the house mates sit Around the fireplace, enclosed

In a tumultuous privacy of storm -{ Ralph Waldo Emerson.

In all good things give the eye and ear full scope, for they let into the mind; restrain the tongue, for it is a spender; few menchave repented of silence.

FPIRIT-VOICES.

By the firelight's fitful gleaming I am dreaming, ever dreaming, And the rain is slowly failing all around; And voices that are nearest, Of friends the best and dearest, Appear to have a strange and distant sound. Now the weary wind is sighing And the murky day is dying, And the withered leaves He scattered round my door But that voice whose gentle greeting

Set this heart so wildly beating At each fond and frequent greeting comes no more.
—(All the Year Round,

## Spiritual Phenomena.

### Marvelous Materialization Phenomena at Havana, New York.

BY DR. H. B. STORER.

DEAR BANNER-I have the good fortune to be able to corroborate the very interesting narrative of Dr. F. L. H. Willis, published in your issue of December 19th, concerning the mediumship of Mrs. Compton, of Hayana, N. Y., and the extraordinary character of the manifestations which there occur. Any person who may be interested in what I have to tell should read that article, as I do not propose to narrate a repetition of the very careful and ingenious tests instituted by Dr. Willis, but only such supplementary ones as I was willingly permitted to apply.

And here, for the convenience of Eastern people who may wish to visit Havana, I will say that it is reached from Boston by the Boston & Albany Railroad and New York Central Road to Geneva, thence by steamboat down Seneca Lake to Watkins, and thence three miles by rail. From New York City go by the Eric Road to Elmira, and thence by rail it is a forty minutes ride to Havana.

Introduced by letter to Dr. E. W. Lewis, of Watkins, a pioneer Spiritualist, a practicing physician in that town for more than thirty years, and a man universally respected and esteemed by the whole community, I reached his house on Saturday morning, Dec. 26th, and found him fully convinced, after long acquaintance with Mrs. Compton and numerous séances with her, some of them at his own house, extending through several months, of her entire truthfulness and honesty as a woman, and of the great value and importance of the phenomena which occur in her presence. As a physician Dr. Lewis has made intelligent and valuable observations of her condition when in the trance state, and would not be likely to err in judgment regarding the pulseless and almost lifeless being who is found in the deep trance after the scances are closed. While of Watkins, fortunately came in. Mr. Hibbard has attended nearly every scance for months past, and himself possessing inspirational powers of a high order, and being profoundly interested in these new developments, has almost involuntarily glided into the position of conductor of the séances. Some one has been found necessary to champion-the rights of the medium; in a community which seems to have no conception of the reality of spiritual things, or of the possibility of any genuine spiritual manifestations. I wish here to bear witness to the noble and self-denying position of Mr. Hibbard, who, in the midst of contumely and falsehood, and threats of personal violence to this poor, weak and suffering woman, has opposed the force of his own character, finely expressed in his manly physique, as a barrier to the brutality and prejudice which would very likely have crushed out her medium ship if she had been obliged to stand alone.

Her regular scances are held on Sunday, Tuesday and Friday evenings of each week, but as 1 was desirous of improving the time as much as possible, these gentlemen at once accompanied me to the home of Mrs. Compton. She was absent, but, after waiting some five minutes, she was seen through the window hurrying at an unusual pace toward home, having been told, as she said, by the spirits, that we were waiting for her. My first glance at her, and my subsequent interviews, impressed me with her natural sincerity, intelligence and kindness of heart. She is the mother of nine children, six of whom are living, five at home, and it was in the midst of her household cares, living in comparative poverty, necessarily over worked, that the spirits found her, and, by rapping, announced their presence. They were welcomed, and their purpose inquired of. In reply, messages would be found written upon the walls of the house and upon slates, communicating test facts in great number, among which the prophetic announcement that the medium would be very sick the next day, what medicine to get, &c., which was literally fulfilled at the time of the prediction she was well as ever. On the 19th of February last, they were directed, by raps, to put up a blanket before the bedroom door, and hands should be shown. They did so, only one person beside the family being present, and, in a few moments, a variety of hands appeared at the opening followed by the entire length of the aperture. This was repeated, and every public scance, the appearance of various with the sick and weary frame of the woman

alized and occasionally recognized by visitors as personal friends, audible voices, heard from within the cabinet, sustaining conversation with visitors, in as great variety of intonation and peculiarities of speech as are the number of spirits who communicate-tests and proofs of identity being thus given-and, greatest of all, the crowning phenomena of entirely materialized persons who come out of the cabinet and pass along the semi-circle of visitors, touching them as they go, and exhibiting peculiarities of form, gesture, speech and dress entirely unlike those of the me-

Learning that I had come from Boston expressly to witness the phenomena, Mrs. Compton kindly consented to give up the forenoon to a se ance. We ascended to the circle room, which is over the parlor, a room fifteen feet square, the five windows being fitted with closed shutters, so that all light is shut out except what comes in by the erevices and under the two doors that open into other rooms. It being a bright day considerable light was thus admitted, which was increased by the light of a kerosene lamp. Including two young daughters of Mrs. C., who assist in the always important item of singing, our company numbered seven persons. Before entering the cabinet, the medium sat down at a small table, when the spirits immediately manifested their presence by rapping. They desired the privilege of entrancing a medium present, and giving a short address upon a subject which they would select through Mrs. C. To her vision a book was brought in, which she opened, and a text was pointed out and read by her. After the address, which occupied perhaps ten or fifteen minutes, the spirits indicated their readiness for the cabinet seance.

This cabinet I thoroughly examined, and found it to be a triangular room, made by enclosing one corner of the large room with a partition, the twoinner walls of the cabinet being five feet in length. This cabinet is plastered inside and out, and is as perfectly smooth as any wall can be. The floor is bare, and no possible crack or crevice exists in which even a mouse could be secreted. It connects with no other room. The door being sawed off at the top, leaves an aperture its entire width and about fourteen inches high, across which hangs a black muslin curtain, divided in the center. A single chair is placed in the cabinet, and in that the medium sits. Mrs. Compton, wearing a black alpacea dress, just as she had come from her errand in the town, and without waiting even to arrange her somewhat disordered hair, scated herself in the cabinet. The door was closed; our party forming a curved line, the central chair of the line, in which I sat, exactly facing the door, being at a distance of nine feet from it. The light was turned down, leaving enough by which to see the mottoes which hang upon the walls of the room, and to distinguish the members of our company, and we all joined in singing. In about ten minutes hands began to appear at the aperture, moving slowly back and forth, and evidently in considerable variety as to size. Then an oval-shaped object, not larger than a baby's head, rose occasionally before the aperture, sometimes apparently developing features of a human face, but not perfectly attaining the size and expression of a head, which we were told was the object in-

Very soon a masculine voice was heard from the cabinet addressing a salutation to myself: "Doctor, I am glad to meet you here." "Who is it?" I said. "Henry," said the voice, and with an apparent effort to give the surname. This failed, but immediately another voice, recognized as Mr. Webster's, addressed us, speaking of the harmony of the circle, and his hope that the manifestations would be very successful, notwithstanding the medium was very weak from recent illness, and from an excess of care and trouble in her family relations, which prevents the full development of the "power" which they employ. Then the voice of "Seneca" was heard addressing Mr. Hibbard. His voice was clear and distinct, speaking not "baby talk." conversing with the Doctor, Mr. G. C. Hibbard, but broken English, with ejaculations entirely characteristic of the Indian manner of expression. Several other voices participated in the conversation, but none known personally to me. We were then told to sing with all our power, to keep our hands joined, and that, when "Katie" came out, we were not to be excited, or to touch her unless she gave permission, but that she would try to touch us all."

In a few moments the cabinet door gently opened, and a "weird phantom, bearing the semblance of a woman, and clothed in a flowing costume of white, glided out. Over her head was thrown a veil of delicate texture, and in one hand she carried a handkerchief that looked like a bit of fleecy cloud. Her dress was exceedingly white and lustrous, without a wrinkle or fold in it." The description given by Dr. Willis was perfect. There she was, in reality, a gracefully moving figure, approaching our sweet young singer at the end of the line and placing hand upon her head, constantly uttering in a softly sibilant, but earnest tone, "Sing, sing, sing!" Slowly stepping from one to another, and in like manner touching them; she soon reached me, and, as her hand touched my head, the flowing sleeve fell upon my forehead, the delicate handkerchief was pressed to my face, and her white trailing garments were in sensible contact with my person. An involuntary "God bless you, Katie!" escaped me, with a heart-felt emotion of joy, to which she evidently responded by scating herself upon my knee, bending over me, so that her veil of most delicate texture fell upon my cheeks, and lips as soft and warm as those of any young maiden impressed a kiss upon mine! "Katie" was a demonstrated reality! real, tangible, and very sweet. I saw the ringlets of hair beneath the veil; the mantle upon her shoulders and arms; the dark belt around her waist; and the white drapery that trailed gracefully behind her as she moved away. After touching every person present, she retired to the cabinet to get more power, and soon again reappeared. Her effort seemed to be to approach by a sickness that seemed unto death, although as near to us as possible, that we might see and realize her distinctly. After passing again before us, she retired to the cabinet. About the height and figure of the medium, and bending forward slightly as she walked, I confess to a momentary feeling that it must indeed be herself -but in what way she had contrived to array herself I could not tell; surely, not only did this figure of an infant which walked the whole drapery of wonderfully delicate fabric seem to belong to quite a different sphere of life from then came the face of a lady who was immedi- that of the medium, but the exquisite grace of ately recognized by her nephew present. Since movement, and what I may call the aroma of that time the manifestations have increased in freshness and delicacy that pervaded the entire variety and power, until now they comprise, at | presence of "Katie," was in marked contrast

worn out her life in the effort to procure subsist ence for her sick husband and steadily-increasing family.

But what could I think, when in not more

than ten or fifteen minutes after Katie's disappearance, the door again opened, and an Indian form, tall, erect, wrapped in a blanket gathered at the waist, with moceasins and leggings, and wearing a circlet about the head, and what seemed to me a long black feather (although some of our party thought there were two or more feathers), stepped majestically out of the cabinet and confronted us. Observing his position against the casing of the door, I afterwards measured his height, finding him to be eight and one-half inches taller than the medium. He called to us to sing "Johnny Bown," and led off himself, standing by the door for a few minutes, and then marching as closely to us as Katie had done, patting me on the arm, and shaking Mr. Hibbard's hand, which was free, vigorously. He remained probably five minutes, entered the cabinet, and again came out. At my request he stood against the white wall where his whole form could be fully seen, and reached above the door, tearing down some dried evergreen wreaths that had been hung there by the medium, but at first vigorously refusing to do so, as he said "the medie would be mad." He walked to the stairs, bending over the railing and looking down, and then returned to the cabinet door, standing by which he gave the war-whoop, an ear-piercing and blood-quickening yell that might have been heard a long distance if in the open air.

After his disappearance, conversation with some half dozen voices was kept up for nearly an hour, three hours being occupied with the visitors, but came over directly to me, patting whole scance. But the limits of this article will me on the hand, and then returned to the door. not permit very many interesting details of tests given, and the subjects of conversation engaged | Dr. Willis, Dr. Storer, Dr. Lewis, and "love for in .- At-the close of the scance, the medium was found apparently in the exact position in which | "medie no humbug-he good Injun," &c., he she had been left, but in a deep and almost lifeless trance. By my watch, it was eight minutes then, at my earnest request, the ringing warthat I held my finger on the pulse, waiting in whoop, and was gone. vain for pulsation, and some twenty minutes before the medium was fully restored to consciousness. Dr. Lewis has frequently verified this condition of the circulation.

any tests by which to determine the whereabouts or occupation of the medium, while all this was | which nearly a half hour was required to arouse occurring. The voices might all be ventriloqual, but Dr. Willis had applied adhesive plaster to her mouth, and his test was as good as any I could apply. He had tacked her skirts to the floor, and bound her with ropes to the chair, but for their entire accuracy. still the figures walked out of the cabinet. I need not repeat these experiments.

I thought that perhaps, even if spirits were the actors, she might be liberated by them from the fastenings, and her dress metamorphosed into the garments that we saw. But her dress was black alapacca, and "Katle" was altogether white, and the Indian clothed in a blanket. Was it possible, that she might have concealed beneath her skirts, these dresses, as has been said? But how could she present the Indian form, eight and one half inches taller than herself? No! I knew it could not be deception on her part or the part of the spirits. But I wanted to apply new tests; and the opportunity was given me.

I assisted at three other scances, one of them at the house of Dr. E. W. Lewis, of Watkins, improvised on the afternoon of the day on which the above narrated scance took place. The doctor improvised a cabinet in the stairway of his house, by the aid of locked doors and blankets, and the phenomena of hands, and audible voices occurred, giving two remarkable tests, and presenting Mr. Wm. White, late publisher of this paper, who conversed with me directly, and then with Dr. Lewis for some time. I cannot say that identity was demonstrated, but I have no reason to doubt that in that, and on a subsequent occasion, I conversed with him.

But what I have said of the first scance must answer as a general description of all, for this article is already too long. What I have now to add is a description of the tests applied by myself, and the remarkable opportunity offered me of entering the cabinet when the spirit was outside of it, and thus of adding to the mystery which surrounds the whole subject.

On Monday morning, accompanied by Mr. Hibbard, and two ladies whom I had requested to go with me to act as a Committee of Investigation, I went to Havana, and found Mrs. Compton in a very weak and nervous condition. She had been without sleep for three nights, and was so nearly sick that it seemed cruel to ask her to sit. However, she desired to accommodate me, for the sake of the Banner readers, before whom, I told her, I should spread out these facts. Our company numbered eleven persons in the circle room. By my request, Mrs. Compton acquiescing without a murmur, my lady friends entering her bed-room saw her completely divested of clothing with the exception of two under car-

ments, and then had her draw on a pair of her husband's pantaloons. The basque of her alpacca dress, without the skirt, was then put on, after careful search to render it certain that no extra clothing could be secreted. Then, in my presence, the basque was sewed by its points on each side to the pantaloons, and a ribbon which I tied with two knots closely around her neck was sewed through the knots, and each end of the ribbon sewed to the collar of the basque. So that she had on a closely fitting coat and pantaloons, sewed together, and so attached by a ribbon around the neck that the clothing could not be drawn up or down. A pair of black gloves were then drawn upon the hands, and sewed tightly around the wrists. I then put around her waist a piece of cotton twine, tieing it in two hard knots behind, and the same piece of twine was tied by double knots to the back of the chair in which she sat.

Under these conditions, our semi-circle was formed as above described, hands without gloves appearing first at the aperture; and soon the voice of Mr. Webster was heard saying that there was very little power, as the medium was utterly exhausted by too frequent sitting and too much care, but they should do what was possible. He did not think Katie could be materialized. Mr. Hibbard and myself urged that all the power be concentrated upon that one object, and was promised the attempt. After singing for perhaps twenty-five minutes, with occasional intermissions to hear remarks by the voices, it was announced that Katie would appear. Very slowly the door opened, and the light had to be carefully adjusted before she ventured fully to appear; but soon her entire form was seen, dressed exactly as before-trailing skirts, veil and mantle, but with a belt which she gathered in her hands and rubbed together that we might sized hands, faces more or less perfectly materi- who, for fourteen years at the wash-tub, has hear its silken rustle. Standing by the door, she

addressed me, saying that when she had walked entirely away from the cabinet, she wished me to go in quickly and without moving the chair, feel after the medium and all about the cabinet, and see if I could find her. She stepped out about five feet into the room, and at once I sprang into the cabinet, felt in the chair, swept the floor and the walls thoroughly with my hands, but not a vestige of medium or anything remain-

I came out and resumed my seat, Katie passing along the line of spectators, touching them, and on reaching me, bent over and kissed me twice upon the left cheek; also placing her handkerchief to my face, and allowing the delicate lace of her veil to touch my hand. "Katle," I asked, "what material is your veil made of?" "You needn't look for any, for you could n't find anything like it on earth," she said. "Is your dress the same material?" "No-no, different." "Katie, could you appear with jewelry?" "Yes-yes, if there was power enoughpower nearly gone!" She returned to the cabinet, and soon again appeared, but staid but a few moments. The voice of "Seneca" was then heard, saying he could not come out. "No power-media sick-most dead-no power; but he would try!" And soon, to our astonishment, his tall, erect figure stood outside the door. The light was less bright than on former occasions, but enough to see his bare arm as he stretched it out, reaching above the door, and then, at my request, striking his open palm with great force three times upon the wall. He was dressed apparently as usual, but the power being so much exhausted, he did not go along the entire line of In his broken English he expressed his love for all," and with a command to me to tell pale faces gave first what he calls the peace-whoop, and

The light was turned up, the closet door opened, and in the chair, tied as we had left her, without the breaking of a thread, or the apparent movement of her person, or in any respect differ-It will be noticed that I had not as yet applied ing from her appearance when last seen, sat the medium, in that fearfully lifeless trance, from

I will not extend this article by appending any speculations of my own upon this most marvelous exhibition. I submit the facts, and vouch

### Acknowledgments.

MESSRS, COLBY & RICH: Dear Sire-I forward you inco my father's death:

 

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 MARY E. DAY. 305 Main Street, Buffalo, N. Y., Dec. 25th, 1874. Received at this office since last statement, in aid of the

ove, the following sums:

1. Pierce, Boston Highlands, Mass. \$2.00
R. G., Philadelphia, Pa. \$5,00
Abm. French, Omaha, Neb. 1.00
Mrs. Nancy Beckwith 2,00
W. C. Buckingham, Peconic, N. Y. 50
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Lucy James 5.00
C. D. James. 5.00

## The Kansas Sufferers-An Appeal.

BALDWIN CITY, KAN., Dec. 21th, 1814. To the Editor of the Banner of Light and all Spiritual ists, Greeting:

We write in behalf of the sufferers of this vicinity from the failure of crops, &c. Ald has been sont, but it came through the Christian Aid: Societies, and was received by the same class here, and was distributed to the favored ones. while many who were needy, especially those who dared avow themselves as Spiritualists and Liberalists, received nothing, though they might be in a freezing and starving condition. This is no ide talk, for we-have had the expo rience. One of our mediums had a serious illness for three or four months, and for four weeks his wife was confined to the same bed, and, when compelled to ask aid, was flatly refused by our Christian Township Trustee.

The Spiritualists of the East may have given aid, and that liberally, yet it is all swallowed up in the great vortex of ... Christian " aid societies which receive the credit glory, &c., and prate of their philanthropic work, while the individual givers are forgotten.

Therefore we ask and suggest that whatever Spiritual-ists and Liberals may contribute hereafter, it be through some responsible Spiritualist or Spiritualist Aid Society There are a few workers here, but we are looked upon a crazy" and "worse than Infidels;" and any calamity that may fall on us is construed to be the just judgment of God, for our daring to think and act for ourselves. We want clothing and money; either will be acceptable and dealt out judiciously-shoes, stockings, in fact anything in the clothing line we can use.

We would suggest that Spiritualists throughout the State receive what aid can be given.

C. R. MOREHOUSE, Irving, Kan., is a true Spiritualist would act promptly in distributing to the poor. Should this call be heard, anything sent to this place should be directed to should be directed to

P. S.—Will not the railroad companies bring anything sent to our aid free? Goods sent, if any should be marked "From Spiritualist Aid Society, to be distributed to poor of Kansas."

poor of Kansas."

We, the undersigned, believe in the integrity of Henry J. Durght; that the call is a just one, and that anything he may receive will be fairly dealt out to the needy; and we will cheerfully assist him in this good work.

DR. J. G. SCHNERLY.

(Mayor of Baldwin City, Kan.,)

H. R. BROWN,

OR. A. T. STILL,

R. A. DONALDSON.

## Annual Convention of the New York State Or ganization of Spiritualism.

ganization of Spiriualisis.

An Annual Meeting of the above organization will be held at the half in the American Block, situated on Main street, Buffalo, Saturday and Sunday, Januery 16th and 17th, and holding three sessions each day. Mrs. Emma Hardinge Britten, Mrs. Eliza C. Woodruff, Rev. J. H. Harter and Mr. Geo. 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, Children's Progressive Lyceum, and Friends of Human Progress, may be represented by two delegates for each fifty members or fraction of that number above the first fifty. A general invitation, however, is cordially extended to all to attend.

A small admittance fee at the door will be required on

A summamutance fee at the door will be required on Sunday to help meet expenses.

Our Buffalo friends join with the officers of the organization in this cordial invitation, and will do what they can to ent-rian those in attendance from abroad. Let us have a large meeting this first of the year 1875.

Mrs. Lucia C. Miller, Secretary.

Dec. 25, 1874.

## Notice.

Notice.

Notice.

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

Per Order Committee,

A. E. STANLEY, See'y.

Leicester, VI., Dec. 23d, 1874.

## Notice.

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. R. G. Eccles is engaged as speaker. Other speakers and mediums will be present. A cordial invitation is extended to all the friends of the cause.

Per Order.

## RELIGION AND DEMOCRACY.

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