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"The Lesson of the Hour Unlearned," by Warren Chase; Poememuneration for them in Texas;" "The Spiritual Magazine," Third: oem-"Help the Man that Seeks the Right," by William Brunton; Banner Correspondence; "Spiritualism among the Shakers;" "A Hope-less Task;" "Convention in Central New York;" "Minnesota," etc. Fourth: Leading Editorials on "The Katle King Confession," etc. Fifth: Brief Paragraphs, New Advertisements, etc. Stath: Spirit Message Department; "Spirit Communication," etc. Seventh: Book and other advertisements. Eighth: "The Physiology of Progress," etc., by J. J. Morse; "The 'Katlo King' Confession," etc.

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

WRITTEN BY HIMSELF.

[Continued from last issue.] PART TWO.

On opening the envelope, she exclaimed, "That's 'Wapanaw;' there are his plumes exactly as I have seen them many times. That is evidence of spirit photography."

HENRY T. CHILD, M. D.,

of Philadelphia, came to Boston expressly to investigate the phenomenon. Before starting, however, he visited a wellknown photographer in Philadelphia, and got thoroughly posted in the manipulations. He brought with him his own glasses, marked with a diamond in phonographic characters, witnessed the entire process twice, and carried the identical two glasses home with him, on both of which were spirit forms.

THOMAS HUNT.

late of Salem, Mass. I took a picture for Mr. Hunt, and, on the plate by his side were the well-remembered features of a teamerchant whom he had known in China, where he resided some twenty years. In connection with this, I will give a very remarkable test, wherein I took a picture of Mr. Hunt since his demise. Some three years since, a gentleman called on me and desired a sitting, giving the name of Capt. Copp, of West Dedham. The picture was taken, and on developing the negative, two distinct forms were seen-male and female. On receiving the pictures, Capt. Copp instantly recognized his old friend, Thomas Hunt, and his (Capt. Copp's) wife. The Captain then stated that he made the acquaintance of Thomas Hunt in China, and that on the return voyage of Mr. Hunt to this country, his (Capt. Copp's) wife died on board the vessel. Subsequently, Thomas Hunt passed to spiritlife. Both spirits had thus returned, giving unmistak-able evidence that they yet existed. This is a very tomarkable test, and the truth of the above statement can easily be found by any person desiring an investigation. Mr. Hunt was a very peculiar looking man, and there is probably not a person in the world that would resemble him in the least, and the spirit picture of him which was thus obtained, is very plain and distinct, but in an entirely different position from the one which I took in life-the negative of which I still have in my possession.

I could give many more of my early pictures that were substantial proofs of the genuineness of my claims to spiritphotography; but notwithstanding these tangible proofs, public opinion was against me. I was denounced in the papers, and threatened with arrest. Spiritualists themselves could not believe it, and subjected me to the severest scrutitiny while investigating; and to their opposition was matched that of the skeptical world, all which, however, had no effect upon me, because I knew I was right. I felt that the innumerable hosts of living, intelligent beings who had passed to a higher life were with me, to sustain and assist in fighting the ignorance, bigotry and blindness of the human race in this their earthly condition. But, after all, we are more or less dependent upon public opinion and countenance for our existence here, and the unpopularity of spirit photography ruined our other business, consequently the establishment had to be closed for want of patronage. Feeling the force at this time of the old adage, "A prophet is not without honor save in his own country," I determined to move to New York. I arrived in that city with my family, having scarcely money enough to sustain ourselves for a week, and began to look around for business; but I found that my reputation as an alleged trickster had preceded me, and it was with difficulty I could obtain the use of a gallery. At last myself and family were reduced to the direst extremity. I therefore made desperate efforts for a place in which to take pictures. I wandered up Broadway until I arrived at No. 630, where 1 instinctively stopped, and looking up to a sign, I read "W. W. Silver." I visited the operating room. and found two gentlemen waiting, apparently, for a customer. I asked to see Mr. Silver, when one of the gentlemen before referred to - a pleasant, genial-looking man - stepped forward as a representative of that name. I stated my business to him, viz., that I was in search of a place where I could take spirit-pictures. "Spirit-pictures!" he musingly said, and then remarked that there used to be a man in Boston who took such kind of pictures. I answered that I was the man. He then said, "Do you tell me, sir, that if I sit in that chair and you take my picture, other forms will-appear on the negative?" I replied that such results had happened when I took pictures. He then asked me to make a trial for him, which I did, and repeated, but without success in getting the spirit form. He remarked that probably his great skepticism was the cause of this non-success. "But," he exclaimed, "there's a man," (pointing to the other gentleman) "who says he can tip tables, and I should n't wonder if you could get a picture for him." "I will try," I said. 1 then went to work and prepared a plate, being accompanied all through by Mr. Silver, and made a sitting for the gentleman, whose name, by the way, was Trickey (an unfortunate name for a person with medium powers), and, on developing the negative, a spirit form was seen standing by his side. This rather excited Mr. S., who declared that he had n't the slightest faith that it could be done. "Now," he says, "as you have got the thing started, suppose you iry me again ?" Lagreed, and made another sitting, which was successful, for on developing the negative, a well-defined form of an elderly lady was plainly visible. He nervously grasped the negative, and holding it up to the light, exclaimed, "That is my mother! Just look at this, Mr. Mumler," he said, at the same time holding up a little microscopic charm in the shape of a spy-glass, "look through this microscope and examine that old lady's features. You will observe," he said, "she has a rather peculiar-shaped face." I replied "I notice she has." "And do you see that stray lock of hair across her forehead ?"

he asked. I answered that I did. "Now," he said, "look at First page: "The Personal Experiences of William II. Mumler in Spirit-Photography; Story-"The Lights and Shadows of One Woman's Life," by Mrs. Ann E. Porter. Second: Same continued; Political-which I took myself about three weeks before she died." which I took myself about three weeks before she died." The test was complete. Mr. Silver was satisfied I could do what I claimed, and in a short time a bargain was struck, whereby I should use Mr. Silver's gallery, instruments, chemcals, and all the paraphernalia incident to taking pictures.

The question has often been asked me, "Can you go into a strange gallery, and with their implements take these pictures ?" I answer, "Yes, I can do it ; I have done it a number of times; but in this account I shall give but two instances-Mr. Silver, as above stated, and Mr. Slee, of Poughkeepsic—as both of these gentlemen testified to the fact under oath in my trial.

As I was now fixed for a place to take pictures, my next move was to get the pictures to take. The Spiritualists were then holding meetings at the Everett Rooms, near 24th street, I believe, and I thought it would be a good idea to hang two of my large pictures in the hall, and stating where I could be found. The following Sunday I sent my son to the room with a polite note, asking the privilege of having them hung in the hall, never dreaming of a refusal. But judge of my surprise and chagrin when my son returned with both pictures, saying, "The person who has charge of the room told me to clear out with those humbug spirit-pictures."

Here again was I met by one of those illiberal Spiritualists who boast so much of liberality. This individual refused to allow my pictures to hang in the hall. I was sorry for him, and hoped in my inmost soul that there were not many more like him in the society. But I felt it an imperative duty that I not only owed to my family and myself, but to those invisible hosts whose instrument_I_was, that_I_should_be_heard. Accordingly the following week I had some pamphlets printed, giving the names of parties in Boston who had received satisfactory pictures, and a concise history of spirit-photography to date. With a bundle of these under my arm I started for the hall. Arriving there before many persons had gathered, I paid my ten cents admission fee and entered. I placed a pamphlet in every seat, which had the desired effect, for soon my business began to prosper. I was very successful in getting spirit forms, a large proportion of which were unmistakably recognized. This of course constantly increased my business, and I was not obliged to resort to any more advertising, as, before leaving New York, I was generously treated to a large amount of it unsolicited.

One day three gentlemen called on me, and one of them, introducing himself as Mr. Hitchcock, a representative of the New York Sun, said that he came to investigate my claims to spirit-photography, and for that purpose had brought with him Mr. Gurney, the celebrated New York photographer. The investigation was entirely satisfactory, (particulars of which will be given hereafter,) and resulted in giving me an extended notice in the New York Sun. The effect of this advertisement was soon manifest, for my place of business was thronged with visitors of all grades of society-the high and the low, the rich and the poor-many no doubt attracted out of idle curiosity, but most of them showing an intense in terest in the phenomenon of spirit-photography. And what is there, I ask, that is more important than the life to come? After a man has passed the middle age, he looks forward, at the best, to but a few years of earthly existence, and naturally asks, "Is this all of life? is there a hereafter?" And as years roll on, seemingly but little longer than weeks in his youth, bringing him nearer to the solution of this great problem, the question becomes, to him, one of great moment. The anchor to which he has been clinging for safety begins to drag; the advance of science demonstrates that the world was not made in a brief period, but has existed for innumerable ages, and where is he drifting? Spiritualism comes to him like a beacon-light to the mariner ; and thousands who were tossing wildly about upon the waves of doubt and skepticism are quietly resting under this protecting shelter of the beautiful truth. My success in New York was fully all that I anticipated, for in a few months I was enabled to buy Mr. Silver's interest in the establishment, and thus became sole owner and proprietor. But hardly had this change been consummated, when I was arrested by the order of Mayor Hall. In those days of "Tweedism" and "Rings" it is a wonder I escaped being sent to some penal institution-for when the Mayor had a prisoner arrested he was as good as convicted; but-thanks to Judge Dowling-there was, at least, one exception to this rule. It is possible also that the case might have been decided differently, were it not for the very able manner in which it was conducted by my counsel, Mr. John D. Townsend, of New York. Those who were fortunate enough to have heard this final argument will never forget it. For two hours and a half he spoke in the most eloquent manner-quoting largely from Scripture-to an audience composed of the best people of New York City, packing the court-room to its utmost capacity; and when at last he made his peroration, it seemed as though he was actually inspired. After the decision of the court was had, there seemed to be as many to congratulate him upon his great and eloquent effort as myself upon my honorable acquittal. My trial was ended. But another trouble had commenced. My gallery had been leased over my head, and I was thus deprived again of a place to do business in; my money was gone, and I had not the necessary means to start another gal-lery. A friend suggested that, in view of the great advertising my pictures had received on account of my trial, I might make it pecuniarily profitable to exhibit them. Acting upon this suggestion, and being assisted by a Spiritualist friend, I gave a number of exhibitions, but failed to make them remunerative. Then I resolved to return to Boston. I did so, and commenced to take pictures at my residence, where I have continued until the present time. In presenting the proofs I have collected since leaving Bos-ton, in 1868, I think that Evidence No. One should commence with W. W. Silver, for here is positive proof of not only the form received, but of the method by which it was obtained, as given in his sworn testimony at my trial. It is very strong in support of my claims to spirit-photography. This gentleman testifies that I came to him a total strang-er, and that with his instruments, his chemicals, &c., and under his supervision, I produced a negative with a second form, said form being an unmistakable likeness of his mother. who was dead. Is not this enough to satisfy continued until the present time. a second form, said form being an unmistakatole interess of his mother, who was dead. Is not this enough to satisfy all candid minds? Some may say, "Oh, Mr. Silver was in collusion with you." Is it a supposable case that if I took these pictures by trickery, I would dare to go to an entire stranger and expose myself for the purpose of having him en-ter into the same business? How could I know but that he might be a firm believer in Spiritualism, and would immedi-ately expose me. Besides, Mr. Silver's was not the only gal-lery that I tried to get the privilege of taking pictures in a and from the bitter enmity shown by photographers against me in my trial, would not some of them have testified to the fact, had such inducements been held out? Not only did 1 go to Mr. Silver a stranger, and take a picture with a spirit

form in the presence of that gentleman and Mr. Trickey, but worked for months with Mr. S., using the same camera as himself, and working in the same closet. There was also working in the adjoining room two artists—the Keishman Brothers—who had free access to the operating room at all times, and have often seen me go through the routine of tak-ing pictures; and I to day challenge any one or all of them, that if they ever saw anything which savored of fraud in my taking pictures, to publish the same to the world. As accumulative evidence in the same line, let me offer Evidence No. Two, sworn in the persons of the Slee Broth-ers, of Poughkeepsie, N. Y., who have one of the finest gal-leries ontside the city of New York, and whose work shows that they fully understand their business, and are second to none in the ärt of photography. Mr. William P. Slee came to my gallery in New York a perfect stranger to me, not mentioning the fact that he was a photographer, or that he understood anything about the business, and requested a sit-ting, with—the privilege of—witnessing—the process, which T-readily granted. At this sitting I think I made a number of pictures, on one

At this sitting I think I made a number of pictures, on one or more of which was a spirit form. Mr. Slee then informed me that he was a photograph artist, and asked if I could take a picture in any other gallery than my own. I replied that I had done so. He then said that if I would come to his gallery for three or four days, I might have the free use of his gamery for three or four days, I might have the free use of his appa-ratus. I thankfully accepted his kind offer, as business was rather quiet at the time. Now, without detracting from Mr. Slee's kindness or generosity, I would here remark that I do not suppose he made that offer for the simple purpose of put-ting a dollar in my pocket, or that he had a thought of assist-ing me negociative for I was an entire stranger to him ing me pecuniarily, for I was an entire stranger to him. What, then, was his motive? Solely and wholly to satisfy himself as to the genuineness of my claim. This being the case, then, it must at once be seen that Mr. Slee took every precaution to leave no chance for pictures of a fraudulent character to be made. Us had now giase an which nictures character to be made. He had new glass, on which pictures had never been taken, prepared forme; his camera and closed were put in requisite order; and, by way of completeness of detail, to detect the fraud if any there was, he gave strict or-ders to his operator to watch me in the closet, and at the same time had loop-holes bored through the ceiling whereby we both in turn could be watched.

Accompanied by my wife and clerk I walked into Mr. Slee's gallery on Tuesday, March 30, 1869, and with his in-struments, his chemicals, and in presence of himself, his broth-er and operator, commenced to take pictures, and continued to do so for four days. to do so for four days.

If this statement was simply my own, being an interested party, it might be taken with some grains of allowance; but when an honorable gentleman goes into court, and swears to

the same, what stronger evidence can be adduced? In the New York Herald of April 22d, 1869, will be found In the New York Herata of April 220, 1009, while the funn Mr. Slees's testimony in my trial, where, in answer to a request to state his experience in spirit photography, he says: "I visited Mr. Mumler's gallery to see what I might learn in re-gard to it. I went to the premises 630 Broadway for the purpose of thoroughly examining the process of taking spirit-photographs; to see if I could understand it. I watched the process of taking these pictures as closely and minutely as I possibly could. Mr. Mumler sat me three different times, and possibly could. Mr. Mumier sat me three different times, and each time I watched him very closely, and also scrutinized the whole process. I did not notice anything unusual or dif-tices his placed fills fitting on sea with the availation that I no-unusual thing I observed. On a subsequent occasion Ar-Mumier visited me at my gallery in Poughkeepsie, and used my material in the process of taking pictures that ensued, from beginning to end, including my camera, glass, chemi-cals, and all the other appliances necessary to the production of photographs. During his operations I watched him in-tentive throughout, and the only unusual circumstance that I observed was his placing his hand on the camera, as I had be-fore noticed in New York, and spirit-photographs were pro-

Here, then, is the unsolicited testimony of an honorable gentleman, a practical photographer, given under oath in



Writton 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 Scoret;" "Jessio Gray;" "Pictures of Real Life in New York;" "The Two Cousins; or, Sunshine and Tempest,"

etc., etc., etc.

CHAPTER X.

A Discovery.

The happy husband hastened to his home, delighted to do his wife's bidding, and to bring his daughter to witness her great happiness. The swiftness of steam seemed slow to him as he traveled, and when the station was reached he made a quick transit from the car to where his carriage awaited him. He took the lines himself, and the horses, obedient to his hand, showed their speed, and brought him quickly to Morton Hall;

"Ay, ay-" he said, as the house came in sight, "what a welcome home we will give mother and child !' It shall be a gala day in the old house."

When he came nearer the closed house, the snow lying over field and meadow, and more thickly in the park, and the stillness which reigned over all, gave him a sudden emotion of gloom. He flung it off, but it returned after he entered the house. A fire was burning in the library, but the room where his wife usually sat, and which was always bright and warm, was now dark and cheerless. A servant came into the library.

"Supper is on the table, sir, and Mr. Melton was here today to say that if you will please to send word when you come home, that he will be here directly to see you. Business of importance, sir, he said."

Mr. Morton was startled. Somehow he could not shake off the gloom of the empty house.

- "Where are my letters, John ?"
- "Mr. Melton has them, sir."

"Mr. Melton has my letters? What can this mean ?" Checking himself in presence of a servant, he ordered a messenger to go for his brother, and then ate his supper, after which he waited somewhat impatiently for his brother's vant came in to lay some wood on send to the cottage, or he

"Anybody been at the Hall, John ?" he asked, rather by way of diverting his own mind than from any laterest in the answer.

"Yes, sir; a stranger came and asked for you. He did not leave his name. It was a cold day, sir, and he had come from the station. I asked him in to the library fire. A furrener, I think, sir, handsomely dressed in a fur cloak and fur cap. He did not leave his card nor give his name, but said he should He looked round the room fur. see you, maybe, in Lon'on. rener like, and swore a round oath when he looked at that picture. He said, were there other members of your family in. the neighborhood? I told him of the Captain, sir, Mr. Joseph Melton, and he said 'all right,' he had heard of him; and maybe lie went there, sir, for the old gentleman came over the next day and left word that we should let him know when you returned."

As before stated Mr. Hitchcock, of the New York Sun, ac-

As before stated ar. Inteneous, of the New York bin, de-companied by Mr. Gurney, the celebrated New York bhotog-rapher, and Mr. Livermore, came to my gallery for the pur-pose of investigating my claims to spirit-photography. In quoting from the New York Sun, of Feb. 26th, 1869, Mr. Mitcheole gover, it Mr. Mumler for the present has estable

litchcock says: "Mr. Mumler, for the present, has estab-lished himself at the gallery of W. W. Silver, 630 Broadway, where your reporter, in company with an eminent photogra-pher of this city, whom we shall call Brown, and a gentle-man who was formally a leading banker and stock-broker on Wall street, visited him yesterday morning. * * * One of the most remarkable of these strange pieces of work is a picago he lost a wife to whom he was tenderly attached, and ago ne lost a while to whom he was tenderly attached, and who, as he believes, has never ceased to be present in her spiritual form with him. A day or two ago he sat to Mr. Mumler, and on the plate there came along with his an image of a lady, which he and his friends all declare to be a correct likeness of his deceased wife. The face is perfectly distinct; one arm is thrown around the husband's neck, so that her hand holding what seems to be a bunch of illess tenues in hand, holding what seems to be a bunch of lilacs, comes in front of his breast. Another picture being taken, the same figure appeared in a different attitude, pointing with one hand upwards." * * * OUR REPORTER SEES WHAT CAN BE DONE FOR HIM! But first he requested his photographic friend, whom we have called Brown, to go through the pro-cess himself, and watch the various steps of it. Mr. Brown accordingly went up stairs in the sky-light room with Mr. Mumler, and prepared the sensitive plate himself from the naked glass. Sitting down before the camera, he waited the usual time, and then with his own hands developed the negausual time, and then with his own hands developed the nega-tive. At the side of his own there came out the face of a middle-aged man, with a dark beard. * * Then came our reporter's turn. He, too, saw the colodion poured on the clean glass, and then placed in the silver bath, and taken out and placed in the groove or holder. While in the chair he thought he would try the effect of calling to mind the appear-ance of his father as he looked before he died some alows. ance of his father as he looked before he died some eleven years ago. The negative gave a face in profile, ratheralim, but in general outline, he must confess, very like his father a thought of him !"

he thought of him ?" Now here is a combination of tests which I should think would be rather hard to dispute. But let us see what Mr. Gurney says in his sworn testimony, as given in the New York World of April 22d, 1869. Mr. Gurney, being the next

LORK WORLD OF APRIL 220, 1869. Mr. Gurney; being the next witness, in answer to Mr. Day, said : "I am a photographer at 707 Broadway; I have been en-gaged in business twenty-eight years; I have visited Mr. Mumler to have my picture taken; I witnessed the process, but I did not discourse we desentions. Mumler to have my pleture taken; I witnessed the process, but I did not discover any deception; I saw the process of preparing the plate for taking the photograph; and in de-veloping the negative; I applied the chemicals myself, and upon the negative was a shadowy form."

I would like to mention here a little incident that happened in my perambulations to find a place to take pictures in New York. On walking up the Bowery I came to a door-way that made a very respectable appearance in photograph-

way that made a very respectable appearance in photograph-ic display, and walked in. "Would you like to let your gallery a few hours a day in which to take pictures?" I asked. The proprietor being en-tirely ignorant of spirit photography, I had to explain the whole matter to him; when he replied that, if ha should sit, he would probably "get the devil or his cloven foot," I re-blied that mathematical with his antacadants. plied that, not being acquainted with his antecedents, I could n't say. I, however, offered to take a picture for him, which he readily agreed to, and on developing the negative, there was directly over his head as perfect a cloven hoof as could be imagined. He actually turned pale, and looked at me suspiciously, expecting every moment, I suppose, to get a whiff of sulphur. He concluded, however, (and while coming to this conclusion he managed to keep a respectful distance from me,) that "these kind of pictures might hurt his business." I did not try very hard to disabuse his mind of this idea, for really 1 did not like the first appearance of his spiritual associates.

[Continued in next issue.]

"Very well, John ; order Betsey to get another room ready. See that the bed is well aired, and a fire kindled. My brother must not return to Chetny Park to night."-

Left to himself-again, Mr. Morton was perplexed; and strive as he would, it was impossible to throw off a foreboding. of some evil impending over his house.

He had not to Wajt long. Uncle Joe made his appearance, evidently much agitated. He tried to conceal this feeling, but he was no adept at dissimulation, and his "How do you do, brother? I congratulate you; are the mother and child well?" were not hearty. There was that in his manner which contradicted his words. When Uncle Joe Melton congratulated any one he did it heartily-the soul came out in his words. There was no cheery ring to them now.

"Out with it, Joe," said Mr. Morton, impatiently; "there is bad news behind all this, Have the funds sunk? Has London Bank failed? Are we beggars? I, who have just come from London, should know these misfortunes; if they have happened."

"By St. George ! I wish they had happened rather than this. The Mortons and the Meltons can have poverty, but not disgrace !"

"Disgrace ! What do you mean, Joe Melton ? Speak out ! Nothing can be worse than this suspense!"

"Well, Morton, I hope and trust there is a mistake-a horrible mistake; and yet the proofs are strong."

"Come to the point, will you?" said Morton ; "you keep me on the rack too long."

"Morton, when you married your wife she called herself a widow, did she not?"

"She was a widow in mourning for her husband; he had been dead two years when we married."

While he spoke Morton turned pale, and shivered as if in an ague fit, for there rushed into his mind the words of Isabella : "I cannot reveal the past to you !"

"Are you sure that she was an Ossoni?"

"Of that I have no more doubt than that you are a Melton. The aunt was a fussy old soul, and brought the priest, who baptized the child, and the woman who nursed her, and my wife herself had undisputed proof from her father. That can be easily proved ;" and Morton began to breathe more freely. "All right so far, then," said Melton ; "and, for one, I do

not believe an Ossoni would so dishonor herself a''---

"Stop!" cried Morton ;" that word and my wife must never be put in the same sentence.!"

"Compose yourself, and listen to me, Morton; I must tell my story in my own way, and you must force yourself to listen." As he spoke he took from his pocket a package of letters, the seal unbroken save from one. "These are your letters; I ventured to hold them back from you when I saw the postmark, after my interview with the stranger."

"Rather a bold proceeding," said Morton, holding out his hand for the letters.

"I meant kindly. I have yet so much admiration for your . . .

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wife, and confidence-yes, by St. George ! when I think it over, I believe there is a horrible conspiracy to destroy your happiness; but the proofs"-

and filled your cars with some lying nonsense, children. Two or three came to know her well, and you begin to doubt my wife - my wife ! pure | and always looked up to her window in the mornand true as she is beautiful ' Out-with it ; I have no fear !" Even as he spoke his lips became white, and his voice trembled, for those words of [Isabella rung in his cars : " There must be a secret between us, therefore I cannot marry you?" And he had todden her bury that secret so deep that it would never rise again. But alas ! ghosts gazed like one who had seen an apparition. of dead people walk at night, and the shadows of our own dark deed, fall athwart our pathway when we are not looking for them.

By this time Ungle Joe had recovered from his agitation, and like a brave fellow, as he was at heart, said! "Morton, let us look this trouble boldly in the face. It may be-I trust in God [did not want any matches that day. Just then, that the man will prove a ---- liar, as I believe the man who had passed only two minutes before, he is 🗥 fore him : "This is a copy of a certificate of turned his face to the house, as if looking at the marriage between Richard De Le Mark, of ----, number. Lisette stood like a bird fascinated by Mississippi, and Ysabella Penseroso Ossoni, a serpent without the power of moving. Their daughter of Count Ossoni, of Vicksburg, Mississippi, June 20th, 485-. Following this are the signatures of three gentlemen, in addition to the house, he was about to seek admission ! Then that of the clerk, and of the elergyman who performed the ceremony.".

"Well, then," said Morton, "is there any objection to that ? Though she has never once that man in !" she whispered with white lips. spoken the name of this man, and 4 now hear it for the first time, yet it proves what we knew before, that she was legally married at that date. Why trouble me with that? The man died in four years after the marriage. I have reason to given distinctly, the girl becoming more calm as believe that he made her life wretched. She she talked. She disappeared as Peter took his lived with her aunt two years after his death, and place in the hall. then-oh, doe! no offence to the memory of your brighter, and filled my home with love. You know what she has been to Mary; yes, and to all us."

and lovable women I ever met. I struck my colors, you remember, and though I am slow to yield my prejudices, I became one of her admirers. But, Morton, if this man still lives ! Have we any proofs of his death ? Can we get them ?" At these words Morton started, as if stricken by a sudden blow. He thought of every other just at such times) of false certificates of birth, of marriage, infidelity and loss of property, but this, no, this was too horrible ! His child ! the son in whose young life his fondest hopes were garnered ! was he the child of shame?

Poor Uncle Joe saw the effect of his words, and his heart was moved with pity.

"Mind you, Morton, this is what the man claimed, I tell you. By St. George ! he is an imposter. Don't the Americans get up all sorts of shams-Mormonism, Pennsylvania State Bonds, Free Thinking, &c., &c. Why, one-half of them repudiate the Prayer Book, and when that is given up a man or a nation, goes to the dogs. The man came to me"-

"The man ! Whom do you mean ? The man came to you? The impostor! Has he dared to show his face here ?!!

"Yes, and in your very house."

"A curse upon him ! Had I been here 1 would have shot him dead where he stood !!!

"A pretty muddle you would have made of i for yourself and all your friends ! It is because you are so impetuous that I dared witanger those but postmarks confirm what he says-some accident to the machinery of the steamer, I believe, and hot hearing any thing Trom you he determined to see you-beard the llon in his den, I suppose. He has gone up to London, and, no doubt, was at your house yesterday." "My God ! Joe, it will kill her ! She is true

and pure as an angel! When does the next train leave "" said Morton, rising to quit the room.

"Not till ten o'elock to more

she opened the window, to look down upon the baby! oh my baby! This will be a terrible blow passers by. Everything was new to her. The baker, the milkman, the ice-dealer, and especially the forlorn little water-cress girls all attracted "A stranger has been here," said Morton, therattention. All her stray pennies went to these ing. She said that they seemed to her like the birds which she used to feed in the country. This morning she was looking out as usual,

when, instead of her expected water-cress child, she saw a man walk by the house, whose height, gait, manner, so attracted her attention that she She did not move her eyes from him till he was out of sight. Then she breathed freely. "If the dead can return, it is he! Thank God they cannot." She was about to turn away from the win dows when a match-gitl cried her wares. Lisette dropped her a penny, but told her to run on, she He then laid some papers on the table be- returned on the other side of the street and eyes met, and then she believed the dead could rise? He was crossing over, his eye was upon the girl roused herself ; she was at the foot of the two flights of stairs, and her hand on the porter's arm before the bell had rung. "Don't you let "Stop, do not open yet ; thrust him from the door if he tries to enter. He is a thief. Wait till I call Peter to aid you if necessary. Tell him your

master is from home," These directions were The strangeringuired for Mr. Morton, and was

own blessed sister, but Isabella has made my life told that he would not be at home till the next day. He did not try to force an entrance, but simply left a note for the master of the house. The porter and Peter thought Lisette had in-"Yes, yes, Morton, one of the most heautiful | structed them without cause. He was not a thief, only a gentleman on business. Then Lisette went up to her room and sat down on the carpet, as we have seen her do years ago, with her hands around her knees, and her head bent down, and thought. Poor girl ! it is many a year since she had had these "hard thinks," as she called them. It was plain that Le Mark was living; no other kind of misfortune and shame, (and we think | face and no other voice could strike terror into her heart. Something must be done, and at once. Lisette took in all the horror of the situation "The baby ! on the baby !" she cried in her distress. "My poor Roso! I know not which to pity most, the husband or the wife. Something must be done quickly. She must know it before her husband returns. Better for me to tell her than leave her to hear it first from Mr. Morton. Reproach from him will kill her at one blow. Ah me, we were too happy ! I wonder why God lets the innocent suffer like this! I would n't ! If I were God, I would strike that man dead, and not let him come to torment the happy."

Then the girl wondered if by giving herself up she could save her lady. She knew that this man had no claim upon her. She was free as the English air she breathed, but she was willing to endure all the forture of the life to which he would doom her, if only Roso could be spared. But before any compromise could be made, they must be where they could dictate terms.

With a slow, weary movement, she rose, smoothed her hair, dipped face and hands in cold went upwil to her mistress.

The lady wore a-white morning dress, and was seated in a large easy chair, with the baby in her arms. Her face was radiant, "just like the picture of the Virgin and child" which she had seen at Florence, Lisette thought.

"Sit down here, Lisette, close at my side, and see how much the babe resembles its father. Is n't it strange that neither of my children look. like me. I am glad that it is so. I love these blue-eyed, fair-skinned babies. 1 shall call him gold after they drive them out of existence, and ness medium as we have in our ranks. Ohlcago Henry Ossini, that will be for my husband and my father. Bless the darling ! what a pride and comfort he will be to his father ! I am thinking how delighted my Mary will be. I cannot quite understand it, Lisette, but that child has grown into my heart as if she were my own. Thave a strange notion at times that our dear little angel in heaven lives again in her,?! "May be so, Miss Isabella, may be so, the dead come back. Ah me ! I know it now. The baby ing party politicians are trying to caucus through is asleep, let me lay it down." As she spoke she took the child from the arms of its mother, and haid it on the bed.

to its father! I see only one way for us to do You and I must find another home-a secret home-away from all who have known us. I say we; you will not forsake me, Lisette?"

"I leave you!" exclaimed the girl, as if the thought were treason.

- "No, Lisette ! I know we live and suffer together. I have jewels and money"-
- "I have money, too," said Lisette. "We shall not suffer."

"We must be quick in our movements," said her mistress. "If my husband—yes, I will call him such, for such he is in the sight of God—my heart owes allegiance to no other-returns tomorrow, I shall be led to do that which I know to be wrong, for we could not part. Not for one moment would I bring shame upon his beloved head. Now that I know Le Mark lives, I will take my baby (he will let me have that, of course he will; 'how I forget !) and go where I shall never see him more. It will break my heart! Better this than shame to him."

Lisette looked at her mistress in wonder. Her calmness, the decision of her voice and manner, seemed unlike the Isabella of former days. She could not understand how, with all the terror of her situation, the release from the feeling that another fellow-being's life had not been taken by her hand, gave her courage to act.

"I know," she continued, "of a quiet little town in Switzerland, where my father once took refuge. He has often told me the story. We will go there. We must start to night; let us prepare at once."

"My lady, I think we shall be more secure in this great city, for awhile, than if we leave the country. I have often heard it said that there are no hiding-places so safe as those to be found in a city. Let us seek an asylum in some remote corner here, for the present, and determine our future course afterwards."

"I leave it all to you, Lisette. But one duty shall be performed after we have taken our flight. I must make a full and free confession to Mr. Morton of our past lives. Alas ! I thought it was buried deep, where mortal eye or car could never hear or see it more. Why did I not learn the lesson which my good old aunt taught me: Give the keys of your heart to your husband. Let there be no locked chambers there."

"Well, my darling, we come to happiness through many mistakes."

"Happiness! We must not use that word now. I only ask for resignation. God's will be done. Who knows but in Heaven, where the wicked cease from troubling, I may meet my beloved again?"

Political—The Lesson of the Hour Unlearned:

BY WARREN CHASE.

A.more stupid set of politicians was perhaps never at the head of this nation than are at it at the present time.+ Heedless of the warning voice of such shrewd politicians as B. F. Butler. whose warning and retiring voice has pointed out the way the party can retain its control of the country by even a small amount of legislation for the people and the producing classes on the financial question, they still persist in strengthening and perpetuating that most gigantic swindle ever imposed on the people of our countryee banking, on interest paying bonds, thus give unlimited scope to speculators to supply to us a currency and draw double interest on it from the pockets of the people; one rate in gold through the treasury on the bonds deposited as security for its redemption in greenbacks, and the other on the loans from its banking houses, and they seek to delude the people with this inflation, while they cry aloud against inflation of greenbacks, the people's money, and only safe paper money, and carp about redeeming them in her to be one of the best, and as correct a busi-

Written for the Banner of Light. LIFE.

BY WARREN SUMNER BARLOW.

- Life illumes the radiant dew-drop, Is the fragrance of a flower; Animates all forms of being, Is the essence of all power. Mortal life, like tints of morning, Ere the sun makes glad the day, Will unfold in endless beauty,
- While the ages wend their way. Oh thou glorious boon to mortals !
- May we walk thy paths of light, Learn to look above earth's shadows, To that life where all is bright.

Chicago Items.

VERIFICATION OF MESSAGE THROUGH MRS. CONANT'S MEDIUMSHIP-MATERIALIZATIONS AT CHICAGO SPIRIT-ROOMS-SPIRIT-ARTIST-TRANCE-SPEAKING, ETC., ETC.

Again it is my privilege to greet you, dear, brave and true old Banner, and your many readers and innumerable host of indefatigable workers. Before writing "Items" of spiritual matters in Chicago, with your permission I wish to bear testimony in favor of our dear friend, Fannie Conant's mediumship, and therefore declare that the portion of the message addressed to me, which was published in the issue of the Banner of Light dated Oct. 31st, by my valued spirit-friend, Harriet R. Washburn, is correct, and a test. Mrs. W. says : "And to my friend, Annie Lord Chamberlain, I would say, 'Annie, darling, it is all right; you did perfectly right; don't feel sad because you could not come to me when I sent for you; it is all just as it should be, &c .-- Mrs. - Washburn-did send for me to come to her before she passed away, and because of my own poor health at the time, I could not take so long a journey, and felt badly in consequence. This alone is a good test, but to me it proved a double one, as my friend had, previous to giving this message above mentioned, manifested herself to me direct, and in substance said the same; and I requested her, if possible, to visit Mrs. Conant during one of the Banner séances, and relate the above.

I have not seen, or in any way communicated with Mrs. Conant since Mrs. W. went to her spirit-home. The husband of Mrs. W .- Mr. William Washburn, of 49 Old Harbor street, South Boston-and her physician, Dr. J. E. Newman, 27 Milford street, Boston, will bear witness to the truthfulness of my statement. And thus the car of Truth rolls on.' Every day we are receiving fresh and conclusive evidence of the power spirits have to satisfy their earth friends as to their identity.

Mrs. Parry, a plain, unpretentious lady, is engaged to hold cabinet scances for the winter at the Chicago Spirit Rooms, 237 West Madison street, and, I am informed by those who 'attend frequently, that the demonstrations are both powerful and convincing. Hands of various sizes and colors appear at the aperture, and scarcely an evening passes without one or more faces being presented, which were frequently recognized by some one in the audience. The medium will allow any gentleman or lady to secure her (so as to remove the suspicion of deception) in any rational manner.

Mrs. Blair, spirit-artist, who is well and favorthey hussen, allocated in Chicago, at 707 West Madison street. Her work-which is artistic and has often been described through the columns of the Banner-is attracting much attention, and almost daily I hear people, who have visited her and received positive evidence from their friends in spirit-life, say, "God bless Mrs. Blair !"

Mrs.-L. F. Hvde, test and business medium, is with us for the winter, at 343 West Washington street. It will not be worth while to write much of her, for Boston and New York people know

? Notwithstanding the Philadelphia "Katle King erpose," which is agitating the public mind to a large extent, people are anxious to know more of the phenomena and philosophy of Spiritualism. All moral reforms have been, at first, persecuted, despised of men, till the possibilities of their advent became known and appreciated. Anti-slavery, Temperance, Swedenborgianism and Spiritualism were born in the manger, and consequently crucified. The veteran Spiritualists are now being paid for what they have suffered as advocates of an unpopular ism. The door between the two worlds is wide open, and the loved immortals can be seen and heard.

We thank Spiritualism for the progressive development of the age. It has robbed death of all its terror, divested the grave of its gloom, banished the horror of eternal punishment, and demonstrated the immortality of human life ; it has aroused mankind from the sluggish conditions of selfishness and awakened desires for doing good to others; it has softened the heart, opened the sight, stimulated thought, and thus demonstrated to the human race its condition here and destiny hereafter.

We will not rest casy until we have worked hrough all these unseemly excrescences of time and circumstance, and come forth to the surface clean and clear, with no deformity anywhere. Out of these interior elements let us produce at length as beautiful specimens as the forces of nature anywhere yield. If-the material world was so long in being brought to perfection, what of the mind, which was the prototype of the unseen world ?

We vaingloriously think that we have arrived at all truth; that the books are closed, and we have mastered all their hidden mysteries, while we now stand but on the threshold of that vast temple whose overarching dome is God's illimitable space, whose avenues of knowledge is as eternal as the Infinite

We rejoice that the light of true Spiritualism is rapidly dispelling the mists of ignorance, superstition and intolerance, which have so long bound the human mind ; and we hear the glorious news from every quarter of the globe of the gradual spreading of the angel philosophy which is destined surely to bring "peace on earth and good will to men."

ANNIE LORD CHAMBERLAIN. 160 Warren Arenue, Chicago, Ill., Dec., 1874.

Room and Remuneration for them • in Texas.

To the Editor of the Banner of Light:

Reading an article in the Banner of Dec. 5th, hended "A Sad Picture," which gave a distress ing account of the suffering and destitution in . the coal region of Pennsylvania, and taking this picture in connection with many more of like nature that exist in many of the crowded cities of of the North-presenting more or less suffering and hopeless poverty, and all for the want of remunerative imployment-this question presented itself forcibly : Why are not these destitute poor sent or taken where their labor would be needed, and would be remunerative? Here in Texas is a vast-domain of rich productive soil waiting for the hand of the cultivator, whose labors would be amply rewarded by bountiful crops ; besides, the labor of men and women are needed here in agricultural and mechanical pursuits. Labor of every kind is remunerative, and in demand. Good housekeepers, and young women could find places in families where they would be appreciated and amply rewarded. This being so, why is it that so many are allowed to eke out a miscrable existence, without even the comforts of life, when at the same time the North is filled with so much boasted philanthrophy and so many societies for the alleviation of the poor destitute sufferers of the crowded districts? Why would it not be better to send these people where they could support themselves?

Whenever the price of labor runs low, or at every return of the cold, protracted winter, if a society could be formed with means to send these people here, in a few years they would be able to refund the money paid out for for wages, or farming on shares with every thing furnished. At this writing (Dec. 13) our prairies are yet green; blooms are seen on the peach trees; I see some plums on the trees, nearly ripe, of the second crop. Until-now-no-killing frost: Cows are yet giving good messes of milk without feed other than the prairie grass. There is no licalthier region in the world than upper Texas, and no acclimating is necessary for the emigrant. Then, Mr. Editor, is not this the place for "God's poor"-where a part of the green earth can be theirs, and where they can share in the general plenty that God has prepared as a natural heritage for all of his earthly children? I have ventured these remarks with the hope of inducing some benevolent persons to act in behalf of the destitute and suffering, that they may have permanent relief.

calm; read your letters. I will go to London with vou.?

The substance of these letters has already been given to the reader. One was from Le Mark, the other purporting to be; and no doubt was, from a citizen of Vicksburg, confirming Le Mark's statements.

"And what does this ---- liar propose to do ?" said Morton, as he flung the letters on the floor. Uncle Joe drew the fallen papers, toward him with his cane, and folded them carefully before he answered : "He proposes, sir, to assert his rights." "Let him try it !" sàid Morton.

"He must prove them first by stronger evidence than we now have. But, to give the devil his due, he is a handsome fellow, straight as an arrow, with features so regularly cut that he might answer for the model for a lady's cameo. But mark my word," and Uncle Joe did mark it himself with an emphatic punch of his cane on the floor; "these very handsome fellows are sometimes the devil himself, who has stolen the form and dress of a gentleman. I mistrust him, and Joe Melton's instincts are generally, right."

"God bless you," said Morton, " for standing by me in this hour! It seems, by John's statement, that the fellow came into this room and swore an oath while looking at that picture."

"That picture !!' said Uncle Joe, much surprised, wheeling round to get a better view of it, and then rising and going near. "This picture represents two exiles landing in a strange country. Ay, I have it! that is my lady's face ; a mere child, though."

"Yes, yes, you know her father fied from Italy. He was proscribed by the government."

"Ah, now I have it, Morton ! This man knew them only as exiles. He will understand that here he comes in contact with a proud old family who have power to assert their rights."

Morton spent a sleepless night. Before him all these hours was the beautiful face of his wife, turning with sad, pleading eyes to him for help. Not once did he doubt her. To him she was all purity and innocence. However she might be complicated with this stranger, his heart trusted in her.

Meanwhile we will return to London. The house which Morton had taken was in a quiet. street in the west end. Its exterior was plain and unpretending.

The day on which Morton left, Lisette was going through her usual morning routine in her room, which consisted in opening her windows and thoroughly shaking, dusting and cleansing everything. She was a tidy little woman and a mortal foe to stain, spot, wrinkle or blemish. Her room was in the third story of the house, and looked out upon the street. She liked, when | would sooner die than look upon him again. My | discover, convert and utilize.

"Lisette, look at me," said the lady. "I know by your face and words that there is trouble. Has any accident happened to my husband? Speak quick, Zell, quick ! I heard the bell, was there a telegram from him?"

"No, no! but in mercy do not call me Zell again! Never! If any accident had happened on the train we should have heard of it. Your husband is, no doubt, safe in Morton Hall, but there is trouble almost as had as this which you feared. Stop a moment." She ran down, and came back almost instantly with the note which had been left for her husband. "Whose writing is that ! Tell me," said Lisette. "Say it is not his. Say that the dead never come back !"

The lady's eyes were dilated with fear as she looked at the handwriting on the note. With a nervous, hurried motion, indifferent to every other thought, save the wish to prove her fears groundless, she tore off the envelope, and read,

TO THE HON. HENRY MORTON. — Sir. — You have no doubt by this time received the papers and letters forwarded to Morton Hall. If the lady now called Mrs. Morton still persists in calling herself your wife, allow me a personal inter-ing herself your wife, allow me a personal inter-view with her. My claim is legal, and I shall in-sist upon my rights, or publish her shame to the world. I shall be at your home to morrow at four P. M. Breach D. & Many four P. M. RICHARD LE MARK. London, March 12, 18-

The letter dropped from her hands, and she fell like one dead. Lisette lifted her in her arms and laid her beside her baby. Her first words, on recovering, were, "Oh, Lisette! why did I scorn your advice and hide that terrible scene from my husband? It might have saved me from this shame. Lisette, hold my hand ! Cannot you see that there is one drop of sweetness in this cup of gall. I am not a murderer ! Perhaps God, in mercy, ordered it thus ?"

Lisette was surprised, and looked in wonder at her mistress. For herself she had been regretting that she had not, with her own hand, made the blow sure.

"Now, Lisette, hear me! I am calm. One minute has served to take in the whole situation. I am legally, I suppose, Le Mark's wife-at least I know of no law which has released me-but I

bonds, through speculators who buy it up at discount to purchase bonds with. The truth is we are in the hands of the worst set of Shylocks that even controlled our Government; even the war and its pressing necessities, which alone could justify the National Banking Law, was not so great a swindle on the tax-payers, and producers, as the present financial scheme which our lead-

Congress and foist upon the country just before they retire, well knowing no such scheme can

be heard in the next congress. If ever there was a suicidal act of any party, by its leaders, it is in the free banking scheme of Senator Sherman. Once more the country is to be flooded with a new and more ruinous "wild cat" scheme of Banking, and this time the people are to be taxed to pay interest on its securities while the capital is untaxed, or nearly so, people through the government, while the bankers are allowed to regulate its circulation, and produce panics, contractions and inflations under their manufacturing regulations as they please, and thus control the rates of interest and prices

of property and wages of labor throughout the country. How long the people will be imposed upon by this ruinous scheme and the political sophistry that indorses it, we know not; but it would seem that they could readily see that it is their interest to stop the useless interest on securities by cancelling them with their own greenbacks, which are better currency, and that they ought not to put the rates of interest and prices of property entirely at the disposal of speculators and money-lenders, which they do by sustaining this system of National Banks, and would not do by the issue of greenbacks, and making them convertable into bonds at option of holder, and into specie as fast as practicable, by a scheme of gradual redemption of small notes first. Another outrage in the measure is the suppression of fractional currency, on which it is admitted the government saved four per cent., and it is better than silver and copper for circulation.

THERE IS NO DEATH .- If it be true that Nature abhors a vacuum; it is equally true that the Great Creator abhors death, and glories in life. There is really no such thing as death-the term is a misnomer, used to designate the changes which occur in life. Life, eternal life, is created by the laws of Almighty will-power, which are as immutable in their application as is the existence of the Creator himself. When God made life, he made everything necessary to sustain it, but left it for man's progressive intelligence to

supply a currency that can only be redeemed by people are fast learning who Mrs. L. F. Hyde is, and all the time she wishes to devote to the public is fully employed.

. Mrs. L. A. Crocker is giving many tests and doing much good at 644 Fulton street. She has been before the public but a short time, and is succeeding remarkably well.

Mrs. DeWolfe, Van Buren street, is well known here, and considered a most excellent test medium.

Mrs. Blude and Mrs. Carey are at Mayor Block, rooms 44 and 46. They were reported as doing succeed after the result of the late elections can a good business in the way of tests, medical examinations, independent writing, &c.

Bangs family séances for physical manifesta tions, are still kept up, much to the delight of the majority who attend.

Dr. Peter West has recently returned from Colorado, and is doing a lively business with his mediumship, which is truly remarkable, it is so varied. He makes a specialty of clairvoyance and the currency furnished at the expense of the hand healing the sick ; and he hardly comes in the presence of a person without giving a test. He sees spirits very clearly.

> Dr. Cyrus Lord, healing and developing medium, assisted by Mrs. Mary Woods, clairvoyant, has taken rooms at the corner of Adams street and Fifth avenue, the building where the Religio-Philosophical Journal office is. To my certain knowledge Dr. L. has brought out a great many mediums during the past six months, and I advise all who wish to develop their mediumistic powers to give-him a call.

Jennie Lord Webb continues to hold occasional circles at her residence, 111 Walnut street, and hundreds of people in this city to-day bless her for the light and happiness received through her mediumship.

We have been richly fed of late by the influences controlling Mrs. Amelia II. Colby. The lectures through her mediumship are radical. philosophical and scientific. We have listened to ten discourses, and each one was of deep and thrilling interest to all who listened. Mrs. C.'s friend and traveling companion, Mrs. Smith, interested us much with her singing and music on the guitar and organ. I am pleased to state that these ladies have located in Chicago for the winter, and I hope societies in this vicinity will take advantage of Mrs. C.'s proximity and obtain her services for evening lectures, if unable to secure her for Sunday exercises. Friends, you need not fear to engage her, and if you think you would like to hear her please correspond with her at once. Her address is 237 West Madison street, Chicago.

Cephas B. Lynn lectured for the First Society of Spiritualists during December. He is quite a favorite at the West. He will be followed by Dr. Samuel Maxwell, J. M. Peebles and Mrs. A. H. Colby-Mrs. C. being engaged for two months.

Yours in the cause of humanity, Salado, Bell Co., Texas. L. A. GRIFFITH.

For the Banner of Light. The Spiritual Magazine.

After mature deliberation I have decided to add half as many more pages to the Magazine. I find I cannot give all the matter I wish without this enlargement. It will then contain forty-eight pages besides the cover, making a volume of about six hundred pages delivered at the office of the subscribers for one dollar and a half in ad-This will involve an additional cost of vance. about ONE THOUSAND DOLLARS per annum. I have sent specimen copies to about two thou-

sand persons to every state in the Union. If these will remit \$1 50 to me I think I can make the Magazine pay for the printing. Whether it does or not I will publish it during the year, and

does or not 1 will publish it during the year, and hope to do so for many years. May L.not appeal to every friend of free thought to aid me in this new enterprise? May I not appeal to the Press, with whom I have been associated for so many years as an editor and publisher, to give a *helping hand*. This periodi-cal comes in competition with no other, but stands single-handed and alone advocating the harmony between CHRISTIANITY. SCIENCE and

stands single-handed and alone advocating the harmony between CHRISTIANITY, SCIENCE and SPIRITUALISM, if each is properly understood. May I not appeal to the most radical Spiritual-ist to help sustain this Magazine? Though we may differ on some points, yet on many others we harmonize, and am I not endeavoring to ac-complish an object which requires me to adopt the course I am ware inget a most be learnered as the course I am pursuing to reach a large and re-spectable class of the community every where? You have your work, and are doing it. The spirits tell me I have mine, and must do it. Let us, then, work together for the redemption of our race from many errors so prevalent in the world. A new era is dawning upon us. The day is breaking that shall lift the gloom from death and the grave. The veil between the two worlds is being rent asunder. Let us, then, join hearts, hands and purse and help each other on in this glorious work, so that each and 'all may rejoice as the New Jernsalem descends. and loyed ones us, then, work together for the redemption of our the New Jerusalem descends, and loved ones departed mingle with their earth friends, telling them "there is no death."

Will papers friendly please copy, and oblige, SAMUEL WATSON, 225 Union Street, Memphis. Tenn.

Written for the Banner of Light. HELP THE MAN THAT SEEKS THE RIGHT.

BY WILLIAM BRUNTON.

Help the man that seeks the right ; Do your best to keep him true ; Be to him a guiding light, He may be the same to you. Do not scan each fault he bears. See the true with shining bright, See the grace he graceful wears : Help the man that seeks the right !

Help your brother as he needs, In the hour he strives and falls ; Never think of church and creeds, And our pious funeral palls; Never think of praise and blame, But assist with all your might, This is winning golden fame-Help the man that seeks the right.

'T is not ours to judge each act. And condemn with ready speech, Glorying in some fatal fact Where we can his name impeach. But 't is ours to aid him on-On to many a shining height; Ours to bid his fears begone ! Help the man that seeks the right.

All and each are one in kind, Varying but in small degree; Each at times is weak and blind. Angels pity you and me ! So to others lend a hand In our life's uneven flight; List to this, God's great command— Help the man that seeks the right.

Banner Correspondence.

Massachusetts.

CUMMINGTON. - Dr. John Brown Smith writes Dec. 21st : Perhaps a few items from this part of the State may be of interest to the readers of the Banner. I have been laboring in this place and the neighboring villages during the month of December. I am the only Spiritual Lecturer who has lectured here the past year, although other speakers and medlums have spoker here in other years. They have helped to prepare the way, as there is quite a large liberal ele-ment developed at this place. During the year I have given seven lectures on Spiritualism in East Cummington, and one lecture in West Cumming ton in the Universalist church this week.

Mrs. L. B. Cobb, of this place, has been devel-oped as a trance medium and lecturer. Her first appearance on a public platform was at the close of some of my recent lectures, where she spoke oriefly-but well.—She promises to be a good trance speaker. She is an estimable woman, and zeal-ous in the cause. Through her instrumentality I was first induced to lecture at this place. I am grateful to both Mr. and Mrs. Cobb for the hospitalities of their home, and also for their inter-est in aiding me to secure lectures at the neigh-boring villages. Miss Bird, who lives near this place, has also been developed as a medium. She has table tipping and rapping, slate writing, and is also a trance medium. I understand that her manifestations are, as yet, only in dark circles; at least, the circle I had the pleasure of attending was held in a dark room. She is a young lady of about sixteen years of age, and daughter of the late Dr. Bird. Her spirit guides do not desire to use her very much as a medium until somewhat older, so I was informed. I have also lectured at Worthington, but found little interest in Spiritualism, as there are only one or two families of avowed Spiritualists in the place, but there are several investigators. I had the pleasure of at-tending a discussion at West Chesterfield, between Mr. Witherill, a Spiritualist of that place, and the Rev. Mr. Cole, a Methodist minister of South Worthington, upon the question, *Resolved*, "That Modern Spiritualism is the Works of the David" Devil.

Mr. W. denied the existence of a devil, and called upon the reverend gentleman to demon-strate his personality and local habitation. Mr. Cole did not even attempt to offer any evidence or arguments even to prove the whereabouts or existence of his Satanic Majesty. He however read profuse extracts from various writers to prove that modern Spiritualism, ancient sorcery, demonology, and return of familiar spirits, were identical : he showed that thousands were exedemonology, and return of familiar spirits, were lots proper, who had been they have a man identical; he showed that thousands were exe-cuted in the middle ages for their witcheraft and mediumship, but he forgot to add that it was mediumship, but he forgot to add that it was Christians who, through bigotry and ignorance, committed those murders. His line of argument endeavored to prove that Spiritualism is the works of the devil, &c., but had not a particle of sound logic in it; yet many did not seem to real-ize that feat as they were carried away by the ize that fact-as they were carried away by the force of his profuse quotations from ancient writers. The logic of truth was with Mr. W., but if he had been more accustomed to public debate, he undoubledly would have been more sharp and severe in making points which would have and severe in making points which would have given him more sympathy of the audience: They continued the discussion for two more evenings on the subject, *Resolved*, "That the Bi-ble is Inspired of God," but I was not present. This discussion has created quite a stir in this part of the country, which must even that part of the country, which must eventuate in much good. LAWRENCE.-A. H. Webster says, Dec. 14th The cause of Spiritualism is moving on in our city, aud many are constantly being led to investigate the demonstrations of the higher life. During the past year more has been accomplished than ever before, and that, too, in a most satis-factory manner. J. William Fletcher, of 9 Montgomery Place, Boston, has spoken here for near-ly eight months—every Sunday he could possibly be obtained—and has drawn good audiences. At be obtained—and has drawn good audiences. At the close of each lecture he has given some very remarkable tests, and has also held a large num-ber of private sittings, which have tended to in-crease the interest and build up the society. Mrs. Susie A. Willis Fletcher, W. F. Jamieson, and others have also given us their thoughts, which have received the hearty appreciation of good numbers. We miss, more than words can tell, our organist. Miss Susie Smith. who was tell, our organist, Miss Susie Smith, who was called to the higher life a few weeks since, but by her return from the spirit world she has given many remarkable tests. I am glad to add my testimony and report thus favorably of the work. May it still go on until all shall see the truth, whatever it may be.

while here. On the first Sunday in the New Year, fludson Tuttle is to speak for us. As an author and lecturer he is too well known to need commendation. His subject is well known to need the time, it being "The Latest Scientific Results in the Investigation of Spiritualism—Crookes, Wallace, Varley," etc., etc., not including the recent disclosure in Philadelphia.

BANNER

Sandwich Islands.

HONOLULU .-- W. R. Frink, writing under a recent date from this chief city of the Hawaiian Kingdom, says, among other things : "I have taken the Banner of Light since I have taken the Banner of Light since I have been here, and lent it pretty freely, and there are some who have sent for and read it openly, and others who are willing to read it but keep it secret. If one of your test mediums should come here here she are should some a side mediums to the form here, he or she would reap a rich reward in visi-tors and ducats. Though there are but few that are outspoken Spiritualists, yet it only needs a are outspoken Spiritualists, yet it only needs a good medium to break the crust, and missionary theology would at once give way. Never was there a people more ready to investigate (were the theological pressure removed) than those of Honolulu."

California.

SOUTH PUEBLO.-F. H. S. writes, Dec. 6th : A word of encouragement from the wilderness Our philosophy, through its phenomena, is cutting a broad swath in the ranks of Orthodoxy. We may confidently expect larger and larger ac-quisitions to our numbers. Physical media are being developed daily. Here we have organized a circle with a good rapping, clairvoyant and trance medium. The angels promise materiali-zations after a series of developing circles. Our newsnapers treat the subject with characteristic newspapers treat the subject with characteristic Western *flippant* liberality. They generally ad-mit and publish the phenomena, but joke it away. Any of our media, broken down in health, away. Any of our media, broken down in health, should seek this genial winter climate. The thermometer ranges from thirty-two in the morning to sixty at noon, and down to forty in the evening. The nights are always cool, heavy covering being quite comfortable. With our fabulous mineral resources, our stock raising advantages, sanitary climate and perfect religious freedom, we invite all to come and cast their lot with us.

New Hampshire.

CHARLESTOWN .- Alvin Frost writes: I lately attended four scances at the Eddys', and what I saw was equal to the greatest I ever read of them. Thirty different spirits showed themelves—my father included. It was sufficiently Ight to distinguish the color of dress and complexion of the spirits, whether white, red, or black. Some spoke audibly, some whispered, but the most could do neither, but, by request, would turn around to show themeselves, and would answer questions by raps on the banister with their hands, which all could hear, and see the hands move. I thank God my life has been the hands move. I thank God my life has been spared to witness these things, and to enjoy the great consolation there is in a belief in this beautiful and harmonious philosophy !

Spiritualism Among the Shakers.

From the New York Tribune.

EDITOR TRIBUNE—Will you publish a paper in response to two remarkable editorials, "Katie King," of the Tribune, and "How to Investigate Spiritualism," in the Scientific American, of even date? The Shaker Order has "business re-lations with the outlying world, with which your "public de stambarts and takerable de not con railroads, steamboats and telegraphs do not con-nect." Will you give the Shakers a voice? Spiritualism and Geology are Sciences—not Re-igions. The Shakers have studied Spiritualism for a century, and put it to the practical uses of life. We have been patiently waiting for your over-wise people to become scientific enough to hear and investigate its facts—to prove all things, Spiritualism included. We came to New York to help you ond the press received us liberally. to help you, and the press received us liberally-gave good notice of our Steinway Hall Meeting of Nov. 22d; but the reporters, with the excep-tion of the Tribune and Republic, utterly failed to tell the truth, or to refrain from gross misrep resentation. If the editors and the Eddys are no more honestly dealt by, through the reporters, than are the Shakers, editors may learn that they

know nothing yet, as they ought to know it, about either Spiritualism or Shakerism. I will send a corrected, printed proof-slip of the article. Please reply. F. W. EVANS. Mt. Lebanon, N. Y., Dec. 16th, 1874.

REPLY.—"Yes; we would not undertake to publish all manner of crazy reports from credu-lous people, who fancy that they have seen

In the editorial, "Katie King," there is a "break in the wall." The satire is designed to make a clean separation between the real and the fictitious, the honest and dishonest. It is keen enough for the purpose; but do you not close the door to the inner world a little too tight? Why not leave the gates, at least, ajar? When you put it on this wise: "This material-ization must be either spirits, assuming visible shape or a skillful trick of clower knows. shape, or a skillful trick of clever knaves—there is no half-way ground." I like it; that is just the truth of the case. Just stick to that point, and we will get out of the fog; we can solve this problem as we would solve any other scientific problem.

OF

I was the first person, so far as I know, who defined Spiritualism as a science, not a religion ; and chemistry, to be dealt with accordingly. By Spiritualism, I would be understood to mean the acknowledged existence of the spirit world— Human Immortality—the possibility of intercom-munication between those in and those out of the body, and nothing more. The morality or im-morality of the mediums—the occurring facts, whether important or puerile-the truth or falsity of communications, have no more bearing upon simple Spiritualism than similar things have upon electricity and electricians, or upon farm-ing. Science is an orderly arrangement of facts. Give us the facts. The use or no use, the sense or no sense, we will attend to hereafter.

In an editorial of even date in the Scientific American, are the following tremendous utter-ances. They may correspond with your "Inno-out Korthwark of the science of th ances. They may o cent Earthquake :"

"HOW TO INVESTIGATE SPIRITUALISM.

"There has been lately an extraordinary revival of Spiritualism, and it again challenges the general attention. Nearly all the newspapers, and some of the most respected of the literary magazines, without reservation or protest, lend their columns to its advocates. "This revival of Spiritualism is probably due to

the new phase which the spiritual manifestations have taken on : Materialization, in place of raps, tips, trumpet blowing, tying, levitations, ponder-ations, etc., performed by or through the medi-um, we now have the spirits appearing *in pro-price persona*, with bodies apparently.of. flesh and blood, and nicely dressed in such clothes as they wore when they dwelt in the mortal coll.

wore when they dwelt in the mortal coil. "Now these things seem to justify us in re-curring to the subject of Spiritualism, and in improving the opportunity to point out some things which science has to do with it. And to make the matter short, we will limit our remarks to the alleged physical phenomena, the movements or changes of matter. We leave out of view, of course, the religious aspects of Spiritualism ; and for its bearings on psychology and physiology, we refer to what Faraday, Carpenter, Tyndall and others have written. "In the first place, then, we can find no words

wherewith to adequately express our sense of the magnitude of its importance to science, if it be Such words as profound, vast, stupendous truë. would need to be strengthened a thousand fold to be fitted for such a use. If true, it will become the one grand event of the world's history; it will give an imperishable lustre of glory to the nineteenth century. Its discoverer will have no rival in renown, and his or her name will be written high above any other. For Spiritualism involves a stultification of what are considered the most certain and fundamental conclusions of science. It denies the conservation of matter and force; it demands a reconstruction of our chemistry and physics, and even our mathematics. It professes to create matter and force ap-parently out of nothing, and to annihilate them when created. If the pretensions of Spiritual-ism have a rational foundation, no more important work has been offered to men of science than their verification. A realization of the dreams of the *elivir vite*, the philosopher's stone, and the perpetual motion, is of less importance to mankind than the verification of Spiritualism." Having for the last forty years studied this science of Spiritualism—by it I was converted to Shakerism—with our own mediums, who have no motive, either of poverty or vanity, to prac-tice fraud, I visited the Eddys—who knew not of my coming-determined to know of the facts there existing I went, as to one of Tyndall's experimental lectures. After an unprejudiced examination I pronounce the materialization I witnessed — of some fifteen spirits — of men and mener to be as there and real as growing and women, to be as true and real, as genuine are any facts in agriculture and chemistry that I have ever witnessed. I fully realize the responsibility, I assume by this statement. I do it as a duty to my fellows, who may not have the opportunities 1 have had in forming a union with

disembodied men and women. "Two theories only, are tenable, regarding most of the spirit manifestations. They are real, and true, and honest, or they are a culpable fraud." So says the Scientific American. That is the pln to hang all doubts upon, until removed therefrom by facts—evidence. But when, to this, he adds, "the media, in these cases, are either the most worship-worthy of mortals," I demur entirely. $W_{\theta_{\kappa}}$ too, fell into that trap. The facts may be real and the materialization true, and yet the mediums be as great cheats and liars as were some of the reporters—not the Tribune's—who professed to give the public the facts of our Steinway Hall Meeting, on the 22d of November, and as somebody must be in the great scaudal suits. Even when media are entirely truthful, it no more constitutes them worship-worthy than is a pipe that conveys precious or vile fluid; than is n electric machine. Again, says the editor, Concerning raps and materializations there is a question of fraud, or no fraud, and this is a question of such fundamental character, that the nswer to it is conclusive of the whole matter." hen come the tests, to settle the important question ; a gun is suggested, to shoot the apparition. This the editor is afraid of, and warns the investigator that an action for murder would lie, should the fraudulent medium be killed. Of the fifteen male and female figures of dif-ferent sizes, ages and proportions, that I saw, my one of them might have been subjected to that test. But I, too, would give a caution. While any kind of a test, that a sincere inquirer might honestly require as evidence, or to detect fraud, would pass harmlessly—should the *tester* be a fraud, the missile might rebound and kill the sender. the sender. Then we have the "Lasso," suggested, "a dark lantern, some ink ;" then "a strong grasp upon the materialization." Anything, friends, if you bear in mind that haply contending with something real you may kick against pricks. If "the peace of society is disturbed, and something must be done for quiet, or many good friends will go to 'Bedlam,' "I trust that all those editors who gave such liberal advance no-tice of our Shaker Meetings, will happily es-cape. _____ F. W. EVANS. cape.

[From the Springfield (Mass.,) Republican Dec. 29, 1874.] "A Hopeless Task."

LIGHT.

MR. ROBERT DALE OWEN IN REGARD TO MATE-RIALIZATION.

To the Editor of the Republican.-We who have made so palpable a mistake in the Katie King affair must be content, for the time, to be laughed at and set down as credulous and illogical. That is all fair enough. But, on the other hand, is it logical thence to conclude, as in your editorial of December 22d it is expressed, that "it will be a hopeless task to awaken the public to again en-tertain even the possibility of a real materializa-tion of spirits?"

tion of spirits?" This is a question of the ages. St. Paul decid-ed it in the affirmative, and based Christianity on the decision. Christ was not riser, he said, "if the decayfise not;" and, if the dead rise not, he leclared the faith of his co-believers to be vain.

He may have been wrong. The dead may not return in material form, as the evangelists tell as that Christ did. We may be fated never to stand on the same platform of evidence for the immortality of man, as did the apostles and some of the early disciples. But do you seriously decide that we shall never be so fortunate because a couple of tricksters have been found out in Philadelphia, or, if you wish, because Robert Dale Owen, and a few others, may have lost character for sagacity as observers? Issues in which all that is most vitally impor-

tant to our race is involved are not settled after such a fashion. This question of spirit-visitants could never have been definitely decided without being probed to the bottom ; and it is more likely

being probed to the bottom ; and it is more likely to be probed to the bottom now than ever. Once awakened to its possibility, the world will never rest till it is established or exploded. I have during a long life engaged, sometimes successfully, in a good many of -what were pro-nounced "hopeless tasks," and, very certainly, I shall prosecute this to the end. There are researches in which, if no pains and industry be spared, honestly to fail is as reputable as to succeed in others. Nor, because of one blunder, have I lost faith in myself. Our failures often teach better lessons than our successes. Like Coleridge's wedding guest, if a sadder man, I may also have become a wiser one. I think it would be rather difficult for a second Holmes to pull the wool over my eyes :

"Once to deceive was his, but twice were mine,"

ROBERT DALE OWEN. Philadelphia, Dec. 24, 1874.

Convention in Central New York.

According to the notice published in your columns, the recting of the Central New York Association of Spiritualists convened in Greeley Hall, Syracuse, Dec. 18th, 19th and 20th. The hall was filled with a large and interested andience, and the meetings throughout were well attended. W. C. Ives was the presiding officer. Among the speakers were Prof. William Denton, S. B. Brittan and Emma Hardinge Britten; while in the conference meetings brief but interesting speeches were made by Mr. Harter, Mr. Copeland, Mr. Truesdell, Mrs. Woodruff and many others. Mr. Crosby, one of the Universalist minis-ters of the place, spoke at several of the sessions, and on Sunday, instead of holding service in his own church, was present at the Convention, with a large part of his congregation. The Durston Glee Club by their inspiring singing ontributed not a little to the interest of the occasio

contributed not a little to the interest of the occasion. The Convention, in the character of its proceedings and in the impression inade upon the community, was a decid-ed success, and will prove to those present an occasion long to he remembered; for which thanks are due to Doctors Butterfield and Andrews, who had charge of the predimi-nary arrangements. It confirmation of the progress of Spiritualism were needed, it was alforded by the interest, mail fested, by the respectful tone of the press, and by the number and character of the and by the interest, mail fested, by the respectful tone of the press, and by the number and character of the and by the interest, main fested, by the manimously adopted. 1. Resolved, That the great importance attaching to the general and local dissemination of the trafts and principles of our glorious Spiritual Gospel demands of all who can ap-predict them, to put forth constant effort for their ad-vancement, and as one means of meeting this need, we the Central New York Spiritualist's Association, deem it expedient to adopt the missionary work in connection with our other efforts. 2. Resolved, That we consider the medical law passed by the Legislature of New York, last May, a direct attempt to subvert the rights and privileges of the people in the hi-terest of a privileged class, and therefore are opposed to it, and recommend all lovers of freedom to unite in petition-ing our next Legislature for its repeat. Whereas, There Spiritualism is but the spirit of love from God to man, and is comprehended in that divine prayer, "Thy kingdom come, Thy will be done on earth st its in Heaven"—that spirit which emanates from the Fountan of Life and dwells in men; and Whereas, The ballot-box is the medium througn which me concentrate their powers either for good or for evil, therefore be it. 3. Resolved, By the Gonvention, that it is the duty of all true spiritualistic on use in the ballot-box is in norbibilitor the The Convention, in the character of its proceedings and

men concentrate their powers either for good or for even, therefore be it 3. Resolved. By the Convention, that it is the duty of all true Spiritualists to use the ballot-box in prohibiting the sale of the latter, rather than to heense it. The meeting adjourned Sunday evening, to meet at Skeneateles, April next, William C. Ives, Peterboro', President; C. H. Hubbard, Waterville, Secretary.

Minnesota.

'MISSIONARY REPORT, -- My report for December is as follows : Places visited, St, Cloud, Sauk Centre, Osakis,

True History of Jesus the Christ.

There has deen handed me the first portion of a book to be entitled, when completed: "A True History of Jesus Christ" -- purporting to give a detailed account of the man-ner of his birth; the incidents of his youth; his travels in different methods his worth; his travels in distant hands; his mediumistic marvels; his travels in distant hands; his mediumistic marvels; his uporthodox doctrines; and bitter persecutions up to the time of the crucifixion- and all "dictated by himself" through a combination circle of antient and modern spirits, the melium himself being one of the oldest and most reliable in Boston.

The gentlemanly publisher -a man of culture and comprehensive thought, moving in the ranks of the Unitarins--serves as amanuensis, taking down the words as they drop-from the lips of this unconsciously entranced medium. The first installment numbers ninety-six pages. By spirit direction the volume is to be sent gratisto public libraries and to certain parties in this country, Europe and Asia; all others can procure it at the bare cost. The names of both medium and publisher are purposely withheld for the present, that the book may rest upon its own intrinsic merits.

Unique in style, weird in Oriental imagery, and resting for credibility upon a spiritual basis, the production is dif-ficult to review difficult because out of the ordinary line of criticism. Some passages bear a striking resemblance to the New Testament records. It must be read to be appreclated.

Considering the conflicting opinions the theological botch-work touching the real life of Jesus on earth 11 is squite natural that he should desire to dictate and detail his arthly life as it actually was. Memory followed him-will follow us and all men to the future state of existence. It Is not strange, then, that he should wish to tell the world, and especially the Christian world, that he was a man, \mathbf{a} brother inspired of angels, and baptized of the Christ to each, rather than a god to be worshiped.

Preceding the opening chapter detailing the life of Jesus s an essay on the formation of this earth, ^*fallen spirits, ** and their progress to the higher life through re-incarna-

A tone of mingled seriousness and earnestness pervades the work, "The gifts and wonders described are marvel-ous, and yet, who can set bounds to spirit power? These revelations, when completed, can hardly fail to elicit hought, interest investigators, confirm history, and spiritually bless the world. J. M. PEEHLES.

----The Free Religious Association,

of Boston, inaugurated their seventh annual -course-of-lectures-at-Horticultural-Hall-by a discourse on "Human Nature," from Rev. O. B. Frothingham, on Sunday afternoon, Jan. 3d. The following is the announcement for the residue of the season :

due of the scason ; Jan. 17.--William B. Weeden, of Providence, '' Evils of Prohibitory Liquor Laws, '' Jan. 24.--Samuel Johnson, '' Laws of Personal Function Unrecognized in American Life.'' Jan. 31.-- Charles G. Ames. Feb. 7.--Wendell Phillips, ''Some Aspects of the Labor Question.'' Feb. 14.--William J. Poiter, '' Names and Things in Jte-heton.''

helon. Feb. 21, Feb. 25, -Hall occupied by Fair for Protection

Poor H. Pelo, "Fairbourged by Fair for Protection March 7. Device A, Hawkins, Chairman of Comulties in Education of the New York City Connell, of Political leform, "One" Sick Man," and How to Cure Illin; or the ducational Problem in the Cotton States," March 14, -John Weiss, "Tragedy in Nature," March 14, -Francis E, Abbot, "Individualism; or Atoin-sm In Religion."

Mrs. Burnham has been to see the newest fashloned Spiritualist manifestations at New York, and says : "These so-called spiritual manifestations are positive insults to our common sense. If those we have loyed and lost find no better occupation in the Summer-Land than sending such stupid messages, or revisiting the scenes of their former lives, do no better things than the tying knots' in clothes lines, or rattling bells and banjos, we can't have much respect for their in-tellectual change. I want no one I have planted to come up in that sort of style."—Iowa State Reg-iters. ister.

What a pity these spirits are insulting the dignity of Mrs. Burnham! But perhaps when she is "planted" by her friends she may be glad to. get up any way that may allow of her resurrection. She does not want those she plants to come up, unless they come in a respectable way, such as she could prescribe, and if not in that way, she would prefer to have them stay under ground ; but when she is the "planted" subject she may change her tune, and be glad to get out in any way she can. What a ridiculous idea of death and its effect our clergy have stamped on such minds as Mrs. Burnham, and how wonderfully mistaken they are, and disappointed they. will be, when they discover their own ignorance, which is now covered by arrogance and assumed knowledge and bigotry! Mrs. B. will open her eyes and see differently before. long, and then she will learn her own insignificance.

137 In Les Miserabiles, Victor Hugo says of

Ohio.

CLEVELAND. - T. Lees writes, Dec. 21st Our lectures, so far, are a grand success, in every sense of the phrase. Mr. A. B. French, of Clyde, Ohio, opened the course, giving four able and sublime lectures. His style of speaking is eloquent and inspirational, and his matter is al-ways sound and instructive. I believe Mr. French contemplates a trip eastward this winter, for the purpose of seeing how you do things there and forming the acquaintance of some of your eastern celebrities. Should he do so I hope the different societies will avail themselves of the opportunity offered, and engage him to speak for them, feeling assured they will be amply re-paid by so doing, for in this section, and west of here, Mr. F. is considered equal to the best. "A word to the wise is sufficient.'

This month Miss Nellie L. Davis, of Massachu This month Miss Kenne L. Davis, of Missichu-setts, has been instructing us in the spiritual phi-losophy, and has called out large audiences. This is Miss Davis's first visit here, but every-body hopes it will not be the last. She is young, and highly cultured and inspirational. Though somewhat of a radical, her utterances do not grate harshly on the ear, as she is in no sense fanatical. She goes from here to Pittsburgh, on the invitation of a lady who heard her speak

The New York Tribune and the Shakers.

The Tribune was established, originally, in the The Tribune was established, originarly, in the interests of the *common* people, like the Roman Tribune—a magistrate chosen by the people, to protect the people from oppression by patricians or nobles—to defend their liberties against any infraction by Senate and Consuls.

Is not our modern Tribune a little too patrician in its tendencies on the subject of Spiritualism ? No sconer are its patrons, and even its *founder* landed on immortal shores of the spirit-world than all interest in their welfare is at an end. have sometimes thought, perhaps hastily, that the Tribune was an organ to defend the people of the United States who are *in* the body, against all attempts of the people of the United States, and any other States, who are *out* of the body, from es-tablishing a scientific communication and friend ly intercourse, through which they might seek to destroy that which destroys—war, poverty, sexual incontinence, solid and fluid intemper-ance, together with the abnormal desires of mind ance, together with the abnormal desires of medication and body, that engender diseases, which are excuses for medication and drug doctoring.

When the Fox girls were first in New York as mediums, I had a tilt with my friend Horace, in which he accused me of "having an axe to grind" - Splritualism favored Shakerism. I replied, "Henceforth Spiritualism is an Institution of America." Am I not justified by subsequent facts?

KATIE KING.

"We have received, recently, divers letters of inquiry, principally from the inland and agricul-tural portions of the country, referring to what the anxious writers are courteous enough to call the 'recent spiritual manifestations.' We must refer all such seekers after truth to those of our cotemporaries who have established connection with out-lying ghostly quarters: The Tribune only undertakes to deliver news from tracts accessible to railway trains, telegraphs, or at least, not to put too coarse a point on it, balloons."

As an order of people, we, the Shakers, do have established connections "with the outlying ghostly world"-business connections too. Among this people, Spiritualism, which is show-ing so much power-see Rev. 18-originated. From here Spiritualism went forth to humanity outside of this order.

Do you ask what good it has done? It claims to have released the thirty millions of serfs of the Russian Empire. If true, is not that glory enough? A friend from Albany, who went with enough - A friend from Arbany, who went with the Palestine company of seventy Americans, was present at a dinner given by the Emperor and Empress, at which the Empress, speaking of *Home*—the American Medium—states that it was by direction of Spirits, through Home, that the Emperor issue the *ukase*, freeing the serfs, and to this the Emperor assented.

That slavery in America was destroyed by That slavery in America was destroyed by spirit agency, I have never doubted. "John Brown's soul went marching on" as really as did the army, and he went not alone. *Stanton* was a confirmed Spiritualist, and his statements, to us, that *Lincoln* was equally so, were most ex-bidit

Will the Tribune, as the friend of the common people of the two conjoined worlds, let these im-portant facts go forth to humanity?

Prescience in Public Matters.

To the Editor of the Banner of Light :

There is in this city at present a lady, Mrs. M. Sunderland Cooper, (who more than twenty years ago distinguished herself as the first spiritual writing medium in New England,) whose communications, "in advance of the cable," of matters of a public character are very surprising, and no less correct. As an instance, I have to relate that six days before the fact was in any manner announced in this city that those distinguished Englishmen, Messrs. Forster, M. P., (who has done so much for popular education,) and Bonomy Price, Professor of Political Economy in Oxford University, had any intention of com

ing to this country, at a meeting in a private house in Boston, in presence of a few friends, this lady was controlled to state that those genthemen would come to this country at the very time they did arrive, and that Mr. Price would lecture on the subject of "Money and Currency," as he dil in this city and elsewhere.

The statements made by or through this medium have been in many instances fully ver ified, for 1850 to the present time.

JOSEPH FLETCHER

Alexandria, Clearwater, Princeton, Lake Fremont, and Anaka, giving in all twenty-four lectures, adding twenty-seven new names to the Association books as members, re-ceiving in collections and yearly dues, §74,00. Expenses have been §11,35. The last month of seventy-four was full of interest to the investigator and the general public. At SI. Cloud we found three items of interest. They have a circle formed there that bids fair, if followed up, to revolucircle formed there that bids fuir, if followed up, to revolution to ize the endown; they see lights, hear the chapping_of_hands in the air, and one young Hall (one of the mediums), was raised nearly to the celling and placed upon the for of the caliner. The second item was the ejerting of the Helifelo - Philosophical Joyntal from the free reading-room. That was strictly in accordance with their creed: so let them do as they think best, it will only advertise the paper and help our cause, (as it already has there) and do them no good, for the Presbyterians opened thoir church to us, and we had the pleasauro of preaching Spiritualism to the state of the Presbyterians opened thoir church to us, and we had the pleasauro of preaching Spiritualism to the state of the treshyterians opened thoir church to us, and we had the pleasauro of preaching Spiritualism to the state the of interest at St. Cloud. At Osakis, the Adventiate c. Dimick, their preacher, dare not meet in a debate, so he went out into the brash and growied fearfuly. The soft and a very few others escaping. So we left Osakis well posted regarding the facts of Spiritualism, while Adventism was in a slow decline. At Clearwater, a strictly Orhods, still knds, Universalists, Adventists, and shows of various kinds; still they would not let Spiritualism in. But my first lecture so stired the mind of Hro. White, a Campbelle had. They have a church there that has always been open to all kinds, Universalists, Adventists, and shows of various kinds; still they would not let Spiritualism the Bro. White forward as their best man, and invited us into the Campbellite hall. It was not a set debate, but a ress-fire, and the control took deliberate aim and hit both Wiffor and Stearns under the fifth rib, theologically. Rest assured, ribends, the Spiritualism to alway by the applied of they are alway by the spiritualism on the set as a strictly or the desate, but a ress-fire, and the couror took deliberate aim and hit both Wiffor and they form argument or logic, but th tionize-the-town;-they_see_lights,_hear_the_clapping_of hands in thealr, and once young Hall (one of the medi-

The following paragraph we find going the rounds of the secular press, and attributed by it to the pen of Alfred Tennyson, the English poet-laureate:

"A kind of 'waking trance' (this for lack of a better word) I have frequently had quite up from boyhood when I have been all alone. This has often come upon me through repeating my own name to myself silently, till all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being —and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words — where death was an almost beyond words — where death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but only true life. I am ashamed of my feeble descripion-have I not said the state is beyond words But in a moment when I come back into my normal condition of sanity, I am ready to fight for 'Meine Liebe Ich,' and hold that it will last for come of mome?" for cons of cons."

" the good Bishop." that " when he heard many exclaiming and "expressing great - indignation against anything, 'Oh, oh !' he would say, smil-ing, 'it would seem that this is a great crime of which they are all guilty. How frightened hy-poerisy hastens to defend itself and to get under-cover." He was indulgent toward women, and toward the more upon whow the women by of so unat when toward the poor, upon whom the weight of so-ciety-falls-most-heavily, and said ... The fault of women, children, and servants of the public, the indigent and the ignorant, are the faults of their husbands, fathers, and masters, of the strong, the rich and the wise. Teach the ignorant as much as you can; society is culpable in not pro-yiding instruction for all, and it must answer for the night which it produces. If the soul is left in darkness, sin will be committed. The guilty one is not he who commits the sin, but he who causes the darkness."

A Sunday school teacher in Indianapolis. while catechising a class of six bright boys, had occasion to speak of the two roads, one leading to heaven and one to hell, and stated that God had placed the Bible in our hands to direct us to the right road, and warn us from walking in the road which leads us to ruin. Wishing to illus-trate the importance of the finger-board, he asked the boys: "Boys, have you ever been in the country?" "Yes, sir." "Did you ever come to a point where two roads met, and found no finger-board to direct you?" "Yes, sir." "What road did you take?" "The road that had the most black walnuts on," was the quick response by one of the birds lake by one of the bright lads.

1997 Complaints are often made that Spiritualists and clairvoyants do not make announce-ments of practical value to any one. As an offset to this, it is said by the Virginia Enterprise, a Nevada paper, that the recent surprising developments in the Constock lode were predicted in its columns, several months ago, by the widow of a former wealthy proprietor of the other end of the lode, who was herself surprised at seeing, with her inherited Scotch gift of second sight, this immense wealth in an unexpected quarter.-Boston (Hobe.

Contributions

| | William | Broth | ierti | ы. | | ••• | ••• | ••• | ••• | ••• | ••• | ••• | •• | • • | ••• | •• | 81 |
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Married :

FULLER-CHASE.-Dec. 24th, at the residence of the bride's mother, 37 E. Brookline street, Boston, by Rev. Mr. Tilton, Mr. Alvin II. Fuller, of Boston, to Miss Emdora Chase, daughter of the late Asa C. Chase.

BOUGUE-JUDD.-In St. Louis, Mo., November 26th, 1574, by Dr. E. C. Dunn, at the residence of the groom, Mr. Francis L. Bougue to Miss May Elizabeth Judd, both of St. Louis. No cards.

4

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

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

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the Do taken to distinguish between enformal articles and the Communications (condensed or other way) of correspond-nce. Our columns are open for the expression of, imper-sional free theory for the very cannot undertake to endouse the **article** shades of opinion to which our correspondents give

Banner of Light.

BOSTON, SATURDAY, JANUARY 16, 1875.

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

AGENTS FOR THE BANNER IS NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU ST. COLBY & BICH., PUBLISHERS AND PROPRIETORS.

The letters and communications appertaining to the Editorial Department of this paper should be addressed to LUTHER COLNY; and all BUSINESS LETTERS to ISAAC B. RICH, HANNER OF LIGHT PUBLISHING HOUSE, BOS-TON, MASS.

"Katic King's Confession."

The Philadelphia Inquirer of the 9th and 11th instants, contain the autobiography of the young woman, whatever her name may be, who claims to have been the personator of the supposed materialized spirit, Katle King, at the Holmes séances. An affidavit, taken before Judge Hanna, and duly witnessed, affirming the truth of the statements in the so-called autobiography, is published, but as it-has the signature of no real person, and is simply signed Katle King, it can hardly be called a legal or wholly satisfactory document. The following certificate from Dr. Child docs, however, carry weight, and brings us at last the kind of testimony we have been calling for in all the comments we have had occasion to make on the affair :

Lhereby certify that I witnessed the signing of the above paper, the confession of KATLE KING, and that it was signed, declared and affirmed to be true by the person who appeared at the sé-ances of Mr. and Mrs. NELSON HOLMES, NO. 50 North Ninth street, and No. 825 North Tenth street, as the materialized spirit of KATLE KING. HENRY T. CHURD, M. D.,

No. 631 Race street.

As Dr. Child attended all the Katle King séances, we must conclude from the above that he certifies that the supposed spirit on all these occasions he now recognizes as the subject of the "autobiography," and the woman who signed the afildavit in his presence. This is strong testimony, and if backed by that of Mr. Owen, and other investigators, it will be regarded by most persons as almost conclusive in regard to the fraudulent character of the mainfestations through the Holmeses.

The autobiography bears marks of having been touched up, and re-written, and amplified by some cheap newspaper man. Some of the previous explanations have been modified; and made more plausible. For instance, we are now told that instead of having concealed herself in a bolster while the bed-room was being examined, the confederate managed, by means of a large mattrass laid over a smaller, to make for herself a hiding place by which the arrangement of the bed-clothes was not disturbed, and no suspicion was awakened.

We quote the following passage as one of the most plausible in the "autobiography." The attempts to imitate the London Katle by repeating her rude phrases, seemed to us from the first, somewhat suspicious; and we give the confederate the full benefit of the doubts, we entertained. While we never supposed for a moment that the Philadelphia Katie was identical with the London, we saw that the knowledge of the peculiarities of the latter probably came from Mrs. Holmes who was well acquainted with the manifestations through Miss Cook. We give below the passage to which we refer : "After the excitement had subsided a little, and various requests had been made that I should appear again, 1 pulled the curtain to one side, showed my face at the aperture, and three or four voices at the same time said. Who are you? please tell us your name.' I answered in a low whisper, as before, "I am Katie King, you "These cant phrases, 'you stupid,' 'I shan't,' 'to be sure I am,' etc., were used by Florence Cook (so I was informed by Mr. and Mrs. Holmes) when personating Katie King, and it was very important that I should use them, so that the people would think I was the same Katie who had appeared in London. The sensa-tion among the audience was greater than at first, and often was the question asked, "Can this possibly be the Katle King who appeared this possibly be the Katte Katte who appeared through the mediumship of Florence Cook, in London?' After a few moments I again show-ed my face, and said, 'Of course it is, you stu-pid.' The sensation was even greater than be-fore. I again withdrew. The lady medium re-marked that 'spirits could not remain material-ized but a few moments at a time then bed to ized but a few moments at a time ; they had to retire into the cabinet to gather strength. On my appearance again at the aperture, Dr. Child asked me 'when I had been in London.' I replied, 'I attended a scance there to day, you stupid, 'and again retired. "Mr. II. suggested that I had said enough for the first time, and I left the cubinet, passed through the bed-room, up-stairs to my own room, on the third floor. The audience soon after re-tired, congratulating each other 'that the mate rialization of spirits was a fact beyond all doubt. Katie's first appearance was an entire success the mediums were overjoyed, and the audience highly pleased. The news that a spirit had appeared and talked to the audience spread through the ranks of, the faithful with immense rapidity. So great was the excitement that the parlor was filled every evening, and large numbers were sent away for want of room to admit them." The autobiography adds no confirmation to what we have already had on this subject. It clears up none of the mysteries; it offers mere assertions in the place of satisfactory explanations. But when Dr. Child declares that he dis tinctly recognizes the identity of the supposed spirit and the woman who claims to have personated it, we are compelled to admit that a proof of fraud, such as we have not before had, comes in. It is a pity that neither Dr. Child nor Mr. Owen could have stated as much as this at the outset. Mr. Owen has repeatedly given us to understand that he has not found reason to repudiate all preceding manifestations through | formed."

the Holmeses as untrustworthy; and yet, if Dr. Child is now right, the Philadelphia Katie King manifestation was from the begining to the end a fraud.

There are other parties to be heard from on this question before the case can be regarded as settled. The addavit of a woman who confesses $Orders accompanied by cash will receive prompt^{4} to have lent herself to a heartless and revolting$ fraud, and who now declines to sign her own name to her story, adds little or no weight to the representations that had previously come to us at second-hand.

As for her assertion that the "spirit faces produced at the Holmes scances were "simply false faces which can be purchased by the dozen for concents apiece," we are not prepared to believe that the many intelligent persons who witnessed. the manifestations were gulled by so childish a' trick as this. Are we to understand that Dr. Child endorses this charge? Was he, with all his experience as an investigator, cajoled by a bit of pasteboard from the toy-shop into belief in a spirit manifestation? Were Messrs. Owen, Roberts, Bloede, Fellger, Clarke and others also the dupes of a contrivance so obvious, so easy, and so absurd?

The style of the autobiographer does not altogether smack of sincerity. Perhaps this will be explained by teiling us that she has furnished. merely the substance of the narrative, and is not responsible for the diction. But if we admit this supposition, doubt is thrown on the accuracy of the , whole story. It at once begins to wear the aspect of a sensational newspaper job, got up with a view to profit, rather than to the evolution of the truth, the whole truth, and nothing but the truth.

We commend to the reader's consideration the following passage from this pretended autobiography :

"I soon learned how easy it was to deceive the people. After the first two or three nights my whole nature revolted at the idea of this gross leception. Night after night was this room filled deception. Night after night was this foom filled with lawyers, doctors, professors, tradesmen, me-chanics and laborers, watching these manifesta-ftions, which, from the beginning to the end were wickedly and multiclously *false*. The interest manifested by the people kegt_aincreasing, which only aggravated my sensitive nature. I was often sick at heart; I felt that I was guilty of a great crime. Night after night was my pillow wet with tears; the heart would overflow with grief. I appeared to be surrounded with a cloud of sorrow from which there was no escape. Here was my helpless little boy and frail old mother looking to me for bread. In my troubled dreams I seemed to see their eyes riveted on me, saying, 'Our whole hope and dependence is on you.' I was suffering physical as well as mental pain. Notwithstanding the many prayers and suppli-cations I sent up to Heaven for relief, no answer was received. There appeared to be no way but to continue in this wicked, sinful course. I feel now that it was good for me to be afflicted. This severe ordeal that I went through gave me a more clear and comprehensive view of right and wrong. No amount of money or other consideration could ever induce me to again participate in such an infamous transaction. Oh poverty, poverty how many victims lie prostrate at your feet !!

When this young woman tells us of her "sensitive nature" in the same breath in which she describes with evident pride and satisfaction the clever ways in which she fooled her spectators. we are disposed to say with Hamlet, "Methinks the lady doth protest too much." A plain, direct confession, full, without being prolix, and divested of all "drapery" and humbug, might have produced an impression; but we confess that our distrust is sharply excited by all this glib talk of her "pillow wet with tears," her "heart overflowing with grief," and her "supplications to heaven for relief."

All this course of deception, this "wicked, sin-'ul course," was, it seems, merely a severe ordeal, revealing in the end that it " was good for her to be afflicted ! Her "wickedness " was destined, it seems, to give her "a more clear and comprehensive view of right and wrong !" Now the yulgar notion is, that persistence in evil doing blunts our sense of right and wrong. It was reserved for the Philadelphia Katle to reverse our notions on this subject. She seems to have said with Satan, "Evil be thou my good," and to have gone on, aiding and abetting a cruel fraud, pel its faithful performance. Mr. Howitt apand wetting her pillow with tears, until some fine gentleman should step in and offer " inducements" that would make her own up, and turn over a new leaf. But the distrust awakened by the autobiography does not set aside the testimony of Dr. Child, whom we all know to be thoroughly sincere in his desire for the truth. Should this testimony be confirmed by that of other responsible witnesses, and fail to be rebutted by any countertestimony of weight, we shall be compelled to admit that a charge of fraud has been made out We must wait, however, until this is done before we can regard the question as finally set at rest.

Timely Words for Spiritualists.

When a true and tried Spiritualist like William Howitt speaks frankly on that subject which ies nearest the hearts of believers like himself, it is needless to remark that his words are deserving of close attention. In a recent number of the London Spiritual Magazine he has another of his outspoken articles addressed to the special consideration of the National Association of Spiritualists, comprising lessons from history which he urges upon them as of special imeliness. His object-is, as he opens with declaring, to furnish the Association with "a few more proofs of the dangers of the path upon which it has entered." After duly performing his promise, he appeals to every Spiritualist to reflect seriously that he has not only his own character for sober sense and reliable judgment at stake, but that of every brother and sister of the faith. He avers that, in view of what all are able to observe for themselves, the times demand from us the most vigilant caution and sagacity of action. The noted declarations of Prof. Tyndall, at Belfast, ought to show the immense importance of Spiritualism at the present time. In the Tyndall address, as is known to everybody, the triumph of Materialism was vaunted, and believers in the immortality of the spirit were warned that the physiologists would go on until they had driven spirit completely out of the field. It is as Mr. Howitt says-had not Spiritualism been brought into renewed action against them, the Materialists would have trampled on the soul of humanity, stamped out every trace of faith in the nobler part of our being, and blotted out our divinest hopes. It was against Spiritualism that Materialism aimed its attacks.

Prof. Tyndall and his school claim to be able to prove, by negation at least, that man is a mere physical machine. It became obvious at once that the pulpits could not cope with them. They could not bring, practical facts to rebut their physical ones, unless they were satisfied to go back two thousand years. It is to Spiritualism that God has assigned the glorious mission of confronting and confounding these sons of earth literally on their own ground of actual experiment. It appears with the visible, tangible, irrefutable facts to answer them. It produces on the scene "spirit, visible, palpable, living, reassuring, and invincible over dust and all the champions of the science of dust." This, says the venerable Mr. Howitt, is the grand fact which troubles the hearts of the philosophers of mere matter, which takes off their charlot wheels, and which they deny in vain. The more they deny the spirit, the stronger and more indomitably it rises before them and obstructs their way, and crushes into nothing their boastings. Spirits disembodied - clear, brilliant, immortal - issue not merely in silent motions and written words from the realms of the invisible, but in full form walk substantially amongst us, converse with us in tones as sonorous and articulate as our own, and confirm all the revelations of past ages, all the assurances of man's immortality, as true and inexpugnable facts." These are plain and palpable reasons, in the venerable writer's view, why Spiritualists are to seriously consider that the illustrious duty is entrusted to them of defending and maintaining the integrity of human life beyond the reign of matter, and of manifesting it beyond the reach of all argument, beyond all physical facts and theories, marching hand-inhand with the spirit-hosts themselves.

It is for Spiritualists, as he well says, to take up this " banner of the immortals," and bear it triumphantly in the face of the world, and to hurl down once more the dragon of base negation into his native regions of darkness. It is the long denied spirits themselves who now come to confute the philosophers, and have already turned the battle against them. And with believing Spiritualists rests the hope of man as an immortal on earth. Without these incontrovertible truths of Spiritualism, the Tyndalls, Huxleys and Darwins would have trodden man's sublimest hopes into the clay of this globe. To feel conscious of such a charge as this, is to compeals to Spiritualists everywhere to comprehend their responsibility ; that they, to whom has been committed this practical demonstration of our heavenly origin and destiny, should feel anxiously careful to maintain their divine office, in bravery, honor and purity ; that they should be careful to follow no false device, nor by alliance to sanction those who do. Of one thing, he most impressively adds, we may be certain : that God will not permit the defeat of his great designs. "He will keep alive on the earth His inestimable revelations of Immortality, and He will find the instruments to do it. Those who betray their high trust through a false ideal, or through a diseased and spurious liberality, will fall like withered leaves from the Tree of Life, and men of sounder brains and more healthy hearts will take their place as II is champions.) Men may fail or turn aside—God will go right on forever." These are timely words to Spiritualists, and should make them more than ordinarily thoughtful.

er close apartment. Ingress to the room by outside parties was strictly guarded against, and the medium sat in the centre of the circle clapping her hands during the manifestations. She does not object to lady visitors holding her hands dur-ing the scances, which is frequently done as a guarantee of her honesty in the matter."

The Paine Memorial Building

And home of the Boston Investigator will be dedicated to free thought, and the untrammeled use of reason, by a series of appropriate exercises, on Friday, Jan. 29th, day and evening. This fine monumental and useful pile is reared on Appleton street, side by side with the Parker Memorial, and within gun shot of the fashionable Back Bay churches. Long may it hold up to the view of the passing multitudes the fearless utterances of the author-hero of the revolution, which have been inscribed by reverent hands upon the tablets that ornament its front. The hour is coming when this and the Parker Memorial will be pointed out as twin honors to our city. In the mean time-where is the Spiritualists' temple?

Mr. J. J. Morse.

The Boston Herald of Jan. 11th, speaks in the following commendatory terms concerning this gentleman's first lecture in Boston, (a report of which will be found on our eighth page) :

"Mr. J. J. Morse, a celebrated 'inspirational speaker of England, addressed a delighted audi ence yesterday afternoon at Beethoven Hall. In manner and matter the address has scarcely been equalled here by any speaker upon Spiritualism since the visit of Gerald Massey. Although with-Since the value of or a liberal education, Mr. Morse, under his professed control, discourses profoundly and lucidly, and with a rare grace of oratory.

The Destitute in Kansas.

We published a letter in our last issue calling for aid for the sufferers in Kansas, in consequence of the failure of their crops last year. Those who have aught to contribute to their brothers in distress in that distant State, can send direct to C. R. Morehouse, Irving, Kansas, or we will remit in their behalf.

Association of Spiritualists' Convention, see third page.

The friends of Frank T. Ripley, trance est medium, gave him a complementary benefit at the home of Mrs. S. W. Stanwood, No. 32 Russell street, Charlestown, on the evening of Tuesday, Jan. 5th. Many remarkable demonstrations of spirit intelligence were given through the organism of Mr. Ripley, Mrs. E. J. Wells, Mrs. Stanwood and Mrs. Bettinson, and a beautiful bouquet was presented to Mr. R., as an agreeable addition to the exercises.

Those desiring tests or medical treatment will do well to consult Mr. Ripley at his residence, No. 20 Winthrop street, Bunker Hill District, as he has won the approbation of all who have heretofore had dealings with him.

In another column will-be found the call of the National Woman Suffrage Association.

IF On another page of this issue the reader will find a Card from Rev. Samuel Watson, editor and proprietor of The Spiritual Manazine. Its contemplated enlargement is surely indicative of success, aside from Mr. Watson's desire to give his readers additional matter. But as he appeals to the friends of free thought to aid him, by becoming subscribers, it gives us pleasure to say that no one in our ranks is more deserving of such aid than Mr. Watson. One dollar and a half is a mere trifle for so valuable a work.

137 Messrs. Rand & Avery, of this city, turn out from their extensive printing establishment elegant specimens of "the art preservative of all arts." We have just received from this house a large card, headed, "True time for all." It not only gives the months of the present year, the days of each month in circular form, but the dif- spirits appear at the apperture in the curtain and ference in time of several of the most prominent cities in the United States. The whole arrangement resembles the dial of a clock, with actual movable hands upon it denoting the month and the day of the month. Every counting-room should have a copy.

Wondertul Spirit-Materializations in Colorado.

SOUTH PUEBLO, Col., Dec. 13th, 1874. To the Editor of the Banner of Light:

According to previous promise, I will give your readers a brief account of two scances held by our private circle, recently organized. Our medium is Mrs. Doctor William Vale. She has from a child possessed wonderful mediumistic power, but being sharply forbidden by her Orthodox parents from exercising it, she remained undeveloped until our circle was organized, three or four weeks since. At our first séances we were promised spirit materialization as soon as a cablnet was made. This accomplished, last Tuesday we held our first cabinet scance. A spirit hand was immediately materialized, and a moment afterwards several faces were imperfectly formed at the apperture. Loud raps on the inside announced another attempt at materialization, which was more successful. A perfect face came from the cabinet, and the lower part of the form was imperfectly materialized outside the cabinet. It represented a female spirit, apparently about twenty years old. The circle being abruptly broken, the spirit form dissolved before our eyes. The spirits rapped for us to go to the assistance of the medium, who was so much prostrated that we thought best to close the séance. This was in a moderate light. Last night, after several attempts at materialization, a female form, from the waist up, appeared, remained a few moments, and disappeared. Loud raps in the cabinet announced another spirit. The apperture opened, and a face was shown. It was next seen outside the cabinet, and soon the developed form of a female spirit, dressed in a long flowing white robe, appeared. She gradually advanced toward the audience, and in a distinct whisper, hurriedly said : "I am Ellen Tyler." She then gave her age and the place of her death. At her request we furnished more light, and the spirit then glided to the cabinet. and holding up the curtain, she stood on one side and said, pointing to the medium, "See! see !" She remained there for a minute or two, spirit and medium, both in full view. The circle being broken, the spirit began to dissolve and For account of the late Central New York the curtain dropped. The medium then came out, much exhausted.

> Considering we have held but two cabinet séances, we think our medium will prove the greatest in the world. I believe there is but one other instance where medium and spirit have both been seen in full light at the same moment.

> Our people all over the territory are exercised on the subject of Spiritualism, and we shall, no doubt, be able, through our wonderful medium, to add more evidence substantiating the truth of spirit-materialization.

FRANK H. SHROCK. Yours,

CORROBERATIVE EVIDENCE.

The following letter, of a later date than the above; was handed to us for publication by our friend Dr. A. II. Richardson, of the Bunker Hill District, Boston, received from his brother, a resident of Colorado :

PUEBLO, COL., Dec. 23d, 1874. DEAR BROTHER - Thinking you might be pleased to learn the spread of the truth in this faroff corner of the world, I write to tell of the glorious evidences of the continuation of life we are having here on the border. An organization cannot be in a truly healthy condition, unless its life currents pulsate in its extremities. I write to tell you that the pulsations of Spiritualism are felt and witnessed away out here among the Rocky Mountains.

But a few weeks ago a few believers com- . menced to hold circles, and the result is, that we are now having some of the finest and most gloriously satisfying materializations that we have ever heard of. Last evening, for the first time, we opened the doors to the public. There were present several prominent judges, lawyers, and other influential citizens, to witness the remarkable materializations of spirits. The medium sits entranced in a cabinet similar, I should think, to the one used by Miss Cook, in London. Different

Capt. E. B. Ward,

One of the foremost citizens of Michigan, as to business capacities, public usefulness and depth of soul as well as purse, passed suddenly from the busy scenes of the mortal life to join in the companionship of that spiritual world, with whose denizens it was his happy privilege so often to commune while yet in his earth-life, on Saturday, Jan. 2d. While walking in the street at Detroit, he was stricken with apoplexy, and soon expired. He was born Dec. 25, 1811, in Canada ; went to Detroit at ten years of age, and resided there till his decease, passing along the ascending scale of pecuniary success from the position of a cabin boy on a small schooner to that of the richest man in Michigan-his wealth at the time of his death being variously estimated at from five to ten millions of dollars. Of his decease the Christian Register (Boston) of Jan. 9th savs :

"Capt. E. B. Ward, of Detroit, whose sudden death is said to have produced a sensation in his of President Lincoln, was one of the most remarkable men that we have ever known. A poo boy, with a slender school training, he acquired a great deal of important information, and made his way to the foremost place in the ranks of the business men of the North-west. He had built and used a score of large steamers, besides many vessels of smaller size, owned vast rolling mills, saw mills, and many thousands of acres of valuable pine lands, with fron mines, silver mines, &c. He was President of two railroads. His great wealth is estimated by millions. * * * With extremest self-reliance he thought for him-self upon all subjects, being almost entirely in-different to public opinion and the voices of 'au-thority,' * * * He was a very liberal friend of the Detroit Unitarian church, and was also a prominent Spiritualist. He subscribed \$2,000 towards the Index Fund,' and was one of the Vice-Presidents of the Free Religious Association. From some of his theoretical and practical views of human life and duty we were obliged to dissent, most emphatically ; but while we could not approve of all he said or did, we have been attached to him by the grateful memory of personal kindness, and the knowledge of many acts of unostentatious generosity which he per-

Curiosities of the Circle.

Mrs. Maud Lord, the well-known spiritual medium, gave a séance at her residence, No. 20 Hanson street, on the evening of Jan. 8th. One of the editors of the Boston Herald was present. We extract from his remarks the following, Among those present were Mr. Cooper and Mr. Morse, of England, the latter a medium, and both prominent writers and lecturers upon the subject of Spiritualism, who are now visiting this country for the further investigation of the phenomena. No manifestations of interest occurring up to ten o'clock, these two gentlemen left, when it was suggested that the "positive influence" of one of them might have hindered the manifestations, and as the medium said she was impressed that another trial would result more satisfactorily, the circle was re-formed, and the gas extinguished.

"In a moment the circle appeared to be filled with invisible life. Vapory lights glided about the room. A guitar was carried over the heads of the circle near the celling, emitting soft har-monles, imitating the tolling of a distant bell, and then descending to playfully tap people upon their heads. Various people were addressed by name in ghostly whispers, and as one gentleman was attempting to take his handkerchief from his pocket, of course beyond the possibility of the medium knowing any thing about it, a whisper said, 'G----, I will wipe your nose for you,' and suited the action to the word. Another gentle-man with confined hands and an itering nose asked for the good offices of the invisibles in his dilemma, and the response was promot in two cases, although the request was the last time made mentally. In one or two cases the lights assumed to some the semblance of human faces. Rings and eyeglasses were taken from people in the circle, hands of various sizes were ielt upon the head and face, and a fan was whisked about the circle, gratefully agitating the air of the rath-

237" Read the "EAR" narrative in the January number of the PHRENOLOGICAL JOURNAL-published by Samuel R. Wells, 389 Broadway, New York city, and for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

EFA fine report of the "CONVERSATION UPON SPIRITUALISM BEFORE THE SPIRITUAL-ISTS' UNION." held through the mediumship of Dr. H. B. Storer, of Boston, at Rochester Hall, on Sunday evening, Jan. 10th, laid over for want of space, will appear in our next paper.

"Spiritualism among the Shakers," is the title of an article from the pen of F. W. Evans, the talented Shaker, which we reprint from the New York Tribune, at his request. It will no doubt be perused with interest by our patrons.

The initial new year's issue of S. R. Well's SCIENCE OF HEALTH-for sale by Colby & Rich -is a gem in the field of hygienic literature.

🖅 The masquerade party held at John A Andrew Hall, Boston, on Tuesday evening, Jan. 12th, by Messrs. C. W. Huggins and J. M. Foster, was a well-attended and pleasant affair.

A very full and exhaustive article in reply to the unwarranted and unwarrantable philippics in a recent number of HARPER'S WEEKLY against SPIRITUALISM. prepared by an able critic in Washington, will appear in the forthcoming issue of this paper. It is entitled "AN UNWELCOME TRUTH.".

135 On dit that Isaac Butt, the Irish member of the British Parliament from Limerick, is coming to the United States to lecture on Spirituallsm.

COLBY & RICH offer for sale at their bookstore, No. 9 Montgomery Place, Boston, the following current pamphlets, which will bear a wide reading:

A FRIENDLY CONTROVERSY between Rev. Mr. , a Baptist Minister, and J. B. Angell, the author of "Why I am a Spiritualist," and "Why I am not an Orthodox."

VITAL MAGNETISM, The Life Fountain; An Answer to Dr. Brown-Sequard's Lectures on Nerve-Force. By E. D. Babbitt, D. M.

SPIRITALIS; or, Spirits Interviewed. By J. B. Newbrough,

THE ROOT OF THE MATTER. Samson : a Myth-Story of the Sun.

come out in full form, and talk to their friends in a well-lighted room !

In many instances the meetings are affecting in the extreme. Palpable forms (of seeming flesh and blood) meet and embrace long separated friends and relatives, and talk as in former days.

We are truly having Pentacostal times just now, and even the "Christians" are pressing in to sit and feast at our table. And so the wave rolls on, now surging against these old rocky hills. It is dashing its spray into the face of Old Theology, and some of her children are wise enough to appropriate its life-giving, revivifying waters.

The medium's name is Mrs. S. L. Vale, wife of Dr. Vale, practising physician of this city. From the very satisfactory beginning we have made, we may reasonably expect greater evidences ere long. WARREN RICHARDSON.

> PAVILION, 57 TREMONT ST., BOSTON, & Jan,, 4th, 1875.

FRIEND COLBY-Dr. A. H. Richardson, of this city, called and told me he had handed to you a letter from his brother who lives in Pueblo, Col.. giving an account of materializations in that, place which are wonderful. The same day I saw . in the Weekly Register of Central City, Col., (of Dec. 23d,) the enclosed slip. As just at this time so much of interest attaches to this class of manifestation, everything that is well authenticated is wanted to counteract the Owen-Child exposé. This is a genuine case, I judge, by what Mr. Richardson wrote. Yours, &c.,

High and solve the series of the series of the series of the series and whether in the series and blood. For a minute this series the series and the series **H. F. GARDNER.**

New York Spiritualists and Liberals should patronize Andrew Jackson Davis' Bookstore and newspaper dépôt. One of the oldest pioneers in our cause should not be obliged to languish for lack of pecuniary support. His works should be in every household in the land

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JANUARY 16, 1875.

BANNER OF LIGHT.

BRIEF PARAGRAPHS.

A BRIEF SERMON BY BEECHER .- "Do all things without nurmurings. Take a cheerful view of things. Accept the situation. Do not grumble. Moroseness, ill-natured, snappish remarks, all sorts of complaints, doleful selfpityings, that miserable drawl which so often fills up the lower places of our experience-the finger of the Lord has been pointed specifically at these things. We have been forbidden to indulge in them ; and this is a command as much as "Thou shalt not steal." Many think that they would be found guilty in the judgment day if they were to steal; but they will grumble all day long, through the week, from one end of the month to the other, and never seem to think that they have broken a commandment.

PIOUS.-The Boston correspondent of the Hartford Courant says that he saw a letter from a clergymen to a member of the Senate a few years ago, in which an offer of fifty dollars was made for his vote and influence to get the writer elected to do the praying for that body,

The man who puts himself on the ground of moral principle, if the whole world be against him is mightler than Never be afraid of being it the minority, so that minority is based upon principle.

J. S. Palmer, Esq., of Portland, Me., delivered the third lecture in the course of the Mechanic Library Association in that city, Dec. 20th, before a large audience. The Argus says the lecture was received with pleasure and listen-ed to with much interest. The subject was "The Changes Wrought by Modern Discovery in Scientific and Religious Thought."

Californ ia claims that the present year has been the best financially, which her people have ever known

Those evil passions-envy, hatred, malice, pride-do not oxist, to any great extent, in the hearts of the benevoient.

There has been much talk in England lately, occasioned by the visit of Bishop Colenso. That he is a good man per-sonally is not denied, but he, while enjoying a high position in the Church of England, teaches doctrines which have been condemned as exactly contrary to those of the Church, and expresses disbellef in the authority of the Scriptures. Then he is a "heretic," of course, and be boosted. Liberal Thought and "Common Sense " are faithfully marching onward, notwithstanding Bigotry is fighting them at every step.

The London Globe says that correspondence is in progress between the governments of England and the United States in relation to some territory in British North America, which England claims, but has never formally annexed to her dominions.

A gentleman at a musical party asked a friend in a whis per how he should stir the fire without interrupting the music. "Between the bars," replied the friend.

Count Joannes says that the New York Tribune building will stand "until an Indian President of this republic shall gaze in wonder at the void space and rugged rocks of the dried up Falls of Niagara."

There are, in their own estimation, many astute wri ters in the Investigator. Here is what one of them says in which up a long, which article on spiritual manifest-ations: "My theory of Dr. Slade's slate-writing is, the same power which moves a table when surrounded by per-sons with their hands placed upon it, causes the pencil to write. It is the power designated psychic force, empant-ing from the individual." Can "psychic force" write Intelligent messages which the "influid ual" present pre-viously knows nothing of, but afterwards finds true?

For Minnesota Missionary Report, by Mr. J. L. Potter, see third page.

The New York Herald says Mr. Slade is a fraudulent me dium. That paper simply states an untruth. We have the best evidence in the world that he is a truthful medium, through whom spirits communicate. We shall soon publish this evidence.

According to present prospects, the establishment of the German fleet for the year 1875 will be as follows: Iron-clads: three heavy broadside frigates, two heavy broadside tur ret-ships (including the. Frederick the Great), two light bradslide frights, one corette, and two smaller vessels; wooden ships, twelve corvettes (including the Freya), two gun-boats of the Albatross class, four paddle-wheel avisos one yacht, seven gun-boats of the first class, nine of the second class, and three transport ships, besides one screw ship of the line (the Renown), two sailing frigates, three brigs, and four schooners for training purposes.

Brigs, und tour schooles for theming parpose. Is a person a Spiritualist who believes that tables are turned, etc., by spirits, but who thinks it wicked to have anything to do with them? We do not call any one a 'Spiritualist' in the religious Senso, unless ho receives spiritual communications as valu-able.—Beecher's 'Christian Union.

Seek after knowledge as if thou wert destined to live here forever; seek after virtue as if death had thee now by the hair,-Herder.

It is easy to pick out brilliant mon, generous men, mar tyrs, men of genius, heroes; but uprightness and truth are rare.

The morality of the time probably governs units accu-rately that of the pulpit and the stage. As it lifts, they lift. Intelligent criticism may do much to reform both. Meantline, it is no more just to condemn the stage because of the Biack Grook than to curse the pulpit because of Tai-mage. -Springfield Republican.

"God's Poor" Fund. Since our last report in the Banner we have received \$10, -25 for the destitute poor, and paid out to the same in that time \$38,90.

are truly grateful. The fund is entirely exhausted. "Re-member the poor," friends, especially at this inclement

The "Leaven" Leavening.

season.

"A series of Sabbath evening meetings in the interest of three or four families," so we are informed by a correspondent, was commenced Jan. 3d, at the house of Mrs. Adams, Pequannock, N. J.

Richard Roberts, having remodeled and enlarged his old stand, No. 1010 Seventh street. just above New York Ave., Washington, D. C. will again occupy it about the first of August next, with a choice selection of new books, stationery, &c., &c. The Banner of Light and various Spiritualist and reform publications will also be found on his counters.

We direct the attention of the reader to the prospectus of The Banner of Light, on our fourth page. It is an elegantly printed eight page paper, and contains much interesting matter for those who care to follow the developments of "spiritual philosophy."—Greenville (Tenn.) American.

A good letter on another page of the Banner from L. A. Griffith, Salado, Texas, is well worth the attention of persons out of employment in this section of the country. He speaks encouragingly of the healthy climate of upper Texas, where labor is needed and would prove remunerative.

GT "ECCE SIGNA," No. 8, by John Wetherbee, Esq., promised for this issue, is unavoidably deferred to the next, on account of the press of matter in our columns.

The report of the Committee selected to investigate the manifestations occurring in presence of Mrs. Mary M. Hardy will be found in another column.

IF A feeling tribute to the memory of the late Capt. E. B. Ward, of Michigan, from the pen of Giles B. Stebbins, Esq., will appear in our next issue.

We cannot supply our friends with the December number of the London Spiritual Magazine, in consequence of its non-arrival at this date. Neither has the January package come to hand. The editor's copy only has been received.

Bateson's "LYCEUM," published monthly at Toledo, Ohio, is a magazine which the little ones already love. Its January issue-a copy of which we have received-is a gem of excellence and interest.

Movements of Lecturers and Mediums.

Mr. R. G. Eccles has changed his residence from Kansas City to New York City. For the next two months, however, he can be addressed care of A. Wood, Ripon, Wis.

Loren R. Witherell is prepared to lecture on "Evolution; or, The Origin of Man and Species"-(Illustrated). John Collier, from England, is now filling his second engagement this season at Springfield, Mass.; this time for three months. The Free Religious Society in that place are carrying on their meetings with energy, and both morning and ovening services are largely attended. Mr. Collier's evening lectures, which deal with current topics, are much liked, as is proved by the attendance and general Interest. IIIs subject next Sunday evening is "Theology vs. Theatres." Mr. Collier would be glad to correspond with Societies desiring his services, especially in the district of .Springfield, where week-night lectures would be usoful. Address Mr. Harvey Lyman, Springfield, Mass. Cephas B. Lynn lectures in Vincland, N. J., during January and February; will respond to calls in Eastern cities during the spring.

C. B. Bidwell, in'a business letter to us from Eureka, Nevada, says: " Mrs. Belle Chamberlain is with is, and for the past week has been furnishing us with beautiful expositions of our philosophy. Her labors have been well rewarded, both financially and spiritually, and we hope that another good medium may be moved to visit us soon." Mrs. L. S. Heselton, trance speaker, has removed to No. Bennett street, Boston.

Mrs. Mary M. Hardy's Seances. To the Editor of the Banner of Light:

It will be seen by the alteration of the adver-tisement of Mrs. Hardy, that she will hereafter hold one scance for materialization in the light every Friday evening, in place of the dark sc ance she has recently held on that evening. In In the present state of thorough and rigid scrutiny to which mediums are subjected, she wishes to give the public every opportunity of investigat-ing the phenomenon under the very best conditions.

At séances held in the dark, not only are the sitters at the mercy of the mediums, should they be dishonest and fraudulant, but the mediums are at the mercy of unprincipled persons who un-dertake to simulate and make the manifestations,

In scances held in the light, with the medium continually in sight, the whole difficulty is obvi-ated, and we have these calumniators in a tight place, and challenge the whole of them to in-vestigate, discover, and then expose the fraud,

if there be any. These gentlemen can investigate under the very best and fairest conditions, at these scances in the light, and shall be received and treated as gentlemen, should their behavior deserve such treatment. JOHN HARDY.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent in-sertion. SPECIAL NOTICES. – Forty cents per line, Minion, each insertion. BUNINENS CARDS. – Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

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

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANTI – 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

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. Mrs. Morrison is an unconscious TRANCE ME

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

MRS. MORRISON, after being entranced, the lock of hair is submitted to her control. The di-

lock of hair is submitted to her control. The di-agnosis is given through her lips by the Band, and taken down by her secretary. The original manuscript is sent to the Correspondent. When Medicines are ordered, the case is sub-mitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Med-ical Band use vegetable remedies, (which they promoting) combined with a scientific application. magnetize,) combined with a scientific applica-tion of the magnetic healing power. Address MRS. C. M. MORRISON, Boston, Mass., Lock Box 2519. 13w*-N.14.

Neglected Coughs and Colds.-Few are Augreence Cougns and Colds.—Few are aware of the importance of checking a Cough or "Common Cold," in its first stage; that which in the beginning would yield to "BROWN'S BRONCHIAL TROCHES," if neglected often works upon the Lungs.

HEADACHE, NEURALGIA, NERVOUSNESS. — Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the extract of Cranberries and Hemp cures dyspeptic, nervous or Sick Hendache, Neuralgia and Nervousness. Prepared in Pills. 50 cts. a box. Sent by mail by the doctor, or by Geo. C. Goodwin & Co., 38 Hanover street, Boston, Mass. J. 16.-1y,

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

PHILADELPHIA BOOK DEPOT. HENRY T. CHILD, M. D., 634 Race street, Philadel-phia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Pub-lications. 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 Lincoln Hall, corner Broad and Coates streets, at all the Spiritual meetings.

SAN FRANCISCO, CAL., BOOK DEPOT. KAN FRANCINCO, CAL., BOOK DEPOT, At No. al9 Kearney street (upstains) may be found on sale the BANNER OF LIGHT, and a general variety of Npir-fundist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Penns, Planchettes, Npence's Positive and Negative Powders, Orion's Anti-Tobucco Preparations, Dr. Miorer's Nutritive Compound, etc. Catalogues and Circulars malled free, 49 Romittances in U. S. currency and postage stamps re-ceived th par. Address, IEERMAN SNOW, P. O. box 117, San Francisco, Cal.

RICHARD ROBERTS, Buokseller, No has RICHARD ROHERTS, BOOK DEPOT. street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Mpiritual and Reform Works published by Colby & Rich.

----ST. LOUIS, MO., BOOK DEPOT. H. L. KEMPER, 52) North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works pub-lished by Colby & Rich.

AUSTRALIAN BOOK DEPOT, mey for the RANNER OF LIGHT, W. H. TERRY, And Agency for the RANNER OF LIGHT, W. H. TERRY, No. 96 Russell street, Melbourne, Australia, has for sale all the works on **Spiritualian**. LiBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

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

ADVERTISEMENTS.

COLBY & RICH, **Publishers and Booksellers** No. 9 MONTGOMERY PLACE, BOSTON, KEEP A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reform, > AND

MISCELLANEOUS BOOKS, AT WHOLESALE AND RETAIL.

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AP Catalogues of Books Published and For AP Catalogues of Books Published and For Sale by Calby & Rich; also of Books Published by Nanuci R. Wells, on Phrenology, Physiolo-gy, Hygiene, Home Improvement, &c., sent free. Sale

BROWN'S | A COUGH, BRONCHIAL COLD, OR SORE THROAT,

TROCHES REQUIRES 1 8 N

IMMEDIATE ATTENTION, and should be Checked. If allowed to continue, -Folt-COUGHS

IRRITATION OF THE LUNGS, -AND-A PERMANENT COLDS. 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 with always good success.

THE REMARKABLE PROPERTIES OF **BROWN'S BRONCHIAL TROCHES**

have been thoroughly tested since first intro-duced. The demand for them has steadily in-creased, and purely upon their own merits.

ASTHIMA OR PHTVIJ upon their owned affection of the bronchial tabes, which are covered with a dry, tenacious plrtegm, "Broion's Bronchial Troches" will, in some cases, give immediate relief. If of long standing, perse-vere with them-they will alleviate in time.

CATARRII.—A form of CHRONIC THROAT DISEASE, consisting in inflammation, which begins behind and a little above the painte, and extends up into the nose, "Broton's Bronchiel Trockes" have proved very effica clous in this troublesome complainf.

SINGERS and PUBLIC SPEAKERS ill find Troches usefu

PROOF PALPABLE **OF IMMORTALITY**: Being an Account of the Materialization Phenomena

Now Ready.

THE '

5

of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals, and Religion.

BY EPES SARGENT, Author of "Planchette, a History of Modern Spiritualism," &c.

Nullus in microcosmo spiritus, nullus in macrocosmo Deus."

Now ready, forming a volume of 240 pages; with a Table of Contents, an Alphabetheal Index, and an engraved like-ness of the spirit Katle King, never before published in this country. Price, in paper covers, 75 cents; bound in cloth, \$1,00. Sent by mail at these prices. From European and American Spiritualists the warmest commendations of this remarkable work have been re-relyed. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Ought Christians to Debate? A LECTURE DELIVERED BY W.F. JAMIESON, IN PARKER FRATERNITY HALL,

BOSTON, MASS., Sunday Afternoon, Oct. 11, 1874.

Price 10 cents, postage free. For sale wholesale and retail by COLBY & RICH, a No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Little Bouquet

For January.

A MONTHLY MAGAZINE, containing Beautiful Il-histrations, Elucidation of the Truths of Spiritualism, Sketches of Angelic Ministrations, Spirit Communica-tions, &e. S. S. JONES, Editor. Peryear, \$1,00; single copies, 10 cents.

Cascade, Cayuga Co., N. Y., HOME OF MARY ANDREWS.

ROM the first of January until April 1st, the price of Board will be reduced to Seven Dollars per week by the week – Two Secarces for materialization daily. First-class accommodations.

-ACHILLES' WRATH. A COMPOSITE TRANSLATION OF THE

FIRST BOOK OF HOMER'S ILIAD.

PREPARED BY

P. ROOSEVELT JOHNSON, M. D.,

This neat brochure in verse is printed on elegant tinted paper, paper covers, 12mo, 42 pages. "Scenis, postage free, For sale wholesate and retail by the publishers, (COLBY & RICH, at No. 9 Montgomery Place, corner of Province Street (lower floor), Boston, Mass.

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LITERARY EXCHANGE, Jan. 8,-3w 18. P. O. Box No. 3806, New York.

Given Away.

The new Chromo, "THE TERRIBLE BATTLE," 16x22 inches, will be sent postpaid to all who send twenty-five cents, for the "FARM AND FIRESIDE" three months of trial.

OR A BOOK

Containing 250 Pictures of Bible Scenes,

from paintings by celebrated Old Masters, showing all the important historical events as they occur in the Old and New Testament, will be given to all who send one dollar for a constraint and the given to all who send one dollar for

Address

of Sag Harbor, N. Y.

The Eddy family has been obliged to establish an agency at Rutland to check the tide of visitors.—Boston Globe.

Miss Emily Faithfull says there is no royal road for wo men; that women must travel the same paths as men in seeking their fortunes, and that they cannot, as some she has met seem to think, jump without previous training into any kind of employment.

3

Charles Russell Lowell Encampment, Post 7, G. A. R. held its fifth annual assembly for dancing, at John A. Andrew Hall, Boston, on Friday evening, Jan. 8th, the anni-versary of the battle of New Orleaus (Chalmette). Albert W. Dyer, Esq., conducted the salutatory exercises, being assisted in his efforts to please, by the fine music of Ryan's Band, and the polite attention of his alds, Messrs, C. F. Brayton, William H. Reynolds, Thomas M. Kenny, P. M. Fowler, E. W. Pillsbury, T. Churchill and R. S. Nodine. The ball was characterized by quiet enjoyment and a good supper, and the memory of the occasion will be long retalued by those who attended.

Mrs. Owen, State Librarian of Indiana, has been by act of the Legislature of that State, vested with authority to serve processes, arrest senators, and transact the other duties pertaining to the post of Sergeaut-at-arms of the Senate.

THE SUNDAY SCHOOL TIMES, published weekly at Philadenphia and New York, and edited by I. Newton Baker, comes to us, for the New Year, in an improved form, and much enlarged in size.

THE WHOLE MATTER IN A NUT-SHELL .- An excited minister is reported to have recently delivered himself of the following weighty and jucid paragraph:

"The marvelous multitudinousness of the minutize of the corroborating circumstances are the insurmountable incutties which unmistakably prevent the skeptic from discovering truth.

The despoilsm of custom is on the wane; we are not con-tent to know that things are; we ask whether they ought to be.-John Stuart Mill.

The season-ticket holders on the Lowell Railroad now spell Lowell, Low'ell !

Said a Missouri preacher : "There's a powerful sight of Bigging back there, in the corner, and it's got to be stop-ped, or the Lord will delegate me to open the door and throw some one out !" It was stopped.

The Soldiers' Home at Togus, Me,, has 650 inmates, the largest number it has ever had. Among them are several veterans of 1812.

RECEIVED : THE ILLUSTRATED JOURNAL, for Decem ber, issued at Chicago, Ili., (Room 27, Tribune Building), by the American Publishing Company.

EULOGY ON CHIEF JUSTICE CHASE, by William M. Evarts. Hanover, N. H., J. B. Parker.

THE VOICE OF PEACE; Published monthly at 701 Arch street, Philadelphia, Pa., by the Executive Committee of the American branch of the Universal Peace Union.

THE PROOF SHEET: Collins and McLeester, Type Founders, No. 705 Jayne street, Philadelphia.

THE TWO DISCOVERIES; OR, KEY TO PINE'S SPIRIT UAL TELEGRAPH. By Clement Pine. London: C. W. Allen, 11 Ave Maria Lane.

STATE STREET-A Satire, by the author of "The Canlonade, " etc. Boston: A. W. Lovering, 204 Washington street.

THE MEDICAL MIRROR, New York: A. K. Butts, & Co., publishers, 36 Dey street.

THE UNIVERSALIST REGISTEN; Boston: Universalist Publishing House, 37 Cornhill.

ANNUAL REPORT of the Treasurer of the United States for 1874. Washington, D. C.; Government Printing Office. HERALD OF HEALTH for January. New York: Wood & Holbrook, 13 and 15 Laight street.

THE KING OF NO-LAND, by B. L. Farjeon, author of 'Blade-o'-Grass,'' etc. New York: Harper & Brothers, ablis'iers, Franklin Squaro.

Mr. J. J. Morse's engagements are filled, with the exception of April. Ills address is care of this office during January.

B. F. Underwood will speak at Buchanan, Mich., Jan 13th and 14th; Anderson, Ind., 15th; Indianapolis, Jan. 17th; Brighton, Mich., Jan. 19th and 20th; Auburn, Ohlo, Jan, 22d; Elyria, Ohio, Jan. 231 and 24th; Erie, Pa., Jan. 25th and 26th.

E. Annie Hinman speaks in New Bedford, Jan. 17th and 24th. Would like to make further engagements. Address West Winstead, Conn., Box 223, or as above, care of G. T. Nickerson.

Miss R. Augusta Whiting has just closed a month's en-gagement with our San Francisco Spiritualists' Union, writes Herman Snow. She goes from us to fill an engage ment at Santa Cruz, and carries with her the appreciative regards of many friends. Unlike some of our speakers, Miss Whiting's fuil power as an inspirational speaker was somewhat gradually revealed, the interest in her efforts steadily increasing to the end, indicating, as may be in-ferred, a still richer treasure of thought for future unfold-

Spiritualist Lectures and Lyccums. MEETINGS IN BOSTON.

MEETINGS IN BOSTON. Beethoven Hall.-** The Music Hall Society of Spiritual-lats "has secured the above-named new and elegant hall, 413 Washington street, near the corner of Boylston street, for its eighth annual course of Lectures on the Spiritual Philosophy. Meetings are held every Sunday afternoon, at 2% o'clock precisely, Admission 10 cents, and 10 ex-tra for reserved seat. J. A Morse, Esg, (of London, Eng.), will lecture Jan. 10th. 17th, 24th and 31st; S. G. Dodge, Esg., (of Memphis, Tenn.,) Feb. 7; W. S. Bell, into Universalist Pastor, New B-dford. Feb 14: Edward S. Sirickland, formerly Baptist Minister, Feb. 21; N. Ferank White, Feb'y. 28; Thomas Gales Forster, during March. Singing by a first-class quartetto. Tickets secur-ing 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 balcony, on application to Mr. Lewis B. Vilson, Chairman and Treas-urer, at the Banner of Light office, 0 Montgomery place, where a plan of the ball can be seen, or at the ball Sun-days. John A. Andrew Hall, - Free Meetings.-Lecture by

urer, at the Banner of Light office, 0 Monigomery place, where a plan of the hall can be seen, or at the ball Sun-days. John A. Andrew Hall. - Free Meetings. -Lecture by Mrs. S. A. Floyd, at 24 and 75 r. M. The audience priv-ileged to ask any proper questions on spirituality. Ex-cellent quartette singing. Public invited. Rachester Hall, 554 Washington street, -The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sunday, at 10% o'clock. Geo. II. Lincoln, Sec'y. The Boston Spiritualists' Union will resume meetings at Rechester Hall (formerly Fraternity). 554 Washington street, on Sunday, Sept. 18th, and continue them every Sunday atternoon and ovening, at 2% and 7% o'clock. The public are conducing in the Section and the formerly met in street, and week. Mrs. C. C. Hayward, President; Mrs. Eln M. Meade, Secrotary. Spiritual Meeting at Tompiars' Hall, 30 Winter street, at 10% A. M., 294 and 7% P. M. Good mediums and speakers will be present at each meeting. Meetings' Meeting at Tempiars' Hall, 280 Washington street, at 10% A. M., each Sunday. All mediums cordnally invited. Meatimaty Meeting at Tempiars' Hall, 280 Washington Meetings' Hall, 189, Boylston street. -Public Free Cir-cles are held in this hall every Sunday and II o'clock

invited. Harmony Hall, 18% Boylston street.—Public Free Cir-cles are held in this halivery Sunday morning at 10 °Clock by good test mediums. All are invited to attend. Lec-tures every Bunday at 3 and 7% P. M.

BOSTON.-John A. Andrew Hall.-Mrs. S. A. Floyd's ectures on the afternoon and evening of Sunday, Jan. 10th, at this place, we re well attended and of interest.

The "People's Lyceum" under the management of Anthony Higgins, Jr., will open at Nassau Hall, Sunday afternoon and evening, January 17th. The discussion of the question, "Is man immortal?" will commence at 3 in the afternoon, and be continued at 7:30 in the evening. Mr. Higgins challenges the Materialists to reply.

Convention in Michigan.

Convention in Michigan. The Spiritualists of Van Buren County will hold their n'xt annual meeting in Skinmings Hall. Breedsville, Mich., Saturday and Sunday, Feb. 6th and 7th, 1875. Miss Susie Johnson, speaker. G. I. SHERMAN, President. FRANK R. KNOWLES, Secretary.

a side DR. FRED L. H. WILLIS will be at Dea. Sar-gent's, 39 Clark A venue, Chelsca, every Tuesday and Wednesday, and at the Sherman House, Court Square, Boston, every Thursday and Fri-day, from 10 A. M. till 3 P. M., until further notice.

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BUSINESS CARDS.

ERIE, PA., BOOK DEPOT. OLIVER SPAFFORD, the veteran bookseller and pub-lisher, keeps on sale at his store, 603 Fronch street, Erie, Pa., nearly all of the most popular Spiritualistic Hooks of the times. Also, agent for Hull & Chamberlain's Mag-netly and Electric Powders.

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a year's subscription. Address FARM AND FIRESIDE, 117 Nassau street, New York, Room 22. 3w-Jan, 16. WM. H. MUMLER. 170 West Springfield street, Boston. PARTIES at a distance desiring to have pictures taken without being present, will receive full information by 2w15*-Jan 16. enclosing stamp as above. HRS. L. S. HESELTON. HEALING and Test Medium. No. 8 Bennett street, Bos-Heatment. No charge for unsatisfactory examinations or recatment. 2007-Jan. 10. TEST, Healing Doveloping Medium, examines persons by lock of hair, 424 Tremont street, corner of Dover, Jan 16-12w* Jan 16-12w* **LIZZIE NEWELL**, **31** WINTER STREET, Trance and Test Chilryovant. **31** Examinations and treatment from lock of hair. Terms 4w*-Jan. 10.

two dollars. 4w*-Jan, 16, CARLOTTA WILLIAMMON, ONLY five years of age, a most wonderful Musical on Prodigy, will have a benefit, assisted by other talent, on Thursday evening, Jain, 21st, at Rechester Hall, 554 Washington street. 1w*-Jan 16. THE GREAT CURIOSITY.-Orders already ci.e. "Copyright scenred. Price fifty cents. By mail sixty cents. D. DOUBLEDAY, 653 Sixth Avenue, New York. 1w*-Jan, 76.

FOR SALE at a reduced rate, a scholarship in the New York Eclectic Medical College. Address Box 452, New York City. 2w-Jan. 16.

FOR SALE. A spirit-picture by Anderson of Benj, Franklin, Messize, head and bust, degantly framed, will be sold for forty dollars. Address box 4952, New York City. Also If desired, iffersize full length pic-ture of Josephine, \$200. Head and bust bits size pictures of Josephine and Napoleon, elegantly framed, \$10, each. Jan. 16-2w

FANNIE REMICK.

TRANCE MEDIUM, has removed to 21 Oxford street. Boston, Mass. 3w-Jan. 9,

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Editors Wiping their Spectacles!

A necount of Thirty-Nine Scances with CHARLES H. FOSTER, the most celebrated Spiritual Medium in America, written by the following able men: Mr. Chase, Editor New York Day Book: Mark M. Pomeroy. The Democrat, Mr. Taylor, Philadelphia Press, Mr. Hyde, St. Louis Republican: Mr. Keating, Memphis Appeal; Epes Sargent, Anthor and Poet; Professor Tefft, Bangor, Met., etc.

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Message Department.

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'MRS. J. H. CONANT,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of their carthelite to that beyond whether for good or evil. But those who leave the carth-sphere in an indeveloped state, eventually progress into a higher con-dition.

Undeveloped state, eventuary progress and overline put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they per-colve-no more.

The Banner of Light Free Circle Meetings Are held at So. 9 Monity-mery Place, (second story.) cor-ner of Province street, every MONDAY, TUENDAY and THURSDAY AFFENDONS, The Hall will be open at two o'clock: services commence at precisely three, at which time the doers will be cloced, neither allowing entrance of atsolute necessity. Under such circumstances the party should notify the Chairman, when permission will be granted to rethe after the explicition of the services, except the asso of atsolute necessity. Under such circumstances the party should notify the Chairman, when permission will be granted to rethe after the explicition of the ninnes. Our reasons for this will be obvious to every reflective infinit. Disturbing Influences produce inharmony and this our reasons for this will be obvious to every reflective infinit. Disturbing influences produce inharmony and this our reasons for these there are free, we have no doubt visitors will readily conform to our request in this particular. The questions answered at these Scances are often proponded by individual among the audience. Those read to the controling intelligence by the Chairman, are sent in by correspondents. Must Constant receives no visitors at her residence on Moniays, Tuesdays of Thursdays, until after six o'clock P. M. She gives no private sittings. Skitch LETTERS. – Visitors have the privilege of placing write one ofs two proper questions, addressing the spirit questioned by hits or her full name, then put them in an investeps, scalit, and write your own addression the oni-side. At the close of the scance the Chairman will return the letter to the writer. Onestioner should here shift explore place, otherwise they will be disappointed. Lewis B. Witson, Chairman, The Banner of Light Free Circle Meetings

Invocation.

Mighty Spirit, thou Master of Life, thy children, the living and the dead, have met in council to worship thee and to ask favors of thee. Thou art great and wise and powerful; thou hast in thy keeping all of life. Moonlight and shadow, daylight and darkness, peace and war, sorrow and joy, sickness and health-all, all, thou Master of Life, thou hast in thy keeping, and we ask thee for justice to thy children. Deal unto those who-are oppressed that justice for which they cry; give unto those who are weary that rest for which they pray ; unto those who are ignorant, that wisdom that the world so much stands in need of ; but, above all, Master of Life, deal justice unto thy children everywhere, and then they will worship idols no longer, but will render thee homage, will praise thee day by day and night by night, and know that thou art their Father, and their good Father ; but while oppression reigns and darkness covers the souls of many of thy children, they murmur and there is war in the land. So give them justice, oh-Master of Life, and they; in, turn, will worship and adore thee. Amen. Oct. 19,

Questions and Answers.

CONTROLLING SPIRIT, - If my brother has questions I will answer them.

QUES.—Will the Spirit please tell us if the "eclipse in Spiritualism" will come in this generation ?

Ass. - Spiritualism, like every other manifestation of the Great Spirit, has its alternate lights and shadows. No great revelation can be made to the children of men without this condition. It must come under the law of human life, and, coming under that law, passes often into the shadow and is eclipsed. Now that your Spiritualism is to pass through any very dark period I do not believe, Others, of greater minds, of deeper thoughts, may understand differently, but I do not believe that it will ever pass into any shadow that will be, even for the hour total, but that many eclipses or shadows will fall upon it, even in this generation, I know.

Q.-How many re-incarnations are we com-pelled to pass through before we are permitted to rest from earthly associations?

A.-I could as well tell you the age of the Great Spirit.

Q.—As the Government has signally failed in its efforts to render justice to the red man, is it not the duly of the people at large to take the matter in hand and adopt some more effectual means to lessen their sufferings, and enable them to live more honest and peaceable lives ?

A.-Yes; and since your Government or Great | The blessed Lord will take care of you to the end. Council at Washington represents professedly the people, the red man has expected justice from dem that's in trouble, and help 'em out; but there, but it has not come; and now that it has not, and that this Council does not, in any sense, represent the voice of the people, if the people would save themselves and their Government from ruin, they should speak, and speak quickly. Some of your leaders tell you that the red man will soon be annihilated. There is an army of red men in yonder life too mighty to permit it. They protest against it ; they will not be annihilated. This great island is theirs-theirs by all the rights of earth and heaven, and, because it is, annihilation will not come to them-they will have a place and a record here, and their white brothers cannot help it. War with them you may, but you cannot exterminate them. Such wars are too costly, and your Government's treasury is too weak-it cannot afford it. And if you ignorantly persist in still driving the Indianmaking war upon him-by-and-by you will see your danger when it is too late to avert it. So the neonle should speak, that their Government may be safe, and that they themselves may continue to hold a place and a record among nations. Oct. 19.

this is, and of what vastimportance it is to every soul, it seems to me that all other things in life should give way to obtain a knowledge of it. It Each Message in this Department of the Banner of Light is the "pearl of great price" that you should sell or claim was spoken by the Spirit whose name it bears everything else to obtain; but if you only take the right way to obtain it, you needn't sell anything.

One of my friends recently said to me, "If I was a Spiritnalist; if I really believed in that, as you do, I should be obliged to lay down my own individuality - to sacrifice that." Now I say you need n't even do that. If you take the right course you need n't sacrifice anything, for this Spiritualism is the front and the all of everything. Only make yourself acquainted (with it, and you will find you needn't sacrifice anything. I want my friends to know, friend Wilson,

that I am satisfied with this new life. I am abundantly satisfied. It is what I expected, and more, infinitely more, and if my friends only have patience and catch all the sunshine that comes in their way as they go along day by day, it will be better for them. They may have the assurance from me, if it is worth anything, that this spiritworld is all they could ask for, and an ample compensation for the ills of an earth-life, however great they may have been. Good day, Oct. 19.

John W. Edmonds.

Say to your provincial correspondent, from me, that his request reminds me of my schooldays, when Sam, a chum of mine, was in the habit of saying, "John, do my sums, and I'll bring you a big apple." Now he wants me to do his, but he don't even offer me the apple. But, all the while John was doing Sam's sums, Sam wasn't gaining anything in knowledge; Sam was standing still mathematically. Now I say to him, that is a problem which the very needs of the case will help you, to solve, and it will be solved, and in my opinion the essay will be written by one who stands in need, right where the thing is not only seen, but felt, realized. But there's something to be done before that can come; there are some large stumbling blocks to be knocked out of the way. You must remember you are tied to certain apron-strings. Now I don't expect you are going to cut the strings, nor 'to untie the knot, but in order to effect the desired reform you will be obliged to give some pretty severe knocks on the head of the thing, as well as on its hands and feet. A great deal has been said with reference to needs, upon this question, but little or nothing has been done ; but this Spiritualism, with its reformatory power, with its break-down energies, with its plow that goes straight through the hard crust of oppression, won't leave out this question, small though it may be in comparison with others, but they who will do that work which your correspondent has kindly called upon me or some one who is capable of doing it, to return and do, will be done ostensibly, at least, by one on your side, by one interested, by one standing knee-deep in the mire of needs. But, work on, and with faith, my good correspondent, and the end will be all you desire ; but it is not so near, I am sorry to say, as I could wish, for your good. John W. Edmonds. Oct. 19.

How do, massa? [To the Chairman.] I am Hilda. I belong to Massa Prentice, of Tennessee. I lived here, nigh as I can tell, sixty-four years. Old massa-he's here-he done a heap of writing in his day, and he's here, and he say to massa, the young massa, down in Tennessee -"Keep up a good heart, honey, you come out all right. When the sun clears and all the fog's gone, den the fruits grow, and dey be all the sweeter for the fog." Ililda come 'cause she can, 'cause she want to come. Old massa say, "Now send word to your boy Sam, he 's in Massachusetts." Sam, he's my boy, he's growed up, and he don't know Hilda can come, but I 'spect he 's working for a massa what'll tell him about it. Now Hilda has come, Sam, don't be afraid. Trust yourself ; just trust yourself and push on.

Sec. 1. 14.

Hilda.

the matter in an obscure way. He has fallen into the mistake that you have all fallen into, to a greater or lesser degree, that of confounding the soul with the spirit-with matter in all its various gradations, with thought in all its various circumstances. Now then, there is a distinction to be made between the principle and the thing upon which the principle acts-or through which it acts-between the force, or power, or God, if you please to resolve it back to that-and the matter through which it manifests. The soul we will consider to be the God-principle acting through human life, and to those who understand these things acting through all life. Now that soul is without sex as a soul ; it is a principle, a power, and it acts upon matter and produces the different conditions of matter. Sex is matter in all its various relations. From the grain of sand upon the seashore to the human being there is the male and female, the positive and the negative, the love and wisdom forces. It is to be supposed that Allan Kardee, in teaching of this matter, intended that you should understand him to say that in the soul-realm or kingdom there are no sexes. Now I might define it in this way : God is both male and female. I deny that the Infinite Principle or Power acting through matter is any less female than male, for He possesses all the requisites to act upon matter and produce these various conditions, therefore this Power is male and female, and being such is unsexed. Therefore you need have no fears, any of you, that you will 'meet your loved ones inhabiting a body of another sex in the spirit- mister. world, for you certainly will not. That is out of the question; for that spirit-world is not so far removed from this and its conditions as to permit that. When your loved ones shall have passed through all the infinite gradations of matter, shall have gathered unto themselves a full eternity of experience, then it is a belief with us, and, more than that, a knowledge, that they will be resolved back to the soul-life whence they have come; but that is so far, far in the infinite

future, it is not politic to speculate upon it. Q.-An inquirer wishes to know why spirits often totally differ in opinion on vital subjects, like the following, for instance : It has been said at this circle that children are born in wedlock in the spirit-world, the speaker knowing this to In the spirit-world, the speaker knowing this to be a fact. Allan Kardec says sexes exist only in the organism; 'they are required for the pro-duction of material beings; but spirits, being God's creation, are not produced through each other. 'For this reason sex would be useless in the spirit-world. Will the speaker please clear up this naluable contradiction? up this palpable contradiction?

A.-Now, then, I take the ground that, in the snirit-world there exists, of necessity, male and female spirits. Just as they go out of this life so they enter upon that; they preserve the sex by which they were recognized here ; they go there with all their powers intact. They have laid off the cruder, outer shell of matter, with its materialized form, but they have taken on anotherlittle more sublimated, a little more spiritualized or etherialized ; yet all the organs of these bodies that inhabit the spirit-world are matter-understand me distinctly, positively, unreservedlythey are MATTER, and the same use is made of them, naturally, not artificially, that is made of them, or that they were designed for here. There is no abuse there, but use, activity, life, and the propagation of life. You are very much in the dark upon this point, quite as much so as were the ancients who believed that this was the only world that was inhabited, and that all the other shining orbs in space were given for the express benefit and use of this little insignificant globe. Now, then, if you suppose that you can finish your work in any direction.-I care not what it is-here in this life, you are mistaken. You are but in the primary school here; you study or there, you work on ; all the faculties of your being there are called into use, but abuse is abso-Oct. 20. lutely denied.

Daniel_Lowd.

I am not here because I expect to distinguish myself by anything I may say, but I am here to. Don't come here in darkness; but inform relieve myself, if possible, and my sons, from a yourselves about this thing; it's worth looking weight that has been hanging upon them and me ever since my death. I neglected to put into it, you'll not regret that I came back to warn proper shape my wishes concerning my earthly property until it was too late for me to do so. When I was taken sick it proved to be brain fever, and there was only a part of the time that I was in a sane state, and so unfitted legally to transact business-to make a will, but during my lucid moments I thought over my whole life. I arranged it all, and told my sons what I wanted done. At that time my youngest son sat upon the side of the bed, and promised me faithfully that he would carry out my wishes in all respects, that I might die in peace, that it should make no difference that I had not made a will-in that regard my wishes should be respected by my children. Well, no doubt my son promised in good faith, but I am sorry to say he has n't kept the promise even in the smallest degree, but instead of rendering justice to those that I felt I had been unjust to all my life, he turns round now at the earliest possible legal opportunity, and turns them out into the street. I said, "Frank, don't ever take that house from my niece Jane." 41 never will," he said ; and added, "I know my brothers will respect your wishes." He violated the promise, and has hurled back upon me in my spirit-home a weight of sadness that I have carried, and still carry, and must continue to carry until justice is done. Now he is sick, cat up by the poison of remorse that, like a chicken at twilight, has come home to roost. I can tell what the matter is better than his physician can, far better. Now, I say, it is n't too late to render some kind of justice. Render it, and be at peace yourselves, and absolve me. Though I am no Catholic I believe in certain kinds of absolution -this is one of them. Absolve me, I say, from this weight. And now, if you don't, a worse thing will come upon you all than has come upon Frank. Remember, I, your father from the spirit world, tell you that, though you may not so understand it, I shall do my duty. I warn you, a worse thing will come upon you; but if you retrace your steps, and try to be just in that direction, why, the calamity will of necessity be averted, because you will destroy the very magnetic conditions that are in existence to produce it. You may ask, "What shall we do"? I answer, Give back the little cottage; that's what you should do-nothing less-that's little enough, Heaven knows. You will register me as Daniel Lowd, to his sons William, Quincy and Frank. Oct. 20.

that old Bess takes care of me, and I am first rate, that I have a heap of goodies every day, and that old Joe is Aunt Catharine's coachman now, just as much as he ever was. He aint her slave, though he says he is her servant, but he's a coachman. He's happy; he wouldn't leave her, he says, not unless he was obliged to. We're all real happy, only sorry for her. And father, he's gone away now, he's travelingsight seeing, he says, but it seems as though he never would get through. He stays with us so little we hardly know where to class him, or where is his home; he's round everywhere. And you know, mother, he always said if he had the chance he'd go it. He's going it now, I tell you. If you don't believe it, mamma, just hurry up and get here, and you 'll see what's going on. Phillis, Auntie Phillis, sends her love, heaps of it, and she says she has a basket to send it in ; the same one you sent her vegetables and fruit in, only 'tis spiritualized now; the good Lord has made it beautiful again.

Now, mamma, don't cry, and be happy as you can. Oh, we'll give you such a joyous welcome! Oh, I tell you, you'll see such heaps of nice things here; you 'll be so happy here, and you 'll look back to your earth-life as a troubled dream ! Now you see if you don't; you'll say, "Strange I thought so much of it when I was there !" you will, mamma; you see if you don't. Don't cry; just be happy as you can; take this world as easy as you can, and we'll see that you have a nice time when you come to us. Good by, Oct. 20.

Hannah Derby.

I lived here seventy-three years; my name was Hannah Derby; my body is buried at Mt. Auburn; I lived here in Boston, and I want to tell my sons and my daughter that I hope they won't be as dissatisfied and as thunderstruck as I was when I got to the spirit-world, and found houses and everything so near like what there was here, 'only a great deal more beautiful. I could n't believe I was dead for a good while; I thought I'd been changed into some new condition, but I could n't think I had gone to the spirit-world, so I didn't enjoy things half so well. I was constantly expecting some bugbear that would never come to me; all the time I was unhappy; I did n't get along well at all; but it need n't be so with them, it seems to me, with this light that you have around you-folks coming back and telling you how things are in this world every day and every hour, by thousands, all over the world. It seems to me nobody need to be in the dark, but somehow or other I think my children are-somehow or other I think they are.

Now I want 'em to know that the spirit-world isn't anything like what they have been taught to believe it was, and that, the happier you are here, the more good you do here, the happier you will be there, because there are friends taking cognizance of all you do here, and turning it to your good or evil account in the other world, just registering you for so much good or so much evil. You've got it there to your account, and you can draw it any time; but it's rather hard on some here who think that they have got so many treasures laid up here, while they have n't got anything at all-nothing at all; they haven't done any good here in this life; they've been leaning upon Jesus, expecting he was going to do all their work and save 'em from hell-when the truth is, you've got to save yourselves, my children-you 've got to save yourselves, remember that. I tell you, no Jesus can save you-no -no-no; you must be your own Saviours, and work out your own salvation, sometimes with a great deal of trouble, particularly where you have covetous natures, and want everything for yourselves; then it's terrible hard; under those circumstances it's_terrible hard; but if you work out your salvation you have so much more to your credit; but if you do n't, you must take the consequences, that's all-you must take the consequences.

into I tell you If you is

MESSAGES TO BE PUBLISHED.

MESSACES 10 BE FOBLISHED. Thursday, Oct. 22. - Coleridge Weldeny, of Manches-ter, Eng., to John Harklins: Charlie Clevering, of New York, to his father; Andrew Kilrowe, of Glasgow, Scot-land, to his mother; Conway. *Monday*, Oct. 23. - Reuben Patten, of Peterboro', N. H.; Adela Bright, of Cluchnatl, O., to her father in Wanke? gan, ill.; Shelley Barrett, of Liverpool, Eng., to his father; Betsey Page, of Pagetowa, N. H. *Tuesday, Oct.* 27. - Almeda Folsom, of Salt Lake City, to her mother; Cora Straiberg, of Italy, to her father in New York City; Nathanlel B. Shurtleff, of Boston; Anna Cora Wilson, to her parents; Ninna, to her people, the Klowas.

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 Pitusfield, Jane Wallace. Tuesday, Nov. 3. -Rachel Tibbetts, of Boston; Aunt Ruth, to a family in Worcester: Mary Ella Brydges, of Norridgewock; Com., to her molher; Timothy Riley, Thursday, Nov. 5. -Margaret Gorham, of Boston; Zei Anderson, of New York, to his mother; Jennie Talbot, to her father in Fall River, Mass.; Bela Marsh; Alice Frazier, to her mother.

her father in Fall River, Mass.; Bela Marsh; Allee Frazler, to her molher. Monday, Non. 9, -Adelaide King, of Philadelphin, Pa.; John Abbott, of Banger, Me. Tuesday, Nov. 10, -Minnie Elilot, of Bath, Me., to her grandmoher; Charlotte Gowing, of Northfield, VI.; Thos. Sturteyat, Thursday, Nov. 12, -John Calender, of Boston; Nancy R. Smith, of Boston, to her children; Har nah Tobli, a Qua-ker lady, of Philadelphia; James K. Hill, from Gold Hill, California.

R. Smith, of Boston, to her children; Hai nah Toblt, a Qua-ker haly, of Philadelphia; James K. Hill, from Gold Hill, California.
 Monday, Nov. 16. – Ann Murray, to her brothers; Alberr R. Baxter, of Boston; John Henry Denny, of New York, to his father; Aunt Phillis Perkins.
 Twesday, Nov. 17. – Edward Payson Hamilton, of Bridge-port, Conn.; Nancy Miller, of Dorchester; Elhu Jarrett; George Stables.
 Thursday, Nov. 17. – Edward Payson Hamilton, of Bridge-port, Conn.; Nancy Miller, of Dorchester; Elhu Jarrett; John Randolph Watkins, of Galveston, Tex., to his father; Beila Garfield, of St. Louis, Mo.; Patrick O'Malkey.
 Monday, Nov. 23. – Thomas Crozler; Charlotte Carson, of Indianapolis, Ind., to her mother; Ezekiel Adams; Paul Lindali, of New York City; to Richard Havelin.
 Tuesday, Nov. 21. – Alice Jameson, of Boston, to her mother; Arthur Andrews, of Potsdam, N. Y.; Joseph Hil-liad; John McGowan, of Ireland.
 Monday, Nor. 20. – Edridtige Carson, of New Orleans, to his father; Daniel Wendell, of New York; Katle Golding, of Lowell, Mass.; Clara Faul, of Boston, to her Twesday, Dec. 1. – Lester Day; Nellie Williams, of Bos-ton; Nancy Hemmenway, of Framingham; Willio Delano, Thursday, Dec. 3. – Hystchund; Lillian Page, of Buffa-lo, N. Y., to her sister; Tom Erlesson; Sallie Harrison, of Leeds, Eng.
 Monday, Dec., 7.– Estella Vance, of Richmond, Va.; John Hogan, Of Boston, to his brother; Mary Wallace Ha-vöfi; Annie Parkhurst, of Worcester, Mass., to her mother, Treeday, Dec. 6. – James Barrot, Sallae Hartison, of Boston; Benjamin Nathan; Andrew Robinson, to his brother.

Tursday, Dec. 8. - Daniel N. Hassen, Dain Gasto, of Boston; Benjamin Nathan; Andrew 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 Massaria (Carnes), Santa S

Mass.; Ellen Carnes, of Doston, to net observed.
 Borrowscale.
 Montagy, Dec. 14.—Alfred Stilles, of Windsor, Conn.;
 Ella Stimpson, of East Boston; Ruth Perkins, of Salmon
 Falis; Conway.
 Tuesday, Dec. 15.—Eliza Dunbar, of Boston; George
 W. Matkins, of East Cambridge; Mary Godin, of Edinburgh, Scotland, to her parents.
 Thursday, Dec. 17.—James Colley Cartwright, of Lon Thursday, Dec. 17.—James Colley Cartwright, of Longon, Eng.; Albre Wallace, of Hoboken, N. J.; Lillian

Thursday, Dec. 17.—Janues Colley Cartwright, of London, Eng.; Albro Wallace, of Hoboken, N. J.; Lillian Salvage, of Washington, D. C.
 Monday, Dec. 21.—Mary Adelaide Gaines, of Montgomery, Ala., to her mother; David Champney, of Boston, to his sons: Nathan Harding; Daniel Chaudler.
 Tuesday, Dec. 22.—Havid Garrison, of Portsmouth, R. I.; Simon Brown, of Hanover, N. H.; Neille French.
 Thursday, Dec. 24.—'' Black Swani'' Jonathan Parker, of Exeter, N. H.; George A. Barciay, to his father, of Chatham Subare, New York City; Charles Dennett, of Pittslield, N. H.; Jennie Johnson.
 Monday, Dec. 23.—Annotta Jane Roberts, of Salt Lake City, to her mother; Julian Frazier, to his brothers; Capt. Thomas Neale, of Portsmouth, N. H.; Ninna Vibbert, to her mother.

Thomas Neale, of Portshouth, N. H.; Ninha Vibbers, to her mother. *Thesslay, Dec.* 29.–Jean Ingalls, of Edhburgh, Scot-land, to her mother; Mercy Foster, of Hillsboro, N. H.; Caroline Adams, of Worcester, Mass.; Martha Fabens, of Philadelphia; Tom, to Mrs. Mary Elizabeth Saundors, of Charleston, S. C.; Sebastian Streeter. *Monday, Jan.* 4.–D. D. Ryerley, from Philadelphia, lost on the Morning Star; Joshua Harrison, of Dover, N. H.; Colonel Tom Leavit, to his son-in-law; William Sanford, of Back tone, Mass.

of Hacktone, Mass. Tassday, Jan. 5.-Elizabeth Peters, to her sister, Har-Tassday, Jan. 5.-Elizabeth Peters, to her sister, Har-rot Elen Peters, of Minnesota: Charlotte Kendali; Thos. Hill; Rathh Johnson, of Boston; Ellen Carney, of Boston, Thursday; Jan. 7.-Sanneel Mason, of Boston, to his children: Lucy Page, of Augusta, Me., to her mother; Honto, to Mr. Walker, of New Orleans; Henry W. Fowler, of New York City, to his father.

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 Celby 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 pronulgation of the doctrine of the immortality of the soul and its eternal progression."

Passed to Spirit-Life:

From Rochester, N. Y., Dec. 16th, Mrs. Mary Billingurst, sixty years.

hirst, sixty years. She was a firm believer in Spiritualism, which sustained her to the end. So far as we are able to judge of her happi-ness hereafter, by her acts while in the form, all who best knew her here admit she merited a title clear boyond the Fuor any and the form and with the best vell. FROM ONE WHO KNEW HRR. Rochester, N, Y., Dec. 25th, 1874.

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

Annual Convention of the New York State Or-

Oliver H. Swain.

How do you do, Mr. Wilson? You do n't know me, but I know you. Mr. Swain. [I did n't expect to meet you here so soon.] No, of course not. I didn't expect to come here so soon. I had many times in my life expressed the wish that I might go out just as I did, without any severe sickness, but I really never expected to realize that blessing. Yet I did, and here I am-a living, "dead" spirit ! Now reconcile that if you can. How are you going to? There's a problem for the scientists to solve. A living, dead spirit I proclaim myself to be! Now you've either got to say I don't live, or I am not dead, and which is it?

You may talk as much as you please about having a knowledge of this Spiritualism before death; but, after all, that knowledge is so meagre, compared with the greatness of the subject, that you may well say you do'nt know anything about it. I fancied I was pretty well posted in these things; yet I assure you, friend Wilson, I display my ignorance at every step I take here. I hope it may be otherwise with you and others, yet I am told that it is the general experience. You see it is so great, and embraces so much more than we could really, in any sense, comprehend here, that we are lost in its greatness. I found myself saying, "Why, I didn't know that Spiritualism embraced this and that and that and that." I did n't know that its ramifications were here, there, and everywhere. I had limited it. as we are apt to limit all things; but it is illimitable, it is infinite. Now when you consider how great

and if you get anything, you can go back to get out of trouble first yourself. Get a little something ahead, then go back there, if you can; but if you can't, do n't trouble yourself about it. Oct. 19.

Lucy A. Richards.

My name was Lucy A. Richards. I lived in Boston, and died of scarlet fever. I died five years ago. I was five years old, then. Will you please say to my mother that I am happy, and that I come to see her, and that I love her ; and say I don't want to see her cry ; I want to see her happy. And when she comes to me, I will show her beautiful places, and give her beautiful things, but she must n't cry too much. It makes a shadow on her spirit, and makes me feel sad. too. Good-day, sir. Oct. 19.

Scance conducted by Red Jacket,

Invocation.

Oh Thou who art the guardian spirit of the flower and of our souls, thou who dost receive homage and worship from each and all of thy creations, and condescendest to dwell in temples made with hands, we, in unison with thy family created, have gathered here this hour to worship thee. Since nature is perpetually worshiping thee, each atom in its own way, and according to the law of its own being, so we, in our way, thou Mighty Father and Mother of us all, do worship thee; and if in our worship we make mistakes, and stumble often in the way, we know that thy kindness and tender mercy will forgive us and lift us again to our proper position in life and being. So if we fall or stumble thou wilt care for us as thou dost care for the flowers, painting each in its own way and degree; giving unto each its own growth of beauty and loveliness, hearing each prayer they silently utter—so thou wilt hear us, and though born in obscurity thou wilt place us in the noonday sun of exaltation. We will trust thee, our Father and our Mother, because of thy wisdom and thy love. Amen. Oct. 20.

Questions and Answers.

OUES.—Allan Kardec asserts that sex is only a characteristic of matter, and has no connection whatever with the spirit—there being no such thing as male or female souls. In other words, thing as mate or remate sours. In other words, the man who dies to day may be re-incarnated a woman to-morrow, and will be able to recall the fact of his former existence as a man (as he can all his former experiences), on regaining spirit-life. How is this statement compatible with the idea of a conscious, continued, individ-ualized recording to high for our lowed ones. ualized, recognizable life for our loved ones, such as it is generally supposed Spiritualism teaches?

Nettie Anderson.

How do you do, mister. My name was Nettie Anderson. I was seven years old. I lived in New York city. I was born in Richmond, Va., but I died in New York city, that's where I lived ANS.-Allan Kardec is right, but he has put last with my mother, and I want you to tell her

you. Hannah Derby-that's my name. Oct. 20.

Scance conducted by Theodore Parker.

[From an Occasional Correspondent.] Spirit Communications.

Through Mrs. J. T. Burton, (writing) medium, corner of Broadway and Fifty-second street, New York, Dec. 11th, 1874.

There are questions enough of a sterling kind n every man's breast to make him as good as a 'saint,'' if his surroundings only permitted their development, but one who is born to equal parts whose surroundings are less fortunate, may be thrown into the purlicus of bad associations, and the good gets covered up under the habit of vice whilst the other is destined to devout hands, with all the accompaniments that can conduce to the growth of the *best* in him. So as circumstance has much to do in building a man's character, justice awards a fair chance to all in the courts of Heaven. There is many a shaved head in the prisons who will come out with whiter under garments of rectitude than some who sit in high places and are esteemed loyal to every virtue. It is a wise provision that men are instituting pub-lic schools. Ignorance and idleness being the hot-beds of depravity, they should be the first enemies aimed at.

This may seem to you common-place and trite, yet truth can never be too old to be put in promi-nent places. With no magisterial power, yet with a will which perforce throws me forward, I am often made arbiter between a mar's conscience and his desires. My power of *impression* being great, I can instil into the mind of a man, *im*pressionable to me, who is vascillating between two opinions, my own sense of the contested point, and settle his mind to my opinion. You will perceive how important it is for a powerful spirit to be also a wise spirit, as men might by an injudicious control be led into extreme errors. It s an erroneous opinion that bad, evil, malicious. spirits, are loosely scattering baleful influences upon the minds of niortals, and that they roam at will to do mischief. Undeveloped, unprogressed spirits, stay nearer earth than those who have ogressed to high conditions, and with what slight power they have, often acquire compan-ionship and demand it of whom they can possess-But it is for aid, and not for harm. They desire to be heard, to be taught, and even if wild, eratic and rude in their manifestations, mean no more than the only expression they can give of their moods

I had gifts of psychology, which made mericher in gathering ideas from other brains beside my own, and I was a haunted man; haunted by spirits day and night, urging and imploring me to write, to talk to preach; yet I mechanically, and not virtually, came under negative conditions. I have many opportunities for developing some of the ramifications of science, yet my desire to benefit the poor denizens of earth keeps me la-boring in different localities, and it is a more gracious boon to me to see one made righteous in his actions than to receive heft of the archangels. I desire to come again.

With respect and good will, THOMAS PAINE. **ganization of Spiritunilsis.** An Annual Meeting of the above organization will be held at the hall in the American Block, situated on Maun street, Buffalo, Saturday and Sunday, January 16th and 17th, and holding three sessions each day. Mrs. Emma Hardinge Britten, Mrs. Eliza C, Woodruif, 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, Chil-dren's Progressive Lyceum, and Friendsof, Human Pro-gress, may be représented 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 Sunday to help nicet expenses.

A small admittance fee at the door will be required on Sunday to help meet expenses. Our Buffalo friends join with the officers of the organiza-tion in this cordial invitation, and will do what they can to entertain those in attendance from abroad. Let us have a large meeting this first of the year 1875. Mus. LUCIA C. MILLER, Secretary. Dec. 25, 1874.

Notice. The next Quarterly Convention of the Vermont State Spiritualist Association will be holden at Glover, on Fri-'day, Saturday and Sunday, Jan. 15th. 16th and 17th. A good clurch will be opened in which to hold the Conven-tion; alse 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 Presi-dent) free of expense. It is expected, as usual, that free return clecks 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

Per Order Committee, A. E. STANLEY, Sec'y. Leicester, Vt., Dec. 23d, 1874.

New Publications for Sale by Colby & Rich, No. 9 Montgomery Place, Boston.

Boston. "THE GENESIS AND ETHICS OF CONJUGAL LOVE"" is the title of a pamphlet just issued from the Progressive Publishing Hoase of A. J. Davis & Co., 24 East Fourth street, New York. The author, Andrew Jackson Davis, presents this little work to the public as, in part, a sequel to his fourth volume of the Great Harmonia, in its bearing upon social questions. In its spirit and purpose it is a re-fit ation of the loose and victors doctrines of "Free Love." From its affirmations of the sacreducess of the chome it speaks as follows: "Whence the idea of a home? It is born of the spirit, a foretaste of the heavenly place, sacred and holy, based upon the marriage and miselfish devotion of truly match hearts. Born of the spirit, founded upon spiritual unity, covering spiritual interests and tenderest enderments, it is she gate of heaven to the pure in heart. "Bonne-a word as sacred to the full heart as heaven is to the hopes and aspirations of the immortal spirit." The pamphlet contains 142 pages, is nicely printed and neally bound in paper.-Northampion Journal.

Messrs. Colby & Rich publish, in handsome pamphlet form, Mr. Alfred R. Wallace's "Defence of Modern Spir-itualism," which recently appeared in the London Fort-nightly Review. Mr. Epes Sargent furnishes an introduc-tion, This essay is notable not only because of the distin-guished position its author holds in the scientific world, but because of its very thorough and able character as a presentation of the theory of Spiritualism,-Boston Post.

JANUARY 16, 1875.

LIGHT. BANNER OF



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The motio of this critical work indicates its general drift— TRY THE SPHIITS: It demonstrates the moral ratios of flfe, the parallels of ancient and modern obsessions, and the uses and aluses of mediumship. It evers a vast extent of religions and sel-entific history. It is mereliess to evil, charitable to the good, forgiving in its spirit to the failer. It points out the way of release from obsessing influences, and pleads for a higher order of inspiration and colure. It invites the the beautiful an ideolemer relations of the earthy and heav-enly works, and to the means of attaining the ever-longed-for rest of soul with the wise and holy of angel ministry.

7

Iranslated from the French, by Emma A. Wood.

63[∞] This work is printed on fine tinted paper, large 12mo, 460 pp. Cloth, beyeled boards, black and gold. Price \$1,50; postage free.

SOUL READING or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in-tending matriage; and hints to the inharmonicously mar-ried. Full delineation, \$2,00, and four 3-cent stamps. Address, MRS. A. S. SEVERANCE, Centro street, between Church and Prairie streets, Jan. 2.-tf White Water, Walworth Co., Wis.

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7th street, between Rubert and Jackson, ST. PAUL, MINN. FARE TWO DOLLARS PER DAX.

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....

PSYCHOMETRY.

POWER has been given me to delineate character, to describe the menial and spiritual capacities of per-sons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons de-siring aid of thissort will please send me their handwriting, state age and sex, and if able, enclose \$2,00. JOHN M. SIZEAR, 2210 Mt. Vernon st., Philadelphia. Jan, 17.-t

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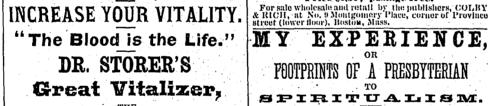
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On the afternoon of Sunday, January 10th, a good audience welcomed this distinguished English trance speaker to Boston, and the remarks offered by the influence controlling him were received with hearty and oft-repeated applause. The impression created on the minds of the people attending, by the speaker (or the guides operating through him) was, if one may judge by the conduct of his hearers, and their remarks as they withdrew after the lecture, favorable in the extreme-

A fine song by the choir ; the reading by Mr. Morse (in his normal state) of extracts from Gerald Massey's new work "Concerning Spiritualism;" another musical selection, and a fervent invocation to that "divine over-soul" whose,nature we might not know, but whose love, beneficence, wisdom and power we all might feel, prefaced the address; after which the Controlling Intelligence stated that the theme-"The Physiology of Progress"-selected for the afternoon's discourse, though it at first sight, might not appear related to Spiritualism, was really in barmony with the principles of our eclectic philosophy, which aimed to discover and appropriate to the service of human needs the good in all things and subjects. By reviewing the past, considering the steps already taken by the world, and endeavoring to understand the laws governing the progress of humanity in days gone by, we should progress on numarity in oays gone by, we should be led to have more courage for our day and gen-eration—we should be inspired to rise up and press forward with stern purpose, and finally to reach a realizing sense of that grandest of all verreach a remaining sense of that grandeest of an ver-ities, viz., that no single age had ever embodied the whole of truth, no single system had been able to escape in entirety from the follies and shortcomings, which afflicted collective humanity. In order to trace these basic laws of human advancement we must go back and inquire what were the characteristics of the first indica-And in making this statement, we were admitting a greater one, and one which had been held in abevance by the creedal systems of the world, viz., if we admitted that there were indication of progress in the past, we must also admit that there was a time when that progress did not exist-that man had never fallen from a state of absolute perfection, but had gradually ascended from one entirely opposed thereto, and was now moving onward, pointing with the scimitar of truth to the wide helds of the future wherein he was to be the lord and master. This progress could not be denied, but the nature and manner of said progress might be another matter altogether. In freating the question we must con-sider the world, its people, and the condition of the religious elements which governed humanity ; not, in so doing, to express a desire that the creedal institutions now operant should predom-inate—for if human development was based on and circumscribed by these-so-called arrange-ments of the religious sentiment, then the door of progress would be forever closed, locked and barred, and there would be no escape from the present limits-but that we might understand and unite in a broad catholic conception which should realize the verity of a higher and nobler life than that in which we were now living, and the con-tinued action of a higher power which was the be-all and end-all of existence.

Geology narrated, in the pages of its stony volume, that chaos once ruled supreme, but that, in process of time, the dark clouds rolled away before the illuminating presence of the Spirit of God which moved upon the waters ; by slow degrees – not by a sudden crisis—the world which gladdened the eyes of to day was born ; the mineral, the vegetable, the animal kingdoms were evolved in due order, and at last man, acted upon by the environment, emerged from the twi-light of the lower range of his faculties and be gan to think. His bodily appetite taught him that he must be fed ; exposure and cold taught him the need of shelter and clothing ; he discovered that he was surrounded by an array of causes, some working for his good, others for his harm, and, taught by his necessities, he sought to com-pass the beneficent and banish the injurious, and slowly drew near to what might be styled the rimitive savage condition of Though but little was handed down to the pres-ent save through geological and archaeological research, yet the workings of the Divine Power were traceable in the path trodden by humani-ty, and, as time rolled on, man was led to a con-sideration of the subtle forces operating around him, and a search for their foundation principles. Those friends whom the cold earth had swallowed up—might they not, he reasoned, be living in a higher condition of which he was not living in a higher condition of which he was not able to fathom the nature? Might it not be that those who had passed on from the ken of his physical sight, were leagued together for his benefit or his harm? Behind every bush might there not be a delty? Might not the raging storms of winter, and all kindred evils be the work of those departed ones with whom he had once been at emily, and might not the balmy breath of spring and the sweet radiance of the summer time be the benisons of his defined friends who were coöperating for his advantage? Had the climactic and geographic knowledge posthe climactic and geographic knowledge pos-sessed by our day dawned upon the querists of primitive humanity, they would at once have discovered the untenable character of these po sitions, and have learned to ascribe the various natural phenomena to the domain of fixed law they would have discovered that these occur tences were governed, in their appearance, by regular times and seasons, not by chance of gary—always akin in their nature and alike in their manifestations and operations. But those early wrestlers with the problems of existence had not the light of our times. In regular order the progress was continued till an era of culture was reached by humanity, wherein the necessity of an immortal life seemed to dawn upon the human intellect. And then the foundation stones were laid; for it was not of or by man's own ability or inherent development that he was brought to realize the existence of a future life; even as the great inventions which have blessed the world have been discov-ered by some so-called happy accident, so it must have been [in the opinion of the controlling in-telligence] that the *knowledge* of futurity came without and beyond himself. Some primeval man, pausing on the verge of the forest when the sun was setting in his path of fire, and the twilight shadows were stealing along the sky, felt his blood move more quickly in his veinsdiviner breath than the scented air of evening fan his check — his eye grow luminous, and, gazing, beheld the *first ghost* the world had ever seen. With all the brooding traditions of the past in his mind, what wonder if he at once declared that the great Author or Cause had revealed himself to him. Thus revelation was found to be the first era in the physiology of progress. By recapitulating we could trace the time when chaos reigned supreme; and when the dark clouds rolled away and chaos vanished, as the Divine Power and Will acted to the production of order and beau-ty, establishing the crust of the earth and its surroundings, and that which existed beneath it; thus that Divine Will revealed itself to the realm of Nature by an amelioration of the con-ditions therein existing ; and the revelation was further continued when the realm of mind be-came cognizant of the invisible actors which tion of that glorious philosophy which was so dear to us—which we had met to day to honor,

and which we were striving to carry onward to a and which we were striving to carry onward to a high and grand perfection. The religious systems of the entire globe were based upon this underlying fact. The Ilin-doo system strove to appropriate for its uses the full lesson, but the progress attained there-in was, of necessity, slow; experience had to be acquired, evidence collated and classi--new truths constantly claiming attention had to be fathomed and understood. Away in the solitude of the forests those grand old Brahmins thought and reflected, and were the recipients of this new revelation on a broader and purer plane; they built up a grand system with such a perfect form, that the glory of their illumination was not extinct to day, though thou-sands upon thousands of years had passed Their philosophy did not have that breadth and amplitude of soul-development which we find to-day, but all the principles they struck were still veins of solid-gold, from which precious truths that govern life were extracted-and-made subservient to human need. They founded, rather than analyzed, and built up the exclusive order of caste which still existed in active operother of cliste which sum existent in active oper-ation (though it might not be so openly appar-ent) among the varying conditions of modern civilized and enlightened society. They gave to the world the results of their labors—they compassed some of the grand ideas of life; they had gone onward to the high ranges of the world to

come, and from those dizzy altitudes they look ed back to us of to lay as we toiled along the path of progressive unfoldment, and sent down inspiration to the human soul; for who could say that the ringing of the grand togsin of reform which was at present electrifying the world was not the work of those early Saviours in the life beyond !

Onward passed humanity, bearing with it the facts of spirit life and communion, and the real-zation of a Supreme Power guiding and directing the race for their benefit and good; the world clung to these facts and brought them forward in its philosophies. Though some of the systems urged as the means of bringing heaven down to humanity seemed rather as chanations from lower spheres, yet each religion whether of Asia, Greece or Rome, was in harmony with the development of mind existing at the time of its establishment. Onward still the march continued, till some eighteen hundred years ago the man Jesus of Nazareth passed over the sea of human life ; then were laid the foundation stones of what had eventuated as the greatest engine of tyranny which the world the greatest engine of tyranny which the world had ever witnessed, but which might have been in its effects, the grandest angel of cternal life which earth was ever visited by. Not that Orthodox the-ology possessed for a moment this latter charac-teristic—far from it; but the spirit of love which the visit the life at moment and the variable inspired the infant movement, and the angelic communion which baptized it were the incarnate Saviours then walking anyongmen, only to be re-jected by the ignorance of those times. The spirit world came exceeding near that of mortality in that era, and the balance of the possibility of the foundation of a second order of philosophy far transcending aught known before, was already "trembling on the rise," and if *this* world had but taken the advantage of the fact and its attendant circumstances, and built up a system which harmonized therewith, or, failing, had kept on pulling at the grappling lines till the great lost cable of truth was again lifted to sight, the march of human progress would have re-ceived an impetus never dreamed of by the most ceived an impetus never dreamed of by the most ardently aspiring soul. But the golden opportu-nity was lost; the church established on blind authority closed its doors to the higher whisper-ings, and humanity was hurled back again into the damning darkness of the past! The time has come again—said the speaker—when the voice of God is heard in our midst, but what an experience the world has hed in the interim? experience the world has had in the interin? The light of truth was shut out in the early days of Christianity in the race for place and power. How black came the darkness! Where was the how one revelation then, it might be asked? be-hind that darkness; and to day that power was penetrating the gathered gloom, and who could say how long it would be ere the darknesswould be fibally dispersed, and man enter into the second era of the physiology of progress?

And what was that second era? Inspiration 1 Revelation was the first step — inspiration the second. Why? Because the revelations of the truths of God appealed to man's senses, and forced the gloriofis facts of life upon his comprehension, and gave him just that twist upon the road of being that placed him directly upon the central track of truth. The revelation had been made, and to-day, by accepting the cheering facts of Spiritualism there was no reason why overy human being living upon this earth should not know he was an immortal soul!. But the amplification and arrangement of these facts was yet to come. What did those facts themselves signify to the individual unless they were accom-panied by a realizing sense of their genuineness, which could come only by investigation and trial. If one was thus led to such realization of the sublime verifies of being detailed by the spiritual philosophy, then was he blessed indeed; but if he was not, the mere accordance of belief to them as to a creed would be of no benefit-he might as well go into the Orthodox church and give ear to the utterance of opinions to which he ascribed no value whatsoever; the one would do him just as much good as the other. The revelation of the past had not been con-fined to the Christian Bible alone; that book was the treasure house of olden knowledge and ex-perience on the part of humanity, but that was not all embodied in the revelation to which the speaker referred, which was not the unfoldment ninde to the Jewish writers, but that greater and more glorious acquaintanceship with those prin-ciples of being which illumined the inner nature, and enabled man to appreciate all things, per-sons and conditions around him. And this was inspiration, the mighty power which had rolled onward with broadning influence, till beneath its traction the thinkers of all grades to-day were being drawn nearer to the spirit of things, quitting the lusk for the kernel, abandoning the shadow that they might attain to and more clearly appropriate the substance. It was not true that the tendency of the age was toward materi-alism. If the philosophy of the leading men of to day in the ranks of those termed the materialistle school was analyzed, it would be found, as far as it went, to accord with the teachings of in-spiration, with the revealments of spiritual truth spiration, with the revealments of spiritual truth with which our time was favored. Spiritualism merely went further; force barred the way of the scientist, who declined to go beyond the atoms, from the confines of what he could hear, and see, and feel, into what seemed to him the domain of speculation. But it was just where science left off that Spiritualism began, and the force, so incomprehensible to him of the crucible and algorithm to be a reality, an active and alembic was shown to be a reality, an active agent working not in contravention to but in harmony with all the departments of nature. The time would yet come when the world would pertime would yet come when the world would per-ceive how much it had been blessed by Huxley, Tyndall, Darwin, and others, now looked upon as strictly of the materialistic school of belief. No thought was ever lost, it gathered around us with energy and power; and those who were in harmony with this truth to-day inspired the world. Inspiration was, therefore, the second development in the physiology of progress. Onward still the speaker desired to carry the consideration of his hearers. Onward — that was into the future ! They must in this step re-member they were leaving behind them the past member they were leaving behind them the past and the present. What would be the next stage? The physiology of progress was not complete here; might we not follow the story it had to teach till we attained to the glorious time in the process of development, when every man would be a god in embryo, and every woman a god-head also, and when each individuality would be a law unto itself? To the attaining of this grand possibility the force of golden eyed Intuition-the third power in the process of progress ive development — would work with sure and earnest aim-Intuition ! which lifted humanity upon its bread, strong pinions, and brought it face to face with even the Eternal Cause him self, that it might drink in from that Divine Presence the life and love that flowed therefrom !

of him! But what a mighty transformation must occur before this glorious consummation— this sublime living in the truth—could be actual-ized by humanity! What a mighty revolution must be effected ere the era so much to be de-sired could be ushered in ! Could it be accomand by that term the speaker desired to exclude the merely savage and barbarous orders of life so many years to attain its present condition, could it in thousands of years to come achieve the possession of the divine gift signified in the fire which shone in the intuitive power of being Yes? the era would come-the mills of God ground slowly, but they ground exceeding sure -the fire would burn on, and in time to come the longed-for day of happiness would dawn,

without distinction, upon every human soul! What would be the results attending the radical changes thus forshadowed? To the merely casual observer they might appear lamentable. Such an order of things would necessitate the shutting up of schools, colleges, lecture-rooms; the entire and utter remove of the whole educa-tional works of the remove of the whole educathe entire and utter remove of the whole cauca-tional process at present existing; the sweeping away of artificial stays, either mental or theo-logical in their nature, by which humanity now sought to achieve and maintain an average perpendicularity. And why? Because all these artificial props would be no longer needed ; each individuality would be a law unto itself; man would find whatever of knowledge he might desire flashed in upon him by his becoming in har-mony with it. Souls would thus become the allin all to themselves, while still maintaining per-fect harmony with all around, and if this condition did not mean the dearest, fullest, highest in-dividualism, the speaker would be happy to know what it *did* signify. But (said the lecturer) other things must claim

our attention as we draw to a close. General statements of arbitrary principles do not count much in the practical age in which we exist. And yet, though this age was *called* practical, the controlling intelligence thought it to be severely impractical; its dearest forces were con-sumed by and its ambitions centred in the pursuit of power and wealth, and the trifles of time, while it was too easily content to remain in utter ignorance of the higher concerns of being. Man called himself the most practical animal which God had made, but his claim was hardly borne out by the facts. Let those present turn their minds backward to the time when they first begun to think for themselves on any subject; no matter whether it was an investigation of the rethe correlation of forces, or any kindred matter. The demonstration of the idea by tangible physi-cal evidence was the first method of operation, and when they had compassed the idea sought to be conveyed, was it not a revelation to them ' and when they had thus obtained the initial of the position, and could reason upon the matter to be considered, did not the facts appertaining thereto inspire their minds and appeal to their intellects as well as their senses? and, after awhile, when these inspiring facts had obtained a strong and comprehensive hold of the intellect, did not they, as individuals, perceive higher re-sults and aims to which the facts already obtained were only the pointers? And this process operated through all our lives; the revelation of facts, inspiration as to their uses, and the devel-opment of power to perceive and appropriate the whispered treasures of intuition concerning their higher significance, was the course of prepara-tion by which individual or collective progress was to be achieved; only in obedience thereto was the end to be won; those who wished to be philosophers must follow nature's plan — not their own—if they would hope for success. Reve-lation was the heart, inspiration the blood, intuition the brain of that grand combination which constituted the complete anatomy of the pro-gressive development of the world. The French Academy of Sciences stepped upon the rock of truth when it acknowledged the existence of the additional sense called infuition ; little, however, did its members know of the sublimity of the And now (said the speaker) let us apply these reflections to Spiritualism. Spiritualism will pass through precisely the three grades which we have the phenomenal or revelational. Had the world been true to itself, and natural, its views and conditions, the revelations of to-day would not have been so striking or widespread in their ef-fects. The movement had rolled on, a little more than a quarter of a century had expired since its modern advent, and to-day the signs were evi-dencing that the revelational or phenomenal grade of its development having accomplished its present purpose, was slowly waning — the appeals to the physical senses of mankind were giving way to another order of evidence : The

The "Katie King" Confession.

CAMBRIDGE, MA88., Jan. 13th, 1875. DR. HENRY T. CHILD—Dear Sir: The post-tive evidence so long waited for has come at last. On the 8th inst., a person calling herself "Katle King " signed and swore to a written confession King at the Holmes' sittings at No. 50 North Ninth street.

Ninth street. There is something quite extraordinary about this recognition, viewed in connection with cer-tain statements in the confession. Mrs. White (or whatever else her name may be) swears that by the view of the tablet repeatedly, at No. 50 North Ninth street, a short time after she had left the cabinet as Katio King and changed her dress, you opened the front door for her and let her in, she complaining to you, as a lodger, of being kept wailing at the door on account of these spiritual sittings. Now Katie King wore no mask, neither did Mrs. White. On Yours respectfully, these occasions, therefore, you saw the same face at which you had been for some time intently gazing at, arms' length from you that very even-ing, and yet, though the face was a remarkable one, as every one admits who saw it, you failed to recognize it when you saw Mrs. White.

Again, late in the summer, Mrs. White swears she went to your office, and saw and spoke with you there; she told you she was in distress for money; that the Holmes's owed her forty-five about Katie King, and could tell you would induce about Katie King, and could tell you all about her." Even then you failed to recognize her, or to suspect her identity with the Katle King with whom you had been in familiar and daily con-verse for nearly three months, talking with her. face to face, taking her hand, looking at her tongue and pulling her ringlets.

But, strangest of all, on Friday last, the 8th inst., you meet this same Mrs. White in a mag-istrate's office, and then and there, for the first time, you recognize her as the *quondam* Katie King; and so confidently that you make a certi-ficute of the fact to be published to the world. I question not your good faith in the matter, neither do I assert that you were mistaken in your-recognition, but I do say that, under the diraumetaneous just stated in no court of incline

circumstances just stated, in no court of justice in this country would your testimony as to the dentity of the two persons in question be deem ed to have a feather's weight.

On the other hand, if these statements are false, this destroys the credibility of the whole confession. In that case, how are we to know whether any of it is true?

Another singular fact appears in a letter pur-porting to come from Mr. Holmes, and appended to this confession, which is, that when the Holmeses went West, they gave you a latch-key of their house at No. 50 North Ninth street, then compiled by Mr. White and a found a found occupied by Mrs. White and a female friend; thus giving you access to the house, without any warning to its inmates, at any hour of the day or night. Surely some little bird, if not a spirit,

or night. Surely some little bird, if not a spirit, had told the Holmeses that how often soever Dr. Child might see Mrs. White, there was no danger of his suspecting her to be his friend Katie King. I admit that, if not true, the confession fur-nishes an astonishingly ingenious explanation of most of the marvels witnessed by Mr. Owen and by myself. Se non è vero è ben trovato. But still there remain certain facts which the confession entirely fails to explain. I do not include among these the unnatural appearance of Katie King's eyes, (which I have before described); for, on reflection, I am willing to admit that this may be attributable to an abnormal condition of my own vision, caused by the continued pressure of my opera-glass on the eye-ball while gazing at her. When she withdrew her face I naturally took the glass from my eyes; and when she came again her eyes appeared natural when she came again her eyes appeared natural to me, the abnormal condition no longer existing in my own. I speak now of the other faces, and of the hands. Mrs. White swears that the faces were merely "ten cent rubber masks" held up at the window. As the faces all had eyes appar-ently living and moving freely in their sockets, she nust mean to say that it was her eyes that were seen through the female masks, and Mr. Holmes's through the male faces. Holmes's through the male faces.

Now, Mr. Holmes's through the male faces. Now, Mr. Holmes's eyes are grey, and so were Katie King's. As to John King's eyes being black, that may be said to be owing to the dark-ness of the cabinet causing Mr. Holmes's eyes to appear so. But, I would ask, whence came Mary Noble's blue eyes, and the large clear blue eyes of the young man's face that appealed to me (unsuccessfully) for recognition on the 14th of May? And again as to the *arguage ones and* May? And again, as to the *artranely* cross-eyed lady, recognized at once by Mrs. Noble and by others, who appeared on the 20th of May, and giving way to another order of evidence: The era of inspiration was drawing on, man's in-tellect was taken hold of; and the process was surely going forward, by which the first or phe-nement would were successfully in the second the balance of the balance of the very image of

while with others they were more demonstrative. All of us saw these "hands," and all of us had tangible (slight it may have been to some, but unmistakable) as well as occular evidence of them.

We are not as a committee prepared or expected to say what produced these palpable appari-tions of "hands," or to endorse the spiritualistie claim for the phenomena in general, or of its gen-eral genuine character; but only to say, which we do say, that the "materializations" which we saw on these occasions in your presence occurred; and with the precautions taken by us to prevent any connection by any one in or out of the room with the enclosed empty space, we think it was not done by fraud or deception on your part, or

on the part of anybody else. Thanking you for the facilities afforded us, and hoping what we witnessed, which appeared to be "materializations," will yet command the

| ecti | ully, |
|------|---------------------|
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nomenal would merge successfully in the second for inspirational order of development. When that second era had fully dawned, the rela-tions of Spiritualism to the sciences of to-day would be demonstrated; men would be led to understand the beneficent aims which it sought to compass in all the fields of life's activity, and to feel what a blessed and glorious thing Spiritualism was—that broad, catholic Spiritualism, which bringing with it the proofs of its own relia-bility, had only truth for its altar, and the bene-fit of humanity for its end! That the tide of a It of humanity for its end i That the tide of a world's recruits would ultimately swell to join this army of progress, and multitudinous voices would claim a share of the benefits achieved by that cause with which they had never affiliated in its days of darkness, the speaker was assured, but that general would be a traitor who would share with his whilom foes the results of his vic-tary, and whon this time arrived the grant lead tory ; and when this time arrived-the great leader Truth would say to these clamorous new re cruits for the spiritual army "I know you not get you behind us and prepare yourselves, and when you have passed through the development and training of the awkward squad, you may be accepted!" Therefore no one, in view of the preparation which would be demanded of the soldiers in its ranks, need fear that Spiritualisn would ever become transcendentally popular and respectable: each individual must master the trade, tool by tool, ere he would be accented as a craftsman in the royal arch of humanity !

And the second era but prepared the way for the third. When the intuition of mankind was awakened, as would be the case under this rule of progressive unfoldment, then would come the beginning of the end of human life, of terres trial being, and a substitution of spiritual life, and a sublimer destiny. And why? Because the fullness of individual development for human existence being attained, the world must pass away; chaos would bring back the night-the earth, having accomplished its mission, would be resolved again to its original elements, the same being incorporated in higher forms But man, glorified and purified, reveling in a wholeness of spiritual development undreamed of in the material world of to-day, would—as he gazed back over the tortuous and toilsome but necessary march from sayageism to intuition, by which the race had been schooled for future glo ries—give thanks to the God of goodness and justice and love, under whose guidance the grand ultimate had been won!

Mr. Morse will address the Society at Beetho ven Hall on the afternoon of Sunday, Jan. 17th Such questions as the audience may feel to propound on any subject pertaining to Spiritualism, its phenomena, or philosophy, will be received by him at that time, to be submitted to his con trolling intelligences for answer on the following Sabbath.

A recent number of the Panama Star contains the an nouncement that a young lady of Cuzco has applied for and obtained permission to enter the law school of that city, to study for her degree of Dector of Laws. The application was made to the Minister of Justice, who, in a most commendable manner, immediately replied that the laws of the Republic, now in force, recognize no such difference between the sexes as would prove to be an obstacle to the accomplishment of the young lady's desires. Hence the per-mission was cheerfully granted, and the Minister regards

4.

the photograph he showed me, was but a piece of rubber?

Nearly all the faces shown evening after even-ing and week after week, as the confession truly states, were recognized at once by friends or rel-atives present. To me it is very difficult to believe that all these recognitions were the mere

effect of imagination. Lastly, as to the "toy hands," they must have been ingeniously constructed indeed to be able to reach entirely out of the window, grasp several oranges I was offering to Katie King, and take them into the cabinet as naturally as any chil-drame hands that God ever made. dren's hands that God ever made

Very truly yours, FRANCIS J. LIPPITT.

For the Banner of Light.

BOSTON, January 11, 1875.

BOSTON, January 11, 1875. MRS. MARY M. HARDY: Madam—We the undersigned being present by request of Phincas E. Gay and J. Wetherbee at one or two of your exhibitions of what are called "materializations," given before us for the pur-pose of testing the fact, or actuality of these manifestations, or whatever might occur under careful arrangements or conditions, will say, that we were allowed to manage things in our own way and hold the same when and where we chose, one of which was held at your house and one at the house of Rufus II. Spalding, one of the undersigned.

We enclosed (as is required) an empty space under about one-third of an extended dining table, by nailing the edge of a piece of carpet on the top of the table and the other side on the floor firmly, then sewing it together where requisite one of the leaves having been taken out, the only opening to the enclosed space was an aperture made in that way, and which was about 10 by 12 inches square. That aperture was covered by part of a box, about the size of a soap box, so as to make a visible shaded place connecting with the empty enclosure under the table. These arrangements to prevent any fraud or

These arrangements to prevent any fraud or deception, were carefully examined by us, and pronounced satisfactory, and preventing any one from having any material connection with that firmly enclosed space without our knowledge. After being seated around the other end of the table looking at the box, (which for precaution was at this time wholly covered with some nett-ing and fastened,) the light in the room was ex-tinguished for a few minutes: soon some rans were heard on the table, indicating that "they" were ready, and the lights were then raised so as to distinguish the things in the room and recog-nize the faces around the table.

In the shadow of the box previously referred to, and coming from the dark aperture in the table, appeared a hand-or part of one-for a brief space, and then disappeared, and from time to time continued to do so for an hour or two. These apparitions which we have called "hands" may have been only one or more; they may not have been hands, but they appeared to us like human hands. An ordinary white human hand coming a little way out of that aperture into the shadow of the open box in the rather subdued light of the room would look as there did. All the light of the room would look as these did All the human hands in the room, including the medi-um's, were all the time practically in sight. These apparent hands were touched by some, or all of as, or our own hands were severally touched by them, indicating something substantial with some of us the touches were very slight,

fe finding-

recent Photograph.

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THE POEMS THAT WERE BURNED BY A MININTER!! Even their ashes are a hamp to his feet, and a rebuke to his ignorance. The additional matter to this heretofore remarkable vol-tume will kindle new fires on the altars of persecution, yet desponding soul, to the glorous freedom of religious lib-erty, while the whole is a feast of reason and philosophy to every enlightened mind. Starting in itsoriginality of pur-pose, it is destined to make depet hroads among sectarian bigots than any work that has hitherto appeared. The author has revised and enlarged The Voice of Prayer, and added the whole to this Edition without increasing the price. His criticism on the 'Parabie of the Proligal's Son,'' of vicarious atonement, &c., in this part of the work, is of especial interest. This VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love. THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love. THE VOICE OF A PEBBLE delineates the of Nibe hill the the Goil of Moses has been defeated by Satan, from the Gar-den of Eden to Mount Calvary! THE VOICE OF PRAYER enforces the idea that our pray-ers must accord with immutable laws, else we pray for ef-fects, independent of cause: Prince in L25; full this the, or patage 10 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery l'lace, corner of Province street (lower floor), koston, Mass.

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