VOL. XXXVI.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 30, 1875.

\$3,00 Per Annum, In Advance.

NO. 18.

#### Banner Contents.

First page: "The Personal Experiences of William H. Mumler in Spirit-Photography;" "Brittan's Journal;" "J. J. Davis & Co. Returning Thanks;" Story—"The Lights and Shadows of One Woman's Life," by Mrs. Ann E. Porter. Second: Same continued; "The Holmes Imbroglio, "Third: Same continued; Banner Correspondence from Various localities. Fourth: Leading Editorials on "The New York World on Spiritualism, etc. Fifth: Brief Paragraphs, New Advertisements, etc. Sixth. Spirit Mossage Department: "Convention in Vest Winfeld, N. Y.'
Obituaries; "Materializations at the Residence of Mrs. Andrews.' Seventh: Book and other advertisements. Eighth: "Immortality—Its Facts and Philosophy," a lecture delivered at Beethoven Hall, Sunday, Jan. 24th, by J. J! Morse, etc.

[Entered according to Act of Congress, in the year 1875, by COLBY & RICH, in the office of the Librarian of Congress at Washington.]

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

WRITTEN BY HIMSELF.

[Continued, from Banner of January 16th.]

PART THREE.

Having presented sufficient evidence to show that spirit forms appear upon the negative, aside from anything that I do more than in taking an ordinary picture, I will now proceed to give some of the later evidences I have to prove that these forms are actual likenesses of those who have passed to spirit-life. The first I shall offer is that of

CHARLES F. LIVERMORE,

well known in New York, formerly a member of the firm of Livermore, Clews & Co., Bankers on Wall street. Mr. Livermore came to me a perfect stranger, and desired a sitting. His name was asked for the purpose of recording it in the "engagement book;" but he declined to give it, saying, "A numeral will represent me just as well as my name." He was therefore recorded as "Mr. 500." Mr. Livermore sat three times, and I did not succeed in getting a spirit form. Mr. L. remarked that he had a severe headache, and did not think I would be successful. I however proposed to make one more trial, which he acceded to, and this time appeared on the plate the form of a lady standing behind him, with one hand on his forehead, and the other resting on his breast, holding a bunch of lilacs. The negative was shown him, when he desired me to make another trial, which I did; and this time I succeeded in getting the same face, but in a different attitude. The form was represented behind him, both hands holding a wreath of flowers, seemingly as if in the act of placing it on his head. This negative was also shown him, when he desired still another sitting. This time the same form again appeared, but still in another position-behind him, pointing upward. Mr. L. desired to know when the cards would be ready, and was told "in three days." At the expiration of that time he called, and, on receiving the pictures, exclaimed, "I shall never doubt any more." I asked him if he recognized the likenesses, and he replied, "It is my wife." Here, then, is a test that is simply unanswerable—the unmistakable likeness of this gentleman's wife appearing in three different positions, totally unlike any that she had taken during life. Mr. Liver more testified to the above facts, under oath, at my trial; and when the Judge asked him if he recognized these pictures as likenesses of his wife, his answer was, "Unmistakably."

MR. WILLIAM HUBBARD AND WIFE,

ork, both had sittings with me. Mrs. mentally requested that her little boy would show himself as he used to while saying his prayers. On developing the negative, the boy's form was observed standing in front of her, and resting his head on her breast. Subsequently the spiritson said, through a medium, that if his father would sit he would try and show himself plainer. Mr. Hubbard accordingly had a sitting, when his son appeared in a different position, facing directly front, and leaning against his father. Mr. II. is an honorable gentleman, and will no doubt indorse the above statement.

MR. PAUL BREMOND,

of Houston, Texas, also testified under oath to his having a number of pictures taken by me which he recognized. Mr. B. is the founder of the Houston and Texas Railroad, and is a gentleman of position and wealth.

MR. ELMER TERRY,

357 Bleeker street, New York, stated under oath that I took two pictures for him, one of which he recognized as his son, the other as a lady friend; and to prove that it was not mistaken identity, he called as evidence a relative of the lady.

MR. JACOB KINGSLAND,

while under oath stated that he recognized the lady as his cousin, also recognized Mr. Terry's son. This gentleman was not a Spiritualist.

JUDGE JOHN W. EDMONDS,

late of New York, testified to having a picture taken which he recognized.

DAVID A. HOPKINS, of New York, stated under oath that he had a picture taken

which he recognized. MRS. LUTHERIA C. REEVES, residing at 699 Washinton street, New York, testified to her

having a picture taken which she recognized as her son. SAMUEL K. FANSHAW,

artist, New York. This gentleman is considered one of the best miniature painters and facial experts in that city, and, being such, his evidence is valuable, inasmuch as it disproves what is so often stated by skeptical people, viz., that my pictures are likenesses only when persons imagine them to be so. Under oath he stated that he came to me an entire stranger, and sat for a picture-witnessed the whole process, he being familiar with photography-and received a likeness of his mother, which he said was more like her than the one he

had painted from memory. ANN, F. INGALLS,

New York, testified under oath to her having sat for a picture

and obtained a likeness of her son.

I have given the above cases as evidence of the strongest kind, because the facts were elicited under oath. Much more could be offered from among my New York experiences, but I do not deem it necessary. I will proceed to give the evidences of spirit-photography which came to hand after my return to Boston.

Some ten years or more ago, a gentleman in California sent me his picture, with the request that at a specified time I would put it on my table and take a likeness of it, placing the Mrs. Lincoln, (who was at this time examinither peture camera at the same relative distance as if I had a personal sitting. He stated that at the same hour (making allowance for the difference in time) he would sit quietly, concentrating his mind on the subject, and requestsome of his spirit-friends nize father, show the picture to Robert; he will cognize it."

the experiment was a success, as, on developing the negative, three forms (if my memory serves me) were seen standing around the table, which, the gentleman wrote me, were recognized. Since that time I have taken many pictures that way, and have given some beautiful tests.

I have taken quite a number of pictures for

DR. WILLIAM EDWARDS,

No. 616 New Capitol street, Washington, D. C., a gentleman that I have never met, but have, in the above manner, taken pictures of nearly all the members of his family who have passed to spirit-life, which he fully and unmistakably recog-

MRS. H. B. HAINES,

of New Orleans, La., sent a picture to be copied; and after receiving the copies she wrote me as follows: "On looking at my pictures I was gratefully surprised to recognize the unmistakable likeness of my mother."

MR. JOSEPH DEXTER.

of Boston, called on me to have a picture taken; but, not making any personal sittings at that time, he left his carte de visite to have me copy it, which I did, and succeeded in getting his mother, which, he told me, was recognized by his sister and other members of the family. An excellent test in connection with this picture is that his mother promised, through a medium, that she would hold in her hand an anchor of flowers. The picture shows that the promise was fulfilled.

In a letter from

MRS. H. F. M. BROWN,

the well known medium, who is now in Virginia City, Nevada, she says: "You may remember that some time ago I sent you an order for a spirit-picture of Mrs. Smith. At the time appointed I sat alone; the spirit of Mrs. S. came with three others. I talked to them as to persons in the form; exhibited to them some of your pictures, and asked them to go to you and try and show themselves on the picture you were about taking. They bowed and were gone. I did not know the parties, and wondered if they understood me and had gone to your room to be taken. The pictures were wanted as a test. When they arrived I was surprised to see the very spirits I had previously seen-four in all-on the card. I sent it to Mrs. Smith's family, who at once recognized them."

Mrs. Brown added, "Is not this a good test?" I responded Yes, a beautiful test, one which ought to be sufficient to establish the fact of your clairvoyant powers, as also that of spirit-photography."

MR. C. H. M. GOWAN, of Trinity, La., writes: "The pictures received were satis factory, and I think I may now advise others to go and do likewise.' And I hope that your beautiful calling may become better known, better appreciated and better sustained in its purity by a noble and progressive people." MRS. J. C. CHAMBERLAIN,

Palmyra, Neb., informs me by letter that the three forms on her picture plate are recognized as a brother and two sisters, and she is perfectly satisfied.

visite from

MR. J. F. RIBLETT.

holding in one hand a scroll, on which was plainly seen the nized the name and features. .

I might multiply such evidence, but think these will suffice for this class of testimony.

Before concluding this imperfect biography of my experi-

return to Boston. I am restrained from giving publicity to ride the panic of 1873. Our trade was fair considering the many beautiful tests, from the fact that those who have re general depression, and our losses were not large. Again we ceived them are afraid of "what the world might say or desire to express our gratitude for the reasonable prosperity think."

I will commence, then, with

MRS. LINCOLN,

Widow of the late lamented President. I had just finished taking a picture for a gentleman who resides in Canad when the door-bell rang, and a lady dressed in black, wea ing a crape veil, was ushered in. The veil was so thick was impossible to distinguish a single feature of her fac Without raising her veil she spoke to the gentleman f whom I had just taken a picture, saying, "Have you had picture taken, sir?" He replied in the affirmative. "I you recognize it?" she asked. He answered, "Well, I a not much used to looking at a negative, but I think I kno who it is." Then, turning to me, she said: "What do ye charge for these pictures?" I stated the price, and she cided to sit for one. I requested her to be seated; would ready for her in a moment. I went into my dark room al coated a plate. When I came out I found her seated, wa her veil still over her face. I asked if she intended to hæ her picture taken with the veil? She replied, "When y are ready, I will remove it." I said I was ready; she th removed the veil, and the picture was taken. I then requeed her name for the purpose of recording it in the engament book. "Mrs. Lindall" was given. Mrs L. asd when she could have the pictures; and was told, in abt three days. The negative, marked, "Mrs. Lindall," is sent with the others to my printers. The pictures wereeturned only a few moments before Mrs. Lincoln falled, id laid on my desk, in envelopes, with the names on he outde that were on the negative - Mrs. Lindall's mong he rest. I was away at the time, and consequently had not seen the pictures, and did not recognize the form of her rgative, as I had not the slightest idea that I had hadsuch distinguished sitter.

My wife was engaged in conversation with a dy-frind, when the door-bell rang, and a lady was shown if Sheisked if her pictures were ready? My wife asld, "That The lady replied, "Mrs. Lindall." Ns. M. hen name?" went to my desk, and looking over the packages pictres. found one marked Mrs. Lindall, which she haled to her. and then continued the conversation with herriend, who, by-the-way, being of an inquisitive turn of |ind, isked closely,) if she recognized the likeness? Mrs. Leplied hesitatingly, "Yes." My wife was almost instan entranced. and, turning to Mrs. L., said : " Mother, if younnot recog-

to try and show themselves with the picture. The result of | "Yes—yes, dear," Mrs. Lincoln said; "I do recognize it; but who is now speaking?" she asked. The control replied: "Thadleus!" A long conversation ensued. Mr. Lincoln afterwards controlled and talked to her beautifully-so the lady-frend informed me who had thus unexpectedly been a witness of this excellent test.

> Whea my wife resumed her normal condition, she found Mrs. L. weeping tears of joy that she had again found her loved ones, and appeared anxious to learn, if possible, how long beforeshe could join them in their spirit home. But this informaton of course could not be given. Mrs. Lincoln then related how she left Springfield, Ill., for the sole purpose of visiting my studio, and having a picture taken as a test. For that express purpose she travelled in cog. When she arrived in Boson, she came directly to my house, before visiting a hotel, for fear that some one who knew her might see and recognize her, and thus defeat the object for which she had takensuch a long journey.

The picture of Mr. Lincoln is an excellent one. He is seen standing behind her, with his hands resting on her shoulders, and boking down, with a pleasant smile.

CAPT. R. MONTGOMERY,

of Todgsdon Mills, Me., first sent me his carte de visite to copy and received an unmistakable likeness of his daughter. Subsequently he visited a medium, when his daughter contolled, and told him if he would sit for a picture she would accompany him. He called on me for a sitting, when his child again appeared, holding a flower to his face. Capt. M. aftewards had another sitting. This time he received a likenessof his mother.

[ Part Four will appear in the Bunner of Feb. 13th.]

· Brittan's Journal.

To Is FRIENDS AND THE PUBLIC:

Itbecomes the duty of the undersigned to announce to the patons of the Journal that the inadequate support hitherto givin to the Quarterly, and the delay in renewing subscrip tios, render it necessary to discontinue the work, at least for season. We have experienced great personal inconvenlere; and many sacrifices have been made to continue its pullcation to the close of the second volume. With the coing of the new year we had hoped to witness a wider inteest and a more cordial appreciation of our efforts. This espectation has not been realized; and it now appears that be have quite overestimated the general intelligence of the instituency to which our appeal was made.

At the close of Volume II. we find the indebtedness of the urnal to be Twenty-six Hundred Dollars (\$2600), which is painly due to one generous man in Connecticut, and two oble women in New Jersey. Instead of increasing this inebtedness, we must endeavor to obtain the means-by earnst industry in some secular occupation—to cancel the obliga-

ion already assumed.

We have been encouraged by the flattering prospect of a artner with very large means; but he is delayed, and in the A short time since, I received a letter containing a carte de neantime we are obliged to pause in our work while we wait his coming. If it shall hereafter appear that this suspension must be final, the persons who have renewed their subscripof Ackley, Iowa, with the request that I should copy the card tions, and others to whom small balances may be due, will at a specified time, which I did. On developing the negative, hear from us by means of a Circular, with proposals for the the form of a lady was seen standing by the side of the table, adjustment of their several claims at our earliest convenience. came first to my gallery, and while sitting for her picture, name of "Katie Karn." After I had returned the pictures to our enterprise—have practically demonstrated their interest him, I received a brief note to the following effect: "The form in the success of the Journal, will please accept the assuris fully recognized, and the letters on the scroll spell her correct ance of our grateful esteem. We deeply regret this forced name." This picture was taken for an entire stranger, the interruption of very pleasant relations. If we must take final editor and proprietor of a newspaper, (the Ackley Independ-leave of them, and retire from public observation, we shall at ent,) whom I had never seen or heard of. He fully recog- least carry with us some pleasant memories of labors faithfully performed, and of friends never to be forgotten. S. B. BRITTAN.

A. J. Davis & Co. Returning Thanks.

ences in Spirit-Photography, I will give some of the evidences One year ago we expressed our sincere gratitude in these of those who have personally visited me for sittings since my columns, because we were permitted the good fortune to outwhich has crowned our faithful efforts during the past trying year of 1874. We have received visits from valued persons

representing almost every part of the world. And orders for Spiritual Books and Pamphlets have come to us from far and near—from friends well-known, and from many strangers to our progressive literature. And so we have been enabled to live and to perform some service in the only field now open to us. We thank each and all for kind remembrances. We shall continue to make daily efforts to deserve the general good will, and to enjoy a fair proportion of the patronage of all who seek light through our large Catalogue of Progressive Publications. A. J. & M. F. DAVIS.

24 East 4th St., New York, Jun. 25, 1875.

"One Interested."

To the Editor of the Globe:

Sin-"One Interested" calls for something definite of the Hardy committee. For one, I think the report was very definitely stated on the only point required, viz., that it was not done by fraud. The committee was asked to see some of Mrs. Hardy's "materializations" in the light; make their own conditions for the prevention of being cheated, and report what they saw. They were not expected, required, or called upon to explain the phenomena; they were a unit on the point of fraud, and that is all the public is in this connection interested in. Some of the committee think the manfestations were caused, as claimed, by departed spirits none of them would, however, if the two scances bounded their experience The committee, consisting of both believers and unbelievers in the spiritual theory, provided perfectly against the possibility of fraud, and unanimously reported what they saw, and stated as unanimously that there was no cheat in the manifestations on the part of the medium or any

If that is not definite, "One Interested" and the writer are at loggerheads on definition. If he expected the matter settled as to the cause, mundane or supermundane, then this committee, as a unit, did not know; and as there may be some reasonable doubts on that point on the part of some or many, they confined themselves in their report, the only point of general interest in this connection, and which they "definitely" stated over their signatures.

"One Interested" calls for an explicit account of the evidence from each or all of the committee. The printer has no

dence from each or all of the committee. The writer has no objection to that; but it seems somewhat out of place and a bore in a daily paper. If of consequence enough it may be written out for a spiritualistic journal, but even there it would be cumulative, and crowd out perhaps more instructive matter. The report, it would seem; says enough in detail to satisfy ordinary minds; if not, it can be forthcoming.

JOHN WETHERBEE,

Chairman of the Committee.

### Lifegagy Depantment.

## THE LIGHT'S AND SHADOWS WOMAN'S LIFE.

Written Expressly for the Banner of Light,

BY MRS. ANN E. PORTER, Author of "Dora Moore;" "Country Neighbors; or, The Two Orphans;" "Rocky Nook—A Tale for the Times;" "Berthn Lee;" "My Husband's Secret;" "Jessio Gray;" "Pictures of Real Life in New York;" "The Two Cousins; or, Nunshine and Tempest," cie., cie., etc.

CHAPTER XI-CONTINUED.

After receiving the missive Morton became resigned to his fate, resolved to wait patiently the result. Patiently, did I say? Nothe was outwardly patient only because of his great love. Uncle Joe persuaded Morton to go with him for a few weeks to a watering place, and they determined to cross the Channel and spend a few weeks in Paris. The two gentlemen were sitting in a hotel, waiting for the boat of their choice to cross over when a dapper little Frenchman, in a neat costume, approached Mr. Morton, and asked, in good French, if he would like a valet. That gentleman replied "No," scarcely looking at the applicant. Uncle Joe, who had his own faithful Peter with him, and abhorred all French valets, but who was one of those travelers who find amusement in the trilling incidents of life, turned to the little Frenchman and said:

"Why do n't you apply to me? A fat old gouty fellow like myself, and whose French is as rusty as his sword, needs one more than that gentleman who knows France and French better than any courier in the land."

"Because you have Peter with you, sir; but perhaps you will persuade this good gentleman to take me,"

As he spoke he came nearer to Uncle Joe. There was something in the voice and in the eyes of the Frenchman which led Captain Joe Melton to make a closer scrutiny. The Frenchman, looking cautiously around and seeing no others in the room, save Mr. Melton and his brother, removed the small, jaunty cap which he wore, and whispered, "Don't you know Lisette?"

"By St. George!" exclaimed the Captain.

"Hush, sir! be careful!" said the would-be valet, at the ame time replacing his cap.

"One word," said Uncle Joe, "is she here?"

"No, no; she is safer than she would be here. Will Mr. Morton take me as his valet?"

Morton, who was in these days distrait and absent-minded, sat by the window playing the devil's tattoo, and turned round as Uncle Joe said, "I advise you to take this valethis terms are moderate," with the quick, short rebuff: " I have said I wish for no valet! why does n't the fellow take no for an answer?" Lisette again took off her cap and smiled. Morton sprang to his feet and caught her almost roughly by the arm. "Your mistress! where is she? tell me quick, Lisette!"

Uncle Joe laid his hand on Morton's arm. "Don't play the fool, Morton! Be calm now! This is your French valet, remember. See if he understands his business.

Lisette came to Morton and whispered, "I wished to see you and ventured to Morton Hall. It was not safe for me there, for your house was watched." Morton uttered an imprecation. Lisette continued: "I know, sir, how much you have suffered, and how you have longed for your wife and the baby. They are safe, and the little one grows fat and stout. We are leaving the country, sir, for awhile."

" Wo! Where is she?"

"Not where you can see her, sir." The steamer was now at the wharf, and the three had gone out of the hotel and were making their way to the boat. "No, sir, you must be content not to see her. It is right, she says-her just punishment. I hardly understand that, for I never knew her to do a wrong thing intentionally. It was a great mistake, sir, that she did not tell you all about those terrible days before her marriage. But, as I think about it now, it might have made no difference in the marriage. She never doubted his death, sir."

"I wish the ocean had swallowed him on his voyage here," said Mr. Morton.

"It is useless to wish it, sir. He is here, and eager for vengeance. I know him, sir, and I have come to ask you, for her sake, for your sake, for us all, sir, to refrain from seeking her. I cannot understand how she bears it so well. Tell him, she said, that I think of him all the time, and thank Mrs. Hardy's "Materializations"-A Reply to God who has given mehis love. I will not bring dishonor upon him by returning to Morton Hall. Let us do right and leave the result with the good Lord."

> "Give her this," said Morton, handing her a purse of gold. 'I have longed to send it to her."

"No, no, sir; we are doing very well; we do not need it." "It is your fee as my valet!"

"Very well, sir; perhaps you think I have earned it; but I warn you that my services cease when we come to the other side. I ventured to go into Patsie's cottage when I dared not enter your house. If anything occurs of which you ought to be informed, I will write to Patsie. Poor little Mary pines for her lady mamma, and as for Davie, my heart ached to see how thin and pale he had grown waiting for his lady's return.'

"And what do you think of me, Lisette?" said Morton, turning his thin, pale face to her.

"Ay, sir, we knew you would suffer; but do not be anxious about her safety, and we will take good care of the child. I wished to see you, to ask if she might draw from Florence the little fortune which remains to her there."

Mr. Morton wrote something on a paper which he handed to Lisette. "Give her this," he said, "it will be necessary in getting the money, as it has heretofore stood in my name."

They were at the landing now, amid the bustle of the crowd that always surges around a steamboat landing. Lisette, in her capacity of valet, was near Mr. Morton. Among the passengers was a tidy-looking English woman of the lower class, who carried a baby. Morton, who felt tenderly toward babies just now, took notice of the fine, healthy child in her arms, and sighed as he gazed. Following her, came a plainly dressed girl, wrapped in a linen blouse, with a brown veil tied closely over a coarse straw hat. She carried fell. Morton was near and gave her his hand ing. We will return in time for dinner." to aid her in rising. She lingered an instant as if she would thank him, but the crowd pressed and she passed on. Morton was waiting for Captain Melton, who never hurried himwell when on a journey. Never was Scripture better illustrated than in traveling. He said, "The last shall be first," as he came out, cool and smiling, to take his seat in the carriage which had just driven up. Morton looked round for Lisette. She was nowhere to be seen. Uncle Joe smiled. He had seen from the steamer's deck a little incident, which amused him hugely, but he refrained from speaking of it to Morton till some three weeks afterwards, when they had returned to Morton Hall. Then he took occasion to ask him if he recollected an Englishwoman who carried a baby as they landed from the steamer after crossing the channel. "" Yes, he did."-"And a girl who fell and was lifted to her that needed tender care.

"Well," said Uncle Joe, smiling, "that was your child, and your wife!"

"Joe Melton!" exclaimed Morton, rising from his seat and confronting his brother, "you knew it, and did not tell me !"

"Yes, I knew it by the delicate foot and ankle which ascended the pler, for you remember the perfectly formed feet and ankles of your lady. But I was confirmed in my suspicion when I saw Lisette join them and ride swiftly away. She knew it, and could hardly permit herself to leave you. But prudence conquered. Let it be some comfort to you that you have met, and take praise to yourself for being a true English gentleman, whose heart warms toward a baby, and who aids a woman when she stumbles."

If there was any God outside of the prayerbook which Uncle Joe Melton worshiped, it was the old Melton blood. He traced his pedigree back to the Conqueror. The heraldry book was an uninspired Bible in his eyes, but nevertheless a Bible, a book which he studied with a countenance as grave and a heart as full of faith as he carried to church with him every Sunday. The Meltons were an honorable race, he said, in whose escutcheon he could trace no bar-sinister for a hundred years. He was thankful that Morton was not of his blood, now that this misfortune had occurred, but it came altogether too near to be pleasing to him. Scandal, with her hydra head and tongue, would his and sting. He, who knew all, could not defend the lady by revealing what he knew. The country gentry, his neighbors, would believe the worst, and certainly appearances were against Morton's wife. Morton would have flung uside all deference to conventionalities, but it was not in Uncle Joe's nature to do this. He preferred to move along in the old grooves of society; he was of too lymphatic a nature to desire a revolution, too lazy in his temperament to head a reform, or rather so firm in his belief that the old was better than the new, that he classed reformers as enemies to the country. He said Amen to the prayer for all classes and conditions of men, and believed that every man should be contented in that station of life to which God had called him. He was averso to leaving Paradise Hill at any time. He liked the regularity of his home; the dishes of his own cook; the handy ways of Mrs. Affleck; the fit of his own easy chair, and even his paper. The London Times never seemed the same paper when read in a rail-car, or in a hotel. He had left all these comforts from sympathy with Morton, but was glad to return to them. The pleasure, however, was terribly marred by the feeling that the family misfortune would be the subject of gossip among all his neighbors. He shrunk from

The reader may imagine his feelings when Mrs. Flytee and her daughter were announced one evening, as he sat comforting himself with his book of heraldry. He thought of retreating out of the low window, which was open, into the garden, leaving Mrs. Affleck to account for his absence as she could. But that was contrary to all his fraining as a soldier; he would face the enemy unless he could make a more masterly retreat than that. Then he thought to send word he was sick; but Captain Melton hever told a lie, and he was sound in body and limbs—not even a twinge of the gout.

receiving guests lest they should allude to the

matter. No sensitive plant recoiled from touch

more than this man from any reference to family

misfortunes.

"Let 'em come," he finally said. "I will be as gruff as a bear, and if they gossip I will

The old lady came in in her brusque, fluttering, butterfly way, as cheery as a singing bird. Uncle Jpe always liked her, and so he put off the bear for a moment, and was as gentle as an elephant receiving a bouquet of flowers, reserving his bearishness for the daughter, Miss Eliza, who was prim and erect as ever, and dressed with great neatness and precision.

"Now for it," said Thele Joe to himself, running his hand through the silvery hair which was still abundant on his grand old head, to give it a bear look, (white bears are the fiercest, he

"Why, Captain Melton," said Miss Eliza, " I cannot tell you how delighted we are that you have arrived in time to join us in papa's birthday dinner, which comes off to morrow."

"Never want to celebrate birthdays after fifty," growled the would be bear. He overacted. Miss Eliza was some years short of fifty.

"It is well enough to leave such celebrations for awhile after that turning point, Capt. Melton; but when one gets to be papa's age, seventy-five, he feels boyish enough to enjoy a birthday."

Now as the Captain was but sixty-five the an-

swer did not ruffle the bear's fur. "But," continued Miss Eliza, without waiting for a reply, I have another errand: I wish now, at once, sir, without any circumlocution, to say to you that I, for one, retain the greatest confidence in the purity and innocence of Mrs. Henry Morton. We, who know her well, can have no other thought, and my answer to all who are bold

prove that she is innocent of all wrong as she is noble by birth and blood.".... Uncle Joe forgot to growl, and rose to give his hand to Miss Eliza. In truth, instead of hugging his victim to death with sharp, strong paws, he

enough to gossip in my presence is, Time will

"Thank you, Miss Eliza, just what every one who knows her well must say. Now, ladies, as late, and had dined on steamboats, at restaurants the day is fine, I propose a ride to Morton Hall and at hotels, till, as he said, he could n't tell to see our little Mary and bring her home with mutton from beef, a sardine from an anchovy, us. Mrs. Affleck was just telling me that we and had lost ten pounds of fiesh trying to exist

a basket and two or three bundles, and was had received a hamper of game from my old so overloaded with them that she tottered and friend, Colonel Budd, who is a Nimrod for hunt-

"As for myself," said the old lady, "I am so comfortable in this bay window I do not care to quit it; beside, I have an errand to Mrs. Affleck, and that is, Captain Melton, to learn her receipt for making a venison pie. Not a cook in the country excels her in this dish."

"Just tell her that, Mrs. Flytee, and she 'll be the proudest woman in all the country. The good creature deserves a compliment now and then."

Little Mrs. Flytee, in her bright cap and grey curls, looked like a bud amid the plants in the window, as she spread out the folds of her shining silk gown, and perched herself on one of the

cushioned seats of the recess. Miss Eliza. He was in a genial mood, and pleased to find a woman of middle age, unmarried, who delighted not in slander; "marvel of the age" be murmured to himself, "never appreciated her feet by Morton?" Yes, he recalled it distinctly, before; wonderful good sense, wonderful," and for the baby reminded him of a certain other baby! thus they rode over breezy hill and through shady paths, chatting so cheerily, that Miss Eliza wondered much, for knowing his sensitiveness, she had expected to find him a little taciturn and morose. We have before said that Miss Eliza was a fearless, easy rider. This was an accomplishment in the Captain's eyes. Added to this, she was well informed on all the topics of the day. Her exacting old father, to whom she was very devoted, required her to read the paper to him and assist him in his writing. She was patient and geptle with him, even when the gout made him irritable, and to all the rest unendurable. The Captain thought of these traits as he rode by the lady's side this day, and somehow or other a feeling came over him that he had been unjust to her. "I declare," he said to himself, 'I will make a confession to Mrs. Affleck. Here I, a lerusty old fellow, have always sneered when the housekeeper praised this most worthy lady. Yes, Joe Melton, you have done it, you know you have, you gruff old bear, and you shall make amends."

Ay, ay! Miss Eliza, you never spoke such words of wisdom as on that morning, when in the kindness of sweet charity, you practiced the psalm which you had so often sung in church:

Who never did a slander page, His neighbor's fame to wound; Nor hearken to a false report By malico whisperod round, "

You dreamed not that as you rode by the side of the man whom of all others in the world, you admired.

"That you had by this rightcous course Your happiness insured,"

Poor little Mary was delighted to see Uncle Joe, and to return with him. She had cried herself almost sick for her "lady mamma," who did n't come back. It was doubtful which of the two was most to be pitied, the little girl or Davie. The boy had worked hard by himself to see how much progress he could make before the return of Lady Isabella.

He was not so demonstrative as Mary in his grief, but it was far deeper. The lady had been his idol. He thought her something more than human. Mary would often climb on his knee, and putting both arms round his neck say, "Da vie, can't you go and find Lady mamma. Take my pony, Davie, and find her. Don't you remember when Bessie got lost in the wood you found-us? We cried and cried, and thought the bears might come and cat us up, but you found us, Davie! Go and find Lady mamma, please do, Davie!" The boy longed to do so. No braver little knight-errant could have been found. He began to think himself, that she was lost in the woods! His mamma did not know where she was. and when he asked her, evaded his questions; if he urged, "Will she never come back?" her reply was, "I don't know, Davie, don't ask me, I don't know anything about it; run away and vork in/the garden.'

Davie saw Lisette when she came to the cottage, and walked with her through the woodland path. "Yes, Davie," she said, in answer to his question, "my lady is lost."

"I cark find her, Lisette! I know I can, I am not afraid in the woods, not even in the dark. I will take Mary's pony, and ride and ride till I bring her back."

"No, no! Davie, I can find her; trust me Da vie for that, and some time I will come back and tell you where she is."

"Will you surely, Lisette?" '(Yes, yes, Davie, I will come back some time,

trust me for that." "Will you please give her this?" said Davie, handing her a magnolia bloom which he had

copied and colored from nature. "I did it for her, Lisette, and I thought if she smiled upon me when I gave it to her, it would pay for the hours and hours, and hours I have spent upon it,"

"I will give it to her, Davie, when I find her, as I am sure to do."

It was a dreary waiting for Davie, as, day after day, he watched for Lisette, and she came not. There was something so pitiful and sad in Davie's face on the day that Capt. Melton came to take Mary home with him, that Miss Eliza's heart was touched. The careless, pretty Bessie, looked plump and healthy, and very fine too, in her bright calico frock, with a sash which Mary had given her, tight round her waist, and yellow buttercups in her hair; but Davie was pale and thin, which made his forehead seem higher, and

his large eyes larger. The little girl was mounted on her pony, for she had learned to ride very well, and delighted Uncle Joe by springing lightly to her saddle. Davie was smoothing down her dress, and looking wistfully in her face, for it was dull at the cottage without Mary, when Miss Eliza said: Davie, I want to see some of your flower pictures. I will send a pony for you to-morrow, and you must ride to Millbank and bring your

sketches." "Thank you," said Davie, his eyes brightening as he spoke. "Will Mary be there too?" " Yes, I trust so; that is, if Capt. Melton will

nermit.' "If the little queen wills it," said the Captain. "Yes, Uncle Joe, I want to go where Davie goes."

The trio rode back to Chelton Park in fine spirits; two at least, ready for the dinner, in the preparation of which Mrs. Affleck had almost surpassed herself. She was one of those housekeepers who feel a personal responsibility for the found himself caressed and fed with honey, which | cook; she had been so long in the family that she last named delicacy is peculiarly delightful to knew the captain's taste even to the grain of salt, the dash of cayenne, or the shadow of an onion. The good man had been rather down hearted of

on French soups which a Buddhist might eat without fear of violating the law of his god, to eat no flesh. To-day Capt. Joe was happy, and he certainly never looked handsomer in his young days than when he came to the dinner table this day in his blue coat, drab trowsers, ample white vest, the broad cambric frills of his shirt neatly laid, and confined by a small diamond pin, his white hair like a crown of silver on his headthat head standing well on his broad shoulders.

Mrs Flytee chirped away, never saying very wise things, but never disagreeable ones. She chirped and pecked, as pleased with her dinner as a humming bird on a sweet honeysuckle. Miss Eliza never found herself so much at ease before at Paradise Hill. The very best came out, and her host begin to get a peep of the angel The Captain was very gallant that morning to within. Mary found Miss Eliza's kind words and ways' very pleasant to her, and astonished Uncle Joe by saying that she thought Miss Eliza "next best" to Lady Mamma. It was a pleasant day for all concerned, and lifted the old gentleman out of the fit of low spirits into which he had fallen. As he sat in that happy frame of mind which a gentleman feels after a good dinner, having seen his guests depart, and received Mary's good night kiss; he sald, half-aloud, "I will ask Mrs. Affleck, she is a shrewd, observing woman, I have great confidence in her"- when the housekeeper came in with a request from Mary to know if John hight go to the cottage early in the morning and bring her silk frock to honor Mr. Flytee's bithday. Uncle Joe said, "By all means, Mrs Affleck, and give John special charge to bring the box as if it were a king's treasure." He added, "Stop a minute, Mrs. Affleck, did youtell Mrs. Flystee how to make venison pie?'

"That I did, ir, and she wrote it all down you'll have a gold one to morrow, if she heeds directions."

"Does Miss Elza care anything about venison pie?"

"Lord bless yu, sir; yes! It is Miss Eliza that is the mainstring of that house. Her mother is a dear little ady, with her quick ways and her pleasant voile, and never speaks a harsh word, or frets when her husband's temper is hot with the rheumatim and gout; but Miss Eliza does better than that; she nurses her old father tenderly, and reas all the long, dull speeches to him, which he thicks it his duty, as an Englishman, to read, and he it is who takes care that he shall have no occasion to find fault with his dinner. Many and many is the time when she cooks his favorite dishs with her own hands, and never allows any me else to dress his lame foot."

"Why, Mrs. Alleck, you make her out one of your good angels! "Which she is, ir, when one looks away from

the body to the god soul within." "Some are so blad they don't see the angel you often say."

"Yes, sir; it is ew that look further than a pretty face or handome gown."

"She comes from good stock; let me see," turning to his book "her father was a Howard, grandson to Lord Hward, one of the finest familles in all England-good blood-among the best. Flytee has not much to boast of-new name-Dutch I believe—tery respectable, though a thorough Englishmin now, whatever his greatgrandfather night hve been."

Mrs. Affleck was jewildered, and went out wondering where the Captain was wandering and what this might lean. The next day Uncle Joe and his niece mae a fine appearance as they came down, dressed or Mr. Flytee's birth-day dinner-Mary in a tue silk, with her brown curls, dressed by Mrs. fileck, who was as good a tirewoman as she wa neat and tasteful in her house-keeping, Unclose in the glory of his best suit, with a nosegy in his button hole. He

has come over him arr all these gloomy days; I thought, last week, a was growing old very fast, and now he seemten years younger."

The good woman wold have opened her eyes in greater astonishmenstill had she known what was going on in the entleman's heart. Time will reveal it. At presit he is very happy, with his beautiful niece byis side. He is a social man by nature, and we never made for a solitary life in an English centry house.

[Continued ipur next issue.]

Written for the anner of Light. LIGHT INDARKNESS. BY MRS. ELA M. HICKOK.

Cold-voiced and chillinthe winter winds blow Cheerless the earth 'neh its mantle of snow-Snow all so spotless o'chill and o'er plain-Hiding alike each beauland stain.

Oh! the snows were the as the flakes to-night When out of my life we all the light! And their chilling weiglrose high above. The mortal of all my het could love.

My sun has set; it is nit-dark night-With never a ray of the essed light To banish the gloom fromy shrouded soul, And bid the grief-waves their fountain roll.

Ah! winters will come at winters will go. All bitter with cold and righted with snow; And I can catch but the d. sad tone-My loved one is gone, and am alone!

Gone! gone! and left me grief to mourn! Gone! gone! no more omrth to return! Was ever a word so moutully drear? Was ever a sound so sad hear?

And yet I repeat it oft analone, While the winds but echique one word, gone! I hear it low, when the zenyrs are mild; And loud, when the tempt rages wild!

And ocean chants it in moured sound, Where its billows dash wil a mid rebound-Where it laves the rocks wh it foaming spray, Or its peaceful waters riping Jay.

Ever the same, and all thirs tel Of the word whose meanin I knw so well, For nature at rest, or storm answild, Speaks only grief to her wery cild.

Oh! is there nothing beyon thorave? Is there none to pity me? Noneo save? For the woe so heavy, so had toear, Is weighing me down to dak denir!

Cease, sad heart! the morn's brking ; Light amid the gloom is waling Thousands raise the song or high Heaven to earth is drawing high

Pure principles, early instilled into human minds where there are no evil communication corrupt them. generally last through life.

The Holmes' Imbroglio.

A LETTER FROM "HONESTY."\*

Editor Banner of Light:

I am very sorry you hesitate to believe the nar-rative of Katie King relating to her connections with the Holmes' mediums. Your doubts arise from a want of knowledge of all the facts. No one, I suppose, questions the purity of your motives; but your hesitancy to denounce that heartless swindle has a tendency to produce a wrong impression in the minds of the readers of the Banner. That the supposed manifestations of materialized spirits, given through Mr. and Mrs. Holmes, were fraudulent, not one Spiritualist or other person, here, who has any sense, or whose opinion is to be regarded as of the smallest value, doubts. The reason is, that the people here were familiar with those manifestations given by the lady, whom the mediums represented to be Katie King, a materialized spirit; and as soon as the cheat was discovered, and they saw the real flesh and blood Katie, there was no trouble in recognizing her as being the same person they had so often seen in the cabinet.

Dr. Henry T. Child, whose character and reputation for truthfulness and moral integrity no one doubts, indorses this fact, and certifies, over his proper signature, that he saw the name of Katie King signed to that narrative, and that the person who signed it "was the same one who appeared at the scances as the materialized spirit of Katie King."

The narrative contains on its face evidence of its truthfulness; it is a plain, straightforward statement, explanatory of the way these manifestations were produced, and to all honest persons who saw them, perfectly satisfactory.

Any one who will read the statement of Robert

Dale Owen, in the Atlantic Monthly for January, and compare with it the narrative of Katle King, will see that they practically agree in all the leading facts, except that Katie tells how the manifestations were produced.

We are all seeking after truth, and why should there be such a difference of opinion between you and a very large majority of your readers on a matter of such vital importance to the cause, the honesty or dishonesty of mediums, when the evidence is so overwhelming that these mediums

were impostors.

What has Katic King denounced? Not Spiritualists or Spiritualism, simply fraud, a scheme to make money by dishonest mediums. Will Spiritualism be injured thereby? Of course not, rather it will be largely benefited. It is by continuous ventilation and agitation that the truth is sonarated from error.

In my judgment, the cause of Spiritualism will be largely advanced by this exposure, for be it remembered that the exposé was made by Spiritualist themselves, which gives it much more weight with the community.

The young glant, Spiritualism, only experienced a growing noin and by rescand of the sen-

enced a growing pain, and by reason of the sen-sation it produced, the tricks and juggling of impostors were exposed, that is all. The great and beautiful truths of the Harmonial Philosophy will endure forever. No change of time, circum-stance, or association will ever mar their brightness. Until the mountains become hoary with antiquity, these truths will continue to shine more and more effulgent.

Katie's statement, to say the very least, throws

a doubt on the genuineness of these manifesta-tions, and that alone ought to be sufficient to cause honest investigators to reject them. Those who are carnestly seeking after truth, cannot af-ford to waste time on doubtful things.

HONESTY.

Philadelphia, Jan. 20th, 1875.

\*The real name of the writer of the above accompanies the article. - [ED. B. OF L.

A CHALLENGE TO MESSES, ROBERT DALE OWEN AND DR. CHILD.

We ought to arrive at the truth, and, if possisure of the "fraud," perpetrated, as they pre-tend, before the eyes of hundreds in the spirit-circles of the Holmes media. I, for one, having assisted at one of the scances when Katle King aspeared, and having accurately examined the locality and surroundings in Tenth street, have never believed in the alleged "fraud," or in the pretended exposé. A great many doubtful circumstances, contradictions, improbabilities and suspicious features in the silly "affidavit" of the false Katie King, have lately been pointed out by others, and confirmed the onlying of many that handed the little lad nto the carriage with all the grace of a courtie "I declare," said rs. Affleck, "something though probably not on that side where the attempt to lay it has been made. The truth in this matter ought therefore to be brought out by all means. What simpler way could there be for this purpose than the identification of the alleged principal actress in the fraud by those who have seen her as Katle King? I would therefore suggest the following propositions:

therefore suggest the following propositions:

1. Let Messrs. Robert Dale Owen and Dr. Child—whom many regard as the victims of the fraud mostly to be pitied—invite a number of the best men of social standing, and generally known and respected in the community of Phil

adelphia, to constitute a committee.

2. Let the accusers of the Holmeses produce, before this committee, the person — White, Black, or what her name may be—who, as they say, has played the part of K. K. in the scances in the Ninth street as well as in the Tenth-street

3. Let this person be confronted with a number of the most intelligent and reliable persons who saw her as K. K., in the same costume and under the same circumstances as when she played her role; and let those witnesses then and there declare, upon their honor, or under their oath, whether they recognize in the produced perpetrator of the fraud the identical person whom they saw in the scances, and took for

4. Let this committee also compare the several photographs taken as the likeness of the spirit K. K., with the produced living one, under the assistance of the photographer employed for that purpose; or better, let him take another photograph of the living Katie King strictly under the same conditions as the former likenesses.

were taken.

5. Let Messrs. Owen and Child at the same time produce the original discoverer of the fraud—thus far a mythical "gentleman," who is still hiding his name in a suspicious manner, but must certainly be known to those who followed his suit; and let him rapped his statement before his suit; and let him repeat his statement before the committee.

I am sure that some of those who saw K. K. at the Holmes' rooms, and believed in the genuineness of her apparition—as Gen. Lippitt, in Cambridge, Mass., and Mr. Roberts, in Burlington, N. J.—would, in the interest of Spiritualism and truth, take the trouble to appear before the committee, and would, regardless of everything else, testify to the identity or non-identity of Mrs. White with the Katle King they saw. I, for my part, would be willing to do this at any time, and pledge myself to the conscientious expression of my opinion. If the full truth should not be reached in this way we wanted. should not be reached in this way, we would certainly come very near it—what most of all seems to lie in the interest of Messrs. Owen and Child—whilst the cause of Spiritualism, even in the phase of materialization, cannot be hurt by a single fraud committed under its name, even if this should be fully proved.

DR. G. BLOEDE. Brooklyn, N. Y., Jan. 5th, 1875.

AN EARNEST WORD TO ROBERT DALE

OWEN. Hon. R. D. Owen-Dear Sir: With profound

respect for yourself, and gratitude for your services to humanity, I beg leave to suggest, in behalf of many of your friends, that we are looking impatiently for a more creditable denouement to the Katie King fiasco at Philadelphia. As it stands, you have virtually condemned all the manifestations at the Holmes' scances as frauds. Such is the impression your letter to the Tribune will make upon ninety-nine hundredths of your readers. If such a condemnation is injurious to

the reputation of spiritual phenomena with the public, it is vastly more damaging to your character and credibility as a writer and reporter of marvellous phenomena. It looks too much like

a literary suicide.

In the Atlantic Monthly you affirm that the Katie King spirit appeared and disappeared, dissolving into air five times in full view, and that a solving into air nye times in full view, and that a detached hand wrote upon paper, supporting itself in the air, a letter signed in the unquestionable handwriting of Fred. W. Robertson, and then dissolved. It hands appear and write, and dissolve—if Katie King dissolves in full view, her body having evaporated while her feet were still visible, no more perfect evidence of materialization could be required and if you gast a doubt have could be required, and if you cast a doubt upon such facts attested by yourself, you simply discredit your own testimony.

It is plain to every spectator that if you have

stated the truth, there was a perfect materializa-tion and dissolution, and whatever fraud may have been practiced afterwards, could not affect the value of what you saw, and should not have produced such a panic in your mind as to lead you to denounce everything without further investigation. You stand now in the contradictory attitude of testifying to facts which must have shad a spiritual origin, and then easting a broad shur upon your own evidence, which is painful to your friends. We wish, therefore, to ask explicit-ly, do you desire to retract or modify any statement you have made as to what you saw, and do you suppose there is any art known to mortals by which a detached hand can be produced, capable of writing a letter, or by which a human form can be made to appear to fade out of existence while we are looking at it? Unless you answer such questions explicitly and satisfactorily, the public must necessarily withdraw their confi-dence from you as an author, and your friends will regret your faux pas, though they will never lose confidence in your sincerity, benevolence and integrity.

CANDOR.

THE PHILADELPHIA "FIASCO," OR WHO IS WHO?

A few weeks ago, in a letter, extracts from which have appeared in the "Spiritual Scientist" of Dec. 3d, I alluded to the deplorable lack of accord between American Spiritualists, and the consequences of the same. At that time I with a few the consequences of the same. At that time I had just fought out my useless battle with a foc who, though beneath my own personal notice, had insulted all the Spiritualists of this country, nad instited all the Spiritualists of this country, as a body, in a caricature of a so-called scientific "expose." In dealing with him I dealt but with one of the numerous "bravos" enlisted in the army of the bitter opponents of our belief, and my task was, comparatively speaking, an easy one, if we take it for granted that falsehood can hardly withstand truth, as the latter will ever speak for itself. Since that day the scales have turned; prompted now as then, by the same love of justice and fair play, I feel compelled to throw my glove once more in our defence, seeing that so few of the adherents to our cause are enough to accept that duty, and so many of them show the white feather of pusillanimity.

I indicated in my letter that such a state of things, such a complete lack of harmony, and such cowardice, I may add, among our ranks, subjected the Spiritualists and the cause to constant attacks from a compact, aggressive public opinion, based upon ignorance and wicked prejudice, intolerant, remorseless and thoroughly dishonest in the employment of its methods. As a vast army, amply equipped, may be cut to pieces by an interior force well trained and handled, so Spirituualism, numbering its hosts by millions, and able to vanquish every reactionary theology by a little directed effort, is constantly harrassed, weakened, impeded by the convergent attacks of pulpit and press, and by the treachery and cowardice of her trusted lenders. It is one of these professed lenders that I propose to question today, as closely as my rights, not only as a widely known Spiritualist, but a resident of the United States will allow me. When I see the numbers States, will allow me. When I see the numbers of believers in this country, the broad basis of their belief, the impregnability of their position, and the talent that is embraced within their ranks, I am disgusted at the spectacle that they manifest at this very moment, after the Katie King—how shall we say—fraud? By no means, since the last word of this sensational comedy is

far from being spoken.
There is not a country on the face of our planet, with a jury attached to its courts of justice, but gives the benefit of the doubt to every criminal brought within the law, and a chance to be heard and tell his story.

Is such the case between the pretended "spirit-

performer," the alleged bogus Katie King, and the Holmes mediums? I answer most decidedly no, and mean to prove it, if no one else does. I deny the right of any man or woman to wrench from our hands all possible means of finding out the truth. I deny the right of any editor of a daily newspaper to accuse and publish accusations, refusing, at the same time to hear one word of justification from the defendants, and so, instead of helping people to clear up the matter, leaving them more than ever to grope their way in the

The biography of "Katle King" has come out at last; a sworn certificate, if you please, equally indorsed (under oath?) by Dr. Child, who throughout the whole of this "burlesque" epilogue included, has ever appeared in it, like some inevitable Deusee Machina. The whole of this made-up elegy (by whom? evidently not by Mrs. White) is redolent with the perfume of erring innocence, of Magdalene-like tales of woe and sorrow, and tardy repentance and the like, giving us the abnormal idea of a pickpocket in the act of robbing oursell of its meet produce theil act of robbing our soul of its most precious, thril-ling sensations; carefully prepared explanations on some points that appear now and then as so many stumbling blocks in the way of a seemingly fair expose, do not preclude, nevertheless, through the whole of it, the possibility of doubt, for many awkward semblances of truth partly taken from the confessions of that fallen angel, Mrs. White, and partly—most of them we should say—copied from the private note book of her "amanuensis," give you a fair idea of the veracity of this sworn certificate. For instance: according to her own statement and the evidence furnished by the "habitues" of the Holmeses, Mrs. White having never been present at any of the White having never been present at any of the dark circles (her alleged acting as Katic King excluding all possibility, on her part, of such a public exhibition of flesh and bones) how comes she to know so well, in every particular, about the tricks of the mediums, the programme of their performances, &c.? Then, again, Mrs. White, who remembers so well—by rote we may say—every word exchanged between Katle King and Mr. Owen, the spirit and Dr. Child, has evident by forgotten all that says over said by her in her ly forgotten all that was ever said by her in her bogus personation to Dr. Felger; she does not even remember a very important secret communicated by her to the latter gentleman! What an extraordinary combination of memory and absence of mind at the same time! May not a certain memorandum book, with its carefully noted contents, account for it, perhaps? The document is signed, under oath, with the name of a non-existing spirit Katie King. . . . Very clever!

All protestations of innocence or explanations

sent in by Mr. or Mrs. Holmes, written or verbal, are peremptorily refused publication by the press. No respectable paper dares take upon itself the responsibility of such an unpopular

cause.
The public feel triumphant; the clergy, forgetting, in the excitement of their victory, the Brooklyn scandal, rub their hands and chuckle; a certain exposer of materialized spirits and mind-reading, like some monstrous anti-spiritual mitrailleuse, shoots forth a volley of missiles, and muraucuse, shoots forth a volley of missiles, and sends a condoling letter to Mr. Owen: Spiritualists, crest-fallen, ridiculed and defeated, feel crushed forever under the pretended exposure and that overwhelming, pseudonymous evidence... the day of Waterloo has come for us, and sweeping the last remnants of the defeated army, it remains for us to ring our own death-knell... Spirits, beware I henceforth, if you lack prudence, your materialized forms will have to stop

dence, your materialized forms will have to stop at the cabinet doors, and in perfect tremor melt away from sight, singing in chorus Edgar Poe's "Nover more!"

One would really suppose that the whole be-lief of us Spiritualists hung at the girdles of the

bears.

Holmeses, and that in case they should be unmasked as tricksters, we might as well vote our immortality an old woman's delusion.

Is the scraping off of a barnacle the destruction of a ship? But, moreover, we are not suffi-ciently furnished with any plausible proofs at all. Colonel Olcott is here, and has begun investi-gations. His first tests with Mrs. Holmes alone, gations. His first tests with Mrs. Holmes alone, for Mr. Holmes is lying sick at Vineland, have proved satisfactory enough, in his eyes, to induce Mr. Owen to return to the spot of his first love, namely, the Holmes cabinet. He began by love, namely, the Holmes cabinet. He began by tying Mrs. Holmes up in a bag, the string drawn tightly round her neck, knottedland sealed in the presence of Mr. Owen, Mr. Olcott, and a third gentleman. After that the medium was placed in the empty cabinet, which was rolled away into the middle of the room, and it was made a perfect impossibility for her to use her hands. The door being closed, hands appeared in the aperture, then the outlines of a face came, which gradually formed into the classical head of John

ture, then the duthies of a face came, which gradually formed into the classical head of John King, turban, beard and all. He kindly allowed the investigators to stroke his beard, touch his warm face, and patted their hands with his. After the scance was over, Mrs. Holmes, with many tears of gratitude, in the presence of the three gentlemen, assured Mr. Owen most solamatic that she had spoken many a time to Dr. Child. ly that she had spoken many a time to Dr. Child about "Katie" leaving her presents in the house and dropping them about the place, and that she
—Mrs. Holmes—wanted Mr. Owen to know it -Mrs. Holines-wanted Mr. Owen to know it; but that the Doctor had given her most peremptory orders to the contrary, forbidding her to let the former know it, his precise words being: "Don't do it; it's useless; ha must not know it!" I leave the question of Mrs. Holmes's veracity as to this fact to Dr. Child to settle with her.

On the other hand, we have the woman, Eliza White exposer and necessor of the Holmeses.

White, exposer and accuser of the Holmeses, who remains up to the present day a riddle and an Egyptian mystery to every man and woman of this city, except to the clever and equally invisible party—a sort of protecting delty—who took the team in hand, and drove the whole concern of "Katie's" materialization to destruction, and at what he considered such a first rate way. and at what he considered such a first rate way. She is not to be met, or seen, or interviewed, or even spoken to by any one, least of all by the exadmirers of "Katle King" herself, so anxious to get a peep at the modest, blushing beauty who deemed herself worthy of personating the fair spirit. May be it's rather dangerous to allow them the chance of comparing for themselves the features of both? But the most personating for features of both? But the most perplexing fact of this most perplexing imbroglio is that Mr. R. D. Owen, by his own confession to me, has never, not even on the day of the exposure, seen Mrs. White, or talked to her, or had otherwise the least chance to scan her features close enough for him to identify her. He caught a glimpse of her general outline but once, viz: at the mock scance of the 5th of December, referred to in her biography, when she appeared to half a dozen of witnesses (invited to testify and identify the fraud) emerging "de noro" from the cabinet, with her face closely covered with a double veil (!) after which the sweet vision vanished and appeared no more! Mr. Owen adds that he is not prepared to swear to the identity of Mrs. White and Katie King.
. May I be allowed to inquire as to the necessity

of such a profound mystery, after the promise of a public exposure of all the fraud? It seems to me that the said exposure would have been far more satisfactory if conducted otherwise. Why more satisfactory if conducted otherwise. Why not give the fairest chance to R. D. Owen, the party who has suffered the most on account of this disgusting swindle—If swindle there is—to compare Mrs. White with his Katie? May I suggest again that it is perhaps because the spirit's features are but too well impressed on his memory, poor, noble, confiding gentleman! Gauze dresses and moonshine, coronets and stars can possibly be counterfeited, in a half-darkened from while features answering line for line to room, while features, answering line for line to the "spirit Katie's" face, are not so easily made up; the latter require very clever preparations. A lie may be easy enough for a smooth tongue, but no run nose can lie itself into a classical one.

A very honorable gentleman of my acquaint ance, a fervent admirer of the "spirit Katie's" beauty, who has seen and addressed her at two feet distance about fifty times, tells me that on a certain evening, when Dr. Childo begged the spirit to let him see her tongue (did the honorable doctor want to compare it with Mrs. White's to doctor want to compare it with Mrs. White's tongue—the lady having been his patient?) she did so, and upon/her opening her mouth, the gentleman in question assures me that he plainly saw, what in his admiring phraseology he terms "the most beautiful set of teeth—two rows of pearls." He remarked most particularly those teeth. Now there are some wicked, slandering gossips, who happen to have cultivated most intimately Mrs. White's acquaintance in the happy days of her innocence, before her fall and subsedays of her innocence, before her fall and subsequent expose, and they tell us very bluntly (we a hearsay), that this lady can hardly number among her other natural charms, the rare beauty of pearly teeth, or a perfect, most beautifully formed hand and drm. Why not show her teeth at once to the said admirer, and so shame the slanderers? Why shun "Katies" best friends? If we were so anxious as she seems to be to prove "who is who," we would surely submit with pleasure to the operation of showing our teeth, yea, even in a court of justice. The above fact, triffing as it may seem at first sight, would be considered as a very important one by any intelligent juryman in a question of personal identifi-

Mr. Owen's statement to us is corroborated by "Katie King" herself in her biography, a sworn document, remember, in the following words: "She consented to have an interview with some gentlemen who had seen her personating the genicinen who mad seen her personating the spirit, on condition that she would be allowed to keep a veil over her face all the time she was conversing with them."— (Philadelphia Inquirer, Jan. 11th, 4th col. K. K. Biography.)

Now pray why should these "too credulous, weak-minded gentlemen," as the immortal Dr. Beard would say, he subjected again to such an

Beard would say, be subjected again to such an extra strain on their blind faith? We should say that that was just the proper time to come out and prove to them what was the nature of the mental aberration they were laboring under for so many months. Well, if they do swallow this new voiled proof they are welcome to it.

Yulgus vult decipi—decipiatur!" But I expect something more substantial before submitting in sull transfer to be leveled at A a it is the case. guilty silence to be laughed at. As it is the case

According to the same biography (same column) the mock scance was prepared and carried out—to every one's heart's content—through the endeavors of the amateur detective, who, by the way, if any one wants to know, is a Mr. W. O. Leslie, a contractor or agent for the Baltimore, Philadelphia and New York Railroad, residing in this city. If the press, and several of the most celebrated victims of the fraud, are under bond of secrecy with him, I am not, and mean to say what I know. And so the said scance took place on the 5th of December last, which fact appearing in a sworn evidence, implies that Mr. Leslie had wrested from Mrs. White the confession of her guilt at least several days previous to that date, though the precise day of the "amateur's" thin, the precise day of the "amateur's" triumph is very cleverly withheld in the sworn certificate. Now comes a new conumdrum:

On the evenings of the 2d and 3d of December, at two scances held at the Holmeses', I, myself in the presence of Robert Dale Owen and Dr. Child, (chief manager of those performances, from whom I got on the same morning an admission card,) together with twenty more witnesses, saw the spirit of Katle step out of the cabinet twice, in full form and beauty; and I can swear in any court of justice that she did not bear the least resemblance to Mrs. White's por-

As I am unwilling to base my argument upon any other testimony than my own, I will not dwell upon the alleged apparition of Katie King at the Holmeses' on the 5th of December, to Mr. Roberts and fifteen others, among whom was Mr. W. H. Clarke, a reporter for the Daily Graphic, for I happened to be out of town; though, if this fact is demonstrated, it will go far against Mrs. White, for on that precise evening, and at the same hour, she was exhibiting herself as the bogus Katle at the mock scance. Something still more worthy of consideration is found in the most pos-

itive assertion of a gentleman, a Mr. Wescott, who on that evening of the 5th, on his way home from the real scance, met in the car Mr. Owen, Dr. Child and his wife, all three returning from the mock scance. Now it so happened that this gentleman mentioned to them about having just seen the spirit Katie come out of the cabinet, adding, "he thought she never looked better;" upon hearing which Mr. Robert Dale Owen stared at him in amazement, and all the three tooked greatly perplexed.

stared at him in amazement, and all the three looked greatly perplexed.

And so I here but insist on the apparition of the spirit at the medium's house on the evenings of the 2d and 3d of December, when I witnessed the phenomenon, together with Robert Dale Owen and other parties. It would be worse than useless to offer or accept the poor excuse that the confession of the woman White, her exposure of the fraud, the delivery to Mr. Leslie of all her dresses and presents received by her in the name of Kutie King, the disclosure of the sad news by this devoted gentleman to Mr. Owen. sad news by this devoted gentleman to Mr. Owen, and the preparation of the mock scance cabinet and the preparation of the mock scance cabinet and other important matters, had all of them taken place on the 4th, the more so, as we are furnished with most positive proofs that Dr. Child, at least, if not Mr. Owen, knew all about Mr. Leslie's success with Mrs. White several days beforehand. Knowing, then, of the fraud, how could Mr. Leslie allow it to be still carried on may the fact of Vettice conception at the on, as the fact of Katle's apparition at the Holmeses' on the 2d and 3d of December prove it to have been the case? Any gentleman, even with a very moderate degree of honor about him, would never allow the public to be fooled and de-frauded any longer, unless he had the firm resolution of catching the bogus spirit on the spot and proving the imposition. But no such thing occurred; quite the contrary; for Dr. Child, who had constituted himself from the first not only chief superintendent of the scances, cabinet and materialization business, but also cashier and ticket-holder, (paying the mediums at first ten dullars par visus as he did and enhanced. dollars per sean e, as he did, and subsequently fifteen dollars, and pocketing the rest of the profifteen dollars, and pocketing the rest of the proceeds,) on that same evening of the 3d took the admission money from every visitor as quietly as he ever did. I will add, furthermore, that I in "propria persona" handed him on that very night a five dollar bill, and that he (Dr. Child) kept the whole of it, remarking that the balance could be made good to us by future stances!

Will Dr. Child presume to say that getting ready, as he then was, in, company with Mr. Leslie, to produce the bogus Katie King on the 5th of December, he knew nothing, as yet, of the

5th of December, he knew nothing, as yet, of the fraud on the 3d?

Further: In the same biography (Chap. VIII, column the 1st) it is stated that, immediately upon Mrs. White's return from Blissfield, Mich., she called on Dr. Child, and offered to expose the whole humbug she had been engaged in, but that he would not list be the state of the st that he would not listen to her. Upon that occa-sion sho was not reiled, as indeed there was no necessity for her to be, since by Dr. Child's own admission she had been a patient of his, and under his medical treatment. In a letter from Holmes, to Dr. Child, dated Blissfield, Aug. 28th, 1874 the former writter.

"Mrs. White says you and the friends were very rude, 'wanted to look into all our boxes and trunks, and break open locks. What were you looking for, or expecting to find?"

All these several circumstances show in the clearest possible manner that Dr. Child and Mrs. White were on terms much more intimate then than that of casual acquaintance, and it is the than that or casual acquaintance, and it is the height of absurdity to assert that if Mrs. White and Katie King were identical, the fraud was not perfectly well known to the "Father Confessor" [See narrative of John and Katie King, p. 45.] But a side light is thrown upon this comedy from the pretended biography of John King and his daughter Katle, written at their dictation in his own office her. Dr. (Wild biovel) office by Dr. Child himself. This book was given out to the world as an authentic revelation from these two spirits. It tells us that they stepped in and stepped out of his office, day after day, as any mortal being might, and after holding brief conversations, followed by long narratives, they fully endorsed the genuineness of their own apparition in the Holmes' cabinet. Moreover, the spirits appearing at the public scances, corroborated the statements which they made to their rated the statements which they made to their amanuensis in his office; the two dovetailing together, and making a consistent story. Now, if the Holmes' Kings were Mrs. White, who were the spirits visiting the Doctor's office? and if the spirits visiting him were genuine, who were those that appeared at the public scances? In which particular has the "Father Confessor" defrauded the public? In selling a book containing false biographics, or exposing bogus spirits at the Holmeses. Which, or both? Let the Doctor

tained by him under false pretences? "According to his own confession, the Holmeses received from him, up to the time they left town, about \$1,200, for four months of daily scances. That he admitted every night as many visitors as he could possibly find room for—sometimes as many as thirty five—is a fact that will be corroborated by every person who has seen the phenomena more than once. Furthermore, some six or seven reliable witnesses have told us that the modest fee of \$1 was only for the "habitues;" too curious or over-anxious visitors having to pay sometimes as much as \$5, and in one instance \$10. This last fact I give under all reserve, not hav-

ing had to pay so much as that myself.

Now let an impartial investigator of this Philadelphia imbroglio take a pencil and cast up the profit left after paying the mediums in this nightly spirit speculation lasting many months. The result would be to show that the business of a spirit "Father Confessor," is, on the whole, a very ucrative one.

Ladies and gentlemen of the Spiritual belief, methinks we are all of us between the horns of a very wonderful dilemma. If you happen to find your position comfortable, I do not, and so will

try to extricate myself.

Let it be perfectly understood, though, that I do not intend in the least to undertake at present the defence of the Holmeses. They may be the the defence of the Holmeses. They may be the greatest frauds for what I know or care. My only purpose is to know for a certainty to whom I am indebted for my share of ridicule—small as it may be, luckily for me. If we Spiritualists are to be laughed at, and scoffed, and ridiculed, and sneered at, we ought to know at least the reason why. Either there was a fraud or there was none. If the fraud is a sed reality and Dr reason why. Either there was a fraud or there was none. If the fraud is a sad reality, and Dr. Child by some mysterious combinations of his personal cruel fate has fallen the first victim to it, after having proved himself so anxious for the sake of his honor and character to stop at once the further progress of such a deceit on a public that had hitherto looked on him alone as the responsible party for the perfect integrity and genuineness of a phenomenon so fully en-dorsed by him, in all particulars, why does not the Doctor come out the first and help us to the clue of all this mystery? Well aware of the fact that the swindled and defrauded parties can at any day assert their rights to the restitution of moneys laid out by them solely on the ground of their entire faith on him they had trusted, why does he not sue the Holmeses, and so prove his own innocence? He cannot but admit, that in the eyes of some initiated parties, his case looks far more ugly as it now stands, than the accusa-tion under which the Holmeses vainly struggle. Or, if there was no fraud, or if it is not fully proved, as it cannot well be on the shallow testimony of a nameless woman, signing documents with pseudonyms, why then all this comedy on the part of the principal partner in the "Katie materialization" business? Was not Dr. Child the institutor, the promulgator, and we may say the creator of this, what proves to have been but a bogus phenomenon, after all? Was not he the a bogus phenomenon, after all? Was not he the advertising agent of this lnearnated humbug? the Barnum of this spiritual show? And now, that he has helped fooling not only Spiritualists but the world at large, whether as a confederate himself or one of the weak-minded fools—no matter as long as it is demonstrated that it was he that helped us to this scrape—he imagines that by helping to accuse the mediums, and expose the fraud by fortifying with his endorsement all manner of bogus affidavits and illegal

certificates from now existing parties, and hopes

to find himself henceforth perfectly clear of responsibility to the persons he has dragged after him into this infamous swamp!

We must demand a legal investigation. We have the right to insist upon it, for we Spiritualists have bought this right at a dear price: with the life long reputation of Mr. Owen as an able ists have bought this right at a near price. With the life long reputation of Mr. Owen as an able and reliable writer and trustworthy witness of the phenomena, who may henceforth become a doubted and ever-ridiculed visionary by skeptical wiseacres. We have bought this right with the prospect that all of us, whom Dr. Child has unwillingly or otherwise, (time will prove it,) fooled unto belief in his Katie King—will become for a time the butts for endless raillery, satires and jokes, from the press and ignorant masses. We regret to feel obliged to contradict on this point regret to feel obliged to contradict on this point such an authority in all matters as the Daily Graphic, but if orthodox laymen rather decline to see this fraud thoroughly investigated in a court of justice, for fear of the Holmeses becoming entitled to the crown of martyrs, we have no such fear as that, and repeat with Mr. Hudson Tuttle that "better perish the cause with the impostors, than live such a life of eternal ostracism, with no chance for instice or redress."

with no chance for justice or redress."

Why, in the name of all that is wonderful, should Dr. Child have all the laurels of this unfought battle, in which the attacked army scems forever doomed to be defeated without so much as a struggle? Why should he have all the material benefit of this materialized humbug and R.
D. Owen, an honest Spiritualist, whose name is universally respected, have all the kicks and thumps of the skeptical press? Is this fair and just? How long shall we Spiritualists be turned over like so many company to the publisher. over like so many scapegoats to the unbelievers, by cheating mediums and speculating prophets? Like some modern shepherd Paris, Mr. Owen fell a victim to the snares of this pernicious, newly materialized Helen; and on him falls heaviest the present reaction that threatens to produce a new Trojan war. But the Homer of the Phila-delphia Had—the one who has appeared in the past as the clegale poet and biographer of that same Helen, and who appears in the present kindling up the spark of doubt against the Holmeses, till, if not speedily quenched, it might Itolmeses, till, if not speedily quenched, it might become a roaring ocean of flames—he that plays at this present hour the unparalleled part of a chief justice presiding at his own trial and deciding in his own case! Dr. Child, we say, turning back on the spirit daughter of his own creation, and backing the mortal, illegitimate off spring furnished by somebody, is left unmolested! Only fancy, while R. D. Owen is fairly crushed under the ridicule of the exposure, Dr. Child, who has endorsed false spirits, now turns Child, who has endorsed false spirits, now turns State's evidence and endorses as fervently spirit-certificates, swearing to the same in a Court of

Justice!' If ever I may hope to get a chance of having my advice accepted by some one anxious to clear up all this sickening story, I would insist that the whole matter beforced in a real Court of Justice and unriddled before a jury. If Dr. Child is, after all, an honest man whose trusting nais, after an, an indiest man whose trusting int-ture was imposed upon, he must be the first to offer us all the chances that lay in his power of getting at the bottom of all these endless "whys" and "hows." If he does not, in such a case, we will try for ourselves to solve the following mys-

will try for ourselves to solve the following mysteries:

1st, Judge Allen, of Vineland, now in Philadelphia, testifies to the fact that when the cabinet, made up under the direct supervision and instructions of Dr. Child, was brought home to the Holmeses, the doctor worked at it himself, unaided, one whole day, and with his own tools, Judge Allen being at the time at the medium's that he was visiting. If there was a trap door or "two cut boards" connected with it, who did the work? Who can doubt that such a elevermachinery, filed in a way and so as to baffle fremachinery, filed in a way and so as to baffle frequent and close examinations on the part of the quent and close examinations on the part of the skeptics, requires an experienced mechanic, of more than ordinary ability? Further, unless well paid, he could hardly be bound to secresy. Who paid him? Is it Holmes out of his ten dollars nightly fee? We ought to ascertain it.

2d, If it is true—to what two persons are ready to swear—that the party, calling herself Eliza White, alias "Frank," alias Katie King, and so forth, is no widow at all, having a well materialized husband, who is living, and who keeps a

ized husband, who is flying, and who keeps a drinking saloon in a Connecticut town; for in such case the fair widow has perjured herself and Dr. Child has endorsed the perjury. We regret that he should endorse the statements of the former as rashly as he accepted the fact of hermaterialization. materialization

3d, Affidavits and witnesses, (five in all) are Itolineses. Which, or both? Let the Doctor choose.

If his conscience is so tender as to force him into print with his certificate and affidavits, why does it not sink deep enough to reach his pocket, and compel him to refund to us the money ob-

4th, On one occasion, when Dr. Ohild (in consequence of some prophetic vision, maybe,) invited Mrs. White to his own house, where he locked her up with the inmates, who entertained her the whole of the evening, for the sole purpose of convincing (he always seems anxious to convince somebody of something) some doubting skeptics of the reality of the spirit-form, the latter appeared in the scance-room and talked with R. D. Owen in the presence of all the company. The Spiritualists were jubilant that night, and the Doctor most triumphant of them all. Many are the witnesses ready to testify to the fact, but Dr. Child, when questioned, seems to have entirely forgotten this important occurrence.

5th, Who is the party whom she claims to have engaged to personate General Rawlings? Let him come out and swear to it, so that we will all see his great resemblance to the defunct warrior.

6th, Let her name the friends from whom she borrowed the costumes to personate "Sauntee" and "Richard." They must prove it under oath. Let them produce the dresses. Can she tell us where she got the shining robes of the second

and third spheres? 7th, Only some portions of Holmes's letters to "Frank" are published in the biography: some of them for the purpose of proving their copartnership in the fraud at Blissfield. Can she name the house and parties with whom she lodged and boarded at Blissfield, Michigan?

When all of the above questions are answered

and demonstrated to our satisfaction, then, and only then, shall we believe that the Holmeses are the only guilty parties to a fraud, which for its consummate rascality and brazenness, is unprecedented in the annals of Spiritualism.

I have read some of Mr. Holmes's letters, whether original or forged, no matter; and blessed as I am with good memory, I well remember certain sentences that have been, very luckily for the poetic creature, suppressed by the blushing editor as being too vile for publication. One of the most modest of the paragraphs runs thus:

"Now, my advice to you, Frank, don't crook your elbow too often; no use doubling up and squaring your fists again," etc., etc. Oh Katie

Remember, the above is addressed to the wo-man who pretends to have personated the spirit, man who presents to have personated the spirit, of whom R. D. Owen wrote thus: "I particularly noticed this evening the ease and harmony of her motions. In Naples, during five years, I frequented a circle famed for courtly demeanor; but never in the best bred lady of rank accosting her visitors, have I seen Katle out-rivalled." And further: "A well-known artist of Philadelphia after examining Katie, said to me that he had s-eldom seen features exhibiting more classic beauty. 'Her movements and bearing,' he added, 'are the very ideal of grace!'''

Compare for one moment this admiring description to the quotation from Holmes's letter. Fancy an ideal of classic beauty and grace crooking her clook in a lager beer saloon, and—judge for yourselvs!

H. P. BLAVATSKY. 1111 Girard street, Philadelphia.

Thou must be true thyself If thou the truth wouldst teach: Thy soul must overflow Another soul to reach: It needs the overflowing heart To give the lips full speech.

## Banner Correspondence.

### Pennsylvania.

WEST PHILADELPHIA .- Ed. S. Wheeler, 700 Darly Road, writes Jan. 6th, as follows Friends of the Banner of Light: "I still live," and hereby give a sign thereof, and of my rememand hereby give a sign thereof, and of my remembrance of yourselves and many other kind ones, to whom perhaps I can do no greater favor than to limit personalities. Since my physical breakdown I have been unable to speak in public—unable to bear mental occupation in connection able to bear mental occupation in connection with spiritual matters; but gaining a little breath and strength, have been absorbed in the common place effort to earn bread, and pay off the debts 1 had accumulated, as my share of the financial profits of more than a decade of public work as a eacher of Spiritualism. I have done the first and am not hungry; and am slowly accomplishing the other. However, looking at the past, I have no complaint to make. My only regret is that my deficiences and perversities prevented a better result from my efforts and opportunities.

And yet 'tis well.

In Philadelphia continuously for more than a year, I have been a reflective observer, though of year, I have been a reflective observer, though of late some degree of returning strength has enabled me to make, once a month or so, a few remarks in our conference meeting. For this I feel indebted in a great degree to the fraternal and professional care of Dr. W. L. Robinson, the Healer and Electrician, of this city; not that I forgot the good F. L. H. Willis did me, nor the useful services of Samuel Grover before that; all of them are really actives that a part of them. of them, as well as others, have my endorsement and gratitude.

Of course the signs of progress reveal them-selves here, and what with the increasing display

of spirit power, and the eccentricities of investi-gators and presumed media, Spiritualism and Spiritualists are receiving an unprecedented amount of wholesome attention and criticism. As amount of wholesome attention and errors and to the Katie King affair, I had and have confidence in Prof. Crookes and his coadjutors, and consequently none in the Philadelphia personation. Although kindly invited by Dr. Child, as well as several others, I did not attend any of the vicinity of the best of the professional district. seances. I think Katie King a truthful spirit, whose work ended, as she said, in England; but I do not think our venerable and experienced friend, the Hon. Robt. Dale Owen, and the industrious the 110h. Root. Date Owen, and the industrions Dr. Child, quite as utterly deceived as they now seem to think they were! I have good reason to believe in genuine materializations at the Holmes' scances, but there is also decided testimony that no "Katie King" was there, but other spirits, and at times, probably dishonest media and audacious confederates, converting and excepting fraudulent imposition. I am not quite executing fraudulent imposition. I am not quite ready to help in the proposed criminal suit against the Holmeses et al, but I am glad none of the parties investigating, show any disposition to conceal fraud, "to save the cause," as we fear some of our Christian brethren still do.

I have been more *on rapport* with the people of the work shop, and the streets at large, than with the work snop, and the streets at large, that with the Spiritualist Lecture Room, but think there is good attendance and thoughtful listening; but really the great broadcast educational work is being done by the Spirits themselves, and the general newspaper press. For this you know, and I know, the two worlds have much to thank the Banner of Light, an acknowledged model among newspaper men, not only of typographical excellence, but of editorial make up and ability, as wellas charitable iberalism and successful business management I have not forgotten others. I remember Dr. Ferguson, the gentleman and scholar; S. B. Brittan, worthy of his work as it is of him; Tiffany, Newton, Davis, etc., etc. I know there was an Albro and an "Age of Progress," and that the spiritual minded, self-sacrificing Chauncy Griswold, M. D., and his modest niece, brought. The wold, M. D., and his modest nice, brought." The Sunbeam" to shine in the morning of the movement. They are, and were, suns and stars—comets some of them, and truly they have their share of glory! But while the aggregate of their influence is impossible to estimate, The Banner of Light, whatever its deficiencies, has waved, and continues to wave over, the very citadel of spiritual freedom, and after every storm of persecutal freedom; and after every storm of persecu-tion—after every conflagration, every panic, not only the garrison, but all the world, can see, above the snoke "The flag is still there."

Long may it wave, and ever its folds grow broader and brighter, until it glistens in the perfect purity of eternal truth, above the profound peace Spiritualism is to bring to the souls of man-

Speaking of the Free Conference which assem-bles in the same building, but not in the same room, where the regular lectures of the Spiritualist Society are given, I have to say, that al-though begun but a few months ago, by a mere half dozen friends, with our old acquaintance Horace M. Richards as their chosen chairman, terest and importance, to which his own kindly spiritual poems, well read by him from the desk, have contributed, until a well-filled hall is the order of every meeting. I am too much a stranger to speak of the various speakers who have made these occasions attractive; except that the women are not backward or unequal, and the men generally practical, as well as comprehen sive in view. Friend Cooper, of England, has entertained us with his reminiscences of Spiritu alism in Europe, and we heard Mr. Morse in a social ways when he was here. The sample he gave of his style and temper drew some to the lecture room, to know him better. One thing I have observed, the universal courtesy, toleration and forbearance of the members of this meeting, and know I am not alone when I attribute much of the harmony of the sessions, and the general success of the enterprise, to the unfailing urbanity and watchful imparfiality of the very carnest and worthy President. Last Sunday a very pleasant meeting ended unexpectedly with his resignation, as business takes him to New York, and the general sense of regret found expression in the following resolutions, which being duly made the unanimous sense of the meeting, it is hoped by all who were present, may be considered fit for publication in your columns, since the news of what is done in such matters can nowhere be better collected. The resolutions read as follows, being drawn up by D. Y. Kilgore, Esq. as ioliows, being drawn up by D. Y. Kilgore, Esq.: Whereas, Our Brother Horace M. Richards Is about to remove from Philadelphia, and has resigned his position as President of The Lincoln Hall Free Meetings, therefore, Resolved, That while we learn with regret the necessity that compels the resignation of our President, we extend to him our warmest thanks for the impartial, dignified and acceptable manner in which he has discharged the duties of presiding officer of these meetings; and we cordially commend him to the confidence and kindness of all untrammeled souls.

Franklin Skinner was chosen by acclamation to preside for January, and the Philadelphia Free Conference, corner Broad Street and Fairmount Avenue, may as well be recorded among the institutions of education.

### Wisconsin. OTTUMWA .- R. G. Eccles writes Jan. 4th:

To-night I closed my labors west of the Mississippi, and having now a few hours to wait for the train to bear me Chicago-ward, have concluded to spend it making my New Year's bow to yourself and readers. My communications to our papers are patterned after the old style "angel visits." My only excuse is, too much else to do. For the last three months I have only missed four avanings during which I have not missed four evenings during which I have not lectured. These, too, were more than atoned for in speaking three times nearly every Sunday. I had to do this to fill the many calls that have poured in upon me from every quarter of the State. As I leave, several new calls remain un-filled for lack of time. I am on my way to Ripon to attend the State Convention of Northern Wisconsin. Had this engagement not been made about three months ago I expect I would have spent the winter in Iowa. During their Fall Convention they failed to procure my services, although written to two months before the time, because I then had four month's engagements made, extending through week nights as well as Sundays. The Indiana Convention failed to pro-

•

calls have been received out of my way, too far

The course of lectures on "The Constitution of The course of lectures on "The Constitution of Nature," which I have been delivering, has started more down right skeptics and materialists to investigate spirit communion than a month of direct lecturing on Spiritualism ever did before in my experience as a lecturer. In towns where attempt after attempt had been made to awake an interest, and get out a crowd. made to awaken an interest, and get out a crowd, but with no marked effect, they flocked out, and jammed the largest halls so full that I could crowds greeted our speakers, when this course was given, neither standing nor sitting room could be had for those coming late. "It does look plausible." "Spiritualism may be true after all." "I neversaw it in that light before." "The most given places of Spiritualism are clear. "The mysterious phases of Spiritualism are clear as day to me now." These are a few of the expressions usually heard at the close of the course. With the exception of a single induction and its corollaries, the entire course is composed of the most recently discovered and accepted dogrines of Spencer, Darwin, Tyndali, Helmholtz, Frann-haufer, etc. These are collated into one system of nature, after being presented with over one hundred experiments in chemistry and physics of the most startling character, and future life, with its conditions and possibilities as hitherto presented by Modern Spiritualism, shown to be necessary for the existence of our present phe-

As I bade farewell to my Western friends in

the places where they had known the for years as a speaker, and told them my work hereafter

as a speaker, and told them my work hereafter would mainly be in the East, as I had now made my home in New York City, I saw many wet eyes. I parted with but few who did not at least say, "You must come back again!" At the farewell lecture in each place, when I closed, they pressed forward by the score, to extend the parting hand. I have left lowa full of good harvesters and so do not renine at the deamer have ers, and so do not repine at the change have made so much as if this was otherwise: Our good brother, Warren Chase, bold and fearless yet, has been among some of my old friends and has left his mark for good. In his calm, paternal style he eloquently, truthfully pleads our cause, winning many hearts to his side. He has lately visited Eddyville and Ottunwa, and is now in the centre of the State, dealing glant blows against bigotry and superstition. Bro. Fishback discussion with my old opponent, F. W. Evans, the Western Hercules of Methodism, resulted in a grand triumph to our cause, if reports be correct. When Evans towered upward for the cyric of conquest, in eloquence and logic soaring 'mid the blue empyrean eagle-like, Fishback, like the condor, swept far above and with extended talons bore down upon his antagonist, hurling him to the earth. Dr. Sanford, having returned from his Nebraska tour, is now pleading our cause through the central leastern region. The doctor is too well known for his grand good work as is too well known for his grand good work as State Missionary of Iowa to need a recommendation. Long may his voice be heard eloquently pleading for Spiritualism, Capt. H. H. Brown and his good wife, Eannie Bowen Brown, have exclusive possession of the West, save when Bro. Chase and Bro. — make incursions upon their domain. The captain has a most commanding and attractive appearance upon the rostrum, and with his eloquence and magnetic power molds the thoughts and wishes of his audience with masterly dexterity. His wife is said dience with masterly dexterity. His wife is said to be an excellent medium. A new worker has entered this field from Wisconsin, whose name I have forgotten and failed to give above. He has been speaking most of the time in Des Moines where I am told, he has given excellent satisfac-tion. Sister 11. Morse, last mentioned but not least of this noble galaxy of workers, is our only lady speaker here. She has chosen the northeast for her work. Her powers as a speaker cannot better be compared than to a prairle all ablazo with flowers: Quaint, sparkling and original throughout, once heard she is usually appreciatbe proud of, and our cause there rolls on most gloriously.

### Vermont.

WILMINGTON .- J. N. Bassett writes: The beautiful Banner of Light, with its pages full of spiritual knowledge and the evidence of immortal life, reaches this town regularly. I consider the "Message Department" alone worth the price of the paper, and take a deal of comfort and pleasure ready sait each week. We need here a good lecturer to test medium. We have some twelve or fifteell hundred inhabitants, many of whom are liberal minded, and desire to investigate the spiritual phenomena and learn the truths of its philosophy.

PITTSFORD. - "C. S.," writing from this place, offers unmistakable evidence of the animus of the sectarian element in the Green Mountain State. He says: "At the last biennial session of our State Legislature, a codicil to our Sunday laws was enacted, making Vermont quite blue. At the extra session, which adjourned last Friday, Jan. 15th, Mr. Smalley, the member from Burlington, introduced a bill to severe liberty of conscience to the inmates of all State Institutions, the third reading of which was refused by that august, body, styled the wisdom and virtue of Vermont.'

### Iowa.

LOGAN.-J. A. McKinney writes Jan. 10th: The welcome Banner greets us with regularity in this western part of lowa. Capt. II. II. Brown, our State Missionary, has given some lectures here to very good audiences. The captain is a scholarly and iluent inspirational speaker, and a scholarly and lhent inspirational speaker, and has made many warm friends, here in the West. His lady is a fine healing, test and business medium. A few days since I was at Marshalltown, the county seat of Marshall county, and there spent a few days with Dr. A. C. House and lady. They are working wonders in their quiet way, and do not seem to want notoriety. I do not remember of seeing any notice of them in print, but from what I saw and heard while there, their cures will compare favorably with any on record. cures will compare favorably with any on record. They seem to have been endowed from birth with rare spiritual gifts for healing the sick. I shall ever remember with emotions the time so pleasantly and profitably spent while at their home.

### New York.

STOCKHOLM. - Austin Kent writes, Jan. 15th, thus: I desire all my friends to know, through the Banner, that, though very feeble and confined much to my bed, I suffer less than in the fall, and through your and their kindness I am in a condition to take good care of myself and the faithful and patient wife who is always near me to do what human hands can do. I rest in mind in a belief of the promise of several minds in and out of the body, that I shall be well cared for in the future. And, brothers and sisters, Spiritualism is true, whatever may be the result of the controversy between the Holmeses and our good and able Brothers Child and Owen, on the matter of materialization. Only last week I conversed with perfect case and clearness for one hour with an unseen intelligence, quite superior

### Ransas.

LEAVENWORTH .- C. P. II. writes: The Philosophy of Spiritualism in this city and vicinity is having a steady, healthy growth; some of the best minds are investigating; many mediums are being developed, with a great variety of gifts. One John Dooley was about one year ago developed as a healer; his rooms are now daily crowded with all kinds of chronic patients, whom he is successfully treating, to the great astonishment of the M. D.'s and D. D.'s. A first class lecturer or test medium would be well sustained, if they should call.

### Ohio.

cure my presence for the same reason. The friends in Clay, Onondagua Co., N. Y., bound not to be behindhand this time, have had me engaged several weeks already for their County standing all the Circle Convention on July 25th next. Many ANTWERP .-- A subscriber writes: Spiritualism is still moving steadily onward, notwithstanding all the opposition, ignorance, bigotry

#### To Book-Buyers.

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

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.

The Importing from the Bysish or 1.1011, care should be taken to distinguish between quirorial articles and the communications conducted or otherwisely of correspondents. Our columns are open for the expression of imperatorial free thought; but we cannot undertake to endoise the article shades of opinion to which our correspondents give

# Banner of Pight.

BOSTON, SATURDAY, JANUARY 30, 1875.

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

AGESTS FOR THE BASSER IN NEW YORK THE AMERICAN NEWS COMPANY, 119 NASSAUST

> COLBY & RICH. PUBLISHERS AND PROPRIETORS.

AC Letters and communications appertaining to the Miorial Department of this paper should be addressed to CTHER COLBY; and all BUSINESS LETTERS to ISAAC, RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOS-DS, MASS.

## The New York World on Spiritualism.

Certain occurrences in Philadelphia of late have been triumphantly seized upon by the secular press with the greatest avidity, and with no evinced desire to hear the facts in the case, save as they bear upon that side of the argument which favors a theory contrary to the spiritual hypothesis. And taking these occurrences for a text, we find journals which have heretofore maintained a dignified, though reserved position concerning the reforms of the day, hastening to abandon their old-time reticence, and launching out, drawcansir-like, into columns of verbal abuse, far-fetched comparisons, and doubtful recommendations, which it would be well for their reputations as would be astute observers of current events if they had never indulged in.

Among this class of empiries in the treatment of Spiritualism and its cognate phenomena and teachings, the New York World has seen fit to enroll its name. In a recent number of that journal we find a most ill conceived and poorlymanaged attack, in which the editor claims that the spiritual phenomena are "opposed to known physical laws," and demands that all mediums shall be taken in hand and dealt with according to such a standard as his liberal(?) mind would, no doubt, be pleased to dictate. But we submit that our neighbor is wide of the mark in the above assertion, as there is evidence in abundance to show. Scientists of the renown of Wallace and Crookes affirm unhesitatingly, after a long and patient investigation, that there is nothing in the spiritual phenomena that is opposed to physical laws. The scientist of The World says there is everything in the phenomena that is thus opposed. Were bald assumption as good as evidence obtained by the crucial tests of science, no paper or person would be so valuable in producing it to order as The World and its writer: but to attempt by such bare assertion to contradict the carefully-weighed and sifted testimony of such distinguished men as we have above cited, is indicative of the sheerest extreme of folly and presumption. The laws by which these plienomena are governed may be occult, but they are not the less operative, and are established by the same power which ordained all physical regulations or laws.

Starting out with a baseless assumption of its own as a predicate, The World, of course, has no difficulty of arriving at a correspondingly baseless conclusion, though it may be one which squares with its prejudices. It feels "humiliated" to reflect on the "credulity" of so many people in the country, and is overcome by its feelings when it strives to express its sympathy toward the mothers who have lost children, whom it asserts to be "the hapless victims of a nefari ous jugglery." Either it means that millions of intelligent people are superstitious when they think themselves religious, or that they have not sufficient intelligence to keep themselves from being imposed upon by any one who chooses to make the experiment. Let it take its choice.

"Our civilization," says this modest writer of The World, "should be justified by the summary suppression and condign punishment of the numerous swindlers whose dishonest practices assail men's sanity as well as their pockets." Of course all Spiritualist media, without reserve, are included in this sweeping denunciation by this worthy critic, who at the same time conveys by intimation the idea that the Spiritualist believers of America and all civilized lands are in league and sympathy with said "numerous swindlers" whom he would have "suppressed" and "visited with condign punishment." But he shuts his eyes, in so doing, to the fact that the condition of mediumship is a proven verity, and that Spiritualists, as seekers after truth, have ever been, and ever will be, the keenest detectors and most bitter denunciators of any counterfeit article of this class. If such advice as his were only to be followed in all the affairs of life how simple a matter it would be to quell the widest differences of public opinion, and reduce everything to a forced dead level of uniformity. The same malignant spirit that whipped, banished and hanged Qua- is his reply, under date of Jan. 9th, 1875: "The kers is to be seen in such a proposition.

ming up is peculiarly unfortunate. The day of sarcasm in regard to spiritual matters is past—the era of analysis has come, and those editors who outside her own family. Almost any one was in default of knowledge still prefer to use the hilt-worn weapon of ridicule, will not only be easily overturned by the champions of the new dispensation, but even the friends of said jour- the scance at which Hipp was present there was nals will convict them of arrant ignorance by the | no holding of hands, and the company were all prosecution of such line of operations, and will seated round the table, laughing and talking. remand them to less important stations in the Hipp had made himself very disagreeable for popular estimation. The leading minds of the some time by throwing his hands about, trying churches-men like Dr. Bushnell-are insisting to grasp things as they moved, and playing practhat all theology must be reconstructed, that a tical jokes. Miss Cook had a flower in the fresh inspiration is needed by man, that the bosom of her dress, and all at once she felt a heavens are very near to us, and that spiritual man's hand moving about as if to grasp the life must be re-awakened. Now it is Spiritualism flower. Instinctively she put her hand up to that will most effectually break up the crust and | protect it, and caught the hand of Hipp. He | lent Quarterly Magazine, which has not been relet in the light of heaven again.

### Religious Wars.

Queen Victoria's letter to the Emperor William of Germany fairly discloses the apprehen-Bookstore on the ground floor of the Building, sions with which she is troubled relative to the continued tranquillity of her own realm. She deprecates the present policy of Germany relative to the Catholic Church as being too harsh Orders accompanied by each will receive prompt, in itself, and certain to terminate in a fatal attention. We are prepared to forward any reaction. Victoria has been made aware, no doubt, that she has much to fear in her own dominions from the kindling of a flame on the continent which no ordinary power can extinguish. Nothing is more terribly dangerous than to arouse religious passions. Drawing their strength and favor from the approval of conscience itself, there is nothing that can make headway against them, and the more they-indulge themselves, the more they assume all the features of an uncontrollable ferocity. Disraeli may have suggested to the Queen the propriety of thus attempting to assuage an evil which she would be powerless to stem after it once attained full power. He is well aware, seeing what a profound feeling the recent pamphlet of his rival Gladstone has accomplished, of the perils that environ British politics and even the social state, and must have counselled this extraordinary step as the surest method of heading off the effect of the Gladstone challenge. But it is certain that the Queen's representation and protest to the German Emperor will be of little or no use. Bismark has risen by a harsh and violent policy, followed out with a perfect relentlessness of purpose, and there is little likelihood of his changing it to suit the wants of England, a nation which he now affects to despise.

Why do not the people of the United States

pay careful attention to these hints of danger from abroad, and take special pains to keep wholly clear of those entangling issues which threaten the very perils with which the European nations are beset? Here are large numbers of men, who think they are advocating perfect religious freedom, but still are combining their forces to prevent everything like liberty of speech or even of worship, and they committ the fatal blunder of believing that all resistance to the plan of force which they espouse comes simply from ungodliness and infidelity which deserve only exemplary punishments. There are many ways by which this spirit of bigotry seeks to enter into this fair and open garden of our liberty, and it is truly lamentable to find that at every one of them bigotry is suffered to maintain its place without serious opposition. If not in this country, however, in Europe certainly is threatened another religious storm such as has not been experienced since the thirty years' war and the Reformation. And if it once breaks out in Europe, who can prophesy with anything like certainty that its force will be kept off from our own shores. It was from such an apprehension among others that Jefferson said he devoutly wished an ocean of fire rolled between us and the Old World. But non-intercourse is a matter of impossibility, and too many have come among us from the peoples of Europe not to respond almost instantly to any outbreak which may occur there. It is for such a reason that the utmost care ought to be taken to hold in constant check the tendencies to similar religious disturbances here. Let our own free land be kent free forever, and not stained with the blood of martyrs and innocents shed to appease the most brutal passions excited in the name of the holiest of

## The London Katic King.

A correspondent sends us the following para graph from the San Francisco Bulletin, Jan. 4th, 1875, and asks if there is any truth in it:

THE ORIGINAL KATTE KING CAUGHT,—Almost simultaneously with the exposure of the Katle King of the Holmeges at Philadelphia comes the downfall of the Katle King at London (theoriginal Katle), whose pransks befored Wallace and Crookes, the scientists. The medium in London was a Miss Florence Co k. A few days agoa hard-hearted unbeliever—Hipp by name—caught and held Miss Cook by the hand in the course of a maulicistation which, it was represented, was going on through spiritual agencies alone, and the spell was broken.

The this we add the following from the Naw

To this we add the following from the New York Graphic of Dec. 22d, 1874:

Xork Graphic of Dec. 22d, 1874;

The "Katic King" who appeared a the scances of Miss-Florence Cook, in London, is still claimed as a true spirit by ardent Spiritualists. Nevertheless, a Mr., william Hipp writes to the London "Echo" that he has detected Miss Cook in a very inpudent trick. The spirits were to have spirinkled the believers with water, a tumbler of which was placed on the lable, and the lights turned down, Mr. Hipp, who was a wicked unbeliever, slying grasped the tumbler, and in a few moments clutched the spirit-hand that was dipped in it. A light was then struck, and it was found that he was holding Miss Cook by the hand. As that person was thus shown to be capable of trickery, there ought to be a decay of faith in her. "Katlo King" on the part of the English Spiritualists.

The above are versions of an old story revamped. The following communication, which appeared in the London Spiritualist, Jan. 16th, 1874, will give some notion of the measure of truth which it contains:

1874, will give some notion of the measure of truth which it contains:

Stn-In a recent number of the "Echo," I observe a letter signed by William Hipp, which is evidently intended as an effort, on the part of that person, to throw discredit upon Miss F. E. Cook, one of the truest and best of media; and as I was one of those present at the scance referred to, which took place about two years ago, and remember the incidents of the same, must, in justice to Miss Cook, ask you to insert my protest against the accuracy of the statements made by Mr. Hipp. That Mr. Hipp did grasp Miss Cook is hand is undoubtedly correct, but the inference of Mr. Hipp that it was in the act of sprinkling him, is a sundoubtedly false. After the water had been placed upon the table, and the light excheded, the message "leave ut alone" was spelt out; and each member of the circle, excepting Mr. Hipp, denied having moved their lands. Mr. Hipp, on being pressed, continued to evade the question. Shortly after Fortle demanded a light to be struck, and Mr. Hipp, was discovered standing up and reaching across the table, grasping, the hand of the medium. Mr. Hipp, without any explination, thrust Miss Cook's hand back, and hastly withdrew from the house in the most rude manner. The scance was continued, and it appeared that the medium had instinctively made an effort to recover a flower which she stated was suddenly removed from her dress, when here hand was grasped by Mr. Hipp. Statements afterwards made in writing by Mr. Hipp. Statements after

12 High street, Bow, London, E., Jan, 12th, 1874. }

To make assurance doubly sure, on seeing the paragraph in the New York Graphic, we at once wrote for information to a gentleman of high scientific authority, resident in London, and here occurrence referred to by Mr. W. Hipp took But, in the light of the facts, The World's sum- place three or four years ago, when Miss Cook was quite a child, and when the phenomena were only just beginning to attract attention then invited to attend their séances, as Miss Cook and her parents knew nothing of Spiritualism, and were quite ignorant of conditions. At

standing up and leaning over the table. To screen himself he at once seized Miss Cook's hand, and called for a light, when, sure enough,

he was seen holding her by the hand. From what all the other sitters told me of his conduct all through the scance, I should not believe any representation of his prejudicial to the truthfulness of Miss Cook, even if I had not heard her own version of the affair, and although she was an interested party. I have the most entire faith, derived from long experience, in her sincerity and honesty. I enclose a letter cut from the Spiritualist of Jan. 16, 1874, written by a gentleman who was present. It does not differ materially from the account Miss Cook gave me, and which I have told you." The letter referred to is that by Mr. Blyton, given above.

Here our readers have all the grounds for the story so eagerly copied into the American newspapers in the hope of damaging Spiritualism. The affair took place before the wonderful materializations through Miss Cook were heard of, and has no bearing on those well-tested phenomena. It rests on the mere capricious assumption of one individual, and that assumption is contradicted by Mr. Blyton and other persons present at the séance. Mr. Crookes, whose opportunities of testing the good faith of Miss Cook have been ample, has seen no cause yet to doubt her truthfulness. On the contrary he bears witness to it in the fullest and most emphatic manner, and has re-confirmed it recently by many remark-

Of the thousand and one American newspapers that have published Mr. Hipp's slanderous statement, impugning the integrity of Miss Cook as a medium, how many will have the candor to inform their readers that there is another side to the story? Who speaks first?

#### "The Gateway of Hell" "Clogged."

A shocking incident of historic viciousness is reported by a St. Louis paper. A party of famished emigrants from South Carolina arrived at Dallas, Texas, the other day. The starving mothers could hardly hold their half-dead infants, and the wailing of the children for warmth and food was piteous in the extreme. They had no place to sleep that raw winter night, and were grouped upon the frozen ground in vacant lots, when a girl only seventeen years of age tripped lightly out of what the Rev. Talmage calls "the gateway of hell," and, learning of their distress, borrowed money enough to feed them, and sheltered them in her own house for the night. This demon was not satisfied until the mayor and oth ers had been roused to a proper spirit of benevo lence, and had supplemented her charity with additional clothing and victuals. The she-devil's name is Nellie Collins, and she retards civilization by dancing with clogs at the Dallas Varieties for \$6 a week. And the Dallas people are so blind to iniquity that they are inclined to praise

#### Mr. Peebles in Baltimore.

The Baltimore Gazette of Jan. 18th notices at some length Mr. Peeble's lecture there on the previous Sunday. The subject of his discourse was "Principle and Policy." He was rather severe on a certain class of Spiritualists, who, he said, instead of frankly avowing and supporting their honest convictions, chose to sail along on the popular ocean of thought. The reformer who had a truth to day, he averred, should speak it-if he had a fresh or higher truth to-morrow, he should speak that in solid Anglo-Saxon. "Science and a genuine Spiritualism were marching hand in hand, and wore among the cheering signs of promise. God's heroes had been defenders of unpopular truths, martyrs to grand ideas. Through principle, and practice, and truth, John Hampden gave English liberty undying fame, Garibaldi gave a kingdom to Victor Immanuel, and Jesus made the despised cross a symbol for

### The "Music Hall Society of Spirit-

ualists. Mr. J. J. Morse, the popular speaker, delivers his closing lecture in Boston during his present visit to America, at Beethoven Hall on the afternoon of next Sabbath, and all who wish to listen to his eloquent utterances should bear the fact in mind, and avail themselves of this the last opportunity. Mr. Morse has during his stay been uniformly well spoken of by the secular press of Boston, the Herald-as one instance—taking occasion to state in a recent issue that he "is infusing new life into the brethren of his faith in this city, while winning golden opinions as an inspired herald of the 'new philosophy.' From Boston Mr. Morse will go to Greenfield, Mass., to fill an engagement for the month of February.

PROF. STEPHEN G. DODGE, of Memphis, Tenn., will succeed Mr. Morse, speaking the first Sunday in February.

### The Spiritual Magazine.

We have received the February issue (No. 2, Vol. 1,) of this new publication, wherein Rev. Samuel Watson, of Memphis, Tenn., proposes to supplement the solid work already accomplished for Spiritualism by his widely known "Clock' series. The number before us contains some forty-eight pages, is well printed (by Boyle & Chapman), and offers brave words from Mr. Watson, Hudson Tuttle, Prof. T. B. Taylor, A. M., M. D., and others. We are sorry to find an announcement near the closing page, which states that Mr. Watson has recently met with a severe accident, by a fall upon the icy ground, which may confine him to his bed for some weeks, though he says hopefully, "We think we have enough philosophy and Spiritualism to keep us cheerful." We wish our brother a speedy convalescence, as to health, and the widest measure of success for his promising magazine.

## New York City.

DR. T. B. TAYLOR, author of "Old Theology Furned Upside Down," and several other books, ommences a course of Sunday Lectures in the Harvard Rooms Hall, Reservoir Square, New York city, on Sunday morning, Jan. 31st, to continue four weeks. The evening lectures are to be followed by a public scance given by a thorough test medium. Also a lecture and séance every Tuesday, Thursday and Saturday evening at his large office and reception rooms, No. 44 Bond street. The sick clairvoyantly examined and successfully treated.

### Brittan's Journal.

We are truly sorry to be obliged to announce to our readers that Prof. S. B. Brittan, of New York-(see his card on our first page)-has been obliged to suspend the publication of his excelhad been sitting opposite to her, and was then munerative.

"The Rise and Progress of Spiritualism in England."

Reported for the Banner of Light.

On Sunday evening last an excellent audience assembled in Rochester Hall, Washington street, to listen to a lecture by Robert Cooper, Esq., of England, upon the above subject. Mr. Williams, the President of the Boston Spiritualists' Union, occupied the chair, and introduced Mr. Cooper to the audience. Mr. J. J. Morse was also seated on the platform.

After a song by Mr. Heary C. Lull, and an introductory reading from Mr. Cooper's book "Experiences in Spiritualism," by Mr. Morse, Mr. C. delivered his lecture. For over one hour he kept the audience intently listening as he unfolded the rise and progress of our cause on "Albion's seagirt isle," first introduced by David Richmond, a sometime Shaker, and then carried on and for-ward by the labors of Mrs. Hayden, C. H. Fos-ter, D. D. Home and T. L. Harris, who were among the first to visit England from America. first introduced by David Richmond, a Among the English mediums of note he men-tioned the Mrs. Marshalls, Miss Nicholnow—the Mrs. Guppy, of levitational fame, Mrs. Everett, an English lady of good position, who is a widely-known and highly-respected private medium. Also Mr. Frank Herne, Mr. C. E. Williams and Mr. J. J. Morse; the two first named being extended that the statement of the letter gold the cellent physical mediums, and the latter, said the lecturer, was the "finest and ablest trance speak-er England-has produced." He referred to many startling and extraordinary phenomenal circles he had attended. Especially mentioning, in this conection, a sitting with Mrs. Guppy, when flowers, and fruit, and clods of turf fresh and moist, with worms wrighting about on the under sides, were brought into the circle room, the doors and windows—all the avenues of ingress or egress in fact -being securely closed at the time!

Referring to the phenomenon of materialization, he said the experiments of Mr. Crookes completely settled the reality of that matter in connection with Miss Cook.

Mr. Cooper, it appears, was the first person to start a weekly spiritual paper in England. It was entitled the "Spiritual Times," and lived for over three years. Mr. Cooper was also foremost in establishing a centre for Spiritualists to meet at, called the "Spiritual Lyceum;" but not meet at, caned the "Spiritual Lyceum; but not meeting with the required support, it had to be closed. Mr. Cooper also published a book entitled "Spiritual Experiences," containing much valuable matter, and from which he several times

In graceful terms he mentioned how much England was indebted to this country for medi-ums and spiritual literature, and that it gave him unqualified pleasure to meet with these persons, and also to visit places of historical inter-

"Though many mediums had gone to Europe," but said Mr. Cooper, "there had, up to this time, one visited this country—his friend, Mr. Morse,"

For the future of Spiritualism in England, Mr looper was full of hope. Scientific men and the nigher classes of the community were taking hold of the subject, and a spirit of inquiry was abroad. It was acknowledged to be "a great fact

of the age."

Speaking of the English literature on Spiritualism, he said among the standard books he might mention the "History of the Supernatural," by William Howitt; the "Two Worlds," by Thomas Brevior; "Spirit Drawings" and "The Revival," by W. M. Wilkinson; "Spiritualism in America," by Benjamin Coleman, who visited this country some years ago; "From Matter to country some years ago; "From Matter to Spirit," by Mrs. De Morgan, wife of Prof. De Morgan, who wrote a preface of some sixty odd pages thereto; and the London Dialectical Socie ty's "Report on Spiritualism," a work of very great value being the first and only instance of a scientific body investigating Spiritualism, and reporting a fair and impartial verdict to the public. lie. Among the periodicals, he named the "Medium and Daybreak" and the "Spiritualist," both weeklies. The "Spiritual Magazine," "Human Nature" and "Christian Spiritualist," all

Speaking of the agencies now at work in furspeaking of the agencies now at Work-in Int-thering the cause, he mentioned the Spiritual In-stitution, owned by Mr. James Burns, as having done great service in this direction. "Up to this time," he said, "the cause had entirely de-pended upon individual effort. Now an organi-zation existed called the "British National As-sociation of Spiritualists," but whether it would be able to compass its proposed objects was a

be able to compass its proposed objects, was a problem the future could alone determine.

Spirit-photography also occupied a portion of the speaker's remarks. This was proved a fact. He had been successful in obtaining an excellent likeness of his ascended wife, through the Erench spirit-photographer. Request and the per-French spirit photographer, Buguet, and the por-trait was unnistakable. Mr. Hudson is the best

of the two English spirit-photographers.

During the appearance of Mr. Cooper's paper, the Spiritual Times, J. II. Powell, (who our readers will remember as being in this country,) was associated with him, Mr. Cooper and he being on terms of intimate friendship.

At the time of their visit to Europe, Mr. Cooper and he was closely associated with the Daven-

said he was closely associated with the Daven-port Brothers. When they had resolved to return home after the disturbance in Liverpool, he persuaded them to remain; and they did. Subsequently he accompanied them on a successful tour through Ireland and on the Continent. He spoke in the highest terms of their mediumship, and said he never discarned the slightest trace of trickery all the time he was associated with them He considers them honest and reliable mediums in every sense. The services of America's two most celebrated inspirational speakers were next alluded to. The lecturer spoke in the highest terms of them both. Mrs. Hardinge-Britten had done good service in the past, and Mrs. Cora L. V. Tappan is lecturing most successfully in London and the Provinces at the present time. She is engaged to lecture in London till June.

After a few remarks from the president, and a complimentary vote to the speaker, the audience

complimentary vote to the speaker, the audience dispersed, seemingly well repaid for their hardi-hood in braving the exceedingly inclement

### Take Care.

Dr. H. B. Storer, whom I know personally to be reliable and truthful, says, in the Banner of January 9th-referring to the spirit who controlled Mrs. Compton, of Havana, N. Y .- that

ed Mrs. Compton, of Havana, N. Y.—that
"Very slowly the door opened, and the light had to be
carefully adjusted before she ventured fully to appear; but
soon her entire form was seen, dressed exactly as before—
trailing skirts, veit and mantle, but with a belt which she
gathered in her hands and rubbed together that we might
hear its sliken rustle. Standing by the door, she addressed
me, saying that when she had walked entirely away from
the cablinet, she wished me to go in quickly, and without
moving the chair, feel after the medium and all about
the cabinet, and see if I could find her. She stepped out
about five feet into the room, and at once I sprang into the
cabinet, felt in the chair, swept the floor and the wails
thoroughly with my hands, but not a vestige of medium or
anything remained."

This is not according to the philosophy of Spir.

This is not according to the philosophy of Spiritualism, so far as I have investigated it. Had Owen and Child but thought for a moment that Katie's materialization within the cabinet, while the mediums were without, was so unusual, so entirely contradictory of all the facts we have ever known, they would have discovered the fraud of the Holmeses long ago; and if Dr. Storer found no medium in the cabinet while Katie was out of it, the fraud is apparent that in some way or somehow the medium got released from her fastenings and assumed Katie's appearance, is inevitable. That the spirits had power to dissipate an entire medium, clothes, fastenings and all, yet leave the chair as a memento, might do for the believers in the "miraculous conception," but will not do for that large army of Spiritualists who want facts that are in accordance with philosophy, or none at all.

A. MILTENBÈRGER. St. Louis, Jan. 20th, 1875.

The Montenegrin difficulty has been adjusted.

ANOTHER VIEW OF TYPHOID DISEASE.-In the way of comment upon Prof. Tyndall's hypothesis in regard to the contagion of typhoid diseases, Dr. Alfred Carpenter, an eminent English practitioner, in an admirable letter to the London Times, shows that typhoid disease is contagious only in a limited degree. The bedside attendant of the typhoid patient by scrupulous care is seldom attacked. The rules to be followed are "not to eat or drink in the patient's room, not to eat with unwashed hands after attending the sick, and to drink only water that cannot have been contaminated by the result of excretal decompositions by which the germs bearing the granules of mischief may have been brought into contact with it by the sewer gases." Where such precautions are observed, Dr. Carpenter states the contagious power of the typhoid poison is rendered comparatively harmless. He repudiates, however, the sweeping assumption of Prof. Tyndall that typhoid can originate only from the pre-existing germs. These germs, he contends, may be generated from morbid matter exposed to certain atmospheric conditions giving rise to typhoid, scarlatina, dysentery, and other diseases. These germs may be combated and removed through ventilation and other means.

We are pleased to learn that Mr. J. Burns, of London, the indefatigable worker in the cause of Spiritualism, who was some time since taken sick on account of overwork on his journal, "The Medium and Daybreak," is again restored to health and duty. The number that contains this agreeable information has a biographical sketch of Mr. J. J. Morse, the excellent trance medium, now lecturing in this city, accompanied by an engraving of him. Did our space permit we would gladly copy into these columns the biography entire. The following extract is capital proof of the reliability of Miss Lottie Fowler's mediumship, Mr. Morse says:

"I had a sitting (in October, 1872) with Miss Lottie Fowler, the celebrated American clairvoyant, who placed me in possession of a prophecy to the effect that I should cross the Atlantic within a period of three years from that time. The ful-filment of that prophecy has unexpectedly come bout, and within the time mentioned, viz., by the 15th of October of the present year, I intend sailing for the United States, my journey being taken solely at the suggestion and instigation of my spirit-guides. [This was written before Mr. Morse's departure for America.—Ed. M."]

We have perused with much pleasure the Inaugural Address of Timothy Bigelow, Esq., before Crystal Fount Division, No. 16, Sons of Temperance, of this city. It is indeed an eloquent production, coming nearer to the oratory of Daniel Webster than any other speaker in the land to-day. Literary lyceums should secure the services of this talented speaker, for he would electrify any audience with his magic words. We regret that we have not space in these columns for the address. The reader can find a report of it in the "Temperance Album" of the

We hoped to be able to place before our eaders to day, from Gen. Lippitt's pen, a full and explicit explanation of the Holmes' flasco in Philadelphia; but this promised statement had not arrived up to the moment of putting our paper to press. The latest information, however, we have upon the subject satisfies us that spirits have materialized themselves in the presence of Mr. and Mrs. Holmes; but that when the nerveaura of the medium was expended, fraud was committed for the sake of the money the scances brought in.

That is a touching story which, after reating the unsuccessful attempt of the axe, the saw and the hammer to dissever an iron bar, and the final success of a tiny flame which curved gently round the iron, and embraced it, and never left it until it melted under its irresistible influence, concludes with the following truism: There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power stronger than any of these, and hard indeed is the heart that can resist love.

We have received the London Spiritual Magazine for the months of December and January—with which latter number Mr. James Burns closes his editorial relations with that publication, the chair being vacated in favor of George Sexton, L.L. D. We have also received the December issue of Human Nature, but the January number has not yet inade its appearance. Why this irregularity?

We are under obligations to Mr. J. J. Morse, the noted English medium, and also to Mr. Robert Cooper, now in this city (the latter of whom has devoted much time and money to promote Spiritualism in England), for their photographs, which we shall carefully preserve as mementoes of their visit to America.

Those needing the services of a magnetic physician will do well to consult Dr. W. A. Dunklee. No. 94 Tremont street, Room 10, Boston, Mass. The Doctor has been an earnest worker for the cause in the past, and deserves patronage of the Spiritualist public. He is assisted professionally by Lydia F. Glover.

A German paper has been established in Allentown, Lehigh county, Pa., entitled "Licht-Welt," (World of Light,) to be devoted to the dissemination and elucidation of spiritual doctrines and rational principles. We cordially welcome this new auxiliary in behalf of the cause of Spiritualism.

As the war against Spiritualism by a bigoted theology is rapidly intensifying, it behooves its friends everywhere to remain firm in purpose and steadfast in that knowledge which is superior to belief, if they would surmount the difficulties that beset them.

We publish on our eighth page a lengthy report of Mr. Morse's most excellent lecture last Sunday at Beethoven Hall, Boston. It will, no doubt, be perused with pleasure and instruction by our thousands of readers.

A new medium for Spirit-Materialization is coming to Boston soon, we understand, certain gentlemen deeply interested in the subject having secured the lady's services for that purpose.

Dr. A. S. Hayward, of this city, informs us that Mr. George Clark, of Malden, Mass., is a fine test medium.

A TEST MEDIUM is wanted in Montgomery, Ala. Frank T. Ripley would be the person. needed, as he is an excellent medium. Address Mrs. N. E. H. Wiggins, as above.

### BRIEF PARAGRAPHS.

Various matters in manuscript are crowding in upon us so rapidly, that if our paper were twice the present size we could not print half the excellent letters and essays we are in continual receipt of. We beg, therefore, of our friends to have patience, for it is our earnest desire to be as Impartial as possible.

Col. Hiram Fuller, long ago editor of The Old New York Mirror, publishes next week, through G. W. Carleton & Co., a book on America, entitled "Grand Transformation Scenes in the United States. y

Charles Sprague, the poet, passed to spirit-life from his Washington-street residence, Boston, Jan. 231, near the spot where he was born, in October, 1791. For forty years he was cashler of the Globe Bank.

Rev. Charles Kingsley, the eminent English author and clergyman, died in London; England, Jan. 24th, aged 56 vears.

We have had for the present month hereabouts steady cold weather and good sleighing. The ico crop consequently is large.

Digby says "some people are continually borrowing trouble." "Yes, and such people," Jo Cose says, "would borlow "greenbacks," too, if they had a chance."

Daisy asked Peter "What animal dropped from the clouds?" To which Peter quickly replie!, "The rain, dear, (reindeer.) Good for Peter.

The Boston Post has forgotten that whilom Charlestown is now an integral part of Boston, for in its last Monday's edition it speaks of "several larcenies in that city."

Miss Jennie Collins furnished about nine hundred dinners to poor working girls in this city last week. Good girl, Jennie. The angel world knows all about it.

The "bad devil" in the House of Correction gets good grub and makes pants for eight cents a pair. The "poor devil" outside of that institution has nothing to do in consequence—we mean (beg pardon!) the poor tallor—and has very little to cat. Is n't the prison workshop system a bid for the poor to become rascals?

The "respectable Daily Advertiser," ditto the quasiplous "Evening Traveller," and other very moral sheetson paper-have for a long time been pufling up that big Kentucky lottery swindle, a la Perham's, which we denounce many years ago-and now our District Attorney has decided the sale of tickets in this State is contrary to law.

A monument is to be erected in Chicago in honor of the late Stephen A. Douglass.

FAMINE IN DAKOTA .- An appeal to the public for aid has been issued by the Governor of this Territory, endorsed by the most prominent residents, setting forth that great destitution exists there in consequence of the destruction of the crops last season by grasshoppers. A generous public is requested to contribute. Address ex-Gov. Edmunds, Yankton, D. T.

Gen. Garibaldi, who has been elected a member of the Italian Chamber of deputies, arrived in Rome on the 24th inst., and was received by the people with the most enthuslastic demonstrations. A torchlight procession was form ed, and, with bands of music, the old hero was escorted to So enthusiastic were the people that they took the horses from his carriage and drew it themselves.

A baby in Delaware, three weeks old, is said to have whiskers. He must be a promising "heir." Next to putting God in the Constitution, says the Lowell

Courier, is putting Christianity in the Senate.

Congressman Frye met with a warm reception at the Burns Club.—Boston Post.

'Did he get hot?' "Did he get hot?"

The Emperor of China has returned to earthen ware—f. c., his physical body has. He died on the 12th inst.

A Mrs. Moody, of Brooklyn, N. Y., has been moody for ome time, and now sucs John Libby (\$20,000 damages) for taking Libby-ties with her good name.

Telegrams from Madrid of Jan. 26th, inform us that the Carlists have left the Provinces of Biscay and Guipuzcoa, and moved into Navarre, taking with them all their mate rial of war. The Army of the North has assumed the offensive against the Carlists. So we shall hear of more wholesale murders on the battle-field ere long . . . all "for the glory of God," and "to promote civilization." Is n't it about time the "Christian religion " was thoroughly revised, with a clause ignoring war?,

Good.-At Rochester Hall, Sunday evening, Jan. 17th, the speaker, Mr. Morse, paused in his remarks while two young men made a rather noisy exit from the hall, and when the door had closed upon them he brought down the house by remarking, in a very grave manner, that be imade it a rule nover to interrupt people when they were going

The "Industrial Motor," published at Des Moines, lown, informs us that Warren Chase, the veteran lecturer in the field of reform, has been speaking there upon "The Moral, Social and Political Condition of our Country." The editor comments as follows:

The enter comments as follows:

"Halls are often crowded by our citizens who pay hundreds of deliars to hear popular lectures that are trash in comparison with this Chase lecture. He is, in our opinion, a faintle of the 'Old John Brown' stamp, and many Orthodox Christians would call him a biaspiemer. But truth is a plant divine, wherever found, and all thinking people could have profited by hearing his mad attacks upon the injustice and hypocrisy which exists in our moral, social and political world,"

A friend of ours, who certainly knows-for he has been sick and was cured by them—speaks well of Dr. H. B. Storer's medicines, and says we ought to recommend them. Well, we will, as wo (f. e., ourself) know something in regard to them, for we were slek, partook, and found the Doctor's Health Re-Storer a capital remedy.

We had a \$25,000 fire on Fulton street last Monday night. Furniture-Roach, Bradbury & Co.

Great excitement in England. John Bright addressed an audience of fifteen thousand persons at Birmingham Monday night last, on the issues of the day. He advocated church disestablishment. The great ball of reform is rolling all over the world, declaring freedom from the shackles of Old Theology. So mote it be.

They have had terrible gales on the English coast of late, with innumerable casualties to sailing craft.

THE AMERICAN NEWSPAPER DIRECTORY is an epitome of newspaper history. It is also regarded as an official register of circulations. This feature requires the closest scrutiny to prevent it from leading to abuses. The plan, adopted by the publishers of the Directory to secure correct and trust-worthy reports, is rigid in its requirements and adhered to with impartiality. Successful publishers, who have something to gain by a comparison, are generally prompt, not only to send reports in conformity, but give Messys. George P. Rowell & Co. New York City, such information as enables them to weed out unsubstantiated statements of pretenders in journalism. The popularity of the book, and the g-neral confidence in its accuracy and good faith are attested by the immense body of advertisements it receives.

THE WOODHULL CLAIM. -Gen. Butler succeeded, 20th inst., in introducing into the United States House of Representatives the petition of Tennie Classia, Victoria C. Woodhull and James H. Blood, claiming \$100,000 as par tial reparation and remuneration for losses and consequential damages occasioned by alleged improper imprisonment and persecution by United States officials.

Two of our greatest philosophers met the other day, and, as a matter of course, entered into metaphysical disquisition. The subject-matter was, Whether sublimated matter could pass through gross matter, which was finally decided in the affirmative. Digby, standing by, observed: "No matter if it does!"

THE PAINE MEMORIAL BUILDING will be dedicated Friday. It is next door to the Parker Memorial Building, and a much more imposing edifice. But this does not prove conclusively that the friends of Thomas are more numerous or more liberal than the friends of Theodore.—Christian (Unitarian) Register.

No: but it proves, perhaps, that they are all of the same good Liberal family, and that Thomas and Theodore are "par nobile fratrum—a noble pair of brothers," or, as some retrogressive Unitarians would express the idea, one is just about as bad as the other 1 1—Boston Investigator.

## To Correspondents.

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

W. A. S., KENTUCKY .- No, sir, the paragraphs are not true—nothing but newspaper twaddle—and taken from an almost defunct paper at that,

W. II. E .- The person you allude to is too gross to notice under any circumstances.

To the Spiritualists' Progressive Lyceum of Rockland;
The undersigned tender their heartfelt thanks to the members of the Lyceum for their kind and generous donation of two large cases of clothing of all sorts for the poor of Boston. The garments supply a need very much felt, for the winter is a severe one, and very many are in destitute circumstances. We also desire to present our grateful acknowledgments to F. J. Gurney, Esq., who kindly forwarded the same free of expense to our rooms.
That the Lyceum may ever prosper in its noble and beneficent labors, is the carnest wish of the members of the Ladies Spiritualist Ald Society, Rochester Hall; 554 Washington street, Boston. Mrs. C. C. HAYWARD, Pres. Miss M. L. BARRETT, Sec y.

### Movements of Lecturers and Mediums.

Rev. E. F. Strickland (late Baptist minister) is engaged at following places : Plymouth, Mass., Sunday, Jan 31st; Groveland, Mass., Sunday, Feb. 7th; Plymouth, Mass. Sunday, Feb. 14th; Beethoven Hall, Boston, (Music Hall Society of Spiritualists) Sunday, Feb. 21st; Salem, Mass., Sunday, March 14th, 21st and 28th. Mr. Strickland is prepared to make engagements for the last Sunday in February, and the first Sunday in March. Also for all Sundays in April and May. Address, E. F. Strickland, 16 Medford street, Chealsea, Mass.

Mr. J. J. Morse is unable to receive any further calls for his services during his present stay in this country, all his time being now engaged. During February he speaks in Greenfield, Mass.; March, in Bangor, Me., April, Lynn, Mass.; May, New Haven, Conn; June, Philadelphia. Pa., reengagement; and arrangements are pending for him o speak in New York in July. Calls for week night lectures in the vicinity of the above eitles can alone be now received.
Address Mr. Morse during February, care of Dr. J. Beals, No. 7 Mansion House Block, Greenfield, Mass.

Stephen G. Dodge, Esq., of Memphis, Tenn., who lectures in Beethoven Hall, Boston, Feb. 7th, would like to receive calls to speak at other points between this city and Richmond, Va., or even further south. He can be addressed care of Banner of Light, Boston, A. J. Davis, 21 East Fourth street, New York, or Col. W. W. Jackson, 1424 Pennsylvania avenue, Washington D. C.

Mrs. Sarah A. Byrnes will speak at New Bedford, Mass. Jan. 31st, at Groveland, Mass., Feb. 15th, at New Haven, Conn., Feb. 21st and 28th. She would like to make further engagements East or West. Having given up her room a 1652 washington street, her address is box 87 Wollaston Heights, Mass.

Dr. H. P. Fairfield has just returned from a very success ful lecturing tour in Herkimer County, N. Y. He is ready to make engagements for February and March. Address P. O. box, 74, Lynn. Mass.

Prof. William Denton lectures in Music Hall, Brockton, on Sunday, Feb. 7th, at 3 o'clock P. M. Subject : "Jehovah as represented in the Jewish and Christian Scrip tures." Also on the same evening at 7 e'clock. Subject "Did Jesus rise from the Dead?"

Warren Chase lectures in Union, Hardin Co., Iowa, Jan 29th, 30th and 31st. Address, at Colfax, Iowa, at present. J. Edwin Churchill writes to us from Americus, Ga., that after long weary years of sickness, he has regained his health and again entered the lecture field.

K. Graves, who is now lecturing in Minnesota, having to return to Indiana in February or March, will pass through lowa or Wisconsin, and will call and lecture at various points on the way if the friends in those States will write to him immediately relative to the matter.

Alexander M'Lachlan, the Canadian poet, will answer calls to lecture on Spiritualism. Address, Erin Village

Miss Dorcas E. Ray, Augusta, Me., clairvoyant and speaker, desires io make engagements to lecture.

Mr. M. E. Taylor, writes Thomas Wentworth, of Carry all, Ohio, is still laboring in this vicinity, and doing a good work. He commences his services by reading an original poem, written by himself, and then speaks upon any subject the audience may give him; and invariably he handles all such in an appropriate manner, and with great fluency.

D. S. Cadwallader will answer calls to deliver his new and prophetic lecture, "Monarchy, the road to a freer Republican Government." Also, when desired, two others, entitled "The Downfall of Christianity," and "From Mormonism to Shakerism," by addressing him, 525 W. 7th street, Wilmington, Del.
Mrs. M. J. Wilcoxson's lectures in Boulder, Colorado.

are agitating thought and inquiry concerning Spiritual sm.

### Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

MEETINGS IN BOSTON.

Beethoven Hall.—"The Music Hall Society of Spiritualists" has secured the above-named new and elegant hall, 413 Washington street, near the corner of Boylston street, for its eighth annual course of Lectures on the Spiritual Philosophy. Meetings are held every Sunday afternoon, at 24 o'clock precisely. Admission 10 cents, and 10 extra for reserved seat. J. J. Morse, Esq. (of London, Eng.), will lecture Jan. 10th. 17th. 24th and 31st. S. G. Dodge, Esq., (of Memphis, Tenn...) Peb. 7; W. S. Bell, late Universalist Pastor, Now Bedford, Feb. 14; Edward S. Strickland, formerly Baptist Minister, Feb. 21; N. Frank White, March 7th 7 then Thomas Gales Forster. Singing by a first-class quartetto. Tickets securing reserved seats for the season can be procured at the graduated price of \$3 and \$2, according to location on the lower floor, and \$2 in the front row around the balcony, on application to Mr. Lewis B. Wilson, Chairman and Treasurer, at the Banner of Light office, 9 Montgomery place, where a plan of the hall can be seen, or at the hall Sundays.

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

John A. Andrew Hall.—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 2% and 7½ r. m. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

Rochester 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 overy Sunday, at 10½ o'clock. Geo. H. Lincoin, See'y.

The Boston Spiritualists' Union will resume meetings at Rochester Hall (formerly Fraternity), 554 Washington street, on Sunday, Sept. 13th, and continue them every Sunday afternoon and evening, at 2½ and 7½ o'clock. The public are cordially invited. Il. S. Williams, President.

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

Spiritual Meetings at Lurino Hall, 3 Winter street, at 10½ A. M., 2½ and 7½ P. M. Good mediums and speakers will be present at each meeting.

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

Harmony Hall, 1834 Boylston street.—Public Free Circles are held in this hall every Sunday morning at 110 'clock by good test mediums. All are invited to attend. Leetures every Sunday at 3 and 7½ P. M.

BOSTON .- Lurline Hall .- Frank T. Ripley, the fine test medium, at the request of many friends, will hold a test scance at No. 3. Winter street, every Sunday morning at 10% o'clock, for tests only—no speaking. The public are

Rochester Hall .- The Children's Progressive Lyceum No. 1, met Sunday morning January 24th. The following named members took part in the literary exercises: Declamations, Mabel Edson, Cora Jackson, Rudolph Bertlesen and Mary Adams; Readings, Miss Lizzie Thompson H. B. Johnson, H. A. Johnson, Miss Frank Wheeler Mrs. Hattle Wilson; Songs, Miss Emma Durell and Miss Maria Adams. Remarks were made by Messrs. Cooper and Morse, from London, England.

### "God's Poor" Fund.

Since our last report in the Banner we have received the sum of \$15,65 for the destitute poor, which we shall faith fully distribute: 

### Yours, &c., MARY E. DAY. Buffalo, N. Y., Jan. 16th, 1875. **Additional Contributions**

In Aid of the Poor Invalid, Austin Kent. Tad Norton \$1,85
Almedia A. Fordtram | 1,00
Humanity | 5,00
L. K. Josin | 1,00
Mrs. A. Barnard | 5,00
Mrs. A. Barnard | 5,00
Mrs. B. & W | 1,00
Wrs. B. & W | 1,00

## Relief for Kansas Sufferers. Previously acknowledged.....\$10,00 From Joseph Kuhn. Beloxi, Miss...........5,00

# Total......\$15,00

## RATES OF ADVERTISING.

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

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

BUSINESS CARDS.—Thirty cents per line, igate, each insertion. Payments in all cases in advance.

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

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

### Beethoven Hall Spiritual Meetings.

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

J. J. Morse, Esq., (of London, Eng.), will lecture Jan. 31st; S. G. Dodge, Esq., (of Memphis, Tenn.,) Feb. 7th; W. S. Bell, late Universalist Pastor, Feb. 14; Edw. S. Strickland, formerly Baptist Clergyman, Feb. 21st; N. Frank White, March 7th; then Thomas Gales Forster.

A quartette of accomplished vocalists will add inforest to the services.

interest to the services

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

Lewis B. Wilson, Chairman and Manager; 9 Montgomery Place, Boston.

### SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT! — Mrs. C. M. MORRISON, No. 102 Westminster street. Magnetic treatments given. Diagnosing disease by lock of hair, \$1,00.

ive 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

"Mrs. Morrison is an unconscious Trance Me-DIUM, CLAIRVOYANT AND CLAIRAUDIENT.

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

An alsease seems too instatous to remove, nor patient too far gone to be restored.

Mrs. Morrison, after being entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her secretary. The original manuscript is sent to the Correspondent.

manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they magnetize,) combined with a scientific applica-

magnetize,) combined with a science.

tion of the magnetic healing power.

Address Mrs. C. M. Morrison, Boston, Mass.,
13w\*—N.14.

Sore Throat, Cough, Cold and similar troubles, if suffered to progress, result in serious pulmonary affections, oftentimes incurable. "Brown's Bronchial Troches" reach directly the seat of the disease, and give almost instant relief.

All Advertisers desiring to make contracts

with Western and Southern papers should send for estimates to Rowell & Chesman, Ad vertising Agents, St. Louis, Mo. Their book of fifty pages on Advertising, and How and Where to do it, is sent for ten cents.

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 dysp ptic, nervous or Sick Headache, 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.

J. V. Mansfield, Test Medium, answers sealed letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. J.2.

DR. FRED L. H. WILLIS will be at Dea. Sargent's, 39 Clark Avenue, Chelsea, every Tuesday and Wednesday, and at the Sherman House, Court Square, Boston, every Thursday and Friday, from 10 A. M. till 3 P. M., until further notice.

Call and convince yourselves of Dr. Willis's ability to cure the worst forms of chronic disease burntantly is calleted with Dr. Willis may be humanity is afflicted with. Dr. Willis may be addressed for the winter either care of Banner of Light or 39 Clark Avenue, Chelsea, Mass. J2-tf

Angels and Spirits Minister Unto Us. Dr. Briggs's Magnetic Wonder is a certain, agreeable local cure for the legion of diseases appertaining to the generative functions, such as Utering Diseases, Loucorrhau, Ulcerations, &c. Also, Salt Rheum, Pimples, Sores, and Cutaneous Diseases. These Powders have been perfected by a Band of Spirit Chemists, and are magnet-ized by them through an eminent Medical Clair-

voyant. Sent by mail on receipt of price, \$1 per box, or \$5 for six boxes.

Address all communications to Dr. J. E.

BRIGGS & Co., Box 82, Station D, New York. D.19.13w\* CHARLES II. FOSTER, No. 12 West 24th

street, New York. SEALED LETTERS ANSWERED by R. W. Flint. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. J.30.—2w\*

HENRY SLADE, Clairvoyant, No. 25 E. 21st

street, New York.

MRS. NELLIE M. FLINT, Electrician, Healing and Developing Medium, office No. 200 Jorale-enclosed for \$21,40, for which receive our best thanks. We have received since last report to you the following sums:

MRS. NELLIE M. FLINT, Electrician, Healing and Developing Medium, office No. 200 Jorale-enclosed for \$21,40, for which receive our best thanks. We have received since last report to you the following sums:

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

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishment expressly for the accommodation of write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

### BUSINESS CARDS.

ERIE, PA., BOOK DEPOT.

OLIVER SPAFFORD, the voteran bookseller and publisher, keeps on sale at his store, 603 French street, Eric, Pa., nearly all of the most popular Spiritualistic Hooks of the times. Also, agent for Hull & Chamberlain's Magnetic and Electric Powders.

VERMONT BOOK DEPOT.

J. G. DARLING & CO., Lunenburgh, Vt., keep for sale
Spiritual, Reform and Miscellaneous Books, published by Colby & Rich.

NEW YORK BOOK DEPOT.

A. J. DAVIS & CO., Booksellers and Publishers of Standard Books and Periodicals on Harmonial Philosophy Spiritualism, Free Religion, and General Reform, No. 24 East Fourth street, New York. HARTFORD, CONN., BOOK DEPOT.

A. ROSE, 56 Trumbul street, Hartford, Conn., keeps constantly for sale the Banner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

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

PHILADELPHIA BOOK DEPOT.

HENRY T. CHILD, M. D. Sai Race street, Philadelphia, Pa., has been appointed agent for the Bunner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sales above; also by DR. J. H. RHODES, 918 Spring Garden street, who will sell, the books and papers at his office and at Lincoin Hall, corner Broad and Coates streets, at all the Spiritual meetings.

At No. 319 Kearney street (upstairs) may be found on sale the BANNER or LIGHT, and a general variety of Spiritunitat and Reform Books, at Eastern prices, Also Adams & Co.'s Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparations, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free. 3- Renittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal. SAN FRANCISCO, CAL., BOOK DEPOT.

WASHINGTON BOOK DEPOT.
RICHARD ROBERTS, Bookseller, No. 10to Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANN) ROF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ST. LOUIS, MO., BOOK DEPOT.—
H. L. KEMPER, 629 North 5th street, St. Louis, Mo., keeps constantly for safe the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich. BOCHESTER, N. Y., BOOK DEPOT.

D. M. DEWEY, Bookseller, Areade Hall, Rochester, N. Y., keeps for sale the **Spiritual and Reform Works** published by bodby & Rich, Give him a call.

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

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

### ADVERTISEMENTS.

## CATARRH.

CATARRH AND PILES FOR THIRTY YEARS CURED BY CONSTITUTIONAL CATARRH REMEDY.

MESSIRS, LITTLEFIELD & CO.;

I bought a bottle of your Constitutional Catarrh Remedy, and in using less than a bottle I was cured of my Catarrh, and also of a very bad casse of Piles which I had been troubled with for more than thirty years (since I was a child), and I have not been troubled with them since taking the medicine.

THOS, MOORHOUSE, Newark, N. J.

PRICE & PER ROTTLE. Sold by all Druggists. A pumphlet of 32 pages, glying a treatise on Catarri, and containing immunerable cases of cures, sent FREE, by addressing the Proprietors, 101 Elm, cor. of Hanover st., Manchester, N. H.

## DR. G. W. KEITH

WOULD say in response to numerous inquiries, that he is still exercising his \*special gift of healing at a distance, by means of his Magnetic Conductors, magnetized Het hal fremedies, mutual sittings, etc.

Thorough clairvoyant examinations made from lock of har, and special directions given for each case.

Terms: Examination, \$2.00. Nucleasys treatment, \$2.00. Twenty-seven days' treatment, \$5.00. All fees payable in advance. Address Box 187. Stoughton, Mass. Jan. 39.

SEEDS. **VGETABLE** 

FLOWER | Spooner's Prize Flower Seeds. Spooner's Boston Market Vegetable Seeds. Descriptive Priced Ca'alogue, with over 150 illustrations, mailed free to applicant.

SEEDS. W. H. SPOONER, 4 Beacon St., Boston, Mass. CHILLS AND FEVER CURED,

WORST cases, by using HARTWELL'S SPECIFIC. Contains no Quindine. A trial box sent free to all addressing HARTWELL & CO., 1272 Broadway, New York. MRS. DUNNING, Test and Medical Clairvoyant, 620 Washington street.

MRS. B. H. ADAMS, Magnetic Physician, assisted by MRS. P. F. CHANDLER, Medical Calrvoyant, can be consulted daily at No. 21 Bradford street, where chairvoyant examinations; prescriptions; and healing manipulations will be given to each individual, as their case may require. Office hours from 10 to 4 P. M.

Jan. 30–13w\*

MAGNETIC Physician, No. 72 Broadway, Albany, N. Y. No poisonous drugs administered. Acute pains lostantly refleved. Turkish and vapor baths. The best of accommodated griven to a limited number of patients at the Dector's house. DR. J. R. NEWTON will remain in California

Dif. J. R. NEW TON will remain in California some line longer and will visit the Southern eitles. Permanent address care of H. Snow, P. O. Box 117 Say Francisco, Cal.

MRS. A. S. ELDRIDGE, Trance Medium, 30. Calivoyant Physician, No. 7, formerly No. 1 Oak, cor, Washington St., Boston.

EPILEPSY OR FITS Cured by the use of PACKAGE FREE. For circulars, cylinder of success, etc., address ROSS BROTHERS, 25 Main St., Richmond, Ind. Jan. 30-13cow

CECRET OF BEAUTY removes moth, freckles, tan, pimples. Imparts wondrous brilliancy and beauty to eyes and complexion. Sent free. -DR. YOUNG, 29 Brondway, N. Y.

# A GENTS wanted everywhere. Business strictly legitimate. Particulars free. Address J. WORTH & CO., 16w\*—Jan. 30.

DR. J. C. ROBINSON. TAS resumed the practice of medicine in this city. Its claims success where others fail, combining as he does clentific knowledge aided by the gift of clairvoyance No. 120 Tremont street, opposite Park-street Church Office hours 9.A. M., 1 P. M., 2, 6. 2wt-Jan, 23

WITH pleasant rooms, No. 33 West 35 h street, New York City, MRS, THOMAS, 5w-Jan. 23. MR. AND MRS. ROGERS, Clafryoyant and J. Magnetle Healers, No. 9 Whiton street, Lafayette Jersey City, N. J. For reference, Dr. Horace Dresser, 180 York street, Jersey City, N. J. 4wis\*-Jan. 9.

### ROOM TO LET.

A SPACIOUS ROOM in the new Building No. 9 Mont-gomery Place, corner of Province st. Has modern conveniences. Apply at the Bookstore of COLBY & RICH, on the first floor. DROF, LISTER, formerly of Boston, can be consulted at 329 6th avenue, New York. For terms and full information, send stamp for a Circular. All letters must be addressed to Box 4829, New York City.

\$50 INVESTMENTS IN STOCKS AND GOLD Weekly Review and pamphlet.

J. HICKLING & CO., Bankers and Brokers,

Dec. 12.—3mls

72 Brondwny, New York.

### A New Medical Discovery. DR. COOPER'S MEDICATED PAD AND BELT.

Warranted to Cure Rheumatism, Neuralgia, and other Kindred Com-plaints arising from impurities of the blood.

THE Pad is designed to be worn upon the back, between the shoulders, the flannel side next to the skin, this locality being nearest to the vital organs and nerve centre; or the belt may be applied around the body above the hips, especially in all cases of Kidney Complaints, Lame Back, &c.; also to be applied on any part of the body where pain exists. In addition to the Medicated Pada Chest Protector may be attached; this, also, may be medicated, and will be very important in all affections of the Throat and Lungs.

Postage 3 cents each. 1,00

# Little Bouquet

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

A MONTHLY MAGAZINE, containing Beautiful Illustrations, Elucidation of the Truths of Spiritualism, Sketches of Angelic Ministrations, Spirit Communications, &c. S. S. JONES, Editor.—Per year, \$1,00; single

### 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.

TERMS CASH. Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sent is not sufficient to fill the order, the balance must be paid C.O. Ducchers for Books, to be sent by Mail, must invariapaid C.O. D.

32 Orders for Books, to be sent by Mall, must invariably be accompanied by eash to the amount of each order.

Any Book published in England or America, not out of print, will be sent by mail or express.

45° Catalogues of Books Published and For Sale by Cotby & Rich; also of Rooks Published by Sanuel R.-Wells, on Phrenology; Physiology, By Signe, Home Improvement, &c., went free.

THE

## Spiritualism.

BY MRS. LUCY M. BURGESS. 

FOURTH THOUSAND.

## SCIENCE TO THE RESCUE!

A DEFENCE Modern Spiritualism!

By Alfred R. Wallace, F. R.S., Etc. WITH AMERICAN PREFACE BY EPES SARGENT. This exceedingly interesting, most important and truth-ulessay, his attracted the attention of the whole civilized.

fulessay, has attracted the attention of the whole civilized, world; and the secular press everywhere speak in compil-mentary terms of the exhaustive arguments of its talented author. Price 25 cents; postage free. 50 copies, \$9.00, 100 \$16,00.

For sale wholesale and retail by the publishers, COLBY & RIGH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. IMMORTELLES OF LOVE!

BY J. O. BARRETT, Author of "Spiritual Pilgrim," " Looking Beyoud," " Social Freedom," de.

"What cannot be trusted is not worth having." -Soul-Secr. Axiomatic -- Radical --- Spiritual.

Equality of the Sexes. Moral Incidents. Perfected Marital Relations.

IMPROVED CHILDHOOD DEMANDED. Sacrodness of Home.

MATED SOULS IN THE EDEN OF LOVE. Bound in tint d paper, beveled boards, \$1,50, postage 12 ents. Plain cloth \$1,00, postage 12 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Monigomery Place, corner of Province street (lower floor), Boston, Mass.

Dr. Garvin's Catarrh Powder. A SAFE and reliable remody for the cure of Catarrh in the Head. Dist.L. Aviit, a celebrated Physician of Sahs city, says.: "I would not take five thousand dollars of an obnec of the Powder in easy Profila not procure any more." I was reduced very low with Catarrh, and it cured no. 22.

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

### APOCHRYPHAL NEW TESTAMENT;

BEING ALL THE GOSPELS, EPISTLES, AND OTHER PIECES, NOW EXTANT.

ATTRIBUTED, IN THE FIRST FOUR CENTURIES, TO JESUS CHRIST, HIS APOSTLES AND THEIR COMPANIONS,

AND NOT INCLUDED IN THE NEW TESTAMENT. BY ITS COMPILERS.
TRANSLATED, AND NOW FIRST COLLECTED INTO ONB
VOLUME, With Prefaces and Tables, and Various

Notes and References. FROM THE LAST LONDON EDITION, Price 81.25, postage 16 cents.
For sale wholesale and retail by the publishers. COLBY & RICH, at 9 Montgomery Place, corner of Province street (lower floor), Roston, Masse.

THE HEREAFTER:

A Scientific, Phenomenal, and Biblical Demonstration of a FUTURE LIFE.

BY D. W. HULL. In this book Mr. H. discusses the question by the origin of the Physical and Spiritual man, making a concise and conclusive scientific argument in favor of the development theory. One chapter is devoted to the demonstration of a future life by the occult sciences. Then follow arguments based on Phenomenal Spiritualism, Clairvoyance, Mesmershy, Somambulism, and the Rible.

Cloth 55 cents, postage 10 cents; paper 50 cents, postage 6 reputs.

rents.

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

### THE BEGINNING AND THE

This work traces the origin of man not only through all animal and vegetable life, but through the rocks and earlier nebula form of our planet, and will be found very interesting to investigators of geology and antiquity of man.

Price 15 cents, postage 1 cent.

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

CHILD'S GUIDE

END OF MAN. BY LYSANDER S. RICHARDS.

A Discourse on Faith, Hope and Love,

Delivered in New York; to which is added A REPORT OF A PHILOSOPHICAL INVESTIGATION OF THE NATURE OF MEDIUMSHIP. By Mus. CORA L. V. HATCH. Price 25 cents, postage 2 cents.

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

### Message a company of the second contract of the second

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

MRS. J. H. CONANT. while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition

dition.

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

The Banker of Light Free Circle Meetings The Hanner of Light Free Circle Meetings
Are held at Noby Montgomery Place, (second story,) corporer of Province-street, every Mosday, Tresday and
Thursday Affrancoin. The Hall will be open at two
O'clock; services commence at precisely three, at which
time the doors will be closed, neither allowing entrance
nor egress until the conclusion of the services, except in case
Of absolite necessity. Under such circumstances the party
should notify the Chairman, when permission will be
granted to retire after the explication of five minutes. Our
reasons for this will be obvious to every reflective mind.
Distribute influences produce inharmony, and this our
spirit friends particularly enjoin upon us to avoid, if possible. As these Circles are free, we have no doubt visitors
will readily conform to our request in this particular.

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

Ar Donations of howers for our Circle-Room solicited.

Miss. Connectives no visitors at her residence on

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

F. M. She gives no private sittings.

SEALED LETTERS, "Visitors have the privilege of placing fealed letters on the table for brief answer by spirits. First write one or two proper questions, addressing the spirit questioned by his or her full name, then put them in an envelope, seal it, and write your own address on the outside. At the close of the scance the Charman will return the letter to the writer. Questioners should not place letters for answer upon the circle table expecting longity replies, otherwise they will be disappointed.

LEWIS B. WILSON, Chairman,

#### Invocation.

Again through the weakness of a human life we would worship and adore thee, O our Father and our Mother God, praying that thy ministering spirits abroad in the land may be able to cast out the devils of superstition, self-righteousness, bigotry and envy, that have now so strong a hold in hearts and homes; for thus shall thy kingdom come and thy will be done on earth even as it Is done in heaven. Amen. Oct. 27.

### Questions and Answers.

CONTROLLING SPIRIT.-If you have questions, Mr. Chairman, I am ready to hear them.

QUES .- Can a spirit show itself the second time to its medium 2 when that medium asks for the spirit to do so, why do n't the spirit do as it says it will, the medium doing all it can to help the spirit show itself? Will the controlling spirit please answer?

Ans.-The medium doing all it can to prevent the spirit from showing itself, would have been more correct, for that is really the case; for when a medium tries to help the spirit, then such mediuniship ends. There are many mediums who do not seem to be aware that this is the case, but so it is. A spirit presenting itself clairvoyantly or otherwise to its medium, does so when the mediaim is negative, when the medium does not seek for such a manifestation, and therefore is in the best condition to have it given. Now, then, when media asks to have it repeated, they immediately throw themselves into the very worst possible condition to ald the spirit-they virtually bar the door, pull down the curtains, and thoroughly prevent the spirit from doing what they ask for. Remember this, ye mediums, when you seek to help your spirit friends, that your mediumship ends so far as they are conceined. It may begin again the next minute; but it has ended for the time being.

Q .- (From the audience). Is not every individual to a certain degree mediumistic?

A .- Yes; every conceivable form is a medium for spirit, and the human body is the highest form of mediumship. When you say you are not mediums, as we sometimes hear people, we are prone to laugh at your folly, for the very expression, "I am not a medium," gives the lie to the assertion, because it shows that the body is at that instant a medium for the indwelling spirit that utters the sentence; and if it can be a medium for that spirit, it can be a medium for other spirits. Oct. 27.

### Almeda Folsom.

My name was Almeda Folsom. I was thirteen years old. I was born and died in Salt Lake City. Yes, the daughter of a Mormon ! and I wish to send back a message to my mother, whose heart is sadly in want of a word of cheer. I want her to know that I have met with her family, her father and her mother, her brother and two sisters; in the land of souls, and that they welcomed me with joy, as they will her, when her time to come here has arrived. She says, were she sure of over meeting me again, at any time, however far distant, she would cheerfully and patiently bear the ills of life, and I want her to know that she will meet me. She is as sure of it as she is sure of death. Oh, my mother! be not faithless, but believing, and rejoice in those inner promptings that you sometimes have, telling you of a hereafter, telling you that your loved ones still live, and will some time meet you. and you will be happy with them. Mother 't will not be long; so be patient, and be as happy as you can, and Almeda will be the first to clasp you in her arms and introduce you to the friends that you have so long been separated from who Oct. 27. will be so-so happy to nicet you.

### Cora Estralberg.

Mine father and mine sister wait to hear from me. My name, Cora Estralberg. I was born in - Italy. I die in New York City. I have coldfever, and get sick and die. Mine father, he know I can come here; he wait for me. He say, "I got sweetest song prepared for you. When I shall see your message to the American paper, I sing that song; I play it then when I gets that, not before." Then I shall soon hear it. I know it will be sweet, because it will be in remembrance of me. [To the Chairman.] I pay you, sir, when you come where I live, but I nothing here. [The spirit left and came again.] I goes be--fore I want to; then I comes again. I should say to mine father, sit when the day is gone, before the night has full come, and Cora will come to you, and you shall know she is there. Then you sing, and she sing too. Then you shall hear her, but you not see her, but you shall hear her with your ears, and shall know she is there.

## Nathaniel B. Shurtleff.

To the friends who once said to nic, "Should you ever be satisfied of the truth of Spiritualism, will you make it known to the world?" unto whom I then answered, "Yes, I will." I have now to say, I know that Spiritualism contains a truth old as eternity, and full of interest to every living soul. I am as sure of it as I am sure that I myself have passed through death, and have tasted the new life, and I rejoice to be able to add my testimony in favor of so wondrous a revelation from God. I don't come to blame any may not receive any thing.

one because they cannot understand these things, Bepartment. one because they cannot understand these things, and therefore cannot believe in them, because I have stood on that ground, and know just how to have charity for those who stand there now; but since, my feet have been lifted out of the darkness, and my soul baptized with the joy of the new life, I should feel myself condemned of myself if I failed to return at the earliest opportunity, adding my testimony to the millions that have already come. Not that I expect to bring in any new converts. I only expect to be just to myself; I only expect to fulfill promises made before death. And now I say to those friends, may God and angels help you in your search for truth; may you never be ashamed of it, but hold on to it, and seek on, on, on, forever on, until you are satisfied that there is no more to be revealed. I am Nathaniel B. Shurtleff, of Boston.

Anna Cora Wilson, ("Birdie.")

[The spirit gave one hand to each parent as she addressed them.] Sixteen years have flung their shadows over you, but remember, mother and father dear, there are many, many years to come in the sunshine, in the light; and know that these sixteen years of shadow will add to your happiness when you shall join me in the world of spirits. [It was the sixteenth anniversary of the spirit's transit to the land of light.] You will not regret it; you will say, "Oh Father, I thank thee that thou didst in thy wisdom take my child to prepare the way for me." Father, mother dear, let the next sixteen years be less full of shadows than the past, and remember that the rose-buds of love that I shall bring you from time to time will be so full of love that they will some time, whether you will or no, dispel the shadow, and open the door wide, wide open between your home and mine. Birdie.

#### Ninna.

Me be Ninna; me live way-way over the mountains; me die by the white man's rifle. Me say, when the squaws and the pappooses sing my death song, I come; you seek out the white man who reads to you the great talking sheet; when three full moons have come and gone, Ninna will have a letter there for you. The hunting ground Ninna has entered upon in the Land of Souls is green and fair; the water is clear; the sun shines bright, and no white man's rifle there robs the Indian of his rights or his life, because the Great Father teaches him better -tells him that his red children have rights as they have, and they hear his voice, and they love their Great Father, and they obey him; so there is peace there-peace-peace, and not war. Ninna, to her people, the Kiowas.

## Scance conducted by Theodore Parker.

### Invocation.

Holy Spirit, thy children-the living and the dead-have gathered here, and join hands, to the end that they may do something toward abolishing darkness and establishing light in the land. We seek, oh God, to worship thee in spirit and in truth, to obey thy laws as we understand them, and to establish on earth thy kingdom of peace and righteousness, which shall be the harbinger of heaven on earth. We thank thee, oh God, for thy blessings; we rejoice in thee because we trust thee. Thou hast guarded us in all the past: we are safe in thee in the present. Shall we not trust thee in the future? Verily, we will. So, unto thee, oh Holy Spirit of Truth, we dedicate our purposes this hour, praying that the fruits thereof may be righteousness and neace. Amen.

### Questions and Answers.

Ques .- [From II. A. C.] Please give us the modus operandi by which spirits, in some in-stances, tell us so correctly of the past, present and future of our course through a given period of earth history?

The spirit of prophery has its source law as any other manifestation of life, therefore it has a wise and powerful protection, and they who avail themselves of this spirit of prophecy, by virtue of the way and manner in which they are physically and spiritually compounded, if they are fortunate enough to place themselves in harmonious relations to the law, they fall not in prophesying; but if, as is often the case, they sometimes unfortunately place themselves in inharmonious relations to the law, then they must, of necessity, fail-if not entirely, in part. It is a truthful saying, "Coming events cast their shadows before them." These shadows are, in realitv. the substantial portions of the events; these shadows take precedence of the material birth of all events, as they are understood by mortals; they are the basis of that which you receive, and outlast that which you receive; they are the infinite part. Now, then, there are some persons so constituted that they perceive these shadows, and can judge as accurately concerning what they predict, as the learned astronomer can concerning an eclipse.

Q.—Will the controlling spirit please inform us if there are spirits higher in wisdom, in knowl-edge and in power, than Jesus?

A .- Oh, yes; because there are older spiritsspirits who have passed through a greater variety of material and spiritual conditions, than this Jesus has yet passed through. He ranks high, but by no means so high as the Christian world has placed him.

Q.—Was Jesus' organization the most perfect

ever on the earth? A .- Oh, no; nor was it ever claimed to be, except by those who do not understand him or his physical or spiritual conditions. He tells us that he was a cripple-a helpless cripple in the lower limbs, during all his childhood-that he never stood erect until he was nine years of age. Now, during this condition of diseased childhood his angel guides unfolded within him the rare flower of perfect mediumship. While he was crippled physically, the sweet aroma of spiritual truths were being breathed through his organism, and they tell us that it was by and through this physical disease, this earthly woe, that he was unfolded as a medium between the higher and the lower worlds, and became, in the age in

which he lived, its brightest star. Q.—Can the controlling spirit give some directions how to conduct scances for the materialization of spirit forms?

A .- First, then, obtain a medium that is gifted in that direction; then an apartment well ventilated, and capable of shutting out all external light, and let your number gathered to witness the manifestation be not under seven or over twenty, and let that number remain passive, hoping, of course, to receive satisfaction, but making up their minds, at the outset, that they

Q .- Can spirits materialize without the pres-

A.-No. Q .- By what law do we sometimes see persons who are miles away ?

A .- By the law of spirit-reflection. Some spirits, through the atmosphere of perception, are able to reflect themselves objectively upon and in the atmosphere of certain individuals. These manifestations are called apparitions.

#### Jennie Johnson.

My father and mother want me to come here and tell them, if I can, where they were yesterday, most of the day, and what they were thinking about, part of the day. Well, they were in Paris, inspecting works of art, and while thus pleasantly engaged, my father received a letter which seemed to demand his presence at home, but I had known that letter was on the way, and I knew the affair was not so urgent as had been represented; so, with all my might I tried to impress him-and at last succeeded-that it was not really necessary for him to come quite so soon, and he finally made up his mind he would

He says: "Now, Jennie, if you are here, and know what is taking place, go and speak of it at the Banner of Light office, if you can, and some day I will give to the world an account of the messages that I have received in this way from you." [To the Chairman.] I suppose you know Oct. 29. me. Jennie Johnson.

### · Duncan Warner.

Good day, sir. My name is Duncan Warner. I was a Scotchman by birth, but I lived in this country some eighteen—going on nineteen years. I came to this country to establish for myself and my aged mother a home, because we had been defrauded of our rights in our own land, and I come here now to say to my brother, who was not altogether just in the matter, "I forgive you; and may God be as merciful to you as I am." It was hard, sometimes, in this new country, but it was not all bad, for I had the satisfaction always with me of knowing that I had done right. Aleck, if you cannot now see the injustice you practiced toward me, the time will come when you will. Duncan Warner to his brother Aleck. Oct. 29.

Scance conducted by Prof. Alexander M. Fisher, of Yale.

#### Lester Day. (The spirit shook hands with the Chairman.)

This is Mr. Wilson. I am Mr. Day-Lester Day. God knows I am glad to come, glad to feel the glorious assurance that I can come, and that through my own life and being I can prove this glorious gospel true. My position here is at once novel and beautiful. I cannot say it is strange, because I had in fancy lived it over a great many times before to-day. I am glad to have the privilege of thanking those kind friends all over the country, who have responded to my call for remuneration for the Colchester matter. When I gave what I did, I gave it with no expectation of ever living to realize so much of the truth of Spiritualism as I did realize. I cannot say that I did not give it with any expectation of being repaid, for those convened at the Convention promsed that, but failed me; but I can now look back and see it was one of the best, if not the best act of my earthly life. It was a sort of tithe offering to the child Spiritualism, and if others who have the means could know the joy I feel in having done what little I did, they would straightway go that way, and lay up for themselves a treasure in heaven. It seems to me it is the duty of Spiritualists, in the first place, to build places of worship that will be, in a degree, at least, free from the inharmonious magnetisms that now assail the sensitive speaker, the moment they mount the rostrum. This, I say, should be done, and Spiritualists will have something to answer infinite truth, and is as much a part of infinite languishing all over the country from that very for if it is not soon dorie, because the cause is cause. I would say to my family-it is well with me. I only wish that you too were free from the cares of this mortal life, and as well satisfied as I am; but you must wait with patience, and do the best you can. When your time comes I shall be ready to meet you, and shall have made myself, no doubt, by that time, so well acquainted with the glories of this new life that I shall have grand things to show you. It would be futile for me to undertake to give an account of the experience of my spirit life, short as it is, but at some time I may do so. Events have crowded themselves so into the present, that I hardly know what new glory is to come to me next, so suffice it to say, dear ones, I am happy. I realize what I expected to in the spirit-world, and much more. Good day. Dec. 1.

### George H. Carroll.

My name sir, was George II. Carroll. I was twenty-two years old. Was killed in battle in 1862. I have a sister in Boston, who has prayed that God might send his angels to instruct her in the way of right and lead her out of the darkness she is in, and give her some advice. I make no profession of angelhood, but I believe the dead are sometimes represented as such, and I seem to be the one delegated to hear and answer her prayer. The advice I have to give her is this: "Nellie, write to your Uncle Richard, in Minnesota; write just how you are situated. You will get an immediate answer. Now, Nell, whatever he proposes, that agree to, for I know it will be right, and in that way you will get out of the darkness into the light. Nell, do as I tell you, and I will hold you safe by the hand, and lead you straight out into the sunlight. If I don't, then believe no more either in God or his angels. But I am sure I shall. With a brother's blessing for this time, I say good-by, Nell. Do as I tell you, and you'll come out all right." Please print this in advance. Jan. 21.

### MESSAGES TO BE PUBLISHED.

Tuesday, Oct. 27.—Almeda Folsom, of Salt Lake City, o her mother; Corn Straiberg, of Italy, to her father in New York City: Nathanlel B. Shurttell, of Boston; Anna Jora Wilson, to her parents; Minna, to her people, the Clowas

Klowas.

Thursday, Oct. 29.—Red Wing; Jennio Johnson, to her parents; Duncan Warner, to his brother.

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

Tuesday, Nov. 3.—Rachel Tibbetts, of Boston; Aunt Ruth, to a family in Worcester; Mary Ella Brydges, of Norridgeweck, Coun., to her mother; Timothy Riley.

Thursday, Nov. 5.—Margaret Gorham, of Boston; Zed Anderson, of New York, to his mother; Jennie Talbot, to her father in Fall River, Mass.; Bela Marsh; Allce Frazier, to her mother.

to her mother.

Monthly, Nor. 9.—Adelaide King, of Philadelphia, Pa.;
John Albott, of Bangor, Me.

Tuesday, Nov. 10.—Minnie Elliot, of Bath, Me., to her
grandmother; CharlotteGowing, of Northfield, Vt.; Thog.

urtevant. Thursday, Nov. 12.—John Calender, of Boston; Nancy Smith, of Boston, to her children; Hannah Tobit, a Qua-r lady, of Philadelphia; James K. Hin, from Gold Hill, allfornia. Alonday, Nov. 14.—Ann Murray, to her brothers; Albert R. Baxter, of Boston: John Henry Denny, of New York, to his father; Aunt Phillis Perkins.

Tuesday, Kov. 17.—Edward Payson Hamilton, of Bridge-ort, Conn.; Nancy Miller, of Dorchester; Eithu Jarrett;

Tuesday, Kov. 17.—Edward Payson Hamilton, of Bridgeport, Conn.; Nancy Miller, of Dorchester; Eifhu Jarrett;
George Stables.

Thursday, Nov. 19.—Mary L. Woods, of Auburn, N. Y.;
John Randolph Watkins, of Galvesion, Tex., to his father;
Belea Garfield, of St. Louis, Mo.; Patrick O'Malley,
Monday, Nov. 23.—Thomas Crozber; Charlotte Carson
of Indianapolls, Ind., to her mother; Ezeklei Adams; Paul
Lindall, of New York City, to Richard Havelin.
Tuesday, Nov. 23.—Alice Jameson, of Boston, to her
mother; Arthur Andrews, of Potsdam, N. Y.; Joseph Illitiad; John Metiowan, of Ireland.

Monday, Nov. 30.—Ediridge Carson, of New Orleans, to
his father; Daniel Wendell, of New York; Katle Goiding,
of Lowell, Mass.; Chara Paul, of Hoston.
Tuesday, Dec. 1.—Lester Day; Nellic Williams, of Boston; Nancy Hennmenway, of Framingham; Willie Delano,
Thursday, Dec. 2.—Hyavchond; Lillian Page, of Buffalo, 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 Haven: Annie Parkhurst, of Worcester, Mass., to her mother,
Tuesday, Dec., 8.—Paniel N. Havkell; Lulu Castro, of
Boston; Benjamin Nathan; Amfrew Robinson, to his
brother.
Thursday, Dec., 10.—James Barrows, of Taunton, Mass.

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

Borrowscale, Monday, Dec. 14.—Affed Stiles, of Windsor, Conn.; Monday, Dec. 14.—Affed Stiles, of Windsor, Conn.; Ella Stimpson, of East Boston; Ruth Perklus, of Salmon Falls; Conway. Falls; Cohway. Turaday, Dec. 15.—Eliza Dunbar, of Boston; George W. Watkins, of East Cambridge; Mary Godin, of Edin-

Turkady, Dec. 15.—Finza Dundar, on Joseph W. Watkins, of East Cambridge; Mary Godin, of Edinburgh, Scotland, to her parents.
Thurkady, Dec. 17.—James Cobley Cartwright, of London, Eng.; Albro Wallace, of Hoboken, N. J.; Lillian Salvage, of Washington, D. C.

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

Turkaday, Dec. 22.—David Garrison, of Portsmouth, R.
1. Simon Brown, of Hanover, N. H.; Neille French,
Thurkady, Dec. 24.—"Black Swan;" Jonathan Parker, of Exeter, N. H.; George A. Barckay, to his father, of Chalham Sonare, New York City; Charles Dennett, of Pittsfield, N. H.; Jennie Johnson,
Monday, Dec. 25.—Annotta Jane Roberts, of Salt Lake
City, to h. Tuother; Julian Frazier, to his brothers; Capt.
Thomas Neale, of Portsmouth, N. H.; Ninna Vibbert, to

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

Thesday, Dec. 22.—Jean Ingalls, of Edinburgh, Scotland, to her mother: Mercy Foster, of Hilbstore', N. H.; Caroline Adams, of Worcester, Mass.; Martha Fahens, of Philadelphia; Tom, to Mis, Mary Elizabeth Saunders, of Charleston, S. C.; Sebastian Streeter.

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

Tuenday, Jan. 5.—Elizabeth Peters, to her sister, Harriet Ellen Peters, of Minnesota; Chariotte Kendalli; Thos, Hill; Ralph Johnson, of Boston: Ellen Carney, of Boston, to list children: Lucy Page, of Angusta, Me., to her mother; Honto, to Mr. Walker, of New Orleans; Henry W. Fowler, of New York City, to his father.

Thursday, Jan. 21.—Sam Wyer, of Chicago, Ill.; Jennew Maters, of Lawrence, Mass., to her father, Edward Walters, of Lawrence, Mass., to her father, Edward Walters, of Lawrence, Mass., to her father, Edward Walters of St. Louis, Mo.; Dominic Ludzl, of New York City; Samuel Adams Pryor, of Boston.

Convention in West Winfield, N. Y.

The Spiritualists of West Winfield and vicinity, met at Music Hall on Saturday, Jan. 24, 1875, at 2 p. M., Dr. E. F. Beals called the meeting to order, and said. "Our platform will be free for the discussion of all questions pertaining to Spiritualism, humanity and reform." Dr. H. P. Fairfield, of Lynn, Mass., was introduced, and spoke of the good growing out of such meetings, and the harmonious effects therefrom. Prof. C. D. Farlin, of Watertown, N. Y., was then introduced, and spoke on the issues of the day. The meeting then adjourned until evening. We met at 6:30 p. M., and listened to Prof. Farlin, who repeated by request his lecture (given before the Liberal League of Watertown) on "Exemption of Church Property from Taxation." Dr. Fairfield then spoke for an hour, and Mrs. Kimball of Sackett's Harbor, N. Y., then gave some excellent tests to the audience. On Sunday monning the excresses consisted of a conference meeting, singing, and a very able lecture by Prof. Farlin on the "Origin, Chemistry, Generation and Education of Man." In the afternoon Dr. Fairfield then the subject of the previous evening, and Mrs. S. A. N. Kimball again gave public tests. In the evening, after singing, Prof. Farlin gave us another of his sound speeches for an hour, after which the choir sang, "When the mists have cleared away."

Dr. Pairfield then compared Ancient. Bible and Modern Spiriturilism, which was very entertaining to a large and appreciative audience. Mrs. Kimball then told us what she saw and heard the spirits say, giving many fine tests. A clorgy man present at both of our evening meetings, said be wat one of those "terrible clergymen." and an advocate of that Bible which had caused us so much trouble, and hoped would cause us much more, and asked the privilege of giving notice that two weeks from that day be would tell the pupile what he knew about Spiritualism, in his own pulpit. He was invited to speak in Music Hait, to that audience, which he declined to do, as it was "Sunday. Convention in West Winfield, N. Y.

the dreaded subject; out the conjugate more then.

Although the weather was badour meeting was a success, both in latent and good audiences, and harmony and good feeling were manifested to the end.

MARY D. E. BEALS. West Winfield, N. Y.

### Passed to Spirit-Life:

From Chittenden, Vt., Jan. 9th, Parker Cleveland, formerly of Middlebury, Vt., at the advanced age of seventy-

for many years he has been a sincere believer in the Spiritual Philosophy, and a happy witness of the spiritual unifications for which this place is so widely known. The funeral exercises were conducted in a manner attogether new. Two rooms in the house of the deceased, and distant from the home of the Eddy Brothers, were darkened by biankets hung at the windows, while a lamp in one corner of the room where the audience sat, made every object visible. William Eddy entered the other room, and a bianket was hung in the doorway. Then a spirit, in a material form, and identified by his son and others present as a Mr. Brown, put aside the curtain with one hand and stood before the audience, rall, dignified and majestic. Clothed in what appeared to be black broadcloth, with white bosom and cuffs, he held forth with a deep, melodious voice, and in a manner beautiful and impressive, beyond my powers of description. He began thus: "It is better togo to the house of mourning than to the house of mirth." Several fine and truthful points were made, and with the fewest and choicest words in the English language. The admonition and truthful joints were made, and with the fewest and choleest words in the Engish language. The admonition to lead pure and upright lives, that we may enter the spiritworld "not bound hand and foot, but in freedom, was excellent indeed; and the exhortation to friends and neighbors to care kindly for the widow in her lonely and unprotected s'ate, was thoughtful and appropriste.

Thus a new era is being inaugurated. Thus a spirit, visible to the audience, preaches a funeral sermon! Surely this is a partial fulfilment of the prophecy that our spirit friends will soon walk and talk with us in the light of day, as truly and tangibly as if they were yet dwelling in fiesh.

E. A. KINGSBURY.

From Boston, Jan: 4th, James B. Rogers, aged sixtynino years.

From Boston, Jan: 4th, James B. Rogers, aged sixtyninio years.

We have known Brother J. B. Rogers for many years, not only when a citizen of Walpole, but since he has resided in this city, and have ever felt him to be a man of firm and decided principles, generous and kind in his nature to all suffering humanity, ready to relieve that suffering whenever and wherever an opportunity offered. Ever-carnest in advocating truth and justice, firm as a rock in adhering to those principles which he believed to be right, never for a moment devinting from the path he had marked out for himself after deep thought and much study of the philosophy of life.

Like all other men subject to physical laws, and having two distinct natures, when positive he appeared stern and exacting, ever cialning justice for himself and for all the human family; and his asserting that demand so strongly ofttimes brought censure from those he loved. And then again, when his negative or better nature ruled, and he realized how little he was known by even his best friends, tears would flow for a moment; but as his true liner self would rise above and beyond earthly conditions, he would say as the earth when washed by the genial showers of heaven is refreshed, and shines forth in all its beauty, so shall my soul stand purer in spirit-life for my sufferings while upon this carth. We saw those beautiful trulis emanating from his spiritual nature which those about him could not fait to perceive, and only feel the better for coming under his kind influence. During ho has fix weeks upon this earth, while disease (cancer) and pain racked his physical body, with what calmuess did he awalt the coming of his angel friends to hear him to his place of rest, leaving this world calmly and quietly, with love for all, ill will to none. As we missils form, which has for so many years been with no, and miss his kindly greeting, his smiles and attentions, his words and deeds, we would not recall him back to this cold, unfecting world, we would rather say, Go on, bro

From Chelsea, Dec. 30th, 1874, Mrs. Mactha G. Gile, aged

From Chelsea, Dec. 30th, 1874, Mrs. Mactha G. Glie, aged sixty years and four months.

It has been my pleasure to have known Sister Glie for many years, and have ever found her an earnest and true believer in our glorious philosophy. She often spoke of the change called death with pleasure. According to her wish I officiated at the funeral services on January 1st, at the house of her son, Mr. Sawyer, 83 Broadway, when her remains were taken to Saco, Me., for interment by the side of her early earthly companion. Mr. Jacob Sawyer, while her spirit has joined him and her many loved ones in a land of eternal reunion.

J. H. CURRIER.

From Dexter, Me., Jan. 14th, Mr. Edward Lucus, in the seventy-first year of his age.

Mr. Lucus was long a resident of Dexter, and was universally beloved and respected by all who knew him; a kind and affectionate father and loving friend. The deceased for a long time was a firm Spiritualist, and took great interest in spirit communication, and was a constant reader of the Banner of Light. He goes to meet his bosom companion in the spirit-life, leaving an affectionate daughter and sons to follow him to a higher sphere.

N. H. B.

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

### Mediums' and Speakers' Convention at Laona New York,

The Spiritualists of Western New York will hold their next Quarterly Convention in the Church at Laona, Chaut Go. N. Y., Saturday and Sunday, February 6th and 7th.

Laona is situated on the Dunkirk and Warren Railroad, near Dunkirk, from whence it is easy of access by cars. The friends in Laona guarantee hospitable entertainment to all in attendance, and unite with the Committee in extending a cordial invitation to all to attend.

J. W. SEAVER
A. E. TILDEN
G. W. TAYLOR

Convention in Michigan. The Spiritualists of Van Buren County will hold their next annual meeting in Skimmings Hall, Breedsville, Mich., Saturday and Sunday, Feb. 6th and 7th. 1875. Miss Busio Johnson, speaker. G. I. Sherman, President. Frank R. Knowles, Secretary.

## Spiritual Phenomena.

MATERIALIZATIONS AT THE RESI-

to the Editor of the Banner of Light:

In the whirl of excitement consequent upon the recent "exposé," it is a great satisfaction to those who have had their lines cast in peaceful waters, to be able to point to a noble woman who has for vears faithfulls stood as a mediator between this world and the next, patiently receiving that only which has been given to her, and never for a moment, by look, word or act, seeking to aid the manifestations. During these years many have come seeking for signs which were not given, and have gone away saying, "Oh, the manifestations are not sufficiently marked; every day or two the circles are utter failures. Now the Holmes' mediums are always successful; there are no failures there. We'll go to Philadel-

A frequent attendant at the circles at Cascade, an intimate acquaintance with the medium, Mrs. Mary Andrews, offered every opportunity to test in any way the genuineness of the manifestations, I know to what I testify when I say that if the manifestations there produced are not from disembodied mortals, then every one of the three senses-hearing, seeing, feeling-is a myth, a delusion and a snare.

But I am not writing a defence of Mary Andrews-she does not need it; there is nothing to defend. I only desire to call the attention of the readers of the Banner to the fact that, in the manifestations at Cascade, as at all other spiritual séances, the winter months seem to be the most favorable for the production of results.

As a summer resort for Spiritualists, Cascade is unsurpassed in beauty of scenery and sources of pleasure and enjoyment. But those who visitit then are illy prepared to judge of the manifestations of the spirit-band who control the medium. During the past few weeks a long stride in advance has been taken, and in a well-lighted room it is no unusual thing now for a materialized spirit to hold an hour's converse with the members of a circle, answering questions relative to the hereafter, giving instruction applicable to the earthly life, diagnosing diseases and prescribing remedies. Furthermore, on several occasions, materializations in the darkness have taken place. the form appearing in a halo of light which makes the outline distinct to all. It is promised that this peculiar phase of manifestation is to be improved until the circle will be able to see, recognize and commune with their spirit-friends in

Earnest seekers after truth are cordially received at Cascade. A person is not asked if he or she is a believer. Candid and respectful investigation is solicited, and long opportunity offered those who desire to pursue their investigations in the most satisfactory manner to themselves.

The present proprietors of the hotel are Mr. and Mrs. J. S. Armstrong, not fanatical Spiritualists, but earnest believers in the beautiful philosophy of a demonstrable immortality. They are cordial to all their guests, and seek to make their house a home for all who come, while their charges are reasonable and their fare excellent.

Yours respectfully, Chas. A. WARDEN. Auburn, N. Y.

To the Editor of the Banner of Light:

A friend has just called my attention to an article in your paper of the 16th inst., on the subject of "Spirit Photography," in which my name is freely used. I do not flatter myself that the public care much about my opinion on the subject, but as I have been referred to in the "Bantary" as heaving been reserved to the truth and ner" as having been convinced of the truth and successful result of an experiment to produce a "Spirit Photographs," I wish to say that the test I required was not complied with, and if the author of the article in your paper inferred from anything which I said that I was "convinced," I must have been exceedingly unfortunate in the language I used, for I did not then believe that a never since believed it, and do not believe it now.

never since believed it, and do not believe it now.

There is a very simple photographic test for this whole matter, the expense of which I have repeatedly, and for many years past, offered to bear—a test which would not only satisfy me, but the scientific world—and if the persons, or any one of them professing to make "Spirit Photographs," were thoroughly in earnest, it appears to me that they would gladly avail themselves of it. Yours respectfully. J. W. BLACK. Yours respectfully,

J. W. BLACK, 173 Washington St. Boston, Jan. 22, 1875.

#### SPRING BUDS AND WINTER BLOSSOMS. BY MRS. JENNIE II. FOSTER.

With Lithograph Likeness of Authoress.

This fine poetic work contains the outpourings of a heart touched by the spirit fingers of such as love freedam and humanity for humanity saake,
Price \$1,50, postage 14 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

# ORDEAL OF LIFE,

Graphically illustrated in the experiences of afteen hundred individuals, promiscuously drawn, from all Nations, Religions, Classes and Conditions of Men. Alphabetically arranged, and given Psychomotrically through the mediumship of DR. JOHN C. GRINNELL, in presence of the compiler, THOMAS R. HAZARD.

182 pp. Price 50 cents, postage 4 cents.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province strreet (lower floor), Boston, Mass.

LABOR REFORM TRACT.

## THE GREAT

LABOR PROBLEM SOLVED. Labor and capital working in equity and harmony. A powerful argument. Everybody should read it. By Eugene Hutchinson.

gene Hutchinson.

"5th April, 1873.

DEAR MADAM—I read, with true and deep intorest, your husband's pamphlet; found it ably argued and terse—surely likely to attract and hold attention and suggest thought. I have no time now to point out the parts where I should differ. But I congratulate your husband on his successful statement of his views—that's a great success to be appreciated and understood.

itatement of the visited and understood.

With best wishes for him and yourself,

WENDELL PHILLIPS. Mrs. Hutchinson."

Price 5 cents, postage 1 cent.
For sale wholesale and retail by the publishers, COLBY
& RICH, at No. 9 Montgomery Place, corner of Province
street (lower floor), Boston, Mass.

## REVIVALS; Their Cause and Cure.

BY HUDSON TUTTLE, ESQ.

The demand for this able article has induced the publishers to print it in tract form of eight pages.
Price, per hundred, \$5,50; postage 18 cents.
Single copy 3 cents; postage 1 cent.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

### LIFE LECTURES The Religion of Life,

As Exemplified by the Man Jesus Christ. These Lectures were delivered in London, Eng., by Edward N. Dennys, author of "The Alpha; a Revelation, but no Mystery." The work contains a fine likeness of the author.

author.
Price \$1,75, postage 20 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomary Flace, corner of Province street (lower floor), Boston, Mass.

Advertisements.

## HULL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERST

GREAT NERVINE, REGULATOR,

BLOOD PURIFIER. A Complete and Reliable Family Medicine.

PURELY VEGETABLE. Magnetic and Electric Uterine Wafers!

A Local Remedy for Female Diseases. 

AGENTS WANTED EVERYWHERE. CIRCULARS and Agents' Terms sent FREE to any address upon application to proprietors.

Address HULL & CHAMBERLAIN, 127 East 16th street, New York City.

Phoebe C. Hull,

Magnetic Physician,
Office, 127 East 16. h str.,
(Near Union set.) New York,
For sale wholesate and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower goor), Boston, Mass.

## STANDARD WORKS

Anatomy, Physiology, Physiognomy, Phrenology, Psychology &c., &c.

The entire works published by SAMUEL R. WELLS, of New York City, are for sale wholesale and retail by COLBY & RICH, 9 Montgomery Place, Boston, Mass. Send for a Catalogue.

### Dr. Fred. L. H. Willis. Address till further notice:

Care Banner of Light, Boston, Mass.

R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance.

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

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

U-Jan. 2.

THE SPIRITUALIST NEWSPAPER. A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 18:9. The Spiritualist is the recognized weekly organ of the educated Spiritualists of Europe.

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

### Given Away.

The new Chromo, "THE TERRIBLE BATTLE," 10x22 inches, will be sent postpaid to all who send twenty-five cents for the "FARM AND FIRESIDE" three months on 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 year's subscription.

Address FARM AND FIRESIDE, 117 Nassau street, New York, Room 22, 3w—Jan. 16.

## SPIRIT PICTURES.

PHOTOGRAPH OF THE MATERIALIZED SPIRIT OF KATIE KING, Taken in London, Eng.-DR. J. M. GULLY being her companion on the plate.

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

Medium of the Banner of Light Public Free Circles-the

Price 50 cents each.
For sale by COLBY & RICH, at No. 9 Montgomery Place,
corner of Province street (lower floor), Boston, Mass.

## SOUL READING

Or Psychometrical Delinention of Character.

MRS, A. B. SEVERANCE would respectfully announce to the public that these 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 pastand 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 intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 3-cent stamps.

Address,

Centre street, between Church and Prairie streets, Jan. 2.—tf White Water, Walworth Co., Wis.

## DR. H. P. FAIRFIELD,

THE most reliable and successful Clairvoyant Seeing and Magnetic Healing Physician of our day, has permanently located in Lynn, Mass., No. 24 Prospect street, where he will heal and cure the sick. Clairvoyant Examinations, Prescriptions, and Healing Manipulations given to each individual as the case may require. Persons at a distance, and those who are not able to visit the Doctor, can have a Clairvoyant Examination by sending a lock of their hair, name, age and sex, with one dollar. Address Dr. H. P. FAIRFIELD, P. O. Box 74, Lynn, Mass. Doc. 19.

### MERCANTILE SAVINGS INSTITUTION,

387 Washington Street, Boston. A 1.1 deposits made in this Institution commence drawing interest on the first day of each month, interest is paid on deposits for all full calendar months they remain in Bank. The Institution has a guarantee fund of \$205,000, for the express protection of its depositors. 13w—Nov. 28.

#### Commercial Hotel, 7th street, between Rubert and Jackson, St. PAUL, MINN.

FARE TWO DOLLARS PER DAY. This house is new, and fully equal to any two dollar-a-day house in the State. FLOWER & WINDER. Nov. 21.—13w

### PATENT OFFICE, 46 SCHOOL STREET, BOSTON, MASS.

BROWN BROTHERS, SOLICITORS. BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphlet of instructions. Dec. 30.—eow

### B. C. HAZELTON, Specialty Photographer, 140 Washington street, Boston, Mass.

\$200 A MONTH TO AGENTS
to sell the IMPROVED "HOME SHUTTLE" SEWING MACHINE, the only
practical, low-priced "Lock Stiftch" Sewing Machine ever
invented. Address JOHNSON, CLARK & CO., 334 Washington street, Boston, Mass.; New York City; Pittsburgh,
Pa.; Chicago, Ill.; Louisville, Ky., or St. Louis, Mo.

Dec. 19.—w

## DUMONT C. DAKE, M.D., IS now located at Rochester, N.Y., 86 Powers Building. Patients successfully treated at a distance. Send leading symptoms, ago, sex, and handwriting. Diagnosis \$1,00. Jan. 2.

PSYCHOMETRY. DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and if able, enclose \$2,00.

JOHN M. SPEAR, 2210 Mt. Vernen st., Philadelphia.

Jan, 17.—†

Spiritualist Home,
CORNER of Harrison avenue and Beach street, Boston,
ontrance. 46 Beach. Street cars pass the house from
nearly every depot in the city. S. P. MORSE, proprietor.
Jan. 30.-5w\*

Mediums in Boston.

Clairvoyant Medical Practice!

## DR. STORER'S OFFICE

(Formerly at 137 Harrison avenue, ) is now in the beautiful and commodious Banner of Light Building, Rooms Nos.

### NO. 9 MONTGOMERY PLACE.

MRS. MAGGIE J. FOLSOM.

The widely known Spiritual Clairvoyant, examines patients from 8 o'clock A. M. to 5 o'clock P. M. dally.

DR. STORER will personally attend patients, and whatever spiritual insight and practical judgment and experience can accomplish, will be employed as heretofore in curing the sick.

Patients in the country, and all persons ordering DR. STORER'S NEW VITAL REMEDIES, for Chronic and Nervous Diseases, will address

DR. II. B. STORER.

## D. C. DENSMORE,

DSYCHOPATHIC PHYSICIAN, 5 Dwight street, (near Snawmut av., ) Boston; Mass., where he will attend to the sick who have falled to find relief, and are favorable to his system of cure, consisting of Medicated Vapor Baths, Manipulation, Electricity, "Swedish Movement" and "Baunchiditism," His unparalleled success in removing the causes of disease for the past twenty-five years, both in this country and Europe, warrants him in glying hopeful words of cheer to the most despairing sufferer. Rooms and board at reasonable rates to patients at a distance. Office hours 9 to 4.

N. B.—A lady always in attendance to wait upon female patients.

26w\*—Sept. 12.

#### Dr. Main's Health Institute. AT NO. 60 DOVER STREET, BOSTON,

THOSE requesting examinations by letter will please en-close \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age.

J. WILLIAM AND SUSTE WILLIS

# FLETCHER, BUSINESS, Test and Medical Mediums, Examinations made by lock of hair. 9 Montgomery Place, Boston.

W. A. DUNKLEE, Magnetic Physician.

YDIA F. GLOVER, Assistant, 94 Tremont st., Room
L 10. Will visit patients at their residences, P. S.—
Send photograph and \$1,00 and receive a description of your
disease, by mail. Office treatments \$1,00. Hours 9 till 5,

Nov. 21.—tf

Mrs. Dr. S. E. Crossman, CLAIRVOYANT AND MAGNETIC PHYSICIAN date Trance Medium. Removes all Cancers and Tomors by cleansing the blood. Examines at any distance Terms \$2,00. Scaled letters the same. Also midwife, Tremont street, Boston, Room 19. 2w\*-Jan. 23.

### MRS. JENNIE POTTER, Washington st. 9 A. M. to 9 P. M., Sundays 2 to 9 P. M. Jan. 2.—5w\*

MISS S. F. NICKERSON, TRANCE and Business Modlum, 628 Tremont st. Hours, 9 to 5. Public Séances Sunday evening. Admission 50 cents.

4w\*-Jan. 23.

MRS. FANNIE C. DEXTER.

TEST, Healing Developing Medium, examines perso by lock of hair, 494 Tremont street, corner of Dover, Jan 16-12w\*

Jan 16-12w\*

LIZZIE NEWELL,

STREET, Trance and Test Clairvoyant,
Examinations and treatment from lock of hair. Terms
two dolars.

MRN. E. B. CHANE

HAS great success in all cases of Nervous Doblitty, Livor, Billous, and Female Complaints. At home Mondays, Tuesdays, Thursdays and Fridays, from 10 to 2.
No. 37 East Brookline street, Boston.

A. S. HAYWARD exercises his Powerful Magstreet, Boston. At other hours will visit patients. Also
sends Magnetized Paper. Paper 25 cents or more, optional.
Jan. 2

TRANCE MEDIUM, No. 4 Concord Square, Boston, Office hours from 9 to 1 and 2 to 3. Béance for materialization in the light every Friday evening. Tickets \$1,00. Nov. 21.—13w

MRS. J. L. PLUMB, M. D., examines disease and reads the future for \$1,00, and answers at a distance for \$1,00 and six 3-cent stamps. Office 657 East 4th street, South Boston.

MRS. S. DICK, Trance Medium. Hours 9 to 12 and 2 to 6. Séance Sunday evening. 687½ Washington street, Beston.

W. H. COFFIN, Magnetic Physician. Clairactory of the companies of the compan

MRS. HARVEY, Business Clairvoyant. Mag-netic treatment. 34 Court st., near Union, South Brooklyn, N. Y. MRS. FRANK CAMPBELL, Medium, No. 14 (Room 5) Indiana street, leading from Washington street and Harrison avenue, Boston. Hours from 10 to 5.

MRS. L. W. LITCH, Clairvoyant Physician and Test Medium, 169 Court street, Boston, Circles Sunday and Tuesday evenings.

MRS. C. H. WILDES, No. 17 Hayward place, Boston, Tuesdays, Wednesdays and Thursdays, from 9 to 31/2.

SAMUEL GROVER, HEALING MEDIUM, No. 50 Dover street (formerly 23 Dix place). Dr. G. will attend funerals if requested.

New Life for the Old Blood!

INCREASE YOUR VITALITY. "The Blood is the Life." DR. STORER'S Great Vitalizer,

## Nutritive Compound,

SHOULD now be used by weak-nerved and poor-blooded people everywhere, as the best restorative of nerve-cells and blood-glob des over discovered.
Mild and soothing in its nature, the feeblest child can take it. Constant and steady in its nutritive power, the worst forms of discasse yield to its power.
Send for it to DR. H. B. STORER, No. 9 Montgomery Place Reston Mass.

Send for it to DR. II. B. STORER, No. 9 Montgomery Place, Boston, Mass.

Price 84.00; Six Packages. 85.00.

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

Jan. 10.

## The Root of the Matter. SAMSON.

A Myth-Story of the Sun.

The author of this work builds on the foundations of the old theologies, the "theoratic aspect of Nature," when the "Great Spirit," or "Heaven-Father," was in all the fullness of the Godhead bodily, and his kingdom on earth as it is in heaven, as wrought by the ancient poets. Applying the same laws of evolution and interpretation as applied by Max Müller and Mr. G. W. Cox to the "Aryan Mythologies," we may discover the key to much of the Bible in metaphor of the Nature-stories when the Sun was the chiefest of ten thousand, and Lord of heaven, as when He came from Sinat, rose up from Seir, and shined from Mount Paran—the God of Israel from the East, who looked through the pillar of fire and of cloud and took off Pharaoh's charlot wheels. In this wise "Samson" is but another name of Hercules, "the Shining One," performing in various kind the labors of the Ancient of Days.

In verse, 32 pp., paper covers; price 25 cents, postage free. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street lower floor), Boston, Mass.

### THE HEATHENS OF THE HEATH.

## A ROMANCE,

Instructive, Absorbing, Thrilling.

BY WILLIAM McDONNELL,

Author of Exeter Hall, etc., etc.

The author, in his preface, says: "Owing to the great success attending the publication of "Exotor Hall's access attending the publication of "Exotor Hall's accessity of the times, I have been induced to pen these pages, and to lay them also before the liberal and intelligent reader.

The way having been written under some difficulties, and two properties and beliefs, has been my sole object.

The work having been written under some difficulties and various three and in various places, it is just, and that it may be always prejudices and beliefs, has been my sole object.

The work having been written under criticisms it is just, and that it may be always prejudices and beliefs, has been my sole object.

The work having been written under some difficulties and various three some difficulties and to ward out the shall be in whatever criticisms. It is just, and that it may be always prejudices and beliefs, has been my sole object.

The work having been written under some difficulties and whatever criticisms are its just, and that it may be always prejudices and beliefs, has been my sole object.

The work having been written under some difficulties and whatever criticisms are its just, and that it may be always prejudices and beliefs, has been my sole object.

The work having been different of variety May and the article was a proposed excents and contribute of the conditions of the chards and the land the same proposed than the proposed that the conditions of flexible and relations of the chards and thought the conditions of flexible and relations of the chards and the land that the conditions of the chards and to be a work of fifty pages. It is marked necessity of the luminary and the relations and the land that the proposed tents and to be a work of fifty pages. It is a work on Love. Woman and the chards and the land that the conditions of the chards and the land that the conditions of the chards and the land that the w

New Books.

Now Ready.

## THE

PROOF PALPABLE OF IMMORTALITY:

Being an Account of the Materialization Phenomena 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 spirilus, nullus in macrocosmo Deus."

Now ready, forming a volume of 240 pages; with a Table of Contents, an Alphabetical Index, and an engraved likeness of the spirit Katte King, never before published in this country.

Price, in paper covers, 75 cents; bound in cloth, \$1,00.

From European and American Spiritualists the warmest commendations of this remarkable work have been received. ceived.

For sale wholesale and retail by the publishers, COLBY & RICH, at No., 9 Monigomery Pace, corner of Province street (Lower floor), Boston, Mass.

## Never to be Re-published.

### Harmonial Philosophy and Spiritnalism COMBINED.

By special purchase we possess all the remainder of the first and only edition of that highly-prized volume BY ANDREW JACKSON DAVIS,

## Comprising a remarkable series of twenty spontaneous dis-courses delivered by the Harmonial Philosopher in the city of New York, in 1863, entitled MORNING LECTURES!

Best judges pronounce these inspirational lectures among the finest of the author's productions. It is well to bear in No more Copies of this Volume will ever be Printed,

the plates having been destroyed, in part, and other-wise appropriated; so that *now* is the time for all readers of Mr. Davis's works to purchase copies of The Last Edition of a Rare Book.

Price, bound in paper, reduced to 75 cents, postage 8 cents; bound in cloth, \$1,50, postage 18 cents. For sale wholesafe and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. SECOND THOUSAND.

## BOOK ON MEDIUMS

GUIDE FOR MEDIUMS AND INVOCATORS:

The Special Instruction of the Spirits on the Theory of all kinds of Manifesta-tions; the Means of Communica-ting with the Invisible World; the Development of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Practice of

Spiritism. BY ALLAN KARDEC. Translated from the French, by Emma A. Wood

This work is printed on fine tinted paper, large 12mo to pp. Cloth, beveled boards, black and gold. Price \$1.50; postage free.

For sale wholesale and retail by the publishers, COLBY at RCH, at No. 9 Montgomery Place, corner of Province treet (lower floor), Beston, Mass.

Editors Wiping their Spectacles! A N account of Thirty-Nine Scances with CHARLES
H. FOSTER, the most celebrated Spiritual Medium
in America, written by the following able men: Mr. Chas-,
Editor New York Day Book, Mark M. Pomeroy, The
Democrat; Mr. Taylor, Philadelphia Press; Mr. Hyde,
St. Lonis Republican; Mr. Kenling, Memphis Appeal;
Epes Sargent, Author and Poet; Professor Telft, Bangor,
Me., &c.

dle. &c. Price 56 cents, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower loor), 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.

### MY EXPERIENCE.

FOOTPRINTS OF A PRESBYTERIAN SPIRITUALISM.

BY FRANCIS H. SMITH.

An interesting account of "sittings" with various mediums, by a Baltimore gentleman, which led him to reject Presbyterianism and embrace Spiritualism. Siany interesting messages are given.

Price 75 cents, postage free.

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

### inner mystery. AN INSPIRATIONAL POEM. BY LIZZIE DOTEN.

This Poom was delivered by Miss Doten at a Festival commemorative of the twentieth anniversary of the advent of Modern Spiritualism, held in Music Hall, Boston, March 31, 1868.

plaren 31, 1868.
Price 35 cents, postage free.
For sale wholesale and retail by COLBY & RICH, at No.
9 Montgomery Place, corner of Province street (lower floor), Hoston, Mass. THE MASCULINE CROSS;

## Or, Ancient Sex-Worship.

A curious and remarkable work, containing the Traces of Ancient Myths in the Current Religions of To-day.
"Another curious and remarkable work Mr. Butts offers for sale. It gives, most lucidity, the origin of the symbol of the cross, founded, as it was, in the ancient worship of the masculine sexual organs. It is not, perhaps, just suited to juvenile minds, but to the mature, studious and curious, it will prove of great interest."—The Truth Seeker.

65 pp., 26 illustrations, 12mo: paper 50 cents; postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

## The Health Evangel,

New Books.

NEW BOOK.

Just Issued from the Press of COLBY & RICH, Entitled

## TRAVELS

AROUND THE WORLD:

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

### BY J. M. PEEBLES,

Author of "Seers of the Ages," "Spiritualism Defined and Defended," "Jesus Myth, Man or God," etc.

This intensely interesting volume of over four hendred pages, fresh with the gleanings of something the two years travel in Europe and Oriental Lands, is now realy for delivery.

As a work embodying personal experiences, descriptions of Asiatic countries, and observations relating to the manners, customs, laws, religious and spiritual instincts of different nations, this is altogether the most important and stirring book that has appeared from the author's pen. Denominational secturists will doubtle success the writer of studied efforts to impeach the Christianity of the Church, and unduly extol Brahminism, Confedencism, Buddh sn and other Ea tern religions. Scrietures of this character he must expect to meet at the hands of crities.

During this round-the-world voyage, Mr. Peebles not only had the advantage of previous travel, together with the use of his own eyes, but the valuable-ass' stance of Dr. Dimp's charyoyance and trance I, fluences. These, in the form of spirit-communications, occupy many pages, and will deeply interest all we of think in the direction of the Spiritual Philosophy and the puckent evilitzations.

137 Printed on fine white paper, large 8vo, 414 pages, gilt side and back. Price \$2,00, postage 16 cents.

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

### For 1875. Phrenology and Physiognomy.

The Illustrated Annual

CONTENTS—Calendar for 1873; Editor's Preface; Twenty Years Hence; The Rev. C Kingsley, with portrait; Our Eyes—how they Differ, and what they Signity, with flustrations; Carlos ties of Sheep; James Lick, the Benefactor, with portrait; The Two Gardens, or Culture and Neglect; Characters of Shakespeare, Hustrated; Pére Hyacynthe Loyson and his Child, with portrait; Victors and Troublesome Children; Living to Eat, and Eating to Live, Hustrated; Bleshing—Hs Cause and Curre; Wilhelm Von Kaulbach, emhent Painter; A Normal Life—an Abmormal Life, contrasted; Our Faces—open Books; Sir Geo. Elvey, the Composer, with port alt; Horse Phrenology, with histrations, John Tyndall, the Scientist, with portrait: Tobacco Using—History and Effects; The Phrenological Institute; John Laird, the British Shipbuilder, with portraits; Combinations of Mental Faculties; History of the American Flag; Poetry; Miscelaneous Matters, &c.
Price, 25 cents; postage free.
For sale wholesa'e and relail by COLBY & RICH, at No. 9 Mental postage, corner of Province street (lower floor), Boston, Mass.

An Hour with the Angels; Or, A Dream of the Spirit-Life. BY A. BRIGHAM.

This charming brochure, as its title indicates, narrates a vision of scenes in the spirit-land, wim, used by the author in a dream. "Four thousand years of angel ministries, of yislons, and dreams, and the occasional appearance of the spirits of departed men, as recorded in the Bible, ought to be sufficient to establish the principle that spirit-communion is bossible."

Printed on fine tinted paper. Cloth, to cents, postage 3 cents; paper, 20 cents, postage 2 cents.

For sale wholesate and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. BY A. BRIGHAM.

ACHILLES' WRATH.

A COMPOSITE TRANSLATION OF THE FIRST BOOK OF HOMER'S ILIAD

P. ROOSEVELT JOHNSON, M. D., of Sag Harbor, N. Y. This neat brochure in verse is printed on elegant tinted

PREPARED BY

paper, paper covers, 12no, 42 pages. 25 cents, postage free. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. Spiritualism Defined and Defended: Being an Introductions' Lecture delivered in the Temperance Hall, Melbourne, Australia, by J. M. PEEBLES.
The author says: "Spiritualists have no creed to eramp and crush the intellect. They acknowledge no infailible oracle, honor no image, trust to no sacrificial 'scapegoat' to screen them from justice; nor would they bow down to pope, cardinal, bishop or priest, though the fagots were kindled and the cross rebuilt. Trampling upon caste, and admiring individual sovereignty toned by education and a high moral principle, they consider each man a freeman, inheriting the God-given right to think, see, hear, investigate, and judge of all subjects for himself."

Price 15 cents, postage free.
For sale wholesale and retail by the publishers, COLBY & BICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

## Works of P. B. Randolph.

NEW EDITIONS.

NEW EDITIONS,

AFTER DEATH: THE DISEMBODIMENT OF MAN. The Location, Topography and Scenery of the Supernal Universe. New edition; revised, corrected and enlarged. This work of Dr. Randolph's Is by far the best that has yet fallen from his pen. It disenses questions concerning our state and dologs after death. For Instance—do we eat, drink, dress, sleep, love, marry, beget our kind, after death? These and many other interesting subjects are treated in this volume. Price \$2.00, postage 21 cents. PRE-ADAMITE MAN: DEMONSTRATING THE EXISTENCE OF THE HUMAN RACE UPON THIS EARTH 100,000 YEARS AGO. The author's researches among the monuments of the past are especially rich in results. His book is filled with geological, phrenological, chronological, hisperial and philosophical facts, that open the way to mental light and spiritual freedom. Price \$1.50, postage 20 cents. LOVE AND ITS HIDDEN HISTORY, AND THE MASTER PASSION.

A book for men, women, husbands, wives—the loving and the unloved. In this curious and original book the author offers to the public a powerful argument in favor of love, the great passion that rules the world; and he sets forth its manifold charms and necessities with keen wisdom and wonderful tact. Two volumes in one. Price \$2.50, postage 21 cents.

THE WONDERFUL STORY OF RAVA-

postage 31 cents.

THE WONDERFUL STORY OF RAVALETTE, AND THE ROSICRUCIAN'S STORY. Ny edition. Two volumes in one. "The fictions of genius are often the vehicles of the sublimest verifies, and its flashes often open new regions of thought, and throw new light on the mysteries of our being."—Channing. Price \$1,50, postage 16 cents.

THE DIVINE PYMANDER.

This most ancient book ought to be in the house of every Christian, moral and religious person in the land. Price UURIOUS LIFE OF P. B. RANDOLPH.

Helv Nork Advertisements.

## SPENCE'S Positive and Negative POWDERS.

THE magic control of the PONITIVE AND NEGATIVE POWDERS over disease of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no namesting, no vomiting, no nameotizing.

The PONITIVEN cure Neurrigin, Headache, Rhemmatism, Pains of all kinds; Diarrinea, Bysentery, Vomiting, Dyseppsin, Flauthene, Worms; all Fernale Werknesses and derangements; Fifs, Cramps, Nt. Vitus' Diance, Spasins; all high grades of Fever, Small Pox, Measles, Scarlatina, Eryslpcias; all Initianmuntions, acute or chronic diseases of the Kidneys, Liver, Lungs, Heart, Bladder, or any other organ of the body; Catarria, Consumption, Bronchitts, Conglas, Coldes Nerofuls Nervousness, Asthuma, Nicephesaness, &c.

The NEGATIVES can Paralysis, or Palsy, whether of the muscles of sense, as in Blindiness, Denthess loss of taste, such, feeling or motion; all low Foods, such as the Typhoid and the Typhou.

Both the PONITIVE AND NEGATIVE are looded in Chills and Fever.

AGENTS WANTED EVERYWHERE. 

138 East 16th street, New York City.

### For sale also at the Ranner of Light Office, 9 Montgomery Place, Boston, Mass. . . . tf- Jan. 2. Ladies at home

And Mon who have other business, wanted as agents. Novel plans, pleasant work, good pary. Send 3-cent stamp for particulars. THE GRAPHIC COMPANY, 39-41 Park Place, New York. FITS AND EPILEPSY" POSITIVELY CURED

THE worst cases of the longest standing, by using DR. Hernerge's Clerk. A bottle sont free to all addressing J. E. DIBBLEE, Druggist, 8H Sixth avenue, New York.

THE MAGNETIC HEALER, DR. J. E. BRIGGS. OFFICE, 21 East Fourth street. Address, Box 82 Sta-tion D, New York City. Jan. 2.

PROSPECTING MINES And Business Medium.

M. 324 street, New York. Examines disease; diagnosis same specially attended to. Fee \$2 to \$3.

Jan, 46.

DR. ELLIOTT, the Healer, is at 110 Fourth avenue, N. Y. Price list of his standard formula mailed on application. No charge for examination or advice, clairy of an or otherwise, to actual patients.

Nov. 28, -16w\* MRS. H. S. SEYMOUR, Business and Test New York. Hours from 2 to 6 and from 7 to 9 r. M. Circles Tuesday and Thursday evenings. 13w\*-Nov. 14.

Tuesday and Thursday evenings.

AUSTIN KENT ON LOVE AND MARUSTIN KENT ON LOVE AND MARRIAGE.—I will mail in "took," "Free Love." In paper
cover, my Pamphiet, "Mrs. Woodhall and Her Social
Freedom," my Tract, "Loni jugal Love; The True and the
Fetles," will one or two other Pamphiets or Tracts, and
my Photograph, all for \$1.00, or for so cents with the Photograph left out. I much need and shall be grateful for the
money. Address AUSTIN KENT, Stockholm, St. Lawrence Co., New York.

SEND TER MAGNETIC TREATMENT.

SEND TEN CENTS to Dit. ANDREW STONE, Troy,
N. Y., and obtain a large, highly illustrated Book on
this system of vitalizing treatment.

LT—Jan. 2.

CONSTANT EMPLOYMENT—At home,

U Male or Female, \$0 a week warranted. No capital required. Particulars and valuable sample sent free. Address with 6 cent return stamp C. ROSS, 100 Grand street, Williamsburg, N. Y.  $\mathbf{II}$ E R

### Is not another paper like it in the world. The SECOND. SUMMERLAND MESSENGER

A Remarkable Work.

### THE IDENTITY PRIMITIVE CHRISTIANITY

MODERN SPIRITUALISM.

BY EUGENE CROWELL, M. D. DEDICATION. - To all liberal minds in the Christian chusches who are disposed to welcome new light upon the spirituality of the Bible, even though it may proceed from an unorthodox source, and who dare weight and consider, even though they may reject, the claim herein made for the unity of the higher teachings of Modern Spiritualism with those of Carly Christianity, this work is respectfully dedicated.

One large octave volume, handsomely-printed and bound in cloth. Price, \$2.75, postage free.

For sale wholesale and retail by COLIFY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Buston, Miss.

### MATTIE'S OFFERING A COLLECTION OF ORIGINAL SONGS AS SUNG BY

MATTIE SAWYER,

Together with selections from the best an hors. Flexible cloth, 35 pp., 35 cents, postage free; paper, 25 cents, postage free.

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

The book is elegantly printed and superbly bound.

Price \$1,50, postage 20 c ants.

For sale wholesale and retail by the publishers, COLBY, RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. The Sexual Question and the Money Power.

How shall this Power be inside to serve, Instead of ruling as? A lecture delivered by Lois Walsbrooker.

Price 15 cents, postage free.

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

GEORGE M'ILVAINE RAMSAY, M.D.

## Works of J. M. Peebles.

THE SEERS OF THE AGES. Sixth Edition.

This work, treating of ancient Seers and Sagos; of Spir-Italism in India, Egypt, China, Persia, Syria, Greece and Rome; of the modern manifestations, with the doc-trines of Spiritualists concerning God, Jesus, Inspira-tion, Fatth, Judgment, Heaven, Hell, Evil Spirits, Love, the Resurrection and Immortality, has become a stand-ard work in this and other countries. Price \$2,00, post-age 22 cents. JESUS-MYTH, MAN, OR GOD? Did Jesus JESUS—MYTH, MAN, OR GOD? Did Jesus Christ exist? What are the proofs? Was he man, begotten like other men? What Julian and Celsus said of him. The Moral Influence of Christianity and Heathenism compared. These and other subjects are critically discussed. Price 50 cents, postage 4 cents.
WITCH-POISON; or, The Rev. Dr. Baldwin's Sermon relating to Witches, Hell, and the Devil, reviewed. This is one of the most severe and caustic things published against the crithody system of religion. Price 35 cents, postage 4 cents.
SPIRITUAL HARP, A fine collection of vocal music for the choir, congregation and social circle; is especially adapted for use at Grove Meetings, Plenley, etc. Edited by 3. M. Pichles and J. O. Barrett, E. H. Balley, Musical Editor. Cloth, #2,00, Fail cilt. #2,00; postage 26 cents. Cents.

SPIRITUALISM DEFINED AND DEFENDED; Being an Introductory Lecture defivered in Temperance Hall, Melbourne, Australia. Price 15 cents,

perance Tail, Methodrine, Austrana. Price to cents, postage I cent.
THE SPIRITUAL TEACHER AND SONGSTER, designed for Congregational Singing. Price 25 cents, postage free.
For sale wholesale and rotail by the publishers. COI BY
& RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

## The Rostrum.

IMMORTALITY---ITS FACTS AND PHI-LOSOPHY.

A Lecture delivered at Recthoven Hall, Boston 'on the afternoon of Sunday, Jan. 24th, 1875,

BY J. J. MORNE.

Reported for the Banner of Light by John W. Day. The lecturer prefaced his remarks by the reading of Miss Lizzie Doten's beautiful poem, "Outward Bound," after which he announced as his subject: Immortality-its Facts and Philosophy. To correctly consider and clucidate the problem would require the closest attention of listener and speaker. The object of the present discourse would be to consider that state toward which we were all advancing. Not only did the busy, bustling activity of daily life demand the action of our thought, but there was also that other activity beneath the surface, dealing with the requirements of the age, that needed deep and sustained inquiry, through which only could a satisfactory solution be gained. The subject chosen was eminently a spiritual one, and therefore upon this occasion the remarks of the speaker could not fail of being in the strictest harmony with the needs of the hour, and the inculcations of the great cause which we had assembled to honor "And how fair and noble was the position of Modern Spiritualism! How it towered like a god, with its eyes gleaming with a glory almost unspeakable, and its revery action radiant with a beauty which no human tongue could portray! And yet, beautiful and noble as were the lessons which it placed before mankind, how often were conveyed ignored; how often was the great truth allowed to pass by, and who knew how muchmore trial and trouble in the future the race might have to endure before it could come in contact with that truth again!

attention which it was so eminently entitled toto conceive of man's immortality? Outside of the proof that man had an immortal soul-let alone of the present age that it should have the fact of spirit return revealed to it—the fact of immorits thinkers. When we remembered that the tendency of the present age was toward negation, it was directly necessary that we should first endeavor to demonstrate that there was a self-conscious governing power or spirit in mancate with those left behind, would be more easy of positions. comprehension. How could this demonstration be accomplished?

Commencing in this life, leaving out all our experiences in the spiritual phenomena since their advent, was there no evidence that could appeal to the brains of the thinkers of the present age, and build up the concention of the necessity of immortality? We think there is-said that the nervous forces were the bridge uniting the speaker—and also think we can prove our claim. Taking man's physical structure as a mat. But this ground the speaker would not seek to ter of review, it would be found that his body was built up of the elements contained in the world meric trance indicated a more subtle force than around him. The disintegration of the articles of the nervous-a something which proceeded from food of which he partook and their harmonious the operator, and which brought on the condition assimilation, ministered to the continuity of his of coma. It was found that the nervous forces, physical existence. But if this theory were true, | therefore, were not the ultimate of the powers of there was a something behind it which viewed the human structure. What then was that force from a materialistic standpoint was a very embarrassing fact, for we all knew that when the the mesmeric operator? The Controlling Intel bodily structure was in perfect health, then the ligence proceeded to take up and accept the asindividual was as confident and sure of his existence as of anything known by him; this state outward expression was manifested through the reduced the friction of the individual functions to the lowest possible degree, and the production of this harmony was commonly spoken of as the good health of the individual: Now when there was no jarring discord, when health was obtained, when harmony had been brought up to the maximum, and the friction of the functions | desired to bring down the doctrine of the indereduced to a minimum, why was it, first, that that health being established, and the recuperative forces of the body being in proper working order, that humanity grew old; and second, why did humanity die, in the common acceptation of the term! It would seem that this perfect harmony would insure the integrity of the individual structure, and give a sort of physical immorality on the part of that individual; but despite it, humanity was continually being depleted of its life forces and growing old, and was finally claimed by death as its victim—passing from the scenes of earth to a point or condition beyond the reach of the materialist to follow, or the power of the scientist to fathom.

The speaker desired to carry his reasoning still further. From a materialistic standpoint, mind had been declared to be a property of matter; materialists claimed that the brain secreted thought as the liver secreted bile, and that just in proportion to the amount of grey matter in the brain, or just in accordance with the organic development of the man in a higher or lower degree, was graded the standard of individuality which was expressed by him. But there was something wrong in this materialistic hypothesis. Most unquestionably the mind governed the body, and a radical trouble arose to be confronted and explained if possible by the materialist: for if the mind so governed the organism, and yet said mind was evolved by the organism then he would have to admit that the substance evolved its ruler-that the major was evolved by the minor, which was not a very logical conclusion. Very truly, the presence of certain matter in the brain, or the relatively high or low degree of development of the organic structure of the individual, did govern man's expression of intelligence; but that that expressed intelligence could of right be assumed as the full measure of the fact itself, or that these conditions of matter affected the real status of the innate consciousness within which gave through them the evidence of its existence and workings, were positions to which Spiritualism gave a decided nega-

What evidence had we that there was an intelligence existing abstract from and independent of under the influence of the will of the operator, I were as real as those of this, where and of wha

and became in that state of coma dead to all natural surroundings; nerves might be divided, tender portions of his form—as beneath the nails of the fingers-might be probed with instruments, noises be made of the most deafening character, and in the midst of all this the sleeping subject would remain insensible-dead, to all Intents and purposes. But, said the lecturer, while remaining in this same apparently dead condition, behold the subject speaks, saying, "I see! I sho matter what, no matter where; the question for the materialist to solve is how, and by what power does he see? Every avenue of the senses is closed; insensibility reigns triumphant. Only through the senses can man obtain knowledge say these philosophers, and yet the subject, with all these channels closed, still sees and knows. What sees and knows? The eye is insensible, and does not see; the ear cannot catch the loudest sound that can be produced; but still the subject can hear and see that which others around cannot. These facts had been established as such beyond dispute by the long painful process through which Mesmerism, in the face of the bitterest opposition, had forced its way to the consideration and acceptance of mankind. What was it that saw when the mesmeric subject was in the state of coma? In the prosecution of the search for an answer to this question, the speaker again referred to the workings of the human organism, citing the case of the hand, which was moved—it might be assumed—by the will of the individuality inhabiting the organism, by the action of the mind as expressed by the will; but between the mind which was a something which we could not grasp hold of, and the hand there seemed to be an impassable gulf. Let us bridge its unfoldments lost, and the moral sought to be | it. The hand was moved by the muscles, which were governed by the nerves; the nerves were -controlled-by-the-will, and that will was exercised in its turn by the mind, the me that existed behind it. Thus the action of the muscles, the nerves, the will and the me were all involved in The subject under consideration was at the the simple movement of the hand. The further present time demanding the closest attention of | we proceeded interiorly the more refined would the world of thought; theology declared that it | the conditions become, till we arrived at the me knew "all about it," and Spiritualism claimed to | condition which was so refined that it eluded the have solved the doctrine beyond a shadow of a action of the most delicate instrument; and all doubt; but the theme chosen for the after- we could judge of that me was by its operation. noon's exercises was so selected because, to the All this the materialist accepted, but when we speaker's mind, the essential philosophy under- Lattempted to assure him that that mo existed on lying the facts of immortality did not receive the | when the bodily casket or vehicle was disintegrated at death, he refused to give credence to have. What fact was there which could lead us | the assertion. And the materialist was to be applauded for his bold rejection of what seemed to phenomenal evidence and revealments of Modern | him a fallacy; the great need of the age was men Spiritualism there was no material, demonstrable, who had back bone enough to refuse to give in their adhesion to what did not appear to their a future existence. It was not the primal need consciousness as truth. Though clerical theology might rail at them with its vilest interpretation, and even Spiritualists be found to look tality must first be established to the minds of askance upon them, yet these very men whom it was sought to trample under foot were rendering to truth an inconceivable service; they made investigation necessary in order to meet their arguments which were born of an honest skepticism, and this inquiry broadened the reach of which existed after death, and which survived truth, and rendered Spiritualism necessary in the the shock of change, and then the after proposi- last analysis, in that no other system of thought tion of that spirit's ability to return and communi- or revealment could successfully cope with their

> Now the sleeping subject of the mesmerist had been shown to obtain knowledge without recourse to any of the sense avenues of which we had spoken; but it had been assumed in the argument (as from a materialistic standpoint) that beyond these two conditions, of consciousness and its opposite, there was no other side, and the outer consciousness with the inner man maintain, inasmuch as the results of the meswhich flowed from the mind or consciousness of sumption that that interior consciousness whose will of said operator, did exist as a distinct and separate reality apart from his bodily functions. because the minor could not evolve the majorthat which was controlled, in this instance at least, was not the parent of the power that controlled it. Assuming this in the analysis, the speaker structibility of matter, and to apply it to the question. Some one might ask: Would you make the consciousness of man a materiality? And to such he would reply that there had been a deal of stupid talk concerning matter and spirit, and such differing views had been expressed, and in such a contradictory manner as, to suggest that many thinkers hardly understood what they themselves meant to convey by the terms; and it would puzzle a very wise man to tell where the one began and the other ended.

Speaking of this consciousness as a reality, the lecturer characterized it as a subtle force or property which was possessed of an indestructible, recuperative power: The inner nature of man might thus be portrayed as a very material thing, but when the conditions of the universe were considered, we might see that the amount of materiality referrable to that consciousness might be more refined than that of any of the elements around us to-day. That which existed per se could never be destroyed. This consciousness of man, existing as a reality, born of what might be termed homogenious substance, or pure spirit, must be immortal. But of what good was immortality to this concrete entity, if it was only to be perfected by an organism, for the materialists maintained (and gratitude was due them in that they gave us many valuable arguments) that intelligence must have a power to express itself, therefore intelligence must depend on organization; but that was their argument, not that of the speaker; he held that intelligence must have an organization, but was not chained as to its ultimate by that organization—that the personality which existed after death must have an organization, else it would be relegated to the realm of oblivion, for man, to enjoy an immortality and to be conscious of it, must of necessity possess an organic structure.

There might be those who would accuse the speaker of depicting the men and women of the next state of existence as very like those of this sphere. What person in the audience before him would desire to be less a man or less a woman to-morrow than they were to-day? and if they would not be less in this world would they wish to be so in the world to come? Assuming that the human brain? The mesmeric subject passed | the men and women of the next stage of being

nature was the proof to be adduced in defence of the position? That proof would again be found in the realm of physiology. When the food was taken into the human system to sustain it in the condition necessary for the meeting of the demands of physical life, the component atoms of that food disintegrated for the purpose and a condition was evolved in this case which differed essentially from and reached beyond the scope of their first state, and that condition was but the commencement of a series of changes which ultimated in their being developed into a state from which psychic force was eliminated carrying on the analysis, it would be found that there was practically no limit to the refinement of matter. The question then arose: What became of that super-spiritualized portion which must eventually exist? every nerve, every fibre, every atom which entered into the composition of this structure, each and all were continually struggling forward, and the higher they reached the more refined did they become, till at last the conditions produced were beyond those that were immediately requisite to meet the demands of the physical economy; they were not related to the world of ordinary matter, because they had advanced beyond its grade of development neither were they related as component parts to the indwelling personality which existed per sc. What became of them, then? a revulsion occurred, and the atoms thus progressed were interiorly deposited, as it were; every portion of the human system became lined by them with a fine, silvery deposit, and when death came it was the rendering up, on the part of the material casket, of those bright, silvery gleams which every portion of it contained; these were evolved, unseen by the mortal eye, but were nevertheless a reality bright and beautiful as any God had ever designed; they came forth as a hazy cloud shining and pulsing with interior energy and light—a central star surrounded by its constellations - and gradually shaped themselves into symmetry and form, and from the heaving mass was built up the counterpart of the physical organism wherein they were once contained. Death was thus accomplished, and the death of the man was only the culmination of the physical structure and the rendering up of the elements of its spiritual body, that said body might form the abiding place of the spirit in the life beyond. These were the facts of immortality. This spiritual organization resembled in form the original one in which it was contained, and its nature would be found also to resemble the physical counterpart from which it had proceeded. In the mortal life the me was ever operant, and every action flowing from the consciousness, to be wrought out in deeds by the physical organism, had to flow through the spiritual body, and thus left its impression upon that body which was existing within; no experience was lost, and when we passed out of the present state of life and into the next world, all the realities of experience and expression, having registered themselves upon the spiritual brain, would be retained by that brain, while all those of time merely, registering themselves upon the outer brain, would perish with that record book. Only the spiritual meanings of life were transferred by us when we passed over the river. The consciousness being continued, and the spiritual body bearing witness to the experiences of the past. it would be found that man, in his next state of existence, was essentially the same as he was in this. An individual, personal immortality was the only immortality that man could possibly enjoy and be true to the principle of his innate na-

But the speaker desired to go further in the matter. After the fact of continued personal existence was settled, what was the next requisite; why, a location for the spirit, a world where man would find that which ministered to his needs, a state wherein he would feel that he was at home. The next state of existence was filled with those who had once been as we are, and who had forms, and personal peculiarities, and needs, and if God had failed to provide them with the means of ministering thereto, then their very existence was a blot upon his executive wisdom. It was not conceivable in reason that the executive wisdom of the Deity would fail at such an important link in the chain, and therefore as the nature of man the immortal stood revealed we were bound by inference to suppose the existence of a world as tangible and real to him as our own to-us, which was the ordained supplier of his needs. If such a world did not exist, then the existence of men and women after death was indeed but a sad fate; the battered ship of their destiny, with her sails blown away, her rigging torn and her rudder broken, with no power to guide or save, would drift hither and thither, a prey to the conflicting blasts that beat to fury the bosom of an unknown sea! What a gloomy condition such an immortality would be-a condition that would not suit a single human soul, because it would reflect too glaringly upon the wisdom of that God whom it be-

lieved to exist. If, however, we were to take the general conception of the world at large, we would find that it had about as definite a notion concerning immortality and its facts as the picture which had just been drawn. Heaven had been declared to be somewhere, but where the would-be leaders of human thought did not know-man might be immortal, but where he would pass his after life they could not tell. And with the exception of the view revealed by Spiritualism there was but little understanding among men concerning the reality of the immortal life. The time was wanting at present for the speaker to deal as he desired with the theme which would portray the world in which lived the men and the women who had put off the physical, and who were enjoying the refined conditions of the better country, therefore he would announce that on the next Sabbath afternoon the subject discoursed upon would be: The Nature and Location of the Spiritual World; showing the consecutive harmony that exists between the nature of man the spirit and that world wherein he is to pass the spiritual existence when he crosses the river of death.

The facts of immortality stood revealed! Outside of the phenomenal proof offered by Spiritualism evidence had been traced pointing to the conception that an after life was an inherent property of humanity. And if in addition to that evidence the flood gates of Spiritual phenomenal revelation were opened-the curtain was drawn aside and the golden sunlight was let in upon waiting anxious hearts flooding the world with glory and demonstrating not only life hereafter but life in a home consonant with its requirements-what was it all but the vindication of man's immortality through material evidence which harmonized with the demands of a material age? What was it but the proof that man

was an immortal entity, and that his existence hereafter was as assured as the condition of life which he now enjoyed! This evidence would lead the mind of him who strove to grasp it to look beyond toward Deity, to recognize a purpose in all the circumstances of being; and to feel as the shadows of physical change darkened around him that he was but taking another forward step in that path of progress which would indeed in spirit and in truth lead him to draw nearer, still nearer to thee, our God.!

The Controlling Intellgence then announced that he would answer such written questions as the audience might offer; whereupon those queries which had been collected by the ushers for the purpose were severally read by the Chairman, Lewis B. Wilson:

Ques.—Will you please describe the manner by which spirits control? Do they disposess the spirit of the medium, or do they psychologize, or impress? If the latter, does not the mind of the medium influence the character of the message, and necessarily make it unreliable?

Ans.-In no single instance does the operating spirit enter into the corporeal structure of the medium; but the spirit of the medium is removed from the body for the time being, then the control being perfected, the manifesting agency is able to overcome to a great extent all influence from the personality of the instrument. But when the control is not automatic, then the conditions of the organization tend to affect and color the nature of the manifestations. The organic conditions, mental biases, etc., of the medium in such cases were ever important points to be considered as an influence was exerted by them corresponding to the plane of development occupied by said medium; if the medium occupied a good plane, then an influence flowed therefrom in harmony with the control sought to be established; if not, the lower the scale occupied by the medium, the more was the control liable to be affected thereby. In all cases a certain allowance must be made for the action of the personality of the medium, in the consideration of the spiritual problem.

Q.—You stated in your lecture at Rochester Hall, Boston, that dark circles were injurious to some temperaments. Will you please to state what the dangers are, and why they should be

To this the speaker replied that it was selfevident that if dangers existed they ought naturally to be avoided. Such dangers did exist for certain temperaments in relation to the attendance on dark circles. Some persons were possessed of nervous conditions so easily excitable that, in visiting said circles, they-insensibly it might be-evolved more of the psychic force than was in harmony with the requirements of their own bodily welfare. These persons, therefore, should not frequent dark circles, for if such a course were persevered in the mind might lose a certain amount of control over the brain, and a condition of insanity occur.

Q.—Are all souls finally swallowed up in Infinity? i. c., do we all return to the source from which we originally sprang, thus losing our individuality? dividuality?

A.—So have sung some of the leading poets of the East, but, with all due respect to them, we think differently. Man's individuality, commencing on this plane of being-or anywhere else wherein organic life begins-is sure to exist. We cannot however answer the question definitely, because we have not run the whole race of life; if we had been taken into and swallowed up by the Divine we should not be able to return, so our experience runs directly counter to the supposition.

Q.—How can we communicate with our spiritfriends at home, without the presence of a me

A.—Precisely in the same manner through which you can get an effect without a cause.

Q.—Are the materializations of spirit hands ow being produced in this city genuine manifestations of spirit power?

A. - Investigators priding themselves upon their intelligence should never ask a spirit about at which they can find out for themselve

Q.—It is claimed that where religion is intro-duced the community is benefited; yet in some foreign counties calling themselves very religious, the people are low in the scale of ignorance and

gradation To this—the closing one of the series of questions - the Controlling Intelligence replied: There are some physicians who claim that by the introduction of poison into the human system certain evils can be removed, but they will tell you that they do it under protest, and that it is very dangerous; and we think the introduction of theology is open to the same objection. It was a known fact that wherever theology had been introduced the community had suffered, because said theology repressed the better instincts, confining the intellects and souls of men to its narrow prison-house. Since the theologic systems were based upon certain creedal assumptions, they could logically allow no reflective thinker to pass judgment upon the reliability of these basic points; consequently under their arbitrary rule progress was a dead letter-advance could only be hoped for on the part of those who held out against their tenets and refused to join the ranks of their believers. The speaker closed his answers by referring on the other hand to the beauties of the spiritual religion of the hour, a religion which brought forth a realizing sense of the Deity that dwells within humanity; a religion which fettered no human soul, but said to all: Come up higher. He would have the shell-bound systems of theology come forth and test their claims to credence by the side of this new revelation. Let them square themselves, the plumb line of truth being suspended between, and let the shadow decide which was right. V

opium sends to the Cincinnati Commercial his prescription for the cure of the dreadful habit. Arguing that the average victim uses of the drug what is equivalent to twenty grains of morphine a day, he counsels the preparation, by a competent physician or careful druggist, of two hundred and seventy grains of morphine, twentytwo grains of belladonna, and forty-five grains of quinine. Divide this into ninety pills, each of which will contain three grains of morphine, and begin by taking three pills a day. The nine grains of morphine thus taken, with their admixture, go as far with the patient as did his previous twenty grains a day, owing to the pecuiar effects of the belladonna in the combination. Lower the quantity of morphine in each successive batch until two grains per diem are reached, and then lessen the proportion of belladonna, and, perhaps, add a small portion of nux vomica. The cure is said be almost certain, but too much care cannot be exercised as to the quantity and quality of the belladonna, which is a deadly son in anything over cautiously small doses. deadly poi-

VICTIMS OF OPIUM.—A reclaimed victim of

### New Publications.

THE THEOLOGICAL WORKS OF THOMAS PAINE.—Pub-lished by J. P. Mendum, Ivestigator office, Boston. lished by J. ... With Portrait, ounced to be the most complete edition ever This is an

ublished. It comprises the Age of Reason, in two Parts: Letter to a Friend; Letter to the Hon. J. Erskino on the prosecution of Thomas Williams for publishing the Ago of Reason; Discourse to the Society of Theo-philanthropists; Letter to Camille Jordan; Essay on Dreams; Examination of passages in the New Testament; Thoughts on a Future State; Reply to the Bishop of Llandoff; Origin of Free Masonry; Letter to Samuel Adams; Letter to Andrew A. Dean; and Miscellaneous Pieces. In a perusal of the fore-going production of the Apostle of Free Thought, one will obtain a complete idea of the character and scope of the mind of the much traduced Thomas Paine. It is needless to say of these famous writings that they are level with the capacity of the average mind, while they challenge the capacity of the most gifted and vigorous one. Every American knows, or ought to know, what a powerful influence the political writings of Paine had on securing the indeendence of his country, in requital for which the very place of his grave was pronounced profane by a bigoted and passionate priesthood, that could not overlook the effect of his powerful blows on their superstitions, and the mummeries of their creeds, already obsolete. In their narrow view nothing a man could do as a patriot would ever con-done the unpardonable offence of assaulting the superstitious scheme of their peachments. They could not meet reason with reason, but undertook to silence it with calumny and rage.

It is peculiarly fitting that this handsome collection

of the theological works of Paine should be made just when the architectural memorial of him is dedicated in this city. The two occurrences happily come together. Although it is not claimed that he was a prodigy of learning, his strength is conceded to have lain in his acute penetration, his vigorous way of dealing with the dead shams of the ages which overlaid men's minds, and in his markedly strong common sense. He may be said to have treated all questions on that side only, and to have thus brought them down to the general comprehension. He was a lover of the simple truth, a moralist by habit, and a fee to all attempts to enslave human reason. He brushed away the cobwebs which a musty theological learning, accumulated n the cloisters of the centuries, had woven before the vision of man, and labored to help him see his relations to time and eternity with the eyes of his own soul. Had he lived in our day he must have accepted Spiritualism as his faith after a thorough examination, for the sufficient reason that he would have found in it a solid foundation for the support of the belief which was already instinctive in his nature. There was nothing of sentimentalism visible in his faith, because it was the mesh of sentiment, projudice, habit, passion, and interest which he tore asunder with so ruthless a hand. As time passes, Paine's name will brighten in the public esteem, and the only wender will be that such narrow prejudices existed which he was obliged to confront in so vigorous a manner. He will always be regarded as a benefactor of the human race, the emancipator of the human mind from the servitude of the past, and a patriot whose published words were like so nany battles.

THE ISLAND OF FIRE, Or, A Thousand Years of the Dd Northmen's Home-874-1874. By Rev. P. C. Headley. With illustrations. Lee & Shepard, publishers. This volume, by a well-known author, is substantially a History of Iceland, presenting a store of information of the most in-teresting character respecting its people, its topography, climate, soil, and all its known peculiarities. The millen nial celebration of last year suggested it to the author, and a full account of that event forms the closing chapters of the book. The icebergs, the geysers and the cliffs, the pecultar features of the remote Island, the manners and habits of the population who have lived and thriven in that lonely spot for a thousand years, the superstitions, the legends and the songs, and the traits of character which make them as tenacious a people as the moss that feeds their reindeer—these are portrayed in a picturesque and popular manner in this timely and welcome volume, and furnish a body of reading on Iceland which will thoroughly acquaint one with a distant land which has always been ike a myth sailing in the far Northern seas.

SOWED BY THE WIND; or, the Poor Boy's Fortune, by Elliah Kellogg, is another of Lee & Shepard's issues, from a writer to whom the boys of the time need no introduc-tion. Mr. Kellogg has produced a story in the present instance as attractive and natural as any of its well-read predecessors, and it will be as widely sought for as the rest of his increasingly popular stories.

THE ATLANTIC MONTHLY for February-II. O . Houghton & Co., 219 Washington street, Boston, publishers—introduces a telling table of contents by a fine poem, "the Two Travelers, 'by William Cullen Bryant; "The Hessian Mercenaries of our Revolution," by Prof. George N. Green, is of keen interest to the American reader, as is also the sketch "Two Girls that tried Farming," by D. A. Shepard, Edmund C. Stedman's "Skull in the Gold Drift, '' is one of the most remarkable poems which has appeared for years. The names of Henry W. Longfellow, J. T. Trowbridge, Kate Putnam Osgood, Henry James and others, are evidence that the reading matter is of a varied and entertaining nature, and the departments are of mark-

THE GALAXY for February-Sheldon & Co., 077 Broadway, New York City, publishers—is received. Justin Mc-Carthy beginshis new serial, "Dear-Lady-Disdain;" Nora Perry gives in rythmic numbers a story of "Old Ports-mouth Town;" Hjalmar Hjorth Boyesen continues "A Norseman's Pilgrimage;" Richard Grant White discusses 'Literary and Linguistic Notes and Queries,' several poets—as Mrs. S. M. B. Pratt. Kate Hilliard, etc.—illu minate the pages with their versifications, and the depart-ments, "Drift Wood," "Scientific Miscellany," "Current Literature " and "Nebulæ," are well sustained. Taken altogether, this is a fine number.

SCRIBNER'S ILLUSTRATED. -Through the politeness of WILLIAMS & Co., 135 Washington street, Boston, Mass., we have received the February number of this well executed magazine. "The Cahons of the Colorado," and "The Mysterious Island," are decked with limnings which-at least in the case of the first article-appropriately depict a grandeur beyond the power of words to convey. J. G. Holland, E. C. Stedman, Louise Chandler Moulton. nd other well-known writers, combine in a successful effort to furnish a readable issue.

ST. NICHOLAS, the children's favorite—has made its appearance for February; A. Williams & Co.. 135 Washingon street, Boston, have it for sale. "The Marmosets, its frontispiece, is charming, as are others of its pictures. 'The Story of A Birch-Bark Boy," by Isabel Frances (illustrated by Sol Eytinge) deserves and will receive th reading of all the patrons of this popular magazine; and this is but one of the attractions offered by the present number.

THE NATIONAL, put forth by the National Publication Company, Washington, D. C., has come to hand for February, said number being the initial one of its first volume. The magazine is illustrated with pictures of Washington scenery, views of the Philadelphia "Centennial" build-ings, etc. The Indian question is treated at length, and other matters of standard interest receive an appropriate dress both in language and typography. The National promises well for the future.

THE RAPID WRITER AND TACHYGRAPHER, a magazine devoted to language, short-hand writing, and kindred topics, is received from its publishers—an association of the same name at Andover, Mass., -for January. It is filled with much matter of interest not only to the of Mr. D. P. Lindsley's style of writing-which to our mind is the best known-but to all inquirers into phonetics. The present number has twelve pages of engraved shorthand exercises.

### BANNER OF LIGHT:

A POPULAR FAMILY PAPER, AND AN EXPONENT OF THE

SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

### PUBLISHED WEEKLY

AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS. COLBY & RICH, Publishers and Proprietors.

ISAAC B. RICH.....BUSINESS MANAGER. LUTHER COLBY.....EDITOR,

Aided by a large corps of able writers.

THE BANNER OF LIGHT is a first-class, eight-page family Newspaper, containing FORTY COLUMNS OF INFERESTING AND INSTRUCTIVE READING, embracing LITERARY DEPARTMENT.
REPORTS OF SPIRITUAL LECTURES.
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects.

ORIGINAL ESSAIS—Open Spiritual, I missophical Scientific Subjects.
EDITORIAL DEPARTMENT.
SPIRIT-MESSAGE DEPARTMENT—Mrs. J. H. Co-

nant, Medium.
ORIGINAL CONTRIBUTIONS from the most talented writers in the world, etc., etc.

### TERMS OF SUBSCRIPTION, IN ADVANCE.

Three Months. 75

Three Months. 75

Three Months. 75

In remitting by mall, a Post-Office Money-Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable tothe order of Colary & Richard be lost or stolen, it can be renewed without loss to the sender. Bubscriptions discontinued at the expiration of the time raid for.

paid for.

Specimen copies sent free.