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Written for the Banner of Light. DEATH AND LIFE.

Wrecked upon a stormy sea. Blackest darkness over me! Roar of thunder—lightning's flash! Chilled and wounded by the dash, As the wrathful billows flow O'er the soundless depths below: Battling with those waves for life. In a fierce, unequal strife; One last prayer for rest and peace-"Bid, oh God, this tumult cease!" Then a silence, long and deep, Mute despair and quiet sleep.

Where am I, and whence this light? Summer-Land with beauty dight. Like an eagle, free and strong, Winged for flight I float along Over fields of purple bloom, Filling ether with perfume: Conscious power with sweet repose Into all my being flows. Loved ones round me-oh, how sweet! Lost and mourned again to meet! Am I dreaming? What is this? Joy in fullness! Glory! Bliss! No more sea and no more strife-This, oh this indeed is Life! A. E. P.

The Rostrum.

THE NATURE AND LOCATION OF THE SPIRIT-WORLD.

Reported for the Banner of Light by John W. Day.

J. J. Morse, the eloquent English trance speak er, delivered the closing lecture of his engagement before the "Music Hall Society of Spiritualists" at Beethoven Hall, Boston, on the afternoon of Sunday, Jan. 31st. Though a driving snow storm at that time prevailed, a good audience assembled to listen to his discourse, and frequent applause was aroused by the telling points brought out by the Controlling Intelligence. Two songs by the fine choir, the reading by Mr: Morse of Gerald Massey's poem "Press On," and an invocation, ne way for the general s theme chosen for consideration, he held, was of interest to all classes of minds, except, it might be, those persons who felt so attracted to and satisfied by the grandeur and glory of earthly conditions, that they did not feel the necessity of surviving after death, of unfolding grander possibilities than they had ever conceived of, or of living in a world nobler than this, where they could attain by development to a higher and more harmonious growth; this class embraced what were generally termed infidels, atheists, rationalists, and kindred names. Their philosophy, which sought to rule out of the problem of existence the vital fact of a world to come, and to demand that all our energies should be centered in this, was good in one sense, in that the monstrous pictures of impossible happiness on the one side, and horrible despair on the other, which the eler-gy of the past had painted concerning the next stage of being were calculated to repel mankind, and that in default of other evidence than that adduced by the churches the materialist struck closer to reason than the creedist: for much better would it have been for the theologians to endeav or to render some practical service to mankind, than to indulge in air drawn speculations. But other evidence did exist than that of the churchman, and in the light of the revealed facts that there was another world; that man in that world was similar to man in this; that the two worlds physical and spiritual were interblended, the philosophy which sought to confine our efforts to this primary physical stage of being proved itself to be false, since it was the much wiser course for humanity to strive as far as possible to attain to a knowledge of the conditions of the next, that it might be able rightfully to understand the relations of both worlds to each other.
Where is the spirit world, and what is its na

ture? was a question which was rising with greater force than ever in the human mind of to-day, and orthodoxy, which claimed to be infallible, unable to give any light upon the important topic, was fain to essay to borrow from that Spiritualism which it affected to despise, the coveted knowledge.

In his discourse on the previous Sunday points had been developed going to build up a full conception of man as an immortal being, and the conclusions then arrived at were that he was mentally, spiritually, and as far as his own nature was concerned, the same man in the next stage of being as here; therefore a necessity ex isted for a world or location wherein those peculiarities could be manifested and those needs gratified, just as they were on this planet. The speaker claimed that that spirit world was as natural as the physical. The tendency of matter, as had been said in the previous discourse, was toward refinement, and each grade of its dewelopment was higher than the preceding, till man stood as the result. But that spiritualization of matter did not cease with the production of man; the continued action of the material elements which gave the me within him scope for its manifestations, did not stop with those manifestations, but the process of sublination and deposition went on, whereby certain atoms too refined to join the physical and yet not a part of the spirit per se—but drawn toward it by its superior power of attraction—were made to constitute the robe of immortality which at death the physical body gave up to be the body or vehicle of the interior me in the higher life. But the powers of matter were not there exhausted; the same physical material forces were at work there as here,

the animal, which upon its own plane produced results which only differed from the human in the want of the reasoning faculties, etc.; and this grade was also engaged in the evolution of sublimated particles, which took the upward path toward grander possibilities. Those who were shocked at the idea of spiritual elements extended that each animal ways are the human as to why, if these things had an elements of penetration as to why, if these things had an elements of the spentration as to why, if these things had an elements of the spentration as to why, if these things had an elements of the spentration as to why, if these things had an elements of the spentration as to why, if these things had an elements of the spentration as to why, if these things had an elements of the spentration as to why, if these things had an elements of the spentration as to why, if these things had an elements of the spentration as to why, if these things had an elements of the spentration as to why, if these things had an elements of the spentration as to why, if these things had an elements of the spentration as to who the spentration as to who the spentration as to who the spentration and the spentration are spentration as the spentration and the spentration are spentration as the spentration and the spentration are spentrations. were shocked at the idea of spiritual elements existing in animals were reminded that said animals were the result of Creative Energy, and that that Creative Energy not being disturbed or dishonored because the animal possessed some of its elements and attributes, man, who was also a result of said Energy, need not be troubled by the fact. These sublimated elements, thrown off by animals and man were avoided out of their off by animals and men, were evolved out of their physical structures, and as those structures were physical structures, and as those structures were built up of the elements around them, we might say that these spiritualized atoms represented the ultimate condition to which the material elements were capable of attaining. All these atoms retained the qualities and properties inherent to them while in the physical structure, and thus from every human form and every dying animal, flowed forth contributions to that great stream of immodrable elements which was reanimal, flowed forth contributions to that great stream of imponderable elements which was perpetually piereing, in its outward march, the atmosphere of our planet. These outgoing atoms were thrown off from the physical plane of earth's circumference at the equator by reason of the more rapid revolution of our planet at that point, but they did not go off "rayless and pathless" into the spaces, but the globe having its spiritual as well as physical side, they were reattracted by its spiritual centre, and formed a zone, a girdle of glory around the grand old earth, at a distance of about sixty miles from the surface on tance of about sixty miles from the surface on which we stood. Cohesion and chemical affinity were at work among these atoms, which were not dead, but were replete with the very power of life, the very spirit of Deity, which, residing in the humblest atom as in the most towering genius, was certain to produce results. Therefore this zone was full of life, grandeur, beauty and use—the next world was a living world, instinct with the Divine Energy which reposed

When the spiritual body was completed there was still a reining process at work, and the march was still onward. Wherever there was motion there was life; the idea of the inertia of natter was, to the spiritual understanding at least, an exploded one. Since the elements which went to make up the various physical forms which yielded their treasures of sublimated atoms, had been drawn from this world, therefore, in accordance with the law of the correla-tion of forces, the elements of all things that had ever had an existence in this life must find their duplicates or counterparts in the spirit-world. The Divine Mind ever outwrought itself in orders of beauty and use, and therefore in that state of being yet to come, all the grand characteristics of the present were to be found, though in a still higher form; there trees waved their ver-nal branches; streams raised their rippling song; rivers flowed beneath the refulgent smile of a beaming sun; flowers shed their rich perfume; the air was musical with the song of birds; and towering mountains lifting upward from the glory which bathed valley and plain, lost them-selves in the grander glories beyond and above them. Everything was natural, for the spiritual was the most natural side of existence—each condition or object was fitted for the enjoyment of those who would find special pleasure in it, and harmony and peace settled like a benison over all. This cort of heaven wight not suit the religionist who hoped for a miraculous New Jerusalem for himself, and a blazing hell for his neighbor, but it was in harmony with the law of nature—it was a substantial reality, and fitted to the needs of all finding existence therein. The soul which was filled with pleasure at the glory of the present world would find itself "in durance vile" if suddenly conveyed to the Christian's unnatural Paradise, and condemned to sing ho-sannas to the Lord until hoarse!

The nature and location of the spirit-world being thus somewhat defined, the speaker desired to push forward to an inquiry concerning its inhabitants. Some minds, who readily acknowle edged the fact of free entrance to that glorious land, on the part of those whom they considered as right-doers, were ready to exclaim against the admission through its portals of criminals, the sin-soiled and stained from life's battle-field, the victims of untoward circumstances, who often suffered for the shortcomings of many othersthose whom the world had banned and striven to trample under its feet best they should bring contamination into that holy place. In this connection the speaker called attention to the fact of how immaculate the world judged itself to be, and how ready people were to assign bad places to somebody else, and to claim the good ones for themselves. But when these protestors entered into the republic of souls they would find that in every department was an operant law; the soiled and stained did not immediately enter into a bright and radiant condition; a developing process was necessary in order to render them pre-sentable; but just as soon as their aspirations took the right direction, and their desires were led into the right channel, just so soon, meta-phorically speaking, the hand of God was thrust down into their darkness, they were placed in the light of higher conditions, and were taught that progress was the law of life for all mankind that progress was the law of life for all manking i Into the first, second or third (the highest) condi-tion of this zonal life—according to their states of development at the time—spirits naturally gravitated at physical decease; the law of har-mony was operant, and each condition was typi-cal of the grade of being existent therein, which was not always the case on our planet. There were no inharmonious relations "over there," because they were all based upon that

there," because they were all based upon that which was natural and right. Beyond this zone was there any other condition of life or being? Yes—for though a long period of time would be required to exhaust the possibilities of this zone, that period would bear but a small relation to the almost inconceivable fact of eternity. The work of progressive unfoldment still went on, and hand in hand with it marched the eliminatory processes necessary to afford an opportunity for its manifestation. From the life opportunity for its manifestation. From the life of this zone, as it were, a subtle exhalation constantly went forth which in due course produced a second, which educed a third—which three constituted the zonal spiritual world pertaining to the planet earth. Humanity was constantly migrating from one stage or state to another, each one being an advance ment the lest but the each one being an advance upon the last, but the whole being bound in harmonious relationship, in accordance with that law of the correlation of forces which was as true in the spiritual as in the

physical world. But this third zone would be exhausted in time. What then? The same process of elimina-tion would go on, the sublimated atoms contributing to the formation of a solar zone—the legiti-mate ultimate and fulfillment of the prophecies and thus the impossibility of final annihilation written in matter—and in the sons and ages yet was shown. There was a grade of life below man—to be, other spheres of spiritual life would arise,

The question had frequently been triumphantly propounded to the speaker by those who thought they embodied in it a wonderful amount of penetration as to why, if these things had an objective existence, the human eye was not able to perceive this nearer zone, and mark its conditions. And to this query he realige that the states tions. And to this query he replied that the atmosphere of earth, which pressed to a certain degree upon every portion of the human frame, the gases, the force of electricity, and many of the most important agents of life, though strictly material in their nature, were so sublimeted as to be the perception of the mortal eye. If that eye could not detect their presence in this world, how could it hope to take cognizance of that which was even more sublimated than they? The sun which shed its beams into space, did not spand all his rays to this earth; there were other send all his rays to this earth; there were other and intermediate conditions surrounding that sun which demanded their share, and the proportion of light which our earth received was that which was fitted to its needs—no more; the spiritual world stood between it and our earth, and absorbed just as much of the spiritual elements of that light as it required for itself, and transmitted the residue to this planet. Though mortals might be practically unaware of the existence of this spiritual world, because of the inability of the general senses to perceive it, there was, how-ever, a power in man which surpassed the range of the telescope or microscope—a sense in man which enabled him to grasp the unseen—clair-voyance, by which the spirit was enabled to rise superior to surrounding conditions, and reveal new glories to the race; and matched with the revelations of clairvoyance came the positive evidence offered in the same direction by Modern Spiritualism, the grandest gift which any age had

ver received.

In ending his discourse the Controlling Intelli gence returned his thanks to the friends who had given him their kind attention throughout his course of lectures, which had now drawn to its close. He had striven to do his best in the clucidation of the problems offered for considera-tion, and would take with him pleasant memo-ries of the demonstrated appreciation which had followed his efforts. He then proceeded to an-swer some of the written queries offered by the audience. At the conclusion of this part of the exercises, Judge J. S. Ladd, of Cambridge arose in the audience, and presented the follow ing resolution, which was immediately and en-thusiastically endorsed by the people:

Resolved. That the thanks of this assembly be presented to Mr. J. J. Morse and his spirit guides, for the series of very eloquent and philosophic discourses delivered by them

Mr. Morse, in response to this unanimous ex his beloved spirit guides were included in the Judge's resolution, for if they had not been, he (Mr. M.) would have moved an amendment to that effect. He desired by bidding adieu to express his sincere thanks for the resolution, and for the individual kindness by which his stay had for the individual kindness by which his stay had been made so pleasant. His reception in Boston had perhaps been one of the greatest triumphs to which his public mediumship had attained in the course of a five years' experience of unusual suc-cess. After a fine song by the choir the meeting adjourned, many present improving the opportunity of bidding this popular lecturer a personal

MATERIALIZATIONS AT THE MOTT SEANCES.

Kirksville, Mo., Jan. 5th, 1875. I enclose to the Banner a letter from my friend, Judge Frank Tilford, of Salt Lake City, who came to Memphis (Mo.) last month a skeptic in regard to our beautiful philosophy, but as an honest investigator, and went away, after attending four scances at Mr. Mott's, a firm believer. His experience is valuable.

Yours truly, E. B. BREWINGTON.

SALT LAKE CITY, UTAH, Dec. 28th, 1874. SALT LAKE CITY, UTAH, Dec. 28th, 1874.

E. B. BREWINGTON, KIRKSVILLE, Mo.—Dear Sir: I visited Memphis, Mo., attended four scances at the residence of Mr. Mott, and, pursuant to promise, will now speak of what I saw, and the conclusion which I reached. My observations were made on the nights of the 14th, 16th, 17th and 18th insts. The first night the nanifestations were not as distinct as I expected, and although they left on my mind the imoression that they were superhuman, I did not then have a fixed conviction that they were of that character. On the night of the 16th the me-dium was handcuffed and fastened, and every precaution adopted to guard against fraud. The manifestations were more distinct and satisfactoprecaution adopted to guard against fraud. ry than at the previous scance, and I was forced to the conclusion that I stood face to face with he spirits of the dead, heard their voices, and felt their touch. Thus three senses united in their evidence and pointed to the same conclu-The last two scances confirmed these opinions.

In addition to the materializations, I had a communication written on a slate, held against the bottom of a chair, the little girl, daughter to Mr. Mott, holding one end of the slate, and I the other end. The communication was from a party who died at Salt Lake City last June under peculiar and very terrible circumstances, and referred to a conversation between the deceased and myself, in our last interview, just before his death. The slate manifestation ad-mits of no controversy—and I defy philosophy, science or human ingenuity to explain what oc-curred upon any other hypothesis than that the spirit of the dead wrote what was written or the slate. Everything that took place on the nights of the 16th, 17th and 18th insts., you will find fully, and from my acquaintance with the writer, I can add, truthfully reported in the Chicago Times of the 26th of December—at least, I can add, the can be a considered to the chicago Times of the 26th of December—at least, I can be a considered to the chicago Times of the the chicago suppose it has been so published, not having seen the paper yet. I am glad that I went to Memphis, and I am delighted beyond measure at what I saw and heard there. I came away a happier, and, I trust, a wiser and a better man. My mind now rests with entire confidence in the faith of the immortality of the soul.

I think that in sober earnestness we can now sny, with St. Paul, "Oh Death, where is thy sting—oh Grave, where is thy victory!"

I am yours truly, F. Tilford.

The individual is but the sum of his ancestors, with some slight and generally superficial modi fication; and it is true of all mankind, as of any particular race, that you have only to scratch the surface to discover the primeval savage.

The man that offered a chromo for every fish that will take the balt belongs in Gloucester.

Litenany Aeyantment.

THE LIGHTS AND SHADOWS

Written Expressly for the Banner of Light,

BY MRS. ANN E. PORTER,

Author of "Dorn Moore;" "Country Neighbors; or, The Two Orphnus;" "Rocky Nook.-A Tale for the Times;" "Berthn Lee;" "My Husband's Secret;" "Jessle Gray;" "Pictures of Real Life in New York;" "The Two Cousins; or, Sunshine and Tempest," etc., etc.

CHAPTER XII.

Doing Penance.

In a quiet little hamlet of the Rhetian Alps two women and a baby live such secluded lives that they seem to themselves to belong to another world than that in which they have heretofore lived. Their home is humble, but healthy and comfortable. There are two rooms to the house, and a little garden without, which is carefully tended, and filled with such flowers as grow in that region. A couple of goats browse near, and a baby carriage of wicker work stands by the door. High mountains rear their great rough heads to the north of the cottage, while the little house itself looks down on mountains below. It is a long, steep, dreary road that leads to this refuge-no travelers care to ascend, and only mountaineers and herdsmen are content to live here. But years before this time two Italian refugees found a quiet home, far from the political violence which rent their own fair land. Isabella's father had often told her stories of his life here, and it was so woven into her childhood with fairy tales and lullaby songs that she had often resolved to visit it. Now it occurred to her as a safe place in the storm which had come to darken her life. She was fortunate enough to find the very house her father had lived in. She obtained it for a small snm, caused a few repairs to be made, and settled down, as she told Lisette, to live for her baby. She found a few old books which had been left by her father and his friend, and one kind peasant woman brought her a guitar which had once been owned by one of the two wanderers. Through Lisette's contrivance they managed to make life endurable. She sallied out at times, returning with little luxuries not found in the hamlet, such as white bread, a few oranges, worsteds and silks for embroidery, fine cloth for baby's wear. It was a quiet, peaceful life-no better could be asked for a young mother with a babe. 'The child thrived on the goat's milk, which supplied what its mother could not furnish, out of doors all day, and deprived of the thousand little delicacies which make the petted child of the city so effeminate. The mistress was thankful for this refuge, and grew cheerful and contented. Now and then the old joyous laugh would ring out as she played with her baby, much to the surprise of Lisette, who, though happy herself, never expected to hear that laugh

"Ay! Lisette, you look surprised to see me dancing with my baby-boy. Why girl, I can hardly understand it myself, for in truth onehalf of my heart is dead, but then, here in this lonely spot I have had some reflections, and I will preach you a sermon. You do not like the discourse of the priest, perhaps you will listen to me.

"I will, my lady, with pleasure," said Lisette, folding her hands, and sitting demure as a nun at confession.

"Now you are ready I will begin," said the "Once on a time I was a very wicked girl. God took my father from me, and I was angry with him because he did it. Yes, Lisette, I said God was not good, and I would hate him. It makes me shudder now to think how wicked I was. I would not look at papa's things, you remember, and would cry bitterly whenever you spoke of them. Had I read his letter, as I ought to have done, I should have listened to Mr. Jacobs, and not have been so angry with him because he wished me to defer my marriage. I was willful, and would marry Richard Le Mark, not that I loved him as I ought, but because he made me believe that he loved my father, and that my father wished me to become his wife. Then, oh! then Lisette, when I found what my husband was, and that all Mr. Jacobs said about him was true, I got angry with myself, and let very evil thoughts dwell in my heart. The baby came and drove the evil spirit away for awhile, but when she died, ah, Lisette! when she died! then was so wicked that I wonder God let me live. Revenge and hatred filled my heart. I shudder now as I recall the feeling that possessed me when I seized that poinard. I was so glad that it was there-that you had told me how sharp it was, and how well fitted to do its deadly work. Yes, yes, Lisette, and I was not sorry when that work was done. No, for I felt that he had killed my baby, his own child! Yes, had he not sent you to the cotton field, and kept you there, when my brain was all afire with the fever, and I could not care for my child! And did he not, by his cruelty, murder my three servants, good faithful creatures, who would have served him well if they had known how to please him? I believed my wrongs were great, and I wanted to avenge them. I thought that it was not my duty to be patient any longer, and if it were, I could endure no more. Afterwards I did not regret what I

know, and point to me as a murderer. I dreaded the world's scorn, and I feared that my husband -my husband (you know who I mean,) would love me less if he knew. I hid it in my heart from him because of this, and yet all the time I was so glad that my deed had led me to his love.

You see, Lisette, I have been very wicked. 1 am opening all my heart to you. When my baby was born, and its tiny, pure hand was laid on mine, then came the thought, would I wish him to know it all? To know that his mother's hand had been stained with blood! Ah, Lisette, I was happy then! Yes, so happy, that I cannot express it-but ever and anon the shadow crossed my path. I can never make you understand the mingled emotions of fear, horror and joy, that filled me when I tore open Le Mark's note to my husband! I rejoiced that no fellow-creature's death lay at my door. I thanked God for my baby's sake, for my husband, and then for my wicked self. I think love, pure, true love has led me into God's kingdom. There is nothing that so purifies the heart as such love as I received and gave. I who was so wicked when life was all bitterness, found my heart softened and penitent, when God sent me my husband and my baby. Now he has taken one from me, and my heart bleeds, yet the memory of those two happy years is balm to the wound. I am willing to bear my cross, even if it be for life. I have my work here, to rear this child, the child of shame in the world's eye perhaps, but no sadness of mine shall ever disturb its babyhood. I would be cheerful for his sake. I sing and dance that he may be happy, and Lisette, with you and the baby I ought not to be sad, and yet-and yet, how beautiful life was in the dear, old English home which we shall never see again!" In spite of all her-heroism, tears came freely to the lady's eyes.

"I had thought," said Lisette, "that there was a way by which we could all be happy again. Richard Le Mark's treatment of his wife was so cruel, that a divorce can be obtained."

"Stop, Lisette! my father and I belonged to a and became strong and rugged from being kept church that holds marriage a sacrament. God save me from ever seeing Le Mark again. I think he will be merciful and help me to hide in this refuge from the tyranny of such a master-but divorce, never! It is denied to me. Never speak of it again."

Lisette's countenance fell. She had formed a nice little plan in her head, and thought she saw a way out from darkness to light; but now her mistress had shut the half-open door, and all was darker than before.

"Come, Lisette!" said her mistress cheerfully, it is time for baby to take his evening ride. Will you come with us and milk the goat? I love to see my darling drink from his little cup. The mother and child played together on the soft grass; very short and tender grass it was, but it furnished the sweetest food to the goats and cows. Then the baby was taken in, and the mother sung its evening hymn till it went to sleep on her bosom. When evening came, the lamp was trimmed, and she wrought pretty clothing for her baby, or read aloud the few books which she owned. It was a lonely life, but the lady was grateful, and lay down at night, saying, "God's will be done." Our dear little Roso who seemed born to be but a bright, joyous bird, living only to be ministered unto, was passing through the fire, to come out like gold tried in the furnace. There was little of incident to vary the monotony of her life. She dressed almost in peasant costume, but she made that beautiful by her own leveliness. Now and then she went down among her humble neighbors, and sought out the women with babies, and on this subject their tongues talked fast, forgetting all distinctions in this great mother love.

In Isabella's intercourse with Auntie Phyllis, she had learned some wonderful remedies for croup and colic, and the little alls of babydom, and she delighted to impart her knowledge; and Lisette too, was wise in the healing art. They came at last to have a great reputation in the hamlet. Lisette often made herself merry as she held the baby, to see her mistress going down the steep road which led to the hamlet, in a gray gown, with her hands full of bottles and herbs. The mistress enjoyed it. Healing the ills of others brought healing to her own heart. All the young girls of the place loved her, and used to bring her flowers, and berries, and fresh eggs. She in turn taught them embroidery and lace work, and how to make their own gowns with more taste. In their simple weddings and funerals, she took a part. A hereaved mother always went to her for consolation, and if she could not give that, the poor mourner received what is next best, the sympathy of tears, and the words, "I have borne the burden, and know its weight."

Thus nearly a year passed. Once during that time Lisette ventured to leave her mistress and had done. I was sorry only lest the world should | travel in disguise to England. One of the peas-

much moved. "Oh, Lisette!" he said, "I shall die if I see her no more! and I never shall be an artist, because nobody cheers me as she did. Miss Eliza is very kind, but her father is like a child now, and needs her, though she would teach me if she could; and Mary is at Captain Melton's house almost all the time, and Bessie does not love pictures, only red and yellow flowers. Lisette saw that the boy had grown tall and thin, that his beautiful face was pale and his eyes large. A bright idea occurred to her. Could she not persuade his nother to let him go back with her. What comany he would be for baby, and what a comfort o her mistress! The boy needed a change; the mountain air and goat's milk might make him rugged and strong! Lisette worked through Mr. Morton who would bring about anything that his wife wished, if it cost ten times the trouble that it did to get the boy from Mrs. Ramsay. Lisette preached patience to Mr. Morton, but she dared not tell him all that her mistress had related. No, no!" Only do not try to see her, not even to learn where she is.—At the end-of-six months-1 will come again and bring another picture of the boy who grows sturdy and strong. Thank the good Lord and take courage!" Lisette added. "She would not write a word, nor even send a message to you, but all the time she cannot help hoping and loving. Oh, sir, she is not quite the same woman that she was, but more beautiful, and good. She says, Lisette, you know there is another world where all the mistakes of our lives will be rectified, and loving souls mingle, with none to separate them.' "

"Lisette," said Morton, "it is only my deep love for her that helps are to obey her wishes. I would find her, if I searched Europe through, had she not said, 'For my sake do not try to see

"All the more will she love you for this, sir. It is a long road that has no turn. Let us remember that."

Lisette left England in the sedate dress of a tutor to an English boy. There were times when the girl trembled for herself. She knew well that Le Mark scrupled at no device to secure his ends; once on board an American vessel, she would be helpless. She was less anxious for herself than for her mistress. Love for her filled this girl's soul-as true and unselfish a soul as ever warmed a human body. Mr. Morton had told her that he had reason to believe that Le Mark was still in Europe, probably on the continent. Lisette's greatest fear was, that she might be recognized and followed to her home. She secured railroad tickets to one of the large towns on the Rhine, intending then to take steamer down the river as far as she could travel in this way. She acted her part as guide and futor well, but strove to disguise her person as she would her face, which attracted the eyes of her fellow-passengers. She was aware of this, and regretted that her masculine attire prevented the addition of a veil. On the steamboat she could retire from the crowd to the seclusion of her own cabin. At the old city of Dusseldorf she found a steamer, and bought tickets to Strasbourg. As she stepped on board she placed Davie before her. There were groups of people at the landing, and two or three gentlemen on deck en-King at the passengers as they came on board. Lisette drew her car over her eyes, as was customary with her now when meeting strangers. Unfortunately Davie. who had never seen a vessel or steamboat in his life, before this journey, was so absorbed in gazing at the strange-scene before him, that he lost his balance and would have fallen, had not Lisette (otherwise Mons. Iceni) caught him by the arm. In doing this she was pressed by some traveler in the crowd behind her, and thus lost her cap. It was recovered almost immediately by one of the boat hands, but was so wet that it could not be worn at once. Now, though Lisette had sacrificed her hair to complete her dis gulse, the change, to an American eye, would not prevent recognition. Her hair had been long and wavy, and when bound in tresses about her head was a great ornament. Cut short and somewhat neglected, it gave to Lisette the look of her childhood. Her face was a fine oval, and her eyes-well, my pen fails to describe them! They were not as brilliant as those of her mistress, nor did they change, like hers, from grave to gay, now dancing and sparkling like gems in the sunshine, now drooping and sad, like deep purple violets wet with dew in the shadow of the woods. Lisette's eyes were large and dark, with a soft, sad look, as if the shadow of her mother's bondage had fallen on her soul-eyes that had less of hope than of resignation in them. This language of the eyes was more than half contradicted by the firm expression of the small mouth - the full, red lips that by their compression, spoke the language of a daring soul. A physiognomist might find a riddle to read in that face, as perhaps he would in most of the faces of the mingled Saxon and African blood-

gish current of his enslaved hand-maiden. The three gentlemen who sat smoking on the deck of the steamer, and who had nothing else to do, noticed this little accident of the cap, and were naturally attracted to the face of the owner. It was a face that, if one saw, he would like to see again. One gentleman held his cigar in hand, and said to his companion, "There! Ransom, you have been wanting a face for your picture. Prophetic eyes! look there! if there is n't a pair of eyes that see centuries ahead of the sorrows of the human race, then you will never find them!

the haughty Southron's fiery blood and the slug-

His companion looked: "You are right; not only the eyes, but the whole face is a study. What right has a man to such a face as that? They should belong to a sybil of ancient Rome! I must sketch that face, if possible—watch and as her mistress, but in her heart the longing for see where the young man goes, that I may get a chance, without annoying him.'

As he spoke, the third gentleman, who till this minute had taken little notice of the passengers, started up with an oath --- "It is she! There spring like a tiger upon its prey, and throttle him

ant girls gladly consented to take her place while | never was another face like that! That man's dress is a disguise!"

"What is that you say, Le Mark? Have you, oo, fallen in love with that face? Pity it is given to a man!"

"It is no man's face, that!" said Le Mark. "What!" exclaimed both at once. "Do you know it, Le Mark? Have we some runaway lamsel in disguis**e** ?''

"There may be material for your pen as well as for my pencil, Story," said Ransom.

Lisette, meanwhile, had gone to the clerk's office, received her state-room ticket, and disappeared. Le Mark's presence of mind returned. He was aware that he must move with great caution if he would learn his wife's retreat, which he now hoped to do. The two gentlemen at his side were Americans whom he had accidentally met in his travels. Were it possible to secure Lisette-who was his property, as he held-they would not aid him in regaining her were they in their own land and the girl across the border; they would point her to the north star, and give her food and money to help her follow that guide. He kept his own counsel, and worked in his own way. "I said, gentlemen, that I believed that face to be the face of a woman! Do you agree with me?"

"I say no man ought to own it, unless he is a Keats, or a Kirk White, and destined to die young, as those two half-men, half-women poets did," replied Story.

When Le Mark saw that the clerk's desk was clear, and very few persons in that part of the boat, he got access to the list of passengers, among whom he found "Mons. Iceni, travelling tutor to David Ramsey."

His lip curled as he muttered to himself: "I cannot be mistaken; there is no other face

like that. I should know it under any disguise." -Ay, ay !- Richard -Le Mark !- did you know it by any other token! God grant that you were ignorant of Lisette's whole history, for there is left still some drops of honorable blood within you. Further still, we pray that the time may come when you will see yourself held back by fate from a terrible crime!

He read again, "Mons. Iceni-destination, Strasbourg." "Patience," he said, "till then. If she eludes me after landing I shall think myself a fool."

Lisette, in happy unconsciousness of danger near, was in her own room, Davie with her. He was a careful child, and was endowed with the peculiar caution of his race. Lisette trusted him to go and look about the boat, giving him certain directions which he was sure to follow. He was gone a couple of hours. When he returned he had much to tell her; among other things that of a gentleman who had been very kind to him, and explained the machinery of the boat, "So that I think, Lisette, I can draw a boat, and mean to try this evening. The gentleman answered all

my questions, and then he asked me some." Now Davie had received instructions how to answer the questions of strangers. We will see how he obeyed.

"Where are you going, my boy?"

"To Strasbourg, sir."

"Yes, almost all on the boat are going there where do you travel then?"

"I do not know, sir. Just as my tutor de-

"Your tutor is an Italian, I believe?" "I suppose so: I do not know certainly, sir.

My guardian provided him for me." Your name, I see, is David Ramsey."

Le Mark believed that this was also a feigned

"Yes, sir, I am a Ramsey; my grandfather, was at the siege of Derry, sir," and the little fellow raised his head proudly, and waited to be asked to tell the story which he had so often heard his father tell. But the gentleman did not seem to care to hear about Derry, but turned the conversation upon the tutor again. Now Davie was a shrewd fellow, and knew very well that Lisette had good reason for her disguise, and that the less he said about her the better.

"What do you study, my boy?" "I do not know yet, sir; my tutor will decide

that. I leave all to him.

"Did you ever see Strasbourg?" "No, sir; but I want to see the great cathedral

very much." "If you come to me when you land I will show

you where to get the best view of that grand old building.'

"Thank you, sir. We will find you on the

All this conversation was reported to Lisette, vho was not even then alarmed, but danger had taught her to be wary as a hunted deer.

"You must show me this gentleman who has

been so kind to you," she said to Davie. The little fellow, boy like, climbed up and

looked out of the transom, or ventilator, over the door, then half open.

"I see him now! I see him, Lisette-no, Mons. Iceni, I will say, and never forget again."

Lisette took one peep out of the loophole herself, and beheld Le Mark sitting on a lounge almost opposite her own door! His position was such that he was sure to see any one who passed out or in that room! She dropped to the floor, and for a moment courage forsook her. Taking Davie almost roughly by the arm she said:

"Tell me again what that man said to you every word, Davie. Go over it all again."

The boy was startled at her eagerness, but he obeyed at once, omitting no word. There was enough to rouse Lisette's suspicions.

"Davie, I know that man. He is a wicked, wicked creature! You musn't speak to him again. My lady knows him, and would be sorry to see him speaking with you."

"Then I will never speak to him again. I will keep out of his sight-for her-sake I will remem-

"For her sake! Ay, Davie, you speak well! Now let me think. I have a map of this route

Get it Dave.' The boy produced a guide book.

"Ay! that is it. I will study it." She was absorbed in her work for some minutes. Then folding it up she said, "You can go out again as evening comes, on. If the gentleman comes to you be not rude, of course; it is not in your nature. Avoid him if possible. Should he ask you to meet him at Strasbourg, that he may show you the cathedral, thank him, and make the interview short."

Those were dreary hours which Lisette spent in her room. She was not so submissive to her fate vengeance rose up strong, and would not be stilled. She clenched her hands tightly together, and glared at the closed door-the thin barrier between herself and her enemy-and longed to

to death. She could do it. She felt strong in purpose and lithe in limb. The gust of passion passed, and she sat upon the floor, with features calm but livid. -

In the stillness and gathering twilight better feelings came. She grew calm as she thought of her mistress. Once the horrible thought came, perhaps he knew of her retreat. But that was impossible. After awhile Davie came. The gentleman had spoken to him merely to say that he would not fail to find him at Strasbourg. Night came on, the passengers retired to their berths; there was silence in the cabin and darkness, save a few dim lights-no sound but the regular dash of the wheel, and the puff of the escaping steam. Lisette, all dressed, with Davie at her side, and what little luggage they carried, waited for the blowing of the whistle which would give notice that they were near a landing place. It came; then followed the labored murmur of the boat as it neared the shore. There was a slight stir in the cabin-two men were to land. Lisette and Davie came out, and followed them. Another moment, and they stood on the quay of the quiet old German town, with the two men who had preceded them. Lisette and Davie hurried on. One of the gentlemen walked fast and overtook them. Lisette breathed hard. A bright light burned on the summit of a high lamp post, and as they passed under it the gentleman turned and looked full at Lisette. She met his gaze. It was not Le Mark. But who was the other? Lisette found a carriage, and was about to enter with Davie, when the two men passed the carriage. She saw their faces. Neither of the two was Le Mark. They were Story and Ransom wishing to get another glimpse of those eyes, and that fair, oval face. There was nothing rude in their movement, and Lisette, recalling her disguise, smiled as she saw them walk toward the city, and rejoiced that she could once more foil her persecutor.

[Continued in our next issue.]

Banner Correspondence.

Illinois. JOLIET.-Theo. F. Price writes, Dec. 31st, as

follows: It has been a considerable period since you received a communication from me, nevertheless, with my wife I have been incessantly laboring in the cause of reform. My present trip has been quite extensive, my first lecture having been given July 1st, at Wichita, Kansas. Since the beginning of our present tour, my wife and myself have disseminated the seeds of reform in many darkened localities. Omaha, Nebraska, was the western limit of our travels, at which point I was called upon to address the Liberal League, Capt. Paine president. Our labors have been generally confined to Missouri, Iowa and Illinois, the latter State having been the arena of our transactions during the past two months. Hammond, the revivalist, or as he delights to denominate himself, the "evangelist," was filling a three weeks' engagement at Galesburg at the time we passed through, and as is usual with him, he was raising the wind by haranguing a mass of people upon the streets. His preaching mass of people upon the streets. His praching upon this occasion consisted of braggadocio accounts of the miraculous manner in which indi-Jesus. The latter personage was never in sight, but Hammond vociferously called upon the people to come to him. The "coming" seemed to consist of singing a batch of puerile nonsense from a book compiled by the revivalist. This Jesus not being visible, it was forced upon the comprehensions of the people that Mr. Hammond was that individual under a nom de plume. wagon was used as the speaker's stand, and when Hammond, with his aids, stepped "down and out," your correspondent found himself-climbing in. Having become pretty heavily charged with indignation while thus compelled to stand for so long a time while witnessing the efforts of the clergy to fasten their grapplers in the minds of the vast assemblage, my onslaught the minds of the vast assemblage, my onslaught must have been somewhat analogous to the explosion of a bomb in the midst of the saintly shepherds. I bore my testimony in a vigorous manner against the pernicious character of the teachings of clerical charlatans, and the multitude testified their appreciation of my sentiments by loud and prolonged cheering. When "your lifidel," as the clergy were pleased to denominate me, had ceased speaking, and once more stood upon the street, numbers gathered around. stood upon the street, numbers gathered around, speaking in commendatory terms of the open rebuke which had on this occasion been given to the egotistical Hammond and his fawning friends. A lady of intelligence, wealth and respectability, warmly taking me by the hand, stated that many such speeches as mine were needed in Galesburg at that time, extending an invitation to me to bring my wife to her house, where we were re-quested to remain so long as should suit our convenience. The invitation was accepted, and a very pleasant week was spent at her hospitable

As the revivalist had left an appointment on As the revivalist had left an appointment on the street for another open-air meeting, I felt it my duty to be present at the appointed hour, and should an opportunity occur when the clergy ceased speaking, I would be prepared to reply. A large crowd was present on the occasion of the second meeting, and besides the local clergy Hammond had imported a "prize-fighter" from St. Louis, who followed him with an account of a miraculous conversion a la St. Paul, through Hammond's instrumentality. All the vehicles Hammond's instrumentality. All the vehicles which might have served me for a speaker's stand had been bribed by the bigots to drive off; but one of the liberals, seeing the drift of matters, and being determined that I should have an experiment to the liberals. opportunity to reply, immediately went to a livery stable and secured a very respectable open coach and two, in which I was invited to take a coach and two, in which I was invited to take a seat and abide my time. My appearance in the carriage, seated beside a prominent free thinker was the signal for the clergy to renew their energies, and the singing and haranguing were kept up for a full hour past noon. But I was very patient. The Christians were loudly called upon to return to their homes as soon as the clergy ward through spaking it being upped by them. were through speaking, it being urged by them that the "Infidel back there in the carriage," was about to give them a talk on what he was pleased to term scientific religion, which, they were assured, could point them in no other direction than that which was the shortest cut to

Finally the patience of the clergy gave out, but if the Christians went home, there were plenty of sinners who remained, for, before I had finished my reply—which was loudly cheered—the assembly was fully three times as large as while Hammond and his aids were singing

and praying.

The large Opera House had been secured by The large Opera House had been secured by the churches for three weeks as a theatre for the performances of the "Revivalist," and the children were brought thither by their parents and turned into the body of the building, while the parents were placed around in the galleries. Three organs were engaged and placed on the stage, while the best musical talent of the several churches was engaged for a choir, and all things were made attractive as possible. Hammond would then take the stage, and rant and mond would then take the stage, and rant and rave, telling startling and bloodthirsty stories until the poor little children, thus placed at his mercy, were frightened to the verge of insanity. They were told that there was not a sinless thought in their innocent young hearts; that every act of their lives was a sin, and that nothing could possibly save them from the hell which yawned before them but E. P. Hammond. When the innocents were sufficiently frightened, and many of them in teers the clearly was teld. and many of them in tears, the clergy were told by their leader that now was the time for work, and the preachers accordingly distributed them-

selves among the children; and when the latter piteously begged to be taken home, they were placed upon the platform and represented as under "conviction." No wonder that among the liberal thinking people he has gained the name of "infant torturer." Shame, I say, upon a community who will thus suffer their children to be abused! He forbids his aids holding any discussion whatever with any one who is disposed to compare notes; but all are vociferously called upon to shut their eyes and "go it blind." His teachings, as well as his mode of procedure, are absolutely pernicious.

Col. Wagner had, previous to Hammond's coming, engaged the Opera House for an evening, to be used for one of his entertainments. He was telegraphed to, and asked if he would selves among the children; and when the latter

ing, to be used for one of his entertainments. He was telegraphed to, and asked if he would not give up his right to the house for the cause of Christ. The unterrified minstrel replied that he would give it up for two hundred and fifty dollars! There were but two public halls in the town, and the liberals raised a large sum of money to hire the unengaged hall, to be occupied by me for a course of lectures. The owner was by me for a course of lectures. The owner was an Episcopalian, who stated that no amount of money could hire his hall to be used by one who would oppose the Hammond movement; conse quently we were forced to leave the city without lecturing in a hall, but I felt that I had done my duty as far as I was able, by openly opposing him on the street, and in literally driving him thence, for, after the second open air meeting he failed to meet his appointment.

From Galesburg we went to Maquon, where I gave three lectures, which were well received; from there to Farmington, where I gave two lectures; thence we went to Yates City, where I gave two lectures, and from there to Fairburg, where I lectured on "Revivals and their Influence;" from this point we come to Joliet, where ve were received and entertained by our friends, Mr. and Mrs. Andrews, the latter a well-known healer, clairvoyant and test-medium. Mrs. A. has secured a large and increasing practice here, and is meeting with signal success in all cases which she treats. I am to lecture here Sunday afterneon and evening, and from here we will go to the North Illinois Convention of Spiritualists, at Chicago.

Massachusetts.

BOSTON.-At the session of Children's Progressive Lyceum No. 1, on the morning of Sunday, Jan. 17th, the following paper was read by Alonzo Danforth, Conductor of the school:

"I believe in reform, in all reforms where they are of advantage to people, societies, or nations. When persons or communities can be made better members of society by advancing new ideas, I will, in my humble position, offer no résistance.

Belleving in Spiritualism as a step from the darkness of the past to the brightness of the present and future, I can in no way or manner carry along with me various petty schemes and peddle them out to a few members of society who are dissatisfied with each other, and take it as a good chance to cut asunder all the legal bonds that have in the past held them together. I nei-ther wish to declare war against the ideas of other people, nor in any way interfere with rights which I claim every living person has. We claim to have a free platform; but I wish to be understood when I say free platform, in this manner: that, as an association, we meet here to give what we consider a broad and liberal education for the children who meet every week to be instructed in the truths of Spiritualism; not to peddle or advertise the lives ualism; not to peddle or advertise the lives of men and women who are outside the pale of the law of the land, and liable, at any moment, to be taken within the clutches of the law. I ask if it is proper that these children or any children should be taught these ideas, or when they grow to be men and women that they should live outside of law, order, and decency. Is there a mother here, who, having daughters to love and cherish, can give her sanction that they should live in adulterous association—living with a man, to be shaken off by him at his pleasure? Is there a mother or father who would consent to see their children living in who would consent to see their children living in this way, and liable at any moment to be thrown, aside like an old pair of shoes or coat? I am opposed to such ideas, to such lives, to such actions, and I am decidedly opposed to having such erroneous ideas brought before the Lyceum, and shall, if it becomes necessary, with the consent of the principal officers, forbid their being presented before our meetings.

All men and women with all their ideas per-

All men and women, with all their ideas per-haps, are well enough in their places, but this is not the place to advocate the doctrine of free love. I will now drop the subject, hoping I shall to the subject of pleasant homes and happy fathers and mothers and children.

Is it not better (I believe so) that when one man or one woman join their hands in marriage,

they give one to the other the purest affection of the heart under the sober sanction of the head? and whenever any pure, true, good woman mar-ries a man whom she loves, and she gives herself to him, she belongs to him; and when a man marries a woman that he loves he gives himself

to her.
I believe in home. I believe in the marriage of one man and one woman. I believe in children being born in wedlock, and of children calling on the name of mother as the dearest name on earth -to all of us, I hope. The true relation of man and woman and the foundation of the family and home are of more importance than any question of Church and State can possibly be. Mother and home, ought to be the watchwords and the guide-posts along the journey of life. Then let us rather teach, in this place, that a true hus-band's heart is a true wife's home. Let us pledge each other's honor, trust and virtue on the altar of our homes, and remain true to each other. If children we have, let them know their father and mother, and tell them that home is the dearest place on earth. Talk of home and happiness! Why, I believe that there is no place on earth like home, and nothing purer and better than the love of one woman and man joined in legal mar-

I have spoken what I believe to be for the in-terest of the Children's Progressive Lyceum Association.'

Kentucky.

LOUISVILLE.-Mrs. Eliza M., 113 East Jefferson street, informs us that Capt. E. H. Green and wife, of Jeffersonville, Ind., recently visited ouisville, and the former delivered an able lectule on Spiritualism, at the close of which his wife held a scance, at which many excellent tests were given. The two together have created quite an interest in the subject. Mrs. M. also speaks in high terms of the mediumship of Mrs. Sheriy, of loff-creaville L. Malender, and the subject of loff-creating large of loff-creating larg Sherly, of Jeffersonville, Indiana, commending her as a test and healing medium.

Convention in Central New York.

Convention in Central New York.

On Saturday, Jan. 9th, 1875, the Spiritualists met in Convention in Josiyn Hall, at 2 P. M. Dr. E. F. Beals, of West Winfield, was elected president.

Dr. Beals called the meeting to order, and after some remarks Dr. Farfield was introduced, and gave a short address. Dr. Farlin, of Watertown, N. Y., then spoke for laif an hour. Adjourned.

Dr. Beals called the convention to order at 7 P. M. The choir sang from the Harp. Dr. Farlin spoke an hour in his casy and telling manner. Although the weather was extremely cold the large hall was filled. After a song by the choir, Dr. Fairfield gave us one of his effective speeches, which was listened to with interest for an hour. Mrs. Kimball, of Sacketts Harbor, N. Y., gave several tests, describing many spirits which were recognized by the audience. Adjourned.

Reassembled at 10 A. M., Sunday morning, Dr. Beals in the chair. After singing, Dr. Farlin spoke an hour. Song by the choir. Dr. Fairfield spoke again for an hour. Both addresses were well received by the audience. Adjourned. Dr. Beals called the meeting to order at 2 P. M. Dr. Farlin offered the following preamble and resolution:

Whereas, We have in the United States 72.500 celesiastical churches, with an aggregate of twenty-two million people to support them, and owning over three hundred and sixty million dollars' worth of property, which is exempted from all taxation, and

Whereas, if this vast amount of property were taxed in property bear its just proportion of taxation.

Resolved, That it is the sense of this Convention that such exemption is an unjust distinction in favor of capital, as opposed to labor, and we demand that ecclesiastical property bear its just proportion of taxation.

After some remarks, they were adopted. The choir sang. Dr. Farlin then spoke for an hour on the chemical analysis of man and spirit, in a very instructive manner. Mrs.

At 7P. M. Dr. Fairfield offered the following preamble and resolution.

Whereas, It has been declared that "the agitation of thought is the beginning of wisdom," and as investigation is the half of resolution.

Whereas, It has been declared that "the agitation of thought is the beginning of wisdom," and as investigation is the basis of social, domestic, religious and political institutions, and is the safeguard of the principles of human progress; Therefore,

Resolved, That it is the sense of this Convention that all questions of practical utility, as affecting society, should be free; discussed in convention of the people, by the people. After a short discussion, they were adopted. After singing, Dr. Fairfield spoke on "Ancient and Modern Spiritualism," with telling effect.

Dr. Fairlin gave a very elequent and spicy discourse, Mrs. Kimball followed, giving many good tests. Dr. Fairfield was then controlled by spirit Ti. Smith, who gave some splendid tests, calling the names of his old friends in the audience, and then closed with a benediction.

The Convention was very harmonious, and all agreed that it was the best meeting they ever attended. Thus ended one of the most profitable Conventions ever held in Central New York.

FANNY M. WILLIAMS, Sec'y.

An Important Work.

THE IDENTITY OF PRIMITIVE CHRISTIANITY AND-MODERN SPILITUALISM. By Eugene Crowell, M.D., pp. 623. Octavo. In two volumes. Volume 1. New York: G. W. Carlton & Co.

BY HUDSON TUTTLE,

The literature of Spiritualism receives a most valuable augmentation in this volume, of which too much cannot be said in praise. Setting out with this motto—"The same stream from the Green foundation of this motto—"The same of the age, "It has althor calmly and dispassionately compares the phenomena of to-day with those transpiring in biblical times. In this motto he touches the key-note of spirit in-leterourse. Not of to-day or yesterday, but of and for all time, is spirit inspiration bedsowed on man. The possibilities from the same of the

men.
Mediumship he regards as not miraculous, but "a result of the operation of natural law and of natural causes, Owling to the variability of these conditions, the manifestations are always intermittent, or present in greater or less force. The state of the nervous system, or of the health of the medium, the magnetic influence of persons present, the condition of the atmosphere, and probably other causes, affect the operation of the spiritual and magnetic forces and elements so that there is constant variation in the

affect the operation of the spiritual and magnetic forces and elements, so that there is constant variation in the strength and character of the manifestations. "While we are ignorant of the essential conditions requisite for spiritual the ignorant of the essential conditions requisite for spirit-manifestations, and we know how subtle and evanesdent the forces are with which we deal, the occasional failures of public media are not surprising, but it is rather that they obtain the least manifestations.

Dr. Crowell continues: "Mediums, being entirely misunderstood in the past, both by themselves and by others, lave either been esevated to the rank of God sespecial ministers, as were many of the prophets and seers of old, or they have been accused of being in a league with the powers of darknoss, and the willing instruments of Satan for the enslavement of mankind." "As a class, no people in the world have suffered as have mediums. A few have been honored, though always misunderstood; but the majority of them have been proserbled, or imprisoned, or abhorred as satanic, or have met violent deaths at the hands of priestly bigotry, or of an ignorant populace, while angels looked on in sorrow and pily for the victims, and in disappointment that these, the only channels they could use to enlighten mankind, should be closed through ignorance and prejudice."

From this sensitiveness, the position of media is necessarily exceedingly perilous. The organization which renders them susceptible to all surrounding influences. It is not within their province to select the influences which shall be exerted on them. They must yield, as the needle to the magnetic current, and indicate its force and direction. Their only safeguard is in the principle that like seeks like, and if they aspire continually for the good and the true, they will attract the true and noble in spirit-life. But there may be to the best some hours of depression when opposite agencies may find the gateway open. There is always a crevice in the armor, a part, un

ways a crevice in the armor, a part, imwashed by the baptismal tide, furnishing entrance to opposing forces. Hence the need of a charity, charitable because informed of the truth.

Of the foolish writing imputed to spirits, Dr. Crowell admirably remarks: "The wonder is, not the spirit should fail to express itself correctly, but that by any possibility it should at any time be able to do this as well as the spirit should fail to express itself correctly, but that by any possibility it should not be difficult for the spirit intelligences to render exactly their thoughts, but they are not. They are living entities, and must be controlled through their nerves and brain. Hence the exceeding delicacy of the task, and its oftimes unsatisfactory results. Because a communication purporting to come from a certain spirit is below that spirit's recognized capacity, does not prove that its claim is false, for the imperfection may entirely be present in the medium. The same foundain will fill pipes of different carbiflerent measures of water, but that of the pipes. "If spirit control be a fact, is it not evident that the spirit of a Webster could not possibly communicate with equal facility through the organization of an infant whose vocal organs have not yet been used to articulate sounds; through that of a delicate girl, whose logical powers have not yet been developed; and through another brain, in which the same organs which had been 80 active in himself have been failty developed by use?"

So vast and varied is this storehouse of facts and philosophy, we have space only for the briefest outline of what it contains. Its twenty-seven chapters treat of Inspiration and Mediumship; Faith; the Gift of Healing; Working of Miracles; Physical Manifestations; Prophecy; Discerning of Spirits; Apparitions; Divers kinds of Tougues; Trying the Spirits; Conditions that must be Regarded; The Use of Humble Means; The Origin of Angels; the Spirits in Prison; Possession and Obsession. With the ancient, and seeks parallels in the prisons

Spiritual Phenomena.

THE DEAD INCARNATED.

THE PROOF OF MAN'S IMMORTALITY GIVEN AT CHITTENDEN, VERMONT—A WEEK AT THE HOME OF THE EDDYS.

To the Editor of the Banner of Light :

I propose to give your readers a plain account of my visit to the home of Horatio G. and William Eddy. Arriving at Rutland, Vt., the 8th of December, I found a Mr. Frost, the expressman, ready to convey me seven miles to the town of Chittenden, where the Eddys live, in a wild valley, among a farming people. We arrived at the house about five P. M. On our way Mr. Frost asked me if I had written them before hand, saying that many were refused admittance unless they had previously obtained a card of admission by letter. He said he took four persons up the day before and all were refused. This made me feel a little uncertain about my reception, for I had only a letter of introduction from tion, for I had only a letter of introduction from a friend of the Eddys. But I presented my letter, and Mr. Frost said a kind word for me to Horatio Eddy who is the business man of the house. He retired to the kitchen with my letter—to consult the spirits as I afterwards learned—and soon came back, saying I could stop. It seems that these brothers consult their spirit-critics as to whom to admit. guides as to whom to admit.

Persons are admitted or rejected according to the magnetic condition which they bring, it being asserted that the magnetism of some persons, though strong Spiritualists, is so hostile to the success of the materializations that only failure will at present result from their introduction into the seance room. If the spirits decide that any party is of this class of persons, no matter how much money he may offer, he is sent away. I found the price of board, including scances every evening (Sundays excepted), was eight dollars per week. The house, a two story framed one, was built one hundred years ago, and was purchased with the farm, by the father of the Eddys, some thirty-five years since, and has always been in the hands of the family. The mother was a Scotch secress, having inherited the gift called "second sight" from her mother. The sons are engaged in farming, though they do not personally work the land, having plenty of compation in giving scances. Supper was of occupation in giving scances. Supper was served in the large kitchen to about twenty people. I found William Eddy at work in the kitchen of the beautiful and the beautiful en, and learned that he was head cook, doing the washing, baking, and superintending the whole culinary department, assisted by his sister Alice and sometimes by some of the lady guests. Everything about the house was of the plainest character-no carpets, the furniture being the least that was necessary. The dress of the brothers was suitable for farm and house work. At the table each helped himself, and all ceremony was laid aside. The food was plain, though well prepared, showing that William Eddy was something of a cook. His bread was excellent.

At half past six in the evening we were all invited to the scance room up stairs. This is a hall forty feet by eighteen feet, extending over the kitchen. There was nothing in the hall but some rude benches without backs and a half-dozen chairs, a stove and pipe, a parlor organ and a few pictures on the walls. At the further end of the hall was erected a platform about four feet wide and two and one half feet high, which reached across that end of the hall. The edge of the platform was surmounted by a railing to prevent any one from stepping off, except at one end where was a step. One of those large, old-fashioned chimnies, which our ancestors loved to build, rose up through the middle of this platform. The chimney was two feet and six inches square. On the right of this chimney, as you stand facing it, is the famous cabinet. It is a closet made by partitioning off the space between the chimney and this side of the hall, making a cabinet seven feet long and two feet three lines. cabinet seven feet long and two feet, three inches wide, inside measure. The closet floor is a part of the platform—a solid floor, no holes or trapdoors, and the walls and ceiling of the closet are lathed and plastered. There is one door opening into the hall adjacent to the chimney, and one small window for ventilation in summer time. This window has been covered by a strip of mosquito netting on the outside, and scaled in several places on the casings by Col. Olcott, of the New York Graphic, who spent six weeks there last fall, and is about to publish a book showing the genuine character of the materializations.

I examined the netting and seals and found hem perfect; I made a thorough examination of the closet, and an certain that there is no place of entrance except through the door, which is in plain sight of the audience. There is not a hole big enough for a good-sized rat to get out of the closet except through the door. The chimney, which forms one end of the cabinet, is of solid prick and mortar and carries off the smaller. brick and mortar, and carries off the smoke of

the kitchen and hall stoves. A man by the name of Edward Brown, who came to Chittenden a year ago to witness the manifestations, and stayed till he married one of the Eddy girls, has been appointed by the spirits to take charge of the circles, on the human side. He seated us in a row across the hall, about ten feet from the edge of the platform. A Mrs. Jacobs, of New Orleans, who has been there some six weeks, a bright, keen observer, and one who told me she had had every opportunity to test the genuineness of the materializations, and was absolutely convinced, went to the organ which stood on the stage, and began to play, while we all sung. Edward Brown turned down the light of the one kerosene lamp and set it in the back part of the room, behind an old cheese box. The light was that of a moonlight night in summer. William Eddy, the medium for the materializations, came up a minute before the light was turned down. He had on the same clothes he wore at supper: a thick, dark woolen shirt (no white shirt), a pair of well worn pants and vest, and an old sack coat, with the sides of the pock-ets torn and pieces of the coat hanging in tatters below the edge of the coat skirts, precisely as had seen them in the kitchen. He had no hat on He adjusted the army blanket which constituted the curtain over the doorway of the closet, saying in a modest manner "I am ready, Mr. Brown, and went into the cabinet, taking a seat in the one chair the cabinet contained. Mr. Edward Brown took his position a little behind us and "Let all in the front row join hands, sit quietly, and do not speak or whisper while the scance continues, unless asked to by the spirits." We joined hands, and sang some five minutes, when the army blanket was gently pushed aside, and out came a swarthy looking girl, with a white dress, and a black sash over her shoulder. She had black hair, which hung below her waist. She bowed to us, skipped about in moccasins, and appeared much delighted. She went to the organ and played a few notes, singing in a strange, high voice, making sounds without melody. She then danced a few moments, whispered some-thing to Mrs. Jacobs, and then went into the closet. This was the Indian girl, Honto, as I learned. She appeared two other evenings while I was there.

An old lady, Mrs. Cleaveland, a near neighbor

of the Eddys, sits on the platform usually, and sometimes stands up by the side of the spirits to let us compare heights. She stood beside Honto, and I saw that Honto was just about an inch tailer than Mrs. Cleaveland. Honto's figure is slight, and she exhibited much agility in dancing. Mrs. Cleveland's height is five feet three inches, and hence Honto was about five feet four inches William Eddy's height is five feet eight and one half inches, and he weighs one hundred and eighty-five pounds. Col. Olcott weighed Honto, and reported her as weighing eighty-eight pounds at one time. During the evening some dozen personages came out of the cabinet, but as they mostly appeared on subsequent nights, I will omit a particular description till I come to the following scances. I should here state that three children were shown the first night, standing in the door of the cabinet. I saw but one, trather indistinctly, but others who sat directly

in front of the closet door, said they saw three. The one I saw was not over three feet high. It was indicated by raps that these children were relatives of a member of the circle, who was present only that night.

THE SECOND SEANCE.

This was held on the evening of December 9th. The first spirit to come out of the closet was called Wickkachee, who claims to have been an Indian chief. His dress was in the true Indian style; moccasins, leggings trimmed with beads, bead-work around his neck and across his breast; his hair was collected in a knot on his head. He was five feet and ten inches high, as nearly as I could see, when he stood under the stove-pipe, it being by actual measurement six feet from the floor of the platform. He motioned for Horatio Eddy to come up and stand on one end of the stage while Mrs. Cleaveland stood on the other. Wickkachee then danced in a very agile manner, throwing his toes some times almost into the face of Horatio (who is five feet and cleven inches high.) and causing Horatio to step high for for of high,) and causing Horatio to step back for fear of being hit. I could not see the Indian's features distinctly, but I could see plain enough to know that a very athletic man was before us, with a dark colored face and Indian dress. He made the floor jar as he danced, the same as any human being would. He remained before us five minutes or more.
In a moment or two after he left, Honto came

In a moment or two after he left, Honto came out dressed this time in black, with white sash, just the opposite of her dress the previous evening. She had also her hair arranged on the back of her head, with a switch added, after the present fashion. She went to Mrs. Jacobs, the organist, to show it, seeming to be much pleased at her success in hair-dressing. Mrs. Jacobs had that day cut off her own hair, and Honto jokingly pretended that she had on Mrs. Jacobs's hair. After dancing about a few minutes, she went into the closet, having first made one of those pieces of cloth so wonderful to see, going up to pieces of cloth so wonderful to see, going up to Mrs. Jacobs's head and touching her, then retreating, and pulling the woven fabric right off of the hair of the old lady.

Following Honto's disappearance, came Santum, a tall Indian, who claims to have lived in the neighborhood of the Eddys over one hundred years ago. He was full six feet high, being just able to stand under the stove-pipe. He was years ago. able to stand under the stove-pipe. He was straight as an arrow, rather slim, very dignified, walked about the stage, turned round to show his dress to all, bowed to Horatio, and went back into the closet. Santum and Honto are a part of the spirit-band who control at the Eddys.

The next to appear was the square of Wickley. The next to appear was the squaw of Wickkachee. She stepped out in a modest manner. She was dressed in such elegance that an involuntary murmur of wonder and admiration arose from us all. To my eyes she had on a rich dark dress covered with trimming that gave a phosphorescent glow, which was very beautiful to behold. Mrs. Jacobs, the organist, taking hold of the dress, pronounced it the richest silk velvet she ever saw, and said the illuminated trimming was composed of strings of pearls. The squaw turned round, and I saw the strings of pearls hanging in festoons all around her dress, the neck of which was lined with what Mrs. Ja-cobs called swan's down; it looked white and lustrous, and there was some kind of ornament in her hair which I did not make out. She walked backward and forward on the platform, leaning over the railing, showing her strings of pearls, which glowed with a mild radiance. I had a chance to measure her height another evening when she appeared again, and stood by the side of Mrs. They worked again, they were of the side of Mrs. Cleaveland, and they were of the same height, five feet, three inches. She was also of rather spare form, and her shoulders were exquisitely rounded. Just before she appeared, the spirit-father of Edward Brown, (who it seems takes charge of the circle on the spirit side) spoke from the closet in the tones of a significant property of the circle of the spirit side. kindly man of seventy, saying "We are about to present to you the squaw of Wickkachee, a modest, gentle and lovely spirit, who will show you how glorious are the garments with which only good spirits can adorn themselves-those spirits who have progressed to her plane of development. Be as quiet as you can." In an instant this sweet and lovely spirit from the invisible world stood before us. She said nothing, but bowed a "yes" to Mr. Edward Brown when, he asked her if she was a member of the healing-band about to to open a circle for healing the

sick at Mr. Brown's new house. On the departure of this beautiful squaw, her daughter, "Black Swan" appeared. She was dressed in black, with but little or no ornaments, but in good taste, so said Mrs. Jacobs, who was near her. Mrs. Cleveland stood beside her, and I found she was half a head shorter than Mrs. C., which would make Plack Swan short for fort short Indian brave, not over five feet six inches. He saluted a Mr. Phillips, who afterwards told me that Wanda was his spirit guide.

AUNT BALLY.

No sooner had "Wanda" gone than we heard some one laughing in the closet. The voice was some one augming in the closer. The voice was that of a woman, and amid her fits of laughter I could hear her say, "It's so funny, it's so funny I can't help laughing." Then the deep venerable voice of spirit Brown was heard saying, y not to laugh, be as quiet as possible, and you will do well." Then Sally remarked, (for the old members said it was Aunt Sally coming,) "If but, O Lordy, it's so funny," and she began to laugh again. Presently out came a very dark-faced, spare-looking woman, with black dress. Horatio greeted her as Aunt Sally. (Mrs. Jacobs informed me after the circle that Aunt Sally was one of her former servants in New Orleans.)
Aunt Sally motioned for a pipe, which Horatio
lighted and handed to her, also a tambourine.
Mrs. Jacobs struck up a lively tune on the organ; and Aunt Sally began to dance in a vigorous ne gro style. She threw up her arms, rattled the tambourine, smoked her pipe, danced rapidly, and at last burst out singing, letting her pipe fall. The scene was very like the kind witnessed in the South, and provoked laughter from all the lookers on. In about five minutes Aunt Sally went back to the closet, and we heard her say, with a chuckle, "This nigger aint dead yet."

Next came Hocopontum, a large fine Indian, about five feet eleven inches high. He was dressed with moccasins, leggings, with fringes, with elaborate bead work over his breast and around his neck. He stood still, with noble and around ms neck. He stood still, with noble mien, waiting to be recognized. Each one asked "Is it for me," till Mr. H. H. Moody, of Greenfield, Mass., spoke, when the Indian signified by three taps of his finger on the wall, that he came for Moody. Said Moody, "Is it Hocopontum?" Three taps—yes. Before Mr. Moody left Green just 4s I think."

Mardower then each coultry the marks and to us through the trumpet?" "I can do so very accurately, because I am not obliged to use through the brain of a medium. I am throughly materialized, and speak my own thoughts freely, using the trumpet to help me speak loudly. What I am saying to you is Mardower than each coultry and the market speak and the property accurately, because I am not obliged to so very accurately, because I am not obliged to use through the brain of a medium. I am throughly materialized, and speak my own thoughts freely, using the trumpet?" field this same spirit informed him through a medium, that he should go with Moody to the Eddys, and would, if possible, show himself materialized. He came out four or five times to

Mr. Moody, and saluted him while there.

The next to appear was "Abawahoo" an Indian control of Mrs. Jacobs, who saluted this lady, and shook hands with her. He was a bald-

headed Indian. Then came a new spirit, who affirmed, by finger taps, that he was William S. Booth, of Mount Morris, N. Y., and came for the purpose of being recognized by his wife, Mrs. Booth and daughter, who sat in the circle. The spirit husband and the mortal wife and child saluted each other affectionately, then the father went behind the

Mr. Thomas Frost then came out, fully materiilized, and was greeted by his son present from Charleston, N. II.

Charleston, N. II.

Then came a slight, fair-looking girl just outside the closet door, and tapped a "yes" when Mr. Moody asked if it was Mary Tyler, daughter of M. H. Tyler, of Greenfield. She wanted to be affectionately remembered to her father and mother. Mary Tyler appeared several times, and seemed much viersed.

and seemed much pleased.

Lastly the spirit Brown fully materialized stood in the door of the cabinet, his face seen in the extreme upper left corner, and his shoulders stooping, for he was very tall, and said in a plain, audible voice, with deep measured tone: "Some ask what is the use of these materializations?

Is it of no use to know that the soul is immortal? Edward (addressing his son, who stood behind us), impress upon the members of the circle the importance of not whispering or moving. It greatly mars the conditions. The dance of Wick-kachee this evening was cut short by the whispering of a lady. The people should not change the position of their heads when children appear. We have done all we can to-night. We thank you for your attention, and wish you goodnight."

 \mathbf{OF}

BANNER

In less than half a minute from the time spirit Brown stood materialized before us, talking, William Eddy came out, looking as though he had been asleep, rubbing his eyes, and with an air of weariness. He went at once down to the kitchen, and sat a few minutes, then he finished some preparations for breakfast and went to bed.

HORATIO'S DARK CIRCLE.

In the meantime Horatio said he would give one of his dark circles. We all sat down on the one of his dark circles. We all sat down on the front bench, Horatio sitting in a chair about four feet in front of us. Mr. Moody, of Greenfield, tied Horatio's hands behind his chair, and to the chair back. The table, containing a lot of musical instruments, stood about three feet to the right of Horatio. There were several bells, a tambourine, guitar, violin and bow, two concertings of the properties of the content of th nas, harmonicas, an accordion, and a speaking trumpet. All joined hands, the light was put out and total darkness covered us; we must now depend upon our senses of hearing and feeling.

Instantly the voice of a spirit called George Dix said "Good evening, friends," in a kind of forced voice, as if it was very hard work to articulate. "I now introduce you to our band of spirits — Mayflower, Rosebud, Honto, Santum, and a number of others. We will now give you

the Storm at Sea."
We could hear the violin as it was being tuned, and Dix said he would put the guitar in order. Soon there broke upon our cars the lonesome whistling of the wind through the rigging, the dash of the waves against the ship's side, the roar of the storm as it grew fiercer, the creaking roar of the storm as it grew hereer, the creaking rigging, the snapping of the ropes, the shout of Dix calling to the sailors, and above all the weird and frightful howling of the wind, as the storm reached its highest pitch. Then we heard the rattling of chains as the ship lurched from side to side. The bells rung, and in some way, on the violin or guitar, the spirits produced a most mournful howling of the wind.

This minds storm lasted about too minutes.

This mimic storm lasted about ten minutes, then all was still. Then the high keyed voice of Mayflower was heard saying she was going to play on the concertina. She played a familiar air, while some other spirit accompanied her with the guiter the letter instrument calling around the guitar, the latter instrument sailing around over our heads, at times nearly to the ceiling, as we could distinguish by the sounds. Mayflower then sang some verses, after which all the spirits seemed to join in a chorus, as nearly every in-strument was going at once, bells, tambourine, violin, guitar, harmonicas, &c.

It was a discordant din, but it demonstrated

the impossibility of its being done by Horatio, as it must have taken four or five persons to have

the mast have taken four or live persons to have kept the instruments playing.

Then Mayflower spoke to a gentleman sitting next to me, and said "I like you, Mr. Frost."

Mr. Frost replied, "I am glad you do; I wish you would kiss me." "I will," said Mayflower.
"I do n't care if you all laugh at me!" and pushing up the suffer on the suffer will it touched by ing up the guitar on the floor till it touched my feet, she said again, "I will kiss you if it kills me," and I heard a good smack. Mr. Frost afterwards said that the kiss was as palpable and hearty as any he ever had in his life, and so pleased was he that he could not help exclaiming, after the circle, "I have been kissed by an angel, and it is heaven to me!" He said he did not sleep much that night, thinking about Maytowar and her sweet his

flower and her sweet kiss. After Maytlower had finished this graceful After Mayllower had finished this graceful action, Horatlo, in an unmatural voice, being entranced, said, "Light a light, and let Mr. Frost sit in my lap and hold on to the hands of my medium and see that he (Horatlo) does not stir or speak." We all saw Mr. Frost placed in Horatlo's lap, while Mrs. Jacobs sat in front of both. What happened for the next twenty minutes Mr. Frost said he knew did not proceed from Horatio.

proceed from Horatio.

While Horatio was thus held and confined by Mr. Frost, Dix took the speaking-trumpet and said through it, if we had any scientific questions to ask he would try to answer them. We asked, "How do spirits materialize?" Dix said, "You must know the atmosphere is full of particles of matter. Everything that is in the human body is also in the atmosphere in fine particles. Darkness renders these particles more quiescent, and hence more easily managed by spirits. The which would make Black Swan about five feet. She stayed out about a minute. She was quite slender, and could not have weighed over one hundred pounds. Then came out "Wanda," a short Indian brave, not over five feet six inches. In accordance with natural law, attracts to its the stayed out. spirit-form the floating particles in the air, and they condense upon and interpenetrate the spiritform, or body, so as to materialize it, making bone, muscle, skin, hair—every part, and making the spirit-body, for the time being, a solid, palpable one. The air contains an immense amount of matter which can be used by spirits for materializing. We do not, however, usually materialize the blood." I asked, "Why cannot you go some distance from the medium or the cabinet?" Dix said, "We have to draw a portion of the substance for materialization from the medium, he being a kind of reservoir when we concentrate our supplies, and it is much more difficult to draw from him when at a distance."

"How do you make cloth?" "Everything that exists in your earth has a spiritual counterpart. There is the spirit of an apple, a potato, an orange, of your clothing. We use the spiritual part of your clothing and of other substances, and by our power of will we make cloth. We nave not yet made any cloth here that is durable. Every spirit must enter the spirit-world naked but there are friends who have a mantle ready to throw over the new-born spirit, and keep him clothed till he is able to manufacture clothing for himself, by his own will-power. Spirits make their own clothing by their will power. Spirits cat the spiritual part of your food. There was never a plant grown on this planet that did not first have a spirit form. We sometimes feed up-on these spirit-forms or germs before they are in-carnated in the earthly vegetation. We have everything you do, but in a more refined condi-tion."

I asked Dix, "How truthfully are you able to speak to us through the trumpet?' " I can do

Mayflower then spoke, saying she was materialized from head to foot, and urged us all to be good and truthful, and that we should have to go to just that place which our deeds fitted us for. "Where will you go to night, Mayflower, after the circle closes?" She said she should go to hear one it home beyond the clouds where she to her spirit home beyond the clouds, where she had a pretty one, but she should have to go round some places which were inhabited by very bad spirits, and she did not want to come in contact with them. Dix then bid us good night and the séance closed.

THURSDAY EVENING SEANCE-ANCIENT SPIRITS.

After waiting and singing some fifteen minutes there came from the closet a man afterwards found to be an ancient Egyptian. He was six-feet and two or three inches high. He wore an illuminated head dress which reached some six inches above his head, and glowed with a mild phosphoric light. It was a very strange looking head dress, and unlike anything I had ever seen or read of in history. His dress was of some ancient pattern. It had an appearance of elegance. head dress, and unlike anything I had ever seen or read of in history. His dress was of some ancient pattern. It had an appearance of elegance. Some kind of mantle hung from the shoulders, and there were trimmings over the chest, and devices curious and unlike anything modern. The posé of the body was majestic. He indicated by raps with his fingers on the wall, that he was an ancient Egyptian, and one of a band who were to control a young man from Albany, N. Y., by the name of Wheat, now stopping at the Eddys. I think he was the most imposing looking spirit

I saw while there. He is purported to have said, through a medium, that he lived in Egypt about

eight thousand years ago.

A spirit who indicated that he was a Turk was the second to appear. He was quite short, not more than five feet six inches (and I think still less,) but his shoulders were broad. He wore a turban, and a kind of loose, dark mantle or cloak, which hung nearly down to his knees. He had on white pants. On his breast was something white, which gave the same phosphoric glow as did the head-dress of the Egyptian. On this glowing white breastplate were strange characters. Mrs. Jacobs went up to the spirit and examined them. She said there were marks and dots, and they reminded her of Arabic characters. She could not decipher them, nor could any one present. The Turk turned round so all one present. The Turk turned round so an could see his breastplate, and the sheen of it exceeded that of the finest linen. He indicated by raps that he belonged to Mr. Wheat's band of spirits; then in a moment returned to the closet. ought to have remarked that the Turk had very full white siceves, and his tunic looked like rich black velvet to the eyes of Mrs. Jacobs. Next camé a Circassian, but I observed nothing

of special mark. He also belonged to Wheat's band of spirits. I should think he was about five feet eight inches high.

The fourth was another Egyptian, dressed ele-gantly, and with pointed shows. He was about

gantly, and with pointed shoes. He was about five feet ten inches tall, and belonged to Wheat's band. He slowly walked along the platform, turning round to show his elegant dress, and then slowly went back.

Santum came out next, the six foot Indian nentioned before. He saluted the circle and retired.

Then came Wanda, and then Hocopontum again, both dressed much as on the previous even-ing. William Brown, the spirit, then stood in the door, and bid us all good night, saying they had done all they could, and had used up the power for that night. The scance lasted about forty-five minutes.

FRIDAY NIGHT SEANCE. Wickkachee came out first, danced, and shook hands with one of the circle, a Mr. Dennison, of Oneida, N. Y., who was called up to the railing by Santum. I subsequently asked Dennison how Santum's hand felt. Dennison said it felt moderately warm, and full of strength.

Honto followed after the exit of Santum. Her

lress this time was dark, with white sash. She walked about the stage, tried the organ, sang a few notes in a very unmusical voice, came partly down the steps in front of the platform, and shook hands with a Mr. Frost, from Charlestown,

Then came the mother of Black Swan, the squaw of Wickkachee, dressed in all that splen-dor of velvet and pearls which I have before described, and for three minutes we all, with bated breath, again gazed upon this incarnate vision of beauty. Her form was perfect, and her dress, resplendent with strings of pearls, diffused a soft radiance exquisite to behold. The skirt of her over-sack was cut in scoolops, which reached for down her drove and cool cardion was hor far down her dress, and each scollop was bor-dered with pearls; so said Mrs. Jacobs, who handled the dress; and we could see that it might be so. Mrs. Jacobs pronounced the dress of black velvet of the richest quality. Gracefully coming forward to the railing she looked as usual, and waited a second or two to let us see her more closely; then she gently glided into the closet. Her daughter, Black Swan, then came out dressed as on the previous evening. Her dress was not of such rich quality, nor so much orna-mented as that of her mother. Then came "Bright Star," who, it was said

was the special spirit-control of Mrs. Edward Brown, a sister of the Eddy Brothers. "Bright Star" had a head-dress so arranged as to show a star in its front over her forehead. There was another star at the throat of her dress. "Bright Star" nodded "yes" to a question or two, then

disappeared. Then spirit Brown, from the closet, said, "We will show you next one who has not before ap peared to you—a young Indian brave." He step peared to you—a young Indian brave." He stepped out and we saw a short, stout-looking Indian, about five feet four inches high, well dressed. He had feathers sticking out of his hair, a bow and arrows, and looked prepared for a hunt. He walked about the stage, going close to Mrs. Jacobs, then back to the closet. Then followed Wands. September 21 the closet. Wanda. Santum and spirit Brown closed the so ance by saying, "We are disappointed to night we had intended to present you a number of an cient spirits; we had prepared the battery for them this morning, but some one of you in the difficulty, given you what we could. It is very important for the success of these materializations that you do not go into the cabinet and step round on the floor, for you often leave so much magnetism which is so inharmonious with that we use, that it takes us a long time to get it out and restore the conditions so we can manifest. There is no objection to your looking into the cabinet, but do not stay there, nor handle the

These laws of materialization require very delicate conditions, and what seems to you a lit-tle thing, is sometimes a great hindrance to us. After we had made everything ready this evening, though with some delay, the power was so strong that I could have materialized myself and walked among you in almost broad daylight; but I am not working for myself merely to gratify I am not working for myseir merely to granty my own wishes, but we are working for humanity! There were several ancient spirits who wished to materialize to night, that they might show themselves to the two gentlemen sitting in that corner (meaning Mr. Dennison and Mr. Wheat), but their plans were frustrated, the magnetic battery they had formed having been decreased by the average of some one into the destroyed by the entrance of some one into the closet, who brought a very inharmonious magnetism."

I had gone up in the morning with a visitor who had attended but one scance, and was to leave that day. The visitor went into the cabinet and examined it carefully a couple of minutes. Probably his stay in the cabinet was the cause of the disturbance, as I did not go in that morning.

Soon as spirit Brown had finished speaking, in plain sight of us, out came William Eddy, with the same clothes on as usual, and looking sleepy and tired.

LIGHT SEANCE.

In a few minutes Horatio said he would give a light scance. We were all scated within five feet of the platform. The Brothers pinned up the same old army blanket behind Horatio, who sat on the front of the stage. Henry Moody, of Greenfield, sat next to Horatio, with both of the latter's hands on Moody's left hand and arm.

When in this position, another shawl was placed over the hands and arms of Horatio and Mr. Moody, to screen them from the light, it was said. The light at this scance was enough to said. The light at this scance was enough to read by easily.

The musical instruments were placed behind

the shawls, and at once were played upon, some half-dozen of them at a time. I watched Horatic closely; his face and neck, and a part of his shoulders, being seen above the curtain; not a muscle moved in his face, nor any swaying of the body, while the guitar was thrust under the chair of Moody and played upon, the box of the guitar in plain sight. The guitar was played upon in sight above the curtain some four feet from Mr. Eddy—still no motion of his body.

SPIRIT HANDS.

Presently a hand of life-like appearance was

life. I saw the hand, as it wrote very distinctly, as there was a good light. The spirit hand threw the cards among us as fast as written. There appeared another hand soon, which was much larger than the former one, with the end of the little finger lacking. This hand took the rest of the cards behind the curtain. We could hear the writing going on, and in a few minutes the cards were thrown over the curtain. Mr. Moody found one on which was written, in a lady's hand, the spirit world. Many of the company received cards with names of their friends in spirit-life written on them.

A Mr. Frost, of Charlestown, N. H., sat next to Horatio the latter part of the light scance, and said he received hearty slaps from a hand on his back and cheek, yet both of Horatio's hands were on Frost's left arm.

THE RING TEST.

But perhaps the most marvelous thing accomplished at this scance was the ring test. This conwhen the same arm was held by Moody. This is of course impossible except by separating the ring into two parts, and after the parts enclose the arm the ring must be made solid again. The spirits said they caused this separation by passing a powerful current of electricity through two ing a powerful current of electricity through two opposite poles of the ring, and thus overcoming the force of cohesive attraction for a moment, then by removing the electrical battery the same force of attraction would restore the ring to wholeness. I did not have as good an opportunity as I should have liked to determine whether there were not two rings, one to be shown and another secret one. /-But as I saw no evidence of fraud in the other manifestations, I presume this was also genuine. Certainly it did not appear more difficult to do than the manufacture of cloth or other materializations I witnessed. Moody was absolutely sure that he held Horatio's hand every instant while the ring was put on. I no-ticed that the moment the feat was accomplished Horatio shuddered as if he had received some great shock, and he uttered a little groan. He told me afterwards that it fell like a great shock of electricity, and shook him all over. The ring test closed the scance, and we went down stairs filled with wonder at the scenes we had wit-

nessed.
Edward Brown brought us to Rutland on Saturday morning. On the ridedown Hearned from Mr. Brown that he had heard the Witch of the Mountain (a spirit who sometimes appears) say that by next Fall the spirits would be able to come out of the cabinet and walk around the hall in broad daylight, and still fully materialized.

It would seem that Brown has confidence in the genuine character of thematerializations, for he has watched them all thepast year, married a sister of the Eddy Brothers, built a house, barn and outbuildings (which must be worth four thousand dollars) just across the road from the Eddy homestead, and has nothing to do, nor no prospect of getting more than half price for all his outlay should it be proved that the manifestations were a fraud. Business men do not thus risk their-property on such hazards, and Brown knows very well that he has thrown away his money if the public should cease to go to Chittenden, for there is very little else that he can do to a profit in that sterile valley, except to transport passengers, and attract strangers to his place to

There are some drawbacks to the pleasure of a visit to the Eddys. The light in the circles is yet much too dim for entire satisfaction. But better light is promised in a few months, and I hope it may be permitted. Then the spirits as yet do not say as much about the life they are living as one could wish but they say that they will be able to discourse more fully when they have made further progress in the science of materialization. Moody was present at one scance, (before my arrival,) when he said the Witch of the Mountain came out, sat down in a chair, and discoursed to them in audible voice for ten minutes on the nature of Deity, on life in the next world, and how to live here. I regret that no one was able to give me the details of her discourse.

HOW THE NEIGHBORS TAKE IT.

The Chittenden farmers are rather skeptical about the Eddys; a few of the near neighbors having attended the scances are convinced of the truthfulness of the manifestations, but others. hake their heads, confess they have never been to a séance, call it a humbug and a money mak-

As we were riding into Rutland with Brown, cient spirits; we had prepared the battery for them this morning, but some one of you in the form has been into the closet to-day and destroyed the battery and broke the conditions, and left so much bad magnetism that it spoiled out, "There goes Eddy's humbug!" meaning Brown's carriage and perhaps its passengers. We all laughed, Brown joining us heartly. Some of the neighbors say that Brown has a secret tunnel under the ground, from his house to the cellar of the Eddys, and in this dark passage. transports the dresses, though they never have been able to explain how he could get them into the cabinet through a solid wall. But the Eddys illustrate the old proverb of "a prophet is not without honor save in his own country." Should any of my friends wish to visit Chitten-

den, let me caution them first to write to Horatio Eddy and get a ticket of admission. They do not keep a public house, and are not obliged to receive every body who comes. They say they don't care if no one comes; they would like to be alone for a few months and have a chance to rest. They evidently are not aiming to make much money, and, as I have before said, they profess to be guided by their spirit-friends as to whom to admit to their home and the scapce room. II. A. BUDDINGTON.

Springfield, Mass., Dec. 15th, 1874.

P. S.—Notice one thing about the Eddy materialization scances: there is no dark circle preceding, as is said to be the case of the Holmes in Philadelphia. The hall and cabinetare not locked up; visitors have access to both the wholeday long, and there is therefore no opportunity to conceal a wardrobe or confederates in the closet before the scance begins. I examined the closet one afternoon, and remained in the hall watching the entrance till the scance began, and I know no person or thing was carried in there be-fore the scance. The Eddys give a visitor every opportunity to see for himself that there is no fraud in the scances for materializations. It is well to bear this in mind.

A BEAUTIFUL THOUGHT.-When the summer of youth is slowly wasting away on the nightfall of age, and the shadow of the path becomes deeper and deeper, and life wears to its close, it is pleasant to look through the vista of time upon the sorrows and felicities of our earlier years. If we have a home to shelter and hearts to rejoice with us, and friends have been gathered around our firesides, and the rough places of wayfaring will have been worn and smoothed away in the twilight of life, the many dark spots we have passed through will grow brighter and more beautiful. Happy, indeed, are those whose intercourse with the world has not changed the tone of their holler feeling, or broken those musical chords of the heart whose vibrations are so melodious, so tender and so touching in the evening of their life.

THE UNDERLYING PURPOSE. - It is not the simple digging that makes a man honorable, but simple digging that makes a man nonrable, but when he has underlying his digging an earnest and noble purpose. Not the simple muscular action, driving the plane or wielding the ax, but the design that prompts this activity. Not simply the great drops of sweat dripping down from the brow, and the soil and grime upon the hands and face that we so much admire; but those good plans that have been worked out beneath that fixed brow; such make a man a publication. ired brow; such make a man a nobleman.

There is a floating idea in the minds of most of us, that great perils and great trials work a sort of charmed change in our lives. This is soldom more than a delusion. The lessons of life are for the most part slowly learned.

Amy Carlo

At our new location, No. 9 Montgomery Place, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which

tions looking to the sale of Books on commission. or when cash does not accompany the order. Send for a free Catalogue of our Publications.

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Panner of Zight.

BOSTON, SATURDAY, FEBRUARY 6, 1875.

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The Responsibility of Mediums.

Since the Owen-Holmes affair in Philadelphia, public attention has of necessity been more closely directed to the question of the moral responsibility of mediums, a class of sensitives who are freely influenced by all varieties of spirits, according to favorable or unfavorable conditions. Experience has fully disclosed the fact that the character of the medium is not associated with his or her physical manifestations-good and bad mediums indiscriminately giving forth the true and the false through their organization. The secular press is at the present time making all it can out of this general fact to the prejudice of Spiritualism, arguing in its declamatory way that if the mediums are not at all times reliable and truthful, Spiritualism is just as uncertain, too. But when the governing facts are once comprehended, it will be seen that this very law of perfect freedom works for the vindication rather than the undermining of the cause.

The involuntary words and actions of medi ums are to be accounted for by the readiness with which this class of sensitives are controlled. Good spirits and bad, sincere and deceitful ones alike take possession of the receptive organization. The surroundings of a medium are likewise of great potency in determining the class of spirits that will be attracted. This is a fact of such great importance that it cannot with safety be neglected. It plainly suggests the necessity of throwing around all mediums that care which will prove to be their effectual protection against unwelcome influences. Were distrust entirely banished from a scance, and all the surroundings only such as invite to tranquil repose, and a patience that is content with what is given, there would be little or no chance for deceitful and vain spirits to thrust themselves in and work distrust and confusion.

It is when the nerve-aura of a medium is expended, as we took occasion to observe last week that fraud is likely to be committed for the sake of the money which the scances brought in. The adverse conditions which cause mediums to practice fraud is often brought about by too credulous persons who may be present at the scance, whom unreliable spirits Impose upon in order to teach them wisdom. It is they who defraud themselves, not the helpless mediums who defraud them. When those who attend scances learn this truth, and resolve to abide by it, the result to all sides will be vastly more satisfactory. The London Spiritualist of January 1st discourses on this topic of the proper surroundings of mediums with great directness and truth, and its timely words should leave a lasting impression on the general mind. It goes to the extent of decrying professional mediumship as bad for the mediums, bad for the development of the manifestations, and a straining of the gift to uses for which it was not ordained.

Says the Spiritualist: "Powerful mediums are invariably impulsive and passionate people, so they should be furnished with the very best surroundings. When the nature of mediunship is more generally understood, the probability is that all will agree that Spiritualists only should have access to the higher manifestations and to the best mediums, and that inquirers should be made to begin with ordinary manifestations, such as table movements or raps, or should form circles in their own homes, which is the best plan of all. In the higher physical manifestations, such, for instance, as the materializations with the more sensitive mediums, the reflex action of the spiritual state of the sitters upon the manifestations is most striking. Some time ago an account was published in the Spiritualist, narrating how, with a thoroughly reliable medium who had passed through the severest tests, a cut and sewed string vitiated a test at a scance at which one of the spectators had been passing his time in making sarcastic remarks. The particulars were bravely published by the desire of the medium herself, who wanted nothing but the truth. Since that time, at various séances, with different mediums, where there has been inharmony in the circle, we have seen similar suspiclous results to result from strong inharmony in the circle, so as to demonstrate that these things take place either in accordance with natural law, or in accordance with regularly organized plans on the part of the working spirits.

When the news reached England that Mr. Robert D. Owen and others had fitted up an absolutely test cabinet for two powerful but untrustworthy mediums, we knew perfectly well that he would get something very suspicious, not because of the new cabinet, not necessarily because of the untrustworthiness of the mediums, but because the spiritual harmony of the circle was broken up by strong elements of distrust, and the total absence of real spiritual unity among the sitters. If Mr. Robert D. Owen will imitate in America the excellent plan inaugurated by Mr. C. Blackburn in England, of saving a thoroughly reliable materialization medium from the influence of the outside public, lie will find, while regularly article), from a late letter to the Chicago Tribobserving the phenomena at home, that if he oc- une, written by our liberal friend George A. I family at Chittenden, Vt.

casionally introduces an unquestionably bad in fluence into the circle, such as a man who takes corner of Province street, Boston, we have a fine, it for granted beforehand that he and his medi-Bookstore on the ground floor of the Building, um are no better than they ought to be, the most villanous apparent instances of deception will be given by genuine spiritual manifestations, and the bad influences will hang about the medium Orders accompanied by each will receive prompt during several scances after the cause of the evil attention. We are prepared to forward any has been removed, and better surroundings subof the publications of the Book Trade at usual stituted. For all these reasons our opinion is rates. We respectfully décline all business opera- that Mr. Robert D. Owen has been rather premature in distrusting that common sense which he exercised for some months, in respect to the Katle King manifestations; for, granting the unfortunate unreliability of the mediums, his examination of the cabinet they then had, and his long experience in observing the mediums and the manifestations, probably caused him to draw right conclusions, and would possibly not have been written by him had he had more experience as to the nature of unspiritual inharmonious circles upon spiritual manifestations."

These considerations righly deserve beeding in the present stage of mediumistic development, for they go to show that as the operation of other laws is subject to certain conditions, which cannot with impunity be disregarded, so must these spiritual statutes, as fast as they are discovered, be respected with a jealous care which will allow of no exceptions. Especially is the very obvious and simple law to be heeded, that upon the perfeet unity of spirit in an assembly depends the honesty of the manifestations. Distrust on the part of the company breeds a fraudulent spirit on the part of the invisibles, and draws from them untrustworthy communications. Thus do mediums as a class in a large degree stand vindicated, and the inconsiderate and ignorant calumnies of unbelievers, who seek to heap contempt on the manifestations, fall impotent and pointless to the glound.

Important Legal Decision-A Self-Ap-

pointed Champion Overthrown! The secular press is at present disseminating to the reading public the recent ruling of the Supreme Court of the State of Maine in the case of Robinson vs. Adams, wherein it was decided that a will made and executed by a woman who believed she had communications from her deceased husband was valid, and that the testatrix was not the subject of an insane delusion.

The facts in this case—which is one of special interest and importance to the believers in the Spiritual Philosophy everywhere - are these Mary W. Greene, a widow, died, leaving a will, by the provisions of which her property was placed in trust for the use of her daughter and her children. The daughter, who had married a man named Robinson, was to receive five hundred dollars per annum during the life of her husband, and the residue of the income to be invested by Trustees. If the daughter should survive the husband, then, after his decease, she was to have the whole income; and, after her death, the property to go to her children. The wife and her husband, Robinson, being thus virtually deprived of the use of the property during their lives, determined to combat the probating of the instrument. In the trial which ensued it was shown that Mrs. Greene, the testatrix, was a believer in spiritual communications; that she had received such communications from the spirit of her deceased husband; and that some of these were in relation to the disposition she should make of her property-advising her of the fact that Robinson, the daughter's husband, was not a good man and was controlled by evil influences; that the property would not be safe in his hands, etc. In making the will, Mrs. Greene followed some of these directions, and others she did not. It was conceded that, in all other respects, except in that of this spiritual "delusion," she was sane and sound of mind, and the jury declared it to be their conviction that she was capable of making a will valid in law, and that therefore the will was good. Upon an apart that therefore the will was good. Upon an apart that therefore the will was good. Upon an apart that there is a supervised by the supervised that the s peal to the Supreme Judicial Court, this finding of the jury was reviewed, and, in an able and exhaustive opinion by Judge Kent, indorsed by the whole court, the verdict was sustained.

That this ruling will operate as a precedent elsewhere in the face of the strong prejudice against the adherents of Spiritualism, which is so carefully nurtured in every department of the body politic by the old-school theologianswho strive to so manipulate public opinion as to cause the acceptance of the various unreasoning beliefs set forth by the creeds to be prima facie evidence of the possession, on the part of the acceptor, of the characteristics of total and complete sanity in the mental, stainless and unimpeachable morality in the social, and sure and certain salvation in the eternal relations of life -remains to be seen; but the tone of the secular press toward it is favorable to a surprising extent. Take for instance the following extract

from an editorial in the Boston Globe of Jan. 28: "The recent decision by the Supreme Court of Maine in regard to the relations of Law and Spiritualism is a gratifying evidence of the pro-gress which both law and humanity have made in nodern days. For there is no doubt that, instead of the belief in spiritual communications being made, as now, merely the basis of a civil action, there was a time when it would have resulted in a criminal process, imperiling not merely the liberty, but the life of the offender. It is less than two centuries ago that in this very city of Boston a poor Irish woman was hanged for bewitching the children of one John Goodwin; and Cotton Mather, who investigated the case, would not have hesitated to say that mediums who 'materialize,' or otherwise claim to control or to be controlled by spirits, are as justly punishable for what he and his associates regarded as connection with the Evil One.

The Court says that there is no doubt that the law allows any person to seek advice, suggestions and opinions from others where no fraud or deception is practiced :

ception is practiced:

The law does not limit the range. If a plous man of sound mind should seek advice by prayer, and should believe that he had a direct answer, and should regard it not as dictation, but advice entitled to consideration, would any one say that his will would be set aside as made under undue influence? In this case the widow, it is assumed, thought she had received letters, not from an absent husband, but from one who had gone beyond this world to another, and in them some suggestions as to the disposition of her property. She did not yield implicitly and blindly to these suggestions, but regarded them as she would have regarded such letters if they had been written during life, as friendly suggestions which had some effect on her mind, but not to the point of destroying her own free will or deliberate judgment.

** ** While the communications or the customs of spirits, angelle, "materialized" or otherwise, cannot be received as evidence or au-

therwise, cannot be received as evidence or authority in tribunals of justice, the opinion pronounced by the Supreme Court in Maine upon, the relations of law and Spiritualism are eminently satisfactory."

Of course the exigencies of the case have ap pealed to the minds of the more conservative in the legal profession, and, as is usual in these matters, a self-appointed champion has arisen, heated and furious, to prove the utter baselessness of this decision: but we think the extracts given below (and with which we shall close this

Shufeldt, Jr., will show that the Orthodox knight errant has been surely and easily overthrown:

"Hon. Isaac T. Redfield, a distinguished law-yer, a voluminous law-writer, and lately Chief-Justice of the Supreme Court of Vermont, is the author of a book on the Law of Wills, which he has supplemented by a recent publication, enti-'Redfield's American Cases on the Law of ls.' This book contains a chapter on 'Insane Delusions, and an essay on the Effects of Modern Spiritualism upon Testamentary

Of course so conservativen man as Judge Redfield sets down all the phenomena of Spiritual-ism as the results of fraud or trickery, and the eaders in them as insane enthusiasts for dupes reaching the conclusion that a person professing to believe in spiritual communications, and acting upon them in the common matters of life, is he subject of an insane delusion, and therefore

incapacitated to make a valid will.

The text for this discourse was furnished the Judge in an opinion delivered by the Supreme Court in the State of Maine, in the case of Robinson rs. Adams. * * * Upon this decision Judge Redfield comments after the following

manner: * * *
All opinions which are incredible in themselves, because contrary to the general course of human experience, and which, nevertheless, are entertained and acted upon by any one in matters of importance, and in a manner which the law will not countenance when there is no evidence of their correctness, and no argument will dispossess such persons of them, must be regarded as insane defusions.

Upon this postulate the Judge's entire arguments will dispose the such persons of them, must be regarded as insane defusions.

ment against the validity of the will is based. The question now is: Is it true?

If this assertion had fallen from the lips or pen of an Inquisitorial officer of the Church of Rome in the fourteenth century, when the shadows of ignorance blocked up the paths of knowledge and covered the latent civilization of the race as with a pall of death, it would not have been re-markable; but, coming, as it does, from the able Judge and profound lawyer who professes to have received an education gathered from the advanced civilization of the present century, it is the most astounding doctrine ever committed

to the press or published to the world.
Sir John Herschel somewhere says: you must keep your eyes open to those things which, in the ordinary course of events, ought not to happen; for they are the clews which lead to new discoveries. 'Commending this advice

to the learned gentleman in question, I proceed.

Tested by the rule laid down by the Judge, what becomes of the scientific progress of the human race?"

Mr. Shufeldt then cites the contumely with which the theories of Copernicus, Galileo, Sir Isaac Newton and all the discoverers of new truths in the past had been met by the adherents of the old systems of thought, and further says:

"Passing for the moment these victims of insane delusions who lived in the dark ages of the world's history, let us note a modern instance of folly and madness, which comes most clearly within the Judge's rule of law. About fifty years ago a man named Morse conceived the ridiculous idea that he could transmit thoughts, by means of electricity, through a wire, over any given space or distance. We all knew that he was crazy; but somehow or another he did it, and succeeded in getting his machine in successful operation. After a little, the king of all fools came along and claimed that he could lay a wire cable on the bottom of the Atlantic Ocean, and transmit messages from America to Europe. Everybody knew that this could not be done, it was so 'contrary to the course of all human experience'; the law did not countenance any such folly as this; the correctness of it could not be proved by anybody; no argument could dispossess the mind of this man of his delusion, and Cyrus W. Field was simply a lunatic. If not out and out crazy, his mind was so possessed of this vagary that the law would pronounce him

this vagary that the law would pronounce min non compos and incapable of doing a legal act.

I have mentioned these cases of folly and delusion merely in illustration of the absurdity of the proposition laid down by Judge Redfield. These men were only the martyrs to scientific ideas—the victims of harmless delusions in the physical world; they had no spiritual communications, and cannot be chargeable with insanity produced by causes which concern the spiritual life alone. But what can be said if it be shown that the whole scheme of the Christian religion falls flatly and squarely within the rule laid down by the author of the Law of Wills? The basic of the author of the Law of Wills? The basic fact upon which two hundred and fifty millions of people found their hopes for salvation in a life to come is the statement made by man that God, in the person of Christ, was born into the world through the process of an immaculate conlive. No such birth ever took place before, and we are quite certain that none has occurred since, Romulus were both indebted for their paternity to spiritual beings; but, being merely human, it is but right to say that the stories are not believed. This fact is 'contrary to all human experience'; it cannot be proved by anybody 'in any shape or form'; 'and no argument will dispossess the mind of the believer of the delusion.' Judge Redfield himself, no doubt, believes and cherishes it as the most sacred truth of human fe; and yet, within the terms of his own rule, it is plainly an insane delusion, and nothing else. Nature has established a law under which hu-man beings are born into the world, and, so far as human experience goes, there is not the slightest particle of evidence to show that that law has ever been violated, and, if any magician, or wise

ever been violated, and, if any magician, or wise men, or spiritual medium should to-day announce the birth of a man child without a father, they would lawfully and rightfully bechargeable with one of Judge Redfield's delusions, and should properly be committed to an insane asylum.

If we are not to believe anything because it is contrary to human experience, and cannot be mathematically demonstrated to the common mind, or because the discoverer of a new principle or idea cannot be disnossessed of it, what is ple or idea cannot be dispossessed of it, what is to become of the boasted advancing civilization of the race, the progress of men toward higher and better things? Darwin may as well bury his theory of Evolution beneath the Pyramids of Egypt; and Huxley, and Crookes, and Wallace, and Tyndall, and all others engaged in the solution of the ever-varied problems of an infinite universe, may cease their profitless labors, and relapse into the stagnation of a conservatism so wall represented by the author of this begin

well represented by the author of this book.

It will be observed that Judge Redfield does not place his objections to this will on the ground that the spirit of Mrs. Greene's husband exercised an undue influence over her in the disposi tion of the property, or in any other way; but solely on the ground that Mrs. Greene believed in the existence of spirits, and in the power of these spirits to make communications with persons still living; and that such belief was an insane delusion, which rendered her incompetent to make a valid legal instrument.

If the Judge had claimed that an undue influence in the legal instrument is the legal instrument.

If the Judge had claimed that an undue influence, in its legal sense, had been exercised over the mind of Mrs. Greene, by which a fraud or wrong had been perpetrated, and that the instrument signed was not her will, then, if the influence was exerted by a person in the flesh, or by a spirit, there would be no difference, and, as a legal proposition, it would be true. But, under the rule which Judge Redfield now seeks to establish, no person can make a valid will unless such person has a belief which conforms to Orthodox standards, and does not entertain views which are contrary to the common experience of which are contrary to the common experience of mankind. This doctrine, if enforced in the courts, would speedily reduce the numbers of sane persons capable of executing legal instruments to those who accepted some Orthodox standard of faith, like the Westminster Confession or the Thirty-pine Articles.

sion or the Thirty-nine Articles.

In the light of these suggestions, I submit that Judge Redfield has failed to reverse the judgment of the Supreme Judicial Court of Maine in the case in question."

Read the interesting narrative on our third page, wherein Mr. H. A. Buddington, of Springfield, Mass., gives his experience with the Eddy Demonology.

A long attack upon Spiritualism from a "distinguished clergyman" having appeared in the Philadelphia Press of Jan. 18th, the following letter from Prof. Corson was sent in reply. In the concluding paragraph Prof. C. offered to meet the "distinguished clergyman" on his demonic the printed copy, for what purpose we do not

We would publish the clergyman's attack entire if it presented anything new or important. The following extract seems to contain the pith

"Search the Scriptures," my friend. Bind their lessons and their promises and their testimonies to your heart. Do you whist to see with your own eyes before you believe the Holy Word, that, like Gideon, with the fleece of wood, you may have ocular testimony to the Divine Author of the Bible? Do you? Rehold the Jaw! He is in all lands, es-Do you wish to see with your own eyes before you denieve the Holy Word, that, like Gideon, with the fleece of wool, you may have centar test mony to the Divine Author of the Bible? Do you? Behold the Jaw! He is in all lands, especially in the great marts of Christendom. Read what Moes and the prophets say should be, and see with your own eyes what is the condition of that scattered nation and not lost; their country deso'nte, once so populous and fruitful; their holy Jerusalem, now a stench in the nostrils, buried under its own rulns! But, if it doth not like theo study the Word in regard to Israel, look at what the prophets say of Egypt, of Nineveh, of Babylon, and of Tyre in the days of their national glory, and then turn your eyes to their present desolation and degradation, literally verifying the Scripture testimony pronounced against them twenty-five hundred years ago. And, for variety, look at the character of Ishmael glyen him before his birth, and now thirty seven hundred years unceasingly fulfilled in the Arab race. If these things are not enough, consider that the Aposites fonetold a great apostacy, and we see it. They tell also of the Babylonian woman; and while the woman means the visible Church, and Batel means confusion, our eyes see the truth of the word. Again, they forewarn of the anti-Christ-the name of one rulling for Christ nominally, and really opposed to Christ-and now we see many anti-Christs, and one in particular. Go, then, no more to learn of the spirits of darkness, but go to the fountain of light in the Scriptures, and he not fatthess, but be itelying. Here I rest the issue. You honestly present a volume of facts to prove that the factors are real, invisible spirits. Then comes the Issue.

From the facts presented you infer that the factors are spirits of truth; on the contrary, from the same facts, I

the factors are, indeed, real spirits.

Then comes the issue.
From the facts presented you infer that the factors are spirits of truth; on the contrary, from the same facts, I infer that the factors are demons; are not the spirits of the persons they seem to be; but they are pretenders—nolsy, senseless, evil spirits, under chains of darkness; spirits which hate the light, and cannot bear the light, because their decels and purposes are only evil continually.

The Scriptures open to us the certainty of another and a better life in Jesus and the resurrection from the dead. In Jesus, name, and as his servant, I invite and entreat you, and all others with you who seek for the light of eternal life, to come to Jesus, to take up your cross daily and bear it through tribulation and reproach here with Jesus, that you may reign with him also in glory everlasting. And my prayer for you is that "the light of the Gospel of the glory of Christ, who is the image of the invisible God, and the first-born of every creature, may shine into your hearts according to the knowledge of the glory of God in the face of Jesus Christ,"—(2 Cor. iv.4, and Col. 1:15.)

The following is the reply of Prof. Corson.

The following is the reply of Prof. Corson. We would publish it entire if we had it, but we can only state the substance of the omitted passage. Among the new champions of the truths of Spiritualism, surely no one will be more welcome to the lists than Prof. Corson:

A REPLY TO THE DEMONIAC THEORY. ITHACA, N. Y., Jan. 22d, 1875.

A REPLY TO THE DEMONIAC THEORY.

To the Editor of the Press.

Sint-A friend in Philadelphia has sent me last Monday's issue of your paper, containing an article headed "Demonology—Spiritualism in a New Light." First, I would say that the article does not present "Spiritualism in a new light, "but reiterates a view of the subject which I have heard expressed many a time from the pulpit.

From an editorial notice I learn that the article is by a distinguished clergyman of your city. It will be accepted, no doubt, by all "orthodox" church people who read it, as entirely conclosive, notwithstanding that the author begins by liegging the question, and continues to beg it act fin m, and what he advances as argument is simply assertion. Proof there is none. This is no mere opinion of mine. Any one with the silmm: knowledge of the requirements of sound reasoning, and not blased one way or the other, would have to say the same thing.

Then, the right to employ texts of Scripture in support of his demoniac theory should first be substantiated by satisfactory proof, and by satisfactory proof and by satisfactory proof, and by satisfactory proof, and by satisfactory proof i mean such proof, neither more nor less, as would be required to substantiate the right to quote from any book, ancient or modern, in the service of any theory.

Within the present generation the Bible has been employed by hundreds of clergymen, North and South, to defend American slavery as an institution of God; but no sensible-person now believes that American slavery was right, either in a political, economic, moral, religious, or any other point of view.

I have even heard of the Bible's having been employed to denounce the bid-fashloned top-knots, the text on which the denuncation was based being the litalicised portion of the following passage from Matt., xxiv, 17: "Let him which is on the house," But the right to employ Scriptural texts in that way, either against Shiritualism tronknots

denounce the loid-fashioned top-knots, the lext on which the denunciation was hased being the italicised portion of the tollowing passage from Matt., xxiv. 17. Let him which is on the housetop not come donor to take anything out of his house. But the right to employ Scriptural texts in that way, either against Spiritualism, top-knots, or anything clies, is questionable, and should, as I have said, be substantiated by satisfactory proof. I cherish too deep a reverence for the Bible to have such an unfair use made of it. No other book is so unjusty treated.

Dismissing the question as to the diabolical and demoniacal character of Spiritualism, I would apprise the author of the article before me that the one great thing needful to be done, in these days, is to prove that the spiritual powers exercised by Christ and His Aposites and the primitive Church, were not exceptional to the universal spiritual potentialities of man.

The general mind has been so leavened by scientific thought, and by a conviction of the universality and unclangeableness of law, that it will not much longer accept what claims to be special and exceptional, even if it be found in the Bible, But no such claim can be found there. And if the Bible cannot stand the tests to which all questions must, sooner or later, be subjected, it must lose its authority and power over the opinions and lives of men. It has airendy lost much of this power and authority, not by reason of its own claims, but by reason of what has been arbitrarily claimed for it by the Church, and especially by those whose profession it is to present and expound its doctrines.

those whose profession it is to present and expound its doctrines.

Toward the recovery of this lost authority and power, Spiritualism has already done much. There are hundreds and thousands of Spiritualists for whom the Bible has been quickened into a new and saving life by the assurances they have received of the identity of the powers exercised by men and women of these days, and of those exercised by Christ and life Apostles and inmay of the early Christians. Unwilling to accept the New Testament records on the theory of the special and exceptional, they are willing to accept and do accept them when confirmed and corrolorated by the experiences of the present day. Spiritualism, too, has come to the add of a helpiess Church against the onsets of scientific materialism; but the Church has not yet deigned to accept its services. The time is not far off, however, when she may be glad to avail herself of them. If she do not, Spiritualism will continue to fulfill its appointed mission of quickening the torpid faith in immortality without her coöperation.

Re-incarnation forms the chief topic of consideration in the Questions and Answers Department on our sixth page, and the attention of the reader is respectfully called to the remarks of the controlling intelligences concerning it: John Ramsay, of the 23d New York regiment, counsels his brother Sam to a more fillal course; Eben Dennett, of Pittsfield, assures his friends of his continued existence; Jane Wallace communicates with her sister Nancy; Rachel Tibbetts, of Boston, makes a proposition for mediumistic development on the part of her sister Aunt Ruth denies all complicity with the Worcester manifestations; Mary Ellen Bridges, of Norridgewock, brings light to lift her mother "beyond the darkness and shadow of the tomb;" and Timothy Riley would have his brother and sister care for the physical wants of his father in Ireland.

Parson Lorimer, successor to Parson Fulton, the latter successor to Parson Kallock, held forth in Tremont Temple last Sunday, taking Spiritualism as his text. We think he would make a very clever play-actor, but certainly he is a mighty poor parson. His tirade against Spiritualism, as reported in the Boston daily papers of Monday, shows conclusively that he has not the remotest idea on the subject he so fervently (?) condemned. His remarks need no argumentative reply from any Spiritualist-the game not being worth the powder. If this small specimen of a "Christian minister" is desirous of making a "sensational strike" in Tremont Temple, by attempting to libel decent people who believe in Spiritualism, he will find, ere long, to his chagrin, that he has overshot the mark.

An article from the pen of Dr. G. Bloede, of Brooklyn, N. Y., in regard to the manifestations in presence of Dr. Henry Slade, of New York City, will appear in our next issue. Dr. Bloede is a reliable man, and his statements are given from personal knowledge. Let such carping critics as the New York World and Herald sneer as they may, the truth will out in spite of them.

Dr. Ditson's review of late foreign Spiritualistic magazines will be printed in the next issue of the Banner.

Public Testimonials to J. J. Morse. This genial gentleman during his stay in Boston made a host of friends, many on account of the good work which he has been the mediuminstrument of accomplishing, through the eloquent utterances of his spirit guides, and many more of a personal nature, attracted by the stertheory; but this part of the letter was omitted in ling qualities of the man himself. And as the time drew near for his departure this sentiment took palpable shape, as seen in the resolution of the "Music Hall Society of Spiritualists" on Sunday afternoon, Jan. 31st, (to be found on our first page;) the kind expressions concerning him at the Boston Spiritualists' Union on the evening of the same day; the large concourse of friends who assembled at his residence, 27 Milford street, Boston, to evince their regard and esteem on the evening of Monday, Feb. 1st, and the multitudinous words of good cheer which he met with everywhere from that great body to which newspaper parlance has given the name of "citizens generally."

And this feeling culminated to a clear expression at Rochester Hall, on the evening of Tuesday, Feb. 2d, on which occasion the Ladles' Aid Society (Spiritualist) tendered him a pecuniary benefit, whereby (though the matter had been hastily arranged) the modest sum of fifty-four dollars-above all expenses-was obtained. On the evening in question Dr. H. B. Storer presids ed, and during the services appropriately embodied in his remarks the warm sentiments of the audience toward the gentleman who was the guest of the hour. Instrumental music was also furnished by Miss Nellie M. King.

Mr. Morse was in turn controlled by Tien-Sein-Tien, his Chinese spirit-friend (the orator), and "The Strolling-Player," and also made a feeling speech in his normal state in reply to the manifested good-will of the audience. The speech of the first control, among other things, counseled harmony and cooperation, on the part of Spiritualists, that the common object might be achieved. We shall speak more fully of it in our next issue. "The Strolling Player" proved to be a most amusing character, but bore beneath the garb of mirth much that was solid and sensible. He gave as a reason for his being attached to the spiritual staff of the medium that the Chinese philosopher, working upon the front brain -the intellectual faculties-he had been deputed to work on the back brain, or the emotional na-

occur from overstraining in the first instance. A fine bouquet was presented to Mr. Morse's spirit-guides by "Spirit Maggie," the control of Mrs. Nellie Nelson, of 554 Washington street, Mr. Morse and his guides in turn tendering their thanks for the same.

ture, to counterbalance any reaction which might

In a few farewell remarks, offered at the time of the presentation of the receipts of the house, Mr. Morse expressed his thanks to the Ladies' Aid Society for its efforts in his behalf, and to the friends whose presence had made the matter a success, and referred to the pleasure which had attended his stay in Boston. He was about to depart for other fields of labor, and eventually for the shores of his native land, but he felt in his heart the truth of the words of the chairman, Dr. Storer, when he said that the sympathy of the Boston friends would be with him in his absence, and that should the future bring him again in their midst they would extend to him a hearty welcome.

When a boy, before the light of Spiritualism had dawned upon him, he had had an idea impressed upon his mind that when his friends were absent from him, there was a sentient cord caching from his brain to them, and that when they did not think of him, the tension on that cord was intense, almost to breaking, but when they did, it seemed to glow and pulsate with harmony. Spiritualism had taught him the verity of that impression; he had by spiritual sight been able to see these lines of sympathetic union which joined congenial souls. It was a pleasure to think as these cords ramified out of his brainand the number would be greatly increased by is Boston visit—that there was a friend at the end of each! At the close of his remarks, the audience resolved itself into a committee on hand-shaking, and then retired to muse on the material close of a season of true spiritual enjoyment, the memory of which would never fade, since in the words of "The Strolling Player," Forms are evanescent, but ideas are eternal."

Manifestations in Presence of Mrs. Maud E. Lord.

A select circle was held at the residence of Mr. A. F. DeWitt, 76 Waltham street, Boston, on the evening of Monday, Feb. 1st, the medium being Mrs. Maud E. Lord. The manifestations which occurred were of the most unquestioned character, and were satisfactory in the extreme to all who attended. We have so often taken occasion to describe the séances of this gifted medium, that we will not attempt to give the details of this one, but will merely cite one of the many convincing tests of spirit presence and power which were there and then given: A little child, apparently not over three years of age, came to gentleman and his wife, while the medium was facing another part of the circle, (as demonstrated by the clapping of her hands and the continued presence of her feet by the side of the one appointed to act as sentinel before the light was extinguished) and, scarcely able to reach above the knee of said gentleman, patted him with its tiny fingers, and finally kissed himself and wife -the operation requiring of them to bend downin the same position which would have been required to reach an earthly child of the same size. The parties interested were perfectly satisfied of the tangible presence of the little spirit, and so stated to the company.

We are much pleased to be able to announce that the interest in the séances given by Mrs. Lord at her residence, 26 Hanson street, Boston, is, if such a thing were possible, on the increase, and that on several occasions she has been obliged, through not having room enough for them, to turn away a sufficient number of people on an evening to make another circle could she have held it. Parties desiring to visit her circles should make engagements with her beforehand.

Paine Memorial Building.

Horace Seaver will lecture in the Investigator Hall, Boston, next Sunday forenoon, Feb. 7th. Subject, "Progress, or Then and Now."

In the afternoon, "The People's Spiritual Meeting," under the direction of F. W. Jones, will hold a conference in the same hall. The public are cordially invited to both meetings.

We have in type a very interesting letter from Thomas Gales Forster, which we are obliged to defer printing until next week, for want of room

ists' Union.

The services at the session of the Union, on the evening of Sunday, Jan. 31st, were varied, and of much interest. Music (instrumental and vocal) was furnished by Misses Nellie M. King and Cora Hastings, and remarks were offered by Dr. H. B. Storer, entranced, (a condensed report of which speech we shall give in our next issue) on the Committee's question, viz., "What are the best Methods of Spiritual Culture or Unfoldment in this Life?"

At the conclusion of the trance address, II. S. Williams, President, introduced C. M. Plumb, the Vice-President, who proceeded to present to Dr. Storer, in behalf of many friends, a valuable gold watch, together with the following kindly words:

"Dr. STORER—A few of your friends have imposed upon me the pleasant task of presenting you a slight testimonial of their appreciation of your worth as a man, your faithfulness as a phy-ician, your activity and devotion as a Spiritual ist, and your usefulness as a medium.
In behalf of these, and many more, I desire to

thank you for your conversations in this hall. Be assured we value not only the character of your work, but your loyalty to the spirit friends who have chosen through your lips to offer us works of course. words of counsel.

I know the gift of mediumship is not a rose

without thorns. The very organization which confers this boon of inter-communion carries its burden of sensitiveness, its moods and periods of doubt, which render the medium's path a trying one, in addition to the widely-felt contempt for mediums as a class, which, happily, the world is fast outgrowing.

Let this gift, and the spirit which prompted it, speak to you in every hour of doubt or despondency. May it tell you that as surely as time flies a better day is coming; and that all we need to sweeten, beautify and glorify this existence is to keep fresh and alive our faith in the hereafter, and in all those blessed influences which are showered upon us by the ever hopeful, ever faithful of the angel world.
This watch—a little companion, silent, sleep-

less, true—is perhaps as fitting a symbol as your friends could have chosen of that tircless, unswerving fidelity which characterizes the guardianship of our spirit friends. It is an honest token, from loyal hearts, typifying a devotion which I know you value beyond life itself. Mark Twain somewhere tells us of a Missis-

sippi River pilot who, having delivered a fearful volley of profanity, was empty. "You could have drawn a seine through his system and not caught curses enough to disturb your mother with." Believe me, Dr. Storer, the seine a few ladies have hurriedly drawn has caught not one unkind wish or thought, and by no means exhausted the hearty good will felt for you by the Spiritualists of Boston."

H. S. Williams also presented to the Doctor, as a tribute of respect from the Boston Spiritualist Union, an envelope—intimating that the "wherewithal" to purchase a chain for the watch would be found therein-and accompanied the act with the best wishes for his future usefulness.

To these expressions of friendly regard Dr. Storer replied eloquently and appropriately, and remarks were offered in unison with the happy feeling which characterized the occasion by Messrs. John Wetherbee, H. S. Williams, and J J. Morse, the latter gentleman presenting to the Union a finely framed photographic likeness of himself as a remembrancer when he should return to his native land, which picture was accepted with thanks. Hattie Wilson being called upon made congratulatory remarks while entranced. Mr. R. Cooper, Mr. Morse and Dr. Storer were elected as honorary members of the society, and the meeting adjourned with the singing of "Nearer, my God, to thee."

The unprecedented pressure of matter on our columns prevents the giving of anything more than this meagre outline of the proceedings, but the occasion was a pleasant one, and will long live in the remembrance of all who attended.

Surprise Party at the Spiritualists' Home.

A large number of ladies and gentlemen, friends of Mrs. N. J. Morse (formerly Andrews) and her husband, assembled at her residence, 46 Beach street, Boston, as a surprise party, under the leadership of Miss Cannell, on the evening of Thursday, Jan. 28th. The object of the convocation was to express to Mrs. Morse the high appreciation in which her mediumistic labors were held by the Spiritualists of Boston. Speeches were made by Messrs. J. J. Morse and Robert Cooper, of England, Drs. H. B. Storer and A. H. Richardson, Miss Lizzie Doten, W. L. Jack, M. D., Mrs. Hattie Wilson, the host and hostess, and others, and instrumental music was furnished by Mrs. H. E. Allen, Miss Nellie M. King and Miss Friend. The exercises closed with dancing.

The "Music Hall Society of Spiritualists"

Listened to the closing lecture by J. J. Morse, of England, on the afternoon of Sunday, Jan. 31st, at Beethoven Hall, Boston. A condensed report of the discourse will be found on our first page.

Stephen G. Dodge, Esq., of Memphis, Tenn. will occupy the platform at Beethoven Hall Sunday afternoon, Feb. 7th. In his remarks he will endeavor to extend the doctrine of the correlation of force throughout the universe of Matter and Spirit, and to harmonize all systems of philosophy on the basis of universal truth, of which one postulate is the Infinite unity. Such a lecture cannot fail of being appreciated by the thinking minds in this community.

Spirit Materialization.

We are informed by parties present, that Mrs. Hardy held one of her materialization scances Tuesday afternoon, in order to give our English friends, Messrs. Morse and Cooper, an opportunity to witness this particular phase of the phenomena through her mediumship. The success on this occasion, we understand, was most satisfactory to all present. Hands of adults, (black, white and mulatto,) and of babes and children, were seen and freely grasped. It would seem that these manifestations are increasing in power and variety, in the same ratio that the medium is persecuted and opposed.

Warren Sumner Barlow's admirable book The Voices," though it has been enlarged some thirty-six pages, all new matter, and is illustrated with a fine steel (stippled plate) engraving of the author, is sold for the same price as heretofore, and should receive wide circulation. The poetry of which it is composed proposes rather to strike home at existing evils than to loiter along the shady groves that skirt the ascent to Parnassus, and as there is plenty of need of such a volume among creed-harnessed mankind we hope the friends of liberal thought will see that the book is scattered broadcast over the land. For sale by Colby & Rich, No. 9 Montgomery Place, Boston.

"Ecce Responsa," by John Wetherbee, in our next. His correspondents will please take notice. 11

Presentation at the Boston Spiritual- The Practice of Medicine by Clairvoyants.

This subject having agitated the public mind considerably of late, a correspondent desirous of ascertaining what "the spirit-doctors" might have to say concerning it, appealed to one at our public free circle meeting, Thursday afternoon, Jan. 28th. The question and response will be found below:

Q.—The December number of the New York Medical Mirror, speaking of the new law with reference to the examination of clairvoyants practicing medicine in that Commonwealth, makes the following statement:

"It appears to us there never was a time when the spirits could prove their existence so well as at present. The so-called clairvoyants and mediums have the right to appear before any of the medical societies in the State and be examined for a ligancy to practice medical provides well as the second sec for a license to practice medicine. Now, how easy it would be for the spirits, who enable them to diagnose and treat disease, to tell them the answers to questions given at examinations. Then they could obtain certificates conferring on them the legal authority to practice medicine as they saw fit. * * * If the spirit of a departed physician can tell an ignorant man or woman all about a complicated disease in a patient present-ing himself for treatment, and then indicate the exact remedies that will cure the disease, as is claimed, certainly the same spirit could impart to the medium the answers to any questions asked by a board of examiners."

Will the Controlling Intelligence please inform one who really desires information, and not from any idle curiosity, why the spirit physician cannot, through his medium, answer the questions referred to?

Ans.—The answers to these questions involve arbitrary ideas, like the giving of names, and are quite as hard to be impressed upon the brain of the sensitive subject as are names, dates, and all those various tests that humanity in seeking spiritual wisdom asks for; and yet, these clairoyants, every one of them, should be subjected to just that kind of test, for that will force their medical guides to seek out some way by which these arbitrary conditions may be overruled and the requisite answers may be forthcoming. I say, it should be done; and, however hard the pressure may come upon the clairvoyant, it should be done. The masses are calling loudly for it. They have a right to call for it, and the few have no right to expect that unless they can pass through the fire without being burned they will not suffer

Dedication of the Paine Memorial in Boston.

This beautiful architectural tribute to the memory of the "Author-Hero" of the revolution. was dedicated to free thought and free speech on Friday, Jan. 29th, which was the one hundred and thirty-eighth anniversary of his birthday. The building was thrown open during the day, and received many encomiums from those who visited it, and the services at Investigator Hall, under the presidency of Brother J. P. Mendum, the earnest and fearless apostle of untrammeled reason, were attended by large and enthusiastic audiences.

The morning services consisted of speeches by Horace Seaver, Esq., Mrs. M. S. Townsend, Mr. F. C. Birtles, of Rhode Island, G. L. Henderson, of New York. Mrs. Prudence Worcester, of Hudson-who was ninety years of age, and was introduced as perhaps the only surviving member of Abner Kneeland's Society of Free Inquirers, which met in Boston some forty years ago-and

In the afternoon the singing of an original hymn written by Mr. Birtles, the reading, by Mr. Seaver, of a poem composed for the occasion by John Alberger, of Baltimore, and remarks by Miss Susan H. Wixon, of Fall River, Moses Hull, John Verity, Anthony Higgins, Jr., J. J. Morse, of England, (the Spiritualist trance speaker,) Dr. H. B. Storer, Prof. J. H. W. Toohey, Mr. Mendum and others, filled out the time.

In the evening B. F. Underwood and Francis gave stirring addresses, ker, of California, paid a deserved tribute to the generous donations of James Lick, the noted Liberal, who has given millions to the cause of science and humanity. The exercises closed with a grand ball after the speeches.

"The singing," says the Investigator, "was performed by the audience under the leadership of our Spiritual friend, Mr. Frank W. Jones, who very kindly volunteered his valuable aid, was remarkably well done, and universally satisfactory-being executed, as he desired it should be, with the spirit and with the understanding

The occasion was indeed—as remarks our lib eral neighbor-an anniversary long to be remembered, and one which offers a cheering omen of future progress for the cause of free inquiry.

ILLNESS OF A LECTURER.—The many friends of Mr. Lewis F. Cummings, of Richmond, Ill., will regret to learn that his health has been so poor for nearly a year that he has not lectured since last July, and there is no prospect of his being able to do so in the immediate future; so writes Mrs. C.

Read the interesting review of Dr. E. Crowell's new book "THE IDENTITY OF PRIM-ITIVE CHRISTIANITY AND MODERN SPIRITUAL-18M," from the pen of Hudson Tuttle, Esq., which will be found on our second page.

Dr. B. Franklin Clark, Chairman of the meeting at Lurline Hall, Boston, last Sunday morning, states that Mr. Ripley gave satisfactory tests to fifteen different persons in about twice as many minutes.

We have received the Secretary's report of the New York State Spiritualist Association, recently held at Buffalo.

Wanted, to complete our files, the following numbers of the Banner: Nos. 1, 2, and 5, of Vol. I; No. 26, of Vol. XX.

THE BANNER OF LIGHT, whose prospectus appears in another column, is an advocate of Spiritualism, because its publishers believe that the world may be made better by setting forth the truths thereof as they can ascertain them. They do not go off to pick up every side question which reformers who advocate Spiritualism endeavor to fasten on it, but keep along giving such facts as are well attested, and not attempting to defend any wrong doings of mediums. Those willing are well attested, and not attempting to defend any wrong doings of mediums. Those willing to read and investigate on the subject of Spiritualism will do well to read the Banner, which is published by Colby & Rich, Boston, at \$3 per annum.—The Saratoga (N. Y.) Sentinel.

\$4,22 in aid of the suffering poor:

Spiritualist Lectures and Lyceums. MEETINGS IN BOSTON.

MEETINGS IN BOSTON.

Besthoven Hall.—"The Music Hall Society of Spiritualists" has secured the above-named new and elegant hall, 413 Washington street, near the corner of Boylston street, for its eighth annual course of Lectures on the Spiritual Philosophy. Meetings are held every Sunday afternoon, at 24 o'clock precisely. Admission 10 cents, and 10 certra for reserved seat. S. G. Dodge, Esq., (of Memphis, Tenn.,) will lecture Feb. 7; W. S. Bell, late Universalist Pastor, New Bedlott, Feb 14; Edward S. Strickland, formerly Baptist Minister, Feb. 21; N. Frank White, March 7th; then Thomas Gales Forster.

Singing by a first-class quartette. Tickets secuing 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 of Mr. Lowis B. Wilson, Chairman and Treasurer, at the Banner of Light office, 9 Montgomery place, where a plan of the hall can be seen, or at the hall Sundays.

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

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 254 and 755 P. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

Rockseler Hall, 554 Washington street.—The Children's Progressive Lyceum. No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sunday, at 1056 o'clock. Geo. H. Lincoln, Sec'y.

The Boston Spiritualists' Union will resume meeting at Rochester Hall formerly Fraternity). 551 Washington street, on Sunday, Sepi. 13th, and continue them every Sunday afternoon and evening, at 25 and 75 o'clock. The public are cordially invited. H. S. Williams, President. The Ladies' Aid Society will until further notice hold its meetings at Rochester Hall, on Thesday afternoon and evening of each week. Mrs. C. C. Hayward, President. Miss M. L. Barrett, Secretary.

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

Mediums' Meeting at Templary's Hall, 280 Washington street, at 10½ A. M., each Sunday. All mediums cordially lavited.

Harmony Hall, 1842 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. Lectures every Sunday at 3 and 7½ P. M.

BOSTON.—Rochester Hall.—Children's Progressive Ly-

BOSTON .- Rochester Hall .- Children's Progressive Lyceum No. 1 met at this hall on the morning of Jan. 31st. After the usual Silver-Chain recitations and march, the question before the Lyceum Jan. 3d was repeated; "Is the Children's Progressive Lyceum any improvement on the ordinary Sunday School? "This was answered by members of the Lyceum as a dialogue; after which followed in due course a song by Miss Cora Stone; declamations by Elmer Smith, Frank Baker, Mabel Edson, R. B. Johnson; reading by Mrs. Stone, Ellen Kittredge; and remarks by Mr. J. J. Morse, of London, England; also by Mrs. Aggle Davis Hall, of Cambridge. W. A. Williams, Cor. Sec. y.

John A. Andrew Hall .- Mrs. Sarah A. Floyd delivered two interesting discourses before the Spiritualist Free Meetings at this place, on Sunday, Jan. 31st, afternoon and evening. She also answered questions which were presented by those attending. Good singing by the choir.

Paine Memorial Hall .- The meeting formerly known in this city as "The People's Spiritual Meeting" will be resumed next Sunday afternoon and evening, Feb. 7th, In Paine Mem rial Hall, Appleton street, near Tremont, Mrs. M. S. Townsend, the highly gifted inspirational speaker, will occupy the platform both afternoon and even-ing. Mrs. Townsend comes to us well recommended as a spiritual lecturer, and it is a source of gratification that the Spiritualists of Boston and vicinity will have the pleasure of again listening to her as they have done in former years F. W. JONES, Chairman.

Lurline Hall. - We are informed that arrangements have been made whereby a test and musical circle will be held each Sunday evening at this place, the mediums being

Frank T. Ripley and Mrs. Youngs. On the morning of Sunday, Jan. 31st, eighteen acknowledged tests of spirit-identity were given, through Mr. Ripoy, at the circle held at this hall, to parties who were on tire strangers to him.

Mr. Ripley is engaged for a test scance at Plymouth, Mass., the last of Fobruary. Those desiring his services as a test, business or medical medium will find him at 20 Winthrop street, Charlestown District.

Beethoven Hall Spiritual Meetings.

Admission 10 cents, and 10 extra for reserved seat. "The Music Hall Society of Spiritualists' meet in the new and elegant BEETHOVEN HALL, 413 Washington, near Boylston street, Boston, regularly every Sunday afternoon, at 23/2 precisely. Lectures by talented speakers.

S. G. Dodge, Esq., (of Memphis, Tenn.,) will lecture 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

interest to the services.

The small sum of ten cents admission will not 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 balcony. These moderate rates come within the means of a great many spiritualists who no doubt desire the continuance. 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.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

CAIS for Sale at this Office:

SUMMERLAND MESSENGER. A Monthly Journal of Art, Literature and Science, for the Progressive Lyceum and Femily Fireside. T. P. James (Dickens's Medium), editor. Monthly. Price 10 cents.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.

THE SPIRITUALIST: A JOURNAL of Psychological Science, London, Eng. Weekly. Price 8 cents.

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

THE LITTLE BOUQUET. Published in Chicago, III. Price 10 cents, Published monthly by P. H. Bateson, Toledo, O., and designed for the children of the Progressive Lyceums. Price 7 cents per copy; 75 cents a year.

THE CHUCHLE. Price 6 cents.

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

THE PHRENOLOGICAL JOURNAL AND ILLESTRATED LIFE. Price 30 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line. Minion, each insertion.

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

67 For all Advertisements printed on the 5th page, 20 cents per line for each insertion. AT Advertisements to be renewed at continued rates must be left at our Office before 12 M. on

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANTI — MRS. C. M. MORRISON, No. 102 Westminster street. Magnetic treatments Given Diagnosing disease by lock of hair, \$1,00. Give age and sex. Remedies sent by mail.

Specific for Epilepsy.

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of

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

Mrs. Morrison is an unconscious Trance Me-

Mrs. Morrison is an unconscious trance medium, Clairvoyant and Clairaudient.

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

Mrs. Morrison, after being entranced, the

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.

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MRA. 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. indeveloped state, eventually progress the dition.

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

The Banner of Light Free Circle Meetings Are held at No. 9 Montgomery Place, (second story,) conner of Province street, every Monday, Tursday and Thursday Aftkinson. The Hall will be open at two

ner of Province street, every Monday, Tursday and Thursday Afternoon. 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 absolute necessity. Under such circumstances the party should notify the Chairman, when permission will be granted to reitre after the expiration of five inductes. Our reasons for this will be obvious to every reflective mind. Disturbing influences produce inharmony, and this our spirit friends particularly enjoin upon us to avoid, if possible. As these Cheles are free, we have no doubt visitors will readily conform to our request in this particular.

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

Thosalions of flowers for our Circle-Room solicited. Miss. Conant receives no visitors at her residence on

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LEWIS B. WILSON, Chairman.

Invocation.

Oh Sacred Presence, oh Divine Life, baptize us, the living and the dead, with thine own pure baptism of strength, which shall bring wisdom, love and purity to our souls. Armed with this unity, we may go among thy sons and thy daughters, speaking words of peace, driving back the shadows, and showing those who sit in darkness and doubt, that thou art near, and thy lov- truth is, we take matter with us wherever we ing kindness is never absent from them. And go. The attraction between certain classes of leave us not in temptation, but deliver us from all evil, for thine is the kingdom and the power. and the glory, to-day and forever, Amen.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, if you have any questions that I can answer I shall be glad to do so:

Questin hast week's Banner—in Judge Carter's report of the proceedings of the "Select Circle," held in the parlors of Dr. J. V. Mansfield, New York City, I find the following corrections with the eyes, what he can detect with

spondence:

"To ALEXANDER KINMONT — Is re-incarnation, as taught to the French Spiritists, a fact?

A. G. W. CARTER."

To which was this answer, in usual form an manner:

"DEAR CARTER-I have not been able to see anything since coming here that convinces me that such is a fact. My experience that far convinces me there exists nothing of that nature

ALEX. KINMONT." This is a plain and modest answer of this some-what vexed question, from a spirit who has been an inhabitant of the Summer Land now thirty an inhibitant of the Summer Land now thirty-six years, according to our measurement of time. And I must here beg leave to observe that in all the late experience I have had with spirits and Spiritualism of my own, the doctrine of re-incarnation has been uniformly denied. I know the strong arguments for and against it. I wish we could get at the truth and the fact. The array of spirits, who communicate through the Banner, favor and pronounce the doctrine true; while somany other good and wise spirits deny it over and over. To believe the doctrine or disbelieved to will not hurt much, but, for my part, when I once get rid of this earth I surely never, never want to come back to it, or any other material planet."—A. G. W. Carter.

As the question of re-incarnation is a highly interesting one, and as there is diversity of opin ion upon this mooted subject, both in the mundane and supra-mundane spheres of life, your correspondent is anxious for a somewhat more definite exposition of it from your standpoint, especially as the Judge's spirit-friends uniform, to find if that idol had not its indwelling spirit; ly ignore the doctrine. Give us something speif there was not some power behind the form. A cific, if possible.

A BELIEVER IN RE-INCARNATION. Ans.—The old adage again proves itself true in this case, that "like attracts like." The Judge don't believe in the doctrine of re-incarnation, neither do the intelligences from the spirit-land that he attracts to himself—that communicate with him. That is perfectly natural. Now, to my mind, everything in God's wondrous volume of Nature proves its truth, from the smallest atom floating in the sunbeam to the human forth and the spirit incarnate in that form. It would be not only monstrous but very silly to suppose that an intelligence—called a spirit—could by any possibility gather to itself a sufficient amount of intelligence concerning matter and its laws, so far as earth's laws are concerned, in one physical life, in thirty, seventy, or a hundred years. It could not be done. It is a known fact to all scientific minds in the spirit world, that before the spirit can attain its majority, and come forth a fully rounded, harmonic spirit, fitted for celestial life, it must gather to itself certain twenty-five elements, through which to act, upon which to play its perfect song of life. These elements cannot be gained in one or perhaps a dozen lives with some souls. What then? Are they to be swept into oblivion because no provision has been made for them? You might well cry out against the injustice of God, if such were the case. Happily, it is not. Happily, the law of re-incarnation sets in for their benefit. and, whether they will or no, they are made recipients of its bounty. Your correspondent was not questioned, doubtless, concerning whether he would be born into this world or no as he was. Oh, no! he was not consulted in the matter at all, nor will he be, if it becomes his good fortune to return again to this or some other earth. The law works accurately and without special intelligent reference to the atoms upon which it works.

I say, or said, in the beginning of my remarks, that all things in Nature, to my mind, prove the doctrine of re-incarnation. Turn, if you please, and make critical examinations through all the various kingdoms of Nature, and see if I am not correct. How she repeats herself again and again and again in the round! "But," say you, "we are something higher than Nature." Ah, indeed! I did not know that you were! I take you in the same category, knowing you belong there. I class you as the scientist would, where you belong. Then, if you belong with the clam, 1 shall rank you there: if I belong there. Nature will most assuredly place me there. We are not consulted in this matter any more than the grain of corn is consulted when it falls from the hand of the sower into the soil, that it may come up again in the ripened ear. It, perhaps, has been through re-incarnation hundreds of times before; still it goes on and gathers at each evolution, something, however little, that

"how is it with those who, on a second re-incarnated life, step down in the scale? We find the philosopher in the gutter, perhaps, and the sage is an ignoramus. Is that progress?" Verily it is God's own way of progress. Your ideas of progress are so limited, so entirely wrong, that you and your God often clash. You do not understand him or his works. When you shall come to understand him, you will all join with me in declaring in favor of this glorious truth, the doctrine of re-incarnation.

Q.—A writer in a late number of the Boston Investigator expresses himself as follows: "No one will condemn the study of physiology as immoral, yet it shatters the very corner-stone of theological belief in teaching the physical basis of mind. It is now known that thought is a function of the brain, and that all manifestations of intelligence, both in man and the lower animals, take place through the nervous mechanism, and vary in degree with its relative complexity; and the old theory of dualism of mind and body that the mind is an intangible entity, a *spirit* imprisoned within the body—is completely expression coases with the death of ploded. The function ceases with the death of the organism from which it proceeds. It where motion goes when the wheel stops. Hence physiology has rendered obsolete the doctrine of immortality based on metaphysical speculation and absolute ignorance of the nature of the nervous mechanism." He seems sincere in the expression of his views. Your correspondent would like to ascertain from the spirits or a spirit, their or his views upon the subject.

A .- Mind, certainly cannot act independent of matter. Thought cannot be produced independent of matter, not as thought; for thought is supposed to be, and is perpetually acting, and its activity is dependent upon matter. The class of manifestations it gives is dependent upon matter. This being a truth, we must take matter with us, wherever we go, or we cease to be thinking, intelligent beings. The old notion that matter had a beginning, here in objective life, and also an ending here, is one altogether untenable-an idea born of ignorance. The real matter and mind periodically ceases—then the being is called dead; but the mind force or power lives and acts through matter in a more refined state. It has provided for itself during its sojourn in the physical body, by rearing up a more sublimated structure—a spiritual body, such as St. Paul taught of. Through that body it acts in yonder spirit-world, and however high it may ascend in wisdom, love, truth and power, it will take with it certain grades of matter, however can see with these eyes, what he can detect with the senses belonging to the external, physical body. Having done that, he thinks he has done play the keen perceptions of the spiritual body, and make them serve him even while here, and he might also so tune the senses of this external, physical body as to be able to reach outward and upward, and catch sounds that the ear in its dullness cannot hear, that the eye cannot see, and the fingers cannot touch, unless they are so finely attuned to these high conditions of being, as to be able to see, to hear, and to touch them. There are more colors than the prism reveals. Through the law of Spectrum Analysis, scientific minds are beginning to take a step in that direction, and when they have gone a little way, they will find there are more sounds than the ear can take cognizance of, there are more forms than the fingers can sense through the nervous forces; and so on, step by step, this open door will let them in, unti they shall know, for a positive certainty, that there is a world bordering upon, hinging upon this world, like it, and yet unlike it; full of forms, sounds, conditions, every way the counterpartexcept in excellence—of what is in objective life here. The materialist does very well so far as he goes, but after he has broken down the idol of theology, it would be well for him to try, at least, Tyndall, in striking at matter, if he strikes on, by be able, through the scintillation of those bright sparks of electric and magnetic life, to see something of the life beyond and its conditions. Nov. 2.

John Ramsay. .

Good afternoon, sir. My name was John Ram say. I was a soldier in the Twenty-Third New York, and I died fighting, as I supposed, for the Constitution and the Union. I have left a mother and two sisters that were dependent upon me for support. I have also, here on earth, a brother who does not feel it his duty to take up the load I was obliged to lay down, and see that they don't want. So, to spur him up a little I thought I'd come here, and let him know that I am not dead,-nor asleep, nor far off, and I know what is going on, and I don't approve of it. I think he should be willing to do something for them, because I know he is able. He should remember that our youngest sister is a cripple, and unable to do scarce anything toward her support. My older sister is in poor health, as is my mother, and they need his help, and I think, instead of donating to church missions, he should take care of his mother and sisters first. Let charity begin at home first. If he can do what he ought to there, he can then let it extend outside of home; but first take care of those dependent upon you at home. It is false that they received enough from me to take care of them all these years. I was enabled to do for them while I lived; at my death their income from me ceased.

Now, Sam, do your duty. If you don't, and I get a chance to come here again, God help you, that's all, for I'll lash you well. Nov. 2.

Eben Dennett.

My name was Eben Dennett. I am from Pittsfield. I want the folks to know I am alive and happy, and I rather guess there aint anything any worse for me than what I've found. I did n't belong to any church, made no profession of religion, and I did n't know how it was going with me in the other life. So far, its all right, and I do n't believe they 're going to shove me out into the cold anywhere. I am happy. I am satisfied if I never get anything any better than what I've got. Nov. 2.

Jane Wallace.

How do you do, mister. My name was Jane Wallace. When I lived here they said I was a half fool. I suppose I was, but I am alive. They thought I'd never turn up again after I was dead, but tell 'em I'm alive. You see they used to put me off away_to board, and I would n't like the place, and I'd leave it, and run away, and go home the first thing they knew. So they said there was no putting me anywhere, but that the had a positive and special revelation to yourself. first thing they knew I'd turn up again. After I You must see and hear and feel, and become sat-

"Well, she's where she wont turn up again to trouble us any more." Nance, I've turned up again! What you going to do about it? I am going to get along well in this new world, too. Shan't ask any favors of you, but I'll turn up occasionally, and if your religion aint all right I'll tell you of it. You used to reckon so much on your religion, Nance! 'T wont be worth a copper when you get here; mine's worth a dozen of it. I never done anybody any wrong in all my life. I tried to help every poor critter I could, fool as you called me. Now, Nance, you know you aint been always just what you ought to be; you've been kind o' hard on folks. You wont get half as good a place as I've got, now I tell you. I tell you, Nance, you wont. You'll have to turn up round here a good many times before you get your dish washed clean. You know I never did love you very well when I was here. I do n't know as I've changed much about that. At any rate I thought I'd come back and let you know I could turn up again, if I was dead. You cant put me where I cant turn up,

whenever I'm a mind to. (To the Chairman.) I aint got anything to pay you with; if I had I would. (This is a free platform.) Well, I heard so. I lived here fortyeight years on earth, and I had a fever, one time, and I got crazy, they said—my brain was affected. I was a fool after that, but I knew more than most of 'em, if I was. I thought I'd let 'em know the fool could turn up again. They'd better be careful, because I might not be always in the mood to smooth 'em over. I'll tell the truth. I'm obliged to, and want to, but I may sometimes tell too much. I'd advise 'em to do their duty by the poor and unfortunate, and not be so hard on em. Good day, deacon. Nov. 2.

Séance conducted by Prof. Olmstead.

Invocation.

Father Almighty, though we enter the valley and shadow of death, thou art there, proclaiming in a still, small voice, "I am the resurrection and the life," and thy sons and thy daughters hear thee and come forth; so, oh Spirit eternal, we will love thee and trust thee, and go steadily forward in life, holding thee securely by the right hand. But for those who have less faith in thee we pray; for those who are in the shadow of doubt we ask for light; for those who are wrapped about by superstition, by bigotry, by religious error we pray, and we ask that the sunlight of thy love and thy truth may beam in upon their souls so warmly, so genially, that they shall rise up in newness and strength, and go onward in life, praising thee because of life. Oh, we thank thee that we are commissioned to minister all, but he might do more; he might bring into unto the necessities of those who are in need, and we therefore pray for ourselves that we may have that strength, that wisdom, that unfailing patience and love, of which we shall stand in need in hours of temptation. And unto thee, oh Spirit of the hour, be all praises sung, spoken and thought, forever and ever. Amen.

Questions and Answers.

Nov. 3.

QUES.—How much does the moral character and spiritual development of a medium have to do with the power of their words when speaking

under spirit control? Ans.-Mediumship, in some of its phases, is not dependent upon the moral character of the medium, and in no way hinges upon it; but, in other phases, it sometimes takes cast and color from the moral status of the medium. For example: when a medium is purely inspirationalconsciously so, then what is given will take cast and color by the moral status of the medium: but when there is an unconscious entrancement. an entire overcoming of the consciousness, then the mediumship is not biased at all in the manifestations thereof by the moral condition of the medium.

Q.—What do you know about re-incarnation as a positive fact in spirit-life? Do you know when people are re incarnated, just as we know when people die, because we see the change and the results?

A.—Nature performs certain portions of her work in the dark, away from the criticism of human intelligence, and that is well; for if it were otherwise, the ignorance mixed up with human intelligence would overthrow the natural design, and bring about many, many abortions in nature. Therefore it is in consequence of this secretive action of nature, that we are not always able to see these occult manifestations in all their departments. We may see that we put the grain in the soil; we may dig it up again and again to see what progress it has made with nature's law, but in all the various movements or evolutions of nature we cannot trace it. So it is with reference to this theory of re-incarnation. We behold at death that the body has come under the action of another phase of the law of life; it no longer responds to our call or our touch; it is, so far as our senses are concerned, inanimate-dead thing; but at the same time nature is working positively and speedily in her own way to perfect that particular speciality in existence. Now in the spirit-world we are not only enabled to see the body after it has become deserted by the intelligence that possessed it, but we are able to see the process of desertion, and able to see the spirit taking on its newer and higher form. That is one of the phases of re-incarnation. You are not to suppose that by being re-incarnated you are always to take on a body physical, subject to pain such as is experienced here in this life. No; but it has reference to the different phases of growth in the spirit-world. Does your child die? The moment it leaves the physical form it becomes re-incarnated in a spiritual body. Now then, to overthrow the doctrine of re-incarnation, would be to overthrow the doctrine of immortality. Destroy one and you destroy the other. Without re-incarnation there could be no immortality, no progress. But you mortals have phase of re-incarnation that comes down to the level of human life. Well, then, there are many spirits that are able to take cognizance of nearly all the different phases of the action of this law. There have been special examples. For instance: In the life of Christ his spirit guardians presided over not only the make-up of the physical body he was to become re-incarnated in, but over the time of his re-incarnation, and all the incidents pertaining to it; and so it was not strange that an Isaiah could predict his coming, for the spirit prophecying through Isaiah was one of the band controlling in the case, and knew precisely what was being done and what the ages would bring forth. It has been said by

those possessed liberally of wisdom that you can

never know concerning a thing until you have

can know. Everything outside of that is mere belief. Now, though I say the doctrine of re-incarnation is a divine truth, although it be, and may be believed in by you, yet you cannot know it as I do, until you shall have had the same experience that I have had. You cannot know how sweet the waters of knowledge are until you have drank deep draughts at the head of the fountain.

Q.—Are spirits re-incarnated from any special sphere of spirit-life, or at any stage of growth that you can calculate upon?

A.—The law of re-incarnation is active everywhere, here and there, in the highest and in the lowest conditions of existence. Nov. 3.

Rachel Tibbetts.

My name was Rachel Tibbetts. I was born and died in Boston. I have been dead eighteen years and one month. I was eleven years old. I left a father, a mother, two brothers and one sister. My father, mother and one brother have since joined me. The others remain on earth, and they are anxious to know something about the power of the spirit to return after death, and whether or not it lives at all after death. There are many things which I might give, I suppose, to assure these seekers that I live—that I have answered their desire for knowledge; one is, I came very near entering the spirit-world when I was seven years old, of measles. Again, at the age of nine years I stood upon the very threshold of death by typhoid fever; and it was said during some stages of this severe sickness I was clairvoyant and clairaudient. I could hear spirits talk. I could see them, and it was nothing uncommon for me to prescribe for myself, and when my physician was in doubt with regard to my medicine or myself, it was said I would always come to the rescue, and our family wondered what it could mean. The doctor said it was some unusual quickening of the brain, and might be regarded as a species of insanity, although not positively that. These little revelations were but cracks in the doors of heaven, through which my friends, if they had only known enough, might have received much light and many truths. But they did not know, and so they failed to gather the prize. But now they ask "Is Spiritualism true?" Yes, it is true, but there is no way to prove it to you that will answer your needs so well as to receive a direct revelation to yourself. Now, my sister, slt alone every Sunday evening at twilight, if you can, and after I have gathered power enough, and become sufficiently assimilated with your magnetic forces, I am told I can make revelation direct to you. If you are really in earnest, and desire to be enlightened, heed my advice and you will be. Good day sir. Nov. 3.

Aunt Ruth.

There is a family in Worcester who are being disturbed by some people from our spirit side of life, and they have laid it all to me. I've never been there but once, and that was after they had laid it to me. I've never had anything at all to do with it. The manifestations are produced by some of their own family, not by Aunt Ruth at all; by some of their own family, and not by all; by some of their own family, and not by poor old Ruth, I can tell you. If the manifestations aint quite so dignified, why, I suppose they will have to put up with it. If it had been something very angelic that had been done they never would have thought of laying it to me. Oh, no! but as it was something that wan't so very beautiful, why, they haid it to me, a poor old critter that was on the town, and that has come back two or three times afore; said it must be her—must be her. Now 't is n't me at all. I 've a good mind to come out and tell what the manifestations are made for, and who these people are. They're terrible scarcd for fear folks shall know that there 's anything of the kind going on at their house. Oh, they 're dreadful scared about it—would n't have it known for the world. Well, now, look here, Ben; just so sure as you lay any more of them manifestations to me, I'll come back and tell all I know about it. Nowit's your own folks that's doing it—your brother, your sister, your mother, and your own little son, your sister, your mother, and your own little son, Ben; and if the manifestations aint so very dignified it's none of my business. It's good enough for your family, now, as stuck up as you are. Good enough for your family. You don't like it; maybe you'll like something worse. Good day, sir. I aint here in the spirit of evil at all, nor wickedness anyway. I mean to do good, but I do despise to see people feeling themselves above what is as much above them as heaven is above hell. Can't endure it; never could when I was here, poor as I was, despised as I was. Good day. Nov. 3.

Mary Ellen Bridges. My name was Mary Ellen Bridges, and I lived in Norridgewock; I was twenty-two years old I died of consumption; I am anxious to afford consolation to those so dear to me who remain on earth, and who are yet sorrowing over my death; I want them to know that I live, free from suffering. My only sorrow is occasioned by the knowledge that they are in ignorance of these things-these glorious truths, and that they sorrow because of my seeming loss. Oh, if they were happy, and understood the thing as it is, I should be so-so happy, too! Oh, my mother, fling back the shadow that enshrouds you in gloom, and let the sunlight of the world of angels beam in upon you, warming your soul and telling you of a heaven that is natural-of a heaven that you will enjoy in the hereafter! Oh mother dear, cling no longer to straws, but stand upon the firm foundation of truth-such as your children will bring you from the spirit-world if you will only accept it. We are here-three of us-a triune band-hoping and praying to give you strength and light. Mother, oh mother dear, be happy! When you have done with this life you may be assured that you will meet us, as that you ever met us, and we shall know you, special reference in your questionings to that and shall love you and care for you; you need not fear that you will be separated from us-you will not. Oh mother dear, then be happy, and receive this light, for it will lift you beyond the darkness and shadow of the tomb! Good day, Nov. 3.

Timothy Riley.

Good afternoon, mister. My name was Timothy Riley; I had been in this country four years, when I took sick and died. I have a brother and a sister here I'd like to come into some kind of communication with. You see, when I got to know that there was a way back I began to try my powers and see what I could do, and here I

Now, I want them to know that my coming is in harmony with the church, with their church, and it's all right. What says the creed? "I believe in the Holy Catholic Church; in the comt had not obtained before. "But," say you, died I heard 'em say it, too-I heard 'em say it. | isfied through all your sensuous being, ere you | munion of saints" - of the dead-that's all.

Now, you're a Catholic; you believe in the coming back of the dead—that's all; and I want my brother and sister to know that I have an interest in what's going on here, and that I will feel very bad if they don't take good care of the old gentleman in the old country—see that he 's well cared for in his old age; and don't be slack in doing your duty because it's a little harder than it was when I was here. Just rub yourself up a a little more and go at it, and you'll conquer it, and then you'll feel so glad in the end that you did just right. And I want you to know that I am on hand to help you. You'll say, "Oh, you can't help now!" Faith! I can then, better than I ever could here, in ten thousand ways where you can't see me, or know that I am there, yet I'll be there, helping you all the same. Good day, sir. Nov. 3.

Séance conducted by Professor Olmstead.

Gracie Sharland.

If my father will go to one of Mrs. Lord's séances I will speak to him, and I think make him sure that it's no one else speaking to him. I shall have excellent facilities there, because much of my own life is in that locality. Gracie Sharland.

MESSAGES TO BE PUBLISHED.

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

her father in Fall River, Mass.; Bela Marsh; Alice Frazier, to her mother.

Monday, Nov. 9.—Adelaide King, of Philadelphia, Pa.; John Abbott, of Bangor, Me.

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

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

Monday, Nov. 16.—Ann Murray, to her brothers; Albert.

R. Smith, of Boston, to her chindred; Hanina Tollit, a Quaker lady, of Philadelphia; James K. Hill, from Gold Hill, California.

Mondoy, Nov. 16.—Ann Murray, to her brothers; Albert R. Baxter, of Boston; John Henry Denny, of New York, to his father: Aunt Philis Perkins.

Tuesday, Nov. 17.—Edward Payson Hamilton, of Bridgeport, Conn.; Nancy Miller, of Dorchester; Ellhu Jarrett; George Staples.

Thursday, Nov. 19.—Mary L. Woods, of Auburn, N. Y.; John Randolph Watkins, of Galveston, Tex., to his father; Bella Garfield, of St. Louis, Mo.; Patrick O'Malley, Monday, Nov. 23.—Thomas Crozler; Charlotte Carson, of Indianapolis, Ind., to her mother; Ezekiel Adams; Paul Lindail, of New York City, to Richard Havelin,

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

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

Thursday, Dec. 1.—Nellie Williams, of Boston; Nancy Hemmenway, of Frantingham; Willie Delano.

Thursday, Dec. 3.—Hyaschand; Lillian Page, of Buffalo, N. Y.; to her sister; Tom Erlesson; Sallie Harrison, of Leeds, Eng.

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

Boston; Benjamin Nathan; Andrew Roomson, to mo brother. Thursday, Dec. 10.—James Barrows, of Taunton, Mass. James Johnson, of Boston; Susio Hydo, of Medford Mass.; Ellen Carnes, of Boston, to her brother; Joseph

Mass.; Ellen Carnes, of Boston, to her brother; Joseph Borrowscale.

Borrowscale.

Monday, Dec. 14.—Alfred Stiles, of Windsor, Conn.;

Ella Stimpson, of East-Boston; Buth. Perkins, of Salmon Falls; Coiway.

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

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

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

Tuesday, Dec. 22.—David Garrison, of Portsmouth, R. I.; Shnon Brown, of Hanover, N. H.; Nollie French.

Thursday, Dec. 24.—"Black Swan;" Jonathan Parker, of Exeter, N. H.; George A. Barclay, to his father, of Chatham Square, New York City; Charles Dennett, of Pittsfield, N. H.; Jennie Johnson.

Monday, Dec. 23.—Annetta Jane Roberts, of Salt Lake City, to her mother.

Tuesday, Dec. 29.—Jean Ingalls, of Edinburgh, Scot-

To the Liberal-Minded.

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

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

Passed to Spirit-Life:

From Hamburg, Conn., January 21st, 1875, Jerusha, wife

From Hamburg, Conn., January 21st, 1875, Jerusha, wife of Samuel Daniels, aged 76 years.

For several years past she has been a devoted Christian Spiritualist, in communion with her spirit friends, and she felt that she would not go to them as a stranger. "Lovo one another" was the command to her. She made it her rule of conduct, and her self devotion for the happiness of others, will long beattested by all who had the pleasure of knowing her. The words of Jesus, spoken in reference to another, were emphatically true of her: "She had done what she could." Her life was one of continued usefulness and tender solicitude for the wolfare of those she loved, always performing life's duties with cheerful faithfulness, and bearing its trials with patient fortitude. Seven children survivo her, to whom she was always a mother, retaining the same affectionate anxiety and watchful interest for them in mature life that protected their infancy and guided their childhood, and though her mortal form has passed from their sight, the vision of her goodness will always be before them. May the light of her life and example shine upon the pathway of her husband and children, leading them in her footsteps to the home on the other side, whither the unbroken tie of her love is drawing them.

From Gun Lake, Yankee Springs, Barry Co., Mich.,

From Gun Lake, Yankee Springs, Barry Co., Mich., Dec. 8th, Benj. G. Smith, aged 70 years.

A worker in the Spiltualistic ranks, carnest, honest, zealous. He, with his son and daughter-in-law, came to Michigan seven years ago, and four years ago cleared a place on their own farm for the purpose of holding grove-meetings. There meetings were held every season, from three to four each year, whigen much good was done in the cause of humanity, and many a person was led to a higher conception and better view of life, becoming convinced that the philosophy of Spiritualism was a fact. He was a great sufferer from bowel disease for years; but he has gone, being sustained to the last by the truths which had brightened his life for many years. He will continue in the good work so bravely begun on earth, and many will call him blessed. His funeral was largely attended, both by those who sympathized with him in his views, and those who deemed him, though honest, defuded. Father Smith, thy last counsel to us rings in our ears, 'Live such true, pure, noble lives, that you can find no greater to worship than the God within.''

Albert Stegeman.

From Charlestown, Mass., George Albert. son of Alonzo H. and Mary G. Foss, aged 9 years 1 month and 14 days. A singular occurrence took place in regard to this child's birth and death. The writer attended his birth into this life, and also his birth into the spirit-life, and both events occurred on a Thursday morning at 5 o'clock each precisely.

DR. C. C. YORK.

From his residence near Tiskilwa, Ill., January 22d. 1875, Mr. Holmes Mayhew, aged 75 years, 4 months and 11

He was as well as usual until the evening of the 19th, when he was stricken with paralysis, and never railied again, but breathed away his life in perfect peace.

H. B. MAYHEW.

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

It is more shameful to distrust our friends than to be deceived by them.—La Rochefoucauld.

11.

Adbertisements.

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SOUL READING

Or Psychometrical Delineation 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.

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Jan. 2.—11 White Water, Walworth Co., Wis.

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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 lay house in the State.

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Nov. 21,—13w.

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Dec. 19. 140 Washington street, Boston, Mass.

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JOHN M. SPEAR, 2210 Mt. Vernen st., Philadelphia, Jan. 17.—†

Spiritualist Home. CORNER of Harrison avonue and Beach street, Boston, entrance 46 Beach. Street cars pass the house from-learly every depot in the city. S. P. MORSE, proprietor, Jan. 9.—5w

Mediums in Boston.

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Jan. 3.

DR. H. B. STORER.

D. C. DENSMORE.

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N. B.—A lady always in attendance to walt upon females. Office hours 9 to 4.

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

28w*—Sept. 12.

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

Jan. 23.

J. WILLIAM AND SUSIE WILLIS FLETCHER,

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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.—1f

Nov. 21.-tf

DR. S. H. ADAMS, Magnetic Physician, assisted by MRS. P. F. CHANDLER, Medical Clairvoyant, can be consulted daily at No. 24 Bradford street, where clair voyant 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*

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MRS. JENNIE POTTER,

RANCE MEDIUM, 11 Oak street, 3 doors from 648 Washington st. 9 A. M. to 9 P. M., Sundays 2 to 9 P. M. Feb. 6.

MISS S. F. NICKERSON, TRANCE and Business Medium, 623 Tremont st. Hours, 9 to 5. Public Séances Sunday eve g. Admission 50 cts. Jan. 23.—4w*

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Katie King-Gen. F. J. Lippitt's Report. BOSTON, Feb. 3d, 1875. We the Editor of the Ranner of Light:

I have just returned from a two weeks' labori-I have just returned from a two weeks' laborious and perplexing investigation in Philadelphia of the Katle King affair, made at your request. As your paper is about going to press, I will simply state, as briefly as possible, the results arrived at. The principal credit for these results is due to Col. Olcott, with whom I labored during the first week. The evidence leading to these consists partly of documents, partly of statements and affidavits of credible persons, and partly of facts which I personally witnessed. Most of the documentary evidence will be published in Col. Olcott's forthcoming book.

The first question was: Do spirits really mate-

The first question was: Do spirits really mate-

rialize through the Holmeses?

That they do, is conclusively proved, I think,

by the following facts:
The cabinet is built of single walnut boards, The cabinet is built of single walnut boards, in the form of a triangle; the sides are five feet long; its height is eight feet. It is entirely covered at the top, which is two feet below the ceiling. It stands at the centre of one of the walls of the room, but detached from it. The front side has a door in the centre, and an aperture on each side, the lower edge of which is five feet five inches from the floor. Mrs. Holmes's height is five feet three inches, so that when she stood on the inside, under a window, she could not be seen from the outside. Standing on tip toe, the top of her head only was visible. The only thing inside, on which she could mount, was the very low chair on which she sat, and sometimes even this was not taken in, she

standing during the whole scance.

The entire outside of the cabinet was always visible to the spectators, and no person or thing could be introduced into it without being seen. could be introduced into it without being seen. There was no cut in the carpet on which it stands, and no trace of any trap in the floor. Every one cof-the-serews and nails-was tested by.Col. Olcott, and no sham screw, swinging panel, or cut boards could be found. Entirely round the cabinet on the outside, at the height of nearly six feet, he tacked a mosquito net. One of the windows was made unapproachable from within by a wire cape some dichteen inches deen exby a wire cage some eighteen inches deep, extending from the top to the floor, and secured by

staples clinched on the outside:

Before the materializations commenced, Mrs.

Holmes was invariably fied up in a bag by Col.

Olcott himself. The material was obtained by himself, and the bag was made under his own su pervision. On each occasion we examined it in-side and out, to see that the stitching had not been tampered with or another bag or lining intro-duced. The draw-string was pulled as tight round the throat as it could be without stopping respiration. At the back of the neck the ends of respiration. At the back of the neck the ends of the draw-string crossed each other without being tied. At the point of crossing, melted sealing-wax was dropped and stamped with Col. O.'s sig-metring.—Then the slack-of-the-bag-being-taken up from the bottom, it was pinned to Mrs. Holmes's sleeves, on both arms, near the wrist, and a pencil mark was drawn round each pin-linguishly at the end of the sitting, Mrs. Holmes Invariably, at the end of the sitting, Mrs. Holmes was found in the bag, in precisely the same condition as when put in it; the seal was unbroken, and the pins had not been disturbed. On every occasion I assisted Col. Olcott, and certify to these facts on my own personal observation. I will add that Col. O, obtained from an eminent juggler the secret of the "bag-trick," and adopted a mode of securing the medium that effectually precluded any possibility of her resorting to it. During the sittings there was light enough for the spectators to discern every object in the

Under these conditions the following manifestations occurred: On the door being closed it was instantly bolted on the inside. At the window covered by the cage, hands and spirit lights waved back and forth, and once the upper part of the head of John King appeared. At the other window a guitar left in the cabinet was thrummed, and then handed out; hands and arms were shown, sometimes within a few seconds after the door was shut; and once a beautiful familiar but the formula in the cabinet was the control of the cabinet was the cabinet with the cabinet was the c ful female hand, in full gaslight, before we had taken our seats. The face of John King always appeared. It was the same face, perhaps slight ly varied, that I used to see at the Holmes' se ances last May. Generally he answered only by signs of the head; sometimes in a whisper, and once began to speak to Col. Olcott in the gruff voice of last May, which then subsided into a whisper. Inside of the cabinet I repeatedly heard the color of the cabinet I repeatedly heard him speak in this same gruff voice. This face was no mask. His head was seen higher (as I verified myself) than Mrs. Holmes's could have en it standing on the chair... direction (Mrs. Holmes's are light grey.) His lips moved in speaking. He would kiss his hands to us with a smack, and once kissed the cheek of a lady present. His hands were large, even for a man, though perfectly lifelike and matural to the touch. That he was a disembodied spirit is shown by the following facts:

Mrs. X., a lady friend of Col. Olcott in Philadelphia, has been for many years a medium of most extraordinary power. One day while Col. O. was conversing with her at her own home, John King made his presence known, and at Col. O's request promised to give him a certain secret sign to prove his identity, on showing himself that

evening at the Holmeses. That evening he appeared as usual, called up Col. Olcott, and gave him the identical sign agreed upon.

Col. Olcott has two sons at school in New Haven. One day, talking with John King at Mrs. X.'s, he asked him to keep 'a good lookout for his two hors. That avening while talk. out for his two boys. That evening, while talk-ing from within the cabinet, he said to Col. O., nothing having been suggested to lead up to it. "Colonel, I'll take care of your boy Morgan." No one present but himself knew of his having a boy of that name.

At one of the sittings Col. O. handed him his signet ring, which he did not return to him. Afthe sitting was over the cabinet was searched for it, but it could not be found. On retiring to rest that night at his lodgings, while putting his watch under his pillow, he found there his signet:

At one of the sittings John King responded to questions by raps inside the cabinet. He was sked to rap a certain number of times in French, Spanish, German, Russian, Georgian, Latin and in Greek; the number desired varying with the language. The response was correct in every instance. The Holmeses are entirely ignorant of any language but their own.

Finally, at the sitting at Col. Olcott's lodgings, bereafter mentioned, John King called up Mr. Betanelly, a Georgian gentleman present, and mentioned to him in a whisper an occurrence which, he assured me, no other human being but

himself knew. Katie King, or a spirit calling herself thus, appeared and talked with us repeatedly. It was not Mrs. Holmes; the face was entirely different. It was not a mask: it was as natural and lifelike as that of the Katie King of last May; her eyes moved, and her lips, when speaking—which was always in a whisper. When talking with her, I was within from six to twelve inches of ner, a was within from six to twelve inches of her face. Once, at my request, she floated up-ward to the very top of the cabinet. I saw her form to below her waist; it was covered with a delicate white drapery. As I gazed at her, she vanished from my sight. Mrs. Holmes at this, as at all the other sittings, was dressed in black. Several times she extended her hands out of the window and natted me on the basel. Rapact

the window and patted me on the head. Repeatedly she allowed me to feel of her hands, which were soft and delicate to the touch, and perfectly natural, though smaller than they appeared last May. But the face, to my surprise, at the sittings of January 22d and 23d was entirely different. Strange as it may appear, it was the face of the photograph, alleged to be of Katie King, but now known to be that of Mrs. White. The complexion was pale and sickly, and the expression very sad. Her explanation to me of the difference in her appearance was, that last May Mr. Holmes was the medium; and that now she drew from Mrs. Holmes. At every sitting, she persisted in

assuring me that she was the same Katle King Mrs. White, on seeing these alleged photographs that I saw last May; and in proof of it, recalled of Katle King needed no further proof that they to me something that transpired at one of the were one and the same person. May sittings, personal to myself, and which I had entirely forgotten. On Jan. 23d, she took my knife and cut from her heads for me, in my presence, a small lock of her hair, which was perfectly straight when given to me. On the gas being relighted, it was found to be curled, and of a delicate shade of stellar aphare. of a delicate shade of golden auburn. Dr. Child informs me that this was the color of the hair of the Katic King of last May. I have compared this hair with that given to Robert Dale Owen last June; it is evidently the same. The three hair artists I have shown the specimens to, say

they must have come from the same head. On January 25th, Mrs. Holmes's trance was so deep that when the sitting was over she was like a corpse—as cold, as white, and almost as pulseless us marble. That evening, as also on January 27th, the last time I saw her, the Katle King was again the Katle of last May—that is, so far as I could the Katie of last May—that is, so far as I could distinguish the features, the room being much darker than usual. In a few minutes the door was slowly opened, and Katie stood before us, draped in a white gauzy material, a bridal veil covering her head, and standing out stiffly from it as if starched. She remained two or three minutes, and then withdrew, closing the door after her. Twice more she reappeared, and withdray as before. The way says short annotation. withdrew as before. She was very short—apparently not over four feet six inches in height. Her arms were bare to the shoulder, beautifully formed, and she kept them continually in grace-

ful motion.

Finally, on Jan. 24th, at a sitting improvised at Col. Olcott's lodgings, to which I brought Mrs. Holmes in a carriage, she bringing with her only the bag, the cabinet consisted simply of the bedroom closet, at the entrance of which was hung a black curtain, with slits made in it for a window. At that sitting both Col. Olcott and myself felt Mrs. Holmes in the bag on the left side of the closet while Katie was talking to us and touching us from the right.

It being thus demonstrated that spirits do ma-

It being thus demonstrated that spirits do materialize themselves through the Holmeses, the question as to whether the Katic King of last spring and summer was Mrs. White or not is spring and summer was Mrs. White or not is brought within the domain of ordinary facts, to be determined by the weight of evidence. The proofs of Katie's identity with Mrs. White consist first of Mrs. White's so-called autobiography, published in the Philadelphia Inquirer of Jan. 9th and 11th. Secondly, of certain corroborative facts:

1. The now admitted fact that Mrs. White personated Katie King in the taking of her alleged

photographs.

2. The recognition of Mrs. White as Katie King at a mock sitting on Dec. 5th, and Dr. Child's recognition of her when she signed her confession on the 8th of January.

3. Mrs. White's production of the presents made to Katie King.

4. The alleged substitution of a new Katie King at a sitting near the end of November.

5. The identity of Mrs. White's handwriting with that of the notes received from Katie King; and the identity of Holmes's handwriting with that of the body of the communication signed F. that of the body of the communication signed F.

6. Certain expressions in Holmes's letters to Mrs. White apparently pointing to such a con-

First, as to the autobiography.
It was signed by Mrs. White, formerly Eliza Frances Potter, daughter of James Potter, stone-cutter, of Lee, Mass. Her father is dead. Her mother and her son, a boy about thirteen years old, now live in Cape street, Lee. She is now from thirty-six to thirty-eight years of age. When very young she married Wilson B: White, commonly known as "Bob White," a drummer in a band, who now keeps a drinking saloon in Winstead, Conn. Since she left him years ago, she has gone by various names. Last March she hird the premises at No. 50 North Ninth street, Philadelphia taking the Holmages with her to Philadelphia, taking the Holmeses with her to board; they compensated her by paying the rent (\$45 a month) and a further sum per week. She continued to reside there till the 9th or 10th of continued to reside there till the 9th or 10th of September, when she told the landlord, Mr. Evans, that she was going to see her boy, who she heard was ill. Her room was on the third floor, directly over the parlor in which the Holmes' sittings were held. She was thought by many to resemble the "Katle King" of the cabinet, and it came finally to be generally believed that she personated her at her sittings.

The mysterious gentleman who made the alleged discovery of the identity of Katle King with Mrs. White, is Mr. W. O. Leslle, agent of the Baltimore, Pisliader hin and New York Railrond Company.

road Company.

During my stay in Philadelphia, I repeatedly requested Mr. Leslie, as also another member of the "Exposure Committee," whom I will call Mr. Z., to obtain for me an interview with Mrs. White, in order to identify her with the Katle King whom I so often saw last May. The answer always was that she had disappeared, and that they could give me no information that could put

nie on her track.

According to Mrs. White's own statement, her personations of Katie King could not have commenced before the middle of June. The cabinet she describes, and of which she gives a diagram, consisted of walnut or dark boards covering the entire corner of the room, including the doorway into the bed-room, having a door opening into the parlor with a window on each side of it. The bed-room door had been taken off, and the The bed-room door had been taken on, and the passage barred by a walnut partition through which she entered the cabinet by unscrewing a button, covering the two ends of adjoining panels. Now this cabinet was not made till the fifth of June, and even then no partition had been put up in the doorway, the door being secured by a padlock. It was not till some time afterwards forced to what he wall and the coverting that the exactly when I could not ascertain) that the door was taken away and boards substituted. Until the 5th of June there was a second door hung upon one of the door posts, and the cabinet was extemporized for the face sittings by simply bringing the two doors together. The only aper-ture was a circular cut in one of these doors, at which the faces were seen. On the bed-room side there were five boards of unpainted pine firmly nailed to the sides and the top of the door, but there was no batten hiding cut boards, and none

of them had a button on it, as I, and many others who examined them, will certify.

Again, Mr. Leslie assured me that he attended the sittings from the time Katic King first appeared, and on questioning him I found that he had never seen or heard of the cabinet that ex-

isted before the 5th of June.
Finally, Mrs. White says that they had heard of the London Katie's farewell before they determined to bring her out in Philadelphia. Now this farewell was on the 21st of May, and it was about the middle of June before any notice of it

was published in this country.

The Katie King that appeared in May and the first part of June thus remains entirely unaccounted for, and; if not a spirit, must have been another confederate. In that case, must she not have known the fact, and knowing it, is it credible that she should have made no mention of it in her statement?

One word more as to this Katie King of May Mrs. White, as 1 ascertained from various sources, is but little below a woman's medium to five feet three inches. Now the May Katle King, who appeared in full form the first time on the 5th of June, was dwarfishly short, of the height of a child of ten years old, as I learn from several persons then present.

Next as to the facts corroborating Mrs. White's statement; and first, as to Mrs. White's standing for Katje King in the taking of the photographs. This fact was admitted to me by Mr. and Mrs. Holmes on the 31st of January, and it undoubtedly casts a strong suspicion over all Katie's ap-pearances in the cabinet, and requires of us the greatest caution in accepting the evidences of their genuineness. It is only just to Mr. and Mrs. Holmes to state that their admission to me of the fact was entirely voluntary, and prompted apparently by my earnest appeal to them, if they had been guilty of any deception in the matter, to dare to do right by confessing it.

The effect of this personation might have been foreseen. All those persons who had ever seen

[The balance of Gen. Lippitt's report will appear in the next issue of the Banner.

From the Philadelphia Inquirer of January 11th.

. Letters from the Holmeses.

From the Philadelphia Inquirer of January 11th.

Letters from the Holmeses.

The following are verbatim it literatim copies of letters received by Katle Kling, while she was in this city last summer. from the Holmeses, who were then in fillissfield, Mich., the latter parties, as will be seen, being destrous of getting Katle out to that place for the purpose of fullifling a "spiritual" engagement. It may be proper to state that the rad Christian name of Katle King is Frances. She was known to the Holmeses as "Mrs. White":

BLISSFIELD, Mich., 31st July, 1874. — Poor Little Dear—Sorry I said anything to you on Tuesday night to woundry'r feelings, but you was so provoking, and talked so inconsistent th't I lost my temper and said things th't I didn't mean. You know th't you're a bad naughty girl, and need a plain straightforward talking to now and then. I have said and done many things in y'r presience th't may not have sounded or looked well, but I assure your th't I intended no wrong, only loking with you in a brotherly way. I think you mean well, and th'y'r heart is in tright place, & when you allow y'r better impulses to prevail you see & understand things as they sh'd be. This business we're negaged in, is enough to yex tiffe out of any ordinary mortal & unless some sort of system and order prevails thushess so much care and close attention & perfect understands as ours does. It is not tam't of labor or tlength of time in't makes it difficult but it is t close attention and heavy strain on t mental faculties that tells on a body.

You are wrong to set up to tell us what you will & what you won't do; you may think th't you know it all and try to bully us in toling as you w'd wish things done. Your hetter ludgment sh'd teach you th't this sorr of thing won't do. Some one must be head and front and to thers sh'd be guided wholy by him. The trouble with you is th't you are too impulsive and inclined to be headstrong & willing you on it take time to reason or exercise your better judgment, but jump to a conclusion

Wednesday, 5 P. M.

Wednesday, 5 P. M.

BLISSFIELD, Mich., 8th August, 1874.

Dear Frank—All things being duly considered, we've decided to locate right here at sister Naiey's. Now we want you to ship everything—all our goods here. Go at it right away, so as to get ad out before 115th. Inclosed find key of t wardrobe or cabinet. Go te 28 Filbert st and ask for Mr. Trainer, tell him to take t cabinet down and put in shape to be shipped. Send t two carnets on our rooms, t best chairs, tables, window-curvains. There is a certain way to take them down; if you can't manage them, get man th't put them up. His store is just below our house. Take off all tholts and all thooks & eyes from t windows. Pack telock vases, and small pictures, and tsmall looking glasses in with thed clothes in twardrobe, first take out my hat. Our old bedstead & y furniture thit you don't want had befter be disposed of. Bring third wage & all t coldnes in tabriroom. Sell tst.ve & everything thit we don't want.

You will find a second-hand furniture store on Race stiest, n. ar Eleventh or Twelfth, where they buy furniture. See th't our new bedstead is properly packed and shipped. Keep thall door builed till you get through packing and ready to send t things out. Send all tmattresses & bed clothes. Tell t carpenter to take th't old door to pieces th't stands in tlower back hall and use it to pack t walnut boards in a six, strips of walnut, in fact, all t lumber th't I can make any use of. The two cut boards keep in twardrobe, & after it is nicely packed full and tight whrap it round well with rope to provent t door being opened. I will write Dr. C. & tell him what to calculate on. The press all over t country are publishing extracts of our scances, & I apprehend no difficulty in getting all we can attend to here. Now we shall depend fully on your attending strictly to this biz.

From t present lookout its likely we shall stay here for some time, Don't give away y'r things; if you can't realize something hear their vaine, you had better bring them aff with you. You

She thinks she loft it. Don't get yr sewing done till you get here. We have two machines here.

(No signature.)

BLISSFIELD, Mich., 14th Aug. '74.—Dear Frank:—Yr letter of t 12th rec'd this P. M. You certainly have misunderstood my letter, or I have failed to write plainly. I did not mean for you to sell yr things to pay any expense of backing or shipping my things. Nor did I want you to sell your things at all, unless you wished to. The chairs, lounge, stove, beds'ead ought to sell for enough to pay for packing and shipping our goods. If you came here I did not suppose you wanted to bring yr household goods along with you. In regard to your own things, you must do just as think best. I am sorry th'you sh'd for a moment think th't I w'd take any unfair advantage of you. I am at loss to think that you would believe it for an instant. On the contrary, I sh'd rather help you to t full extent of my ability with money and advice.

I will do as I said, and pay \$5 for each and every scance, and if we don't take in th't am't will make it up.

The fare is \$10 to 'bis point from Philadelphia, and if you wish'i I will send you a ticket, but if you wish to go home first we will try and raiss what you need. We intend to hold a few dark scances next week, In a measure to prepare I' way for the light senaces.

I was fully awareth't a heavy pressure w'd be brought to bear on you by parties who w'd not stop at price. All this we have been through before. It is one of t many unpleasant features of mediumsh p. I was not mistaken in you. I took you to be true stuff and shall always depend on yrword and honor. Dr. C. says th't he had an application from a medium for our rooms. Do you know who t parties were?

Please write us full particulars of what you intend doling.

Please write us full particulars of what you intend doing, ou say in yr telegram that you will come on Sept. 15th—by his do I undersland that you intend going home or remain

this doll understand the tyou intend going nome or remain Philada, which?
I ordered Mr. Hurn to destroy all but one photo. Dr. C. has no right to sell any other, nor put any copyright on t back of them.
I have so expressed it to him in plain language. He has made no returns of his sales yet. I have no had a penny yet when I do you shall know it & yr share paid as I agreed All things shall be done farely and squary. I shall write to Hurn & obtain a statement of how many he has made. I told him to keep a strict ace to the ne how many Childs, get.

All things shall be done farely and squarly. I shall write to Hurn & obtain a statement of how many he has made. I told him to keep a strictacs't & tell me how many Childs, get.

BLISSFIELD, Mich., 18th Aug., '74 – Dear Frank: — Yours of 1.4th rec'd to-day. Sorry you have gone to texpusse of another months rent. You ought to have received my letter helfore to 13th as I malled it on to 8th. However I don't know but it may be all for t' best & as it cant be helped, why we must abide by tresait. You done right in refusing to let Dr. C. bayet Cabinet. I don't like t way he has done ab't ty hoto's. We left orders for Mr. Hurn to print 100 each of Jennie's & mine & told Dr. C to pay for them out of t proceeds of t sale of t Sprint Photo's, but instead of doing so, Mr. Hurn sends them by Express C. O. D. \$14.00, and ch'gs. Now he has had 500 copies of Katle King printed and I expect he has sold nearly all of them. I have written to him for a statement of his sales and expenses, but although I have made this request twice I can get no answer.

I am now sorry th't I 'did not put them in t hands of Evans for sale. I have now demanded of Hurn a statement of how many photos Dr. C. has had. When I get this statement from Hurn I shall then make out a bill against Dr. C. for so many photos sold. If he refuses to do I fair thing I will then take t whole matter out of his hunds. Until then I can give you no definite answer to I photo natter. As to our not coming back as we intended, and talk th't it will cause, is a matter of no moment to us. No matter what we were to do, or how we went or came, it will be all t same, beople w'd talk & say all matter of things and circulate all kinds of stories. If, after getting y' letter, I could have countermanded to drev of shipping our goods I sh'd have done so, but as they are now on t way to, us we will hold t sames we promised to t friends here.

I expect letters from London, sh'd they come please send them on. Sh'd you leave before they come, explicit confidence in you. And fully belie

very tinn ones were put in our box, & many other things that we regret very much you sh'd pawn y'r clothing for rent, if you had told us of y'r determination to take t house another month we w'd have come back by t 15th of Sept and got Dr. Child to pay t rent & thus saved you trouble & expense. We think of going to t mass meeting of Spiritalists at Terre Haute, Ind., which takes pace on August 27, 22, 29, 30th.

By'd we decide on going will want you to come, can you

0th. decide on going will want you to come, can you "t ready in time?
Once more I in repeat it, "We will pay you \$5—for each

Once more I in repeat it, "We will pay you \$5—tor each scance."
We commence our dark scances here to-night.
Tell me how much we are indebted to you, & how much you need for present use & I ill send it to you in a few days. We used nearly all our money on our place in Vincland, & made an investment here which cleaned us protty well of money. But t people here are anxious for scances, & will soon make it up again. Don't you think you c'd prevail on your mother & brother to move to Vincland & occupy our place? It is all nicely finished up now, and is ready for use. We must get some family into it pretty soon. Between us three we c'd manage to provide for them till next summer. & then we c'd manage to provide for them till next summer. & then we c'd all move in and spend t summer there. Pleaseascertain abt this & letus know. Is S. P. S. with you yet. How is he getting on with his treatment?

Let us know when to look for our things, so we can meet them at t depot. Weather cool, but awfuldry and dusty.

liave you had any more callers from bribers. With much ove from Yrs Truly J. & N.

Have you had any more caners from Briosis. With much love from Yrs Truly mg. 74.— Dear Frank:—I wish I could see you to day it is cerey duil here in this little town. Nelson is riten too and I expect he will rite all the news to you you need not be afraid of our not dooin the fair thing with you, for we shall I have been quito cick and am not able to set up nw but thought I must rite a few lines to you I got dispointed in gith the money that I told you I expected I found my brother in poor circumstances so he could not pay me ency thing but Nelson says he will send you fifty dollars next week then you had beter cum as soon as you get this how is Sam getin along let me know A kiss for.

JENNIE HOLMES exkuse this for I am cick to day love to Sam a I must tell you something good Nelson and I have been very good to each other we have not had one cross word since we left home that makes me feel glad and you will sympathise with mo wont you dier Frank.

TWE republish the above letters from the Philadelphia

[We republish the above letters from the Philadelphia Inquirer, at the request of Robert Dale Owen, who says he has compared them with the originals, in the handwriting of Mr. Hoimes.]

New Publications.

A ROUND THE WORLD; or Travels in Polynesia, China, India, Arabia, Egypt, Syria, and other "Heathen" countries, by J. M. Peebles, author of "Seers of the Ages," etc., etc. This book-from the press of Colby & Rich, No. 9 Montgomery Place, Boston-Is one which will at once chain the attention of the reader, uniting, as it does, the broadest scope of thought with an exciting interest only to be matched by the masters of romance. Those who would take the hand of a careful but fearless mentor, and travel by proxy through the countries depicted, will indeed sit down at the feet of the peoples written of, and obtain a clearer insight into their habits, traditions, etc., etc., than could be gained by sailing through weary seas of compendious literature, over which blow the breezes of re-ligious prejudice. For Mr. Peebles, as all know is a Spiritualist of the most uncompromising type, and his vision is widened by his belief to practically perceive, wherever he has been, the evidences of the fact of the great inherent brotherhood of man. As our readers have perused some of the details contained in this volume, when published by us under the heading of "Letters of Travel," we are certain they will be pleased to know that the present volume contains much additional matter of the same stirring character, to which the admirable mechanical exe-cution of the volume gives an appropriate setting. We have received from ESTES & LAURIAT, 143 Washing-

ton street, Boston (opposite Old South Church), several works, both in the fields of science and also of lighter reading, among which we'view with especial tayor the follow-ing: "Too Much Alone," by Mrs. J. H. Riddell, author of "Life's Assize," etc.; "CHECKMATE," by J. S. Le Fann, author of "Lost Name," etc.; "INSECTS OF THE POND AND STREAM," by A. S. Packard, Jr.; and "THE TRANSMISSION OF SOUND BY THE ATMOSPHERE," by John Tyndail, D. C. L., LL. D., F. R. S.

THAT QUEER GIRL, by Virginia F. Townsend, from he same publisher, is the freshest story from this favorite American authoress, who has fairly settled down to novel-writing as her avocation. It is a story of beauty and vigor, whose characters live, move, and have being, and excite human sympathy as well as mere curiosity. Miss Townsend never flags; her style is limpld and picturesque; she send never lags, her sixters maple that pretures design associates closely with her own characters, and she has a purpose without a professed moral. T. B. PETERSON & BROTHERS, 306 Chestnut street,

Philadelphia, Pa., continue to give forth their popular edi-tions of the works of standard authors of fiction. We are in receipt of three of the present series—as named below—which are worthy of the attention of lovers of that type of literature:
The Fair Maid of Perth, by Sir Walter Scott; The

MODICANS OF PARIS, and THE HORRORS OF PARIS, (sequel to "The Mohicans") by Alexander Dumas.

RECEIVED: A pamphlet from the press of Wood-WORTH, AINSWORTH & CO., New York City, wherein the merits of the "Bartholomew" Drawing Books for use n public schools, are set forth.

THE AMERICAN BUILDER, for January. 229 Broadway, New York City.

Movements of Lecturers and Mediums. William Brunton, who has been lecturing to good accept ance in Troy, N. Y. will speak in Philadelphia, Pa., dur-ing February. He will return to Troy in March.

J. M. Peebles goes from Baltimore to Cleveland, for February. Address, care of Thomas Lees, 16 Woodland

Geo. A. Fuller lectured in New Hampshire during eight months in the past year, and has lately returned from Portsmouth, where he has been speaking the past two months. He would like to make further engagements. -

Dr. H. P. Fairfield lectures in Franklin, Mass. Sunday, Feb. 7, and would like to make other engagements. Address, P. O. box 74, Lynn, Mass.

K. Graves desires to give notice that his route from Minnesota to Richmond, Ind., which will be commenced in February, will be through lows and Illinois, making Dubuque, Iowa, and Bioomington, IiI., two points. He desires the Spiritualists and Liberalists in those States, and also in Western Indiana, to arrange for one or two lectures and notify him immediately. Address him, Long Lake, Minn.

John Brown Smith lectured the third week of January in Greenfield and Cheshire, Mass.; the fourth week of January in Dalton, Hinsdale and Becket, Mass.; he would like to correspond with friends in villages in Massachusetts, where the cause can be helped by giving lectures.

Dr. E. C. Dunn will lecture in Topeka, Kan , during February, and would like to make further engagements in that or other States, and also in the East for another senson.

W. F. Jamieson is greeted with full houses in New Haven, Conn. On Friday evening he delivered a lecture on 'Thomas Paine' in Loomis's Temple of Music, before the largest audience of the season, under the auspices of the Free L cture Association, Frank A. Hermance and E. R. Whiting, managers. Mr. Jamieson is engaged by this live society to remain two Sundays longer.

Warren Chase lectured in Union, Iowa, Jan. 20th, 30th, and 31st; will speak-in Iowa Falls, Feb. 7th; in Indepen-dence, Iowa, Feb. 11th, 12th, 13th and 14th; in Dubuque, lowa, Feb. 21st. Permanent address, Colfax, Iowa.

N. Frank White speaks in Troy during February. John Collier, from England, who is now filling his second engagement this season at Springfield, Mass., is desirous of making further arrangements for the months of April, May and June, and he respectfully requests correspondence from societies requiring the services of a radical speaker. Address Mr. Collier care of Harvey Lyman,

Springfield, Mass. Mr. Henry C. Lull, inspirational lecturer and test medium, lectured in Manchester, N. H., on Sunday, Jan. 31st, and will also speak at the same place on Sunday, Feb. 7th. Societies of Spiritualists and Liberalists would do well to engage his services. Address him at Hotel Kirkland,

room 4, 52 Pleasant street, Boston. Mrs. Laura Cuppy Smith's address is 348 Fourth street, san Francisco, Cal.

Prof. J. H. W. Toohey lectured in Plymouth, Mass., the last two Sundays in January.

Mrs. A. B. Severance as a Psychometrist.

To the Editor of the Banner of Light:

Among the various phenomena connected with Spiritualism, that of soul reading is to me both wonderful and interesting. An incident occurred during the summer of 1873, while a mem-ber of my family was traveling through different portions of Europe in pursuit of health and pleasure. Postal communication being quite uncertain from the fact of our frequent changes of locality, it occurred to me that the information I desired might be obtained in a more expeditious way by consulting one of the distinguished psychometric readers whose cards appeared in the columns of the Banner of Light. I selected a lady, of whom I had no knowledge save what I had gained through her advertisement, and thus I addressed a medium residing at a point one thousand or more miles westward, for information in reference to an individual who was a total stranger to her, four thousand miles from the writer, in an opposite direction. The answer received was a circumstantial and very minute statement, which was verified in part by my own personal knowledge, and otherwise by letters subsequently received from the subject of letters subsequently received from the subject of the delineation. Since that time several friends, as well as myself, have obtained from Mrs. A. B. Severance, of Whitewater, Wisconsin, very interesting readings, and also medical examinations and prescriptions which have proved both satisfactory and beneficial. I would suggest that skeptics test her extraordinary powers of revelation; those who are grounded in our philosophy will find her soul-reading to be a means of further investigation. Yours in the faith. investigation. Yours in the faith,

HENRY J. HORN. 786 Lexington avenue, New York, Jan. 17th, 1875.

Married:

BOUQUE—JUDD.—In St. Louis, Mo., Nov. 28th, 1874, by Dr. E. C. Dunn, at the residence of the groom, Mr. Francis L. Bouque to Miss May Elizabeth Judd, both of St. Louis. No cards.

Transferred from Material to Spiritual Life, Jan 9th. Oscar F. Morrill, of Chelsea, Mass., aged 54 years, (formerly of Deering, N. H.)

Oscar F. Morrill, of Chelsea, Mass., aged 54 years, (formerly of Deering, N. H.)

By this change, which a dissolution of the material and spiritual has wrought, another name has been added to the scroll of the world's benefactors, who, having passed away, have left the results of their genius and persaverance to bless mankind, and of whom it can truly be said, "They lived not in vain," and "in death are not forgotten."

The brother who has passed on to another stage of life was an inventor, whiely known. His carly life was largely devoted to the investigation of scientific problems, and the application of the same to the practiculities of life, and that measure of success attended his rescarches which will associate his name for all time with that army of benefactors for whose existence the world owes added of gratitude.

The genial nature of the new-born brother, which infused itself into all with whom he came in contact while on earth, will be missed by many who have been cheered and encouraged by it, and while separated from us by only a thin voli, his genial, inspiring and cheering influence will still be felt with a power largely increased by heavenly and angele inspiration.

A fond, devoted and loving wife, thus called upon to sunder earthly ties which have made their p lgrimage one of sunshine, is blessed with hope beyond the grave, and the messengers bring good news from the home beyond.

The now unfettered spirit of the brother basks in the sunshine of realities, and the heavenly vision it was given him while on earth to see, while engaged in earnest investigation of the great truths of immortality, have been realized.

An earnest and devout seeker for truth, his heart yearned to learn of the dear children long since gathored to love do learn of the dear children long since gathored to love

him while on earth to see, while engaged in earnest investigation of the great truths of immortality, have been realized.

An earnest and devout seeker for truth, his heart yearned to learn of the dear children long since gathered to loving angel arms, and his soul and heart aspirations were to meet his dear ones beyond.

While entranced and beholding a faint glimpse of the celesial world, he exclaimed, "(h): how shall I describe the beauties of the world I see as I float on the silver cloud? Language is inadequate; tongue cannot tell. Have I in my nocturnal wanderings seen the world of the future? Give me, oh ye who fill the mouth with utterance, oh give me power to describe the beauties I see and the pleasures I feel as I float through the celestial fields."

Strongly impressed with the possibilities of the future, susceptible in his nature, he has passed to a fulfillment of the vision, and to a reunion with those dear children who, with him, will join in the angelic anthems of those who are chanting the notes for earth's children to be of good cheer, for the angels wait their coming, where there will be no more parting forever.

An aged mother, too, still survives, only waiting till the boatman shall take her to her children across the river, and four nieces find consolation in the hope of the sweet by-and-by. A wide circle of friends will also miss the many kindly offices of, their late brother, and feel that in his decease the world has sustained a loss.

As death is as natural as life, and what we term death is only change, nothing is lost. Why should we mourn? Our dear ones all live, and when our earthly mission is ended, and the elementary lessons learned, we, too, shall gradiate and take a step higher, to continue life in other spheres.

May we all so live in this beautiful world, even with its sorrows and trials, that we may leave examples worthy of emulation, and be prepared to meet the dear ones who have gone on before, there to journey on together, with ne broken chains, through the great eternity,

. To Correspondents.

No natiention 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.

L. M. B., CHICAGO, ILL.-The communication you allude to did not reach us.

W. H. B., TROY, N. Y.—Your poem: "The Devil, as seen by Science," is on file for publication.

The friends of Social Freedom Convention.

The friends of Social Freedom and all interested in any one of the various issues covered by the words "Social Reform," "Social Freedom," "Free-Love," &c., are invited to meet in Convention at Palue Memorial Hall at 10 o'clock A. M., on Sunday, Feb. 28th, and If thought best, continue two days, to investigate and agitate Social Reform, and probably to organize a plan for more effectual work.

Moses Hull, and twenty-four others.

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