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### "The Proof Palpable of Immortality."

At a time when the public mind is being so deeply agitated with regard to spiritual manifestations and kindred phenomena, we would call the special attention of the reader to that admirable work by Epes Sargent, Esq., whose title heads this article. The volume embraces within its pages the solution of the most important question which ever claimed the attention of the human race, viz: the existence of the spirit after it leaves the mortal form; and as it is the fruit of one of the most active and reflective minds in America, it should receive the attention of the great mass of investigators and Spiritualists alike.

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (condemned or otherwise) of correspondents. Our columns are open for the expression of important facts, and all business letters to be published are subject to the discretion of the Editor.

## Banner of Light.

BOSTON, SATURDAY, JUNE 12, 1875.

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EDITED BY CORNELIUS RICH.

LETTERS and communications pertaining to the Editorial Department of this paper should be addressed to CORNELIUS RICH, Editor, BANNER OF LIGHT, PUBLISHERS HOUSE, BOSTON, MASS.

### Church and School.

The multiplying evidences of an approaching struggle between the Catholic and Protestant denominations of the country for the possession of the public schools, or, as the alternative, for the breaking up of the whole school system and its wreck on the rocks of sectarianism, make the subject one of unusual interest at this time, and enlist the feelings of all persons on one side or the other of the ominous controversy. The simple question is this: whether the State can go on in the pursuit of its plan of popular education, which is universally conceded to lie at the foundation of a civilized state, or must abandon it altogether because its citizens happen to be divided into sects on the matter of their religious belief. In other words, cannot education be pursued without engrafting upon it the specialty of theology? The first point to be clearly defined is, what connection religion actually has with education? Certainly, it cannot be settled by a mere conflict between Catholicism and Protestantism. "The Bible in the schools" is a good enough war-cry, but does not cover the case. Catholicism affirms that it is taxed to support a system that is antagonistic to its existence. Protestantism answers that the public schools are open to all children; but persists in making its own translation of the Bible a school-book. Obviously the way to compromise the matter without injuring the schools, is to dispense with the Bible reading; but if Protestantism would consent, which it will not as yet, Catholicism is still more unwilling, holding that its own children should be instructed religiously as well as secularly. Anybody can see at a glance that the contest is in any but a religious spirit, and that religion can gain nothing from it, whichever way it may be settled.

The battle is now opened in New York and Ohio, and threatens to spread rapidly. On one side, the Catholics assert that their children cannot be properly trained in non-sectarian schools, such as some Protestants agree to and all Protestants profess to advocate. What the Catholics are to-day demanding in New York is parochial schools, to be supported by a share of the public school moneys derived from taxation. They protest that, for their children's welfare, they are obliged to send them to parochial schools, while they are likewise taxed for the support of non-sectarian schools. Inasmuch as they think they ought to have the benefit of what they are taxed to pay for, they demand that their parochial schools shall be made common schools, governed as the latter are, only with Catholic teachers and the dispensation of religious instruction.

We find in a contemporary a logical answer to this demand, which expresses our own views with accuracy and emphasis. It says that the object of every true government is the protection of life and property. "This is its primary duty—, all others are secondary. Inasmuch as all men love personal safety, brought about by protecting life, and individual comfort, brought about by protecting property, the majority of men are united in sustaining the essential object of government; those who differ from them are counted violators of the law and are punished, that good to the majority may prevail. Whenever a secondary object of the State is to be considered, the first question that should arise is, is it promotive of the primary object? If it is, and the majority are convinced that it is, then the State owes it to its own welfare to further this secondary object. This is a Christian age, and Christianity has had a prominent place in our civilization. For all that, the State can consider its promotion but as a secondary object, whose good is revealed by experience rather than by faith. The primary object of the State is of a secular nature purely, and the State arrives at conclusions only from secular premises.

More than forty millions of people in this country are of the belief that the Government they sustain was founded only to advance their temporal welfare, which consists in the adequate protection of their lives and property. But in point of creed they are as diverse as possible. What is salvation for one is damnation for another. Experience teaches, however, that many a ruler, whose death was mourned by his people, lived outside the pale of the church; while many a sovereign, who was a churchman, died execrated by his subjects. It shows that many of the bloodiest wars have been religious wars, many of the bitterest persecutions religious persecutions,

many of the severest restrictions on human liberty those imposed by religion. The State, consequently, discovers that, to be the temporal ruler of all, it must keep clear of the religious differences of the many. Its life is unison; its rule, therefore, must be impartial justice; its mission, the common good.

There is no safety for us as a free nation but to separate religion from education—the church from schools. The latter is the primary object of the State, while the former is but secondary, and not secularly related to the other. Either that, or the abandonment of popular education altogether. The State is not to be accounted either Catholic or Protestant, neither Christian nor Jew. It is only a secular establishment, framed for temporal ends. In the language of the "contemporary" already quoted, "its highest aim is the protection of life and property, its broadest duty the furthering of all interests that do not endanger its primary object, its enduring strength the unity of effort and the ignoring of all unresolvable differences, for the general good." This being the true nature of a State, it can further education only when that education is wholly non-sectarian. This is the gist of the whole matter; and unless it is thus accepted, our public school system is doomed.

### Indian Matters.

The palaver of the Indian officials with the chiefs summoned to Washington has ended, and it amounts to nothing. The new treaty is not signed, but will be laid before the tribes with very doubtful chances, and as for the Black Hills country, the Indians seemed to seriously consider even the suggestion of its sale. The conferences throughout were but a series of complaints and scoldings. Sitting Bull, almost alone of the chiefs, seems to have conducted himself with discretion and friendliness, and he takes home the present of a handsome rifle given him by the President. Meanwhile expeditions are already fitted out by white men in quest of gold, who will undoubtedly force their way to the Black Hills, notwithstanding the orders of the Government to the contrary, which will inevitably bring about an Indian war on a large scale, with the result only of depleting the U. S. Treasury.

We are not sure but that the view taken of the Indian question by the Boston Traveller is the correct one, viz:

"This recent experience with the Indians but confirms us in the view we have already expressed, that it is perfectly folly to keep up the old policy of treating the tribes as sovereigns any longer than it will take to substitute a better plan. This international form is, of course, the worst sham as to substance. The words of the nation, dependent, ignorant, constantly needing protection against the dangers of starvation, can not be honestly dealt with on a footing of equality. So long as it is attempted, we shall have this gross abuse of the Indians by vicious traders and dishonest agents, which has been the standing trouble of years, and we shall have this sort of abortive effort at civilization which we have just witnessed at Washington. The true course is to extinguish the tribal sovereignty as soon as it can be, and gradually prepare the Indians for incorporation with the mass of our people, so far as that can be done. Every Indian that is recovered from savage life and is made diligent and self-supporting, is a positive gain to the country. It will necessarily take considerable time to mature such a policy, and it will be advanced very unequally among the different tribes, but it is the work inevitably before us, and the sooner we undertake it, the better.

The Boston Daily Advertiser of the 9th inst., repeats what we have said for years, that Ever since Custer's expedition to the Black Hills—which was in flagrant violation of the nation's solemn treaty obligations, and as wanted an outrage as would be the marching into Canada of a military expedition—the restless elements of our population have been eager for adventures into the forbidden region in search of the gold that was reported to be there. For their accommodation an effort has been made to buy the country of its owners, but it did not succeed. Nevertheless, a way will be found to acquire it before a long time elapses, for this Christian nation has always proceeded upon the theory that its solemn treaties with the Indians were binding only on the Indians, but subject to violation by us whenever it seemed good or profitable. The history of the world, civilized and barbarian, does not afford more valuable and monstrous instances of bad faith than may be found in the record of the dealings of the American nation, which claims to be Christian, with the red men of the country. It is the story of Naboth vineyard over and over again; but the church as a body has not made any fit protest against the spoliation. Over the word "right," the word "destiny" has been written, and then we unite in congratulating ourselves on our prosperous progress. When the United States guarantees to the Indians exclusive and undisturbed possession of a tract of country forever, it means only that they may occupy it and come what may. The idea of being bound by any promises we make to the Indians is voted absurd.

It is a shameful doctrine for a nation like ours to adopt, that a treaty may at any time be set aside by the law of force. But that is just what it has come to. The parties of gold-adventurers meantime continue to press up around the limits of the forbidden territory, and are getting ready to make an invasion in force. The Indians are engaged in watching their movements, and a general war upon them is threatened as soon as the chiefs return home from the East with their story. So we go. The muddle which has been made by the Indian Ring is a very dangerous one, and promises to cost largely to the nation in life and treasure. Whatever the Indian is, he has at least a right to protect himself, if he can, from robbery. The Ring failed, to carry its point in this visit, and a Commission will be sent out to treat. It is plainly to be seen that the Indians will be driven to give up the Black Hills Territory.

We recently stated that Mrs. J. H. Conant, who has been the faithful medium through whom the invisibles at the Banner Circles have spoken so long, was ill; but hoped to be able to announce ere this her speedy recovery. She is still very sick, however, being under the closest care of her physician. Let the prayers of all good people everywhere go up to the Great Fountain of Wisdom in her behalf, that her health may be restored, to the end that humanity's burdens shall be lessened by gaining that knowledge from the higher life, through her instrumentality, which all God's children on earth should possess.

The view which we set forth at the first, concerning the divorce suit of Ann Eliza against Brigham Young, viz., that the decision of the court over which Judge McKean presided, that the prophet should pay alimony, could only be construed as a legal recognition of polygamy in the United States, is now sustained, and the application for a writ of attachment to force the payment of the claim has on that very ground been recently thrown out by Chief-Justice Lowe, who holds that no instrument based on the recognition of the validity of polygamous marriages can stand in law.

### Seance with Charles H. Foster.

On the morning of Friday, June 4th, Epes Sargent, Esq., J. J. Morse, the English trance speaker, Isaac B. Rich our partner, and ourself, waited upon Mr. Foster at his rooms in the Parker House, Boston. The sitting was evidently intended by those unseen intelligences who enter so largely—though not so universally recognized in this capacity by the world in general—into the arrangement of life's details, to widen the scope of knowledge on the part of Mr. Foster concerning the capabilities of the denizens of the next sphere of being when the proper conditions are given them. Indeed, such was the information presented through Mr. Foster when the party took seats around the table, Mr. Morse was highly pleased with the success of the circle which followed, especially as during its continuance a wish which he long had entertained was accomplished, viz: the giving of words to him by his own particular spirit guides (outside of his own organism and through the instrumentality of Mr. Foster), an experience which he had not met with before since his arrival in America.

The pellets so often described being prepared in the usual fashion, and to a considerable number, and mingled beyond recognition, Mr. Foster drew forth one upon which it was subsequently found was written the name of Mr. Morse's Chinese control, but at the time no person who saw it on the table, closely rolled up, could distinguish it from the rest; and as an additional test of his powers, before unfolding the paper slip, said he would write the name contained therein upon it. He then caught up the pencil, and clearly traced out the name "Tien-Sen-Tie"; the pellet being then unrolled, proved his double test to be correct. The medium was also impressed to state to Mr. Morse that his spirit guides, who were then present, were happy to meet him under these peculiar circumstances.

When this message had been concluded, Mr. F. suddenly spoke to Mr. Morse, saying, "Your mother is here," and proceeded to deliver a message of a personal character in her behalf to her son, giving the name "Mary Morse" at the end, which Mr. M. said was correct. Mr. F. was also privileged to converse with several of his spirit friends through the instrumentality of the raps; the matters stated, however, being of a personal character, we refrain from reproducing them.

The medium then remarked that "Lizzie Goodchild," who said she had recently passed to spirit-life, would send her presence, as having come in company with the mother of Mr. M. Mr. M. inquired of what disease she died. The names of a certain number of the varied sicknesses to which humanity is heir having been written upon slips of paper by Mr. M., among them the true one, Mr. Foster at once selected the correct slip, and said heart-disease was the principal cause of her demise, although she was subject to pains in her left side. Mr. M. said he had heard by letter from home of the decease of the lady named, and he came to America.

The mother of Mr. Rich communicated with him during the seance, giving him much encouragement by her hopeful pictures for coming days; at the close of her message the initials of her name, "M. R.," appeared plainly on the back of the medium's hand, while it was being held up in direct view of all present. Mr. F. then went on to elicit the test thus given by speaking her name in full: "Margaret Rich," which Mr. Rich acknowledged to be correct.

After this episode the medium turned to Mr. Morse, and said, "William Lewis comes to you. Did you know in earth life any person bearing that name?" Mr. Morse replied in the affirmative, and seemed about to add more to his statement to that effect, when Mr. Foster said, "Stop; I will tell you myself; that person was your wife's father, so he tells me. Is that true?" Mr. M. acknowledged that it was.

Mr. Sargent was also the recipient of messages and tests from spirit friends and acquaintances, among them being Robert Chambers, the celebrated English publisher, Charles Dickens and Mr. Frothingham. The name of Anna Cora Mowatt Ritchie was also written. Mr. S. stated that on Mr. Chambers's last tour to America before his decease he visited a medium in Boston in company with him.

During the seance, a lady who resides in the vicinity of Boston, called to make arrangements with Mr. Foster for a private sitting, and while so doing she stated that she had consulted his name twelve years ago, at which time he informed her that her daughter would be married and would permanently reside in Germany. She acknowledged that she at the moment and for a considerable lapse of time thereafter considered the information to be the sheerest and most preposterous nonsense, and the slightest indication of such a coming state of affairs being then in existence. She now desired to inform him that the prediction had been made so long ago had been fulfilled in every particular. This is but one instance of the singular foreseeing power with which Mr. Foster is at times gifted.

### Bold Words from a Secular Journal.

The Talmage controversy has brought out some sharp encounters all over the country, and also in Europe, the reverend bigot's handling of the subjects of the phenomena and Philosophy meeting in many instances with the keenest criticism at the hands even of the daily and weekly press. Here is what the Gloucester (Mass.) Register (Secular) boldly says editorially in reply to the diatribes of the "Enterprise" newspaper of that vicinity concerning the adherents of Spiritualism:

"Bro. Asa has not to go outside of his own village, to find men and women who have for years commanded his respect, confidence and love, who are firm believers in the philosophy of Spiritualism. If their lives be taken as a fair reflection of the new doctrine, he will confess at once that there is something in it that at least inspires the believer with a noble and lofty idea of his duty to his fellow-men. The question is not now so much what a man believes, as what he is as a man. The world will respect that system of religion that builds up the highest and noblest type of mankind. \* \* \* The day is past when wholesale denunciation of what one believes to be error, without argument and satisfactory proof in support of the position taken, will pass for anything more than declamation."

We believe—with our friend Theodore Parker, who has a beautiful invocation on the sixth page—"in voiceless deeds of love, benevolence, charity, long-suffering and pity toward all" the children of earth; and feeling thus, it is peculiarly disconcerting to us to be compelled to listen to the adverse criticisms on the workers in our ranks we are obliged to almost daily, and which are retailed from house to house, from city to city, from village to village, by too many public lecturers, both conservative and radical. Oh! do let the broadest charity cover the shortcomings of thy fellows, for surely they have a spark of the divine within their breasts, which charity and love alone can develop! We feel more fully than ever that so profound and knowledgeable a religion as Spiritualism should lead all true Spiritualists to endorse the mediumistic sayings of Paul, who taught in the olden time precisely the same doctrine our reliable spirit-guides teach us through their media of today.

### Spiritualism Gaining Ground.

Spiritualism stands well to day in New York, and is on the gain. Mediumship is becoming more and more defined, hence more reliable. The Societies are stable and well governed, and are becoming popular, hence successful.—*The Spiritualist at Work.*

Spiritualism stands well everywhere, brother, notwithstanding the miserable sectarian conspiracy that was lately inaugurated in Philadelphia, by our enemies, to injure the cause in the estimation of all good people, and which—thanks to spirit-power—so signally failed. Not only is the Spiritual Philosophy making converts all over this continent, but it is likewise gaining adherents in "Australia, England, Germany, France, Italy, Russia, Egypt, and the Indies. According to the secular press, it is "on the tidal wave of popularity in Russia at this time." Spiritualism is not a new thing to the Russians. They have investigated its grand truths for many years. As long ago as the Russian fleet anchored in our harbor, we presented its Rear-Admiral with a file of our paper and a selection of Spiritualistic books, for which he cordially thanked us in a very polite note. Afterwards, when the Davenport Brothers held test sances in the presence of the Emperor, at St. Petersburg, the name of the commander of the fleet, referred to above, appeared, among other notable names, as a committee man. It will thus be seen that the seed sown by the wayside has taken root and promises an abundant harvest.

Since penning the above, we learn from the St. Petersburg correspondent of the Journal des Debats, that there is a great mania for Spiritualist manifestations in that city just now, and that the popularity of Home is far exceeded by that which a Frenchman, named Brediffe, at present enjoys. The Debats's correspondent also says that among the believers in M. Brediffe's mediumistic powers are several professors of science, one of whom, M. Wagner, has published his profession of faith in the last number of the European Messenger. This declaration, appearing in a magazine which has so much influence in Russian society, created a great impression, but so far only two journals have made any effort to refute M. Wagner's statements.

### Skepticism in Spiritual Science.

Critical and accurate examination of facts is the duty of every honest inquirer. But honesty as to truth requires that we should be careful to recognize and understand the facts which are developed, as well as to scrutinize the aspects of the case in which the demonstration appears incomplete. Those who clamor most about "honesty," "fraud," "imposition," &c., are generally deficient themselves in the first element of intellectual honesty—a willingness to recognize and do justice to what is demonstrated to their senses. How often do we witness the most perfect physical and intellectual demonstrations received with a stupid and incredulous stare by skeptics, who, affecting to be honest and scientific, insist on some impracticable and unreasonable demonstration of what has already been demonstrated!

The carpenter who listened, without comprehending, to the demonstration, on the blackboard, that the square of the hypothenuse of a right-angled triangle is equal to the squares of the two remaining sides, and insisting that the demonstration was fallacious, because the chalk-lines were not perfectly smooth and straight, demanded that the demonstration should be made by weighing square blocks of wood hewed out by his own clumsy hand, was a fair specimen of the reasoning incapacity of skeptics who are ever demanding some new test, or proof, of what has been demonstrated ten thousand times already.

Spiritualism does not stand to-day as an abject beggar for recognition. Its leading facts are as well established as those of chemistry or botany, and Spiritualists should not waste their time in attempting to instruct those who are not willing to learn—who, from real or affected stolidity, have not the manliness and honesty to appreciate a fair and scientific demonstration.

### Plato and Epicurus.

Dr. T. A. Bland's last lecture is entitled "Plato and Epicurus; or the Conflict between Materialism and Philosophy." It is an able and most scholarly exposition of the doctrines of Plato on the subject of Immortality, and a keen criticism of the Materialistic dogmas of Epicurus, which the Doctor claims (and clearly shows) form the basis of all the scientific and socialistic heresies of this age.

This is probably the best lecture in the Doctor's extensive repertoire, and although not a spiritual lecture, yet it is substantially a most able defence of Spiritualism, as a philosophy: it is just the sort of lecture that is needed to silence the skeptical scientist, and lead people of thought to the investigation of Spiritualism, both in its philosophical and phenomenal aspects.

Prof. Bland is open to engagements, on favorable terms, to lecture in this vicinity. He may be addressed care of this office.

As probably many of our readers never had the opportunity of perusing Hon. Robert Dale Owen's excellent article in the January number of the Atlantic Monthly corroborative of the spirit-materialization manifestations at Philadelphia in presence of the Holmes mediums, we at this time reprint it entire, for the good and sufficient reason that its statements are true to the letter, notwithstanding that he was subsequently drawn into a net and victimized for the time being by certain very theological spiders, who make their headquarters in Philadelphia. We fully understand the whole game, and shall not be backward in exposing it, either editorially or through the agency of our reliable correspondents. A letter from Dr. Bloede, of Brooklyn, N. Y., in this number of the Banner gives us new light in regard to the reliability of Mrs. Holmes as a medium. In our next issue we shall publish a letter from Mr. J. M. Roberts, of New Jersey, who is fully posted in regard to the Holmeses and the manifestations produced by spirits in their presence.

We have received and offer for sale at an exceedingly reasonable rate a series of four tracts, compiled by Thomas R. Hazard from the words spoken by various intelligences through the mediumship of the late John C. Grinnell, of Newport, R. I. The series is entitled "SPIRITUAL COMMUNION TRACTS," and the tracts contained in it are admirably calculated for distribution as pioneer awakeners of thought.

A. S. Hayward, magnetic physician, will visit different sections of the country during the summer months. Patients in this city desiring his services should call on him the present month.

### Martyrdom Vindicated.

To the Editor of the Banner of Light:

Truth must prevail in the end, because it is one of the fundamental laws of spiritual (the true) life. I feel happy to be enabled to contribute some little mite toward this great end in regard to some of the martyrs of mediumship. I am justified in stating that Mrs. Holmes, the much abused and slandered instrument of the Katie King manifestations at Philadelphia, is getting more and more fully vindicated every day, and will in the end succeed in converting all the doubt, reproach and contumely which have been heaped upon her into admiration of her intelligence, superior powers, persistency, and trust in her good cause. Mrs. Holmes, assisted by a few convinced friends, has been enabled to resist the effects of the great crash, which seemed to damage the cause of Spiritualism at the end of last and the beginning of this year. She has continued to give sances—unassisted by Mr. Holmes—and as they were mostly held in private houses and under very strict test conditions, she has been happy enough to prove to a great number of witnesses the genuineness of the Katie King materializations of last year in a manner to leave scarcely any doubt in the minds even of the more skeptical. I hope that others will come out with their testimony for these facts. What I am enabled to contribute in this respect does not come from personal observation, but from a friend of mine in whose words I have a right to confide as much as in the evidence of my own senses. It is Dr. Charles Raue, of Philadelphia, a man not unknown to scientific people, and whom I mentioned in my former communications about the Katie King manifestations to the Banner. Dr. R.'s testimony will appear the more valuable when I state, as there is no need of concealing, that when the great Child-Owen Exposure "exploded," he belonged to those whose faith was shaken to its root, and, as it seemed, forever, at least in regard to the Holmes' mediumship. My friend wrote to me under date May 28th, that he attended two sances with Mrs. H. in a private house on North 19th street, of which the first was at least a partial failure, because a couple of roughs had been admitted; while the second one, at which "only ladies and gentlemen were present," proved a complete success. The light seance on this evening was preceded by a highly impressive and convincing dark sitting. During this not only the accustomed spirit-visitants of the medium, Black Hawk, Irish Ann, Dick and others made themselves perceptible, but to the present Dr. Feller five spirit friends manifested themselves in an unmistakable manner. One of these was Dr. Jacob Kaufmann, an old colleague of Dr. Feller's who died years ago, in Callowhill street, Philadelphia, and who spoke to him in German; the other, Dr. F.'s own son, Augustus. The Indian, Black Hawk, seemed to come down from the ceiling, and made a descent which shook the whole room. "Dick" slid a narrow wooden ring over the head of Dr. R., and took it off again with the polite question: "Did I do it carefully?" The same ring was afterwards slipped upon the doctor's arm while he was holding firmly both of Mrs. Holmes's hands, and not losing his grip for a moment.

In the light seance, Katie King materialized not only at the aperture, but came out of the cabinet in full form. She approached my friend quite near, and laid her hand on his forehead. No wonder that he exclaims in his short report to me, with some ecstasy: "There is not the least doubt it was she!" and, "Our Katie after all was no humbug!"

The test conditions under which these manifestations occurred, consisted in the medium being secured in a bag closely tied up around her neck, and the door of the cabinet being sealed up. At the close of the materialization Mrs. Holmes was found to be in a deep trance, from which it took some time to rouse her. At the same time it was ascertained that the temperature of her skin was remarkably low. This presents a fact for further scientific investigation, since there is, so far as we know, no evidence of the possibility of reducing the natural heat of a living body by will power or any means of deception.

But not satisfied yet with these manifestations in a strange house, my friend, Dr. Raue, invited Mrs. Holmes to a seance to be held in his own house, in a small circle of his family and some friends. This took place on the evening of June 3d, and had the same satisfactory result. Katie King not only appeared at the aperture, but came out in full form three or four times. Besides her, a *Swabian woman*, not recognized, it seems, by any of those present, materialized herself and proved her genuineness by talking in the *Swabian dialect* of the German language, which, as we may presume without appearing too bold, is not likely to be familiar either to Katie King or Mrs. Holmes. Besides, this strange form appeared to all to be at least two heads taller than Katie.

I repeat to wish that these facts will be attested to by others who were eye-witnesses. Every Spiritualist of new or old standing, owes it to the much abused Mrs. Holmes, as well as to our great cause, to contribute everything in his power to make this as victorious as it is glorious!

Dr. G. BLOEDE.

Brooklyn, N. Y., June 4th, 1875.

We give entire in this number of the Banner the address of Rev. Frederic H. Hedge, D.D., on "SCIENCE AND FAITH," at the semi-centennial meeting of the American Unitarian Association in this city. It is a very able production, but some parts of it will bear criticism, especially that portion in which he refers to Tyndall's challenge to "test the value of prayer by statistics." In this, it seems to us, he shows lack of some knowledge which educated Spiritualists possess, and ignorantly slurs what is worthy of respectful consideration. Yet, as a whole, Mr. Hedge's address possesses great merit.

The conception of the Infinite, the power of spirit forces, the measure of medianimic receptivity, and other matters of importance, receive attention in the Questions and Answers Department this week; Elizabeth Peters, who died in the Indian Territory, gives some account of her experiences among the red men; Charlotte Kendall sends love to her children and friends; Thomas Hill bears witness to the truth of spirit communion—Ralph Johnson following in the same course; and Ellen Carney offers "a good word" to her relatives yet in the mortal.

Read the call, published under "Banner Correspondence," third page, of the Dubuque, Iowa, Camp Meeting, which is to be in session from June 29th till July 4th. It promises to be a grand affair, and the friends should second the earnest efforts of the Committee of Arrangements to make it so.







## Message Department.

Each Message in this Department of the Banner of Light is spoken by the Spirit whose name it bears through the instrumentality of.

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

We ask 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.

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

The questions answered are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondence.

**Donations in Aid of our Public Free Circle Meetings.**

Since our last report the following sums have been received, for which grateful acknowledgments are tendered:  
Banner Office \$10.00, Mrs. D. S. Maynard, \$5.00, A. K. Alden, \$5.00, E. A. Thorpe, \$1.00, Mrs. L. A. Wells, \$1.00.

### Invocation.

Thou God, here and everywhere, not alone with mouthed utterances would we worship and adore thee, but in voiceless deeds of love, benevolence, charity, long suffering and pity toward all thy children. And so we pray thee, of our Father and our Mother, that this year may be better filled with holy deeds than the past has been; that through them thy children, the living and the dead, may come nearer to thee, may taste more clearly the joys of heaven; for it is better to give than to receive; it is better to administer kindness and love than to be the recipients of the same; and yet both are good, so very good! Oh our Father and our Mother God, teach us to live truly in thee, to worship and adore thee in the beauty of holiness, without fear, but in the love of thy divine self. May we feel ever that sacred reliance on thee that shall make us strong and mighty in all good deeds. May we strive to do that which our souls prompt us to do. May we have no fear that we shall fail, because thine arm is around us, thy hand guiding us, and thy power sustaining us; so, oh our Father and our Mother God, we bring thee our thanks this hour, for all the blessings the past has bestowed upon us, and for all that are to come. The present we have; in it we rejoice; and for that which is to come we pray that we may not only receive in humility and love, but that we may give as we have received, in thy name, oh Lord. Amen.

Jan. 5.

### Questions and Answers.

**CONTROLLING SPIRIT.**—Mr. Chairman, your questions I am ready to hear.

**Ques.**—(By C. Dwyer.) If spirit forces, through Mrs. Conant, cause a piano with six persons thereon (aggregate weight of sixteen hundred pounds), is it not possible that a block of iron or any other material of the same weight can be also raised by the same force?

**Ans.**—Yes, certainly. This power, which is made manifest in a small degree through the medium in question and others, is none other than the power that holds worlds in their proper places, that lifts mountains from the sea, and again submerges them, and they are gone from our sight. It is a power that is ever present and all potent, and yet not understood. In seeking to comprehend it the student asks too much, because it is too vast for finite comprehension. Although it constantly challenges analysis, it perpetually defies it, also, and gives to the student only fragments of that supreme knowledge that it holds within its eternal embrace.

**Q.**—Can the human mind obtain a true conception of the Infinite God by study, or otherwise?

**A.**—No, not in the absolute; and yet the human mind may obtain enough to satisfy itself in certain directions, while certain others are left to starve. God is infinite; the human mind is finite; and the finite can never comprehend the infinite.

**Q.**—If we sincerely and earnestly ask the assistance of spirits in works of art, mechanism or study, can we be sure of receiving it?

**A.**—No; because there are some organisms that they cannot aid in that way, while there are others that they can aid largely.

**Q.**—Should Spiritualists encourage psychological influence being thrown upon sensitive persons, especially when the operator's only motive is to amuse—for gain?

**A.**—No; that is the abuse of one of the divinest branches of human science.

**Q.**—[From Frothingham's Biography of Theodore Parker.] "When he was a little boy an incident occurred that made a deep impression on him. He was on his way to school, trudging alone across the fields. Suddenly he was accompanied by an old man with a long white beard and a patriarchal aspect, who talked with him on the way and told him what a bright boy he might be and be, making his heart burn with strong emotion, and then disappeared as unaccountably as he came. Theodore often alluded to this adventure in after life in a manner that betrayed a half-superstitious belief in the visitation. Who the person was he could not guess; no inhabitant of the neighborhood—he knew them all; no stranger had been seen in the quiet village. Be he who he might be, the meeting fell in with the boy's early consciousness that he had a destiny." Will Mr. Parker please respond to this?

**A.**—That was one of the spiritual incidents of my mortal life, and one that made a deep impression upon all my after years. Although I would not allow myself to believe in the supernaturalness of the thing, yet I could not reason myself into a belief that it was anything human—that the visitor was a mortal like myself; I could not believe, because—boy, though I was—I tested the matter severely, and exhausted all proper means in seeking to know what the truth was. During the last year of my mortal life on earth, I think I had more faith in the spirituality of that vision than ever before, because there were times during that year when the spirit would gain the ascendancy over the flesh, and I would again realize, although indistinctly, fragments of that vision. At one time, when I had been more weak than usual through the day, at night I fancied I distinctly heard words like these: "Are you satisfied, Theodore, with what has been done; and do you realize that there is much more to be done?" I instantly related that present vision with the one of my boyhood, and said: "It cannot be that I am to recover, and do much more work in this life; it must be, then, that in the life to come I shall still work on, and achieve what I essayed to do here—but in the main failed in—namely, to redeem the human family from the thralldom of religious superstition."

Jan. 5.

### Elizabeth Peters.

In 1857 I, Elizabeth Peters, aged twenty-nine years, was crossing the plains in company with

my father, two brothers, a nephew and niece, and several other friends who were not relatives. My father, one of my brothers, my nephew and niece were murdered by the Indians; the rest of the company all escaped; I was taken prisoner, and of my fate no one of my family or friends ever learned anything that I am aware of; but I am here to say I lived in the Indian country between six and seven years. Most of the time I was kindly treated by the different tribes I lived with. I was taken by the Kiowas. The Sacs and Foxes treated for the while with them, and I was turned over to them. Later, the Cheyennes treated with the Sacs and Foxes, and I went with the Cheyennes, and with them I lived until my death, which resulted from small-pox, which broke out in the Indian Territory.

I have a sister, who, I think, must be somewhere in Minnesota, who doubtless has mourned for me, and perhaps would be glad to know that I did not suffer death by being burnt at the stake as I was murdered, but I lived a part of the time quite comfortably, if not happily, in the Indian country, and received as good care during my sickness as they knew how to give me. I spent the most of my time in teaching the Indian children and Indian adults who desired to be taught. Most of them manifested a great desire to learn to read. They believed that the pale-faces' talking-sheets were mighty engines against them, and if they could only understand them, they would know better how to get rid of them; so to learn to read was a something which they earnestly desired. They would go without food or sleep and suffer many privations in the pursuit of this branch of knowledge. With the Cheyennes I was particularly well treated, and looked up to rather as a gift from the Great Spirit, sent to teach the Indians how to make war successfully upon these great engines of power, the white man's "talking-sheets." I became so much attached to many of the Indians—particularly to one young squaw—that, even here in the glorious spirit-land, I am unwilling to cut their acquaintance, and find more real true pleasure in their society than anywhere else—more true pleasure in educating them as they come, little unlettered savages, to the spirit-land from this life, than in any other occupation. It seems that I must have been gifted in that direction, because I have never seen any Indian, however savage and brutal, that could not be won over by kindness, by firmness, by exhibiting to him or her those traits of morality and virtue that even a savage pays reverence to.

My friends—particularly my sister—may think of me as happy, as living a life of usefulness, as dying a death not altogether exempt from love, for I believe I was mourned by those savages perhaps far more tenderly than I would have been by my own, because I had the power to endear myself to them in such a manner, perhaps, as would have been denied me had I remained with my own people. My name—Elizabeth Peters; my sister—Harriet, Ellen Peters.

Jan. 5.

### Charlotte Kendall.

Say for me, through the dear Banner, I am happy; I realize that my faith here in Spiritualism was not ungrounded, but firmly fixed in God. I found the home I expected to. I am happy in it, oh! so much happier than I ever was here. With love to my children, to my friends, I go. Charlotte Kendall.

Jan. 5.

### Thomas Hill.

How do you do, Mr. Wilson? [To the Chairman.] I cannot say much, only that this thing is true—true. It doesn't need my poor testimony to clinch it. I was anxious to try the way, [control the medium,] although warned that I should feel badly the first time coming—[i. e., take on the feelings he had when at the point of death.] Thomas Hill. Good day.

Jan. 5.

### Ralph Johnson.

Christ says, "Take up your cross and follow me;" and he took up the cross and returned to his disciples and friends after death, and I am doing the same thing, although I could have sworn, laying my hand on all the bibles in the universe, that this thing was a delusion; that we were all fooled; every one of us Spiritualists, I mean, before death; yet I have made up my mind that in order to take a fair start in life, life after death, you have got to come back and do justice to Modern Spiritualism. I have weighed that in the balance in contradistinction with myself and my opinions, and I found I was wanting in good sound common sense, and that Spiritualism was a reality—an absolute fact, not dependent upon me or anybody else for power, because it was an element inherent in the universe, and would work itself up to the surface, whether we would or no. Well, it's a truth. I am here to own up to it, and to renounce the hold I've had on my property since death. I've had no hold on it; I wouldn't let go of it. I could not lift it with me, so I could not rise myself. Now, I am told, I must renounce it, for in order to serve God here in this life I must give up Mammon. So here goes.

[To the Chairman.] If there's anything I can do for you to help you on the way, for your kindness in permitting me to leave my load here, I'll do it. Ralph Johnson, of Boston. [Answer to a question:] Yes; one of the rich men of Boston, who tried to carry his money with him to spirit-life, but made a mistake.

Jan. 5.

### Ellen Carney.

My name was Ellen Carney. I died of some sort of a fever. I've been gone a little better now five weeks, and I come back here to send a good word to my sister and two brothers, and all my folks that would like to hear from me, and to say that I am lifted up and out—perhaps by them—of the darkness that I went out in, I mean that I died in, you know. I am happy and getting along well. I find plenty of good fathers here who, by the grace and mercy of our Lord and Saviour, Jesus Christ, can absolve us in this world of spirits as well as they ever did here, and I am all right. By the blessing of God the Father I am all right. Good day, sir.

Jan. 5.

Séance conducted by Theodore Parker.

### MESSAGES TO BE PUBLISHED.

Thursday, Jan. 7.—Samuel Mason, of Boston, to his children: Lucy Page, of Augusta, Me., to her mother; John, to Mr. Walker, of New Orleans; Henry W. Fowler, of New York City, to his father.  
Thursday, Jan. 21.—Sam Wier, of Chicago, Ill.; Jennie Walker, of Lawrence, Mass., to her father, Edward Walters, of St. Louis, Mo.; Dominio Luzzi, of New York City; Samuel Adams Pryor, of Boston.  
Tuesday, Jan. 26.—Margaret Barclay, of Boston; Parson Stevens; Harry Smith; Black Prince, to Mrs. Sally Henderson; Margaret Callahan, to her sister; "One Who Knew" (Anonymous).  
Thursday, Jan. 28.—Angella Sampson, to her mother; Capt. William Croftford, of Kennebunk, Me.; Mary

Eliza Robinson, of Brighton, Eng., to her children; Solomon Stoddard, of Andover, Mass., to his wife; Monday, Feb. 1.—Mary Harrington, of St. Louis; George Hopkin, of Williamsport, N. Y.; Jacob Holgdon, of Hartford, Conn.; John Perkins, of New Orleans, to his son; Nancy Page, of New York.  
Tuesday, Feb. 2.—Mary Jane Ogden, of Ogdensburg, N. Y.; Major Henry W. Denholm, of Second Alabama Infantry; Elizabeth Atwood, of Blackstone, Mass.; Col. Tom Chickering.  
Monday, Feb. 3.—Dennie Talbot, of Franklin, N. H., to his mother; Thomas, to Francis H. Smith, of Baltimore, Md.; Hiram Blanchard; Nathaniel Andrews, of Danvers, Mass.; Lydia Perkins, of St. John, N. Y.  
Tuesday, Feb. 9.—Shunkazawa, to Spotted Tail; Eddie Wilkinson, of New York City, to his father; George Norman, to his mother; Mrs. Harrows, of Harington, N. H.; Mary Emerson Guild, of Boston, to her parents.

## The Reviewer.

### The Gadarene.

The following criticism is from the facile pen of a well-known magnetic physician:  
TO MESSRS. BARRETT AND PEEBLES: I have carefully read your recent work entitled THE GADARENE, or OBSESSING SPIRITS; and have no hesitation in saying that you entertain correct notions concerning undeveloped spirits, and their psychological influences. To my knowledge there have been two books published within four years that mainly harmonize with your conclusions. It does not seem possible for any one, to read the Bible understandingly without tracing the connecting links between past and present spiritual manifestations. There is nothing wonderfully strange in your volume, unpleasant as the facts may be. And they must be met sooner or later. The majority of Spiritualists recognize without doubt the reality of undeveloped spirit control. Obsession and possession are used synonymously, are expressive of various grades of spirit control. In my practice I have had considerable experience in demagnetizing and dispossessing obsessing spirits.

I was not a little surprised when reading Mr. A. J. Davis's views of evil spirits, appearing in the Temple, pages 69-71. He says: "Since the advent of Modern Spiritualism, no intelligent mind can reasonably be pardoned for advocating the very ancient doctrine of the existence of invisible malignant spirits, commonly called 'devils' and 'demons'; neither can any cultured mind be rationally excused for still believing in the performance of supernatural miracles by heaven-sent Messiahs, whereby those 'devils' and 'demons' are expelled from the bodies of hypochondriacal men and hysterical women. In short, the unthinking Spiritualists of the first, like their counterparts in the churches of the nineteenth century, adopted in the fullness of its unimpaired simplicity the (apparently) supernatural explanation rather than the truly scientific."

When doctors disagree, the patient generally suffers. Mr. Davis further states, page 69: "that magnetic healing cures such cases as are described in the New Testament." I cannot understand why he should be so hard on the past with the present, inasmuch as all these manifestations were within the realm of law and governed by the same principle.

Obsession is more common than many think. I have no doubt that that one-half of the unfortunate confined in lunatic asylums are the subjects of subtle influences and unseen psychological forces from disembodied spirits. This whole matter should be better understood; and when it is fully comprehended, the Spiritualist teacher, there will be no necessity for insane asylums, for each patient will then be placed under proper treatment at home, and cured the same as other diseases are. Such was the opinion, too, of the late Judge Edmonds.

"Spirits obsessed by their media" (see page 211), is evidently a typographical error. That positive persons, or mediums, may influence weak negative spirits, is very probable. But influence is far from being obsession.

"Spirits are in fact," (and of it I have not the slightest doubt), these manifestations in all their phases must be studied more thoroughly than they have been by Spiritualists. The proof that good and bad spirits both return, and for different purposes, rests upon the same foundation, human testimony.  
As a physician I have found that persons subject to obsessing influences are usually unsettled in mind, weak in vitality, receptive to psychological influences, and craving mixed magnetisms, with a general restlessness tendency. The remedy is well brought out in The Gadarene, the perusal of which has afforded me both pleasure and profit.

"THE GADARENE, OR SPIRITS IN PRISON," by J. O. Barrett and J. M. Peebles. Published and for sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

### SHE ALWAYS MADE HOME HAPPY.

In an old churchyard stood a stone,  
Weather-marked and stained,  
The hand of time had crumbled it,  
So only part remained.  
Upon one side I just could trace,  
In memory of our mother!  
An epitaph which spoke of "home"  
Was chiselled on the other.  
I'd gazed on monuments of false  
High towering to the skies;  
I'd seen the sculptured marble stone  
Where a great hero lies;  
But by this epitaph I paused,  
And read it o'er and o'er,  
For I had never seen inscribed  
Such words as these before.

"She always made home happy!" What  
A noble record left;  
A legacy of memory sweet  
To those she left bereft;  
And what a testimony given  
To those who knew her best,  
Engraven on this plain, rude stone  
That marked their mother's rest!  
It was a humble resting-place,  
I thought they were poor,  
But they had seen their mother sink  
And patiently endure;  
They marked her cheerful spirit,  
When bearing, one by one,  
Her many burdens up the hill,  
Till all her work was done.

So when was stilled her weary head,  
Folded her hands so white,  
And she was carried from the home  
She'd always made so bright,  
Her children raised a monument  
That money could not buy,  
As witness of a noble life,  
Whose record is on high.

A noble life! but written not  
In any book of fame;  
Among the list of noted ones  
None ever saw her name.  
For only her own household I knew  
The stories she had won—  
And none but they could testify  
How well her work was done.

### Spirit Communication:

Through the late Mrs. J. T. Burton, for H. Deach, New York City, from Mrs. Gora Seaman, who formerly resided at No. 101 Garlick street, New York City, and died about the year 1856. She possessed the wonderful power of second sight. She was of Indian birth.

My Dear Friend—The spheres are resplendent with glory; lights of various colors scintillate continually, and the rarefied atmosphere looks like a kaleidoscope of magnified rays. The music is not wearing, but from its great variety is suited to each one's tastes. It is a day of rejoicing, and every happy heart is mellow with enjoyment. Each heart is decorated with such fair flowers as suit the pleasure of its occupants, and the love of the Father is manifest in every radiating prism that decks the sky.  
"I feel God, in the motion of my feet, in the sound of my voice, in the touch of a friend's hand. All things breathe inspiration, and point to Divinity. In my pulses I feel his pulse, and I am all aglow with love for Him, for you, for all. Yet there is a reversed side. The lower spheres are dark and gloomy, and filled with insoluble

spirits who have wandered around for scores of years, undeveloped. Some who died drunk or insane, or vile with numerous deeds, cannot arouse themselves from stupor which oppresses them even to the bitterness of a living death. Mothers who gave themselves to infamy, and have the stigma of infamy attached to their garments, cry for help, and to them I and many others go, carrying the love of God in our hands and hearts, and meeting it, also, even there. We encourage, teach, and develop thousands to gradual degrees of enlightenment; self-respect, and hope; and they attain at last a fair status from which they have all eternity to work in. I am busy woman; ever since I left you all upon earth I have been my mission to develop hopeless souls.

### WHAT IS SPIRITUALISM?

Is its interest in the human family general, or limited?

If general, what does it embrace in the religious, social and political departments?

If limited, to what subjects does it particularly apply and include? and what does it exclude or ignore?

It would be well if these interrogatories could be clearly and distinctly answered, as there appears to be much confusion or lack of agreement in relation to its scope or limits.

Perhaps some persons may feel disposed to express their views, in answer to these queries, and thus gratify a large class of Spiritualists.

Akron, O. A. UNDERHILL, M. D.

### Married:

In this city, May 23d, by H. F. Gardner, Esq., Abbie Paige to Benjamin J. Greeley, both of Boston.

June 2d, at the residence of the bride's mother, Mrs. E. H. Cady, of Columbus, by Mrs. E. L. Watson, Mrs. M. S. Ayer, of Clynier, N. Y., to Miss Ellen M. Cady, of Columbus, Pa. (No cards.)

### Passed to Spirit-Life:

From Winchester, Mass., May 20th, Sarah Jane (Colcord) Stanton, wife of H. K. Stanton, aged 70 years and 3 months.

She passed on with full faith in the truth of Spiritualism; and, together with her companion, having had unusual opportunities to learn of the life hereafter, kept the Banner under which we march to the higher life, constantly before her, in full view of all the people of this town, for the past fifteen years.

The funeral services at the house, Sunday, p. m., 23d, were conducted by friends of the departed, by Rev. Richard Metcalf, of the Unitarian Society, in a very able, appropriate and feeling manner. Her husband, Rev. John Morgan, (the deceased), addressed the assembly in a most elevated manner. Her remains to the company of the deceased were especially cheerful, and full of hope, and her husband, extending to him, in behalf of his hand of spirits described by her, the right hand of fellowship.

From South Scituate, May 18th, Susie, wife of Thomas C. Barnard, aged 21 years.

With the blessed knowledge that she still lives, and ministers under other friends in the form, we read that her transition from earth and the birth of her spirit, ushered her into scenes more congenial to her spiritual nature and higher aspirations than her mortal life and power were able to impart. Truly we may well say that in death we have just begun our life.

From Portland, Me., April 10th, Caroline Lizzie, aged 19 years and 7 months; also, May 28th, Eunice Bartlett, aged 18 years and 3 months, daughters of John W. and Margaret J. Raymond.

Both of these lovely girls received naturally the truth of Spiritualism, and were an ornament in their pure lives to all with which they might cherish.

Obituary notices not exceeding thirty lines published gratuitously. Twenty cents per line required for additional matter. A line of any type averages ten words. For the most effective notices, the writer will see at once whether the manuscript exceeds the stipulated number of lines, and to request to remit accordingly.

### To the Liberal-Minded.

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

"I give, devise and bequeath unto Luther Colby and Isaac D. Rich, of Boston, Massachusetts, the sum of \_\_\_\_\_ Dollars, to be held in trust for the use of the \_\_\_\_\_, to be expended in the purchase of Bibles, and other religious literature, and in the support of the \_\_\_\_\_, and in the promotion of the doctrine of the immortality of the soul and its eternal progression."

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