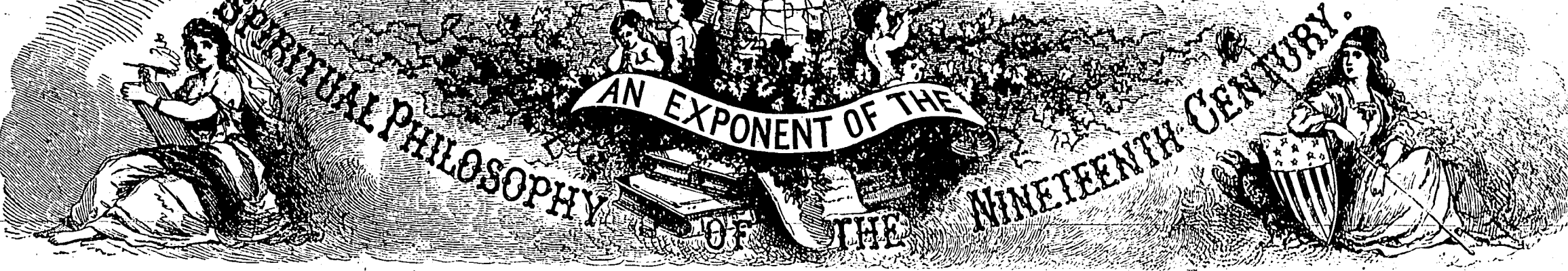


# BANNER OF LIGHT.



VOL. XXXVI.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 28, 1874.

\$3.00 Per Annum;  
In Advance.

NO. 9.

## Banner Contents.

First Page: "Physical Manifestations in Deering, New Hampshire;" "Witches in 'Ye Olden Tyme'"; "The Phantom Crew;" "The Lights and Shadows of One Woman's Life," by Mrs. Ann E. Porter. Second: "Some Results from My Spiritual Studies," by Robert Dale Owen. Third: "A New Book—One of the Best," Poem—"I Thank Thee, God, that I can Die," by William Brewster. Fourth: "The Lesson of the Late Elections," by Warren Chase. Banner Correspondence: List of Spiritualist Lecturers. Fourth: Leading Editorials on "Desecrating the Sabbath," "Crowding the Prisons," etc. Fifth: Brief Paragraphs, New Advertisements, etc. Sixth: Message Department; "Spirit Communism—Verification of Spirit-Messages," etc. Seventh: Book and other advertisements. Eighth: "What Inspires Us—Faith or Reason?" a Lecture by Nellie L. Palmer; "A Communication from Katie King;" "New Publications."

## Spiritual Phenomena.

### Physical Manifestations in Deering, New Hampshire.

Our readers will remember that, in our issue of Feb. 21st, 1874, we gave an extended account of certain remarkable demonstrations of invisible power which were of frequent occurrence at the above-named town—our informant being Mr. Russell Tubbs (brother of Mical Tubbs, former proprietor of the National House, Haymarket Square, Boston), who resides in the place, and is a gentleman of widely-acknowledged worth and the most undoubted veracity. The mediumistic instruments through whom these strange occurrences found means of expression were three in number, and by name, Neal Codman, of Hillsboro', Nathan Peaslee and Luther Buxton, of Deering.

The startling character of the phenomena described in our article was such that it warrants the brief retrospective glance which we at this time bestow upon it. In said report we detailed the gradual development of the media; the performance of the "ring" and "coat" tests (similar in nature to those occurring at Charles Read's séances); the putting over the head of Peaslee of a small ring (made of a steel rake-tooth) which had been brought there by Thomas Harriman, the stage-driver of the place—a skeptic who desired the test for his own convincing—and its successful removal from his neck; the troubles which visited a "bellicose minister" in the vicinity; the stopping of the stage coach upon the highway by spirit-power—the only requisite being that two of the boys should lie down on opposite sides of the road, and hide their faces in their hats, to produce the condition of darkness; the sewing of Codman in a bag, and the performance of the "coat" test under these difficult conditions; the bringing to the mediums of many articles of a fragile nature, while they (the mediums) were so securely bound that any action on their part was impossible—which latter phenomenon had frequently occurred at the store of Mr. Tubbs, when all, save the mediums, had momentarily retired from the room to give the necessary conditions; and other proofs of the operation of a mysterious power outside of and beyond the organisms of the three sensitives—a power for the action of which only the Spiritualist can reasonably account, though the skeptic take never so many methods of explaining it—and closed by saying, "The immediate neighbors and citizens generally in Deering are represented as having no doubt whatever as to the fact that these wonderful things are accomplished in the presence of these young men."

As is usually the case, upon the appearance of the article in question, there at once arose a person who considered himself appointed to "explode" the story, and we received the lubrications of the champion of the church's "law and order" with the most undisturbed equanimity, feeling that in his case was additionally proved the truth of the old saying: "Only the wounded bird flutters." Corroborative evidence was immediately forwarded us from Deering, in proof that Mr. Tubbs had told the exact facts in the matter; and we desire at the present time to give additional testimony from Mr. David Gordon, of Calais, Me., who called at our office recently, saying that he desired to testify to the truthfulness of Mr. Tubbs (whom he had known for many years as an individual of the most undoubted integrity of character) and the reliability of the mediums concerned.

Mr. Gordon states that, on a previous visit to Deering, and while a stranger to the stage-driver Harriman, the latter told him the story of the stopping of the coach and the removal of the rake-tooth, and expressed himself in such a manner that he (G.) was certain that the narrator believed what he was saying to be true; though on his second visit he discovered that certain parties were desiring to throw discredit upon the story. Mr. Gordon attended a séance while in Deering on the evening of Oct. 12th, at which Mr. Tubbs and many other friends were present. Luther Buxton, one of the mediums, entered the cabinet, was entranced, and was tied as usual by spirit power; a lady friend of Mr. G. then expressed a wish to be allowed to enter the cabinet with Buxton, and be present when the coat was removed from the medium; her request was granted, and her presence seemed to have no effect upon the manifestation, which was successfully accomplished; the knots and position of the rope being scrutinized, revealed everything as usual whenever the light was allowed to enter the cabinet throughout the evening. Two rings were put into the cabinet, and instantly placed over the arms of the medium while his hands were tied. A lady present took a glass of water and held it near the aperture of the cabinet, when a hand was extended therefrom which forthwith appropriated the tumbler, drew it in-

side the cabinet, and returned it to her again minus the contents. A ring was also taken from her finger by a spirit-hand, and returned; another ring, drawn from the finger of a visitor, was taken into the cabinet by the spirit operators and thrown out again at the aperture.

The cabinet was then closed, and Buxton, securely bound, was placed in front of it, as at ordinary dark séances, sitting among the audience; while he was so tied the "coat" test was successfully performed, bells were sounded and carried about the room above the heads of the people—one, a large-sized dinner bell, being thrown violently upon the floor; chairs were made to float above the company, and to rap against the ceiling at request of the visitors; the chairs were also beaten together violently while in the air—the whole being distinctly heard though of course not seen—and the result of the séance was satisfactory in the extreme to all who attended.

Luther Buxton and Nathan Peaslee have been promised by their spirit friends that the phenomenon of materialization would, in time, be brought out in their presence, a spirit relative of Mr. Tubbs leading the way in the manifestation.

### "Witches" in "Ye Olden Tyme."

In Capt. Dunbar's "Social Life in Former Days, chiefly in the Province of Moray," (Scotland), there are some very curious evidences given of the diabolical manner in which (so-called) "witches" were treated in times distant from these by the length of only two long lives, and which cruelties some very aged persons yet living may have heard mentioned by other very aged persons as having been incidents of their first remembrance. On pp. 268-271 there is a letter written by a gentleman of Elfe, on the 5th of February, 1706, giving this account of the fate of one Janet Corphar, who had been sent by a Mr. Gordon, minister of Leuchars, to Mr. Cowper, minister of Pittenweem, who allowed her to go at large, and she took refuge with a woman named Lawson, who also was there known as a "witch," and the letter-writer proceeds to say: "The rabble, hearing she was in town, went to Mr. Cowper and asked him what they should do with her. He told them he was not concerned, they might do what they pleased with her. They took her to the house of the minister's family, and the poor woman, those of the minister's family going along with them, as I hear. They fell upon the poor creature immediately, and beat her unmercifully, tying her so hard with a rope that she was almost strangled; they dragged her through the streets and amongst the shore by the heels. A baillie, hearing of a rabble near his stairs, came, which made them immediately disappear; but the magistrates, though met together, not taking care to put her into close custody for her safety, the rabble gathered together immediately and stretched a rope betwixt a ship and the shore, to a great height, to which they tied her fast; after which they swung her to and fro, from one side to another, in the meantime throwing stones at her from all corners, until they were weary; then they loosed her, and with a mighty swing threw her upon the hard stones, all about being ready in the meantime to receive her with stones and staves, with which they beat her most cruelly. Two of her daughters came, upon their knees, begging to be allowed one word of their mother before she expired; but that being refused, the rabble threatening to beat them in the same manner, they went off. The rabble never gave over till the poor wretch was dead; and, to be sure she was so, they called a man with a horse and a sledge, and made him drive over her backwards and forwards several times. When they were sure she was killed outright, they dragged her miserably carcass to Nicolas Lawson's house, where they first found her; laying on her belly a door of boards, and on it a great heap of stones, there was a motion made to treat Nicolas Lawson after the same manner immediately, but some of them being wearied with three hours' sport, as they called it, said it would be better to delay it for another day's divertimento; and so they all went off."

This most horrible scene, which would have disgraced an African village of the very lowest description, took place in a town that belongs to a country that considered itself to be the very salt of the Christian earth; and the time was more than twelve years after the last of the executions of the Salem Witchcraft Terror took place. Bad as that Terror was, the facts in the history of the witchcraft in Scotland are worse than anything that can be found in it. There was no New England execution for witchcraft after 1692, but such executions were not uncommon in Scotland for at least thirty years later. The last Scottish witch who was executed suffered at the stake, but it is not quite certain whether the devilish transaction took place in 1729 or in 1737, a singular instance of how little attention is paid to the matter of accuracy in dates. Just as uncertain is it when the last execution for witchcraft took place in England, some authorities placing it in 1682, (Temp. Car. II.), and some in 1712, (Temp. An.) a difference of thirty years in regard to one of the most important dates in history, for nothing can be more important than the knowledge of the exact time when a great nation ceased to be under the special government of the devil. The British laws against witchcraft were repealed in 1736, greatly to the disgust of the Scotch clergy, who, only a century ago (1737) formally and officially announced their belief in witchcraft, and expressed their regret that most other men were not as great fools as themselves in regard to the matter. John Wesley, as late as 1768, solemnly said that to give up witchcraft was in effect to give up the Bible; and so he believed in witchcraft, thus showing that he had more logic than sense; and yet the Bible is not less powerful in 1874 than it was in 1768, though none but idiotic ignoramus now believe it witchcraft. The French have the honor of having dealt early blows at the diabolical delusion, the great Colbert proceeding against it in 1672, twenty years before the hideous murders at Salem were perpetrated; but a very few later executions for witchcraft took place in France, the last, in which the poor sufferer perished in flames, occurring in 1718. The last execution of the kind in Germany was in 1749, and in Switzerland in 1783, and in Prussian Poland in 1793. The belief in witchcraft is yet common among

the ignorant. In 1863 an English mob, in the County of Essex, murdered an old man whom they believed to be a wizard; and other outrages against supposed witches and wizards have been mentioned in other parts of Europe since 1863. In the same decade, repeated attempts have been made in a number of our States to have persons prosecuted for witchcraft. Believers in witchcraft are even numerous in our remote rural districts, and they are not quite unknown in our great cities and towns; and it is a fact that well-off farmers in the present generation have loaded guns or pistols with silver coins for the purpose of killing witches, the old belief that lead can't harm them still existing among the rural leeches. Nothing but fear of the gallows has prevented the shooting with silver slugs of an hundred witches or wizards in New England alone in the present century. Men "progress" slowly.

### THE PHANTOM CREW.

Cape Ann, 1870.

BY MARY PRINCE STORY.

A summer morning. The sandy beach glistened in sunlight with sticky hue; Beyond, as far as the eye could reach, White sails glimmered on field of blue.

Children frolicked upon the sand; Back of all lay the pleasant town; On peaceful ocean and smiling land, Skies of summer look cloudlessly down. Strolling along that sunny shore, Scarce would one think of the wintry sea, Of terror and death and anguish sore; Yet this was the tale that was told to me.

In the harbor a schooner is anchored fast; The breezes woo her to sail in vain, The while her sister ships go past, Back to the fishing grounds again.

Stout and strong were her hardy crew, Fearless of danger, reckless of life; Dreading no tempest that ever blew, Loving the sea in its peace or strife.

Now, not one of those stout souls durst Sail out to sea in that fatal ship; Her name is uttered as name accursed, With blanching cheek and paling lip.

Small wonder that bravest hearts should quail As they recalled that night of death, When, drifting helpless in mist and gale, Their ship was driven by the tempest's breath;

When, as they heard the storm wind lash The waves to fury, came sad words more dread; An awful far, a splintering crash, And hope and courage and reason fled!

Little they thought in that hour supreme Of peril to other lives than theirs; Horror held them as nightmare dream; Moments of dread seemed untold years.

The storm was spent; the morning broke; They knew that death had passed them by; And while they wondered, in praise they spoke Of the ship that bore them so sturdily.

Within the space of their vision's bound, No wreck or fragment met their view; No trace on that wide sea they found Of faded vessel or drowned crew.

But deeper horror was held in store; They turned about to their tasks again; What chilled each heart to its inmost core? Why covered those stalwart fishermen?

A rival crew their places took! A awful semblance of living form Wore each spectre; whose greeting look Froze at its source the life-blood warm.

Faces of neighbors and friends they knew, Though wild with anguish and dark with wrath; Past doubt they gazed on the luckless crew Of the ship that had crossed their fearful path.

Scanning the face of each sailor's wrath, They read the will of the ghostly band; The ship that had wrought such midnight death Should never by mortal crew be manned!

The schooner sailed homeward with silent speed, Still controlled by the phantom crew; The haggard seamen took little heed What currents aided, what breezes blew.

But when the rocky coast was near, With warning gestures the spectres passed; The ship slid over the harbor bar, And human hands her anchor cast.

This is the tale the fishermen tell; No word of horror or dread they spare; You may mock or reason or doubt at will, For question or evil they little care.

Shall we scoff at these earnest souls? Around the island which we call Cape Darkly an unknown ocean rolls; With wonder its soundless depths are rife.

With asking vision yet shrinking hearts We stand on the shore of that silent sea, But for us its shadowing cloud ne'er parts; We cannot fathom its mystery.

What if these children of the sea, Whose tale we question, whose fear deride, Wiser in simple faith than we, Catch sounds and glimpses to us denied?

—[Commonwealth.]

### A Plea for the Shop-Girls.

A prominent Philadelphia physician writes as follows of the practice of compelling shop girls to stand behind the counter during all their hours of service: "The custom is selfish, cruel, and useless; selfish on the part of the proprietor, requiring the women to stand all the time, whether serving customers or not, and this merely that they may appear to be always on the alert to wait on those who call. To stand from seven or eight in the morning to six, eight, or ten o'clock at night—as is the custom at certain stores—with a short time at mid-day for dinner, would weary any man. But to exact such service from girls and women is damnable! Their physical powers are, it is well known, much weaker than those of men, at any rate, and by their anatomical and physiological peculiarities they are entirely unfit for bearing this especially severe toll, namely, standing all day long. My professional brethren who practice largely among women are constantly witnessing the terrible consequences of this most cruel 'rule of the establishment.'"

## Literary Department.

### THE LIGHTS AND SHADOWS

OF

### ONE WOMAN'S LIFE.

Written Expressly for the Banner of Light,

BY MRS. ANN E. PORTER.

Author of "Dora Moore;" "Country Neighbors;" "The Two Orphans;" "Rocky Nook—A Tale for the Times;" "Bertha Lee;" "My Husband's Secret;" "Jessie Gray;" "Pleasures of Real Life in New York;" "The Two Cousins;" "Sunshine and Tempest," etc., etc.

#### CHAPTER VII.

##### A Shadow in the House.

The six weeks of gaiety were over, and Richard Le Mark left New York with his wife for their Southern home. It was a gray winter's day in December, when the carriage turned into the avenue of tall trees which led to the house. The wind whistled sadly through their half-naked boughs, and the dead leaves which strewn the road nestled beneath the horse's feet. No flowers were blooming in the yard, that during a great part of the year was bright with their beauty. The vines that run over the verandahs looked dull and scanty, as if the cold chilled them, and they missed the shelter of leaf-clad trees. The sky was a leaden color, and the sun covered itself with clouds. Roso shivered and drew closely to her husband, laying her head on his shoulder. He had no intention of repulsing her, but just at that moment he saw the overcast of his plantation approaching the carriage, and made a sudden movement to open the window that he might speak to him. The motion threw Roso's head backward and hurt her. "Oh Richard," she exclaimed; "you have hurt me; you were rude!"

"I had business with Whitman," he said; "you must not expect to be petted and caressed all the time, Roso; I have come home to take charge of my plantation; you will please remember that I have other duties beside playing the gallant, and making soft speeches to my wife; you, too, will find other employment than music and dancing."

"Yes, Richard, I want to keep house for you; as I did for papa; I made it bright for him, though, with flowers and music, and I always sewed the buttons on his shirts, and kept all his drawers in order, and made his tea, and waited upon him when he painted; you must let me do the same for you."

Le Mark's lip curled as he said, "Yes, Roso, we will find something for you to do." They were at the door. He sprung out, and gave her his hand: "You are at home," he said; "allow me to introduce you to the house which you have never yet seen."

A number of the house-servants had come to welcome the mistress. There was plump Aunt Juno, the cook, and Polly, the chamber-maid, and some half-dozen more, all standing with their hands folded before them; among them a beautiful mulatto girl, no older than Roso, dressed in bright colors, with a turban of silk wound about her head, from which strayed tresses of long, wavy hair. Her face was a perfect oval, her lips full and red, with shoulders and bust such as Greek artists loved to imitate. Zell eyed her keenly as she entered the hall behind her mistress—"took her in," to use an expressive phrase, from head to foot. The look was returned with compound interest.

Roso smiled, and was charmed with the beauty of the quadroon. Zell curled her lip, and gave back scorn for scorn. It was a mistake in Zell; she used her second sight as imprudently as Mr. Jacobs had done. Let common mortals be content that, though they must move on, hardly seeing an inch before the nose, they make no more blunders than prophets and seers.

Roso followed her husband into the drawing-room. It was a large, handsomely-furnished apartment—that is, as far as a gorgeous carpet of scarlet and green, green velvet covered chairs, massive mirrors, two pier-glasses, some immense China vases and a grand piano could make it a handsome room, it was so. On the wall were three pictures, two of them portraits of Colonel Richard Le Mark and his first wife, the grandparents of Richard, the present owner of Oreard; the other picture was Joan of Arc at the stake.

There was a fire on the hearth and before it a high brass grate. The room was lighted with candles, but, as the curtains were of purple damask and the wall-paper dark, the light of the candles only served to make the room more sombre and large. Roso had been accustomed of late to the brilliant, gas-lighted rooms of New York, and had rejoiced in them. She loved warmth and light; she craved them as if she were a bright, tropical plant.

Richard placed a chair for her near the fire—a high, heavy chair that she could not move with her own hands. She sat down, and, I am sorry to add that, as she did so, a cold shiver ran through her. Zell came, kneeling down by her side, and began to unbutton the long, full overgarment which her lady had worn that cool day. Then she took off the dainty hat, and, as she flung the robe over her arm and held the hat in her hand, she whispered, "Are you cold, Miss Roso?"

"Yes, Zell; can you move the chair nearer the fire?"

Zell complied. "I will bring you a cordial, Miss Roso, as soon as I find the housekeeper."

"No, no, Zell; we are to have tea soon. I will wait." At this moment Richard's voice was heard calling for Zell. He bade her follow him to her mistress's sleeping room. It was on the first floor, and looked upon the garden. It was well furnished, but wore the same look of precision and uninhabitedness, if I may use so long a word, as the parlor.

"See that everything is in order for your mistress," said Le Mark.

Zell hung the cloak and hat in the wardrobe, then sat down on the floor before the fire, and, drawing her knees up, with her hands clasped before them, bowed her head and burst into tears. It was only for two minutes or so.

"There! now I feel better! now I can speak if she comes near me—my dear Roso! It is a dark night. I hear the wind blowing through the trees, and, hark! there is a dog howling! The whole place looks eerie and dark. I do not wonder she shivered: I was cold myself—cold to the heart! What can it mean? Is there an evil spirit in the house? Was my mother right when she said that the old grandfather's second wife walked nights in the upper hall? Negroes are full of such nonsense. I do not believe it; Roso does not; so we will never talk about the matter. Hark! they are going to supper. I must smooth my hair and wash away these tears before I wait upon her."

She had always been in the habit of waiting upon Roso at the table. The habit was begun when Roso was a child, and continued till this time. Le Mark ordered Zell back with the remark:

"I prefer that your mistress should be served by the regular table-waiters of my dining-room. You may wait for her in her own room."

Roso was pained, but felt that her husband must be master in his own house. On the whole she thought it was the better plan. Zell was so unlike the other servants that the less she came in contact with them the better, perhaps, for her happiness. All the appointments of the dining-room were such as pertained to the country-house of a gentleman. There was a solid silver service, rich damask linen, and china with the monogram of Le Mark upon it. There were tall silver candlesticks that held wax candles. The waiters were well trained, solemn-looking and soft-stepping. There were some pictures of game on the walls, one of fruit, and a hunting-piece with a stag at bay. In the last picture the artist had thrown his power into the face of the stag. After finding flight in vain, he had turned upon his pursuer, and now stood face-to-face, as fearless and brave as any hero, brute or human, that ever fought in self-defence. Roso and her husband ate their supper with as much ceremony as if there had been guests of distinction with them. There was little said. When they returned to the drawing-room, Richard excused himself on the plea of business with his overseer, who also acted as steward. The room looked so large and lonesome that she begged him to go with her to her own room. "I think I am weary with the day's journey," she said, with a half-sob in her voice. He gave her his arm and walked with her through the long hall which led to her room. As he opened the door he stooped to kiss her—"Good-night, Roso; I hope you will regain your usual good spirits to-morrow. You seem dull to-night."

"Of course I will, Richard. Good-night, my beloved; God bless you," as she returned the kiss. As she entered her room, the candles were burning dimly and the fire was low. For this reason she did not at first see Zell, who sat upon the floor, as we saw her an hour before, until she nearly stumbled over her on her way to the fire.

"The girl sprung to her feet!" "I think I must have been asleep, Miss Roso. Is it late?"

"Not nine o'clock yet, Zell; but I am tired."

There were no low easy chairs in the room, such as Roso had always used. Zell piled up some blankets and made a seat for her mistress by the fire. "There, my darling, sit there, and I will take down your hair for the night."

Zell then used pet words to Roso. To-night they sounded sweet. Roso was not inclined to talk much. Her words came as if forced from her, and there was no merry laugh as usual, for she seldom went to sleep without recounting to her attendant the events of the day.

At breakfast in the morning Richard was silent and almost morose. Roso, refreshed by her night's rest, seemed herself again, under the influence of a bright sun. "I am going to run all over the house to-day, Richard, and the garden also. I shall find amusement, if you are to be busy, as you said last evening."

"I shall be busy enough, Roso, for many days to come. I am determined that my plantation shall be second to none in the country. A master's eye is needed over his own property. Before



you begin your travels over the house I wish to see you in the library."

"There was something in the tone of Richard's voice that jarred on the sensitive ears of Rosa. She had never heard aught that kind words, and was not quick to believe that any others could be spoken to her. She took her husband's arm and walked with him to the library, a small room containing a few hundred volumes, and used more as an office than a library. There was a table covered with letters and papers. Richard brought a chair for his wife.

"Here is a letter," he said, taking up one from the table, "which Mr. Jacobs wrote to me in New York, and mailed to this place. Its contents surprise me. By it I learn that your fortune is allied to Mr. Jacobs for your sole use; so will that neither your husband or yourself can control aught save the interests. Did you know this fact? Were you aware of it before we were married?"

"I knew nothing about money affairs, Richard. I never wished to be troubled with them. I thought that when I married, you would take care of me and all I have. I wish for nothing separate from you, Richard."

"Will you sign this paper, Rosa?"

The young wife took up a pen which lay upon the table, ready at once to yield to any request of her husband. He laid the paper down before her, and watched to see if she would read it. She merely said:

"Tell me just where to sign my name, Richard."

He pointed out a blank space at the foot of the sheet. Rosa wrote, and, throwing down the pen, said,

"Will that do, Richard?"

"All right, my Birdie. Come and sit with me, and let me see if you are bright and happy in your own home."

"Always happy when you look upon me as you do now, my best beloved. Come with me and open that grand piano. Let me sing you a song."

He folded the paper which she had signed, and locked it in his desk; then walked with her to the parlor, and they sang together, making the room cheerful with their music. The servants about the house stopped to listen, and old Aunt Juno stood with her arms akimbo, and smiled, showing her white teeth.

"God bless the darlin'. I hung a horse-shoe over the door; nobody knowed it, I hung it so high; perhaps de charm will work."

"Come, Zell," said Rosa, when her husband had shut himself in his office, to work, "we will amuse ourselves by looking at the house," shaking a bunch of keys as she spoke. "I have the sesame to them all."

It was a large, two-story house, with verandas on the front and on the two sides. It faced the north. We have already written of the large yard in front, where roses and honeysuckles bloomed many months of the year, and of the avenue of lofty trees which led to the eastern entrance of the house. The building was painted white, and the windows shrouded with blinds. There were numerous out-buildings in the rear, the kitchen, smokehouse, servants' rooms and a schoolhouse. These were whitewashed, and over them were trained vines; China trees were scattered here and there, with now and then an oak or hickory tree. The appearance from the road was attractive and pleasing to the eye. The drawing-room was on the west side, the library across the hall, looking to the east and north. A large hall ran through the house and opened to the south by a double door and portico. The dining room was in the rear of the library, and was furnished with low windows that opened like doors. There was no room back of the dining-room, save pantry and store closet.

Opposite the dining-room was Rosa's sleeping apartment. A wing run out from this part of the house, in which were a number of long, low rooms. These had been used by the children in former days. Some of them still contained old school books, slates, bows and arrows, deer's horns and other debris of boy life. The white walls were half covered with names in pencil, sketches of boats, negro faces, horses and mules. Rosa laughed over these.

"This is our museum, Zell. See here: 'Richard Le Mark' written on the glass with a diamond. Can this be my husband? Oh, no; 1798! That must have been written by his grandfather."

From these rooms they passed up stairs. To each key which Rosa held was attached a number. She was careful to lock the rooms when she came out.

"Now come up stairs, Zell. This is a large house, and I am its mistress," she said, as she tripped up the broad staircase and stood at the top, waiting for her maid. "Ay, Zell, do you see it? I am the gazelle this morning? What makes you so slow of foot, to-day?"

At these words Zell bounded forward, caught Rosa in her arms, and bore her swiftly toward the southern end of the long hall. Here was a door opening on a small veranda. It was closed. Rosa put her back against it.

"Now, Zell, stand by my side and let us see which will get to yonder door first."

It was perhaps sixty feet distant. Zell was there almost before the word was finished.

"Ay, Zell, I think I must be growing old. I feel ten years older since I found myself mistress of the mansion."

"That is since last night, Miss Rosa."

"Yes, for I thought only of pleasure in New York, not of any care and duty."

"Pray don't use such solemn words, Miss Rosa. Keep young and beautiful and gay-hearted. That is the best you can do for your husband."

"Well then, Zell, let us run again." This time Rosa was ahead. "Now we are here in the back part of the house, we will begin at this room first," she said. "Let me see: number six! number seven! no, this is number five. Take it and open the door, Zell."

The key was rusty, and it was evident that the room had not been opened for a long time. The rest of the house had been repaired and cleaned when Richard was at the North. Zell almost gave up trying to unlock the door.

"Never mind, Miss Rosa; let us go to the other rooms and leave this."

"No, no, Zell; I want to explore the whole house. There is no Blue Beard's chamber here, because, do you see? my husband has given me the keys. Let me try."

Her little hands were unequal to the task. "Let us wait till another time, Miss Rosa. I will of the key and then it will turn easily." For the lady's allusion to Blue Beard had recalled to mind old Phillips's story, and she feared what she might see.

"We can do it now, Zell. Run down to the

dining-room and bring some salad oil from the cellar."

Her feet Zell ran further than the dining room, even to the kitchen in the yard. Aunt Juno was making biscuit, and looked in surprise at Zell.

"Auntie, what kind of a room is number five?"

The cook stopped pounding her dough and turned round, holding up her large fat hands and arms bared to the shoulder.

"Lors o' mercy, Zell, what for you want to know dat?"

"I do n't want to know, Auntie, but my mistress has the keys and is looking at the house."

"Did Mas'r Richard give her all the keys o' the house?"

"Yes, all but the keys which now hang at your side, and I suppose you are willing to show your closets at any time."

"All ready, only I am gwine to clean de pantry when my biscuit and pies are baked."

"You will have plenty of time for that, Auntie, and I will tell my mistress that when your baking is all done and dinner over will be the time to visit you."

"Thank you, Honey; now if Mas'r Richard gave her all de keys, it is right. De good Lor has heard my prayers, and de horse-shoe has gone for to work a charm. Just lie your key from my salad lie here on de table, and den it will turn slick as satin. De good Lor be praised!" she kept repeating, "all de keys! all de keys!"

[Continued in next issue.]

## Children's Department.

### BABY-LAND.

How many miles to Baby-Land?

Any one can tell;

Up one flight,

To your right;

Please to ring the bell.

What can you see in Baby-Land?

Little folks in white;

Downy heads,

Cradle-beds,

Faces pure and bright.

What do they do in Baby-Land?

Dream and wake and play,

Laugh and crow,

Shout and grow;

Jolly times have they.

What do they say in Baby-Land?

Why, the oddest things;

Might as well

Try to tell

What a Birdy sings.

Who is queen in Baby-Land?

Mother, kind and sweet;

And her love,

Born above,

Guides the little feet.

—[George Cooper.]

### A BEAUTIFUL ALLEGORY.

Once on a time a leaf was heard to cry and sigh, as leaves often do, when a gentle wind was about. And the twig said:

"What is the matter, little leaf?"

"The wind," said the leaf, "just told me that one day it would pull me off, and throw me on the ground to die."

The twig told it to the branch, and the branch told it to the tree.

And when the tree heard it, it rustled all over, and sent word back to the leaf:

"Do not be afraid, hold on tightly, and you shall not go off until you want to."

And the leaf stopped sighing, and went singing and rustling. And so it grew all summer long till October. And when the bright days of autumn came, the leaf saw all the leaves around becoming very beautiful. Some were scarlet, and some were yellow, and some striped with colors. Then it asked the tree what it meant.

And the tree said:

"All those leaves are getting ready to fly away, and they have put on these colors because of their joy."

Then the leaf began to want to go, and grew very beautiful in thinking of it. And when it was very gay in colors, it saw that the branches of the tree had no color in them, and so the leaf said:

"Oh branch, why are you so lead-colored, and we so golden?"

"We must keep on our work-clothes," said the tree, "for our work is not yet ended, but your clothes are for a holiday because your task is over."

Just then a little puff of wind came, and the leaf let go without thinking of it, and the wind took it up and turned it over, and then let it fall gently down under the edge of a fern among a hundred other leaves, where it cheerfully joined. In the process of time (by disintegration), with happy combinations destined to be fruit and flowers.

### YOU WILL BE WANTED.

Take courage, my lad. What if you are but an humble, obscure apprentice, a poor, neglected orphan, a scold and a by-word for the thoughtless and gay, who despise virtue in rags, because of its tatters? Have you an intelligent mind, untutored though it be? Have you a virtuous aim, a pure desire, and an honest heart? Depend upon it, some of these days you will be wanted. The time may be long deferred—you may be grown into manhood, and you may even reach your prime ere the call is made; but virtuous aims, pure desires and honest hearts are too few not to be appreciated, not to be wanted. Your virtue shall not always hide you as a man, obscurity shall not always veil you from the multitude. Be cheerful in your combat with circumstances. Be ever active, however small may be your sphere of action. It will surely enlarge with every moment, and your influence will have continued increase.

### THE SCIENTIST.

What is geology? The science of breaking stones. Where are its professors most numerous? At Blackwell's Island and Sing Sing.

What is a stratum? A layer of anything.

Will you mention one? Yes; a hen.

Mention another? A ship; she lays to.

What is a flint? A miser's heart.

Can you break it? Yes, certainly.

Will you describe how? Open his chest.

### A NARROW ESCAPE.

Old Mr. Fuddle fell down in a puddle, just as a runaway horse and shay came dashing and plunging and tearing that way. In helpless plight he roared with fright; the horse came quick with gallop and kick, when the old man raised his great oak stick; the horse then shied a little aside.

Within an inch of Fuddle's toes, within an inch of his ruby nose, the horse came whizzing, and on it goes. Up rises Fuddle from out of the puddle, and stands on the road with a staggering stride, then wheeling away from the scene of the fray, he flourished his stick with a hero's pride.

THE FORCE OF HABIT.—We know a gentleman who is so extremely methodical in business that, when he pays a compliment, even to his wife, he always will insist on taking a receipt.

(Copyrighted by Messrs. H. O. Houghton & Co., Boston, and reprinted in the Banner of Light from the Boston Herald for December, 1874, by special permission of the publishers.)

## SOME RESULTS FROM MY SPIRITUAL STUDIES.

### A CHAPTER OF AUTOBIOGRAPHY.

BY ROBERT DALE OWEN.

(Continued from our last issue.)

Thus a main result of my spiritual studies has been that they have disclosed to me certain phenomena, which, if they prove genuine, will ultimately be accepted by men of science and other skeptics as occurrences under law, and will disabuse their minds of a mischievous prejudice; mischievous in that it causes them to reject the histories of religions in general, and the biographies of Jesus in particular, as utterly incredible narrations. If these phenomena stand the test of inquiry, scientific materialists will gradually discover that, as part of the cosmic plan, there are intermundane, as well as mundane, phenomena; and thus, in the end, their sphere of experiment and observation will be immensely enlarged.

These broad views of the subject did not come to me distinctly at first. More than a decade had been spent in this branch of study ere I clearly perceived that phenomenal evidence touching a life to come is the one special want of the present time; the want for lack of which civilization has and should have. It may be that two thousand years ago the reign of Law was one of those premature ideas of which Jesus said to his followers: "Ye cannot bear them now." But our age is ripe for its reception. We no longer need belief in the infallible. We have outgrown it.

If, as one of old said, "To everything there is a season," there may have been a time, in the past, when such a belief was in place. Obedience is fitting in childhood. We cannot always give a young child the reasons for our bidding; he must learn to obey, to a certain extent, without reasons; and the fiction of parental infallibility comes in, appropriately enough, to our aid. So it may have been in the childhood of the world. But when we become men we put away childish things.

Thus, to influence the superstitious ignorance of the first century, and to compel its attention to the teachings of a system the innate beauty and moral grandeur of which were insufficient then to recommend it, it may have needed works which that ignorance should imagine to be miraculous. But to act upon the spiritual apathy of our more educated age, no phenomena, no knowledge to be genuine, yet of an intermundane character.

This need is not timely only, but urgent. It is far short of the truth to say that the material progress of the world in the last hundred years has exceeded that obtained in any ten previous centuries. But the advance in morality has not kept pace with that in all physical arts and sciences. Especially in this new country of ours, liable to the excesses and shortcomings of youth, improvement in that which is the civilizing agent, as compared with improvement in mechanics, agencies, lags lamentably behind. Public morality is at a lower ebb than it was twenty or thirty years ago; our legislative bodies are less pure, our public service generally more stained with venality. But public morality reacts on private morals. The vice diseases which originate in politics cannot, by any sanitary cordon, be confined to politics; they are sure to infect, first our business morals, then the home circle itself. Never has there been a time when a great reformatory agency was more pressing needed among us than now.

But, aside from Modern Spiritualism, what great reformatory influences have we, that are fitted to arrest this widespread growth of selfish and mercenary vices? On the one hand Orthodoxy, Protestant and Catholic, based on infallibility and backed by wealth and powerful organizations. On the other, Secularism, based on the assumption that we ought to restrict all our thoughts and cares to this world; seeing that we know, and can know, nothing of any other; and this assumption is backed by the daily increasing influence of science.

Is there any reasonable hope that either of the above agencies will so foster and advance the moral and the intellectual in man, as to bring these humanizing influences of our nature abreast with the material and the intellectual, that have so far outstripped them?

What has Orthodoxy, Catholic or Protestant, done since in the last three hundred years—to justify the faith that she is the civilizing agent we need? Both of her branches have increased enormously in riches and in number of churches and ecclesiastical foundations. Thus strengthened, the two have been carrying on an intestine war of creeds; and in the main, probably, the advantage has, so far, rested with the Catholic. But has either branch, with all its vast resources and far-reaching appliances, stemmed the current of selfishness and venality, public or private? If this current has set in for the last quarter of a century, and in spite of all that a wealthy and powerful Orthodoxy has done, what warrant have we for reasonable belief that the evil current of the past will be arrested and turned back by the same Orthodoxy, in the future?

Or shall we look to Secularism, subverter of religious faith, for relief and reform? She has not, during the last twenty-five years, been in the ascendant, and therefore cannot be charged, as justly as Orthodoxy, with inability to arrest the modern decadence of morality among us. But shall we elevate and ennoble man by ignoring the spiritual element within him? Will his being less venal, less selfish—less disposed to eat, drink, and be merry, regardless of higher aims—if we tell them, and if they believe, that this is the only world we shall ever know; and that we may enjoy ourselves here free of all thought or care for others, without regard to consequences in any world to come?

It is further to be taken into account that, if the reign of Law prevail, the days of Orthodoxy (in the usual sense of the term) are numbered; the faith that she is the civilizing agent, whether of man or beast. But infallibility is the basis of all Orthodoxy's dogmatic beliefs; and that undermined, the whole superstructure of dogmatism falls. What survives will survive in the shape of reason-acknowledged truth, not of imposed dogma.

The acceptance of universal law as ruling principle tends to sustain, not to imperil, Secularism. And if, under law, no trustworthy evidence of the spiritual be found, then, under the reign of law, Secularism will flourish; and the peril will be to religion itself; including, among others, the ethical system of Christ, intimately allied, as in the secularist's view it is, with exploded fables.

But I see no fair prospect in the future of any harmonious progress in true civilization without the aid of religion, and—more specifically stated—of the ethical and spiritual system put forth by Jesus; I speak here, however, of Christianity in its primitive aspect, divested of alien scholasticisms which its author never taught.

If this general statement—the result of special inquiries, earnestly prosecuted through two decades—be accepted as correctly indicating the present state of a dream of the beautiful that vanishes, and will find noble field and fair realization by—and-by, in a better land.

Meanwhile, what motive to exertion in self-culture more powerful than the assurance that not an effort to train our hearts or store our minds made here, but has its result and its reward in the hereafter? We are the architects of our destiny; inflicting our own punishments, selecting our own rewards. Our righteousness is a need to be patiently earned, not miraculously bestowed, nor mysteriously imputed. When Death comes, its netting deprives us of the virtues nor reverts the virtues of which we find ourselves possessed. Our moral, social, and intellectual qualities pass with us to the next world; there constituting our identity and determining our state. So also the evil. That dark vestment of sin with which, in a vicious life, a man may have become encased, clings to him, close as the tunic of Nessus, through the death-change. He

Jesus won the belief of his disciples. His appearance after death to a number of witnesses was, to the early Christians, the rock-foundation of their faith; falling which, they admitted that the entire structure must fall. If the dead rise not, "was their argument, "then is not Christ raised, and if Christ be not raised, your faith is vain." Thus primitive Christianity and Modern Spiritualism rest, for evidence, on the same basis.

But the question will remain, how far the teachings of this modern faith tend to ethical and spiritual culture. The inquiry will suggest itself also whether these conform to, or diverge from, the moral and spiritual precepts of Christianity. The answer mainly depends on the manner of defining an important word.

It is to be conceded that long-continued and exclusive devotion to (alleged) messages from the next world has often given birth, in Spiritualism as in Theology, to a vague and heavy literature, in which common-sense has small part. Nevertheless, slurs against the current effusions of Spiritualism come with a bad grace from those, standing afar off, who have never lifted a finger to sift profitable from worthless, or done aught, in any way, to elevate or correct what they condemn.

Of the hundreds of volumes, English, French and German, filled with such rubbish, I deemed it a duty to look through what seemed the most promising; a task tedious and bootless in one sense, but very satisfactory in another; tedious and of small result, in so far as they contained thousands of non-essential details and ill-considered speculations, varying as widely from each other as do the sentiments expressed by mundane authors; but satisfactory and instructive in this, that, with exceptions too rare to invalidate the rule, they persistently agree in asserting, or asserting to, certain all-essential statements and great vital principles; and also—this is no less important—they agree in discarding, or ignoring, certain orthodox dogmas, including the common popular conceptions in regard to the life to come. And this concurrence of ideas happens no matter who, or where, the mediums or psychics or sensitives (call them what we will) may be; it happens alike whether these are persons cultivated or uncultivated, inhabitants of Europe or America, of India or Australia or New Zealand; it happens whether, in their normal condition, they are, or were, Catholics or Protestants or Jews, Presbyterians or Universalists, Methodists or Deists, believers or unbelievers in another world.

This happens, also, no matter what may have been the former creed of the (alleged) communicating spirits. No Catholic ever sends back word that he has seen purgatorial flames, or met the patron saint of his earthly idolatry. No Protestant has anything to report about angels round the throne, whose sole end and aim—whose one source of bliss—is "to glorify God and enjoy him forever."

No Calvinist who has reached the other world ever sends word that he saw where he once believed that all his fellow-creatures, save only an elect few, were to be eternally tormented. None of Milton's angels, loyal or rebellious, are to be heard of; their only representatives being certain spirits of the departed—now messengers of peace—who return to earth to cheer mourning friends, to speak of a better world, to aid those who are weary and heavy-laden, and to exercise guardian care over the orphan and the desolate.

Spiritualism, in every country to which its influence extend, has worked a thorough revolution in the popular opinion touching the conditions and pursuits of the next life. The dreams of the past flit away. There opens up to us a world (to use Swedenborg's phrase) of uses; a world with occupations and duties and enjoyments as numerous and varied as we find them here; a world, however—so uniformly runs the record—better, higher, far nobler in aim and purpose, than ours; yet, in effect, a world wherein the life which now is is supplemented by that which is to come.

Is this an unwelcome conception of heaven? Is it a conception less salutary, less elevating, than that which speaks to us of joining the angelic hosts and sharing their changeless avocation? Nay, truly, it is far more worthy both of God and man. What is Christ's idea of the service to be rendered by the creature to the Creator? Adulation, long prayers? (What prayer so short as his?) According to him, God's judgment touching service is: "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

How numerous and distinct are the virtuous emotions that now move the heart of man! The promptings to acts of benevolence and deeds of mercy, the stirrings of magnanimity, the efforts of self-denial; fortitude, courage, energy, perseverance, resignation; the devotion of love and the yearnings of compassion—what a varied list is here! And in that man who confesses the practical shortcomings of his life, who feels how far better has been his nature than his manifestations, who knows how often in this world noble impulse has been repressed, how many generous aspirations have been scarcely been called into action—in the heart of such a man must not the hope be strong that the present life may have a sequel and a complement in another? He who has labored long and patiently to control and discipline a wayward nature, may he not properly desire, and rationally expect, that he will be allowed to prosecute the task, here so imperfectly commenced, there, where there is no flesh to be weak if the spirit be willing? Shall the philanthropist, whose life has been one long series of benefactions to his fellow-men, be allowed to surrender at death, without regret, the godlike impulse that bids him succor the afflicted and heal the broken heart? Even he whose days have been spent in exploring the secrets of nature, can he be expected, unmoved, to relinquish, with his earthly body, the study of that science to which his heart was wedded? And, far more, shall a loving and compassionate nature anticipate with complacency the period when the soul, all consecrated to worship or filled with its own supreme felicity, shall no longer select, among its fellow-creatures, its objects either of pity or of love?

But shall man be blamed if he look with coldness on a prospective state that shuts him out from almost all the qualities he has been wont to admire, and all the sympathies that have hitherto bound him to his kind? Is it strange that an upright and energetic being finds little attraction in a future where one virtue, one duty, is instantly to supersede, in his character and career, the thousand virtues, the thousand duties which, here below, his Creator has required at his hands?

It is true that the messages of Spiritualism, so far, have presented to us only outlines of our future life, without any distinct filling up of the picture. We see through a glass, darkly. Perhaps it is best so. Perhaps some law of intermundane communion forbids more. Too vivid an introspection might render us impatient of earthly sufferings, even of earthly duties. And that might be dangerous; for earthly life and its tasks are an indispensable preparation for our next phase of being. Each world, like each age of man, has its own sphere with its appropriate avocations; to be worked out with reference the one to the other, but not to be interchanged.

Yet enough has been disclosed to cheer the darkest days of our pilgrimage here, by the assurance that not an aspiration after good that fades, nor a dream of the beautiful that vanishes, but will find noble field and fair realization by—and-by, in a better land.

Meanwhile, what motive to exertion in self-culture more powerful than the assurance that not an effort to train our hearts or store our minds made here, but has its result and its reward in the hereafter? We are the architects of our destiny; inflicting our own punishments, selecting our own rewards. Our righteousness is a need to be patiently earned, not miraculously bestowed, nor mysteriously imputed. When Death comes, its netting deprives us of the virtues nor reverts the virtues of which we find ourselves possessed. Our moral, social, and intellectual qualities pass with us to the next world; there constituting our identity and determining our state. So also the evil. That dark vestment of sin with which, in a vicious life, a man may have become encased, clings to him, close as the tunic of Nessus, through the death-change. He

retains his evil identity; he decides his degraded rank. Is there, in the prospect of a hell begirt with flames, stronger influence to deter from vice than in the looming up of a fate like that?

In proportion as the public mind is trained to be dispassionate and logical, will it reach the conviction that such a conception of the next world, if it once obtain firm hold on society, will work a revolution in morals and in soul-culture which it is hopeless to expect either of Orthodoxy or of Secularism.

As regards another all-important ethical question, I have never, in any spiritual communication of authentic stamp, found variance from the opinion that monogamy, in this world as in the next, is the only fitting and happy social condition; and that polygamy, whether openly carried out, as by the Turks and Mormons, or secretly practiced, as the great sin of great cities, brings individual infirmity, moral and spiritual, and ultimately national decadence, in its train.

I can afford space here for but a very few brief specimens of communications obtained by me on the above subjects.

March 8, 1857, I had this:

Question (mental).—What are the chief occupations in heaven?

Answer (reporting to come from Violet).—Seconding God's great designs.

April 18, 1857, came these replies:

Question (mental).—Are you allowed to answer inquiries regarding the world in which you are?

Answer (by Violet).—Every good person may satisfy himself regarding heaven.

Question.—Can you tell us anything about it?

Answer.—According as one behaves, own heaven or hell.

And on June 6, 1857:

Question (mental).—Can you inform us as to what is usually called hell?

Answer (by Violet).—A state of mind produced by the groveling nature of man.

And, on another occasion, in reply to a similar question:

"If enmity to living being had led God, He would have included his castaway in close fetters."

On February 19, 1857, I had these remarkable answers:

Question (mental).—Is there, in the spirit-world, anything corresponding to marriage?

Answer (by Violet).—A corresponding



[illegible]

PROF. R. M. MC CORD, Centalla, Ill.  
 EMMA M. MARTIN, Inspirational, Birmingham, Mich.  
 F. H. MASON, Inspirational, Longmont, Co., Conway, N. H.  
 E. C. MCGEE, Inspirational, Longmont, Conway, N. H.  
 C. C. MILLS, North Waterbury, Me.  
 MRS. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Ct.  
 MRS. SARAH ELLEN MATTHEWS, Springfield, Vt., care  
 D. S. Smith.  
 MRS. LIZZIE MANSCHETER, West Randolph, Vt.  
 MRS. MAE A. MEE DEEL, M. D., will lecture in Illinois  
 and Missouri. Address, box 99, Huntley, Ill.  
 MRS. NETTIE COLEMAN MAXARD, White Plains, N. Y.  
 MRS. F. M. MASON, South Brookfield, N. Y.  
 W. B. MASON, South Bend, Ind.  
 MISS S. F. NICKELSON, trance speaker, 33 Dover street,

[illegible]

demonstrate the truth of spirit return through the med-

Mrs. LAURA CUPPY SMITH, 27 Milford street, Boston, Mass.

during February. Address Detroit, Mich.  
 Mrs. F. E. SMITH will, for the present, lecture every  
 Sunday at 8 o'clock, at the Central Hotel, Newark,  
 N. J.  
 Mrs. JULIA A. R. SINGER, Houston, Florida, will give  
 her lecture on "The Spirit of Capitalism and Religion" speak-  
 ing at 10 o'clock, at the Central Hotel, Newark, N. J.  
 JAMES BROWN SMITH, Amherst, Mass.  
 Mrs. SARAH A. SMITH, Inspirational speaker, 10 Can-  
 umberland street, Newark, N. J.  
 Mrs. D. A. F. SWAIN, Inspirational, Union Lake,  
 Mich.  
 Mrs. MELBA VAN SICKLE, Greenbush, Mich.  
 JOHN M. SWAN, 226 Mt. Vernon St., Philadelphia,  
 Pa.  
 Dr. J. H. SWAN, Toledo, O.  
 Dr. J. D. SWALEY will lecture on "The Science of the Soul"  
 address, 144 Lafayette, Ind.  
 Mrs. ALICE SMITH, Inspirational, Sturgis, Mich.  
 W. S. SWALEY, Inspirational speaker, Hyatt, N. Y.  
 J. D. D. STILES, Montpelier, Vt., care Geo. W. Ripley,  
 100 Broadway, New York, N. Y.  
 Dr. J. D. STILES, 100 Broadway, New York, N. Y.  
 Dr. E. R. STRANGE, Inspirational, Geneseo, Ill.  
 JAMES H. STEPHEN will answer calls to lecture and  
 address at 10 o'clock, at the Central Hotel, Newark,  
 N. J.  
 Mrs. JULIA A. STAREY, lecture, corner 14th and  
 Canumberland streets, Newark, N. J.  
 Mrs. JULIA A. STAREY, 141 Washington street, Boston,  
 Mass.  
 Mrs. ALMIRA W. SMITH, 55 Cumberland street, Port-  
 land, Me.  
 ELIAS D. STRONG, P. O. Box 313, Albany, N. Y.  
 ABRAHAM SMITH, Esq., Inspirational, Sturgis, Mich.  
 Mrs. MARY HANSTON STONER, Colchester, Mass., 11  
 ton, O.

E. W. SMOOTHIDGE, Salem, Oregon.  
 OLIVER SAWYER, Inspiration, Royalston, Mass.  
 ALBERT STROGER, Jr., New York City.  
 MRS. FANNIE DAVIS SMITH, Brandon, Vt.  
 MRS. H. T. STEARNS, Carre, France, Pa., box 742.  
 MRS. P. W. STEPHENS, Carre, Alst., Sacramento, Cal.  
 ALBERT E. STIMMONS, Woodstock, Vt.  
 ALBERT E. STANLEY, Leicester, Vt.  
 DR. O. CLARK SPRAGUE, Rochester, N. Y.  
 MRS. C. M. STONE, San Francisco.  
 STANLEY, Inspiration, Wenker, Noonan, Conn.  
 MRS. H. M. SHAW, France speaker, Joliet, Will Co., Ill.

DR. H. R. STORER, 9 Montgomery place, room 6, Boston, Mass.  
CHARLES W. STEWART, Terre Haute, Ind.

Mrs. M. S. TOWNSEND, Stoneham, Mass., till further notice.

SPENCER THOMAS, inspirational, 2 1st street, Charlestown, Mass.

Mrs. GEORGE A. TABER, trance, will accept engagements to lecture anywhere within a day's ride of home. Address, Boston, Mass.

THOMAS R. TAYLOR, Inspirational, Milford, Mass.  
BENJ. TODD, Charlotte, Mich.  
J. H. W. TOOHEY, 67 Broadway, Chelsea, Mass.  
HUDSON TUTTLE, Berlin Heights, O.  
MRS. E. T. TWEED, Indianapolis, Ind.

re. MRs. E. T. CROSBY, Montpelier, Vt.  
et. MRS. ADDIE W. FASSNER, Montpelier, Vt.  
m. S. A. THOMAS, M. D., Pennville, Ind.  
N. MRS. ROBERT TIMMONS, Mexico, Audrian Co., Mo.  
MRS. LOUISE L. TAPPAN, care Banner of Light, Fitch-  
ton, Mass.  
E. L. H. WILLIS, M. D., Williamsville, Conn., box  
N. S. FRANK WHITE will speak in Washington, D. C.,  
December; in Williamsville, Conn., during January;  
Troy, N. Y., during February. Address as above,  
care Audrian Co., Fitchburg, N. Y.

rk. JAMES H. HEDGECOCK, Buffalo, N. Y.  
 E. V. WILSON, Lehigh, N. J.  
 E. S. WHEELER, Nyack, N. Y.  
 J. G. WHITNEY, Inspirational, Rock Grove City, Ill.  
 MISS R. AUGUSTA WHITING, Inspirational, Alb  
 Mich.  
 R. H. WINSLOW, Batavia, Ill.  
 S. H. WORTMAN, Buffalo, N. Y., box 1454.  
 MRS. S. E. WARNER, Appleton, Wis., box 11.

LOUIS WATSHOOKER, box 948, Battle Creek, Mich.  
DR. FRENCH WEBSTER, Manchester, N. H.  
PROF. E. WHITTLE, corner Windsor and Westminster  
Streets, Boston, Mass.  
WARRICK WOOLSON, trance speaker, North Bay, N.  
MEX. MARY J. WELLS, who will lecture in Colorado  
the present season, Boulder, Col. Ter.  
JOHN B. WOLFE, 510 Pearl street, New York, will  
turning reform subjects within easy distances of New York

1888. MARY J. WESTWORTH, Newport, Me., box 40.  
WARREN WRIGHT, Inspirational, Waterloo, N. Y.  
MARCEUS R. K. WRIGHT, Middleville, Mich., box  
N. M. WRIGHT, Inspirational speaker, will answer  
to lecture in the New England States. Address, Boston  
Mass., care Bureau of Light.

MRS. VICTORIA C. WOODHULL, 18 Broadst., New York.  
DANIEL WHITE, M. D., Glard, Ill.  
A. C. and Mrs. ELIZA C. WOODRUFF, Eagle Harbor,  
N. Y.  
MRS. MARY E. WITHEE, Marlboro', Mass., box 532.

H. P. WILSON, 200 East 7th street, New York.  
 MRS. SOPHIA WOODS, trance speaker, Burlington,  
 care Col. S. S. Brown.  
 ELIJAH WOODWORTH, inspirational, Leslie, Mich.  
 E. A. WHEELER, semi-trance and inspirational, U.  
 S. A. WHEELER, 233 Pleasant street, Worcester, M.  
 DR. E. B. WHEELER, Pleasanton, Kan.  
 GEORGE W. WHITNEY, normal, Westerly, R. I.

ter.  
per.

MRS. RACHEL WILCOTT, trader, Baltimore, Md.  
ASA WAHREN, Waterloo, Iowa.  
MRS. N. J. WILLIS, 94 Windsor, Cambridgeport, Mass.  
GEO. C. WAITE, Box 314, Chilopee, Mass.  
MRS. JULIETTE YEAW, Northboro', Mass.  
MR. J. L. YORK, San José, Santa Clara Co., Cal.  
MR. and MRS. W. M. J. Young, Boise City, Idaho.  
REV. JOHN S. ZELLER, Burlington, N. J.

VI-  
OURS

**PUBLIC MEETINGS, ETC.**

**The New York Central Association of Spinalists**

Will hold their next Convention, December 18th, 19th

With none other, meeting at 20th, at Greely Hall, corner of Warren and Fay streets, at 8 p. m. The speakers engaged for the occasion are Prof. S. B. Brittan, Prof. William Denton, Emma Jay Bullene, and Mrs. Emma Hardinge Britton. Others are expected, but the above distinguished names should and probably will insure a large attendance. A troupe of vocalists is also engaged. A small admission fee of 15 cents will be charged, to cover the expenses of the meeting.

fray, in part, the expenses of the meeting. Reduced of \$1.00 per day can be had at the principal hotels. friends in Syracuse have done all in their power to give a good, grand, generous greeting, and an invitation is extended to all who are Spiritualists, and all who are Spiritualists. Come! C. H. HUBBARD, Sec  
W. C. IVES, Pres., "Petersboro".  
Watertown, Nov. 14th, 1874.

**Annual Convention.**  
The New Jersey State Association of Spiritualists, Friends of Progress will hold their eighth Annual Convention in Association Hall, Washington Market Building, Front Street, near City Hall, in the City of Trenton, Saturday and Sunday, Nov. 28th and 29th, for the election of officers and the transaction of other important business. There will be three sessions each day, commencing at

Come and be with us.  
L. K. COONLEY, Pres.  
52 Academy Street, Newark

D. J. STANSBURY, Sec'y,  
277 Mulberry street, Newark, N. J.

\_\_\_\_\_



## To Book-Buyers.

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

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

Be taken to distinguish between editorial articles and communications. The former are the property of the Editor, and the latter of the contributors. The Editor is not responsible for the opinions or statements of contributors, but he is responsible for the opinions and statements of his own contributors. The Editor is not responsible for the opinions or statements of contributors, but he is responsible for the opinions and statements of his own contributors.

## Banner of Light.

BOSTON, SATURDAY, NOVEMBER 28, 1874.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street, (1st Floor).

AGENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU ST.

COLBY &amp; RICH, PUBLISHERS AND PROPRIETORS.

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

Letters and communications pertaining to the Editorial Department of this paper should be addressed to LUTHER COLBY, at his residence, 119 NASSAU ST., BOSTON, MASS.

## Special Notice—The New Postal Law.

In consequence of the provisions of the new postal regulation which demand the prepayment of all periodical mail matter, our patrons, when they renew their subscriptions, are requested to forward us, in addition to the usual \$3.00, the sum of fifteen cents for postage, which will be a saving to them of five cents from the amount (twenty cents) which they have heretofore had to pay at the local post offices. Those whose names are now on our list are also requested to send a proportionate sum to defray their postage from the first of January next until the time for which they have paid their subscription runs out. Our patrons will not find their bills any larger, but rather smaller, by their sending us this sum. Those who have paid us the postage will find a "P" affixed to their names upon the paper.

## Crowding the Prisons.

When the prisons of every description become so densely packed as to attract the attention of the authorities, and compel them to study the penal problem all over again, it is safe to assume that the existing system of punishment, and of prison discipline generally, is so faulty as to be actually deficient in the essential elements which it should possess. It is the last way to think of correcting error by being guilty of another error. If criminals are to be reformed while properly punished, the State should show them that it does not require to be taught in the first principles. The practice of permitting the larger prisons to become crowded to the limit of relaxing necessary discipline and demoralizing the sentiment which sustains them as useful institutions at all, is to be deprecated with such emphasis as will secure an improvement in this respect immediately. A prominent New York journal, directing its comments to this important subject, observes that a retrograde movement is plainly discernible in prison discipline in many parts of the United States. As for any further discussion of the "silent" and "separate" or the Auburn and Pennsylvania systems, it assumes that it is wholly idle so long as two convicts are put into a single cell. It is admitted to be better thus than under the old system, when all prisoners, of every grade and age, were huddled into a large apartment, and the older and more hardened criminals were allowed to exercise a leading influence over the others. But anything like crowding prisons is a disadvantage in every way. It amounts to establishing schools for instruction in pocket-picking, house-breaking and kindred avocations, which no civilized community can afford to provide teachers for inside institutions which are supported at the general cost.

The journal referred to has some other ideas on the same subject, which we will take the trouble to reproduce here. It says that "there has been of late years a great subsiding in the general interest which was at one time taken by the community in the subject of the proper management of prisons. We are building in these days many magnificent public edifices, and are spending a great deal of money—some of it judiciously, and some of it not, perhaps, so wisely as might be—in ornamental architecture for State, county, and municipal purposes. Without saying at all whether there is or is not too much expended in this way, we may safely express the opinion that it will be a great calamity if public attention should be drawn to these matters, to the neglect of the more important subject of having prison buildings of sufficient capacity to be conducted on the well-recognized principles of modern prison discipline. No country is so great or so wealthy that it can afford to neglect its prisons. We have not the slightest objection to imitations and copies of the architecture of olden times. But while we would not oppose old-time architecture, we must remonstrate against a relapse into old-time methods of prison management. In this respect the present generation has nothing to learn from former days except by way of warning. We do not, indeed, in any degree fear that we shall ever again have the old-fashioned prison with all its horrors; but any falling back, however slight, toward such a state of affairs is an evil to which no friend of his country, or of humanity ought to be insensible." These are timely words, as far as they go. If the objects of imprisoning criminals are what they are stated to be, it is perfectly evident that they will every one of them be thwarted by permitting the crowding of prisons in the manner of which complaint is so generally made.

An article from the pen of Mrs. Louisa Andrews, entitled "The Life Beyond; What Spirits have Revealed Concerning Their Daily Life," (originally published in the Springfield Republican) will be printed in our next issue.

Dutton's "HEALTHY EXERCISE" (Key to School Charts) is worthy of the widest circulation. See advertisement.

## Desecrating the Sabbath.

Even those who regard what they call the Sabbath—though it is an entirely different day from the current Sunday—as sanctified by commandment and usage, readily forget the impressive words of Jesus on that very subject, namely, that "the Sabbath was made for man, but man for the Sabbath"; but they insist on first changing the day to suit their own convenience, and then on making an idolatrous and superstitious use of it which the Christ whom they profess has himself condemned. An article against the "desecration of the Sabbath" recently appeared in the Boston Journal, which, while professing aiming to be liberal, in order to obtain a hearing for itself at all, was in reality full of the spirit of bigotry. It was laid out for a blast against "sacred concerts," opening with a description, well-colored, of a "full operative performance at the Grand Opera House," in New York, by the Strakos Opera Troupe. In fact, it proceeded to depict the Sunday amusements generally of wicked New York, and to deplore and denounce them as European importations which will be fatal to our "Puritanism." It concludes with this pious reflection, which, from the Journal, suggests the curfew law of heaven itself: "To all religious and church-going people we submit that this matter of Sabbath desecration has gone far enough. \* \* \* If there are watchmen on the walls of Zion, and we believe there are many and faithful, it is time they should be heard." Now anybody would perhaps suppose that that paper had discarded its secular, money-making characteristics, and taken to the more serious and solemn business of preaching to the people.

If one would see a good illustration of what has often been styled the watch-dog press barking on the steps of the church, he has it in the instance now given. A newspaper is to furnish the freshest intelligence, incidentally supporting the recognized code of public morals. When it takes to ecclesiastical work, it is clearly out of its vocation. Preaching is a different kind of business, and if people would refuse to have it forced upon them in this pretentious manner there would soon be less of it about. Let a secular paper discuss "the Sabbath" on the side of public order, but it is not its business to lecture the people about their views and opinions on the sanctity of "the Sabbath," on religion, and to rail on the "watchmen left on the walls of Zion," and to make its ecclesiastical appeals "to all religious and church-going people." If such a course is resented by its independent readers, and resented courageously, it would be better for both sides. It is at that pitch now where a secular paper, in the name of "religion," presumes alternately to decry and denounce those who accept the truths of Spiritualism, as if it were appointed for the special purpose of guarding and ordering individual opinions on such subjects. Here is the fatal rock on which the secular press is going to split. When it undertakes, as the Journal openly does, to become the advocate and defender of "the Church," whether under the guise of preserving the sanctity of the Sabbath or of opposing by alternate ridicule and denunciation the progress of belief, it is going into a business for which it has no qualifications, and in which it must sooner or later fail. Only let learning, science, intellect, fashion, wealth and numbers declare for another Sabbath, another Church, or another religion, and this same valorous press would soon come limping after.

## Spurgeon and Spiritualism.

The London (Eng.) Spiritualist newspaper informs us that Rev. Mr. Spurgeon has just got a glimmering that Spiritualism is true. But to justify his real or assumed ignorance of the matter, he says he still believes it to be a humbug in most cases; and, as he is expected, he smells brimstone in it. Nearly twenty years ago Rev. Adin Ballou said, "The Alpha of their [the priest-hood's] objections is that it is humbug, and the Omega that it is the devil." As this is the course it generally takes, it is not a matter of surprise that it should be the same with Mr. Spurgeon as with others of his class. The real wonder is, that a man in the position of Mr. Spurgeon should live all these years; with the facts of Spiritualism all around him, and yet not be aware of their existence. One could imagine a country clergyman, living in some obscure village, being ignorant of them; but for a man to be so, in the position and with the pretensions of the gentleman in question, is indeed marvelous. He probably shut his eyes to the facts as long as he well could, or as long as it suited his purpose to do so, says Mr. Robert Cooper, "The Spiritualist's" correspondent.

## The Eddy Mediums.

One of our patrons, on renewing his subscription, pretty clearly expresses his opinion as to the reliability of these media, in the following remarks over his own signature:

"There seems to be an increasing interest felt at the present time, in our city, with regard to the phenomena of spirit-manifestations, such as occur at Chittenden, Vt., in the presence of the Eddy Brothers. Many of our townsmen are visiting the home of the Eddy Family. Myself and wife were with them fourteen days, recognizing clearly some of our friends, especially our deceased daughter, who addressed us at some length. I was unable to detect any fraud or trickery, as there is no machinery, trap-doors, mirrors, or other appliances with which to produce any optical illusion. Yours truly, F. BOLLES.

175 Sigourney street, Hartford, Ct.

The Fox Lake (Wis.) Representative republishes the Boston Herald's kind notice of the workings of the Banner of Light Poor Fund, and in view of the approaching hard winter, and the already largely increased calls which are making upon us, we transfer the same to our columns (although we have once before printed it), that the friends of liberal thought may be re-stimulated to assist us in the good work of relieving the material needs of suffering humanity:

"SPIRITUAL CHARITY.—Whatever may be the popular estimate of Spiritualism, mediums and their manifestations, no one familiar with their work in Boston can fail to give the disciples of the 'new philosophy' credit for a sincere purpose to elevate the race and ameliorate the condition of the poor. The work of love and charity which they do in silence, proportionally at least, quite equal to that performed by those professedly religious and charitable bodies which enjoy popular endorsement and aid. The Banner of Light Office, indeed, might be ranked among our most efficient bureaux of charity. At the three weekly circles there held for spiritual communion and instruction, under the mediumship of Mrs. Conant, there are constant and touching appeals in behalf of the poor, and no little substantial aid is thus gathered and distributed among the needy of our city. The religion which shows such fruits cannot be altogether of the devil, and, if a delusion, is at least a very humane one."

## The Proof Palpable.

As our readers are aware, this interesting and remarkable work by Epos Sargent, Esq., which has for some time past been running through the columns of the Banner, reached its conclusion in our last issue, and is about to make its appearance in the wider field of general literature in book form.

The volume is intended to narrate in concise style the materialization phenomena of this country and Europe, and to trace the lessons and demonstrations flowing therefrom, and was at first calculated to be only of the size of Prof. Wallace's celebrated "Defence" pamphlet, but the vast amount of important matter which came crowding in upon the author from all quarters, precluded the brief treatment he had originally intended, and the consequence has been that a volume which has no superior for conciseness of matter, sincerity of purpose, clearness of style or breadth of analysis, has been given to the world, which will long continue to be cherished in the bosom of popular favor, and which has even now called forth the warmest encomiums from eminent Spiritualists not only in America but in England and France.

In the forthcoming book edition of the work several additions of interest will be found; a complete index of subjects and names will be given; and a new engraved likeness of the materialized spirit, Katie King, never before published in this country, will form the frontispiece. It will be a handsome volume of 240 pages. Price, in paper covers, 75 cents; neatly bound in cloth, \$1.00. It will be sent by mail by Colby & Rich, No. 9 Montgomery Place, at these prices. Every Spiritualist who desires a convenient answer to the cavils of opponents will find it here amply supplied.

## The Boston Music Hall Society of Spiritualists.

Continued its present course at Beethoven Hall, 413 Washington street, on the afternoon of Sunday, Nov. 23d, by a choice trance lecture, through the mediumship of Mrs. Nellie L. Palmer, of Portland, a lady who unites grace of person and the beauty of an irrefragable life with the highest order of mediumistic development. Her discourse, of which we shall speak more fully in our next issue, was in consideration of the subject: "Which is the best civilization—Religion, Christianity, or Morality?" and was attentively listened to by a fine audience. At the close of her lecture she (still entranced) gave replies to questions from those present concerning various matters bearing on Spiritualism, and its philosophy and phenomena.

Next Sunday, Nov. 29th, the exercises will be of more than usual interest. Mrs. Palmer (as announced at the close of her Nov. 22d lecture) will allow the audience to appoint a committee from their number, after all are seated, to choose a subject for her remarks, said subject to be handed her at the close of the second singing, at the very moment she is to begin speaking. She will also answer such relevant questions, at the close, as the people may feel to propound. Mrs. Palmer concludes her present engagement on the 29th, therefore all who wish to listen to her eloquent trance utterances should avail themselves of the proffered opportunity.

Read this week's Message Department. The existence of a habitable country beyond the polar circle; "What is Spirit?" the theories of Democritus and Leibnitz as to atoms and monads, and a series of interesting points concerning spirit-control, mediumistic development and other matters are considered in the "Questions and Answers." Charles L. Abbott, of Cincinnati, O., speaks to his relatives; Elizabeth Carson counsels her daughter, Hattie, now living in Boston, to accept the invitation about to be made to her to go West; Capt. Jack sends forgiveness and greeting to Shoshone; Dr. Stephen Ball gives in his verdict in favor of a system of medical practice that shall not restrict the practitioner in any sense; Mary Jane Staples, of Exeter, N. H., affords a test of her identity to her brother Charles; Minnie (Em-mu-ne-es-ka) brings a thankful message to Mrs. Pope and "Aunt Fanny" (Mrs. Conant); Benjamin F. Maeredy assures his father that he was present and manifested himself at a late séance with the Eddy Family; Emma Burger, of New York City, acknowledges her part as a spirit, in the physical manifestations occurring in presence of her mother; and Charley Poor admonishes a Philadelphia clergyman.

Adequate protection from fire has become a problem in our large cities which many minds are laboring to solve. We believe the enterprising firm of C. M. Plumb, & Co., 17 Court street, Boston, have settled the difficulty, in their system of fire-proof tell concrete, which is prepared in solid and hollow blocks of all forms and sizes, and is adapted not only to repel the attacks of fire as an armor laid over wooden floors and roofs, but also is well fitted for the construction of inside partition walls, floors, ceilings, etc., the weight of the same being much less than wood, while the strength is equal to if not in excess of it. Many buildings, public and private, in New York City, Boston, and elsewhere, have adopted the system, and in New York the Board of Underwriters have agreed to make a discount of nearly one per cent. on all roofs which are covered with it. At the recent Mechanics' Fair, at Faneuil and Quincy Halls, Boston, the partition-wall and Mansard roof specimens of this composition, which were on exhibition, attracted much attention and commendation.

Mr. Lucien Prince, of Worcester, Mass., a pronounced Spiritualist and a reliable man, called at our office last week and bore testimony to the truthfulness of the Eddys. He says he visited these remarkable mediums at their home in Chittenden, Vt., (walking to the house from the railroad station, a distance of some three miles,) and arrived just as the Brothers were about to give a séance. He was invited to become a member of the circle at once, and took a seat among the rest without even pausing to remove from himself the stains of travel. In the séance which ensued he was astounded and amazed. He was certain that he was an entire stranger to the party and the mediums, but nevertheless he saw and recognized the materialized forms of his deceased daughter and other relatives, and heard their names distinctly pronounced. He expressed to us his firm conviction that what he beheld was an actual reality, and not the result of any state of the mind.

Read "THE ROOT OF THE MATTER. Samson: a Myth-Story of the Sun," just published, and for sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

## The Ninth Anniversary.

Of the public mediumship of Mrs. Mary M. Hardy was celebrated with pleasant and appropriate exercises, at her residence, No. 4 Concord Square, Boston, on the evening of Thursday, Nov. 19th. A large number of invited guests listened with marked attention to the speakers, of whom a goodly delegation were present. The intellectual portion of the evening's services was conducted in an able and satisfactory manner by John Vetherbee, Esq., who, in a few introductory words, stated the object of the present meeting, and referred to his past friendly experiences with Mr. and Mrs. Hardy, and his convictions concerning the claims of Spiritualism to the widest attention. He closed by introducing

Judge Ladd, of Cambridge, who, after a short speech in the same vein as the foregoing, read a poem purporting to have been dictated for the occasion by spirit "Aunt Nancy," one of the well known "controls" of Mrs. Hardy.

Allen Putnam, Esq., of Roxbury, was next called upon, and made a most eloquent though brief exposition of the work accomplished by Modern Spiritualism, which transcended in its demonstration of the soul's immortality the highest achievements of all past religious systems.

Mr. Jamieson thought Spiritualists were too much wrapped up in "Summer-Land" beauties, when they should apply themselves to the work of practically meeting the trials and necessities of the "winter-land" of life wherein they were now located.

Mr. Anthony Higgins, Jr., illustrated a pithy speech with several pleasant stories, and inculcated the necessity of fearlessness in the advocacy of whatever was believed to be true, regardless of the frowns of the would-be popular.

Prof. Whipple was more hopeful of the effects of Spiritualism than the two gentlemen who had just preceded him. He had learned, with regard to it, to work and wait, and he believed the highest good of the greatest number would eventually be secured.

E. Gerry Brown, the publisher of the Spiritual Scientist, cited an item in his own course of investigation through the mediumship of Mrs. Hardy, which had changed the current of five lives, and gone far in determining him to devote his energies to the propagation of Spiritualism.

Mrs. Hardy, being introduced, returned thanks for the good wishes so plentifully showered upon her in the speeches already made, and hoped she should ever be true and fearless both as to her work as a public medium and her intentions as to the rights of her individuality as a woman.

Rev. Dr. Bartol was always ready to use his natural senses, as backers to his reasoning perceptions, in the examination of every new subject of importance. Though not a Spiritualist, he was, however, not afraid to weigh the claims of the idea as they were presented.

Dr. Dunklee read an original poem, and remarks were made by Stephen Pearl Andrews, Moses A. Dow, M. V. Lincoln, Leltoy Sanderson and Hattie Wilson, after which the party proceeded to partake of a choice array of refreshments in the dining hall.

After the admonitions of the "inner man" had been duly considered, speaking was resumed in the parlors, I. P. Greenleaf leading the way. Spiritualism, he held, had a peculiar individualizing force of and in itself, which was incapable of being so twisted as to be dwarfed into the distinctive methods of any extreme measure. Hence it was that neither the most earnest radicals or the most ultra conservatives had succeeded in grasping it and causing it to flow through their own peculiar and specific channel. It would work according to its own inherent design—human effort being impossible of shaping it.

Stephen Pearl Andrews, Prof. Whipple, Mr. Brown and others made further remarks, after which a late hour in the evening having been reached, the party adjourned with the best wishes for the future welfare of host, hostess and all concerned.

## Mr. Kelson's Investigations.

The St. Louis Democrat of Nov. 16th contains a very interesting account by Isaac Kelson of Alton, Ill., of an incident at a recent materialization séance at Memphis, Tenn., where Mr. Mott was the medium. It presents, we think, one of the best proofs of the identification of a returning spirit we have ever met with. All the essential facts are corroborated by Dr. Henry S. Chase, of St. Louis, who is well acquainted with the parents of the identifying spirit who induced Mr. Kelson to notify them of his presence at the séance. We shall publish Mr. Kelson's extraordinary narrative in our next number.

## Spiritualists' Union.

The attendance at Rochester Hall, Sunday evening, was large. Dr. Storer was introduced, and answered questions relating to the nature of spirit control. The different methods employed for the variety of manifestations were minutely illustrated and explained. The lesson imparted was the importance of interest, attention, passivity, and a spirit of confidence and trust.

Miss Lizzie Doten followed in an earnest plea for an even mind and lofty purpose in life. At the close the spirit of Ann Lee took control and expressed a desire to speak on some future occasion.

## A Splendid Original Painting.

Just completed by JOSEPH JOHN, the eminent artist, of Philadelphia, entitled "HOMeward," illustrative of the first stanza of Gray's Elegy—

"The curfew tolls the knell of parting day,  
The lowing herd winds slowly o'er the lea,  
The ploughman homeward plods his weary way,  
And leaves the world to darkness and to me."

is now on exhibition at the rooms of Williams & Everett, corner Bedford and Washington streets, Boston. A fine engraving of this picture, by Armstrong & Co., Boston, is for sale by Messrs. R. H. Curran & Co., 28 School street.

## A New Book of Travels.

"Travel Around the World; or, What I Saw in Polynesia, China, India, Arabia, Egypt, and other Heathen (?) Nations," is now in press at the Banner of Light Office, and will soon be issued.

"Physical Manifestations in Deering, N. H.," is the title of an editorial on our first page, which has been in type for some time, but has been delayed as to its appearance by the press of other matter. The parties from whom we derive the facts are entirely reliable people, and hence we believe their statements to be true, notwithstanding certain individuals in Deering demand. If they are true, these media will prove far more powerful for the exhibition of the phenomena than any others in the world, not excepting the Eddys.

## Allan Kardec's Book on Mediums.

This important and interesting work—for sale by Colby & Rich, No. 9 Montgomery Place, Boston—is finding an extensive circulation and is worthy of all the attention paid to it. As a specimen of the letters which are constantly arriving concerning the book, we present the following from Dr. J. H. Hall, editor of "Hall's American Journal of Health and Medicine," New York City:

"Please find \$1.50 enclosed, the amount charged for your new work, translated from the French by Miss Wood, 'Kardec's Book on Mediums.' Whether the French view of things be so well adapted to our taste of the spiritual phenomena and philosophy, in the absence of something very deep and learned, perhaps, we may even know of any work more needed, or any subject more interesting than the 'mediums operandi' of spiritual influx and communion. We have the views of many writers, from before the slaid Boehman, down to Swedenborg and to Edmonds, the field growing larger and even more diversified, as well as interesting, as time advances. We cannot too well understand the superstructure upon which we are builded, that has withstood the taunts of science and abuse of religion of centuries' growth. We are glad to be able to delve into the deeper mysteries, as the true knowledge makes us stronger, though the combined energies of the entire world have been arrayed against us. While the community thanks you for bringing before it such a desideratum long needed, may it also inspire other minds to reach forth for other things still as deep and deeper, as the case may be.

Yours truly, J. H. HALL.

## "God's Poor" Fund.

We have received, since Dec. 22, 1873, in donations for the destitute poor, the sum of \$308.00, and have expended \$309.00. Since our last report the following sums have come to hand:

|                                     |        |
|-------------------------------------|--------|
| Donations in the Circle Room        | \$1.25 |
| Mrs. J. Miller, Kankakee, Ill.      | 1.50   |
| From W. H. H.                       | 1.00   |
| Jacob Jacobson, Anderson, O.        | .65    |
| Ed Johnson, Rockville, Conn.        | .55    |
| Mrs. E. H. McGuire, Rose Bluff, La. | .50    |
| A. Mason, Morrisville, N.Y.         | .25    |
| A Friend                            | .50    |
| A Friend to the Poor                | .50    |
| A Friend to the Poor                | .25    |

The "Friend to the Poor," who sent us the \$25 credited above, says in a note dated Petauma, Cal., Oct. 23d:

"Messrs. Colby & Rich—Enclosed please find \$25, which I send you to aid God's Poor, and which I know you will use to the best of your judgment in relieving the distressed and needy. I feel truly glad to have the opportunity to assist, and to have such true friends to entrust, for I can appreciate, to a certain extent, the good work you are engaged in. I feel that you are not working for the present altogether, but for that life of truth and beauty that will follow your good works.

Wishing you success in all your undertakings,  
Yours truly, A FRIEND TO THE POOR.

We have on file for publication many choice productions—lectures, essays, etc., etc.—which we shall present to our readers as our limited space permits. When Spiritualists see fit to untie our hands with ample patronage—and there are plenty of them able to do so—we will enlarge the Banner, thus presenting a grander paper than mortals ever dreamed of. The revelations of our glorious Philosophy are rapidly expanding, and it is meet that the oldest Spiritualistic paper in the world should likewise expand its folds to keep pace with the onward march of truth. Lend us, then, a helping hand.

We are in receipt of information from our correspondent, Dr. W. L. Jack, of Philadelphia, now in Haverhill, Mass., to the effect that a man apparently about thirty years of age is at the latter place representing himself as Professor Holmes, the medium for physical manifestations, Mr. Holmes is now in Philadelphia. Spiritualists, therefore, had better be on their guard, especially the friends in Springfield, Mass. A letter from W. W. Currier, of Haverhill, corroborates the statement of Mr. Jack.

A condensed report of Mr. Stephen Pearl Andrews' last Sunday evening lecture at the Parker Memorial Hall, Boston, before a select audience, on "Metempsychosis, Re-incarnation, and Spiritism," will appear in our forthcoming issue. It was intended for the present number of the Banner, but unavoidably crowded out on account of the lengthy report of Mrs. Palmer's lecture at Beethoven Hall. We have no doubt that this effort of Mr. Andrews will be perused with great interest.

Rev. E. F. Strickland, who has been so slanderously attacked by the Baptist clergy of Boston and the New York Independent, informs us that his society in East Stoughton has become alarmed at the situation, and given him notice that his services will not be required after December. Meanwhile he is at liberty to preach elsewhere, and desires to do so. His address is 16 Medford street, Chelsea, Mass.—Index.

Spiritualist Societies should engage him to lecture.

A spirit giving her name as Mary Jane Staples, and stating that she passed on from Exeter, N. H., nine years ago, has a message on our sixth page, in which she says her ideas previous to death in regard to the resurrection of the body were all wrong, and she was terribly disappointed on her advent into the spirit-realm. Did a person bearing the above name reside in Exeter? Will some one there inform us?

A correspondent informs us that Mr. J. M. Peabbles' lectures in the "Temple of Music," New Haven, are well received. The hall was comfortably filled on the afternoon of Sunday last, and crowded in the evening to its utmost capacity. Some of the Yale students are deeply interested in his lectures on Oriental subjects. His present course closes there next Sunday afternoon and evening.

THE SPIRITUAL TEACHER AND SONGSTER.—This neatly gotten up songster of fifty pages, by J. M. Peabbles, is designed to elucidate the principles of genuine Spiritualism and encourage congregational singing among Spiritualists. It contains forty-four familiar songs and hymns, with readings and responses illustrating the teachings of Spiritualism. For sale at this office. Price 25 cents.

Our readers will find another installment of Robert Dale Owen's interesting Spiritual Experiences—as printed in the December number of the Atlantic Monthly Magazine—on our second page.

We have an article on file for publication from the pen of Hudson Tuttle, Esq., of Berlin Heights, Ohio. It is entitled, "IS ORGANIZATION DESIRABLE?"

We have splendid new books—exactly suitable for Holiday Presents. Who wants 'em, cheap? Call at our Bookstore and see for yourselves before purchasing elsewhere.

The New York Central Association of Spiritualists met at Syracuse, Dec. 18th, 19th and 20th. For further particulars see the official notification in another column of the Banner.







## Message Department.

Each Message in this Department of the Banner of Light is claimed as 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 can be 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 to 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.

**The Banner of Light Free-Circle Meetings.**  
Arranged at No. 9 Montgomery Place, (second story) corner of Province Street, every MONDAY, TUESDAY 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 admittance 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 relieve after the expiration of five minutes. Disruptive influences produce inharmonious, and this our spirit friends particularly express their aversion to. As these circles are free, we have no doubt visitors will really conform to our request in this particular.

The questions are asked, at these sances are often propounded by individuals among the audience. Those read by the controlling intelligence by the chairman, are sent in by correspondence for our Circle-Room collected.

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

**SEATED LETTERS.** Visitors have the privilege of placing sealed letters on the table for brief answers by spirits. First write on or in two proper columns, addressing the spirit questioned by his or her full name; then put them in an envelope, seal it, and write your own address on the outside. At the close of the sance the chairman will return the letter to the writer. Questions should not place letters for answer upon the circle table expecting lengthy replies, otherwise they will be disappointed.

LEWIS B. WILSON, Chairman.

### Special Notice.

As many persons misunderstand the nature of the duties of a medium, J. H. Conant in connection with this paper, which is fully understood, that she is engaged solely as a medium between the two worlds at our Public Free Circle Meetings, and nothing in regard to her business affairs, and has no desire to. Moreover, being an unconnected medium, she knows nothing whatever of the utterances of the invisibles through her instrumentality. Hence letters and addresses forwarded to this office, in reference to our business matters and the utterances of spirits at the public circles, never reach her. It being her earnest wish that they should not. Those who understand in the remotest degree the laws governing mediumship will comprehend the purpose of this paragraph.

It may be well to add at this time that Mrs. Conant is simply a humble instrument in the hands of the invisible powers—the same as thousands of others—and seeks no fame nor reward more than is vouchsafed in the consciousness of having done her earthly duties well.

### Invocation.

May it please thee, oh Holy Spirit, to baptize us anew with thy strength, with thy wisdom, with thy love, thy truth and thy justice. Lead us out of present darkness into future light, and make us indeed fitting guides unto those who lean trustingly upon us and ask to be shown the way to the kingdom of heaven. And unto thee, oh Power of Love and Truth, oh Divine Presence, animating all things, be all praises now and forevermore. Amen. Sept. 15.

### Questions and Answers.

**CONTROLLING SPIRIT.**—Mr. Chairman, if you have any questions to offer me, I am ready to hear them.

**Ques.**—[From S. Hamlet.] It has been asserted that there is an inhabitable land in the Polar Circle. Do not the discoveries made militate against this idea? For instance, the knowledge that what was supposed an open Polar sea, has proved to be but an enlargement of Kennedy Channel.

**Ans.**—Those scientists who have made that subject a matter of investigation, assure us there is a habitable country beyond the poles, and, furthermore, that scientists will, by-and-by, demonstrate the fact, and that the demonstration thereof will not conflict with the absolute discoveries which have been made in that direction.

**Q.**—What is the best reply to be made by the denizens of the spirit-world to the question, "What is spirit?"

**A.**—Spirit is matter, and matter is spirit, but in such a finely attenuated state that it becomes, to the investigators, a something which they cannot thoroughly and positively demonstrate, because they, being environed by crude matter, are darkened by it. They see, as one St. Paul did, "through a glass darkly." By-and-by, as spirits, they will see face to face. These spirit-forms will be known to be as material in the absolute, if not in degree, as are these forms that you take cognizance of, that your science deals with. The only positively correct answer that can be given, is that matter is spirit, and spirit is matter.

**Q.**—The protoplasm of Darwin's theory—how came it into existence? Was it self-creating, or was it created?

**A.**—We do not know, since we were not present when God was made.

**Q.**—Which is correct—the theory of Democritus, that atoms are the foundation of all things, or that of Leibnitz, as to monads?

**A.**—Atoms, so far as forms are concerned, certainly are the foundation, because all forms were once in an atomic state, and are but an aggregation of atoms in the absolute.

**Q.**—How does the theory of idealism appear to disembodied spirits? Viewed from their standpoint, has it any reasonable foundation? Can they perceive that we have a supersensual knowledge of the existence of phenomena and things?

**A.**—Idealism is but the reaching out of the soul present in crude matter toward those things that belong to it in its diviner, higher state of existence. To idealize is simply to reason concerning spiritual or divine things, and it is the highway over which the soul, while it is bound to the body of flesh, passes and repasses, gathering blessings from its divine condition from which it has come and to which it is tending.

**Q.**—When a spirit-medium heals by the use of magnetism, where does that magnetism come from? Is it a product of the organism of the healer, or does it come from the spirit?

**A.**—Sometimes it comes from the disembodied who are controlling the medium, sometimes it comes from surrounding conditions, and sometimes from the physical body of the medium—just as conditions in the sick require. Sept. 15.

### Charles L. Abbott.

Been dead four years to-day; promised I would come back on the anniversary of my death; could not come, as I expected, in one year, but am here to-day. Four years ago I died. I was born in Portland, Me.; my name, Charles L. Abbott. I died in Cincinnati, Ohio, and believed I could return, but, like a good many others, I believed I could come whenever I pleased, and I see my Spiritualistic friends have long ago settled down in the belief that I was mistaken and they are right. Now tack ship, Uncle James, and acknowledge what you've always said you never could and never would—that there is some truth in Spiritualism, and then go to work and see for yourself how much there is in it; and give Aunt Eliza the privilege of looking at these matters as pleases her, and do not undertake to dictate concerning matters that you know as little about as you do about Modern Spiritualism. I ask no pardon, I make no apology for coming to you as I do. You know it's my way. If you

don't like it, why, we'll settle when you get on this spirit side; can't do it now, Uncle Jim. Sept. 15.

### Elizabeth Carson.

My name was Elizabeth Carson. I wish to reach my daughter Hattie, who is living in Boston. I wish her to know, first, that I watch over her, and am made unhappy at anything that goes wrong with her, and that I try in all possible ways to guide her aright, and am saddened when I cannot influence her as I wish to. It is my wish that she accept a proposition which she will receive from her uncle to go West, leaving the city, because I think it will be for her best good. The friends that she has trusted, and believes to be true in all things, are not worthy of her confidence, and will, sooner or later, lead her into trouble unless she abandons them. Now, to accept her uncle's proposition is the most direct way of abandoning these false friends. It is my wish that she go and begin life anew in the West. Good day, sir. Sept. 15.

### Capt. Jack.

We want to tell Shoshone we forgive. We expect to meet him here, but the great teacher says no. So Capt. Jack take a back seat. We forgive Shoshone; Jack Jack's heart is softened for him, and if shadows come he will help to clear them away. It is well he come East, that he learn the strength of his white brothers. They are thicker than the leaves on the trees, and their strength greater than he had supposed. It is well he come. Say Capt. Jack send greeting to him through your big talking-sheet. Sept. 15.

Séance conducted by Father De Smet.

### Invocation.

Breathe thou upon us, oh Spirit of Wisdom, Love and Truth, that we may live anew in thee, and become strong to do thy work, and faster no longer in the way; but may we be enabled to take thy children in mortal by the hand, and lead them surely out of darkness into light. Thou Mighty One, whom no soul can comprehend, yet unto whom all bow with reverence and thanksgiving and praise, we bring thee, this hour, our thanks for all thy benefits, and we turn unto thee for strength, for comfort, for peace. In behalf of thy children who walk in the valley of the shadow of death, give unto us, oh Lord our God, and we'll turn will give unto thee our praises, our best efforts in reaching out to grasp thy truths. Amen. Sept. 17.

### Questions and Answers.

**Ques.**—Do spirits regard with any favor the extreme ideas and utterances of those participating in the late Convention of the so-called National Spiritualists' Association in this city? Is there or is there not in them more of truth than of error?

**Ans.**—The old adage that "like attracts like" is a truth. These mortals who convene to give expression to their ideas attract a similar class of disembodied intelligences—those who sympathize with them in belief and in action; but it is not my belief that the more advanced inhabitants of the spirit-world properly sympathize with the extreme utterances that were heard at that place.

**Q.**—[By E. B.] Dear spirit friends and friends of humanity, one very near and dear to me is addicted to the use of ardent spirits, which makes him morose and unkind to his family, causing much sorrow and suffering. Will you prescribe a remedy for such a disease?

**A.**—Every special case needs its own special remedy or method of cure. Now, in order to prescribe successfully the physician would be obliged to understand, not only the physical make-up of that individual, but the intellectual; and as we are not possessed of that knowledge we can give no intelligent answer to the question here.

**Q.**—[From F. S. Hildreth.] I have been reading an account given by an English surgeon of a series of feats in necromancy as performed in the temple of Juthia, in Siam, by Tepada and his troupe of royal jugglers. Nearly the same have been produced in lower India from time to time, and they are vouched for by those whose testimony we cannot gainsay. We have sought through many avenues for an explanation of these mysteries, and had well nigh given up in despair when the thought occurred that your learned Indian friend, Rahmohun Roy, might give us light on this subject, and explain if these performances are wonderful feats of jugglery, or an advanced stage of spiritual physical manifestations, of which we, as people, are woefully ignorant?

**A.**—It is a well known fact to many spirits that the Orient has many gifted mediums, and that from a very remote period these so-called physical manifestations have been things of common every-day occurrence with them. Now, doubtless, Rahmohun Roy would tell you, as I have heard him tell others, that if these manifestations occur, of course they occur because of the presence of mediums, who are properly unfolded in that direction, who are far in advance of the mediums in this locality.

**Q.**—[From the audience.] The soul of man being an emanation from God, can it be polluted by sin?

**A.**—No, certainly not; not at any time, nor by any possibility. You talk about falling—about the human soul's becoming degraded. You might as well declare that the Infinite Spirit of all Good could fall and become degraded. It cannot be: it's only in outward seeming—a manifestation which belongs more to matter than to the soul. The soul was, is, and ever will be pure, intact from all evil, because it is the God, the only kingdom of heaven that the finite soul can ever comprehend.

**Q.**—I had a sitting with a medium. The spirits who manifested said it was difficult to give their names on first appearance. Why is that?

**A.**—Names are arbitrary ideas, and being such, arouse arbitrary conditions in the brain of the medium, when called for, and, arousing these conditions, it is almost utterly impossible to obtain the name, only when the medium is entirely unconscious; then it is done with comparative ease.

**Q.**—Does the medium become more unconscious at the second, third, or fourth time?

**A.**—The spirit generally has better control the oftener it comes in contact with any special medium—draws it in deeper and deeper, enfolds it closer and closer in the spiritual embrace. Sometimes it is done perfectly at the first coming, but not often, except with that class of media who, under all circumstances, are thrown into the absolutely unconscious trance state.

**Q.**—In case a spirit is controlling a person, and that person is conscious, are there two spirits then in possession of that body?

**A.**—Yes, there are; but one sits quietly in abeyance to the other. There is an understanding under such circumstances between the spirit

proper, or spirit of the medium, and the foreign spirit. For example: if your friend wishes to control the medium, that friend says, "Now, I wish you to become thoroughly negative, and allow me to use your organic body. Can you do it?" "Yes, I will try." "No matter what I may say, or what I may do, you will not interfere with me?" "No." "No matter how much I may go against your ideas of right or wrong, you will not interfere?" "No." "Now, if the contract is kept between the two, the manifestations are generally very perfect, but it is not always kept when the spirit of the medium is conscious.

**Q.**—Why cannot the spirit of the medium give an account of that agreement?

**A.**—Because it has so far retired from the outer sensorium as to be unable to do so, generally—it is not always so; there are as many different phases of mediumship as there are different atoms composing the universe; no two are alike. Sept. 17.

### Dr. Stephen Ball.

I am called here to-day to give an opinion concerning the merits of the homeopathic practice of medicine as contrasted with allopathy. One who was, when I was on earth, a patient of mine, desires to know which I would give the preference to, in my ascended state. Well, to neither, and for this reason: not because there is not good in both, but because they each restrict the practitioner in the use of his reasoning faculties, and in gathering from God's ever-full universe things that might be of great benefit to the suffering patient. Because they are not in the regular formula you cannot use them, or because, in the use of them, you must step aside from homeopathy or allopathy, you cannot use them. Now, then, a practice that restricts the practitioner in any sense is not the best, therefore I should give the preference to the eclectic—that which ignores nothing, but sees good in all, and seeing it, makes use of it.

My dear Joseph, it is impossible (you see I use your name, because I wish you to understand I know who has called upon me), it is impossible for me to make myself clear upon this point, because I cannot enter into all the minutiae of the case, as I would be glad to if I were talking face to face with you, and had plenty of time at my command. I understand why you have put the question to me. I thank you for your confidence, and I hope that whatever I have said may not have a tendency to throw you off the right track or to unbalance you at all. If you are satisfied you are receiving benefit through the exertions of an allopathic practitioner, by all means persevere. It is evident, if such is the case, that he understands you, and is not doing ill for you; but if, in your judgment, you are getting no better, and must step aside again, don't pin your faith upon any set practice, believing that you are to be restored to absolute health through such a course, but gather good, if it comes to you, through the simple daisy, and be thankful to God that the universe is full of methods of cure, by which the poor unfortunate may find relief. Your friend now, as ever, Dr. Stephen Ball. Sept. 17.

### Mary Jane Staples.

My name was Mary Jane Staples. I was forty-seven years old; I lived in Exeter, N. H.; I died there nine years ago; I died in full faith of the resurrection of the body at some future day, and I would not have my friends who remain on earth as disappointed as I was, because there is no need of it. If they will avail themselves of the light which our good God has offered them, they need not be in darkness, as I was. I found, soon after my death, that my religion amounted to nothing; that I never should possess that body again, and that our Christian teachers were all in the wrong in teaching us concerning God, heaven, and a hereafter.

Now I want my brother Charles, who is more rigid than I ever was, to look into this, and to throw off the religious darkness that he has gathered to himself, while he is here. It will be better for him. I am glad, oh so very glad, that heaven is not what I thought it would be, for, after all, I should not be happy there, and our Father was not only wise but very kind in arranging affairs in this beautiful spirit-world for us as he has. That my brother may know that it is his sister that speaks to him from the dead, I would ask him to look in my Bible, on the fly leaf of which he will find these words written: "God grant that others who read this holy book, may understand it better than I do, is the prayer of Mary Jane Staples." Good-day, sir. Sept. 17.

### Minnie. (Em-mu-ne-es-ka.)

How do you do? [greeting her friends, and addressing Mrs. Pope, who was present.] Ella received the money. I think, at first, she was a little afraid to use it, because you sent it to her. [Could you show yourself to her?] I am going to try to. You see she did not know whether it would be right to accept it; she could not understand it; but I succeeded in making her believe it was the most beautiful thing she could do, because it was from God—then, you see, it was all right. Poor Ella! I wish she could realize these things. She would be happier than she is. She is happy in her religion, but not as happy as she ought to be. She's a good girl. I thank you for writing to her, and sending what you did. Tell Aunt Fanny [Mrs. Conant] how much I thank her. [How about the old clothes?] Well, Aunt Fanny's clothes would not fit her at all. It's no use for her to send them. Then again she has enough to give to, without sending them to her. You tell her not to worry about it; Ella will get along very well. [Is it best to go to the church, to seek for aid?] No, Mrs. Pope, don't go; you'll only be disgusted, and it would not do any good; I wouldn't go. I'll keep watch of her, and if I see she really needs anything I'll ask Mr. Parker, and he'll let me have something to send to her. Never mind about the old clothes; she'll get along very well without them. I am glad you've got the money. Your mother is here, and sends her love. [I suppose she has bid good-by to her Orthodox views by this time?] She says, "Oh yes, my child, long ago." Good-by. Sept. 17.

### Benjamin F. Macready.

My father wished me to come here, and tell him whether or no I showed myself at the Eddys', last week. He was not quite satisfied, but says he will be if I'll tell him so from this place. Why, father, where were your eyes? You didn't use 'em right, I am sure. I think if I'd seen anybody as plain as you saw me, I shouldn't have to ask anybody who it was, if I knew 'em—if I had seen you just as you saw me, father! My name, sir, was Benjamin F. Macready.

My grandfather was Scotch; my father was born in this country, as was I, and the rest of us. [Where did you live?] I lived in Pennsylvania. I was eleven years old when I was here. I've been gone three years, most. Sept. 17.

### Emma Burger.

My name, sir, was Emma Burger. I was fourteen years old. I was born and lived and died in New York City. My mother wishes to know if I have anything to do with the manifestations that are sometimes given in her presence. Yes, mother, I have most everything to do with them. It was I who bit the apple; it was I who brought the flowers; and it was I who locked the letter up and hid the key. Now, don't be afraid, and don't think it's going to interfere with your singing. It won't at all; and you are not obliged to sit for a manifestation of your powers, only just when you feel like it, when you would like to yourself to gratify your friends; but don't at any other time, mother dear, and it will be all right, and you will be very happy about it. Good-day, sir. Sept. 17.

Séance conducted by John Pierpont.

### Charley Poor.

I was present in my usual capacity of helping the thing along, at a spiritual séance in Philadelphia, a few evenings ago, and there were present three clergymen, who were quietly, and I suppose incoed, investigating Modern Spiritualism; but one of them got so frightened about what he heard, so completely upset, that he fancied he was in danger of losing his reason. You see his ideas of the seven-by-nine heaven that he had been preaching about for the last sixteen years were all knocked away, and a good old substantial one, with its theatres, its opera houses, its club rooms, and all that, was put in its place. The story was told him by his own father, who had so clearly identified himself to the parson, before telling his story, that there was no dodging his identity. He knew that it was his father who was speaking, and as he never told him a lie here, he had no reason to believe that he had turned liar in the other life. "But what shall I do?" he says. "I am standing on nothing—in a word, I am beggared!" Why, parson, stand right where you are, and the first thing you do when you get into the spirit-world, ask some of your friends what is going on at the Theatre Royal, or at the Theatre Grand, to-night. You'll want to go there, and if you don't see and hear enough to take you nearer to God than you ever were before, then I am mistaken, that's all. "Oh, but," says he, "I don't visit theatres here." "Well," says I, "you will progress when you get there. The old gent, your father—I've seen him at the theatre many times. He was a pious old chap, I know." "Oh, yes," he says, "my father was a good man." "He's a better man now than he ever was when here, but he goes to the theatre nevertheless; I am sure of that." "I know," he says, "I know he says so and so." And now he's afraid he's going to lose his reason, so I thought I'd come here and touch him up a little. Although he don't know me, and I'm a stranger to him, yet he'll know me by the name I give, which was my own name—that of Charley Poor.

"Oh, yes, you were a fiddler here." "The same one, and nobody else." I fiddle on the other side, you know; for séances. Of course I do. That's why I was there, helping out the thing, and I could not resist the temptation to invite the parson to go to the theatre the very first thing he did when he got on this side.

Well, now, I want him, and so does his good father, to take a rational view of this thing, and instead of saying "I am going to lose my reason," because an idol God has been knocked out from under him, just say, I am going to be a nobler, better man than I ever was before. I am going to preach the truth, cost what it may. I am going to take one step nearer to God because of the light I've got through Modern Spiritualism. Now, parson, do that, and you'll be all right, and I'll give you a through ticket to the highest heaven, and so will the old gent your father; but he don't endorse this crazy business of yours, so keep it out of your mind. Good day.

I have the privilege of asking you to jump my message, because the poor parson is really in a bad way, and needs to be helped out, and if I can do anything to fish him out a little, of course I ought to try. Nov. 17.

### MESSAGES TO BE PUBLISHED.

Monday, Sept. 21.—Minnie Jackson, of Buffalo, N. Y.; to her mother, Joseph C. Worthington.  
Tuesday, Sept. 22.—Aunt Betsey Cades; Alfred Page, of Portsmouth, N. H., to his brother Clyde; Agnes Devore, of Fall River, to her mother, Capt. Robert Jellison, of Boston, Me.; to his daughter.  
Monday, Sept. 23.—Address: Antonio Canale, of New Orleans, La.; Lydia Stacy, of Hartford, Conn.; Little David, of Newburyport, Mass.; to his father.  
Tuesday, Sept. 24.—Geh. Robert Cowdin; William Berry, of New York, to his brother in England.  
Thursday, Sept. 25.—Thomas Hogan, to his brother James; Ellen, to William H. Emerson; Benjamin Beal, of Boston, to his father; to his brother in England.  
Monday, Sept. 26.—Joseph Garibaldi; Don Ricardo Betancourt, of Castile, Old Spain, to his son, in America; Lydia Stevens, of New York, to her father, in California; Deacon Jonathan Friesole, of Maine, to his brother and sister, in Boston.  
Tuesday, Sept. 27.—Mary Caudale, of Prince Edward's Island; Rev. Matthew Caudale, who died today in Rome, to his friends in America; Nellie Wilson, of Alfred, Me., to her mother, Thomas Wilson, to friends in Boston.  
Thursday, Sept. 28.—Robert Chambers, of Edinburgh, Scotland; Alfred P. Wilson; Mary Ellen Mayhew, of Georgetown, D. C.; Abigail Furber, of New Market, N. H.  
Monday, Oct. 12.—Jane Perkins, of Dover, N. H.; Geo. W. Key, of New York, to his brother, in England; John Kilby, to his brother David; Timothy Farver, of Cowes, Rhode Island, to his wife Ellen.  
Tuesday, Oct. 13.—Katie Gray, of Savannah, Ga., to her mother; Arthur W. Conway, to his father in New York City; David McKinley, of Glasgow, Scotland, to his father.  
Thursday, Oct. 15.—Jesse Potter, of Ogdensburg, N. Y., to her mother and sister; Capt. Jack Eldridge, of New York, Mass.; Gardner Brewer, of Boston; Jerry Devore, to his father.  
Monday, Oct. 19.—Oliver H. Swain, of Lynn; John W. Edmunds; Hilda; Lucy Richards, of Boston.  
Tuesday, Oct. 20.—Daniel Low, to his sons William, Quincy and Frank; Nettie Anderson, of New York, to her mother; Hannah Derby, of Boston, to her children.  
Thursday, Oct. 22.—Catherine Welden, of Manchester, Eng., to John Hartman; Charlie Clevering, of New York, to his father; Andrew Kilmore, of Glasgow, Scotland, to his mother; Conway.  
Monday, Oct. 26.—Heuben Patten, of Peterboro', N. H.; Adela Bright, of Cincinnati, O., to her father in Wakefield, Mass.; Shelley Barrett, of Liverpool, Eng., to his father; Helen, to her mother; Joseph C. Worthington, of New York City; Nathaniel B. Shortell, of Boston; Anna Corn Wilson, to her parents; Anna, to her people, the Kioas.  
Thursday, Oct. 28.—Red Wing; Jennie Johnson, to her parents; Duncan Warner, to his brother.  
Monday, Nov. 2.—John Ramsey, of the 23d N. Y., to Eben Donnell, of Pittsfield; Jane Wallace.  
Tuesday, Nov. 3.—Rachel Thibaults, of Boston; Aunt Ruth, to a family in Worcester; Mary Ella Brydges, of Newburyport, to her mother; Timothy Kilby.  
Thursday, Nov. 5.—Margaret Gorham, of Boston; Zed Anderson, of New York, to his mother; Jennie Talbot, to her father; in Fall River, Mass.; Bela Marsh; Alice Frazier, to her mother.  
Monday, Nov. 9.—Abdelah King, of Philadelphia, Pa.; John Adams; Henry Richards, of Boston.  
Tuesday, Nov. 10.—Minnie Elliot, of Bath, Me., to her grandmother; Charlotte Gowing, of Northfield, Vt., to her father.  
Thursday, Nov. 12.—John Calender, of Boston; Nancy R. Smith, of Boston, to her children; Hannah Tobit, a Quaker, of Philadelphia; James K. Hill, from Gold Hill, California.  
Monday, Nov. 16.—Ann Murray, to her brothers; Albert B. Baxter, of Boston; John Henry Denney, of New York, to his father; Aunt Phillips Perkins.  
Tuesday, Nov. 17.—Edward Payson Hamilton, of Bridgeport, Conn.; Nancy Miller, of Dorchester; Ethel Jarrett; George Staples.  
Thursday, Nov. 19.—Mary L. Woods, of Auburn, N. Y.; John W. Key, of Washington, D. C., to his father; Della Garfield, of St. Louis, Mo.; Patrick O'Malley.

## Spirit-Communism—Verification of Spirit-Messages.

We print below two letters from well known gentlemen certifying to the correctness of certain messages recently given at the Banner of Light Public Free Circles through the mediumship of Mrs. J. H. Conant. We are pleased with this direct and fearless testimony, aware, as we are, that many other messages have been in private recognition as true by various parties who have as yet no reasons best known to themselves—refrained from giving us public verification of the same. We hope that, inasmuch as the acknowledgment of truth (if perceived) is but the just due, alike of the spirit communicating, the medium furnishing the avenue, and ourselves—for sustaining at great expense our Free Public Circle Department, which affords the opportunity—wherever (and in whatever part of the world located) may see a message on our sixth page which he or she recognizes as coming from any spirit-friend, relative or acquaintance, will do us the favor to write bearing witness to its verity:

To the Editor of the Banner of Light:  
In the Banner of Oct. 24th is a brief communication to the writer, alluding to a conversation held with him several months ago through another lady medium at Buffalo. It had reference to personal matters, to what he was pleased to call my public duties, in which he affirmed himself deeply interested; a statement I not only fully believe, but a matter of fact to which I gladly testify.

It is needless to say that the subject-matter referred to in the communication was never mentioned by me either to Mrs. Conant or to any one else. I then questioned the probability of what he said ever coming to pass, though now it appears to be in the way of fulfillment.

All the circumstances are very characteristic of my old-time friend and brother, and furthermore are satisfactory evidences to me of the reliability and independent mediumship of Mrs. Conant, whose earthly continuance as an instrument for ministering spirits I here invoke the blessed "powers that be" to graciously prolong. Very truly, &c., GEO. A. BACON.

MORTON HOUSE, SAN FRANCISCO, CALIF., Sept. 22d, 1874.

EDITOR BANNER OF LIGHT.—In the Message Department of your paper of Sept. 5th, 1874, appears a communication purporting to come from Eleanor Thomas, to her husband, Hiram Thomas. The time of her death, and the age and name there given, correspond exactly with the age and time of death of my wife, and the manner of expression, and the even utterance, to cause me to fully believe the communication to be genuine, and coming from her. Respectfully yours, HIRSH THOMAS.

Recently from Youngstown, Niagara Co., New York.

### To the Liberal-Minded.

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

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, 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."

## New Books.

A STIRRING BOOK—JUST ISSUED.

## The Gadarene;

OR,

## Spirits in Prison.

BY J. O. BARRETT AND J. M. PEEBLES.

The motto of this critical work indicates its general drift:—  
"THE SPIRITS OF THE DEAD ARE IN PRISON."  
It demonstrates the moral ratios of life, the parallels of ancient and modern obsessions, and the uses and abuses of mediumship. It contains a vast extent of religious and scientific history. It is meritorious to evil, charitable to the good, forgiving in its spirit to the fallen. It points out the way of release from the bondage of the earth, and leads to a higher order of inspiration and culture. It invites the thoughtful mind to the eternal region of life's events, to the beautiful and solemn relations of the earthly and the spiritual worlds, and to the means of attaining the ever-longed-for rest of soul with the wise and holy of angelic ministry.

### CONTENTS:

CHAP. I.—Moral Good and Evil—Ancient Morals; Are there Evil Spirits? Chrysalis of the Spirit.  
CHAP. II.—Demons and Gods—Testimony of the Doctors; New Testament Demons.  
CHAP. III.—Mystical and Celestial Spheres—Human Spheres; Sound of spheres; Order of Spheres; Color of Spheres.  
CHAP. IV.—Obsessions—Jewish Obsessions; Modern References; How safe?—Case of Obsession; Case of Religious Obsession; The Morzine Obsessions; Unhappy Spirits; Numerous Spirits; New Zealand Maoris; A Kentucky Case; Case of Obsession; Obsession of a nation; Development and Degeneration; Hellish Orgies.  
CHAP. V.—Witchcraft and Hallowcraft; The African Curses; Biblical Witchcraft; Ecclesiastical Persecution; Mayday Witchcraft; Hallowcraft.  
CHAP. VI.—Effects of Associations—A Licentious Medium; The Gambler's Den.  
CHAP. VII.—Psychology of Sentiment and Habit—The Evangelical Alliance; Confounding of Virtue and Vice; What shall we do to be saved? Cognitive Immortality; Social Distinctions; Correlation of Physical and Spiritual Forces.  
CHAP. VIII.—"Set this House in Order"—Boy reclaimed from an evil spirit; Curanta Similitudo—Insane; Christian Obsession; Superstitious Methods; Haunted Houses; France; Obsession of a country; An Orthodox Spirit; Intemperate Spirits; Injury of Sudden Expiration; Curing by Music.  
CHAP. IX.—Mediumship—Orderly and Disorderly—Multiform Control; Natural and Acquired Mediumship; Abuses of Mediumship; Orderly Circles; Disorderly Circles; Dark Circles; A Plan for the Mediums; Unmediated Spirituality.  
CHAP. X.—Shall we worship Spirits?—The Transcendentalists; Hebrew Monotheism; Blending Deific Ideas; Religious Mistake.  
CHAP. XI.—Hope for the Beattified—The poor Indian's Hope; Spirits may be better than they seem; Spirits Obsessed by their Media; The Shakers; Just Charity; Regeneration in Spirit-Life; Spiritual Vestures.  
CHAP. XII.—Registry of Life.

Bound in cloth, 22 pages, 51 cents; postage 7 cents.

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



Advertisements.

**HULL & CHAMBERLAIN'S**  
**MAGNETIC AND ELECTRIC**  
**POWDERS!**  
GREAT NERVE, REGULATOR,  
AND  
BLOOD PURIFIER.  
A Complete and Reliable Family Medicine,  
PURELY VEGETABLE.  
Magnetic and Electric Uterine Wafers!

A Local Remedy for Female Diseases.  
Mailed Postpaid (1 Box).....1.00  
at these PHILADELPHIA (6 Boxes).....5.00

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

Address  
**HULL & CHAMBERLAIN,**  
127 East 10th Street, New York City.

Phoebe C. Hull, Annie Lord Chamberlain,  
Magnetic Physician, Branch Office, 160 Warren  
Office, 127 East 10th St., New York City.  
(Near Union Sq.) New York.  
For sale wholesale and retail by COLBY & RICH, at  
No. 9 Montgomery Place, corner of Province Street (lower  
floor), Boston, Mass.

Imperial and Carte de Visite Photographs

Of the following named persons can be obtained at 9 Mont-  
gomery Place, Boston, Mass.: WM. WHITE, LUTHER  
COLBY, ISAAC H. HILL, GEORGE H. HILL, JAMES H. HILL,  
DAVID, ANNE, LORIE, CHAMBERLAIN, MOSES  
HULL, WILLIAM DENTON, J. M. PIERCE, GEORGE  
AID, MARY, J. H. HILL, L. W. BECHER, "MILLY,"  
(Spirit Control of Mrs. A. Morton). Any of the above for  
25 cents each.  
A. J. DAVIS, Imperial; WILLIAM WHITE, Imperial; LUTHER  
COLBY, Imperial; ISAAC H. HILL, Imperial; GEORGE H. HILL,  
Imperial; JAMES H. HILL, Imperial; ANNE, Imperial; LORIE,  
Imperial; CHAMBERLAIN, Imperial; MOSES HULL, Imperial;  
WILLIAM DENTON, Imperial; J. M. PIERCE, Imperial; GEORGE  
AID, Imperial; MARY, Imperial; J. H. HILL, Imperial; L. W.  
BECHER, Imperial; "MILLY," Imperial. Any of the above for  
50 cents each.  
S. H. OFFERMAN, 25 cents; size 10x12, 50 cents; size  
11x14, 75 cents; size 12x16, 1.00; size 14x18, 1.25; size  
16x20, 1.50; size 18x24, 2.00; size 20x24, 2.50.  
ENGRAVINGS.—THE ORPHANS' RESCUE, size  
15x20, \$4.00; THE DAWNING LIGHT, size 20x24,  
\$2.00.  
Sent by mail to any address on receipt of price.

STANDARD WORKS

—ON—

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

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

**DAY'S EXCELSIOR**  
**BUTTON-HOLE CUTTER.**  
PATENTED FEB. 18, 1873.

THIS CUTTER excels all others in simplicity, strength,  
safety and utility, and is the best material and in the  
most perfect manner, with a planished case, may be  
carried in the pocket with safety, and is a great con-  
venience for stitching, cutting thread, twine or  
any cord, and for the purpose of opening or cutting  
of packages. May be sharpened as a knife. To  
cutters it is the advantage of occupying only one-  
fourth the space of any other cutter. Put up in a neat box  
of one dozen each.  
Single Cutter sent post-paid 25 cents; one dozen plain-  
ished tin, \$1.00, by mail 25 cents extra.  
For sale by COLBY & RICH, at No. 9 Montgomery  
Place, corner of Province St. (lower floor), Boston, Mass.

**Dr. Fred. L. H. Willis.**

Address, after June 30th, (all further notices):  
Glenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this  
point he can attend to the diagnosis of disease by hand  
and handwriting. He claims that his powers in this line  
are unrivaled, and that he does, accurate scientific  
knowledge with a keen and searching eye, and is a great  
convenience for stitching, cutting thread, twine or  
any cord, and for the purpose of opening or cutting  
of packages. May be sharpened as a knife. To  
cutters it is the advantage of occupying only one-  
fourth the space of any other cutter. Put up in a neat box  
of one dozen each.  
Single Cutter sent post-paid 25 cents; one dozen plain-  
ished tin, \$1.00, by mail 25 cents extra.  
For sale by COLBY & RICH, at No. 9 Montgomery  
Place, corner of Province St. (lower floor), Boston, Mass.

**THE SPIRITUALIST NEWSPAPER.**

A Record of the Progress of the Science and Ethics  
of Spiritualism.

ESTABLISHED IN 1859.

THE SPIRITUALIST, the recognized weekly organ of  
the educated Spiritualists of Europe, is the oldest  
newspaper connected with the movement in Great Britain,  
and has a steadily increasing circulation in all parts of  
the world.  
Among the contributors to its pages are most of the lead-  
ing and more experienced Spiritualists, including many  
eminent in the ranks of literature, art, science, and the  
penname.

Annual subscription to residents in any part of the United  
States, three and a half dollars in gold, in advance, by  
mail, or by express, payable to E. W. ALLEN, 111 Fleet  
Lane, London, E. C.

**SPIRIT PICTURES.**

PHOTOGRAPH OF THE MATERIALIZED SPIRIT  
OF KATE KING.

Taken in London, Eng.—J. M. GULLY being her  
companion on the plate.

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

Medium of the Banner of Light Public Free Circles—the  
medium being her companion in the pictures.

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

**SOUL READING**

Or Psychometrical delineation of character.

MR. A. B. SEVERANCE would respectfully announce  
to the public that those who wish, and will visit his  
person, or send their photograph or lock of hair, will give  
an accurate description of their leading traits of character  
and peculiarities of disposition; marked changes in past  
and future life; physical disease, with prescription therefor;  
what business they are best adapted to pursue in order to be  
successful; the physical and mental adaptation of those in-  
tending marriage; and hints to the infamously married.  
Full catalogue, \$2.00, and four 2-cent stamps.  
Address, MR. A. B. SEVERANCE,  
Centre Street, between Church and Franklin Streets,  
Oct. 3.—17

**DR. H. P. FAIRFIELD,**

THE most reliable and successful Clairvoyant Seer and  
Magnetic Healing Physician of our day, has perma-  
nently located in Lynn, Mass., No. 24 Prospect Street,  
where he will cure the sick, and Clairvoyant Exami-  
nations, Prescriptions, and Healing Mantrials given to  
each individual as the case may require. Persons at a  
distance, and those not able to visit the Doctor, can  
have a Clairvoyant Examination by sending a lock of  
their hair, name, age and sex, with one dollar. Address  
DR. H. P. FAIRFIELD, P. O. Box 74, Lynn, Mass.  
Nov. 7.—3m

**DR. J. R. NEWTON**

Will heal the sick at the

**SOUTHERN HOTEL, ST. LOUIS, MO.**

On and after November 10th, 1874.

DR. NEWTON cures diseases that are incurable by every  
other practice. No charge to those not well able to pay.

**Commercial Hotel,**

7th Street, between Robert and Jackson, ST. PAUL, MINN.

**FARE TWO DOLLARS PER DAY.**

This house is new, and fully equal to any two-dollar-a-  
day house in the State.

Nov. 21.—13w

**Improved Horse Hair Inner Soles.**

THE best article to protect the feet to be found in the  
world. Manufactured by J. S. ANDREWS, 48 Hanover  
Street, Boston, and for sale at the principal Boot and  
Shoe Stores. Agents wanted. Sample pairs sent (on ap-  
plication) on receipt of 25 cents.

**WANTED AGENTS**—To sell the "Life and  
Expansions of Dr. Livingston." Complete,  
authentic, a fresh look, price 50 cents. J. B.  
RUSSELL, Publisher, 50 Cornhill, Boston, Mass.  
Nov. 7.—4w

Mediums in Boston.

Clairvoyant Medical Practice!

**DR. STORER'S OFFICE**

(Formerly at 137 Harrison Avenue.) is now in the beautiful  
and commodious Banner of Light Building, Rooms Nos.  
6 and 7.

**NO. 9 MONTGOMERY PLACE.**

**MRS. MAGGIE J. FOLSON.**

The widely known Spiritualist Clairvoyant, examines pa-  
tients from 9 o'clock A. M. to 5 o'clock P. M. daily.  
DR. STORER will personally attend patients, and  
whatever spiritual insight and practical judgment and expe-  
rience can accomplish, will be employed as heretofore to  
cure the sick.

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

**DR. H. B. STORER.**

Jan. 3.

**D. C. DENSMORE,**

PSYCHOPATHIC PHYSICIAN, 5 Dwight Street, (near  
Bowdoin St.), Boston, Mass., where he will attend  
the sick who have failed to find relief, and are favorable  
to his system of cure, consisting of Medicated Vapor Baths,  
Magnetic Electricity, "Magnetic Movement," and  
"Magnetic Healing." His unparalleled success in removing  
the causes of disease for the past twenty-five years, both  
in this country and Europe, warrants him in giving hope  
and cheer to the most despondent and suffering. He  
and board at reasonable rates to patients at a distance.  
Office hours 9 to 4.  
N. B.—A lady always in attendance to wait upon female  
patients.

**Dr. S. E. Crossman,**

CLAIRVOYANT AND MAGNETIC PHYSICIAN;  
also Trance Medium. Examines all cases, and is favor-  
able to curing the blood. Examines at any distance.  
Terms \$2.00. Sealed letters the same. Also Magnetic  
Tremont Street, Boston, Room 12. 25w—Nov. 21.

**Dr. Main's Health Institute,**

AT NO. 342 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please en-  
close \$1.00, a lock of hair, a return postage stamp, and  
the address and state sex and age. 15w—Nov. 21.

**W. A. DUNKLE, Magnetic Physician.**

LYDIA F. GLOVER, Assistant, 9 Tremont St., Room  
10. Will visit patients at their residences. P. S.—  
Send photograph and \$1.00 for examination of your  
disease, by mail. Office treatments \$1.00. Hours 9 till 5.  
Nov. 21.—17

**MRS. N. J. and MR. S. P. MORSE,** Electro-  
magnetic Physicians, 40 Beach Street, Boston, Treating  
by Magnetism, Electricity, and Medicated Vapor Baths.  
Office hours from 9 to 12 A. M., and from 2 to 5 P. M.  
Patients visited at their residences in other  
rooms. 15w—Nov. 21.

**MRS. M. SUNDERLAND COOPER,**

THE original New England Medium, No. 38 Milford  
Street, Boston, Hours 10 A. M. to 4 P. M. 17w—Nov. 21.

**J. WILLIAM AND NUNIE WILLIS**

**FLETCHER,**

BUSINESS, Test and Medical Medium, No. 9 Mont-  
gomery Place, Boston, Mass.

**MISS S. F. NICKERSON,**

Trance and Business Medium, 35 Devon St., Boston, Mass.  
Office hours from 9 to 12 A. M., and from 2 to 5 P. M.  
Nov. 7.—17w

**MRS. JENNIE POTTER,**

Trance Medium, 11 Oak Street, 3 doors from  
Washington St. 9 A. M. to 9 P. M., Sundays 9 to 11 A. M.  
Nov. 7.—17w

**MRS. E. B. CHANE**

HAS great success in all cases of nervous Debility, Liver,  
Bilious, and Female Complaints. At home Mon-  
days, Tuesdays, Thursdays and Fridays, from 10 to 2.  
No. 87 East Brookline Street, Boston. 17w—Aug. 3.

**JULIA M. CAMPBELL,**

CLAIRVOYANT—Examination and treatment  
by lock of hair or otherwise, \$2.00. 2 Indiana  
Street, Boston, Mass. Will see patients Tuesdays, Wednes-  
days, Thursdays and Fridays. 15w—Nov. 21.

**FANNIE REMICK,**

Trance Medium, 29 Indiana Place, Boston.  
Nov. 14.—3w

**A. S. HAYWARD** exercises his *Powerful Mag-*  
*netism* in healing the sick from 9 to 4, at 6 Davis  
Street, Boston. At other hours will visit patients. Also  
sees by *Unwritten Paper*. Paper 25 cents or more, optional.  
Oct. 3.—17

**MRS. FRANK CAMPBELL,** Medium, No. 14

(Room 5) Indiana Street, leading from Washington  
Street and Harrison Avenue, Boston. Hours from 10 to 5.  
Nov. 7.—17w

**MRS. HARDY,**

Trance Medium, No. 4 Concord Square, Boston.  
Office hours from 9 to 1 and 2 to 3. Dark Circle every  
Friday evening. 15w—Nov. 21.

**MRS. S. DICK,** Trance Medium, Hours 9 to 12

Nov. 21.—17w

**SAMUEL GROVER, HEALING MEDIUM,** No. 5

Dover Street (formerly 23 Dix Place), Dr. G. will at-  
tend funerals if requested. 15w—Sept. 12.

**MRS. L. W. LITCH,** Clairvoyant Physician

and Trance Medium, 10 Court Street, Boston, Tuesdays,  
Wednesdays and Thursdays. 15w—Nov. 21.

**MRS. C. H. WILDES,** No. 17 Hayward place,

Boston. Tuesdays, Wednesdays and Thursdays, from  
9 to 3. 15w—Nov. 21.

**NOTICE**

The Second Volume of the

**Summerland Messenger**

WILL commence with the December No., and will be  
enlarged to 16 pages. This No. will contain the  
opening chapter of "Summerland," by the late W. L. WICK-  
HAM, and will be published on the 1st of Dec. 1874. We  
shall continue, until Dec. 20, to give "THE MYST-  
ERY OF EDWIN DROOD," as a premium with the  
Messenger and Edwin Drood, in cloth, \$2.25

Those who are now subscribers for the paper are entitled  
to the book on receipt of the difference in subscription price.  
The subscription price for the "Messenger" alone is  
\$1.00 a year. Subscribers should be addressed to  
Nov. 7.—6w

**T. F. JAMES, Brattleboro, Vt.**

**THE GREATEST NOVELTY**

IN COTTAGE ORGANS.

NEW and Elegant Styles of cases—beautiful Solo Stops  
with the latest Improvements in the Art of Organ  
Building are to be found in the Cottage Organs manufac-  
tured by J. S. ESTEY & CO., Brattleboro, Vt.  
A beautiful catalogue sent free on application.  
Nov. 14.—4w

**Spiritualist Home,**

CORNER of Harrison Avenue and Beach Street, Boston.

Entrance 46, Beach Street. Stairs pass the house from  
nearly every depot in the city. B. T. MORSE, proprietor.  
Nov. 21.

**B. C. HAZELTON,**

Specialty Photographer,

140 Washington Street, Boston, Mass.

**PSYCHOMETRY.**

POWER has been given me to delineate character, to  
describe the mental and spiritual capacities of per-  
sons, and sometimes to indicate their future and best  
locations for health, harmony and business. Persons de-  
siring aid of this sort will please send their handwriting,  
state age, sex, and occupation, enclosing \$2.00.  
DR. M. S. SPEAR, 220 Mt. Vernon St., Philadelphia.  
Jan. 17.—17

**\$72.00 EACH WEEK.**

AGENTS wanted everywhere. Business strictly legiti-  
mate. Particulars free. Address J. WORTH & CO.,  
230 South 5th Street, St. Louis, Mo. 15w—Oct. 3.

**DEAFNESS AND CATARRH.**—A lady who

had suffered for years from Deafness and Catarrh, was  
cured by a simple fluid remedy. Her sympathy and  
gratitude prompt her to send the recipe, free of charge,  
to any similarly afflicted. Address MRS. M. CLARA  
L. DODD, 117 Washington Street, Jersey City, N. J.  
Nov. 14.—17w

**ROOMS TO LET,** furnished or unfurnished;

sunmy and very pleasant; all the modern improve-  
ments. 9 Rollins St., near Washington St. MRS. E. H. ROWELL.  
Nov. 21.

**MOLOMON W. JEWETT, Healer, Rutland, Vt.**

Nov. 7.—4w

**MY WEDDING GIFT:**

Containing a Man's Idea of Perfect Love

Plain, flexible covers, 25 cents; gilt, flexible covers, 50  
cents.

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

New Books.

PRICE REDUCED.

**DAWN:**

A Novel in the Deepest Sense,

Its pages being filled with

RADICAL THOUGHT.

On the treatment of existing social evils;

SPIRITUAL GRACE.

Fraught with influences of the highest good to those  
who may read;

GEMS OF WISDOM.

Which cannot fail of finding lodgment in  
appreciative hearts; and

EARNEST LIFE LESSONS.

Calculated to attract attention to  
and awaken interest in that

**ADVANCE MOVEMENT**

Which forms the chief characteristic of this active epoch.

**Mrs. J. S. Adams,**

Well known, by her works, to the liberal public, is its  
author, which fact alone is a sufficient guaranty of its in-  
terest.

Those hours who halt in the furrow of life,  
hopeless of the future, here, will do well to read this  
volume.

Those who doubt the efficacy of charity, should  
peruse its pages, that they may obtain glimpses of heaven  
while yet upon earth, which they have heretofore failed to  
comprehend.

Those who, regardless of the demands of re-  
form, have failed to look upon the living future of the  
hour, should examine it, that they may see how far the  
bright daylight of bettered conditions for humanity is  
breaking along the path of time.

Circulate it, Spiritualists and Friends of  
Free Thought,

For it is calculated to win its way as an active missionary  
in the future more direct political publications might  
fail of obtaining entry.

400 pages, 12mo.

Cloth, plain.....\$1.00

Cloth, gilt.....\$1.75

When sent by mail, 25 cents extra for post-  
age.

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

**Never to be Re-published.**

Harmonical Philosophy and Spiritualism

COMBINED.

By special purchase we possess all the remainder of the  
first and only edition of this highly-prized volume

**BY ANDREW JACKSON DAVIS,**

Comprising a remarkable series of twenty spontaneous dic-  
tations delivered by the Harmonical Philosopher in the  
city of New York, in 1853, entitled

**MORNING LECTURES!**

Best judged pronouncements these inspirational lectures among  
the finest of the author's productions. It is well to bear in  
mind that

No more Copies of this Volume will  
ever be Printed.

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

Price, bound in paper, reduced to 75 cents, postage 8  
cents; bound in cloth, \$1.50, postage 12 cents.

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

**IMMORTELS OF LOVE!**

BY J. O. BARRETT,

Author of "Spiritual Pilgrim," "Looking Be-  
yond," "Social Freedom," &c.

"What cannot be trusted is not worth having."  
—Soul-Seer.

Axiomatic—Radical—Spiritual.

Equality of the Sexes.

Moral Incidents.

Perfect Marital Relations.

IMPROVED CHILDHOOD DEMANDED.

Sacredness of Home.

MATED SOULS IN THE EDEN OF LOVE.

Bound in thin paper, beveled boards, \$1.50, postage 12  
cents. Plain cloth \$1.00, postage 12 cents.

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

**GOLDEN MEMORIES**

**AN EARNEST LIFE.**

A BIOGRAPHY OF A. B. WHITTING:

TOGETHER WITH SELECTIONS FROM



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

Kind Father, then Loving Spirit, who dost rule

## ADDRESSES

The human mind—*ay*, spirit—is ever groping its way toward the unseen and unknown, not satisfied with that which it has, but seeking after that which, beyond it yesterday, it catches glimpses of to-day, and to-morrow it has attained! And that soul could speak in no clearer tones of its divine origin, its powers and aims in life! And why? Because we only seek in this world about us that which we would acquire. The hungry man does not seek to increase his thirst, but to appease the gnawings of unsatisfied appetite; while, on the other hand, the thirsty man turns from proffered food to seek the satisfaction of his wants in the cooling stream; the man also who is too warm, seeks not a warmer clime, but otherwise, and his *faith* leads him to seek it; and thus the *divine* longings of the human soul, even while here enveloped by physical barriers, point to the certainty of an ultimate supply in a celestial sphere.

The speaker again referred to the quest of truth, and its corresponding answer, carried on by the human spirit, and said that every day revealed to it something which it did not find yes-

But you tell me that Christianity has done all this, and I reply that that system of moral ethics has striven to bring God down to you rather than to lift you up to him; arbitrary, with Christ has led you to man, and not to God. Christianity has declared that in the church system of faith they found strength in their weakness, comfort in their sorrow, help in their extremity; those who might declare that in solemn moments of prayer within their closets they had poured out their griefs to the Saviour of men and knew that he was near, and their faith was thereby increased, to the mind of the speaker but proved that they needed such aid and strength, and obtained a certain portion thereof from the creeds in which they were yet bound; and the influx of holy fervor which came to them in hours of solemn communion was but the welcoming joy of their inner nature as they came into nearer harmony with it, by withdrawing for a season from the cares of outside life, and shut out the world and came nearer to the Christ within them; and their faith was increased by the mystery and might of their souls, which had just revealed themselves to them. If you would calm your nerves, and subdue your passions, go, shut out the world, enter into your closet, and pray to the Great Spirit of Life, and you will hear the voice of that Divine Mentor within you, speaking to the troubled waters, "Peace, be still"; your griefs will be forgotten, the inherent strength of

The science of Spiritualism is not a new study. It is as old or older than humanity. It has existed under all forms of religion in all ages. It is the spirit which has given vitality to the world. Through it came from the rivers of light penetrate the darkness of the past, and shed its lustre upon the future of our race. Zoroaster, Moses, Confucius, Socrates and Mahomet, not forgetting the most advanced of them all, Jesus of Nazareth, are honored ministers in its temple. In it, however, there is no set apart sacerdotal priesthood, and its ministrations are wrought as well as men, ay, and children too, are required to minister at its altars. — *Woodhall & Cloffin's Weekly*.

Mr. Wooden has begun a lecturing tour out West. He ought to be able to "stick" to the profession.

† This is in confirmation of the law that "the natural man knoweth not the things of the spirit, neither can he discern them." "I was the more encouraged to continue with you because I can supplement what I say from the cabinet, when materialized, with communications from the interior plane."

LOUIS XV AND HIS TIMES, or, the Priest and the Huguenot, is a translation of declared merit from the French of L. L. F. Bungeener, issued in a very handsome form from the press of D. Lothrop & Co., Boston. A historical tale like this contains real instruction as well as intellectual amusement, and the combination is attended with profit to the reader. The times succeeding those of the great Louis and immediately preceding those of the unfortunate Louis XVI., cannot but excite the interest of readers of all classes.

COMPILER AND AUTHOR.

Author of *Exeter Hall*, etc., etc.

**OUR CHILDREN.**

EDITED BY

**SKETCHES FROM NATURE**

FOR MY

Price, single copies, 75 cents, postage 10 cents.  
**We will send both books, in one package, for \$1.25, postage 20 cents.**  
 For sale wholesale and retail by the publishers, COLBURN & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

**NEW EDITION**

floor). Boston, Mass. cow

---

**“THE GODS,”**  
And Other Lectures.

BY ROBERT G. INGERSOLL

**BANNER OF LIGHT**  
**A POPULAR FAMILY PAPER,**

**A POPULAR FAMILY PAPER**

EDITORIAL DEPARTMENT.  
SPIRIT-MESSAGE DEPARTMENT—Mrs. J. H. C.  
nant, Medium.  
ORIGINAL CONTRIBUTIONS from the most talented  
writers in the world, etc., etc.

---

TERMS OF SUBSCRIPTION IN ADVANCE

**TERMS OF SUBSCRIPTION, IN ADVANCE.**

|                   |      |
|-------------------|------|
| Per Year.....     | \$3. |
| Six Months.....   | 1.   |
| Three Months..... | 1.   |

**Postage after Jan. 1st, 1875, fifteen cents per year.**

In remitting by mail, a Post-Office Money-Order on Boston, or a Draft on a Bank or Banking House in Boston New York City, payable to the order of COLBY & RICH, preferable to Bank Notes, since, should the Order or Draft be lost or stolen, it can be renewed without loss to sender.

Subscriptions discontinued at the expiration of the time paid for.

*Respectfully, your obedient servant*