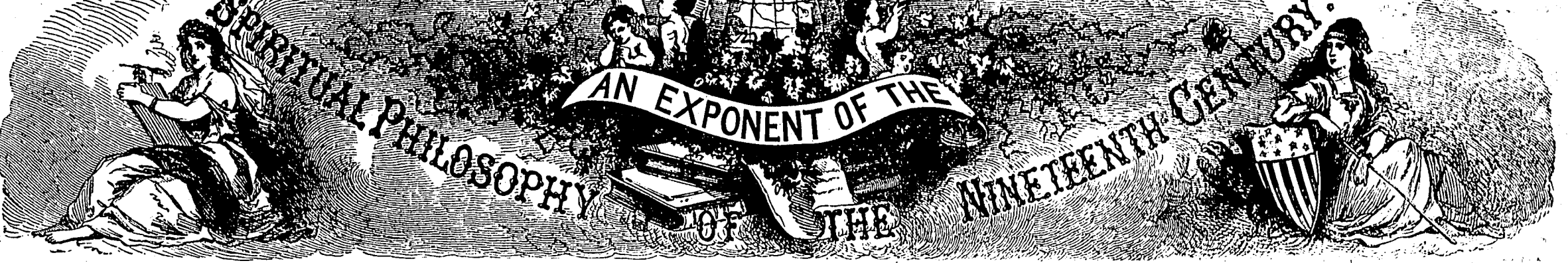


# BANNER OF LIGHT.



VOL. XXXVII.

COLEY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 17, 1875.

\$3.00 Per Annum,  
In Advance.

NO. 3.

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## Spiritual Phenomena.

### REMARKABLE SPIRITUAL MANIFESTATIONS IN PHILADELPHIA.

To the Editor of the Banner of Light:

Believing that the following narrative of recent spiritual occurrences in Philadelphia will be interesting to your readers, I respectfully ask its publication in the Banner.

About three weeks since an arrangement was made with Mrs. Jennie Holmes to give a series of six spiritual sances to a special circle of investigators, under such circumstances as were thought best calculated to secure harmony and the necessary conditions for spiritual manifestations. The circle comprised the following persons, all residents of Philadelphia except myself: Peter Crans, Esq., Mr. Thomas Watford, Mr. Samuel Rush, Mr. Abm. C. Dennis and wife, Dr. Adolph Felger, Mr. Josiah Wood and wife, Miss Emily Wood, Mrs. — Lippincott, Mr. Samuel Tucker, Mr. F. B. Chase, and the writer. Capt. J. F. Keffler, attended the three first sances, but not the three last.

The sances were held at the residence of Mr. Wood, at No. 1222 North 19th street, Philadelphia. Mrs. Holmes has for the past two months been compelled to give her sances unattended by Mr. Holmes, he being in very poor health and unable to leave his Vineland home. The first sance of the series was given on the evening of March 22d. The rooms used for the purpose were the parlor and adjoining sitting-room. The company assembled in the parlor each evening, and adjourned to the sitting-room to hold the circle. As the manifestations, which occurred in the dark circle, were similar on each of the six occasions, it will suffice to describe them generally, although there was a marked difference in the manner and order of their occurrence. Sometimes the power exerted was very great, and such as to cause fear of injury to the members of the circle. At other times the manifestations were less vigorous, but not less interesting and convincing of the presence and power of spirits.

In the dark circle Mrs. Holmes, the medium, sat in the room with us. On a table near her were placed various articles, such as tambourine rings, bells, a violin, guitar, &c. As soon as the circle was formed and the lights were put out, the violin would be snatched from the table and be borne with great rapidity through the room, from side to side, and from floor to ceiling, the strings of the instrument sounding as it seemed to fly through the air. A voice accompanied the instrument, which conversed with and addressed the persons present. This voice was very peculiar in its nature and individuality, entirely different from that of the medium, and once heard, could not be forgotten. It purported to be the materialized spirit-voice of a young French Canadian sailor, called Richard, who is one of the principal spirit-guides of the medium. It was truly wonderful how even a materialized spirit-form could move through the room as this spirit did, bearing the violin, the guitar, or the tambourine rings with him, touching the members of the circle with them, in total darkness, with greater promptness and gentleness than it would be possible for any one in the physical body to do in open day. At request he would promptly touch the face, head or hands of those asking it, always so promptly, intelligently and correctly as to show that what was total darkness to those in the circle, was perfect light to the intelligence which was thus responding to their requests.

Several times Richard's voice could be distinctly heard singing in concert with the circle, Mrs. Holmes singing at the same time in concert with us. At the fourth sance of the series, soon after the light was extinguished, Richard went up to Miss Emily Wood and said, "Your boy wants you, why don't you go to him?" We then heard the little son of Mr. Wood, two years old, crying up-stairs. Richard then said, "Bring him down here." Miss Wood did as requested, but was some minutes in doing so. Until she returned to the room, the manifestations ceased. As soon as she was seated, with the child in her lap, the sounds of the musical instruments were resumed, and floated around the room with unusual vigor. While this was going on, Miss Wood exclaimed, "He has gone; they have taken the child." Not knowing what had occurred or what to do, we waited in breathless suspense and apprehension for the child's safety. Not a sound could be heard to denote the whereabouts of the child. It was only when Mrs. Wood was about to light the lamp, and nearly a minute had elapsed, when Richard laid the child in her lap, saying, "Mrs. Wood, take your child." The little fellow then, for the first time, gave a few low sobs, as if relieved from a dread of injury. Mrs. Wood sat upon the opposite side of the room, fully twelve feet from her daughter. Whether the child was

borne directly from one to the other, was led across the floor, or was floated around the room, it was impossible to tell, as all was silent while this was taking place, and the position of the child was undiscoverable in the total darkness, until laid in his mother's lap. Had the medium or any one in physical form walked across the floor, the rustling of their dress must have been heard, and the floor of the room felt to vibrate, as it did when any one of the circle moved across it. Why the child should not have expressed its alarm, by crying, while away from his sister and mother, and only did so after he reached his mother, is not the least singular incident of that occurrence. It is due to the parents of the child to say that he was accustomed to sitting in similar circles, and showed as much interest in them as the older members of the family did. The child frequently during that sance appeared to see the spirit forms present, when none of us could see anything, and not being able to talk intelligibly, would say, "See!" "see!" as one or another spirit would manifest to us by sounds.

At the second sance of the series, the manifestations in the dark circle displayed unusual power in the producing intelligences. Similar manifestations to those related were going on, when suddenly a heavy body struck the floor, shaking the house and startling all present. A moment afterwards the room rang with a loud and terrifying yell or whoop. Mrs. Holmes was as much startled as the other ladies, and ran over to Mrs. Wood, to whom she clung; protesting aloud that she would leave the house if the occurrence was repeated. As if defying her, again and again the same thing was repeated. The sound was such as would result if a heavy man should jump from the ceiling of the room, upon the floor. Each jump was accompanied by a loud whoop, that could have been heard several squares.

At one of the subsequent sances, while the circle were singing, "Tramp, tramp, the boys are marching," the voice of "Richard" was heard accompanying the singing, and at the same time a heavy tramping on the floor followed the voice about the room, keeping time to the singing. Mrs. Holmes's voice indicating that she was in her seat at the same time.

At all the sances I have been describing, what are called spirit-lights were frequently seen to form in different parts of the room and at different elevations. These lights are very peculiar and distinct. Nothing like them has ever been or can be produced by human ingenuity. If no other manifestations except the occurrence of these lights should take place through the mediumship of Mrs. Holmes, they alone would suffice to rank her high in the list of remarkable mediums. Why is it that this most wonderful and mysterious phenomenon has not arrested the attention of scientists, and induced them to investigate the philosophy which can alone explain its occurrence? To suppose the medium capable of producing those lights by any chemical, mechanical or physical agency is to credit her with a skill, as a trickster, that is inconceivable.

Another manifestation which occurred each evening was the simultaneous fanning of the air in the faces of all in the circle—a thing which it would have required many pairs of hands and a dozen fans to have produced. This took place without a sound being heard such as would have been necessary to produce, by any mechanical means, so violent an agitation of the air over so large a space.

Your space will not allow me to minutely describe all the interesting and amusing incidents of the dark sances, or to give even a synopsis of the entertaining communications of "Rosie," "Irish Ann," and "Belle," other guides of the medium. Their prompt and intelligent answers to the numerous and puzzling questions which were asked them were as entertaining as they were philosophical and instructive. Mrs. Holmes must be possessed of extraordinary means of knowledge, if she could give such evidence of superhuman insight as these guides displayed. With this general description of the occurrences in the dark circles I will pass to what occurred in what are called the light circles. Before doing this, it is but just to state the fact that Mrs. Holmes's mediumship, until recently, was principally used to produce the manifestations in the dark sances; the materializations occurred mainly through Mr. Holmes as the medium. Since the breaking down of Mr. Holmes's health Mrs. Holmes has been the only medium, both in the light and dark sances at which she has been present.

In the light sances of our circle, Mrs. Holmes sat in a chair, in the parlor, three feet from a thick, dark curtain which was suspended in the doorway leading to the sitting-room in which the rest of the circle sat. In this curtain was a diamond-shaped opening, about fourteen by fourteen inches in dimensions. A smaller curtain was hung so as to cover this aperture. The circle was formed in two rows. The front row formed a semi-circle around the doorway, four or four and a half feet from the curtain. The second row was close behind the first, but no one in it was more than seven or eight feet distant from the curtain.

The lights were lowered until the room was left in semi-darkness, although the articles in the room were plainly distinguishable. Hands were then joined, and the circle united in singing. After some minutes a face appeared at the aperture in the curtain, but so indistinctly and imperfectly formed as not to be recognizable. It reappeared several times, and finally became distinct enough to be recognizable as the face known as that of "John King." If a materialized form ("John King"), in this instance he failed to display his usual power. He could neither speak,

nor would he allow any one to approach the aperture. At this sance a second face, apparently that of a negro woman, appeared, but no one could recognize it. Surprised at this unexpected visitation, the question, "Is it for me?" was asked by several, to which the answer "No" was rapped. I then asked, "Is it for me?" when the answer "Yes" was rapped. I was puzzled at this reply, and tried to conceive who it could be. The same form repeatedly returned to the aperture, but I could not recognize it. I again and again asked, "Can it be for me?" always being answered "Yes." I finally thought of a colored woman who had lived with my parents in my early childhood, and asked, "Is it Mary Scott?" and was answered "Yes," both by the raps and the emphatic nodding of the head. It having been nearly fifty years since I had seen her, I could not recognize her. This ended the materializations for that evening.

The next evening the materializations were very indistinct, and although several attempts were made to manifest faces in the aperture, nothing that was clearly distinguishable could be seen. The rooms were very warm and close, and the guides in the dark circle had told us the materialization of forms would be difficult. Although disappointed we were in a measure prepared for it.

At the third light circle the manifestations were much more distinct, and were witnessed in a stronger light than had been allowed on the other occasions. It is proper to observe that frequently during the light circles the request would be made to raise or lower the light, as the forms which appeared were more or less distinct; the stronger light being called for when the forms appeared most distinctly. This evening a female face appeared at the aperture, which was easily recognized as that of the female form known as "Katie King," and which was familiar to most of the circle. She spoke to the circle, bidding them good evening, calling them individually by name as she did so. She called Dr. Felger to the aperture, extended her hand through it, and rested it upon his head, and held a lengthened conversation with him. She subsequently called me up, and I also conversed with her. Both Dr. Felger and myself are confident that neither Mrs. Holmes nor any other person in permanent physical form could have deceived us in our recognition of that figure as being the same we had seen appear under strictly test conditions many times before. A second female face appeared the same evening, but too indistinct and imperfectly formed to be recognizable. After several had asked, "Is it for me?" and been answered "No," by the shaking of the head, I repeated that question, and was answered "Yes." Seeing the face to be that of a young person, I asked, "Is it my daughter 'Lilly'?" and the form nodded assent. I asked to be permitted to approach the aperture of the curtain, but was refused, the form shaking the head. If this was the materialized form of my daughter she failed to manifest herself to me so that I could recognize her. I have seen her materialized perfectly, several times, when sitting with Dr. Henry Slade, of New York.

At the fourth sance of the series both "Katie" and "John King" appeared many times. Both talked a great deal to us, "John King's" voice being a singular blending of a male and female voice. In the dark sance, just before, "Belle," the principal spirit guide of Mrs. Holmes, had mentioned that "John King" had not spoken through Mrs. Holmes, because of the difficulty he found in using the lungs of a female to speak. Through Mr. Holmes he had found little difficulty in speaking in his natural voice, and as he could not do so through Mrs. Holmes, he had refrained from trying to speak through her mediumship. This evening the identity of "John" and "Katie King" were unquestionable. Several of the circle were called up to the aperture, and saw both faces at a distance of a few inches, and conversed with them. The lips appeared to move precisely as if uttering the words which were spoken. "John King" frequently grasped his long, full beard in his hand and stroked it downwards. His hand was distinctly seen, which was that belonging apparently to a large and powerful man. Most certainly it was twice as large as the hand of Mrs. Holmes. He several times put his hand to his lips and kissed it loudly to the ladies in the circle.

The occurrences in the fifth light circle were as remarkable as they were unexpected. Not only did "Katie" and "John King" appear at the aperture very plainly and clearly, in a strong light, but "Katie" twice appeared, in full form, under the most remarkable circumstances. After appearing many times at the aperture, and conversing with those in the circle so as to leave no doubt as to her identity in the minds of those who were familiar with her features, she requested the light to be lowered, and promised to try to come out into the sitting-room. The room being dimly lighted, after a few moments a cloudy phosphorescent light was seen in front of the curtain. It gradually concentrated until a light and semi-transparent female form could be distinctly seen by all in the circle. It remained for some moments, and then faded away. The curtain was not raised or moved, and the figure must have formed on the opposite side of the curtain from the medium. It was not more than four and a half feet high, and the other proportions were symmetrically consistent with that stature. She appeared a second time in the same manner, apparently taking form in front of the curtain and vanishing as before. This form was seen by the front circle at distances varying from two to five feet. The table on which the instruments were lying was placed partially in front of the

curtain, and the figure formed beside it, nearer to one end of the front row than to the other.

As the object of these sances was to add the medium in producing the conditions which were necessary for the materialization of spirit-forms, and were not given with a view to satisfying public curiosity, test devices were not used. Having at last been successful in getting the full materialized form of "Katie" in the remarkable manner stated, it was concluded to hold the next light sance under strictly test conditions.

The sixth sance was held on the evening of March 31st. Mrs. Holmes was very sick, having to leave her bed to sit in the circle, and was obliged to lie upon a lounge a part of the time during the dark circle. Before beginning the light circle the parlor was thoroughly examined, and it was morally impossible for any accomplice of the medium to be concealed in it. The chimney place was walled up, the window shutters were firmly bolted, and the door of the room carefully closed and secured by marked strips of paper, so as to preclude the opening of it without detection. Mrs. Holmes was then put into a carefully examined muslin sack, the mouth of which was drawn up closely around her neck, and the drawing-string was fastened by many knots, which were sewn through with thread in such a manner as to render the unfastening of them by the medium an impossibility, without tearing the bag or breaking the string. Having taken every precaution against deception, the circle was formed, and the medium took her seat. Very soon the face of "Katie" appeared very distinctly at the aperture, the light of the room being quite strong. She spoke apparently with great ease, and showed unusual strength, to our great surprise, as the medium was very sick. She many times extended her arm to full length out into the room, showing the short white sleeve of her dress near the shoulder. Her hand and arm were thoroughly materialized and perfectly symmetrical. She called up each member of the circle, spoke to them, when their faces were within a few inches of hers, and while she so conversed with them, she extended her arm through the opening and placed her hand on each of their heads. When I was myself called up, I had every opportunity to scrutinize the features of the face, and I know, as well as that I live that that form was neither a mask nor Mrs. Holmes. I am almost as confident that the form I then saw was the same I had seen distinctly, in June last, at the room of Mr. and Mrs. Holmes, at No. 50 North Ninth street, and on and after December 5th at their room at No. 825 North Tenth street. While conversing with her, she extended her arm and placed her hand upon my head. As she did so, I saw distinctly intensely brilliant lights, an eighth of an inch in diameter, on the points of the fingers and thumb of her hand. I was particularly struck by the fact that the sleeve of the dress on the arm was entirely different from that worn by Mrs. Holmes, the latter being a closely fitting black silk fabric and extending to the wrist, the former a gauze-like short white sleeve.

After appearing many times, as stated, she asked that the light be lowered, and she would try to appear to us in full form. After a few moments, the members of the circle continuing to sing, the cloud-like appearance in front of the curtain was seen as on the previous evening, which seemed to concentrate until the dim but visible form of "Katie" was discernible to all who were present. The form was not as distinct as on the previous evening, and this was spoken of as it faded away. After a few moments the distinct form of "Katie" stepped out from behind the curtain, and, addressing the circle, asked in a clearly audible voice, "Can you see me now?" She was dressed in a robe of thin white texture, and her features were plainly recognizable by those who had seen her frequently before. She did not again appear after fading away before our eyes, and the sance closed. We at once entered and critically examined the parlor, and found everything precisely as it was immediately before the light sance commenced. Mrs. Holmes was in the bag, which was just as it was when secured by Mr. Dennis and myself before the circle began. The hands of Mrs. Holmes could not possibly have been out of the bag during the time when the arm and hand were being extended frequently through the aperture into the sitting-room, and it was equally impossible for any accomplice of the medium to have done it.

It must be borne in mind, also, that these sances were held at the private residence of Mr. and Mrs. Wood, and that there were no traps, contrivances, masks or other devices available for trickery or deception. Mr. and Mrs. Wood are most estimable and reliable persons, and would not for a moment tolerate the practice of the least deception in their home, and they both assured me that it was impossible, from their knowledge of what Mrs. Holmes brought with her, that she could have practiced any deception such as has been so thoughtlessly charged against herself and husband.

Not only has Mrs. Holmes proven herself a genuine medium, but one of the most remarkable that has appeared since Modern Spiritualism dawned upon the world. Single handed and alone she has faced a storm of aspersions and denunciations such as few persons were ever called upon to endure. She has triumphantly vindicated, through the aid of her wonderful spirit guides, her claims of veritable mediumship, and has fulfilled wonderfully her part as a true woman and a noble wife. Fiat Justitia.

J. M. ROBERTS.

Burlington, N. J., April 4th, 1875.

## The Anniversary.

The Twenty-Seventh Anniversary of the Advent of Modern Spiritualism; Exercises at Battle Creek, Mich.; Milwaukee, Wis.; Springfield and Mansfield, Mass.; and Sacramento, Cal.

Reported for the Banner of Light.

### Battle Creek, Mich.

Agreeably to a previous notice, a meeting of Spiritualists was held in Stuart's Hall, this city, March 31st, to commemorate the advent of Modern Spiritualism.

Dr. J. V. Spencer presided over the meeting in his usual acceptable and satisfactory manner. The attendance was large, both on the part of the citizens, and non-residents. The speakers present upon the occasion were Hon. J. M. Peebles, A. A. Wheelock, of Chicago, Benjamin Todd, of Port Huron, Elder Stewart, of Indiana. Excellent music was furnished by A. M. Jordan, Miss Pierce, and Miss Hattie Snow.

J. M. Peebles opened the exercises by appropriate remarks relative to the past and present aspect of Spiritualism, and its mission to earth; he also paid a glowing tribute of respect to the aged in our midst, the absent, and the loved ones gone before; especially did he mention Fathers Merritt and Snow, J. P. Averill and A. B. Whiting. Mr. Peebles further said: We have met here this morning to celebrate the twenty-seventh anniversary of Modern Spiritualism. In the past, when Moses spoke of worship, or Mahomet of reverence, they simply had reference to God. God means the divine incarnation in man. All real substantial things are the soul, yet we live so much in the outer and external, that we sometimes mistake this for the real. All that I know of an after-life I have derived from spiritual manifestations.

All ancient history teaches the fact, and the lives of all illustrious persons are replete with it. Swedenborg, for twenty-seven years held converse with departed spirits; so also did the Shakers; and later A. J. Davis said: "The time shall soon come when the mystic veil shall be removed, and we shall see the future as in a vision."

Then followed the Rochester rappings; seemingly from the smallest events the greatest blessings flow; thus the tiny raps have become a power wherewith to shake a world.

But from time to time they tell us that Spiritualism has exploded; still it grows, the river rolls on—and thus it ever will—'tis the river of Life. The rapid march of Spiritualism has already kindled a fire upon the distant shores of India, Hindostan, and Australia, where they publish two papers and have a Lyceum; throughout all the East it has grown into a mighty power; in England seven papers are published, and Lyceums are held. Give us twenty-seven years more, and then what a change shall dawn.

I want to thank Benjamin Franklin and every power in the past, and the spirit-world as well, for this knowledge which has come to us. The truth still rolls on. This beautiful faith has comforted us in sorrow, ay, healed many a broken heart. I want this day to reconsecrate myself to this work, to defend our glorious belief. "The eyes of all the world are upon us; they ask if our gospel has made us better, nobler and truer. Let us live so purely and divinely, that if they cannot accept our faith, they can accept our lives."

Mr. Stewart from Indiana then addressed the audience. He stated that he differed from most people in theory; was considered a Spiritualist, though hardly that in its different elements. He thanked the angel world for this intelligence, that we were permitted to commune with our loved ones. He hoped we might devise some plan for practical work, with organization or without; when he could see the way, then he was ready, with time, money, labor, everything he could bestow.

Conference supervened for one half hour, during which Dr. Spencer, Mrs. Parish and Mr. Harper, of Battle Creek, Mr. Ashley, of Eaton Co., and Mr. Pope, of Ind., made short speeches.

Music by the choir.

Mr. Todd then delivered an able, eloquent and touching address; subject: "A Glimpse into the Future Life." He said: It is with unfeigned pleasure that I address the Spiritualists of Battle Creek once more, which I feel to be the last time. I am weary, and I long to go "Where the sad hearts cease from troubling, and the weary are at rest." How tired, sorrowing hearts long for a glimpse into the unknown—whither we are all tending—how gladly we accept one word of assurance or endearment from our dear departed ones.

If a child were to confine itself to the rudiments of the English language could we consistently call it educated? Nay; just so far as it had been confined so far was its life a failure! When we pass into the future life we are just the same as when we left the sublimity sphere. Reasoning from a natural view of things, we can only come to the conclusion that in a future realm we shall follow our appropriate and usual avocations. I am sure, flowers will bloom, and why not the spirit of some sweet, decaying flower? I have no doubt there will be birds, also; very many individual lives are made up of the spirit and songs of beautiful birds, and to rob them of their loved companions would be cruel in the extreme. Should you take away our ideal and sublimity, life there would be minus its greatest blessing. Mahomet taught that only the faithful in their especial faith should inhabit their fa-

[Continued on eighth page.]



Written for the Banner of Light.

## ARISE, MY SOUL.

Arise, my soul, be strong!  
Be swayed by doubt no more.  
For thou shalt swell the victor's song,  
Sounding above the trumpet's roar:  
From out the darkness of the night  
Shall glow those beams of fairer light  
From the far distant shore.  
To dare and still to brave!  
With all a conqueror's power,  
The wind, the storm, the swelling wave,  
The swift, full tide's resistless hour:  
Nor find upon some barren shore  
An unknown, unwept grave.  
They wait, a shining band,  
A countless, glorious throng,  
Upon the fair and silver strand,  
To crown the victor's brow, the song  
Of triumph still to chant anew.  
Be swift, my soul! be firm, be true!  
The night cannot be long. JANET.

PENN. YOUNG, N. Y.

"MIRACLES" SPIRIT PHOTOGRAPHIC  
PICTURES IN THE DARK, IN  
THE CITY OF NEW YORK.

BY HON. A. G. W. CARTER.

To the Editor of the Banner of Light:

For some time past I have been trying to get a leisure hour to communicate some remarkable facts in spirit photography to the columns of the Banner, and now having an opportunity I will do so, if you and your readers are pleased to look at them. Wonders, it seems, will never cease in the facts of Spiritualism, even to Spiritualists, and what I am going to relate in this communication will, I think, astonish a great many of the most experienced in the facts and phenomena exhibited and manifested by the spirits, and will justify me in heading this article "Miracles," in the true sense of that term from the derivation of the word. Mr. Mumler's photographic mediumship is remarkable and wonderful, but what has recently occurred here is even beyond anything I have yet read or heard of him.

Mr. T. J. Evans, from Washington City, has been in this city for some weeks, and by his invitation a number of ladies and gentlemen assembled at his photographic rooms, number 322 Bowery, on the night of the 25th February last. There were thirteen of us exclusive of the medium—three ladies and ten gentlemen—honestly and truthfully interested in whatever manifestations the spirits, through Mr. Evans' mediumship, might give us, and demanding nothing. We occupied a second story large front room, with a dim light proceeding mostly from the fire in the grate, which we had not means at hand of sufficiently covering. On the mantel-piece there was a kerosene lamp, the light quite turned down, so that the room was as dark as we could make it at the time, the blinds of the front windows all being closed to admit no light from the street.

In the room there was a large, round centre-table, and around this, in double circle, at the suggestion of the medium, we sat in chairs; the three ladies, also at the suggestion of the medium, being in the inner circle. In the middle and on the top of the table was a camera obscura, with tube and lenses, and this was covered with a black muslin cloth over it. On the mantel-piece there were several sheets of ferrotypes or ferrotype, from which small oblong and square pieces were to be cut, to be prepared and placed in the camera. That all things might be fair and aboveboard, without even the remotest appearance of room for trick or fraud, Mr. Gurney, the veteran photographer of this city, of so many years' standing, was appointed a committee of one, in connection with the medium, to cut the plates from the ferrotypes sheets, and superintend their preparation in the chemical room of the photographic medium. For this purpose no one could have been a more worthy and trusted person than Mr. Gurney. His honesty, simplicity and truthfulness were so well known, and his long experience in taking daguerreotype, ferrotypes and photographic pictures just fitted him to supervise the manipulations of the spirit-photograph. He was unanimously called to the duty, and modestly accepted the responsibility.

The circle or circles being in place, Mr. Gurney cut with the scissors one or two small plates from the ferrotypes sheets on the mantel-piece, and, taking one of them, he and Mr. Evans went to the chemical room and prepared the plate together. They returned with plate in holder, and placed it in the camera—which was immediately covered over with the black muslin cloth, and Mr. Gurney and the medium took their places in the circle. The medium, who is a large, robust man, now began to shake and quiver with "influence," and placing his right hand upon the camera, he held it there for a few moments, when the influence seemed to snatch it away, and slap it two or three times upon the table, which it seems was the signal for finished effort. The medium took the plate and holder out of the camera, and, accompanied by Mr. Gurney, went to the chemical bath room—the circle sitting quietly in the meantime, waiting for return and results. Medium and committee soon returned, and the result was a failure—nothing at all could be discerned upon the ferrotypes plate. The medium said, "The spirits say—my guides say—that the circle must sing to procure harmonious and proper conditions, and we will prepare another plate and try again." Accordingly all the circle joined in singing, while Mr. Gurney cut off two other plates, one of which he took himself, and the other he gave to me, asking me to put a private mark upon it, which I did with my penknife. Away went Mr. Gurney and the medium again, and soon returned with prepared plate and holder, the circle in the meantime being engaged in singing. The plate was placed in the camera, and it was covered as before; the circle sang, and the medium, under influence, again placed his hand upon the camera, and in about ten seconds took it off again, triumphantly slapping the table and pronouncing, "A success this time." Medium took the plate in holder from camera, and, accompanied by supervisor Gurney, went to the bath room to bring out, by the use of the chemicals, whatever was on the plate. They returned, and, to the wonder of us all, produced the plate, and on it was written in good, plain, fine hand-writing, as if photographically taken, the following: "friends, let this be your test; we will try and give you something that will interest you—perkins."

"What a wonder!" we all exclaimed. "Who ever heard of writing photographically before? And see how plain and distinct it is! To be sure, there are no capitals in the writing, no crossings of 't's', and one of the words is spelt wrongly; but what of that? It was done in wondrous haste—in seconds! And who is 'perkins,' that uses no capitals, even in his own name, on this occasion?" Mr. Evans, the medium, in reply, informed us that "Mr. Perkins was one of his spirit guides for producing spirit pictures; that in his mundane life he was a photographer, and worked for him in his rooms in Washington City; and the writing, in penmanship, spelling, no capitals, &c., on the ferrotypes plate was a facsimile of that he used in this life. I do wish you and your readers could see this ferrotypes plate and this photographic writing on it. I have it in my side coat pocket now, and copied it in words in this communication; and the more I look at it the more I wonder at it. It is something new, novel, wonderful, even to us—photographic writing done in the dark on a ferrotypes plate." We have heard of spirit-photograph pictures, but who before has heard of spirits writing in their mundane chirography on these photographic plates? If any person desires to see this specimen of spirit photographic writing, I will gladly show it to him. It is just a word; that is what it is.

Our excitement being over, and our respective places sought and taken and singing again commenced, Mr. Evans asked us if we were now satisfied to dispense with Mr. Gurney as committee-man? "for," said he, "I am satisfied the spirits can do better with my manipulations alone than if I had any one with me." We expressed ourselves willing to trust him alone. Accordingly the plate that I had marked was taken to the chemical room and prepared, brought back in holder and placed in camera, and in a few seconds another success pronounced emphatically. Plate was taken to the bath, washed and returned, and on it was a beautiful picture of a little girl child, in plain frock and belt, within one year of age. The excitement of the circle was intense. "Could any one recognize the likeness?" I looked steadily at the picture. I had lost a daughter child within a year old, but I failed to recognize the likeness: but I looked upon the back of the picture, and there was my private mark, which I had made with my penknife when Mr. Gurney cut the plate from the sheet and handed it to me; and I could take my oath that there was nothing on that when it went into the hands of the medium. The picture went the rounds for recognition, and at last reaching the hands of Mr. Demarest, of our circle, he recognized a likeness in it to a departed child of his, and now, I believe, has it in his possession, and will show it, no doubt, if called upon.

Another plate was marked stenographically by Mr. K. of our circle, taken by the medium, duly prepared and inserted in the camera, and with the usual singing and harmony, another success in a few seconds—the picture of a beautiful boy, handsomely dressed, of about four years of age, recognized by Mr. K. as a brother of his, deceased many years ago at four years of age, in Germany. He recognized the likeness, and on the back of the plate found his own stenographic mark, which, when cut, he had put there.

Photographic, ferrotypes pictures, likenesses, in the dark? taken in the camera obscura in the dark? How is this? What can this mean? And those pictures, too, not like the spirit-photographs heretofore seen and known, but looking just as if taken here from mundane life. No dimness, no obscurity, no evanescence, but solid, substantial, real. What does it mean? How can the spirits do this? What practical scientists they must be! What capital experimenters in scientific domain!

Again a plate was prepared and placed in the camera and out again, and returned to us; but this time another failure. Another ferrotypes plate was prepared and duly marked with private mark and placed in the camera—circle singing—and taken out with another triumphant success. It was put into the bath and returned to the circle, and proved to be a message to Mr. Gurney, the exact words of which I cannot cite, for I have it not. (Mr. Gurney has it) but the tenor of which was, "Friend, Gurney, we hope you are not satisfied that this thing can be done. If so, we want you to come again—Your friends, Addis and others." Mr. Gurney was so pleased, and he answered emphatically that he was entirely satisfied "this thing could be done." But who is "Addis" that subscribes his name to this communication? Medium answers, "He is another of my spirit guides, and he was a photographer in New York City for many years during his life in this world." This more than pleased Mr. Gurney. I never saw any one so joyously pleased, and he said that he would ever keep that ferrotypes plate with that message on it, and he has it now ready to show any one.

Another trial in the same manner as the others, and another failure—being the third failure. Another marked ferrotypes plate was prepared as usual, and placed in the camera; and this time another and a fifth success. It was a writing to the following effect, though not having it by me, I cannot cite the exact words: "friends, we have done all we can to-night; go good-night—perkins."

This written message, like the others, was very plain and distinct, but without capitals, crossings of 't's', &c., and, following its timely suggestions, the members of the circle bade the spirits good-night, and went to their respective homes—all but myself. The manifestations had been so singular to me; that, late as it was, I resolved to remain behind and have a talk all alone with the medium, and I am right glad I did so for the information I obtained.

Mr. Evans told me that he had had his spirit-photographic and ferrotypes experiences for the last seven or eight years; that he recognized the fact that he had been a medium for eleven or twelve years—at first a strong healing medium, then a rapping and writing medium, then a spirit-photographer, besides being a combination medium for many purposes. He said he had not given his attention regularly to taking spirit-pictures, for it interfered with his other regular photographic business; but he had had the power for a long while—the power, unlike that of all others, of producing lifelike pictures of departed spirits in the dark.

"But," said I, "how is this, Mr. Evans? This producing spirit pictures in the dark surely requires no lenses, or camera obscura?" "That's a fact, Judge," replied he, "and I am glad you have found that out. The spirits have told me that they needed no lenses or camera obscura; all they wanted was the plate made sensitive, so they can manipulate upon it. The best picture I ever got, was in a box prepared by the direction of the spirits. It was eight or ten inches square, made of fine wood, and lined with polished zinc, and plate glass over that, with lid the same. In this I used to just put my prepared plates, and I got better pictures and better writings from the spirits than I ever got before or since. I not only got portraits and likenesses, but I obtained some-

times the most beautiful landscapes—scenes, I suppose, in the spirit-world—at all events, the spirits said they were."

Again I asked, "Why to-night did you use ferrotypes plates, instead of taking the negatives on glass?"

He answered, "Because the pictures and writings can be made on ferrotypes in so much shorter time; ferrotypes is so much more sensitive than the spirits prefer it for rapid use; and besides, pictures made this way, on ferrotypes, are so much more palpable, and satisfactory to the circle, or people interested, and are cheaper too!"

"Then," said I, "there is no use of the lenses of the camera?" "Oh, not at all," said he; then adding, "the spirits tell me that even with Mumler, for taking the pictures of the departed spirits, they have no use for the lenses, and this notwithstanding clairvoyants have seen the spirit standing beside the mortal, while the picture was being taken in the camera. The spirits present the photographic plan of taking their pictures, for the sake of acceptance and more ready recognition of their efforts among mortals in this direction."

A great deal more information and philosophy I could have put down, which I then and there gleaned from the medium and his spirit guides, but I am reminded as usual of the room in your columns.

If in this feeble communication I have contributed something in addition to the stock of facts and knowledge so abundant in the field of Spiritualism, I am satisfied. Every day and every hour prove as much to us—that

"There are more things in heaven and earth, Horatio, Than are dreamt of in your philosophy."

New York, March 27th, 1875.

TEST SEANCES—MAUDE LORD AND MRS. NELSON.

To the Editor of the Banner of Light:

I wish to briefly relate a few test facts given at seances held by Mrs. Nellie Nelson and Mrs. Maude E. Lord, both of Boston, at the Lake Pleasant Camp-meeting last fall. They are of so convincing a nature that all will be pleased to read them. My sister, who resides in a neighboring town, and was brought up a strict Congregationalist, like myself, and had never received a test previous to this, came to the camp-meeting and remained one day; she was an entire stranger to the medium, Mrs. Nelson came to the tent adjoining mine, and while there became entranced by "Maggie," the spirit who controls her for giving tests. My sister, hearing the strange talking, went out and looked into the tent. Soon the medium turned to her and said: "Lydia, Dr. Homan is here and wants to talk to you."

He was our brother, Dr. Homan H. Beals, who passed to spirit-life in 1861. After giving a message or two from him she said, "Harriet and Annie are here," and then gave messages from them; also from father and mother, who all passed away before our brother did. These messages contained several tests besides the names of Homan and Annie, which I think are quite uncommon ones. Afterwards, at another sitting, she described very accurately a brother and a sister of my wife, first giving their personal appearance and then their peculiar characteristics, and gave their names, adding, "Your sister Lucy says she will come to-night at Mrs. Lord's circle, and kiss you."

And now a word about Mrs. Maude E. Lord and her circles, which to me are very wonderful. I think it rare that any one visits her circles when the conditions are good without being pretty thoroughly convinced that their spirit friends do come back and make themselves known.

At the first circle we attended there were the usual manifestations, such as patting and shaking of hands, and whisperings of the different spirits to the sitters all around the circle, and at the same time giving names of the dear departed ones. When the circle was nearly through a spirit voice said to my wife, "I tried to kiss you, but could not." At the next circle there were present a young man of German descent (but born in this country) and his wife, an American lady. The gentleman had recently come from Germany, where he had been to complete his musical education, and where his grandfather resided. During the evening they received, in loud whispers, a great many names of loved ones who had passed to spirit-life. Mrs. Lord remarked, "Here is the spirit of an old man; I should think he was a foreigner; yes, I know he is; but I do not know of what country. Why, he must have had the asthma badly; how hard he breathes. Why, listen; you can all hear him." We did so, and, sure enough, we could hear a loud, asthmatic breathing, very near the young man, who then asked Mrs. Lord if he might speak in his native tongue. "Oh, yes." He then asked several questions in German, and was answered in the same language! He then said to us that it was his grandfather, adding, "I did not know he was dead; the last I heard from him he was sick, but I had not heard of his death."

Spirit hands took hold of the coat collar of a gentleman by the name of Butler, of Greenfield, and gave him quite a shake. Mr. Butler asked, "Who is this?" and in a loud whisper the spirit said, "Don't you know me? I am Victor. God bless you, I have been with you all day. I wanted you should come here; father and mother are both here."

Quite a number of my spirit friends came to me and gave their names, and one of them, my Uncle Robert, shook hands with me; and to crown the whole, my wife's sister Lucy came to her, put her arm around her neck and kissed her on her cheek. Those near her heard it plainly, and she says it was as natural as though a person in the form had kissed her.

If these few words shall cause any one who is now a skeptic to our beautiful and comforting religion to investigate for himself, I shall feel well repaid. Yours for the truth, JOSEPH BEALS, President of Lake Pleasant Camp-meeting Association.

PHYSICAL PHENOMENA IN THE LIGHT.

TO THE EDITOR—Dear Sir: I had the good fortune to be in your office on Wednesday the 3d inst., when Mr. Herne came in, and said he was about to hold a seance upon stairs with three ladies, and in order to balance the force, he invited me to join them. I gladly consented. We took our seats in the dark as usual. In about two minutes the guitar was played and floated round the room. The bell and speaking-trumpets were next conveyed, touching one and another, till at last an elderly lady was struck, who, with her friend, became very excited. The table, which is a large, heavy one, was lifted from the floor. "Katie," spoke to one of the ladies at the same moment. This proved too much for our lady friends, who had never before seen anything of the kind. Mr. Herne was requested to open the door and let in the light, which of course he did. And it is to this point I wish to draw the attention of

your readers. There was light enough in the room not only to see every person and thing, but also the features of the sitters; and we all distinctly saw the speaking-trumpets and the guitars moving about and off from the table, to the great consternation of the ladies before mentioned; but the climax came in the table being lifted some eight or nine inches off the floor. Instantly one of our party rushed out of the room and closed the door, leaving the rest of us to hold a very pleasant conversation with our spirit friends.

Yours fraternally, GEO. A. STOV, In London Medium and Daybreak for March 12.

## Banner Correspondence.

Iowa.

STATE CENTRE.—Capt. H. H. Brown, lecturer for the State Association of Spiritualists, writes, April 1st, as follows: It is just a year since I began my work in Iowa. It has been to me a year beyond all others of toil and strife, of pain and pleasure, and struggle and victory. Yet the milestone I to-day plant is a golden one, for it tells of grander triumphs, if it also tells of harder contests. It is golden because of the many friendships won, the kindnesses received. Proud am I of the record it bears. No young speaker ever received a warmer welcome, and none ever won a better name in the short journey of a year. I do not care to report my work. Whether I have wrought wisely or not, I shall learn when on the angel side I count my sheaves. I only wish to say that I shall continue to work the coming year under the auspices of the State Association, and to request the friends in different portions of the State to at once correspond with me, that I may arrange for my summer work; April and May I wish to be in the north-eastern part of the State, and in June I hope to be in the north-west, but will accept invitations from any part of the State. I would also like to make short excursions into Dakota, Nebraska, Minnesota, Wisconsin, Illinois, Michigan. Will friends please correspond with me. The officers of the State Association have kindly given me the following certificate:

"To our Brother and Sister Spiritualists: This is to certify that Capt. H. H. Brown has for the last year acted as State lecturer under the auspices of the Iowa State Association of Spiritualists. In that capacity he has shown himself fully able to meet the demands of the times. He has ever made warm friends and won an enviable reputation for eloquence and depth of thought. Therefore, we, officers of said Association, cheerfully recommend him to all local societies and communities in want of spiritual instruction, not only as a good and eloquent speaker, but as a thorough gentleman and scholar. Trusting that he will be ably sustained the coming year, and that you will extend your cordial support, we remain, Truly yours, EDWIN CATE, Auditor, Pres. Mrs. J. SWAIN, Sec'y. Of the I. S. A. S."

Antia, Iowa, March 30th, 1875.

I have received many encouraging letters and liberal notices from the press, and for all I return my thanks. I am ready to attend funerals, and being regularly ordained by the State Association, am ready at all times to officiate at weddings.

My address during April will be State Centre, Marshall Co., Iowa. My permanent address is Missouri Valley, Harrison Co., Iowa.

Oregon.

LA GRANDE.—E. S. McComas, editor Mountain Sentinel, writes as follows: Not having an acquaintance with any of the many able lecturers on the grand theory of Spiritual Phenomena, I have persuaded myself to sit down and drop you a line, hoping you may be willing to interest yourself in our behalf, or place this communication in the hands of some good friend who will give it special attention.

I will not detain you by giving a description of the many beauties and attractions of this new country, but will say that, as a general rule, the people are in comfortable circumstances, and are liberal to a fault: they are of a progressive nature—a spirit of independence, self reliance and love for freedom of thought being strongly marked and a noticeable characteristic; in fact, they are just the kind of people who cannot believe in the unreasonable doctrines of Orthodoxy, and who would love to investigate Spiritualism.

I know of a large number of avowed Spiritualists, and I do not believe there is a better field for some lecturer and healing medium of ability than throughout this State. In my opinion the traveler should be a man, as he would have to travel in all kinds of conveyances; as we are not, as yet, favored with railroads in this section of Oregon. There is unquestionably work demand ed here to sow the good seeds, for which the soil is in a splendid state of preparation; and I have no doubt a lecturer would make money here. There are many towns along the Union Pacific Railroad to Kelton, where he would take the stage for Boise City, the capital of Idaho Territory, and where Eastern Oregon is reached. Many small towns, surrounded by heavy population, would be reached, and I am sure that a good medium and lecturer would be amply rewarded. I hope you will be able to lay this matter before some of our many able lecturers, and that some eloquent, able advocate may be induced to visit this fertile field at an early day.

P. S.—I will be happy to answer any correspondence on this subject.

Kansas.

WICHITA, SEDGWICK CO.—S. W. Richmond writes: Three years ago I wrote you an article describing this frontier town, and tried to induce some wealthy Spiritualists to come and build us a hall, with a business room below. My communication brought many letters of inquiry and a few poor emigrants. Since then the lots on Main street that could have been bought for one hundred and thirty dollars, have sold as high as thirteen hundred dollars.

Our city is not yet five years old, and contains three thousand five hundred inhabitants, with a large liberal element, and some fearless, outspoken, independent thinkers. I am reading, each Sabbath, to very fair audiences, the famous lectures of Hon. Robert G. Ingersoll. We are now organizing a free Religio Philosophical Society, and intend to keep the ball rolling, by reading lectures whenever we cannot procure speakers. The extent of our spiritual literature, in the shape of readable lectures, is quite limited, and the grasshopper raid has left us without extra means to procure speakers from abroad, or even to purchase the needed books. Could our Eastern friends, who have been so liberal in their donations to feed our bodies, see the need for liberal literature, they certainly would send us such volumes as are now rusting on their shelves. I already have several invitations to read Ingersoll's lectures in different parts of the county, and shall keep reading as long as I can procure suitable lectures to read.

This is the finest winter wheat country east of California, the wheat yielding from twenty-five to forty bushels per acre, and weighing from sixty-two to sixty-eight pounds to the bushel. A Spiritualist here has a large water-mill nearly completed for five run of burrs, but lacks means to finish it, and would sell a part interest. I have no interest in the matter, but will answer all inquiries, and prefer that a Spiritualist should have it.

New York.

AUBURN.—M. A. C. writes recently from this city, with regard to the present rapid advance of the cause. While not wishing to disparage physical mediumship, our correspondent still holds up to view the great work performed by the mental phase of the spiritual phenomena, such as trance, inspirational speaking, &c., &c., and considers that the mental shares with the physical the honor of being the sure foundation upon which Spiritualism rests in our day. The father of the writer, who was for forty years an elder in an Orthodox Church in Auburn, has accepted Spiritualism at last, and withdrawn from his church relations, and in view of the blessed revelations of the new truth proclaims himself to be "the happiest man God ever permitted to live!" This result was brought about by private circles held at his own house—the sis-

Iowa.

DUBUQUE.—Mrs. H. Morse writes, March 25th: We are still at work for true Spiritualism, in our poor way. We have labored for the friends in Iowa for two years, and have lectured before large audiences Sundays, and almost every evening. We have found noble souls and good people wherever we have been. In many towns we have organized developing circles, and new mediums have been developed in almost every circle. The good friends of Iowa believed what the spirits told them, through me, and followed the advice given, and now, instead of resorting to foreign sources for evidence of spirit communion, they have found the angel at home. Iowa is one of the most delightful States in the Union, with its healthy climate, and all the facilities that man needs to make a home happy and pleasant. The good cause is progressing. Brothers Chase and Eccles and our State missionaries have done a good work. The Grangers and the Temperance movements are liberating the people. Mrs. Susan B. Anthony is giving some of her radical words of cheer to the Grangers for allowing woman to vote; and she is invited all through the State to lecture on social purity and temperance, and of course brings in the suffrage question, which goes to help liberate the minds of the people. On the whole, I think we are progressing as fast as some of the older States.

California.

SACRAMENTO.—Miss R. Augusta Whiting writes, March 30th: Allow me to send a word of greeting, and an answer to numerous inquiries as to my movements. To the Spiritualists of California, who have so cordially appreciated and seconded my labors since I came among them last autumn, I am reluctantly obliged to say farewell for the present. Business matters have arisen requiring my presence at my home in Michigan. I therefore give up my contemplated engagements for the next two months here, and go eastward immediately on the close of my lectures in this city. Sometime, possibly within the year, I shall return again to take up the work so promisingly begun. Will then be glad to accept many invitations which I must now decline.

To societies in the East I would say that my time is open for engagements after May 1st. Address, Albion, Mich.

WE CHRISTIANS.

Christ dwindles into insignificance by the side of the Spiritualist wonder-workers. Jesus never rang bells or tipped tables. He never "tumbled Nicodemus's hair in the dark." He could not show materialized women and Indians to the Sanhedrim. He was never able to have bells rung and fiddles played in the air "without apparent visible agency." He only wrought wonders to relieve distress as acts of overflowing benevolence, and he did manage to do good to some people.—Christian Union.

Neither did any Spiritualist wonder-worker ever make a world in six days; or overspread it with a solid sky; or make a woman of a man's rib; or cause a serpent to talk; or confound the languages of mankind on account of the building of a tower; or drown all the human race but eight persons; or make a covenant with Abraham by the filthy rite of circumcision; or wrestle with Jacob; or turn Aaron's rod into a serpent; or convert the waters of Egypt into blood; or cover that land with frogs, lice, and flies; or slay all its first-born; or conduct six hundred thousand men, beside children, and all their flocks and herds, out of Egypt in one night; or take the same multitude of men and beasts through the divided waters of the Red Sea; or cause manna and quails to rain down from heaven; or order the sacrifice of brutes in atonement for sin; or talk with Moses on Mount Sinai; or write the decalogue with his finger on stone; or direct the Hebrews to slay the people of Canaan, and sell carrion to the heathen; or turn back the shadow on the dial of Aha; or make an axe swim in the Jordan; or give an emetic to Jonah's great fish. But Christ and the Father have the joint credit of these performances, and it is regarded as an unpardonable sin to disbelieve them to have been facts. Were these wonders all wrought "to relieve distress?" and were they the outcome of "overflowing benevolence?" And does it make men and women noble and good to believe such things of God and Christ? or that they were essential parts of a divine plan of salvation? Strange as it may seem, moreover, notwithstanding the assurances of the Christian Union, no Spiritualist wonder-worker acting as a Spiritualist or as a true medium, ever rang a bell or tipped a table; or frizzled or pulled a deacon's hair; or injected or beat a new idea into an Orthodox parson's head; or materialized women and Indians; or caused fiddles and accordions to play without the aid of hands, or chairs to leap into the air; or doors to open or shut; or persuaded pens and pencils to write automatically, or raps to combine into significant words and sentences. These things occur without the active agency of any true Spiritualist, and even without any clear knowledge on his part how they happen. It is only charlatans, savans and the clergy who understand the whole secret of these wonders.

If Christ's works dwindle into insignificance beside them, it may not be a bad thing for his true honor. He never claimed the glory of his own deeds, not even when he withered the fig-tree at Bethany, being either too little of a god or too much of a man to boast of his exploits or hunger for renown. That a god should be anxious for praise is to be expected; a true man can dispense with it. The spread of these phenomena, however, does not bid fair to be of any benefit to that large class that vote themselves saints, and pretend to mediumship between God and man, crying, Lord! Lord! all the way from Rome to Brooklyn, while some of them "creep into houses and lead captive silly women," displaying far greater alacrity in following the example of David in the matter of Uriah's wife, than of obeying the precept of Christ and imitating Origen by making themselves eunuchs for the kingdom of heaven's sake. Did the Christian Union ever hear of a case of this kind?

D. L.

Washington, D. C.

A quarrelsome couple were discussing the subject of epigrams and tombstones, and the husband said: "My dear, what kind of a stone do you think they will give me when I die?" "Brimstone, my love," was the affectionate reply.

A young lady says she don't object to the "Loan of a Lover," but she does object to his keeping Lent.







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## Banner of Light.

BOSTON, SATURDAY, APRIL 17, 1875.

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

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

COLBY & RICH,  
PUBLISHERS AND PROPRIETORS.

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

Letters and communications appearing in the  
Editorial Department of this paper should be addressed to  
LUTHER COLBY, and all BUSINESS LETTERS TO ISAAC  
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As will be seen by reference to the advertisement on our fifth page, COLBY & RICH, No. 9 MONTGOMERY PLACE, BOSTON, now offer for sale this new and remarkable work from the pen of COL. H. S. OLcott, and are prepared to fill all orders for the same on the part of their patrons.

We have frequently adverted to this wonderful book, both during the process of its preparation for the press, and since its publication, although what has been said by us can necessarily convey to the mind of the reader but a faint idea of the great value of the evidence adduced in substantiation of the reliable character of the spiritual phenomena by this talented author, who writes from the standpoint of an unbiased questioner, and gives a reasonable basis for each and every conclusion at which he arrives.

The book is in the form of a large 12mo volume of 492 pages, and is illustrated with upward of sixty fine engravings which bear directly upon the subject matter in hand, which we have previously stated treats of the long continued and carefully tested seances held by Col. Olcott at the residence of the Eddy mediums, at Chittenden, Vt., and his experiments going to show the genuineness of the phenomena occurring in presence of the Holmes mediums, at Philadelphia, Pa., and Mrs. Compton, of Havana, N. Y. The truth expressed in the laconic summing up of the evidence by the author is, to our mind, the conclusion which will be arrived at by many who read his interesting narrative, and are willing to allow their reason to have uncontrolled sway: viz.: "Confederacy, disproven; personation, discredited; spontaneous generation of the apparitions, impossible; mind-reading, by the medium, followed by his [or her] creation of the shades of our deceased friends, absurd. Result: A possibility that, by some occult control over now unknown forces of Nature, beings, other than those in the body, can manifest their presence to sight, touch and hearing!"

We believe the perusal of this book will inevitably tend to create an intense interest in and multiply the number of investigators concerning the phenomenal phase of spirit intercourse; and it therefore should receive the widest circulation at the hands of the well-wishers of the cause for the advancement of which it is destined to prove so powerful an ally!

### The Religious Test.

The action of the superstitious blacks in the North Carolina Legislature, in expelling a member who was obnoxious to them for his religious belief, which they are pleased to regard as no belief, although the constitutional qualification was fully answered to in his case, is suggestive of what is in store for all persons in States where an ignorant and superstitious population are ready for the molding hand of bigoted leaders. Since it is found so difficult, if not wholly impossible to make an impression upon an intelligent and rational public, the new scheme of introducing God into politics is to be tried, with the aid of the ignorant masses of the South, both black and white; and no State is better chosen for inaugurating the experiment in a practical form than North Carolina, which is notoriously a hundred years behind the age in everything. What a sight for these times in a country professedly republican, for a speaker in a State Legislature to stand up and reprehend a member for not entertaining a religious belief, in harmony with that which the rest of the body claims to entertain! What a caricature upon freedom of every sort that is! Who can, by the closest inspection, find out in such a case where the dividing line runs between Church and State? The idea is as plainly exemplified in North Carolina as it need be, if not as distinctly as it can be.

From small beginnings it is that large consequences flow. This North Carolina affair may be the first practical step in the work which it belongs to all lovers of religious as well as secular freedom to oppose. The God-in politics party are busy as beavers, working for their plan early and late. They are determined to succeed, if it is possible. The people must be equally determined to resist them, or in a little time all efforts at resistance will be useless. Orthodox having held its footing so long, with the aid of superstitious fear, now feels it to be necessary to retain it by calling in the agency of power. To this end it works subtly and ceaselessly.

Through Congress and the State Legislatures this new party expects to carry its ends. If it can seize the fountains of authority in State and nation, it expects to be able to bend all things to

its will. Our own belief is, that then will the struggle really begin, and that it will be all the fiercer for the delay. What we counsel and urge therefore, is, that resistance shall begin at once; not in a loose, general and unorganized way, but with energy and vigor, with a fixed and central purpose, under a recognized leadership, and with a firm and compact organization. Unless the liberty-loving people of the country take early and determined steps in this direction, it will be necessary for them to embark in a long and severe struggle later, which will better be called a war. Is it not much better to prevent this than to have to suffer it?

### "Ghosts" and Jails.

Reports are going the rounds of the secular press to the effect that the "ghosts" or materialized apparitions of two murderers, Avery and Wilson by name, have recently been making matters decidedly unpleasant at the jails where they were severally executed—Avery having been hanged at Hackensack, N. J., and Wilson at Hartford, Ct. The number of the witnesses in both prisons who are alleged to have seen the apparitions is large, and if any credence can be given to the reports of the papers, the occurrences are of a startling character. We cannot, from our standpoint, see anything unreasonable in a disembodied spirit lingering through sheer sympathy of conditions about the locality where it was forcibly ejected from its physical body; and—the phenomenon of materialization being a fixed fact in spiritual science—if jail-yards are consecrated to the execution of such work, there is nothing remarkable in the reappearance to mortal vision of their victims among the last scenes known to them in material life.

When people begin to learn that hanging the man does not rid the world of the murderer, but only chokes his spirit out of his bodily form and places it upon ground where it is in position to do yet more deadly work by acting upon the minds of impressionable ones left in earth-life, we opine an effort will be made in earnest to abolish capital punishment, and make imprisonment for life, with no executive pardoning power to interfere, the requital for the offense. That the execution of the death penalty falls far short of producing the desired result, is demonstrated by each exhibition as it occurs. The popular theology makes a martyr of the murderer, and consigns him straight to the bosom of Immanuel directly the strangling cord shall have accomplished its purpose, and the secular press, on such occasions, teems with exciting details, to the great detriment of its youthful readers at least, and to the sure exaltation of the lowest passions of ignorant humanity. In proof of the first assertion we have only to refer to the recent case of the brutal Ortwein in Pennsylvania, where the fulsome utterances of the clergy at the scaffold were so mawkish as to draw from Jane Grey Swisshelm the following indignant protest:

"It is not well that people should come to believe that a few prayers and a little pious stuff is better evidence of acceptance with God than an honest, earnest life, a life of resistance to temptation and faithful attempt to learn and do daily humble duties. It is not well that a man who spends his days digging ditches to earn an honest living for himself and those who may depend on him, should be accounted a sinner under God's wrath and curse, a brand ready for the burning, while he who passes a family for money is held up as a saint mete for glory, because he has prayed and talked nice. I do not believe in upholding a Theodore Parker to eternal rest, and an Ortwein to everlasting bliss."

And in evidence that the second is correct, see the later case of the hanging of Joseph Brown in Pottsville, Pa., where the public thronged to witness the execution, and the greed of gain proved itself so fully equal to the demands of morbid curiosity, that one householder whose residence commanded a full view of the jail-yard, determining not to be outdone in the speculation by his neighbors, cut a hole in the top of his dwelling, and charged twenty-five cents each for all would-be spectators who saw fit to crawl through it and sit astride the roof!

There are those who cling to capital punishment in full view of all these dark attendant conditions, as a measure of settled safety, and object to the "life-sentence" plan, because they see uncertainty attending it through the undue use of the gubernatorial pardoning power. But we think this class would fully concur in the system of life-confinement, if we repeat—the power to pardon was irrevocably taken from the Governor and Council, and vested only in a special act of the Legislature for each particular case. Until something of the kind is brought about in substitution for the death-penalty, society will continue to breed the spirit of murderous passion "in and in"—both for this world and the world of souls—instead of wresting it as a foul exorcism from the fair face of life.

### "Coming Events Cast their Shadows Before."

How true this is the following will illustrate: Speaking of the tragic death of the late Mrs. Margaret Bingham, murdered in East Boston, Zion's Herald says: "A clergyman relates to us a singular incident which came directly to his knowledge. The night before her death she told one of her friends she had suffered from a terrible dream, which she could not throw off. She dreamed that she was murdered. She remarked that she was not afraid to die, but was terribly shocked at the idea of such a form of death. How singular, at times, these mysterious mental pictures of coming events cast their shadow upon us! Or was a divine whisper preparing the soul for the hour of extreme discipline?"

The "Divine Whisper," alluded to by the Herald, is no uncommon occurrence to most of our spiritual mediums. The warning voice, bidding us prepare for the change called "death," is no idle myth, to Spiritualists. The night previous to the demise of our esteemed friend and co-worker, Mr. White, the Banshees came, five in number, giving us palpable warning that one at least of our most intimate friends would depart on the morrow. Therefore, when Mr. W.'s sudden exit from his earthly body was announced to us we were not surprised. His time had come to go up higher, and his gentle spirit was ready to experience the realities of the world of souls. The very next day after he had passed on, he influenced a medium to call at our office, through whose lips he spoke words of consolation to us, saying that he was all right, and truly glad that he had so easily and quietly passed from the mists and clouds of an earthly existence to the glorious sunlight of the eternal world.

Read Kersey Graves' new book, just issued by Colby & Rich, No. 9 Montgomery Place, Boston, entitled THE WORLD'S SIXTEEN CRUCIFIED SAVIORS.

### Mrs. Thayer's Mediumship.

There has been a great diversity of opinion among Spiritualists and others for a year or two past in regard to the genuineness of the "floral seances," so called, held by Mrs. Thayer, on Pembroke street, Boston. Not having witnessed the manifestations in presence of this lady, we cannot speak authoritatively upon the subject, but give in lieu thereof the evidence of one of the editors of the Boston Herald, who has. The writer says:

Mrs. Thayer is a middle-aged lady of prepossessing address and appearance, and of a highly sensitive organization. Like other mediums for physical manifestations, she holds her seances in a dark room. On the occasion referred to, the party consisted of seven persons, beside the medium. They sat about a long table, the medium occupying a chair midway of its length, with her hands upon and at frequent intervals convulsively beating upon it, accompanying this motion by nervous shudders of the whole body. In a very few moments several objects were heard to drop upon the table. Soon after the medium called for a light. A candle being lighted, there were found upon the table three varieties of the lily, a rhododendron, a species of dwarf palmetto, a white rose bush, two branches of fern and a dandelion plant, white with blossoms. The plants were all moist, as with rain or dew, entirely fresh and perfect, and accompanying the rose bush and dandelion was a considerable quantity of earth, not less than a pint to each. These were so distributed among the sitters, according to their positions at the table, that one gentleman was omitted. He, however, was requested to take a seat next the medium, and in response to his mental request, or as so stated to him, a rosebud was placed in his hand. The candle was again lighted, and after a short recess was again extinguished. The convulsive motions and shudders of the medium were resumed, and during their continuance more objects were heard to patter upon the table. When the light was struck, one gentleman was found to have an orange, partially ripened, while various flowers were distributed among other members of the party. During a fourth and final brief session of darkness, a lady, who said she had mentally asked for a forget-me-not, as an expression of love to a friend in the spirit world, not only received a specimen of that flower, but two others, while a gentleman received a bunch of delicate grass, and a third person a little piece of exquisite green moss. When a light was struck, in response to the request of the medium, she was observed to be very pale and exhausted, and desired to be taken to an open window, where she soon revived. It will be asked if this manifestation was under strict conditions. The medium requested that all the doors and windows be secured, and if this was not done it was the fault of the investigators. The seance was not a success, but it is said to have so frequently occurred under the strictest tests that no one present seemed to think it worth the time and trouble to retract the part of spy or detective, but all were satisfied to watch for and accept the results of the seance without much questioning. Mrs. Thayer avers that the flowers are brought to her by spirits, and that in all cases they express ideas according to their language. She says that a band of spirits within the room and another band without, through a series of connecting spiritual batteries, produce the marvelous manifestation, but professes how no mortal may know. Sometimes, she says, they bring things other than flowers, even such prosaic objects as potatoes and links of sausages, which some sportive spirits have selected as symbols of the character of their friends. She says she is not the only medium in Boston attested by floral manifestations, but that a wealthy lady on Marlboro' street is similarly honored at her residence, although keeping the fact a secret from the public. Mrs. Thayer says that one of the most satisfactory manifestations of her own mediumship once occurred in broad daylight, while she was dining at a hotel in company with a party of friends; to the amazement of the waiters, who looked in vain for the source of the floral shower which descended about her.

### Renewal of Spirit Materialization Seances in Philadelphia.

The whirligig of time produces rapid changes in men's minds sometimes in a very brief period. And now it is Robert Dale Owen, who has again changed front by asserting that the Holmes mediums for spirit materialization are genuine, although (as a saving clause) he is still of the opinion that fraud is sometimes practiced by them. It may be that their spirit conductors impel them in this direction occasionally, for the very brew, if not wise, purpose of sifting the genuine from the credulous investigator. The band of spirit chemists who control the Holmeses are but human beings like ourselves, you know, Bro. Owen, and therefore are not infallible. Under the circumstances, we think these mediums have been more sinned against than sinning, being simply instruments in the hands of a superior power. And now, according to the great law of compensation, "after the storm comes the sunshine" for them. Vide the interesting account of the wonderful manifestations of spirit power which have recently occurred in their presence in Philadelphia, under conditions, according to the statements of the writer, that would render fraud impossible. We are sorry for our friends, Dr. Child and Mr. Owen, who were so terribly wounded on the battle-field of investigation; but we should and do rejoice that their wounds are rapidly healing, and opine that these scarred veterans will yet do valiant service in behalf of the glorious cause we all have so near at heart. "Forgive and forget" is the motto of all loving souls.

### The Proof Palpable of Immortality.

This grand work by Epes Sargent, Esq., which is for sale by the publishers, Colby & Rich, No. 9 Montgomery Place, Boston—is receiving merited attention both by readers at large and the cultivated minds of the age, and is sure to accomplish direct results the far-reaching importance of which time alone can demonstrate. We would recommend the work to the attention of all investigators who desire firm mental ground on which to stand as they try to follow, in thought, the beckoning hand which the spiritual phenomena and philosophy extend, calling them out from the shelter of preconceived notions and long cherished beliefs. The confirmed Spiritualist should read this volume, that he or she may attain to some idea of the immense advances which the cause is making, and the wide circle of evidence which it is able to command as proof of its verity.

In our last issue we took occasion to notice a new work, "Religion and Science," from the press of James Campbell, Boston, wherein the well-known letters of "Alpha" were reproduced in book form; and it gives us pleasure to add that this author has paid the highest compliment possible to "The Proof Palpable," by making the most copious selections therefrom—all of which are acknowledged in full—in one case five pages being transferred from it to point the treatise on the immortality of the soul.

D. A. Eddy, of Cleveland, O., writes, stating that the figures "46"—as inadvertently forwarded to us by him—should read 36, in the number of hours transpiring before the return of the spirit of D. U. Pratt, as related in our last issue.

### The Cost of Worship.

If attending the Sunday services of fashionable churches may be called worship, then it is a something whose expense may be consistently alluded to. The New York Herald, with an ingenuity peculiar to itself, undertakes to combat the theory "that the building of splendid churches, the employment of grand organs, or chieftains and choirs, the system of expensive pews and all the methods adopted to make religion popular and fashionable, are really the enemies of the true and simple religion taught in the Bible." It says that "it is claimed that the disposal of pews by auction annually tends to excite jealousy and ambition among church members, and encourages the distinction between the rich and the poor. The lady who owns a five hundred dollar pew is likely to feel an unchristian pride in the possession, and her neighbor, who has a ten dollar pew, is probably tortured with an envious disposition. Wealthy church members are said to be proud of their choirs, their organs, and all the pomp and magnificence of worship, while the poorer congregations are often humiliated by the comparisons they are obliged to make." This is emphatically true; but instead of condemning the system that degrades pure religious purposes by introducing and stimulating such worldliness, and exciting such evil passions, the Herald undertakes to show how it is, after all, the best thing for the churches themselves.

For example: inasmuch as it is the professed aim of the church to "convert" sinners of all kinds, the first duty of the pulpit is to "eradicate or subdue such evil passions as envy, pride, jealousy, covetousness, vainglory and delight in the transitory pleasures of this deceitful world." This, argues the Herald, can best be done by bringing these vices directly under the control of the pulpit. Now mark the sapient conclusion: "A system which promotes envy in the church enables the clergyman to preach against it with powerful effect." If this is not rank Jesuitry, will somebody tell us what is? This is indeed seeking to do evil to be evil, that good may come. "Sin," adds this apologist for the church, "is in this way developed, only that it may be the more effectually destroyed; and a person who is converted from the false pride of membership in a fashionable church is certain to be forever afterward humble in everything else." These are the specific reasons furnished by the Herald why it "cannot agree with those who attack fashionable religion, but consider it to be, under wise management, the most successful means of inducing worldly individuals to attend church." But now that these "worldly individuals" fairly understand what they are drawn into the church for, that they may first be encouraged to let loose their pride and other evil passions, and afterward be thundered at from the pulpit for it, the probability is that they will not long be enticed into a trap which is to result so differently from their desires. They will be much more likely to keep away from a place where they are thus invited to enter on false pretences.

### The Double Postage Business.

It should be clearly understood, and once for all, that the parties personally responsible for doubling the rate of postage on transient newspapers and all other printed matter were Senator Hamlin and Gen. Garfield, of the House of Representatives. During the night of March 3d, the former proposed to amend that section of the Sundry Civil Appropriation bill which makes appropriations for the service of the Post Office Department, by making the postage on third-class matter one cent for each ounce, in place of one cent for two ounces—a difference of just 100 per cent. It was a time of general hurry and confusion, and few Senators understood that "third-class matter" carried in the mails included anything but "merchandise," certainly not newspapers. Mr. Hamlin assured the Senate that the Department would add \$2,000,000 to its annual revenue by the change.

The amendment went hastily through that branch of Congress on this representation. But Mr. Hamlin was careful to mention "merchandise" only as "third-class matter," saying nothing about transient newspapers, books, or any other printed matter. It was after 2 o'clock on the morning of March 4th, the day of the adjournment, that the Sundry Civil Appropriation bill came before the House, with the Hamlin amendment thus smuggled in, as everybody believes in the interest of the Express Companies, or certainly of the leading one among them. Gen. Garfield, as Chairman of the House Committee on Appropriations, reported the bill thus amended, saying not a word still about the operation of the amendment on newspapers, books, and other printed matter. There was not a handful of the members who saw or comprehended the meaning of the change, or if they did, only supposed it referred to "merchandise," and the contemplated addition to the revenue of the Post Office Department. It was rushed through, and these two men are responsible for it.

### Decease of Annie Denton Cridge.

Herman Snow, writing from San Francisco, Cal., April 4th, says: "In a letter from Dr. Greves, the physician in the case, dated Riverside, Cal., March 30th, I have received the following: 'Our good sister, Mrs. Annie Denton Cridge, has passed on to the higher life. She was buried to-day.' Mr. Cridge was with her during her last sickness, and will probably continue to reside here."

### Seances at Havana, N. Y.

From a private letter just received, shown by a friend, we learn that "Mrs. Compton's seances continue to be very interesting, and many spirits, beside Katie and Seneca come out of the cabinet to meet and converse with friends, among these many children. Tests are abundant and satisfactory to investigators."

The Rochester Democrat and Chronicle takes issue with Mayor Murphy's Private Secretary, Troy, N. Y., for insisting on the payment of a showman's fee by Mr. Foster, the medium, and says:

"There are very many good citizens who believe in Spiritualism just as fervently as others believe in the creeds more generally recognized, and we suspect they are entitled to as much consideration. Foster is a great favorite among mediums, and has their entire respect and confidence. It would appear therefore that Spiritualism is a religion in the eyes of the law, and Foster certainly has not been shown to be a mountebank. If immunity from license is visited upon one creed, it certainly should be visited upon the others. Perhaps it would be well to have no immunity at all, making all the creeds and their advocates pay a license in certain cases. That would certainly settle the matter; that would be fair play all around."

### Mr. Conway's Misrepresentations.

The Globe of April 10th says: "M. D. Conway, in a recent letter, exposes a Mr. Williams, who has been creating a sensation in London by producing spirit performances on musical instruments; and then makes this important assertion: 'There is now not a medium of any fame in London whose fraud has not been exposed to the satisfaction of all except the large class of those who wish to be deceived.' We are about tired of exposing the deliberate falsehoods of the Rev. M. D. Conway in reference to Spiritualism. In the hope of making the prediction work its fulfillment, he is continually writing out to the Cincinnati paper of which he is a correspondent that Spiritualism is coming to grief in England, that it is dead or dying, or has been exploded in some decisive way. At the very time that the testimony of Mr. Crookes and the pamphlet of Mr. Wallace had created an unexplained interest in reference to Spiritualism in Europe, Mr. Conway, who seems to have an especial spite against the facts, wrote that the interest in the subjects was fast declining. Directly the contrary was the truth, as every intelligent person knew. His present assertion is notoriously and audaciously false. If there has been any exposure of any Mr. Williams, it has excited hardly a ripple of attention; and it is wholly untrue that every medium of any fame in England has been proved fraudulent. It is time that our English friends were made aware of the character of the man who avails himself of their hospitalities to stab the cause they have at heart, and we hope the London 'Spiritualist' will look after and 'expose' this reverend libeller."

### Spiritualism in Greenfield, Mass.

"Dr. Joseph Beals writes us from this town, giving an encouraging report of the progress of the cause there. John Collier, lecturer, Mrs. Nelson, test, and Maud E. Lord, physical medium, labored successfully in their respective capacities during November in Greenfield; J. J. Morse spoke there one Sunday in January and during the month of February, and lectures have also been delivered there by Mrs. Nellie J. T. Brigham, Robert Cooper and Rev. William Alcott in March. J. Frank Baxter has recently been creating a profound sensation by his lectures and tests, to which he adds the winning power of song. Our correspondent says:

"Mr. Baxter has accomplished a great work in this place. I have never seen so many church members at a spiritual lecture as attended his last one here. His remarks are clear and logical, and his tests are far beyond anything I have ever heard—he always giving the full name. One gentleman who passed away from here a few months since not only gave his own name in full—Whiting Griswold—but also gave the names of eight of the prominent business men of the place, one of whom was in the audience at the time—the medium turning and pointing to him, called him by name. It created quite an excitement at the time."

The two last Sundays of this month we are to have N. Frank White, when we hope there will be so great an interest that we shall be enabled to form a Spiritual Society."

### "A Night with Spirits."

With this title a correspondent of the Northern and Eastern Examiner (a suburban London newspaper), date of March 27th, gives an interesting account of materializations under what he terms "extraordinary test conditions," at a circle conducted by Messrs. Bastian and Taylor, two American mediums. Many of our readers will remember Mr. Harry Bastian as an excellent physical medium, who, with his companion, Mr. Malcolm Taylor, a superior clairvoyant, gave many public seances in our principal towns and cities. These gentlemen have during the last two years been travelling in Europe for the same purpose, with good success.

### Information to J. J. Morse.

We are informed that the Dalton Association of Inquirers into Spiritualism—which Society is stated to be the most powerful and influential of the London (Eng.) local organizations—has, through its Secretary, tendered an Honorary Membership in its ranks to J. J. Morse, (who is at present lecturing in Lynn, Mass.), and that he has written in reply, gratefully accepting the compliment. This Society has just added to the scope of its former labors a new section for the investigation of the claims and uses of Mesmerism, and is reported as doing much good work in all its departments for the elimination of truth.

As wonderful manifestations of spirit-power in the old world are going on at the present time as in this country, and even more so, if the accounts we receive from across the water are to be relied on. The latest phase recorded is "The Painting Mediumship of Mr. Duguid, of Glasgow." The account we shall reproduce in our next paper. The writer says: "I was privileged to witness (March 25th) a phase of Spiritualistic phenomena, unique, so far as I know, namely, the production of oil paintings in the dark, and without any action whatever by embodied human beings."

On our sixth page will be found the regular Message Department, in which much matter of interest is embodied. The crucifixion of Jesus, the elevating tendency of Spiritualism, the transportation of solid material objects through closed doors, etc., etc., are spoken of in the "Questions and Answers;" Daniel N. Haskell endorses the truth of spirit communion; Lulu Castro, of Boston, Mass., sends a word to her father; Benjamin Nathan declines to give information which would lead to the detection of his murderer; and Andrew Robinson (colored), of Boston, speaks to his brother George, in New York City.

Our "God's poor" donation fund, with occasional additions from our own exchequer, has accomplished much good the past winter in relieving destitute ones in our midst. We have refrained from making public the details of this philanthropic work, which was suggested by our spirit-friends, for the simple reason that we do not court the applause of the multitude. It is sufficient to know that we have done our duty, as the angel-world and those who have been aided through our instrumentality are fully aware.

Dr. L. K. Cooley, writing from Newark, N. J., April 10th, says: "Mr. John B. Wolf is speaking here now, the meetings being well attended. We are in need of a first-class test and medical medium. The opportunity here offered for work and remuneration is good. Who will respond?"

We have received an interesting letter from that indefatigable worker, Miss Jennie Leys, wherein she gives some tracings of her experiences in California up to date. We shall print it in our next issue.



**NOW READY.**

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Message Department.

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

Mrs. J. H. Conant. While in an abnormal condition, and in trance. These messages indicate that spirits carry with them the characteristics of their earth-life...

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

No Public Circles are held at this office for the present. Due notice will be given when they are resumed.

Invocation.

Oh thou who art the spirit of the field, who paintest the rose and the lily, thou mightiest Spirit of Love, Wisdom and Power, we would pitch our tents, this hour, a little nearer to thee...

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, whatever questions you may have to propound, I am ready to hear them.

Ques.—Was the crucifixion of Christ designed for the effect it should produce upon the mind of the ages to come, or was it an inevitable result of the barbarism of the time...

Ans.—The crucifixion of Christ was one of the inevitable effects following close upon the heels of religious darkness, religious persecution and human error.

Q.—[From the audience.] What is the difference between religion and Christianity? A.—There is a very great difference. Christianity, absolutely defined, is a mere blind faith in the man Christ—believe and be saved.

Q.—How can spirits transport solid material objects into closed parlors, without the opening of doors or windows? A.—There are various ways of doing this, but the one in most common use is this: they have the power, by passing the article through a certain simple chemical process...

A.—There are various ways of doing this, but the one in most common use is this: they have the power, by passing the article through a certain simple chemical process, of disintegrating the particles composing the article, rendering it, if you please, for the instant, a gas—a subtle gas, capable of being passed through the interstices of matter...

Daniel N. Haskell.

I used to think if we retained any consciousness after death we would be endowed with superior wisdom—there would somehow be such an utter transformation as to give us an insight into the past and future, and more largely into the present...

less of opinion that, when once formed, never yields, never changes. I consider that a spiritual libel.

Although it was hard for me to see new and extraordinary truths, yet, when I did see them, I was quite willing to leave the old and embrace the new...

Some of my most valued friends believed in Spiritualism, and doubtless thought hard of me because I did not and could not. If I ever did anything or said anything to wound you and your holy faith, I ask your pardon.

I suppose I am not known; and if I were ashamed to declare my faith in Modern Spiritualism, I might, if I chose, remain incog, but I am proud to own it, now that I can see its truth...

Lulu Castro.

My name was Lulu Castro. I lived with my father and mother on Cross street, Boston; my father was a street musician; he played the organ, and I the tambourine; last summer I played here, and somebody down stairs gave me ten cents to go away (because I disturbed this place)...

I was nine years old. I want father to know I came here where dead folks come, to send him a letter to say I live, am happy, and should not want to come back. Good day. [Does your father know anything about these things?] Oh, yes. [He'll get your letter, then?] Yes, oh yes; he knows about it—mother, too. My father's Italian; my mother's American; my mother's name was Woods; she was born in New Hampshire.

Benjamin Nathan.

I am in constant receipt of wishes from my friends on earth that I would come to this place and give some information that would lead to the detection of my murderer. One says, "Do you know how much good you could do if you would only give that information?" I know, Eliza, that the harm would far overbalance the good. Another says, "I should think you would feel it a duty incumbent upon you to return, denouncing your murderer." As I never have, I will wait.

Andrew Robinson.

My name was Andrew Robinson; I was a colored man, thirty-three years old; I was born in Virginia; I died in Boston; I have been dead a little better than three years; I have a brother living in New York with a gentleman by the name of Pierce; my brother's name is George; I'd like to have him know that I can come, that I am happy, and that a world awaits him where he will be happier than ever here, and be paid for all the sorrow he ever saw here; I want him to know this, because he is sad, and sometimes tired of life.

Seance conducted by Theodore Parker.

MESSAGES TO BE PUBLISHED.

- Thursday, Dec. 10.—James Barrows, of Taunton, Mass.; James Johnson, of Boston; Susie Hyde, of Medford, Mass.; Ellen Carney, of Boston, to her brother, Joseph Barrows, of Taunton.
- Monday, Dec. 14.—Alfred Stiles, of Windsor, Conn.; Ellen Stiles, of East Windsor, Conn.; to her brother, Joseph Stiles, of Windsor.
- Tuesday, Dec. 15.—James Colby Cartwright, of London, England; John Colby, of Boston; to her brother, John Colby, of London.
- Thursday, Dec. 17.—James Colby Cartwright, of London, England; John Colby, of Boston; to her brother, John Colby, of London.
- Monday, Dec. 21.—Margaret Farley, of Boston, to her son, Nathan Harding, of Boston.
- Thursday, Dec. 24.—Black Swan, of New York City; to her mother, Julia Frazier, of New York City.
- Monday, Dec. 28.—John Frazier, of New York City; to her mother, Julia Frazier, of New York City.
- Thursday, Dec. 31.—John Frazier, of New York City; to her mother, Julia Frazier, of New York City.

THAT AMATEUR FLUTE.

Hear the flute with its flute, Silver flute! Oh, what a sweet sound is awakened by its too! How it darts and quivers On the unimagined air of night!

And the whizzings and the splittings of its tools. Should he get that flute— Oh, what a deeper anguish will its presence instill! How his eyes to heaven he'll raise, All the days, How he'll stop on our ways...

A Discussion.

To the Editor of the Banner of Light: Being at Glenwood, in N. Y. State, recently, to fill a lecture engagement, it was arranged by our friends to have a discussion between the Rev. Mr. Reynolds (an Advent minister), and Mr. Woodruff and myself on the general subject of Spiritualism...

The most noticeable event of the discussion was the admission of our opponent that the phenomena of Spiritualism were real; and his necessity of resorting to the "devil or evil spirits" by copious readings from certain eccentric and vindictive believers in Spiritualism and other writers, known and unknown, whose puerile, contradictory or false declarations and deductions were offered as a fair exposition of our philosophy...

Our protest that some of the many writers and scribblers quoted never had the confidence or support of Spiritualists, that others were altogether unknown or unknown to, and that none of them ever had any representative capacity and could only speak for themselves—availed not; nor did the evident distaste of the audience to check the flow of the unsavory stream; but with the greatest seeming relish, and in true sympathetic style, our friend read on and delayed not. But possibly this was a stratagem of his to cover the weakness of his cause.

But, to his surprise, perhaps, no one was seated. Singular as it may seem, people were not quite willing to take his word for it, and the desire to investigate after this fulfilment was just as eager as before. But so credulous was our brother in the pitch of his incredulity, that it received fitting illustration and accumulation, in his last lecture, in his declaration that if he should see a spirit—resplendent in features, dressed in the most familiar apparel, shake his hand and receive messages from his lips, including facts and events known only to himself, he should say, when asked if he believed, "Yes, I believe it to be the devil!"

Good may grow out of such discussions, when rightly conducted, and I only wish the discretion of our opponents did not overstep their sincerity, for their repugnance to open debate is strong, if not conclusive evidence of well grounded suspicion on their part, that their dogmas will not bear the test of adverse criticism.

The weather was so much against us that on two evenings Mr. Woodruff could not well get out, and many roads were blocked with snow, but the interest continued unabated, till, finally, the churches, taking counsel of their fears, caused the house to be shut against us. But a work was accomplished that they cannot well undo. The evening of the first lecture, a prepossessing, middle-aged lady came forward to express her thankfulness for the thoughts advanced, saying that through false teachings from the pulpit she had been almost persuaded to believe in the church's dogmas, and that she was now a firm believer in the truth of Spiritualism.

Lieutenant R. J. Morrison, of London, the Zerkel of astrology celebrity, has devoted the last and best forty years of his life to the religion of the stars. He is now an ardent defender of the Ptolemaic or geocentric theory of the universe. The New Principle is well worthy the attention of the disciples of Newton, as every proposition is backed by figures, which, common report says, cannot lie. The following, taken from his Almanac, is a good illustration of the nature of this belief:

"The first vision I ever had was on the 29th of January, 1850, as follows: A full man appears with a helmet on, and a sword in his hand, but his face is a pleasant smile. He calls himself Orion, and has written on his breast, 'Sent from God.' He says, 'I am now in the atmosphere. Having been shown other planets, I ask to see Jupiter. He says, 'You can have a glimpse from the North Pole, but you will go to Jupiter, when you die.'"

Mr. Morrison's nom de plume, Zerkel, is the planetary angel of Jupiter, he having Sagittarius on the ascendant at birth, had in consequence Jupiter as his ruling planet. It is not improbable that this man may yet obtain while the present spiritual tidal wave continues its influence over the world. At any rate it will hurt no one to be acquainted with ideas akin to those now agitating the thinking people of this age. In the meantime let each one

(From an Occasional Correspondent.)

Spirit Communications.

By Mrs. J. T. Burton, (writing medium,) corner of Broadway and 52d street, New York, May 11th, 1874. We will not let you grow into superstition as your years advance, nor allow indolence to creep over you, but, by preserving you at an even temperature, have you clear-headed at eighty as you were at fifty. I know now that men arrive at senility with intellect impaired through their own irregularities more than exhaustion of natural forces.

Wey have carried you in our arms, have helped you over rugged places, up steep, through difficult passages unknown to you; have approved your steady application to your own business, and your methodical precision of self-treatment; can readily acquit you of vanity, and know you to be no egotist, and the small things of avarice and stinginess have you not known. We encourage you, therefore, to renewed effort to sustain your powers. Let your life on earth be useful, as it may be the future will give the reckoning. Let your days be busy, and also as they may, for knowledge of earthly experience tends wonderfully toward the development of the disembodied soul.

Inasmuch as you have helped to build up the fallen, to resuscitate the weak, to renovate the unfortunate, to comfort the overburdened, so have you laid the stones for your future mansion; and wherever your heart leads you, let your hand be stretched, knowing that the whole spirit of purity who leads you invites the act. You must not be discouraged if means are not so full. Out of the widow's allowance was her mite donated, which placed a star upon her crown.

In the passage of your soul from your body, Truth will open the pages of the past and reveal to you the whole record of your deeds, and their uses and application, and great is the reward of him who finds his life-volume embellished with pictures of loving acts.

Most truly and fraternally we are, ALEXANDER SCHUTLER, BENJAMIN FRANKLIN, THEOD. PARKER.

My eyes can behold at great distance objects, and never grow tired. My mind can conceive of things as would dazzle the normal senses. I can travel to any point without fatigue. I can, by an effort of memory, bring from out the past things sweet and worth recalling. I can rest or I can work; I can devise or I can follow a leader; I can obey the plans laid by Omnipotence from least to greatest things, and yet I am longing after earth. I would have no ambition to please God if I could not venture back to the old thoroughfares and make kindred views of the present and a medium of organism to send kind messages to some friends. It is the old remnant of humanity stirring up itself in me, and heaven becomes hell to the soul who cannot enjoy friendship and love. I have left behind me the woman who has been ever most dear to me, and until she comes out of her body and up to me, I shall not progress to my proper points.

I AM, CHARLES DICKENS.

In Memoriam.—Anson Rice, Late of Northboro', Mass.

Monday morning, March 15th, Capt. Anson Rice, of Northboro', while sitting at breakfast, cheerfully conversed with his family, without a groan or struggle suddenly ceased to breathe. This venerable man had reached the ripe age of seventy-seven years, and his family could remember any lack of interest in the improvements and progressive changes of his life, but his old friends could not forget the love of music animated a passion with him. His voice for many years had been a melody to the harmony of the choir of the church over which the Rev. Dr. Allen presided for an equal number of years. As a singer, he was well known far and wide, and his services have been called into extensive requisition through a large circuit of towns. He was a Vice President of the Northboro' Musical Association, and he enthusiastically enjoyed the Annual Festivals of that Society. Members of the Association from Worcester were present at his funeral. He was a delightful participant in both of Boston's great "Jubilees." Indeed, his name was a synonym for harmonious and cheerful exertions, and his music was at the root of that gentility, courtesy and vivacity which made him an ever welcome guest among a large circle of friends, and a valuable acquisition to any social circle.

His quickness at repartee, the readiness with which some of his friends would bring forth from his ready wit, and his inexhaustible fund, to spice and give variety to conversation, rendered him a charming companion for old and young. Given to hospitality, not forgetful to entertain strangers, he describes him in his home life, as the kind and generous host presiding over a household well-known for its open-hearted and candid welcome to all friends, old or new.

His long years since, his attention was called to the subject of Spiritualism through the illness of a beloved son, who returned to his childhood's home in peace to pass away. During his illness, the continued existence of his child, which he had made him a confirmed Spiritualist, and awakened an interest in the mind of his dear companion, who, four months later, passed on to the spirit-life. Then the spiritual life and its realities became to him doubly near and dear. The communion with the departed became as it were a daily life, and his joy and consolation, but never for one moment did his interest in the unseen detract from his interest in the seen, or interfere with the discharge of his duties as a citizen, a husband and a father.

He was a subscriber for the Banner several years, and was present at the circles of Mrs. Conant. As a frequenter of spiritual conventions, lectures and camp-meetings, think many can recall his stately bearing, his calm and dignified countenance, and his patriarchal appearance. The thought of the singularity of the cause he had espoused, and the general countenance, and his patriarchal appearance. The thought of the singularity of the cause he had espoused, and the general countenance, and his patriarchal appearance.

He was a one-sided reformer. He sought for truth in the Bible, and he found it. He was an open advocate of woman's cause, and one of the brave few who were not afraid to stand up for the rights of the weaker sex. He was a man of high character, and his life was a lesson to all who knew him. He was a man of high character, and his life was a lesson to all who knew him.

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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."

National Woman Suffrage Association.

The Anniversary Meeting of the National Woman Suffrage Association will be held at the Union League Hall, New York, Tuesday, May 11th, 1875. As but a single year intervenes before the nation's one hundredth birthday, it behooves our countrymen to take wise counsel together upon the great question of their national recognition as full citizens of the republic. The celebration of the Nation's Centennial with women unfranchised, will be the nation's disgrace. For twenty-seven years we have publicly pressed our claims, in the name of those personal rights of self-government, upon the recognition of which, as underlying principles, our nation professes to stand. And here, in the history of the world, has such able, earnest and persistent protest gone up from any class? "Is justice alone we ask? Let us in convention assemble in that great commercial centre from whence our words will go broadcast over the land, and again demand our recognition as self-governing citizens, and again press upon our countrymen the great principle of justice upon which most foundations alone a true and permanent republic can be built."

The speakers of the occasion will be Elizabeth Cady Stanton, Rev. Dr. H. C. Robinson, Matilda Joselyn Gage, Carrie S. Burham and Phoebe W. Couzens.

Chairman Ex. Com. N. W. A., Rochester, N. Y.

A New Medical Discovery.

DR. COOPER'S MEDICATED

PAD AND BELT.

Warranted to Cure

Rheumatism, Neuralgia, and other Kindred Complaints arising from impurities of the blood.

THE PAD is designed to be worn upon the back, between the shoulders, the flannel side next to the skin, this locality being nearest to the kidneys and nerve-centres of the body. It may be applied around the body above the hips, especially in all cases of Kidney Complaints, Lame Back, &c.; also to be applied over the heart, and again demand our recognition as self-governing citizens, and again press upon our countrymen the great principle of justice upon which most foundations alone a true and permanent republic can be built."

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