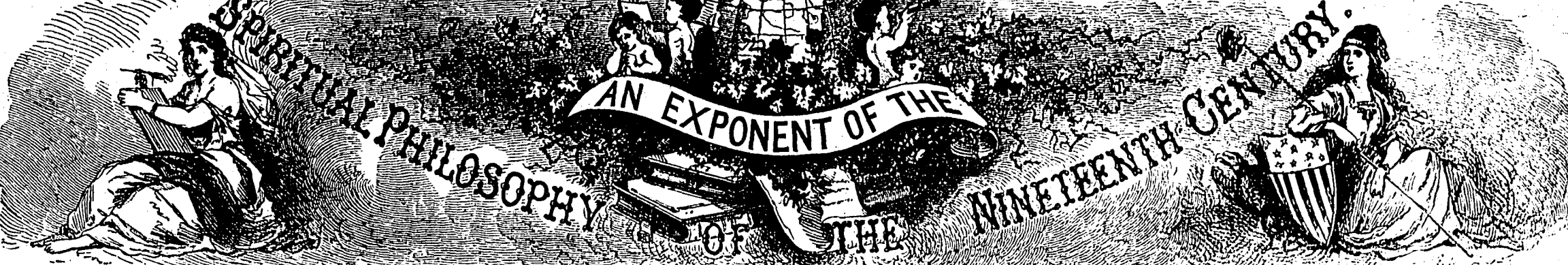


# BANNER OF LIGHT.



VOL. XXXVIII.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 27, 1875.

\$3.00 Per Annum,  
In Advance.

NO. 9.

## Banner Contents.

FIRST PAGE.—"Memorial Oration," by Emma Hardinge Britten.  
SECOND PAGE.—"Poem—"Love Cannot Die," by William Branton; "The Liberal Christian and Spiritualism," by Samuel J. Young; "The Natural and the Supernatural," by Robert Cooper; "Banner Correspondence," "An Important Work," "Town-Meeting of the State Association of Spiritualists," etc.  
THIRD PAGE.—"Fanny," by Mrs. Julia M. Carpenter; "What a Little Girl Sees in Egypt," "Something for Boys to Remember," "The British Quarterly on Modern Necromancy," "Harrison's Spirit People," "Poem—"Glean Away to God," "List of Spiritualist Lectures," etc.  
FOURTH PAGE.—"Leading Editorials on 'Great Progress of Spiritualism in England,'" "The Bible in the Schools," "Vice President Wilson," etc.  
FIFTH PAGE.—"Brief Paragraphs," "New Advertisements," etc.  
SIXTH PAGE.—"Mystical Manifestations Under Strict Test Conditions," by A. E. Stanley; "A Marvelous Manifestation," "Poem—"Down to Sleep," "The Court of Reconciliation," "Miscellaneous Paragraphs," "Advertisements," etc.  
SEVENTH PAGE.—"Mediums in Boston," "Book and other advertisements," etc.  
EIGHTH PAGE.—"Parables," "The Unexplained Sovereign," "Prof. William Denton at Falmouth," "New Publications," "Molds made by Spirits," by William Denton, etc.

## The Rostrum.

### MEMORIAL ORATION.

Delivered in Honor of the late Mrs. J. H. Conant, at Music Hall, Boston, on Sunday Afternoon, Oct. 10th, by Emma Hardinge Britten.

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

After several appropriate pieces of music had been sung by the choir, and a sublime invocation read by Mrs. Britten from Mrs. Conant's "Fishes of Light," as uttered by Mrs. Conant at one of the Banner of Light Circles under the inspiration of the late Rev. Thomas Starr King, Mrs. Britten gave another short prayer, and commenced the following oration:

### "THE VJAGES OF SIN IS DEATH."

Death! pale angel! holy transfiguration! warder of the gates of eternal life, light, and liberty! most truly does death pay the wages of sin, for there is not a creature, high or low, saint or sinner, beautiful or hideous, but what seems to lay down its load of imperfection beneath the sacred touch of death, and become purified and exalted into a higher state of being by the mysterious change. Instinctively touched by the utter helplessness of the quiet dead, the inability to harm us further, or resent insult or injury more, we say even of the worst of criminals, "peace to his ashes," nor do we recall the memory even of our enemies when they have passed out of our path through the mystic portals of death, without some adjective of pity, some word of extenuation for wrongs done, or some aspiration of mercy for the sins of a parted soul. Death is indeed the great transfiguration through which holy light we can receive nothing but the mercy of God, the pity of angels, the day-beams of divine charity. And if these gentle elements of love spring up like blossoms from the ashes even of the erring dead, how much more gloriously does the chemistry of death act upon the good, the true, the beautiful! How much more beautiful do the many-colored leaves show forth, dying as they now are in the evening tide of autumn, [pointing to the garlands of autumn leaves that adorned the platform,] than they were in the pride and prime of their summer glory, when the full tide of life poured through every youthful fibre. And if the angel of the beautiful touches thus mercifully even the perishing clay of the soil, and imprints a new glory upon the fall of the forest leaf, how radiantly must she gild the forms of earth's martyrs, heroes, saints and benefactors! How rapidly must she light up shrines sacred to the memory of earth's pure and sinless ones, and how triumphantly does she this day illumine with a divine halo the spirit brow of her in whose dear memory this vast assemblage has gathered together! The good woman, the true friend, the martyr of a strange and unpopular world's movement, the heroine who bravely lived and toiled in its advocacy, the good soldier who died at her post, ever faithful to the onerous duties of the mighty warfare her religion imposed upon her! If the most generous and honest element in human nature cries shame! against those who speak ill of the dead, and the most noble element in human nature rises up in indignant protest against the pen that would vilify the helpless dead, then must those same elements combine with all that is good and great within us to do honor to the good and the beloved dead, and then it is that we feel the utter incompetency of voice or pen to do justice to the emotions which stir our souls when we remember such as her in whose honor we have convened. For myself, I feel so keenly my incapacity to express the gratitude, respect and pride with which the memory of Fannie Conant fills my soul, that there is nothing but the fact that I am one of that old guard of which she was such a noble member, one of those early comrades and fellow-workers of the brave little woman who first stepped with her upon the arena of that great battle field which Spiritualism has maintained against the world, that would have induced me to accept the onerous duty of standing before you this day to recite a tale which no language can do full justice to. I know that the old guard who first fought the noble battle of spiritual truth are fast passing away. Few of the early soldiers in that once mighty army now remain, and as each one disappears through the golden gates, and one so eminent for devotion, self-sacrifice, and wonderful endowments as our own Fannie Conant, leaves us alone, gazing upon the vacant place she filled so nobly, who

would hesitate to spring forward into the gap, and snatch the standard her dying hand has dropped, and speak the tender and loving "God-speed" to her angel home, which so many full hearts but speechless lips send after her.

Nearly all the Spiritualists of the United States and Europe are familiar with the mediunistic life-work of Mrs. Fannie Conant on earth. All remember and identify her with the Message Department of the Banner of Light, and are accustomed to think of her as the mobile and wonderfully gifted medium through whom the different grades, classes and varieties of spirits that thronged the Banner of Light Circles found their inimitable exponent; but it is only through her Biography that the world can become cognizant of the wide and varied field of usefulness she filled independent of her connection with the Banner of Light, and the immense range of spiritual gifts besides that of trance-speaking with which she was endowed. It is to be hoped Mrs. Conant's Biography has been in every hand, and has found its place in the library of every true Spiritualist. If it be not so, it ought to be. But even at the risk of reiterating in your ears a familiar tale, I feel the propriety of presenting you in this place with a brief transcript of that history, together with such remarks from my own personal knowledge of my subject as will most concisely recall to our minds what we have gained in the life, what we have to a certain extent lost in the translation, of Fannie Conant. As I propose to quote several passages of Mrs. Conant's Biography, I must premise that the substance of it was furnished by Mrs. Conant herself and spirits speaking through her lips, the Banner reporter, Mr. John W. Day, taking down the statements:

Frances Ann Crowell, born at Portsmouth, N. H., 1831, first went to school at the age of six years, and after an attendance at one or two of the public schools of the town, rendered fluctuating and irregular on account of the child's exceedingly delicate health, she abandoned her scholastic studies at the age of eleven, and never subsequently renewed them.

From her earliest childhood Fannie was a medium. Raps and movements of furniture frequently occurred in her presence, but as her excellent mother was also a medium, and audibly conversed with spirits, the little one was taught, even from the early dawn of consciousness, to believe in spiritual existence and the ever present ministrations of angels. At the age of nine years the child being despondent in consequence of a summons to a doctor to the bedside of her mother, who was believed to be in the death agony, the poor little loving creature, terror-stricken alike by the demand made upon her strength and courage, and broken-hearted at the fear of losing her beloved parent, fainted by the way, or as it was afterwards believed, fell into a trance, in which condition she lay for a full week, and during which she was guided to the physician's door, and promised that her mother should live until she could return with assistance, after which she would surely recover.

This mysterious acquaintance informed the child that he was an ancient Greek, had come from the better world in answer to her soul's petition for help, and that he was the guardian angel who would remain, one of her guardian spirits. When about ten years of age, little Fannie was attacked by a long and dangerous fit of sickness. During a period of over six months her case baffled the skill of the best physicians in the neighborhood, either to cure or account for. Her specialty was, that whenever any drugs or medicines were to be administered her terrible angel guardians disapproved of, they would crouch her teeth, throw her into a deep trance, and then prescribe through her own lips with wisdom and success which compelled the Faculty to acknowledge the marvelous efficacy of the directions, and the unaccountable science and acumen displayed by the young somnambulist.

Soon after Fannie's recovery, her mother was again prostrated by sickness—which proved to be her last—and with this event commenced many singular spirit manifestations, both mental and physical in character. So startling were these displays of invisible force, that neither money nor friendship would induce persons to stay in the house with the patient. As was the disturbance began, away ran every one in mortal fright, leaving upon the daughter the entire burden of household duties and the care of her afflicted parent.

When she was about eleven years of age, this period of anxious and self-devoting labor drew to a close. A few days previous to the parent's decease, she called the little one to her bedside and said:

"Fannie, I am going to leave you," upon which the sad-faced child cried, "Oh take me with you."

"No, my dear," replied the mother, "God has a wonderful work for you to do in after years, and you must stay here and perform it." Fannie had been before impressed to feel a vague outlining of some remarkable course in life reserved for her, but nothing definitive had been portrayed, and she again said:

"How can I do anything without a mother?"

"My dear," answered the parent, "the angels will be both father and mother. When you come to meet me in heaven, bring me a clear record that you have always obeyed me. You will know more concerning this by-and-by."

In after-time, when the child had grown to womanhood and was present at her first understood spiritual séance, the remembrance of that mother's prophecy, coming to her like the echo of a refrain across the years, was sent to request of her assenting to the demands of the spirit-world as expressed by Dr. Fisher.

At the time of her mother's decease, raps were heard and electric light seen in the chamber, and the child-medium was frequently entranced; indeed, so much of her vitality was consumed previous to this event in supplying the needs of the sinking one, that when those attending took her away from the cold form of her arisen parent, she herself was, as she expresses it, "nearer dead than alive."

To perform the funeral rites of this loved mother the father decided that a minister was necessary; and poor little Fannie, the earnest girl-governor of the household, was sent to request the attendance of the reverend gentleman in whose church Mrs. Crowell had been a member. This good Christian, having heard reports of the strange sights and sounds that had accompanied the translation of one of his own flock, instead of mourning over the lost one, and endeavoring

tenderly to recall her to the fold, joined the popular hue and cry against her, and by way of rendering his testimony of denunciation the more prominent, he denied the little motherless child the boon she came to crave, and sought to visit his holy wrath on the unholy dead, by refusing the last offices for its poor remains.

It was whilst the trembling little orphan sat on the doorstep of this follower of Christ, and with fast-falling tears wondered what next she should do, that the noble stranger who had before guided her to the physician's door, reappeared and directed her to go and seek out a venerable Methodist minister, who he assured her would, and did, perform the required services for the dead.

At fifteen the young mystic left her father's house to seek her own rugged path in life, as a workwoman. She found employment at her needle in Lowell, and thus continued until the age of twenty, when she became the wife of Mr. John H. Conant, a grandson of Prof. John Hubbard, of Dartmouth College. For two years after her marriage her health always fragile, failed so rapidly that at length her case was pronounced hopeless. Going by the advice of friends to consult one of the prominent test mediums of the day, she made the acquaintance of that noble spirit who afterwards became her life-long friend, and through her as his medium the friend and leader of untold multitudes, who looked to his source for relief, aid, and comfort, when all aid from mortals failed. The spirit here alluded to was Dr. John Dix Fisher—a name that, as the beneficent spirit healer and guide of Fannie Conant, hundreds upon hundreds have laid claim to remember with grateful blessings.

Dr. Fisher, at this first interview, promised to cure the patient in three weeks, but devoted his efforts for the boon of her life-long service dedicated to humanity. He declared she was the greatest medium of the age, and he required, what Fannie Conant then promised and afterwards faithfully performed, a steady devotion of all her remarkable powers to the world. From this time her career as a public medium commenced. Her specialties were strong physical manifestations: raps, movements of ponderable bodies, movements that required no darkness, screen, or equivocal conditions for their performance, but demonstrations that followed her everywhere—at table or in the street, sleeping or waking, sewing or cooking, anywhere and everywhere, and accompanied with such a rapidity of personal identity as left no shadow of doubt on the minds of the thousands that looked to her for sciences, that it was the spirits of immortal friends and kindred that telegraphed to them through her organism.

Mrs. Conant was also a fine trance medium, demonstrating with an eloquence and beauty that was all the more marvellous in a person of her very limited education. Sometimes the physical manifestations which occurred in her presence were of the most astounding and boisterous character. She would be lifted up to the ceiling in her chair, carried around like a ball, and doors would be locked and unlocked at will, and on such occasions the shining figure of a radiant female was presented visibly to the eyes of a circle of six persons, and that in a room already lighted and wholly without the aid of cabinets, screens, or paraphernalia of any kind. Amongst her other spiritual endowments we may mention Mrs. Conant's wonderful gift of clairvoyance, enabling her to find lost things, and lost things, although this was a phase of mediumship she never exercised professionally, it often became of singular value to herself and her intimate friends.

She was also an inimitable writing medium, and was frequently known to write medical prescriptions with one hand and long test communications with the other at the same time.

Although it is difficult to select specialties from a life so rare, varied and marked in all its phases, it is proper to remark that for many years, in fact from the very hour when the good Dr. Fisher first assumed his fatherly care of this wonderful medium, that one of the most prominent as well as beneficent uses of her great powers was in the direction of healing and prescribing for the sick. Our very limited space will only allow me to make one extract from a record of many hundreds which exist of this power. I here cite from Mrs. Conant's experiences a singular manifestation of spirit-presence and efficiency:

In the latter part of the year 1855, Mrs. Conant commenced herding at the residence of Mr. and Mrs. Col. Pope, of Tilston street, Boston. Some time afterwards, in the month of December, the medium became entranced by her constant medium adviser, John Dix Fisher, who informed Mrs. P. that her husband had met with an accident, and would soon be brought home, at the same time requesting her not to be alarmed as the case was not so serious, but that with her and Mr. Pope's permission, he (Dr. Fisher) could take care of it. The lady, notwithstanding, was considerably excited at the unwelcome intelligence she had so suddenly received. The doctor, perceiving her perturbed condition, remarked, "Have no fears, madam; I shall remain here until you are perfectly cured." This somewhat puzzled Mrs. P. It seems proper here to state that at this time Col. Pope, who was a mason, while at work upon a building in process of erection, had accidentally fallen from the staging and dislocated one of his ankles, at the same time slightly fracturing the bone in the immediate vicinity of the joint. The medium went to the door and made the objection, "Not the least," responded Mr. P. "It is just what I want you to do, Doctor." The dislocated ankle was accordingly properly set, wormwood and rum administered to the limb to prevent inflammation, the splinters properly adjusted to keep the fractured bone in its proper place—all this while Mrs. Conant, the medium, was totally unconscious of what was going on around her, not even knowing that Col. Pope had met with an accident. In the astonishingly short space of three weeks Mr. Pope was able to go out of the house, and was soon fully restored, ever after experiencing no trouble from the injured limb, finding it in as good condition as before the accident.

The case awakened much interest about town at the time, a report of it appearing in the Boston "Daily Mail," and many adverse comments were indulged in. We will give a single specimen, and the result. Not long after his recovery, while Col. Pope was riding in an omnibus on Washington street, the conversation of two of the passengers next to Mr. P. turned upon Spiritualism

and the late surgical operation said to have been so successfully performed by a "spirit medium." One of the party doubtfully remarked, "I should like to see the man whose ankle was set by a female spirit medium." Col. Pope immediately responded, "Gentlemen, I am the man, and can vouch for the entire truth of the statement." Col. Pope is still a resident of Boston, and bears willing testimony to the truth of this account.

I must not omit to notice, also, the wonderful powers of prevision which the spirits exercised through Mrs. Conant's organism. Not even the volume of Biography which has been given to the world can begin to do justice to the wide range of prevision exercised by invisible eyes and spoken through the lips of Fannie Conant. On more than one occasion she averted destruction from the crews and passengers of the steamers she made passages on, by warning them of coming storms. The entire course of the great American war, even to the years and months of its duration, was prophesied through her lips before the treacherous calm of the nation's apparent peace was disturbed by a single ripple.

Publicly and privately alike she might have been deemed the prophetess of the nineteenth century had all her sybilline utterances been fully recorded. One of the most important events of her brief career, however, and the one with which the memory of the world at large most universally associates her, was her long and remarkable connection with the Banner of Light. If I have dwelt somewhat at length on her many gifts and the mediunistic career which preceded her appearance before the world as the Banner Medium, it is because—the vast and important field of labor she there occupied, like a mighty Leviathan seems to swallow up and absorb all lesser interests, and identify her in the heart-love of the great multitude in that one character only. I have spoken of her as the medium child, the seeress, clairvoyant, clairaudient, the good physician, the skillful bone-setter, and surgeon, the weird physical force medium, the reader of hearts, the bright trance-speaker, trance and automatic writer, the prophetess and sybil. We trace her in a career which never pauses—never stops for breath, but on, on, like the flow of a mighty torrent—on, on, till it subsides to rest in the ocean of eternity—such was the life of this wild, weird, wonderful child, girl, woman—almost, we might say, from the cradle to the grave.

And now as I am about to speak of that era in Fannie Conant's life which not only stamps her name on the shining list of immortality, but decided the fate of thousands of others, and must make its mark upon the unborn millions of future generations, I shall ask you to concentrate your minds finally on the connection of this wonderful medium with the Banner of Light. Her labor in the Message Department, as the medium through whose lips over ten thousand spirits communicated with their earthly friends, forms, as all who like myself have been acquainted with the early history of this journal, only one item in her relations to its best interests—I believe I may venture to say that wide spread and sterling instrument of spiritual light and knowledge owes its very birth, no less than the maintenance of its long-continued sphere of usefulness, to the mediumship of Fannie Conant. By a series of evidently well-conceived plans on the part of the spirit-world—the minds of its two principal founders, Luther Colby and William Berry, were separately prepared for the inception of this undertaking. Their fortunes were so modified, too, it would seem, as to lead them up to the duty they had to perform. At length they were brought by a perfect chain of coincidences, not one link of which could have been forged by chance or accident, into the society of Mrs. Conant. They did not visit her at first together, or with any design of employing her services. They came each in his place, as the spirits wanted and when they wanted them. When all was ready and their minds were sufficiently prepared for what was required of them, the prophetic scheme was unfolded, and we cannot describe its enunciation to the principal personages of the grand drama better than in the terse and lucid language of her biography:

"And now ensued a remarkable fulfillment of one of her prophecies, which at the time of its enunciation was hardly believed to be practicable. As heretofore mentioned, Mr. Berry, after having consulted her with regard to the sick girl in North Cambridge, had visited her again, in company with Mr. Colby, to ascertain whether her medical control was willing she should accept the position of regular medium at his Wednesday evening seances; at that occasion (which was in the winter of 1855) Dr. Fisher told Mr. Berry that he was soon to change his business; that before long he would commence the publication of a paper in the interests of spirit communion; gave its name as the Banner of Light; told him who would be associated with him in business; when he would issue his periodical; and, at all these predictions in time proved true. Mr. Berry went away from the presence of the Doctor deeply impressed with what had been imparted to him. Certain vague ideas which had been revolving in his mind for some time, here appeared to take shape, and before long developed into a determination to carry out the project so remarkably traced for him. The first number of the Banner of Light bore date of April 11th, 1857, and was issued by a firm bearing the style of 'Luther Colby & Co.,' at No. 17 Washington street, Boston. At the time of its first appearance in the literary world, as is the case with every new venture in the field of periodical literature—especially when the matter to be treated is an advanced thought—the publishers of the Banner of Light found the pecuniary hill hard to ascend, and were often much disheartened at the want of means to carry on satisfactorily the project undertaken; but on such occasions application was immediately made for spirit direction, through Mrs. Conant, which never failed to be of the most practical sort when given, and was implicitly followed by them;

they were thereby led in safety through the most threatening dangers."

As I must shortly sum up my case on the life and times of my dear and most wonderful subject, I shall conclude the testimony I have selected, chiefly from printed sources, by giving a few final excerpts from the Biography concerning the original plan observed in the now celebrated Message Department of the Banner of Light!

"The Banner of Light being brought before the material and mental world through the efforts of its energetic publishers, and conducted by the agency of the spiritual, through the organism of Mrs. Conant, they inaugurated, during the summer of 1857, at Room 22, National House, a series of circles, preliminary to those which in after years have become so prominent a feature of that journal. At first—in its ignorance of the laws of spirit communion (in common with the great body of the Spiritualistic-believers of that date)—Mr. Berry conceived the idea that the seances must be held strictly private, only himself and Mrs. C. being at the table, with how and then a mutual friend introduced by way of experiment; but finally, at the suggestion of Mr. Colby, a certain number of visitors, to act as a 'battery' for the furnishing of magnetic supplies to the medium—were regularly brought in. These small circles of three or four persons prepared the way in time for an increase of numbers, which continued till the room became too small, and Mr. B. was directed by the spirits to prepare and other for the better accommodation of the audiences assembling. He, therefore, in the spring of 1858, fitted a room at the (then) office of the Banner of Light, situated at 37, Brattle street, Boston.

Mr. Berry was for a long while his own reporter—writing down whatever came from the invisibles for reference or publication as the case might be. Previous to the establishment of the Circle Room at 37, Brattle street, Mrs. Conant had become so thoroughly depleted of vitality, by reason of her ministrations, that the only way in which communications could be given through her by the invisibles was by their bringing her into a profound slumber, and then writing mechanically through her hand—Mr. Berry moving the paper as fast as it became necessary.

The messages which were given through Mrs. Conant during the first six months of her ministrations at these circles—were written down by Mr. Berry as she spoke them—were carefully and rigidly tested by the firm writing to the relatives mentioned, examining town records, visiting, when practicable, in person, the friends or acquaintances of the communicating parties, etc., and not one was inserted in the paper till it was found correct by mundane evidence. Those which could not be immediately analyzed and endorsed were put on file for future reference. Finally the medium, being prostrated by sickness, the supply of messages which had been tested as reliable became exhausted before her recovery, and Mr. Berry called on her to see what should be done. He said that as the others had been found to be true, the idea presented itself to his mind that he had better run the risk (though not yet pronounced correct) through the press. She advised him to follow his impression, saying that her object was to get at the truth, in common with the mass of investigators, and that if false messages had been or were being given through her, she would like to have the fact settled by a public exposure. These decided communications were then given to the public through the columns of the Banner of Light. As they were in a great measure from persons residing in foreign countries, or in distant parts of the United States, the process of testing them was not so practicable as in the case of the former cases already published, but in time many of them were proved to be perfectly correct. Faith both of the medium and her associates became stronger at this demonstration of reliability, and afterward the messages were unquestioningly printed without preliminary examination. To gain an adequate conception of the strong claim for credence and belief set up by the Message Department of the Banner, it is only necessary to examine the files of that paper from its earlier issues to the present hour. The skeptical reader will be astonished at the mass of testimony furnished there in letters received, through the mails, from entire strangers, in all parts of the country, acknowledging the truthfulness of the communications. These living verifications of the 'letters of the dead,' if published would of themselves make a large volume."

And now, friends, we have some data before us by which we may begin to gauge the life-work of our subject and add to our remembrance of Mrs. Conant, the medium for the Banner of Light Message Department—Mrs. Conant, the rapping, writing, healing, trance-speaking, prophetic clairvoyant, and physical force medium. As regards the physical force endowments of this remarkable lady, I have heard many Spiritualists of old-standing affirm they had no interest for them, in fact that they had long developed beyond them. As far as any astonishment at the production of sounds and movements by spirits goes, we may all have become familiar enough to wonder no more; but until we fully learn the *modus operandi* of such phenomena—and comprehend the wonderful facts of science involved in the production of material sounds by disembodied spirits, and think that few, if any, Spiritualists have as yet developed up to them, and as independent and unsusceptible tokens of an agency outside of mortals, and when connected with intelligence, of an identity with the spirits of those that have gone before—I deem we are more obliged to physical force manifestations, and physical force mediums, than to all the persons that have ever preached belief without knowledge, theory without demonstration, for the past thousand years. Mrs. Conant's powerful and remarkable mediumship as a test, rapping and physical medium convinced hundreds of skeptics of the soul's immortality, that would never have been reached in any other way. Her mediumship, too, in these respects, was wholly untraced to the equivalent and so often abused use of screens, cabinets, and darkness. On one occasion a fully materialized and illuminated figure was seen in a room only partially shaded, not darkened, by a circle of competent and reliable witnesses. The medium herself was elevated to the ceiling, lifted about, locked into rooms by spirits, and surrounded day and night, alone and in company, at all times and seasons, with a cloud of witness-



es through whose unceasing tokens of power and intelligence none approached her who could fail to doubt the facts of her ever-present spiritual agency, and one which never cast a shadow of doubt or suspicion on the single-minded and blameless medium. Her public ministrations were but a small part of the wonderful record she has carried home with her. In private life, and through the quiet scenes of social gatherings in the homes of the friends who tenderly loved her, an unceasing stream of revelation was poured forth, making of her one little span of life and incarnating through her fragile form a gospel of consolation, religious truth, and angelic ministry that few human beings before her have been privileged to dispense, and none have surpassed in beauty and use.

But I have already trespassed long on your attention, and the time is rapidly advancing when we must close our grateful theme. Permit me, then, to devote our parting moments to a consideration of that special mission in Mrs. Conant's life with which her name is most popularly connected, and through which it will most surely take its place in the roll of earthly fame and human memory. I speak of her connection with the Banner of Light, and here let me preface my notice of this important theme with a few remarks, which I volunteer in the spirit of strict justice, and which may be accepted all the more satisfactorily from my lips because there are many present who must have good reason to believe what I am about to say is not dictated by any spirit of partiality or deference to the powers that be. I presume it will be understood by those who have followed out the public conduct of the great spiritual movement, and that of its public exponent on the rostrum and in the spiritual journals, that the publishers of the Banner of Light and myself have often taken issue against each other on the details of the movement. In no spirit of personal enmity, but in that of bold, frank, openly avowed disagreement, myself and the leaders of this great journal have frequently opposed each other in the field of discussion, leaving room for future commentators to insinuate that I now speak from any bias save that of the most impartial justice. In that spirit I feel bound to say that one of the mightiest levers that has ever been used to move public opinion is, and has been, the Banner of Light. Born of the most self-sacrificing devotion to the interests of Spiritualism, sustained amidst trial, privation, the desertion and coldness of friends, the apathy of partisans, and the abuse of antagonists, this brave and powerful journal has survived the brief life and early death of numberless other contemporaries—endured the calamities of fire, financial crisis, and the death of no less than four of its gallant staff.

It has penetrated into the homes of every civilized land on earth. It has dispensed true light, life, consolation; the tidings of loved and long-forgotten friends restored to life; recorded the sublime truths of a new and most wonderful science, and been the messenger of joy and gladness to millions of broken hearts and wounded spirits. No mortal tongue or pen can estimate the stupendous work it has achieved, and that, mark! not from the grateful appreciation, or even a moderate share of patronage on the part of those whom it has most benefited, for, to the shame of the spiritual ranks, I have again and again known of its editors struggling with the heaviest financial burdens, whilst there were millions of Spiritualists in America whose combined efforts might have handsomely sustained ten such journals. No, this paper, as I have heard and believe, owes but little even now to the gratitude of those who have so much to be grateful for in its columns. It owes its chief successes, first, to the brave men who inaugurated it, and when Lieutenant Berry fell fighting for his country, leaving Luther Colby, his early associate, to wage the mighty warfare without him, it owed another debt to good, true, pure-hearted William White, who helped to shoulder the burden, and fell and died under its weight. And then to the younger and fresher spirit of good Isaac B. Rich, who brought all he was and all he is to uphold the fair Banner and spread its folds still more widely over the priest-ridden minds of a dark and superstitious age, and last, but not least, or rather amongst the first, and always the spiritually mightiest, it owed its birth and inception to the mediumship of Fannie Conant. From the time when the great venture was launched on the Ocean of Public Opinion, and the storms of bigotry, prejudice and antagonism threatened to dash it to atoms, it owed its spiritual strength and inspiration, much of the courage, confidence and self-sacrifice of its devoted but deeply harassed editors, to the tides of comfort and wise counsel poured into their heavy hearts by Fannie Conant's good, brave, wise and kind spirits—Fannie Conant herself being all the while made good, brave and wise by these same noble spirits. Glorious pilots! steering the tempest-tossed bark with a presence and power strong to save, resistless to overcome, and all-sufficient to plant the shining standard of the light-bearing banner on the highest pinnacle of the temple of immortality. It has been, it ever will be, a BANNER OF LIGHT, and the good angels through Fannie Conant, and the bright ones of whose ranks she is now herself a radiant star, have carried it aloft amidst the spangled heavens in triumph and placed it on the rock of ages, the mountain of eternal truth, where the gates of hell shall not prevail against it.

On the subject of the Message Department, too, I have a confession to make. I, like many more of my own turn of mind, have disregarded this chapter in the Banner's usefulness, seldom read it, and often wondered why it occupied so much of the space that we fancied might have been better filled. Friends, I never can make you understand how often conceit on this subject has been rebuked by the enthusiastic exclamation of hundreds, ay, thousands of poor souls whom I have met with in my wanderings: "Oh, Mrs. Harding, no one but God and the angels know the immense boon those messages have been to me!" Hundreds of persons have assured me they never cared for, scarcely read any other part of the paper, and after years of travel and many speculations on the springs that moved such vast masses to accept of Spiritualism, I have been compelled to come to the conclusion that the Message Department, so much scorned and despised by eminent philosophy, met the wants of thousands of starving souls, and supplied spiritual light, consolation and warning to thousands of others who could never have been reached in any other way. Let me add a word, too, on the verification of these same spirit messages: Whilst preparing to write a second volume of my History of American Spiritualism, I made it my business to collect a large number of verified messages, and I affirm that I have now in my possession sufficient, if

gathered together, to fill a thick volume. They seem of but little account when scattered here and there through the weekly issues, but collectively they form an astounding mass of testimony to the truth of those communications. I have found, too, in my travels, that scores of persons recognized messages from their friends published in the Banner that they did not take the trouble to verify. They were just going to do it, or had forgotten to write, or they made some equally paltry and apathetic excuse; and thus the poor, patient, untiring medium's heart was often pierced with sneers and insinuations of falsehood; whilst the testimony to her undeviating truth and fidelity was withheld by idleness or apathy.

As for the manner of delivery in these messages, permit me to say to one who has herself been a student for the mimic art, that whereas on the stage most performers excel in one particular line of character, few and rare are the artists who can so drill their organisms as to portray with anything like fidelity a range of characters extending to perhaps half a dozen varieties; and yet here was a little creature, with no advantages of scholasticism, study or training, one who had not even witnessed as many dramatic performances as many of the children who sit around me—with a frail physique and no natural advantages of person to found upon, enacting a range of character which included every variety that belongs to the human species—and that in a style so forcible, graphic and actual, that it would have been impossible for any disinterested person to listen to her and not lose sight of Mrs. Conant in the character that was speaking through her lips. I visited her scenes but three times, yet on each occasion I felt that a Siddons, a Rachel or a Keen would have paled before this inimitable instrument for the representation of human character.

If Fannie Conant was not a medium for spirits, then the Banner of Light Circles ought to have boasted of a better actress than any that ever trod the boards from the days of Roscius to the days of the Kembles. But the publishers of the Banner of Light and their faithful, patient medium have builded indeed wiser than they know. Their work is for eternity. It is not the coldness and desecration, the praise or the shame of the multitude, that can ever fully gauge the stupendous issues of the results their unselfish labors must bring forth.

My work is done, my story is ended, or rather the dial plate warns me that your patience has been trespassed upon to its utmost limit, and yet, my friends, whilst absorbed in reciting the phenomenal marvels of a mediumistic life, I have found no opportunity of speaking of the gentle, loving, blameless woman. Perhaps it is needless that I should do so. I know at this moment that there are hearts in this audience bowed down with uncomparable grief because they will look no more on a face which ever gladdened their own with kind smiles, or listen to the tone of a voice that never echoed to a harsh word or unkind speech.

With a heart ever prompt to respond to the sufferings of others, with a hand outstretched with its last dime to help the poor and needy, with charity for all, and malice toward none, Fannie Conant has reared for herself a better monument in the memory of tender, loving friends than ever these lips of mine could inscribe. A monument! Ay, there is one, and an eternal one too, already erected in the many stricken hearts she has cheered, the many darkened eyes she has illuminated, and the many homes she has made glad with the assured knowledge that loved ones who have, like herself, vanished from mortal sight, have only gone to join the bands of watching angels who guard and guide the mourners left behind.

Friends, I leave you now, but I know in parting with you that you will not part with the arisen spirit of her of whom I have spoken. Her presence has been promised in our midst this hour; I have known and felt the grasp of her kind hand while on this platform. No fiction is this now: it is a glorious reality, of which we are all assured! And whilst therefore we no longer minister to her, the suffering woman, whilst we no longer crowd around her to partake of the bread of life which she so freely dispensed, let us never forget that she, to whom we then ministered, is now ministering to us—that she whom the angels controlled, now becomes a controlling intelligence herself. Let us never forget that the work for humanity that she laid down in the physical, when its sufferings were too heavy for her longer to bear, goes on still throughout the broad land, calling us to renewed endeavor for its faithful performance; let us never forget the bright life-lessons she taught us, that, as she lives, so shall we live—no, too, shall be immortal! And may our labors on earth so be discharged that, when our day of reckoning comes, and the Death Angel brings us face to face with the doomsday book our own hands have written, we may be as sure as she was to hear the great voice from heaven shouting through the corridors of eternity, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." I cannot part with you, friends, uttering any kinder or more gracious wish, than that we may all in our day of eternal reckoning be able to show as fair a record of a life well spent, work well done, and earth's mighty battle well won; as did dear, good, brave little Fannie Conant!

Written for the Banner of Light.  
LOVE CANNOT DIE.

BY WILLIAM BRUNTON.

Men say that love will fade and die—  
Will fade and die like autumn flowers;  
It comes to bask 'neath summer sky,  
And live like roses in its bowers;  
And then, as seasons roll apace,  
It fades and falls and loses grace.  
Men say that love can change its hues,  
If sky is dark and days are drear,  
And that it wanes or else renews,  
As scenes of dark or bright appear;  
And love will die if night arise,  
And leave us naught but midnight skies!  
Ah! love is not thus frail as flowers,  
But strong as stars that gem the sky!  
And shines most clear in darkest hours,  
And lives while generations die;  
It is of heaven, though seen on earth,  
And has, like heaven, eternal birth!  
No fairer light to men is known,  
No guiding like its steadfast beam;  
And they who love live not alone,  
And dare not wander like the stream;  
They live in one sweet sphere for aye,  
And, like the stars, pass not away!

## Free Thought.

### THE LIBERAL CHRISTIAN AND SPIRITUALISM.

The Liberal Christian of November 13th, 1875, contains another covert attack on Spiritualism. The reverend editor says: "We are not specially interested in the subject of Spiritualism, but in one way and another it is occasionally brought to our notice." So far from its being true that the editor of the Liberal Christian is not interested in Spiritualism, it is true that he has gone out of his way time and again to abuse Spiritualism. The Liberal Christian of Aug. 15th, 1874, had a long and approbatory review of Dr. Marvin's "Philosophy of Spiritualism and Treatment of Mediums." In its issue of Oct. 17th, 1874, it again spoke approvingly of the same work. In its issue of Jan. 30th, 1875, it again rebukes Spiritualism. In its issue of Oct. 9th, 1875, it says:

"The spirits refused to 'materialize' properly at a recent gathering in New York, and the people who had paid their money for the entertainment felt that they were victims of a swindle. One strange thing about Spiritualism is that there is always something unpleasant about the manifestations or lack of manifestations. Darkness is always preferred to light, suggesting the inevitable conclusion: mediums are cross or oversharp about the financial part of the business, and loudly as they profess to seek and desire the most complete investigation, something is pretty sure to be 'kept dark' or 'kept back.' We notice that several gentlemen of this city, among them Dr. Frederic R. Marvin, have challenged the Spiritualists to show any manifestations which cannot be explained as the result of natural causes."

I have watched the career of the Liberal (?) Christian, and know whereof I speak. It is time we Spiritualists began to take the offensive as well as defensive, and I propose to take up the sword of Truth in defence of Spiritualism and in opposition to all kinds of materialism.

The Liberal Christian sneers at an article in the Banner of Light under date of Oct. 23d, 1875, and headed "Scientific Men and Spiritualism."

"We believe that a number of those who have recently challenged the manifestations of Spiritualism, have been scientific and thoughtful men, who have investigated the phenomena which they discussed and have found nothing in them. The offer lately made by gentlemen from the New York Liberal Club to act as a committee to investigate spiritual facts and phenomena within this city is a mistake, not a fair one. The committee embraces 'one physician, one physician who makes a specialty of nervous diseases, and one lawyer.' The offer is not made to gratify an idle curiosity. But whenever any phenomena which are not plainly reducible to fraud, illusion, delusion, or disease, are brought before their notice, they will give them a careful, and as far as possible a scientific investigation. As the Spiritualists are constantly clamoring for a thorough investigation of their manifestations, they ought not to shrink from such an undertaking."

The editor of the Liberal Christian must know that the gentlemen who have offered to investigate spiritual facts and phenomena from a scientific point of view are not suitable persons. Their published opinions make them prejudiced. Investigators. No man can rightly examine Spiritualism who has no knowledge of the inner life of the soul; and I would like to ask the Liberal Christian how much spiritual truth there is in such men as Dr. Henry Maudsley, Prof. Tyndall, Dr. Marvin, and Dr. William A. Hammond? Dr. Maudsley laughs at Spiritualism; Prof. Tyndall says he knows that Spiritualism is a fraud and a delusion; Dr. Marvin has proposed, in the New York Graphic of Dec. 11th, 1874, to found an asylum for spiritual mediums; Dr. Hammond has now a book in press, "The Controlling Spirit of the Soul," in which he attacks Spiritualism. I am not ignorant of these men and of their teachings. I heard Prof. Tyndall when he was in America, I heard Dr. Maudsley in Europe, and I have heard Dr. Marvin at home. I understand what they are endeavoring to accomplish, and I know that their philosophy is that of materialism. Dr. Frederic R. Marvin has done more than any other man in America to injure the holy cause of Spiritualism, and he is welcome to the shame of it. If the Liberal Christian is sincere, why has it never a word of praise for such men of true science and sacred faith as Prof. Crookes, Robert Dale Owen, Prof. Hare, Andrew Jackson Davis, and the lamented and sainted Judge Edmonds? The trouble with the Liberal Christian and the other religious papers is, that they are not liberal nor progressive. But the day is at hand when both Unitarianism and Trinitarianism will disappear in the pure light of the sun of "spiritual fact and phenomena."

We will not be investigated by these men of science (?) because they are our sworn enemies. We will be examined by sincere seekers for truth, who understand the sensitive temperament of our mediums and the sacredness of the doctrine of immortality. We carry the hope of the world, and we will not be put down. Theologians, Christians, (liberal and illiberal.) Scientists and Materialists may rail at us, but they cannot crush us.

SAMUEL J. YOUNG.

### "THE NATURAL AND THE SUPER-NATURAL."

To the Editor of the Banner of Light:

I feel some diffidence in criticising so able a lecturer as Prof. Denton, but it seems to me that his recent discourse on the above subject calls for a few remarks. Prof. Denton, not satisfied with abolishing the idea of the supernatural, as commonly understood, by bringing all occurrences of a miraculous character under the range of law—a position which all enlightened Spiritualists concede—but he, as it appears to me, rides his scientific theory a little too hard when, in carrying out this idea, he rejects all, or nearly all, the miraculous occurrences in the Bible; for the only exception he made was the hand-writing on the wall, which he thinks might possibly have taken place. Why, the facts of Modern Spiritualism have been the means of inducing thousands to believe in and to accept the Bible statements who would otherwise have rejected them as preposterous and incredible stories. Take the case of Mr. S. C. Hall, of London, who says he was always skeptical upon these matters (Bible miracles) until he saw things quite as inexplicable occur in his own drawing-room. After seeing Mr. Home put his head in a blazing fire and not a hair singed, he could accept the statement of the three youths being put into a fiery furnace and issuing from it unburnt, and so on.

It seems, therefore, somewhat of an anomaly for a professed Spiritualist to take the position of Prof. Denton, who lets his scientific ideas run wild and makes them a pretext for repudiating the spiritual element of the Bible, which, in my opinion, constitutes its essential feature and gives to it its intrinsic worth. His treatment of the subject was much such as I should have ex-

pected from a disciple of Horace Seaver, and but for his subsequent allusion to spiritual manifestations he might have been taken to belong to that school. Prof. Denton may say that he does not discard the spiritual element from the Bible, but only questions the occurrence of the events he specified. But the whole tenor of the lecture, as it appeared to me, was to treat all supernaturalism as a myth, and to attach to prayer no validity whatever.

In my opinion every event that transcends our experience of natural law is a miracle, and everything that is effected by disembodied intelligences may with propriety be termed supernatural. A table rising in the air by spirit power, birds and flowers brought into a closed room, diseases cured by direct spiritual action, human forms incarnated out of the surrounding elements, may justly be considered miraculous, and are undoubtedly of the same character as those ascribed to Christ and his followers. The curing of a mayor's wife at New York of cancer, after she had been given up by the doctors, by the prayers of Prince Hohenlohe, is certainly a miracle. The cure was effected by the intervention of spirits in answer to earnest prayer. Other cases of a similar kind might be adduced. Scientists, then, I think, go a little too far in asserting that 'nothing miraculous ever takes place, or that there is no "supernatural," and are equally unwarranted in saying there is no efficacy in prayer.

ROBERT COOPER.

## Banner Correspondence.

### Colorado.

DENVER.—E. L. Long writes, Nov. 8th, as follows: I have for six years been an investigator of Spiritualism, but never until Mrs. Maud E. Lord came among us have I seen sufficient evidence to entirely convince me of its truthfulness. She has been here the past two weeks, holding seances. Her truly wonderful mediumship, lady-like deportment, and the unselfish interest she manifested in aiding investigators, have won all hearts in her flock. Through her mediumship I have had practical demonstration of the truth that spirits can and do return. I have felt, seen and heard those who have passed to the higher life; heard names given known only to myself, in voices plain and distinct; have frequently felt baby fingers touch mine tenderly and life-like, when no children were present, and felt kisses upon brow and lips, at the same time received from them messages of love and secrets known only to me and the spirits giving them. I have seen spirit lights, large and clear, brilliant and many-colored—pink, blue and white. Then sweet music was heard from guitar, bells, and music box, which floated around the room without mortal hands touching them. It was an impossibility for any human hand to have done it. The medium sat under strict test conditions all through this remarkable seance, and each and every one felt it was good to be there. Not only one, but all, received most beautiful and convincing tests of spirit presence. Many who had never heard or seen anything of the kind were astonished and converted by the manifestations witnessed through this remarkable medium. The tests were numerous and startling. Sometimes little children sat in our laps, at others, beautifully illuminated forms floated in the air, discernible to all eyes. Names were called with surprising clearness; and answers to mental questions were answered correctly. The medium described the different spirits with marvelous exactness, telling the manner of death and the length of time they had been in spirit-life.

IDAHO SPRINGS.—T. J. H. writes: I was crushed in spirit by the demise of our ever-dear sister, Mrs. J. H. Conant, and thought that all interest in the Banner would pass with the last Free Circle Messages. But the return of our dear sister in a materialized form gives added interest to the Banner, which, while she lived, was nearly all-absorbing to me. I am so deeply indebted to spirit Theodore Parker, Mrs. Conant, and the ever-dear Banner, for prompt publication of assurance from the former of the wisdom and benevolence of the unseen intelligences which dictated a note to the "Controlling Spirit of Free Circle," at a time when I was suffering intense spiritual woe. And as the great Parker's voice is not stilled, nor our dear Sister Conant "gone to that bourne from whence no traveler returns," and the Banner still waves, you will consider me a life-long subscriber. Inclosed please find \$3.15 for renewal.

(Thanks, dear friend! If the thousands of Spiritualists all over the land were only as thoughtful as you are, we should circulate many more thousand copies of the Banner of Light than we do at present.)—ED. B. OF L.

### New York.

NEW YORK CITY.—A lady correspondent writes: I send you a good test of astral science and spirit power, briefly stated thus: Some time ago a lady called on me who had within twelve months lost a beautiful child by death. She was almost inconsolable, and, after offering what consolation I could, I advised her to go and see Mrs. Read, a medium residing on 6th avenue, this city, with the hope of hearing from her darling child. She at once visited Mrs. R., but was told it was too soon to expect her child to be able to communicate with her; but other spirit-friends talked with her in a manner that soothed her aching heart, her own mother's spirit being one of them. A month or other things her mother gave her the full date of her birth, naming the year, month, day and hour. This the daughter did not know, and had no means of finding out since her mother's death, as no one living knew it. The lady then went to Prof. Lister, a stranger to her, and, handing him a memorandum of the dates, asked him to write out an astrological chart of a person born at the time named therein. After he had compared with the chart she was perfectly astonished to find that every important event of her own life, up to the present time, was correctly narrated.

The lady was also informed by Mrs. Read (and several other mediums have told her the same in substance,) that, through the loss of her beloved and only child, she was being developed as a medium, and soon would become one of the best.

### Indiana.

HAZLETON.—W. Patton, M. D., in a business letter says: I am too far gone in Spiritualism to ever recover. I have sacrificed friendships, and made enemies, but if the Spirit Ship will land me safe in the Summer Land I am content, for I know that old theology would sink me in the dark shades of oblivion, or hurl me into the abyss of nonentity. I have worn out several pairs of pants at the knees, trying to receive evidence of the operation of that spirit upon the heart, whereby I might have faith in Jesus Christ, and know that by "the shedding of his blood" my sins had been "forgiven," but "nary" a time could I see anything in a "confession" but the comfortable mantle of popularity and hypocrisy. The wings of that "messenger of the Holy Spirit" never flapped over my head when I groined along the dark path of repentance. But since I have been reading the Spiritual Philosophy I find a tangible reason for all things professing and taught.

A country paper says with apparent truthfulness: "The best paper now issued is the greenback signed by Treasurer New. It is difficult, however, to get it on the exchange list."

## An Important Work.

ANGER SIGNALS: An Address on the Uses and Abuses of Modern Spiritualism. By Mary F. Davis. New York: A. J. Davis & Co. 1875. Pamphlet, pp. 32.

REVIEWED BY HUDSON TUTTLE.

This is a timely warning from one of the most far-seeing and purest spirits connected with the cause of Spiritualism. The publishers in their preface well say, "The signs of the time give evidence that dangers which threatened Spiritualism have recently accumulated along the open sea of investigation and discovery. Among them is the fatal one of retrogressive doctrines which prevailed in superstitious eras, now finding lodgment in many speculative minds."

After the ordeal of socialism to which the cause has been subjected, which has destroyed what little organization existed in the diverging forces of its ranks, it would be inferred that for the time there would be the rest which follows the tempest.

Not so. Other forces have been insidiously at work beside those which taught the disintegration of the social fabric, and substitute license for law, and liberalism for love.

The investigation of the strange and mysterious forces of Spiritualism has attracted a class inclined to superstition; a class of minds who have not outgrown the beliefs in the supernatural and miraculous.

The believers who accept Spiritualism as a science, and investigate its claims in the light of positive knowledge, are a minority oppressed and borne down by the mass of dreamers and theorists.

Metempsychosis, one of the earliest beliefs, dead and dust-covered a thousand years, has been revived in the Kardec doctrine of re-incarnation. The works of that author accepted by the Celtic Spiritualists are the strangest egotistical nonsense ever recorded by doctors. Nevertheless it is growing bold in America, in conjunction with the still stranger reversion to Theurgy.

The works of Apollonius of Tyana, Hermes Trismegistus, Jamblicus and other occult writers, are to be revived from their sleep of a thousand years to shed their pure light on the present.

According to the pronouncements of the leader in this "new departure," nothing is to be expected of the present. All that is to be asked of the spirits is to restore the knowledge lost in the works of the mystical authors before mentioned, the quintessence of the humbug of the past ages.

Not a living inspiration is desirable, but rather the dust collected on the rubbish heap of the dead past; not the sweet whisper of angel voices, but the gibberish of skeletons beaten for ages by the winds of just ridicule. Yet incredible to believe, in this day and age, a serious effort is at hand to revive the school of magic, and the favored few, who will be deemed worthy of discipleship, may soon startle the uninitiated by summoning elementary spirits from the "vasty deep" of the "primum mobile"—the sylphs, gnomes, undines, and salamanders of the Rosicrucians.

If this scheme should be pushed forward by the deluded followers of deluded or falsifying mediums, the result will be a disgraceful and humiliating thing than that inflicted by the social movement.

The definition of Spiritualism is a good one: "First, that man has a spirit; 2d, that this spirit lives after death; 3d, that it can hold intercourse with human beings on earth."

These are the only points on which all Spiritualists can be said to agree. "Whichever else they may receive, here they are united."

Mrs. Davis briefly sketches the uses and influence of this elementary belief, and the result of its acceptance as a branch of knowledge. She proceeds to speak of its "gross perversion," and her language has no uncertain sound. The developments are so strange that the superstitious class "are apt to become wonder-seekers, and rush abroad in quest of mediums and circles, and stare and gaze at the hanging of tables and the tooting of trumpets, while the quiet but most needful work of self-development by means of self-reformation is entirely lost sight of."

"Another abuse is to make it a cloak for intellectual chicanery and loose social practices."

"The yielding up of selfhood" is among the abuses enumerated. It is dangerous and destructive, and will never be encouraged by any advanced spirit.

This pamphlet indicates in a forcible manner the drift of the great tide of Spiritualism, and Mrs. Davis has done a noble office in pointing out the rocks and shoals ahead. Yet she is hopeful, and in the end sees the triumph of the right.

"Spiritualism comes," its broad wings bathed in the sunlight of the spheres, to proclaim the glorious hour. It is the herald of a new dawn, the first morn of a golden day in which earth will be vocal with spheric harmonies, and humanity find repose in the everlasting light of Love, Wisdom, and Liberty."—Religio-Philosophical Journal.

Iowa.—Meeting of the State Association of Spiritualists. The Seventh Yearly Meeting of the Iowa State Association of Spiritualists was held in the Opera House at Iowa Falls, Oct. 22d, 23d, and 24th, Edwin Cate, President, Mrs. Ella G. Skinner, Secretary pro tem.

After the usual appointment of Committees the audience were entertained by short speeches by Warren Chase, Dr. C. P. Sanford, O. H. Godfrey and others. The day's proceedings closed with encouraging prospects and fine weather.

Saturday Morning Session.—Dr. C. P. Sanford delivered one of his usual logical and instructive discourses, which was listened to by an appreciative audience. At the close of this lecture Bro. O. H. Godfrey gave us an eloquent, soul-inspiring address, which was greeted with the most enthusiastic applause. Warren Chase occupied the rostrum to good advantage, the people assembled being much interested in his remarks.

In the evening Mrs. Colby gave the regular lecture, which was listened to by a good, attentive, and intelligent audience. Mrs. Olive Smith, who accompanies Mrs. Colby, delivered the occasion with a fine singing, which added greatly to the interest of the meeting.

Sunday Morning Session.—The election of officers for the ensuing year was preceded by a fine singing, which was given by John P. Wilcox, Edw. Eddy, President; Mrs. A. J. Swain, Fort Dodge, Vice President; Mrs. M. L. Brainerd, Toledo, 2d Vice President; Mrs. C. G. Skinner, Des Moines, Secretary; Mrs. Wm. H. Brown, Redfield, Treasurer; Mr. E. Higgins, Iowa Falls, Trustee.

The following Resolutions were offered by Dr. C. P. Sanford, and were adopted:

Resolved, That in future the candidates of this Association shall be nominated by ballot, and the election thereof by ballot—a majority of votes electing the same. Resolved, That we, as an Association, do hereby solemnly request that we send one system for the organization of a school of this kind at the next meeting of this Association.

After a few minutes' conference, and music by Mrs. Smith, the meeting closed.

The afternoon meeting opened with a beautiful piece of music, entitled "The old musician and his harp," which was highly appreciated by the audience, and Mrs. Warren Chase gave us an excellent discourse which stirred our souls to new life and hope. The session closed with songs by Mrs. Smith.

The evening session opened with a song entitled "The Brook," followed by Mrs. A. H. Colby with an able and eloquent lecture, which was listened to by a large and intelligent audience who greeted her with frequent applause. Music followed by Mrs. Smith, after which the following Resolutions were adopted:

Resolved, That the thanks of this Association be extended to the friends at Iowa Falls, for their kind and hospitable entertaining us during our stay, and to the speakers for their helpful thoughts and intuitions, to the friends generally for their liberal donations, and to the friends of the Banner of Light and Religio-Philosophical Journal for requesting to publish the proceedings of this Convention.

Adjourned sine die. Mrs. ELLA J. SKINNER, Sec.

THE INVESTIGATOR.  
One by one the silent errors,  
Reared by might and proped by wrong,  
And earth wonders when they perish  
That they stood the long day long.

How gray and moldy opinion,  
Let the plastic mud be wrought,  
Ere the errors of the ages  
Crystallize in deed and thought.

Head no longer lying echoes—  
Echoes from the echoes gone!  
Hear the trumpet voice of Progress!  
See the better days dawn!

Mrs. J. Ellen Foster of Clinton, Mrs. Anne C. Savory of Des Moines, and Mrs. Emma Haddock of Iowa City, are now regularly accepted lawyers in the courts of Iowa.











COLBY & BISH

**Publishers and Booksellers**  
**No. 9 MONTGOMERY PLACE,**  
**BOSTON,**  
 KEEP A COMPLETE ASSORTMENT OF  
**Spiritual, Progressive, Reform,**  
 AND  
**MISCELLANEOUS BOOKS.**  
 AT WHOLESALE AND RETAIL.

AND AMONG THE AUTHORS ARE:  
 ANDREW JACKSON BAYN,  
 Hon. ROBERT DALE OWEN,  
 JAS. M. PEEBLES,  
 HENRY C. WRIGHT,  
 ERNEST HENAN,  
 GILES H. STEBBINS,  
 D. D. HOPE,  
 T. R. HAZARD,  
 A. E. NEWTON,  
 WILLIAM DENTON,  
 WARREN CHASE,  
 Rev. M. B. CRAVEN,  
 Judge J. W. EDMONDS,  
 Prof. G. B. BRITTON,  
 ALLEN PUTNAM,  
 EPES SARGENT,  
 W. F. EVANS,  
 HUDSON TUTTLE,  
 A. G. CHILD,

F. R. HARRIS,  
 W. WARREN HARLOW,  
 Rev. T. R. TAYLOR,  
 J. O. HARRETT,  
 Rev. Wm. MOUNTFORD,  
 Mrs. EMMA HARDINGE BRITTEN,  
 Mrs. J. S. ADAMS,  
 SCHINA W. SPARGUE,  
 HEDDIE HENSH,  
 Miss LIZARD DOTEN,  
 Mrs. MARIA W. KING,  
 Mrs. L. W. T. CHILD,  
 Mrs. LOIS WAINBROOKER,  
 Etc., Etc., Etc.

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

Orders for Books, to be sent by Mail, must be payable

It will be accompanied by cash, to the amount of each order. Any book published in England or America, not on order, will be sent by mail or express.

**Our Catalogues of Books Published and For Sale by Colby & Rich sent free.**

# TOLEDO BLADE,

(NASBY'S PAPER.)

The Largest and Best Family Newspaper  
Published in America.

Subscription Price, \$2, Postage Free

The remainder of the year is free to new subscribers for 1876.

**SPECIAL OFFERS FOR 1876.**

Smith's Bible Dictionary and Blade, one year..... \$3.  
Webster's Encyclopedia Dictionary and Blade, one year 12  
Webster's International Dictionary and Blade, one year..... 50  
A finely colored map of the United States, four feet  
eight inches by three feet four inches, retail price  
\$6.00, and Blade, one year..... 30

**THESE prices cover all expense in every case. The**  
books and maps *delivered without additional charge*.  
For each of the subscribers a new copy will be sent  
a copy of SMITH'S BIBLE Dictionary and Blade, specimen copy  
of the BLADE, Long's Great Aerial Map, and  
a new copy of the BLADE, and the application fee.

Address \_\_\_\_\_

**THE BLADE, Toledo, Ohio.**

Now Ready  
**FOR SALE BY**

**MERCANTILE SAVINGS INSTITUTION,**  
351 Washington Street, Boston.

17 at 96 Third street, San Francisco, Cal. Will diagnose and prescribe for all diseases of the eye, send eye-  
glasses, and make artificial eyes. Office hours, 10 a. m. to 5 p. m.  
direct—no fee for development of Spiritual Gifts, &c.  
Nov. 27, '92.

MRS. FRANK CAMPBELL, Physician and  
Surgeon, 11 Madison street, Boston, Mass., leading floor,  
Washington street to Harvard hall, Boston. Nov. 27.

SECOND EDITION.—

**MAYWEED BLOSSOMS**  
BY LOIS WAINBLOOM.

Prose and verse make up these fair and sunny pages,  
which the heart, the brain, the "creative imagination,"  
happily reveal. The common every day subjects which  
most writers pass by are here gathered (for the blossoms  
the humble Mayweed, and the haunting experiences  
life is turned to happy ecstasies.  
Each, as it comes, is here, and the reader's  
heart, to please and to tell by the publishers, COL-  
LIER.

FOURTH EDITION.

**Helen Harlow's Vow**

BY LOIS WAISBROOK.

An interesting and helpful story, graphically portraying woman's helpless and dependent condition, the numerous shares that beset her in every path she may seek to travel, what things threaten, and to bravely and with due despatch, and stinking woman, and what obstacles a determined plucky woman may surmount.

Price, 42.5¢, postage 16 cents.

For sale wholesale and retail by the publishers, F. C. & R. H. B. Co., No. 90 Montgomery Place, corner of Proctor Street (lower floor), Boston, Mass.

**SOUL READING.**

**EVERY READER OF THIS PAPER**  
SHOULD send address on postal card for 16 pp. Circular of "THE SCIENCE of a New Life," No. 39, 1913, to the following address: **DR. J. H. HAYES**, 1001 Broadway, New York City. This circular is a most interesting and valuable treatise on the subject of heredity and the influence of the environment. A woman can afford to be without it. Agents wanted for sale or commission. Address **COWAN & CO.**, 83, 85, 87, Street, N. Y. City.

New York, 34 years' practice, 27 in Boston. He reads  
writings from the position of the planets at birth.  
Oct. 16—12w15

---

**CHRISTIANITY**  
**BEFORE THE TIME OF CHRIST**

With quotations from the ancient sages and fathers  
showing the historic origin of Christian worship.

BY M. B. CRAVEN.

Author of Criticism on the Theological Idea of Deity  
and Critical Pamphlets on Theology, etc.

Price 25 cents, postage 1 cent.

For sale wholesale and retail by COLBY & RICH,  
No. 2 Montgomery Place, corner of Province street  
(lower), Boston, Mass.

---

**Looking Beyond.**

BY J. O. HARRETT.

A most beautiful book, written in the author's usual fished style, *atlasch with spiritual illuminations and affluences*. It contains the testimony of the departed respecting what they see and hear of the "better land." The philosophy of life, the moral laws of worlds, the brighter types of transition called death, the true uses of funerals (a most attractive scale, and visions of the "beyond." It is a book of sweet immortelles, and a Bethlehem star in every bereft home.

Price 2 cents, postage 10 cents.

For sale wholesale and retail by the publishers, COLMAN & CO., No. 5 Montague Place, corner of Provins street (lower floor), Boston, Mass.

100



## Spiritual Phenomena.

### Physical Manifestations Under Strict Test Conditions.

To the Editor of the Banner of Light:

Will you please permit me to give a short account in your columns of my experiences with Mr. Green A. Chaplin, a materializing medium of Whitehall, N. Y., who lately visited East Middlebury, Vt., where he gave several sittings, awakening no small interest? I shall speak of only what occurred on the evening when I was present. On this occasion some forty or fifty persons met at Tupper's Hall, for the purpose of witnessing whatever our unseen friends might be able to give us demonstrating their ability to make their presence known and felt.

A committee, consisting of Norman Tupper, Esq., Porter Champlin and myself, was appointed to handle the medium, and make all necessary examinations. We used the patent adjustable handkerchiefs, furnished by Mr. Samuel Brooks, of Middlebury. Before putting them on I took the precaution to fill the key-holes with tallow, when they were placed upon the wrists of the medium, and made to closely fit. He was then placed in a dark stairway, a shawl being tucked up before the doorway, and a small table with musical instruments upon it was placed near the shawl. The lights were turned down, when soon a form dressed in white appeared at the door, and extending its arms to either end of the table lifted the same from the floor. This was done several times. The instruments were also used. On examining the medium he was found sitting as we left him, with the cuffs on, and the tallow in the key-holes undisturbed. After further manifestations of a similar character the cuffs were taken off and thrown into the room at the feet of the committee, locked as we left them on the wrists of the medium, the key-holes filled as at first. I am not aware that anything occurred that a man with the free use of his hands might not have performed.

At this stage the mystery, if any, was in the removing of the handkerchiefs. The more satisfactory evidence to me of the exhibition of spirit power was furnished at a subsequent sitting on the same evening. After repairing to the dwelling of Mr. Levi Needham, a small number being present, it was suggested that the medium be handcuffed and placed in the parlor in company with Mr. Needham. Mr. Chaplin very politely consented, seeming willing to gratify our every wish. They were in the parlor but a short time before the cuffs were thrown upon the floor locked as when put on.

It was then proposed that a lady present, Mrs. Henley, be united (not in marriage) in iron with the medium. He made no objections; the bracelets were put upon the wrists of the two, when they seated themselves in the parlor, awaiting very calmly their divorce. It came in a few moments, the handcuffs dropping upon the floor, securely locked.

I felt that I ought to be satisfied; but, a doubting Thomas as I am sometimes, I wanted to put my fingers into the nail marks. I asked Mr. Chaplin if he was willing that I should be his companion in iron for a short time. He raised no objections, but rather doubted the spirit's ability to separate us. He but echoed my belief, or unbelief.

I took the cuffs, placed one upon the right wrist of the medium, the other upon my left, drawing them down so closely that the iron seemed measurably imbedded in our flesh. I gave the key to Mr. Porter Champlin, and the medium and his thoroughly awake and determined companion seated themselves in the parlor. We sat several minutes without moving or experiencing the presence of any outside power. Mr. Chaplin expressed his doubts, but suggested that two or three of the company seat themselves in the room near us. Two gentlemen, I think, and two ladies (my wife one of them) came in and sat near me on my right.

During the whole time my left hand and knee pressed the right knee of the medium, that I might detect the slightest movement if any was made. Shortly the medium said the spirits were making an effort to remove the cuffs. Mr. H., the other lady present, said she saw spirits around us. The medium, so far as I could discover, and I was especially vigilant, moved not a muscle.

Immediately I felt a hand or touch upon my head; a peculiar feeling seemed to steal through my system and run down my left arm, producing a delightful sensation, when by degrees the cuff upon my wrist relaxed its iron grip, and I was made to realize that indeed I was being set free. In a moment more it left my hand as gently as the softest ribbon could have been drawn from it, and in less time than it takes to write it the other cuff was removed from the medium's hand and they were thrown upon the floor securely locked.

That they were not unlinked to remove them I feel certain, unless the controlling power had the ability to lock them without producing the slightest noise, for the peculiar sharp click accompanying their locking—five or six occurring in adjusting the cuffs to the size of our wrists—was not heard, and my attention was especially enlisted in that direction. If I ever doubted before, I no longer have a right to doubt that Peter had opened to him by spirit-power his prison doors.

Only that I have made this article longer than I intended I would speak in more general terms of the significance of this wonderful power that is challenging the attention of the world, and the glory of that knowledge which destroys the terrors of the tomb.

A. E. STANLEY.  
Leicester, Vt., Nov. 15th, 1875.

### "A Marvelous Manifestation."

Under this heading the Chicago Times of a recent date publishes the following account of the occurrences at one of the sittings held in presence of Mrs. Stewart:

SEANCE ROOM, PENCE'S BLOCK, TERRE HAUTE, IND., Nov. 6th, 1875.—We, the managers of Mrs. Stewart's sittings, have known for some time past that through her mediumship, spirits materialize and present their friends in mortal beautiful and fragrant flowers, fresh from the parent stem, with the dewdrop glistening upon the petals; and in return the bouquets presented to them by earthly friends are readily dematerialized and spirited away by some mysterious and invisible process unknown to us. This to us was wonderful, but far, far more wonderful were the demonstrations of last evening (Nov. 5). The manifestations at this sittings, for a time, were of the usual order—flour, spirit friends, one after the other, each in his or her own order, old and young, appeared upon the rostrum, and each in turn, after shaking the hand of some recognized friend or friends, exchanging a few words of friendly greeting, closing with a smile and God bless you, gave way for others. Finally, Charles

Smith, chief of the spirit band, appeared, who, after shaking hands with several friends, concluding with remarks in a general way, returned to the cabinet, and after opening the doors that all might see the medium, who was occupying her chair in an unassuming manner, as was the custom of those who preceded him, the doors were closed, and we were requested to remain quiet, explaining that they intended an experiment. Naught but the steady ticking of the music-box was heard; all else was as still as the grave; five minutes passed; the door-bell was rung, doors thrown open, and lo! the medium's chair was vacant, not a vestige of her to be seen. Charles Smith, leaving the doors open that all might be convinced that she was not visibly present, advanced to the front of the rostrum, bringing the empty chair with him; returning, closed the doors, and requested that the music-box be kept continuously running, as they intended to recall the medium. Five minutes passed in silence, and it was announced that the medium was restored, and the most astonishing scene ever witnessed by us ensued. The medium came out in an exhausted condition, from which she rapidly recovered.

In conclusion, we fearlessly assert, first, that Smith and Stewart are distinct individuals, therefore, Smith could not have been Mrs. Stewart in disguise; second, it was impossible for her to remain in any part of the cabinet unobserved; and, third, she could not, by any possibility, pass from and return to the cabinet in her normal condition, and not be detected.

The phenomena to us are inexplicable and incomprehensible; the facts we record, leaving the solution for others.

ALLEN PENCE,  
JAMES HOOK,  
SAMUEL CONNER.

### "DOWN TO SLEEP."

November woods are bare and still;  
Each noon burns up the morning's chill;  
The morning's snow is gone by night;  
Each day my steps grow slow and light,  
As through the woods I reverently creep,  
Watching all things lie "down to sleep."

I never knew before what beds,  
Fragrant to smell, and soft to touch,  
The forest slits, and shapes, and spreads;  
I never knew before how much  
Of human sound there is in such  
Low tones, as through the forest sweep  
When all wild things lie "down to sleep."

Each day I find new coverlets  
Tucked in, and more sweet eyes shut tight;  
Sometimes the voiceless mother bids  
Her ferns kneel down, full in my sight;  
I hear their chirps of "good night!"  
And half I smile, and half I weep,  
Listening, while they lie "down to sleep."

November woods are bare and still;  
November days are bright and good;  
Life's noon burns up life's morning chill;  
Life's night rests feet which long have stood;  
Some warm, soft bed in field or wood,  
The mother will not fail to keep,  
When we can "lay us down to sleep."

(Reprinted from the Chicago Tribune.)

### "The Court of Reconciliation."

This is a Danish and Norwegian institution, which has stood the test of eighty years' trial, and has proved itself a great success, and has curiously escaped any notice. It seems to be an admirable piece of machinery, which would work as well on American as it has on Norwegian and Danish soil. Courts of Reconciliation were established in Scandinavia in 1795. They extend throughout Denmark. Each is presided over by a Judge and two assistants. The latter are usually not members of the legal profession. Before these courts, cases arise from the regular courts will discuss any suit which has not been brought before one of these. The parties appear in the Reconciliation Court without counsel, and generally without witnesses. Each states his case in the presence of the other. The presiding Judge asks any questions he chooses and examines witnesses, if he sees fit. When a complete statement of the dispute has been made, the Judge explains the law and the parties what he thinks their strict legal rights are. Then the whole Court unites in a recommendation to plaintiff and defendant to settle the dispute in a certain specified way. It is entirely optional with either to reject this advice. If they accept it, the suggestion of the Court becomes a judgment. In execution any issue upon it and it can be pleaded in bar of any other suit upon the same subject matter. But if both or either of the parties should reject the proffered advice, the suit can be at once brought in the proper courts.

These are the main features of the system, as we find them sketched in a former book, "The Study of Government," written by Mr. G. H. Yeaman, and published in Boston four years ago. The preface is dated at Copenhagen, so that this account of the Danish system was probably written on the spot and as the result of personal observation. Mr. Yeaman gives some remarkable figures in proof of the good work done by the Courts of Reconciliation. Within the five years from 1860 to 1864, both inclusive, 183,623 suits were brought before these courts. Of these, 123,897 were settled, 2,544 were postponed, and 57,187 were sent up to the regular courts for litigation. But sober second thought led to the adoption of the advice of the Court of Reconciliation in more than half of these, so that only 90,907 of the 183,623 original suits were brought to trial. In other words, the Courts of Reconciliation promptly, fairly, and cheaply disposed of six out of every seven suits brought in Denmark within these five years. By comparison of the statistics of the individual years, it appears that the whole number of suits decreases year by year, while the proportion of suits finally settled in these Reconciliation Courts steadily increases.

The system is in full force in the Danish West India Islands. The following table shows its results there during the same five years (1860-1864):

Total number of cases, 2,483  
Settled in Reconciliation Court, 1,875  
Sent to regular courts, 608  
Preserved to legal trial, 70

In these colonies the Courts of Reconciliation settled seven out of every eight suits. The two sets of statistics taken together, are in the nature of cumulative proof.

These facts should have been before the public long ago, but the legal guild, which ought to be aware of every interesting legal experiment, is densely ignorant, as a rule, of everything outside one narrow routine. Blackstone was right when he said lawyers are a substratum. They have to be told by other people of the progress made in their own profession. The Councils des Prudhommes of France, the Arbitration Courts of England and New York City, and the Courts of Reconciliation of Norway and Denmark, were all suggested and founded by non-lawyers; and the lawyers have been left to find out about them, the world would probably still be ignorant of their existence.

WEATHER MAXIMS.—"Old Probabilities" has formulated the results of his observations for New England as follows:

1. As a rule, if the wind touches northeast or east two or three days, it is a sure indication of rain.  
2. Dense smoke and haze in early morning portend falling weather.  
3. Summer showers of light character often follow two or three days of smoke or haze.  
4. Fog, frost and dew precede rain 24 to 48 hours, except fog at close of storm.  
5. Wind veering from north or west to south and southeast precedes falling weather.  
6. Halos, lunar and solar, also fairly defined and brilliant auroras, precede rain 24 to 60 hours.  
7. Barometer rising or falling considerably away from its mean forebodes falling weather, subject to modifying influences of the neighboring ranges of mountains and hills.  
8. Precipitation generally follows a rapid influx or efflux of atmosphere.  
9. If wind is in southwest and rain sets in, the rain is of short duration and light yield.

Mr. J. P. Mendum, proprietor of the Boston Investigator, while in Stockton, Cal., recently, gave a lecture, which the Daily Evening Leader of that city, of Oct. 21st, spoke of as follows: "Meeting.—Last evening there was a meeting of the Boston Investigator, at the residence of J. P. Mendum, Esq., publisher of the Boston Investigator, who related his experiences in a very interesting manner. Among other items of interest he related that after King Kalakaua returned home from visiting the States, some months since, he sent to the office of the Investigator, and purchased the flag of that journal since its publication. Also a large number of works on religious Free thought, and subscribed for the Investigator."

Whether any serious complications are likely to arise or not from our present relations to Spain and our interest in the affairs of Cuba, there is no doubt of the fact that our navy has been quietly placed upon such a footing as to be ready for service in any emergency. Out of twenty-seven iron-clads, nineteen have been completely equipped for active duty and stationed all along the coast from Pensacola to Boston, with their complements of men, officers, ammunition and stores, whence they could proceed to sea at very short notice. Besides these there are twenty-five more vessels, some of which are nearly ready for sea, constituting in all a powerful fleet, carrying three hundred guns, and capable of doing a great deal of mischief upon the high seas.

A CLERGYMAN'S HORSE.—The Ashland (Ky.) Journal tells the following story: "Rev. T. F. Garrett of Prestonburg had the misfortune to lose his horse on the 20th ult., she having died of the bots. Our friend, writing home, says: 'I left her in the field and started to my appointment, getting as far as Prestonburg, not knowing whether she would live or die, and had been there two hours, and here came the poor creature, though the day having crossed the creek twice and the river once, and came right to the house where I was! Does it not seem wonderful that she should thus come three miles after being left, and I wonder if she wanted to be near me when she died? Did her instinct or misery bring her safe into the town?' It is quite a mystery."

Prof. Swing alluded in a recent sermon to the action of the Chicago School Board in excluding the Bible from the schools, and planted himself squarely on the only defensible principle: "The government has no more right to teach the Bible than it has the Koran. My idea is that the government did, in its earlier life, run according to a sort of Christian common law, but now the number of Jews, Catholics and infidels has become so greatly increased, the government has to base itself squarely upon its constitutional idea that all men are religiously equal. Even if the genius of the country permitted the teaching of the Bible, I should doubt the propriety of continuing the custom, because no valuable moral result can ever come from teaching a religious instruction in a schoolhouse, and social strife will be continually springing up out of the practice."

The time that is to test our sincerity is here, and the occasion presents itself in a form that challenges public attention. The Belvidere seminary—so long and so well conducted as a private enterprise—wants to be liberally endowed—and how long shall it wait? We require additional buildings at once; we want all the means and facilities necessary to a thorough course of instruction in all the ordinary departments of human inquiry; and, especially, we want professorships of all the new sciences that are taboed by all American colleges and universities.—Prof. S. B. Britton.

We wish to say that we have no faith in that system of Christianity which many, apparently, are trying to introduce and make fast in this country. We refer to the essence of a dozen or twenty clerical men, and as many laymen, who proceed to appoint committees, and organize a revival. The Pentecostal manifestation was not planned by Peter or his co-workers, any more than the descent of the Holy Ghost was planned, when "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." The noted ecclesiastics did not organize the great reformation of the 16th century. The more recent, but perhaps equally important reformation which swept England in the last century, was not organized by the bishops of the Established Church. Indeed, we cannot recall a single great religious movement that ever was organized by men. They have all been surprises both to the church and to the clergy.—Rev. W. H. Murray's Golden Rule.

Wherever the sexes together touch science, art, literature, the race lifts and goes forward more successfully. So, I beseech you, force the vote on woman. In the rottenness of elites and the feudalism of the nation we must employ every force to secure the success of democratic institutions. With the State rest on man and woman with the certainty that we shall outlive the storm.—Wendell Phillips.

IGNORANT OF THOUGH PRACTISING THE MAGNETIC LAW.—And indeed, they seem, in dealing with penitents and sinners, to make hand-shaking a powerful element of their influence. As soon as they approach a man or woman in the inquiry room, and the custom is the same among all the assistant workers, they manage in some way to get hold of the inquirer's hand. If the inquirer is weeping and nervous the pressure has a soothing effect, and if he is a stolid man who, without much feeling on his own part, has been led in by his friends, it has a melting and moving influence. Mr. Sankey's hand is of a fair size, very plump, very white, and as soft as satin. Its pressure is pervading and penetrating, a stream of electric fire will seem to flow from it. Mr. Moody's hand is very short.—Revised Report.

Spiritualism teaches that we are ever in the presence of our loved ones in the spirit-life; that true manhood consists in holding the passions in subjection to the intellectual and moral faculties; that our destiny is ever onward and upward in the scale of intelligence and moral culture, which is true wisdom.—Religio-Philosophical Journal.

A Western editor thus describes the sorrows of "the craft," and the same remarks apply to Eastern latitudes. He says: "If he speaks of things as they are people get angry. If he glosses over or smooths down the rough points he is bribed. If he calls things by their right names, he is in for the position of a reporter. If he does not furnish his readers with jokes, he is a mule. If he does he is a rattlesnake, lacking stability. If he condemns the wrong he is a good fellow, but lacks discretion. If he lets wrongs and injuries go unmentioned he is a coward. If he exposes a public man, he does it to gratify spite. If he is the tool of a clique, or belongs to the 'club,' he is a lackey. If he indulges in a blackguard, if he does not, his paper is dull and insipid."

Joseph Guibord, of Canada, whose remains were interred at Montreal Nov. 16th, after awaiting burial for seven years after death, was a printer. He was foreman for thirty-six years in Montreal for the late Louis Perreault, and Louis Perreault & Sons. Guibord performed the difficult task of putting the Indian language into type for the issue of a catechism and hymns published by the Abbé Garin, and of forming the matrices. He first introduced stereotyping into Canada, and the first book stereotyped in this country was done under his supervision. His punctuality was proverbial. He was slow of temper, but age at his death. He died at his home in Canada except Mr. John Lovell, the veteran publisher.

## New Books.

### Immortality Demonstrated

THROUGH THE MEDIUMSHIP OF

MRS. J. H. CONANT,

(WHO PASSED TO THE HIGHER LIFE AUG. 5, 1875.)

This exceedingly interesting BIOGRAPHY of one of the many mediums of the 19th Century contains a full history of her mediumship to within a short time previous to her translation; together with extracts from the diary of her physical and spiritual communications given through her organism at the Banner of Light Free Circles, and spirit messages, essays and invocations from various intelligences in the other life. The whole being prefaced with Opening Remarks by the close student and astute scholar, ALLEN PUTNAM, ESQ.

This Important Work presents to the skeptic, in a condensed form,

An Earnest, Unequivocal and Individual Example of the Good wrought by Spiritualism.

Its perusal cannot fail to

CHEER OUR STRUGGLING MEDIA,

By reason of the lessons flowing from the early trials and hardships borne by this remarkable instrument of communication between the worlds of embodied and disembodied mind.

The skeptic concerning the continued conscious existence of the human spirit after its bodily temple is resolved to dust, may here obtain valid assistance to

Escape from "Doubting Castle"

Into the clear radiance of the midday of truth; and the adherent of Spiritualism will find in this volume much to cheer his heart and fortify his conclusions, already arrived at by mature deliberation.

Circulate it, for wherever it goes it will

carry with it an example teaching higher uses for the life that now is, and a grand prophecy of that which is to be!

324 pp.; Cloth, \$1.50; full gilt, \$2.00; postage 24 cents.

A Fine Steel Plate Portrait of the Medium adorns the work.

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

Mediums—Blasphemy—Moravia.

THREE IMPORTANT PAMPHLETS

BY THOMAS R. HAZARD.

I. Mediums and Mediumship.

A valuable treatise on the laws governing mediumship, and recounting some of the extraordinary physical manifestations witnessed by the writer through different media. Price 10 cents, postage free.

II. Blasphemy.

Who are the Blasphemers?—the "Orthodox" Christians, or "Spiritualists"? A searching analysis of the subject of blasphemy, which will do much good. Price 10 cents, postage free.

III. Eleven Days at Moravia.

The wonderful experiences of the author at Moravia are here detailed at length. Price 10 cents, postage free.

For the Three Next Postpaid for 25 Cents.

In order to meet the demand for these admirable articles, by HAZARD, THOMAS R. HAZARD, they have been published in pamphlet form, on good paper, and are in every way calculated to make a favorable impression as pioneer tracts. The price is fixed at this low figure, that the works may be within the reach of all. Here are one hundred and sixty-two pages of live, radical thought, sent post-paid for 25 cents. The books are sent by mail, and are not to be returned. Leaves that can be found in twenty-five dollars' worth of less cost money.

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

THE CONTRAST:

EVANGELICALISM AND SPIRITUALISM

COMPARED.

BY MOSES HULL.

CONTENTS.

CHAPTER I. What is Spiritualism?

CHAPTER II. Comparative Evidence of the Bible and Spiritualism.

CHAPTER III. The Mission of Spiritualism.

CHAPTER IV. The Call Home of Spiritualism.

CHAPTER V. Minor Questions.

CHAPTER VI. Acts of the Apostles and Spiritualism.

CHAPTER VII. More of the Name.

CHAPTER VIII. What is Evangelicalism?

Revised edition. Price \$1.50, postage 10 cents.

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

ON MIRACLES

AND

Modern Spiritualism.

BY ALFRED R. WALLACE, F.R.G.S., F.Z.S., &c.,

Author of "Travels in the Amazon and Rio Negro," "Palm Trees of the Amazon," "The Malay Archipelago," &c., &c.

This large and handsome volume consists of—

I. An Answer to the Arguments of Hume, Lecky, and others, against Miracles.

II. The Scientific Aspects of the Supernatural.

III. A Defence of Modern Spiritualism. Reprinted from the Fortnightly Review. With an Appendix applying to the most recent criticisms.

These treatises are much enlarged, and in many places re-written, constituting a new work. The Note of Personal Evidence is very valuable, and the Appendix is entirely new.

We have just received the work from England, and the eagerness with which it was welcomed there, assures for it a large sale in this country.

Price \$1.75, postage free.

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

Second Edition.

Is it the Despair of Science?

BY W. D. CUNNING.

This pamphlet is very pleasantly written, suggesting the possibility of solving the mysteries of spiritual manifestations by tracing the analogies offered by the subtler forces of Nature.

Price 15 cents, postage 2 cents.

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

ORDEAL OF LIFE,

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

122 pp. Price 60 cents, postage 8 cents.

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

## The Herald of Health

### LADIES' OWN for 1876.

Four Numbers of 1875 FREE to new subscribers who send in their names immediately.

Every one should have it who would rear to health and vigor children, or regain and retain strong bodies and strong minds.

The following are a few of the titles of articles since September:

- 1.—HOW I MANAGED MY CHILDREN.
- 2.—DISEASES FROM OVER-WORK.
- 3.—What Women Should Know.
- 4.—What Men Should Know.
- 5.—Management of Delicate Children.
- 6.—The Prevention of Headache.
- 7.—STRENGTHENING THE LUNGS.
- 8.—Preventing Typhoid Fever.
- 9.—Preventing Children's Diseases.
- 10.—Studies in Hygiene.
- 11.—Regaining Lost Health.
- 12.—Our Nerves and Nervousness.
- 13.—Keeping the Liver Healthy.

In short, everything connected with our physical well-being. The "Scientific American" says: "It contains more sensible articles than any magazine coming to our sanctum."

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.00 a year, (postage 10 cents,) and the Greatest Premium yet!

\$2.



## New York Advertisements.

The magic control of **SPENCE'S**  
**POSITIVE AND NEGATIVE**  
**POWDERS** over diseases of all kinds is wonderful  
beyond all precedent.  
Buy the **POSITIVES** for any and all manner of dis-  
eases, except Paralysis, or Palsy, Blindness, Deafness,  
Typhus and Typhoid Fevers, Dropsy, or Pelvic Afflictions.

Buy the **200,000 TESTS** for \$25.00, of 1 case, 1 minute  
 test, 100 dead-end tests, 100 Typhoid fever tests.  
 Buy a box of **HALF POSITIVES** and **HALF  
 NEGATIVES** for Chills and Fever.  
**PAMPHLETS** with full explanations mailed free.  
**AGENTS** wanted everywhere.  
 Send **50c** for **100 tests per box, or 6 boxes for  
 \$5.00**. Send money at our risk and expense by Registered  
 letter, or by Post office Money Order made payable at  
**Station D., New York City.**  
 Address, **PROF. PAYTON SPENCE**, 134 E.  
 114th street, New York City.  
**Sold also at the Banner of Light Office, No. 9  
 Montgomery Place, Boston, Mass.** Oct. 26.

10th street, New York City.  
 Sold also at the Hammer of Light Office, No. 9  
 Montgomery Place, Boston, Mass. Oct. 24.  
 JUST ISSUED.  
 The Tenth Edition of  
**THE ELECTRIC PHYSICIAN:**  
 OR,  
 Self-Cure by Electricity.

**BY EMMA HARDINGE BRITTEN.**

A Plain Guide to the use of the Electro-Magnetic Battery, with full directions for the treatment of every form of disease on the new and highly successful **French and Viennese Systems of Medical Electricity**, as administered by Drs. Wm. and Emma Britten in their own practice.

This excellent ~~work~~ work is especially designed for the

of families, enabling all to come there safe without the aid of country doctors, and it is the only safe, reliable and complete guide to the practice of Medical Electricity ever given to the public.

Published and sold by DR. WILLIAM BRITTON, 26 West 38th street, New York. Also to be had at the Banner of Light office, Boston, Mass. Price 50 cents. Mailed free for 50 cents.

DR. WM. BRITTON'S celebrated **Home Battery**, the best and cheapest Electric Magnetic Medical Battery of its size and quality ever constructed, to be had only of the manufacturer, 26 West 38th street, New York. Circulars sent on application.

Aug. 21.

**Dr. Fred. L. H. Willis**  
 May be Addressed (ill further notice):  
**Glenora, Yates Co., N. Y.**

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

He also claims expertise in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and

Dr. Willis is permitted to refer to numerous parties who have been cured by his use of quinine when all others had failed. All letters must contain a return postage stamp.  
*Send for Circulars and References.* H. O. L. 2.

**MRS. J. W. DANFORTH,**  
Trance and Magnetic Physician,  
100 West 56th street, New York City.

**CHLOROVANT HERB COMPOUND**, consisting of Roots, Herbs and Barks, with full directions for preparing over one quart of Vegetable Syrup for curing Throat

le, Organic and Rheumatic Diseases, mailed post paid on receipt of \$4.00. Nov. 27.

**Drunkenness and Opium Habit.**

**DR. BEERS,** 35 Fourth Ave., New York, *guarantees a cure for these evils. Call or send stamp for evidence.* Nov. 20. -4\*

**MRS. M. TOWNE,** formerly of No. 9 Great Jones Street, has removed to 55 Clinton Place, a few doors west of Fifth avenue, New York. Mycologic Physician and Electrotherapist. Informs the public that she cures the S. Vitæ Dance without fail. No cure no pay; and no charge for examination.

**DRS. DUSENBURY**, Magnetic Physicians, established 25 consecutive years, having closed their Institution, Tarrytown, for the winter season, can be consulted daily at No. 114 West 11th street, New York, by all those who desire to be restored to health without the use of poisons and drugs. 70 Nov. 6,

**"MONTOUR HOUSE,"**  
HAYANA, N. Y.,

**FIVE** minutes' walk from the Magnetic Springs, and near the HAVANA GLEN and Cook Academy. Five minutes' walk from MRS. E. J. MARKEE'S, (Cate McCompton), the most remarkable medium for materialization yet developed in this country.

**GORDON N. SQUIRES.**

(Oct. 30).

---

**Dumont C. Dake, M. D.,**  
**AND DELLA E. DAKE, WITH DR. CHAS. A. HARNES,**

**T**HE well-known Mediums, cure, under spirit influence, diseases considered incurable. Their success stands unparalleled. Catarrh, Throat, Lungs, Liver and Kidney Affections, Diseases of the Blood and Skin. Female Infertility a specialty. Patients successfully treated at a distance. Send leading symptoms, age, sex, and autograph. Circular sent free, containing remarkable cures. Office and laboratory, 91 Powers Building, Rochester, N. Y.

**N. B.**—Magnetism Movement Cure. Health Lift. a specialty. Oct., etc.

**AUSTIN KENT OF LOVE AND MARRIAGE.**—I will mail my book, "*Free Love*," in paper cover, my Pamphlet, "*Mrs. Woodhull and her Social*

**FALSE,** with one or two other Pamphlets or Tracts, and my Photograph, for \$1.00, or for so much with the Photograph left out. I much *would* and shall be grateful for the money. Address **AUSTIN KENT**, Stockholm, St. Lawrence Co., New York. (tf)—May 20.

**THE MAGNETIC TREATMENT.**  
**SOLD TWENTY-FIVE CENTS TO DR. ANDREW S. STONE**, Troy, N. Y., and obtain a large, highly illustrated Book on this system of vitalizing treatment.  
 Oct. 2.

---

**PRICE REDUCED—FOURTH EDITION.**

THE  
**SPIRITUAL TEACHER**  
 AND  
**SONGSTER,**  
 DESIGNED FOR  
 Congregational Singing.  
 BY J. M. PEEBLES.

The author says in his preface: "These readings, re-

spouses, and collections of hymns and songs are offered to meet, temporarily, a want felt by circles and societies of Spiritualists in their social and religious gatherings.

It is the hope that their use will lead into our hands, natural enough, to read some statement of principles or in some way to ascertain something of our doctrines and general teachings. In defining them I speak only for myself; and yet, in all probability, I reflect the general opinions of the millions in America known as Spiritualists. There seems to be a general agreement that the order of the service, harmony, culture, stability and genuine enthusiasm, and, struggling especially, *congregational singing*, is among the helps to this end.

Prior 15 cents, postage free.

ORDERED BY MAIL AT FIFTY CENTS PER COPY.

No. 9, Montgomery Place, corner of Province street (lower floor), Boston, Mass.

---

**Danger Signals;**  
AN ADDRESS ON  
The Uses and Abuses of Modern Spiritualism.  
BY MARY F. DAVIS.

---

This eloquent and comprehensive pamphlet is especially recommended to all who are sincere in their faith. While it reveals the subtle inner life of true spiritualism, it most pointedly and compactly portrays the errors and abuses that abound. Mrs. Davis's effective utterances at once protect the friends and enlighten the enemies of truth and progress. Her timely discourse should and will have a very extensive circulation. It is something you can safely hand to a skeptical neighbor.

Price, single copy 10 cents, 8 copies for \$1.00; postage free.  
For sale wholesale and retail by COLBY & RICH, at No. 9 Montague Place, corner of Province street (lower floor), Boston, Mass.

**THE FUTURE LIFE:**  
As Described and Portrayed by Spirits.  
Through Mrs. Elizabeth Sweet.  
WITH AN INTRODUCTION BY  
**JUDGE J. W. EDMONDS.**

Scenes and events in spirit-life are here narrated in a very pleasant manner, and the reader will be both instructed and harmonized by the perusal of this agreeable volume.

**Spiritualism as a Science,  
and Spiritualism as a Religion.**

An Orator, delivered under spirit-influence at St. George's Hall, London, Eng., Sunday evening, Sept. 25th, 1877, by Cora L. V. Tappan. This is No. 1 of a series of Tracts entitled "The new Science."  
 Price 6 cents, postage free.

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



