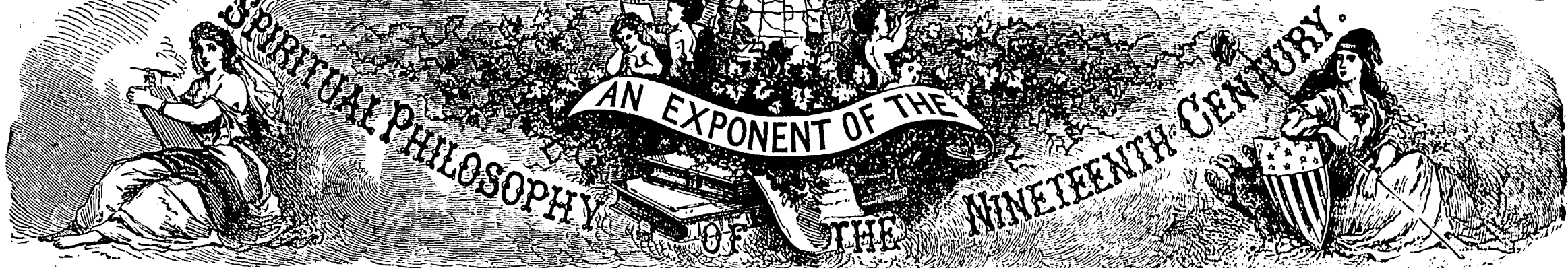


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Versus Dr. Carpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

[Continued.]

BY JOSEPH RODES BUCHANAN, M. D.

MRS. HANSON'S LETTER FROM THE SPIRIT WORLD TO HER SON.

When Mrs. Hayden had returned from her second visit to England, she was spending some weeks with Mrs. Governor Davis, (widow of Hon. John Davis, as he was called,) whose son as private secretary of Abbott Lawrence, our Minister, had returned with a large quantity of English stationery, and presented a quantity to Mrs. Hayden. This she afterwards had at her residence in Boston, (Hayward Place,) and in a séance with Mr. Hanson, a wealthy citizen of Salem, Mass., the spirit of his mother requested Mrs. H. to leave some of this paper on her table at night, and leave the upper sash of the window down two or three inches, that she might get the paper and write a letter to her son. Mr. Hanson was directed by her to sit with his niece at a table in his own house in Salem next day about ten o'clock, with his hat on the center of the table, and the window-sash lowered a few inches. Mr. H. sat with his niece as directed, and they heard a slight sound, and saw a letter coming in the window and falling in his hat.

The letter was simply folded, without an envelope, and was directed on the outside "To my Son, Elijah A. Hanson, Salem, Mass." It was written neatly, in imitation of printed characters, and signed by Mrs. Hanson in her own handwriting. It was beautifully expressed, speaking of her heavenly home, and of members of her family on earth, and was held to be sacred by Mr. Hanson to permit its publication.

Mr. H. visited Mrs. Hayden at Boston the next day, and ascertained that two sheets of the English paper had been taken; one having been marked by him on each of its four corners with his initials, had been used by his mother in writing her letter, but the other had not been returned. He was directed by his mother to sit again as before, one week from the first sitting at Salem, and, having done so, received from her in the same way another letter of similar character, on the sheet of English paper, which he preserved with the same reverential care.

LORD AND LADY HASTINGS.

In the spring of 1852 Mrs. Hayden was at the Earl of Zetland's holding a séance, at which were present the Marchioness of Hastings (with her two daughters), the Duke of Argyll, the Duchess of Sutherland, Lord Malcolm, Mrs. Catherine Crowe, authoress of the "Night Side of Nature," Lady Zetland and about ten others. They were seated round the table, when the spirits requested that the lights should be removed into the two adjoining apartments on each side, and that Lady Hastings should hold the pencil. This being done, a strange and beautiful halo of indescribable delicacy began to appear above the hand of Lady Hastings. Lady Zetland first remarked: "Don't you see a light around Lady Hastings' hand?" Then it became more fully developed, and one and another observed it till it was seen by all.

Dr. Malcolm took a sheet of paper, which he held above the hand, and the halo appeared above it. When this halo was completely organized and at rest, her hand began to write—the light from the halo being sufficient to read the writing. It proved to be a letter from Lord Hastings, addressed to "My Dear Wife," expressing his gratification that she was investigating Spiritualism, his happiness in meeting her, and how much he was with her. He said that her two daughters, Lady Bertha and Lady Edith, were mediums, and that if they would sit for it he would come to them at her own home. This was done, and he came and wrote for them on many occasions.

In his letter at the Earl of Zetland's, he spoke of Capt. Yelverton, the second husband of Lady Hastings, saying that he had failed to find Sir John Franklin, and that he had just left—(name not recollected), which was afterwards found to be true by the coincidence of dates. The letter of Lord Hastings occupied a space equivalent to two pages of foolscap, and was written on common printing paper, the hand of Lady Hastings being in a denuded condition while controlled in writing.

Can any one easily fancy a greater outrage upon all the minor virtues and proprieties of life than the intrusion on such a scene of a dogmatic professor to inform this distinguished company of persons, who were morally and intellectually his superiors, that they were all, without exception, either hallucinated dupes or fraudulent impostors? Of this outrage Dr. Carpenter is guilty wherever the pragmatic insolence of his lectures is thrust upon the cultivators of psychic science.

SPIRIT-RECOGNITION, PHOTOGRAPHY AND PAINTING.

Great numbers of spirits have appeared for their friends, and been minutely and satisfactorily described by seers. Mr. E. V. Wilson, an able lecturer, and Mr. J. F. Baxter, among others, are continually exercising this power in public, describing the departed friends of those who are before them in public audiences, giving also names and incidents that are satisfactory and astonishing. Mr. Charles H. Foster exercises the same power in private, describing the departed, and giving messages from them to the living with a graphic power which has given him an almost world-wide fame.

But beyond all this the departed have recorded their appearance by standing before the camera, invisible to the eye which sees by the luminous ray, but sufficiently materialized to reflect the actinic rays concerned in photography. The photographs of spirits with these vapory forms, recognized by

their friends, are now so numerous that every one may easily be satisfied, since the experiments have often been made under precautions that precluded all possible deception.

Mr. Hartman, a photographer of Cincinnati, whose mediumship enabled spirits to appear on his photographs, satisfied all cavils by going into the studio of a rival and skeptic photographer, where the entire process was controlled by his opponents, and simply standing by the camera while a photograph was being taken, until the picture of a deceased young lady appeared adjacent to the picture of the sitter, Dr. Morrow, and was recognized. Mr. Hartman is now making photographs at 260 Bowery, New York, and Mr. Irvin Williams, of Clinton, Iowa, writes that he obtained photographs of his spirit-wife and daughter in accordance with their promises to appear, by writing to Mr. Hartman from Iowa. I have seen at Mr. H.'s gallery, sitters obtaining a spiritual photograph, and a gentleman who had recently obtained through Mr. H. a photograph of his sister, dead thirty-nine years, which was distinct, and, as he said, correct as a likeness.

A lady some years since arrived in Boston, and proceeded from the railroad direct to the office of Mr. Munier, famous for his spiritual photographs. She was a stranger, and carefully concealed her identity, but sat for a photograph; when it was taken, a picture appeared beside hers which at once recognized as that of the late President Abraham Lincoln, and then only did she confess that she was the widow of President Lincoln.

When Mr. Ward, of Arkansas, was photographed by Munier in New York, a youth's face appeared on the picture which Mr. Ward recognized as that of his son, about fourteen years of age, who had been killed in Arkansas, of whom no picture had ever been taken until he was thus portrayed as a spirit. Hundreds of these spiritual photographs are now accessible to the public. They are not more remarkable than the painting of spirits by seers, such as Mr. Wells Anderson (late of Chicago), who by his mediumship has been converted from a journeyman cabinet-maker, ignorant of art, into an able delineator of the features invisible to other eyes. The satisfaction of his patrons and the very liberal prices paid for his portraits of the deceased (for which he requires no aid from picture, photograph, bust, or verbal description) are sufficient evidence that the departed are really presented before him.

Mr. Theodore F. Price says in a published letter (August, 1877) from Chicago:

"Prof. W. P. Anderson, the well-known spirit-artist, reference to whose unparalleled exploits under spirit control is unnecessary, has been for some time established here, and is patronized to such an extent as to be constantly employed to his full capacity in producing portraits of the spirit-friends of his numerous patrons, who, with scarcely an exception, receive the most permanent and gratifying proofs of the companionship and positive existence of their spirit-friends. The son of Mr. and Mrs. Anderson, Wells, Jr., gives strong evidence of being influenced to produce spirit pictures after the manner of his favored father, also as a musician, for which he evinces inspirational talent."

But even these marvelous portraits and photographs of the deceased lose their interest in comparison to the grand fact—the grandest fact in science or history—of the re-incarnation of the departed in living, breathing forms such as they occupied in life. The departed, we say, for, in the light of spiritual science, the word dead no longer has its dark and terrible meaning, and it scarcely seems proper to use it. If our departed friends are still with us, still watching us with interest, and ready, under favoring circumstances, not only to whisper their greetings of love and counsel but to come in living, substantial forms and with loving embraces and words assure us of the reality of eternal life and the beauty of the mansions to which we may go from a well-spent life, it seems absurd to use the old word, *dead*, to those who tell us that their life is higher, truer, and more vivid than the life of those who linger on earth.

DUTY OF THE MEDICAL PROFESSION.

For a scientist of the medical profession to avow his knowledge and belief in these grand supernal phenomena is at once to invoke against himself the organized opposition of professional bigotry; but as I have not feared to encounter that supreme bigotry when it was necessary to uphold medical freedom and overthrow those scandalous abuses in the medical profession which were absolutely dominant in 1816, but are now happily abolished, neither do I fear now, since the last thirty years have shown the power of truth against hoary falsehoods, to encounter the grand, I might say the unpardonable sin of the medical profession, its heartless skepticism, which has so long cramped its intelligence and half paralyzed its power for good.

It is preeminently the duty of the medical, even more than of the clerical profession, to take cognizance of all important facts in the life of man. This is a duty to truth and to human welfare, in which there can be no default without a degree of criminality proportional to the consequences in the withering of science, the destruction of philosophy and the degradation of the healing art.

While the majority of the medical profession are defaulters in this duty, it is still more incumbent on the intelligent community to cultivate the psychic sciences, and not only realize their benefits, but force the medical profession onward by the power of a superior enlightenment in public sentiment.

The familiar return of the dead in ghosts or phantom like forms is so different from the substantial materialization now in progress as to give us little aid in realizing such a fact. How the spirit, by will-power aided by the emanations of the medium, draws to itself the atoms necessary to make a living body all complete, with speaking eyes, expressive voice, beating heart, strong limbs, and the heavy weight of a perfect human form, we know not, any more than we know how the sun maintains its vast powers of light and heat; but we know the facts exist, and we can only bow in reverence before this new revelation of divine wisdom and divine benevolence.

Although there are millions so benighted in skepticism and sensuous materialism that they would not believe "though one rose from the dead," we need not fear that such a fact as this can fail to become known in time to the most benighted of the human race. Among those most benighted to the last we shall doubtless find Dr. Carpenter and his materialistic confederates, and it is well that it should be so—that they should be thus self-excluded, since their entry into the psychic field would be sure to introduce their bigotry and contracted views where they are most inapplicable, and would tend to place Spiritualism under the care of stepfathers alien in feeling to its genial, humanitarian spirit.

[To be continued.]

*The barbarous and unscientific destruction of the vital forces by bleeding was the dominant practice in 1816, for deviating from which liberal physicians were utterly proscribed. After demonstrating for many years its utterly unscientific character in my lectures, it was gratifying to find in 1874 that even Prof. Gross admitted that bleeding had become obsolete and was one of the "lost arts," as he said in the National Medical Association.

The Rostrum.

FAREWELL TO EARTH.

By Spirit John Wesley, through the Mediumship of Mrs. Cora L. V. Richmond.

Delivered at Chicago, Ill., Sunday Evening, Dec. 16th, 1877, before the First Society of Spiritualists.

(Specially Reported for the Banner of Light.)

INVOCATION.

Omnipotent Spirit; Infinite Parent of all souls; thou divine and perfect source of life; thou friend of the friendless; thou light to the darkened spirit; thou knowledge and thou comprehension; thou divine and potent love! From the earthly life darkened with human oppression and selfishness; from the spirit-world illumined by somewhat of immortal radiance; from the angelic hosts that proclaim thy praise in the whiteness of their lives, the voice of adoration goes upward and outward unto thee. Not alone in the symbolized words of human speech; not alone in the offerings at Christian shrines; not alone where men bend the head in praise appointed of man; but wherever a lowly spirit desirous of life and light bends in meditation or prayer; wherever lofty aspiration possesses the soul; wherever divine deeds of charity and goodness illumine the pathway; wherever compassionate words and actions fall—there men praise thee.

In the shrine of the human spirit, before the altar of that divine soul which is like thyself, we bend and bow, giving our offerings of praise, giving our ministrations and aspirations, asking thy spirit to preserve and consecrate, asking that each meditation may grow more lofty, that each thought may grow more supreme; that the whiteness of life may blossom out into truth and love and goodness, and that the earth may behold the manifold tokens of thy presence and power: The signs that thou hast inscribed upon the heavens, the starry tokens of thy law in the firmament above and in the earth beneath, tokens of thy power in the inspirations of past ages, the words of prophet, the vision of seer, the evidence of the Messiah—all things revealed by the inspirations of past prophecy; tokens in the present: Thy life illumining the uper sky, ministrations and visitations of angelic powers, the spirit poured out upon the earth for the regeneration of man. The word of battle is bidden to cease; the word of conflict to be overcome, and men are bade to war with each other no more.

Oh, thou spirit of ineffable light! Oh, thou divine truth! Kindly in every soul this fervent flame; let the aspiration, the thought, the prayer, abide forevermore; and may thy spirit minister unto all, even as the spirit of truth abides forevermore.

THE LECTURE.

The eye of man hath not seen, the ear hath not heard, nor hath it been given to the heart of man to comprehend in earthly life the glory of the celestial home.

Could you with one glimpse behold the place in which my spirit abides, could you see the thought and aspiration that enkindle those who are there found, and then witness by contrast all the suffering, the crime, the outward misery of earth, you would say: Between this and that estate there can be no connection; no possible attainment can give to man that brightness, that glory, that light which is behind; and yet, like you, every soul inhabiting that abode has trod upon the earth; like you every one has come up through great tribulation; like you they have borne the penalty of external life, of doubt, of sin, of crime, of shame; like you the tortures of unbelief may have wrung their souls to madness in the hour of death; and, like you, when confronted with poverty, with shame or ruin, they may indeed have doubted the existence of God and the soul. I say every one of those who inhabit that spiritual, that heavenly abode, have come by the paths of earthly sorrow and suffering, and between your and their estate are links of spiritual brightness and ministration that, like a spiral pathway, lead unto them and form a chain of blessedness between them and you.

These words which I speak to-night may not be the last that I shall speak through mortal lips; but it is to announce to you another change in my spiritual state different from that which I have previously described through this instrument, that I am here. It is to state that, having found my heaven not in any limited sense, not in the narrow abode which the theology in which I was reared would fain have placed it, not within the circumscribed walls of a creed-made or man-made heaven; having found my Master, not imperiously seated on the right hand of the Infinite Father, unapproachable and unattainable, but abiding in the midst of a multitude who with him were ministering unto multitudes of others, abiding in the midst of those who turned to Him as Teacher and Friend; having found my Light and my Guide there in following, as on earth, the footsteps of him who taught humility and love and kindness, I have ministered continually, seeking to undo much of the theological wrong which unwittingly my earthly estate bequeathed, and seeking to lift such minds from the encompassing fear of death and the terror of eternal torture as I could approach.

All this ministration has been doubly sweet, from the consciousness that no effort is in vain, however long it may be in producing fruition. However long the ray of light may seem buried, the gem at last comes forth in crystalline completeness. I assure you these days and hours of what would seem a brief eternity itself compared to human life, have been all joyfully, gladly expended in this work of my immortal life.

I had never dared to hope, I had not believed, and did not know that in any position which I might fill, or any place which I might inhabit in the spiritual home, I should be so near to that Truth, that Impersonation of the divine, as I feel myself to be in the presence of that Beneficent Face, in the light of that Benignant Countenance; surrounded by those who seek to do that which be taught upon earth, I have learned the meaning of all the problems that vexed the earthly mind—I have solved the seemingly insoluble mystery of human misery, of human emancipation. I find there are no technical problems to overcome; I find there are no superficial methods to adopt, but that the deep, infinite meaning of all human life, human suffering, human experience, human knowledge and attainment is the ineffable love that abides in the universe and makes men co-heirs and co-partners in eternity, by the very fact of their immortal nature.

Having found this central truth; having discovered that man has not fallen from his high estate, but abides in it by the perpetual love of the Infinite; having discovered that the salvation through Christ, through the principle of truth wherever found, means the perception of the spiritual and immortal part in man; having discovered that the only pathway to

that salvation lies through the knowledge of the spirit and its possessions, I need not longer perplex you nor myself with those doubts and problems that theology alone has reared, but which were never reared in the simple faith, the sweet utterance, the absolute benediction of love that came with the Teacher nearly two thousand years ago. What Christ was to that epoch of time I also found; they were other teachers to other periods of time, and that these cyclic visitations of truth have come to man as any other life-towning through infinite law, and that they come in such periods of time as the earth is unfolded to receive them and humanity is prepared to be gathered unto the ripened sheaves of the eternal harvest.

The spiritual world and the mortal life are alike a portion of that world which the spirit of truth ministers unto; and Christ's mission to earth was no more to its inhabitants that were in a mortal form than to the spiritual states that intervene between the angelic state and the mortal. All spirits that came within the range of his ministration and power, whether upon the earth or in their spiritual prisons, were alike ministered unto; and to these he came, those who were ready accepting, those who were not ready waiting for many years, and some following slowly after, even in the two thousand years which is approaching.

Shall it not be, then, in comprehending this divine system of spiritual instruction and truth to man, in perceiving that as fast as souls or spirits advance from one state they pass to another, that there also must come a time when, having fulfilled, having received fruition, having gathered all that it is possible for the Christ spirit to gather, he with his angels shall depart to another realm that needs ministration, or to another state where higher powers may be unfolded? The earth, having received these instructions, having benefited by them, as you know, in two thousand years, more or less; having in some instances of individual souls been signally uplifted and saved, and in other instances of vast numbers been aided and strengthened, and in many more not reached at all, the Christ period, the distinct epoch of that time, passes away, is on the wane, the millennial epoch of the ancient time of two thousand years is fast approaching, and the earth itself is being prepared for another messenger.

The Jews expected their Messiah or Saviour would come; their chosen prophets had passed away into the kingdoms of the God of Abram, Isaac and Jacob; the great messianic period was approaching; the mothers in Israel were looking for the Christ to be born; the pulsations of the approaching power were already abroad in the land; but it was left to the humble and the lowly to receive the visitation, and the Christ-angel came not among the potentates nor powers, not among the priests nor the learned, but among those who were lowliest in the land; and this Christ spirit, first obscure, almost obliterated, shone forth at last upon the cross by the sign of martyrdom, which makes even the lowliest victim the theme of human compassion and sympathy, if not of heroism and divinity.

The Christ spirit has worked its way in the world since that time; guarded round with kingly powers, beset by armed men, the very tool of potentates and kingdoms, still silently the stream has wrought its work in the world. The name of Christ is no more responsible for the indignities perpetrated in that name than is that of liberty responsible for what tyrants do under her assumed banner. The name of the spirit of truth is not responsible for the errors that men commit under misguided passion, ambition, or under the plea of individual duty or aim. That which does abide in the world is a loftier spirit of humanity, a common tie of brotherhood, the acceptance of the individual salvation through individual means, and not past barbarism of sacrifice, of offering of external atonement. To day the Christ spirit, with all the materialism that is in the world, is more distinctly understood, even though it be under the name of anticlerical; for whatsoever binds men together is the spirit of Christ, though it shall pass by a far different name, and not be understood in the world of theological learning.

As this Christ was expected, so when Jesus was about to leave his disciples and depart into the spiritual realm, into the Father's house, he says: "The Comforter will come, even the Spirit of Truth." "I will come again; be comforted." And so he spoke to them, half to their comprehension and half not understood, until they finally believed that he was to come immediately; and when he did appear on the third day after the crucifixion some of his followers supposed that to be the fulfillment, and when he appeared to his disciples in the upper rooms some supposed that was the fulfillment; but John upon the Isle of Patmos believed that another revelation of Christ would come, and in that wonderful prophecy, which was to include the full cycle period of the Christian dispensation, he dimly perceives through allegorical symbols and the exact statement of historical truth all that should come to the church of Christ from the beginning unto the end, and all that should come to the nations of the earth ere that wonderful climax and culmination which Christians had unanimously learned to believe was fast approaching.

That cyclic period is now nearly accomplished. Many Christian denominations fully expect the literal end of the world. For my own part I always believed it had a spiritual significance, though I could never fully solve nor penetrate its meaning. I supposed the hour, the advent of the spirit of truth into man's heart and life, would constitute the verbal day of judgment, and that the appearance before the throne of grace, before the infinite presence, before the power of the spirit of Christ, would constitute our final exculpation from misery, or perhaps our final condemnation. But now all is changed. The revelation makes clear and distinct the meaning of the ancient record. I see that the closing of the Christian period of time is the judgment day for all who are connected with or interested in it, and that those spirits who have but passively interpreted the meaning of Christ are to be adjudged and left behind; those who have neutrally accepted, accepting the letter but not the spirit, may not enter into Christ's kingdom, for he said they could not; and those who have said "Lord, Lord," yet in their spirits were not of his spirit, can by no means belong to his kingdom, any more than can one belong to your heart who does not love you, yet who pronounces your name most frequently. That the Christ-kingdom will include the spirits of those who believe, who fervently and devoutly comprehend, who in their spiritual natures aspire to and understand the meaning of Christ's work upon the earth, and that of the multitudes who profess you can comprehend that there will be but few who are really fitted to accompany his spirit to the realm that lies beyond the earthly heavens. Yet not even these are left comfortless, as I shall show you by-and-by; but the gradations of spiritual and angelic life are such that, as in a university of learning, those who are advanced must pass on, and must not wait nor stay behind for those who have just entered the primary departments. Angelic life has its grades, spiritual ministers

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earth-life now closed to unwieldy dimensions; but the following is given as an instance in point, though not by any means to be reckoned among the most remarkable. Some of her finest and most convincing tests of continued spirit identity after the physical change called death, would not be found of interest to the public at large, though within the sacred circle of many broken homes their memory is cherished even as the "shadow of a great rock in a weary land."

In the month of June, 1879, he removed from Poplar street to 125 Concord street, Boston. Secretly they settled themselves in their new abode, when the medium began to be disturbed by the sight of a strange man, who on the first night appeared to be stretched on the sofa in his parlor; again she saw him at midnight, while before her eyes public enemies were coming out of the bathroom. One day, however, as Mrs. M.'s was much startled; but shortly afterward, while alone in the house, the door of the apartment where she was sitting opened, and a man stepped over the threshold, saying as he did so: "Good afternoon." She asked him to take a seat, which he did, while the question involuntarily presented itself to her mind: "Who are you?" although she did not give it outward expression. The spirit, for such it was, immediately declared himself, and replied: "I am Edmund— I built the home four years ago." He also gave the name of the gentleman to whom his adopted daughter was married, and stated that the pair were then living on Brookline street, and that he could not help coming to the house. He then passed out of the room and she saw him no more. The medium and her husband were totally ignorant of the history of the house or family, but on subsequent inquiry among those who were acquainted with the matter, they learned that the spirit spoken of had indeed been connected in every particular. So natural was the appearance of the vision that she could hardly persuade herself that he was not really embodied in material habilitments, and she experienced no fear at his presence.

THE SHOP GIRL AND THE SPIRITS

As an illustration of the individuality and sympathy to interest possessed by the invisible intelligences, the following citation from her experience may not be out of place: A young girl, sometime since, called on her to obtain a private sitting. Her dress was humble, and her appearance—as was afterward found to be the case,—to be one of that unfortunate class of young women who are sometimes favored by a fair skin and a blue eye, but after that, no pitance, only sufficient to sustain the most pressing wants of life. The young girl seemed much depressed in spirits, and longed for some hope from the world beyond, if not from this. She told the medium, when she returned to consciousness from the trance, that her mother (who had just departed this life) and whom she most desired to hear from, had controlled and had given her much consolation and advice. While she was speaking, the visitor said, "I am not a fortune teller. I can't take anything from her," and as she opened her portfolio and handed the regular fee for the seance, the voice again said, "Don't take that; it's all she has!" The visitor could not hear the voice of her unseen advocate, but the medium immediately said: "Put up your money—the spirits say it is all you have, and I can't take it." The sad hearted girl immediately burst into tears and acknowledged that it was true—that she had no other hope, save to live upon her earnings, and that she desired to live in the future, detached from all other considerations. This was by no means a solitary occasion, but quite a number of times she received such orders from spirits, to send certain sums to parties in need who were entire strangers to her; she has invariably obeyed the injunction, deeming it but a grateful acknowledgment of the services rendered to herself by

In 1872, in fulfillment of a prophecy by her spiritual father, twenty years before, the medium returned from 125 Concord street, to 4 Concord Street, a pleasant dwelling, which was enabled to purchase as her own, and where her services as a test and business instrument were constantly in demand. Her public sances, held at this place each week, on Sunday and Wednesday evenings, were crowded with intelligent and respectful assemblies, in which skeptics and doubters being harmoniously blended, and where many prominent citizens were frequently found. Some of the most convincing tests of spirit-mediumism ever given in our city have been required at these weekly convocations.

When she continued, up to a brief season before her transition, to give the trance test familiar to us which had rendered her name famous, she was not less to sustain and invigorate sances at her residence, she also devoted much time to the holding of sances for physical man tests, both in America and England, which country she visited in 1875, accounts of which are scattered along the files of the Banner of Light, and need not be rehearsed at present. Her union, with Mr. Perkins was also announced by us at the time.

On Friday afternoon, Jan. 18th, at two o'clock, the appointed hour, her late residence, No. 1 Concord Square, was thronged with a large delegation of those who had for years been conversant with her and with the important work she had accomplished in this city and other parts of the country. The steps leading up to the door, and the sidewalk outside, were also crowded with parties unable to gain admittance by reason of the thronging of the house.

The body was disposed in a white coffin; at the head a large and beautiful wreath was upheld upon a delicate column, and peering forth from its center, gleam upon the still face beneath, was a white dove, emblem of the rest to which this earnest worker had attained. Yet other floral adornments were disposed appropriately at the foot of the coffin. A fine quartette introduced the services with "Nearer, my God, to thee," after which Miss Lizzie Doten delivered a brief invocation and read appropriate selections.

ious from the Prophets, Revelations, etc., also extracts from Thomas's "In Memoriam." She then proceeded with her remarks by saying that the present convocation had not assembled to mourn and lament, to complain, or to affliction; and that persons were borne in, but to celebrate the birth of a new era, and to glorify in the condition of existence. The useful life whose mortal exhibit had passed, was not ended indeed; the change was only from the external; and her arisen spirit, which went forth from the crumbling temple, had come to higher life the celestial flame which enlivened its altar in the physical, would yet return, bearing good tidings to our kindred living-creatures. The messengers of the immortal life were in our day come near to us, revealing in her, as in the prophets of old, truths, and had in-vol-ved us with the convic-tions that we were the children of God and joint heirs of the kingdom; their instruments were unmistakably chosen for their work, and upon her in whose remembrance the present company were convened, the hand of destiny was laid thirty years ago—a destiny which was in due time out-looked, to her it was given to speak the word of life. To her power was given to "fall asleep in bed and awake so," and while thus conditioned to be-tow upon others, her en-trustment in messages of love, in words of comfort, in proofs of personal identity, which were yet cherished in the memory of multitudes who had received them in her presence, and by which their mourning had been changed to rejoicing. She was thus, in her medi-unistic capac-ity, a connecting link between this and the higher state of being. In her we considered the im-portance of this revelation—the powers and pos-sibilities of such a life—we were ready to ex-claim, "Thanks be unto God for this unspeak-able gift!"

She who had abandoned the garment of flesh was here in spirit to-day—as she had while in life promised the speaker she would be with the participants here so to do; she came with sentiments of love and blessing, and hope for those who, nearly related to her, were about to con-sign forever to the earth, her deceased form, and wished to thank all for the kindnesses to her while she was yet a pilgrim upon the shores of time; she wished them all to remember that though her work might

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