

[illegible]

of the want of true and living faith that the charge can be brought against them, against every dramatization of the baptized, and with equal justice, that they stop far short of the faith actually realized amongst the early converts, the first disciples of the man Christ Jesus. (64) "Add this," the words-

any reason, or explanation, offered when referred to by some honest inquirer, is admitted with the cold, unfeeling comment, that those times are not those of the Church, the author asks, in these times, what can be said of those signs which were to follow them that believe? "In my name shall ye cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. He that believeth on me, the works that I do shall he also, and greater works than these shall he do." Who can show any of those gifts of the spirit enumerated by Saint Paul, as the proper result and evidence of faith in the Lord Jesus Christ? How is it that all the denunciations of the baptized can fall to show even the signs and gifts which have, in these latter days made their appearance amongst so many not recognized by them as inside the Christian covenant? "It may," alas! that what the author says is indeed too true, "it may almost be said that instead of the baptized showing in themselves any of the gifts of the spirit, they are apt to condemn unheard any one who seems to possess these spiritual gifts."

These things are much to be deplored; and if the Christian Church ever rises from her present low and wretched condition of earthly division, these signs of unbelief will have to be confessed and put away. And there are indications on nearly every page of this little book, that its author (S. B. Hall), will be rejoiced to hear that the good work of confession is begun amongst the baptized themselves. They have "displaced prophecies" ever from of old. But these have commenced again in the Church and are received with reverence at the time of the offering of the Holy Eucharist.

The work in question is the most wonderful in an age replete with wonders. I may write more concerning it for the readers of the BANNER at another time; but it is only referred to at present in the review of this book of Mr. Hall, "A BIBLE SPIRITUALIST." In "The Four Dispensations," lately published by Dutton, from the pen of Jubal Holmes, a Catholic preacher, the writer speaks by authority on the matter. To it I refer the Bible Spiritualists.

PERMANENT.

Sensible Suggestions.

DEAR BANNER—Having been an investigator and believer in the Spiritual Philosophy for the last eleven years, I have had something of a chance to hear the thousand and one remarks made by opposers to the sentiments put forth to the world by spiritual teachers and writers, and it does seem that, if there is any one question that is handled by opposers with effect, it is the question of deity, or the marriage question. It is well known that there are cases of man and wife separating after becoming Spiritualists, and choosing other partners, and of their trying to justify themselves on the grounds of never having found their affinity; and it is well known that opposers make use of this as a stigma upon Spiritualism, as tending to Free Loveism, and it cannot be wondered at much that it is so, for the marriage question and affinity are so much harped upon among Spiritualists that they have become almost a stigma to the nostrils of the people. I will not attempt to dictate what may or may not be published in a paper, but I do wish for one (and I am not alone by hundreds) that Spiritualists (if they do not believe in Free Loveism) would cease writing and debating upon these questions as much as they have. How often do I hear opposers ridicule Spiritualists as being loose in their morals, and tending to licentiousness, and as a proof refer to certain spiritual papers as being filled with denunciations of the marriage rite, and ask if Spiritualism does not tend to immorality and Free Loveism. Why is it that its most prominent speakers and writers speak and write so much on the subject?

Now it does seem to me that the better way to prove to the world that Spiritualism is free from the charges of the opposers in this respect, is to pay no other regard to them than to live lives of such purity that the opposers themselves would be compelled to admit the truthfulness and purity of the Spiritual Philosophy.

The cause of Spiritualism is onward and still onward, and all opposers are fast being driven to the wall by the sublime truths it teaches. The spirit of man is asserting its God-given right to investigate all things, to prove all things, and to hold fast that which is good. A SPIRITUALIST.

Cicero, Onondaga Co., N. Y.

Matrimony.

Prof. Hamilton, of Lewiston, has just closed a course of three lectures here in Bangor, in Pioneer Chapel, upon the Science of Matrimony, which we feel constrained to say, embodied more of science, good logic, sound common sense, and real practicality than we have ever heard or read of on that subject before. He has clearly demonstrated to us all that a large proportion of matrimonial infelicity, and nearly all the mortality among children, and the sickly, weakly, scrofulous, imbecile condition of the race, is owing to the bad union and blending of the temperaments in marriage. He has clearly shown us by unequivocal experiments that the union of strong and healthy parents is no guarantee for a sound and healthy progeny, and that highly intellectual and moral parents are just as likely to beget idiots and moral deformities, as any others, if incompatibly united as regards their temperaments, and that he can predict with remarkable certainty the consequences of any given union, so far as the progeny is concerned. It is an easy, earnest, pleasing speaker, and we think we know his lectures are calculated to do great good, and we wish every Spiritualist in the land could hear them, and see him demonstrate the truth of his positions. We are most happy to give this testimony in his favor, and doubt not we could add to it every name of his candid hearers.

L. BROOKWELL, Committee of B. F. Brown, Spiritual Association, Bangor, Me., 1893.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

T. P. K. WAKELAND, Pa.—Your letter was answered and mailed to your address Feb. 24th.

The letter to be laid on our circle table, with "Mrs. R. P. O. P. T." etc., written upon it, has been responded to in this wise: "No, she cannot now, Joseph."

F. W. WATSON, or Iowa.—A test has been promised you by your spirit friends, sometime.

The letter addressed to "Mrs. Annie Yale in the spirit-world," has been responded to as follows: "Yes, we do often come. Send your thoughts to the other lady medium, and we will answer them."

Announcements.

Uriah Clark, by special request, will hold another of his public test meetings, in Central Hall, Elm street, Charlestown, on Wednesday evening, March 18th. Mr. Clark's lectures elicit profound interest, and his test examinations challenge the most stubborn skepticism.

Miss Emma Harding lectures in Philadelphia, March 20th, and through the month of April.

Mrs. Sarah Helen Matthews lectures in West Chester, N. H., Sunday evening, March 22d.

Lecture Hall Meetings.

Our friends who attend the spiritual meetings in Lyceum Hall, in this city, will have another opportunity to listen to the most inspiring, living inspirations from the lips of H. B. Brown, as he is to speak before the Society on Sunday next.

This Paper is issued every Monday, for the week ending at state.

Banner of Light.

BOSTON, SATURDAY, MARCH 21, 1893.

OFFICE, 158 WASHINGTON STREET, Room No. 8, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

LUTHER COLBY, EDITOR.

"I cannot believe that civilization in its journey with the sun will sink into endless night to gratify the ambition of the leaders of this revolt, who seek to

"Wade through slaughter to a throne And shut the gates of mercy on mankind; But I have a far other and far brighter vision before my gaze. It may be but a vision, but I still cherish it. I see one vast Confederation stretching from the frozen north in one unbroken line to the glowing south, and from the wild billows of the Atlantic westward to the calmer waters of the Pacific, and I see one people, and one law, and one language, and one faith, and over all that vast Continent, the home of freedom and refuge for the oppressed of every race and of every clime." Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

Advance in Price.

For reasons with which every reader of the BANNER must long since have been familiar, we are compelled to advance the price of our paper from \$2.00 to \$2.50 per year, as the subscription price. It is a necessity, on our part, and the friends of the BANNER and the cause of progress will promptly meet the demands of the day in the right spirit. The changed price will take effect on and after the 23d instant.

Fill up the subscription lists, and stand by the BANNER, around which we have all rallied together.

The Polish Revolt.

The rebellious, or insurrectionary, movement in Poland startled Europe like a fire bell in the night. The causes had long been working in secret, which finally precipitated this movement—a movement so general throughout the provinces as to astonish even those in Europe who have studied the situation of affairs in Poland most closely. The plans for a revolt were laid long ago; it was not expected that the outbreak would occur quite so soon as it did, but unforeseen circumstances hurried matters faster than calculated upon. Once the ice was broken, the whole movement began in earnest.

For some time there has been a National Committee among the Poles, organized for the express purpose of keeping alive the spirit of liberty and nationality. It has certainly worked with a zealous and effective industry. Earl Russell narrates the story of the outbreak and its causes, in a recent speech in Parliament, which, for lack of more room, we condense from a sketch in the London Times. It will better enable our readers to comprehend a movement that promises to revolutionize European politics, as well as to bear with vast influence upon the progress of our own war at home and the hopes of the Southern conspirators; for the latter had that a fire is flaming up in the very heart of the European continent, which is likely to require the whole attention, and the constant and anxious attention of all the leading foreign powers, they will be obliged to give up their prospects of foreign interference, on which they had hung the fond hopes of an independent Confederacy.

The Times asserts that Earl Russell's speech will make a deep impression on all Europe. In giving a sketch of the present insurrection and its causes, he recounted the popular demonstrations which some time ago took place in Warsaw, the churches filled with people, the patriotic hymns, and the general wearing of mourning, all being intended to keep alive the national flame of sentiment, but without any positive resistance to government. The principal land-owners were desirous of very moderate reforms; their wishes were granted to the extent of Constitutional Government, of a representative Assembly, and a Polish administration which would favor the religion and language of the country. The wealth and rank of the petitioners prevented their being roused with the revolutionists usually found among those of humbler stations; nor did they solicit any boon not consistent, in spirit at least, with the treaties of Vienna. But the single request for the re-incorporation with the "Kingdom of Poland" of those provinces which had been annexed to Russia, in the first partition of Poland, in 1772, the Emperor was forced to refuse.

It is surmised that these Poles of rank and influential position may have been thus purposely led along by Muscovite guile, in order to entrap them with their own plans. At any rate, it is well known that the leading Poles were encouraged at every step by Russia herself; and this fact gives to this history a new complexion. As soon as they had been so far encouraged as to be induced to present this petition for a reconstruction of Poland to the Emperor and the Grand Duke Constantine, they were charged with seditious purposes, and the one (Kobrynski) who had taken the most active part in the measure, was banished the country. The next aggressive act on the part of Russia was that terrible concentration measure which has moved all Europe with indignation, and of which Earl Russell says, "It was of the most severe character, and such as to excite the unhappy population to despair." A concentration like that which Russia sought to lay upon Poland, he describes as one of the greatest calamities which can befall a subject province.

For example; a young man designated by lot is seized, whether disposed to military service or not, and marched off, sometimes to the depth of Asia, never, as a general rule, to return to his native country except as an old man and a pauper. This was the former system; it had been intensified in severity and horror by additional inventions of the reigning Emperor. Instead of taking the legal course, and letting the burden of conscription fall on all Poles alike, it was ordered that the levy should first be made in those towns in which the insurrectionary spirit was thought likely to prevail. More than this: the conscripts were to be taken from lists made out by Russian police officers, the persons named in such lists being supposed, without examination or trial, to be guilty of disloyalty: all such persons were ordered to be seized and carried off to serve as soldiers, though under the real law they were not liable to be taken as conscripts. An order was issued to seize such persons, in one instance, which order was carried out at midnight by the Russian soldiery; the result was the simultaneous outbreak all over Poland.

Prussia has become a party to the war already, by permitting Russian soldiers to pursue the Poles into

her territory; and for this she has received the open and free-spoken condemnation of the European Ministers and statesmen. Earl Russell distinctly told the Prussian ambassador that the Prussian Government, by taking any part however slight in the suppression of the insurrection, makes itself in some measure responsible for the odious act of conscription attempted by the Russian power. Even the Opposition in the British Parliament could find no excuse for not condemning the course of Prussia in the strongest terms.

The National Committee, representing itself to be the Provisional Government of Poland, have issued a short address to the people, from which we extract the following passage as calculated to illustrate the true character of the movement now going forward:

"On the first day of our openly coming forward, at the moment when the holy struggle begins, the committee declares all the sons of Poland, without any distinction of faith or race, descent or station, and free and equal citizens of the country. From this moment the land which the agricultural population possessed on condition of paying rent or giving task work to their masters, is unconditionally their property and that of their heirs. The landholders, who will be injured by this arrangement, shall be compensated from the general funds of the State. The families of all laborers who join the ranks of the defenders of the country, or die in glorious death while so serving, shall receive a share of the land protected from the enemy, out of the State property."

It thus appears that it is a deliberate project, long entertained and carefully prepared for. Circumstances precipitated it somewhat, but they only betrayed the fact that the people were, too eager, rather than in want of urging. The enthusiasm is universal. The noble and long-suffering Poland, out and eluded up for spoils for neighboring powers, is likely, in this month of revolutionary spirit, to bring down upon the heads of her spoilers the accumulated vengeance of years. That she may redeem herself, and light the torch of democratic liberty for all Europe, is the hearty prayer of every lover of his race who has ever read or heard of Poland.

Little Things.

There are no little things in life; for sensitive spirits are wounded by a lightly spoken word, nay, by a careless glance. And duty incorporates in its significance the entire range of action, from the respect and tenderness due our nearest and dearest ones, to the mercy and kindness required of us toward the vilest alien, and the least thing in God's creation. Our domestic animals have holy claims upon our sympathy and protection; he who would wantonly strike his horse or dog, is no true man; and in the test and tenderness of friendship, and of love, would be found sadly wanting. The woman who abuses and neglects the house-pots, can never become a true mother, or a lasting friend. These little things are the unfulfilling indexes of character.

You cannot judge of a young girl's mind or heart by her appearance and conversation in public; it is at home that her disposition, manners, goodness, and adherence to justice and truth, must be fully and fairly tested. For many a gentle one abroad, changes to a tempest at home; many a scrupulously polite young man hesitates not to call his mother "old woman," and to order her about as if she were hired for his service. Placid smiles are too often exchanged for loud grumblings at home; sweet words for dire profanities, and conventional graces of speech and alights for grossest violations of respect and order. The abode at home is often the exquisite abroad; the bells of the ball room may be found with unkempt hair and tattered gown, slippers and unattractive in the retirement of her chamber. Little deceits, amenities, loving courtesies of life, are too much overlooked at home, while they are paraded to fullest extent for the benefit of strangers. A well regulated mind would pay that tribute of love and respect to those of its own household, that it gives freely to all beside that merit attention. A true man will use no expression in the presence of his mother and sisters, that he would not repeat before the highest in the land. A true daughter, or wife, will not appear before the home circle with carelessly arranged hair, slippers, and torn or soiled garments. Self-respect and care for others' feelings should enter into the minutest details of life. No subterfuges, no evasions, no coarseness or dissimulation should be indulged in, in our intercourse with friends or strangers in the world, or in the home retreat. Life should be sanctified to holy uses in the smallest things. A blameless course of action suffices not for purity of life; the transparency of truth should shine in every deed; the mantle of love should be ever in our hand, ready to be thrown over the neighbors' faults, the foes' world's shortcomings. No evil thought must abide in the soul's recesses; no harsh, misjudging, loveless words must pass our lips; no act must be recorded on the private tablets of the conscience, that we would shrink from beholding there. Let us beware of the contemptuous curl of the lip, the passing frown, the hasty gleam of ill-humor or impatience.

These are little things, but they implant a sting; they infect sometimes a deadly wound; they arouse the dormant evil, give wings to doubt, despair, and brooding hate. The unreflected word—the treasures of a kingdom would be offered by many a remorseful soul, could its influence be obliterated. The insincere reply, given in jest, or haste, or petulance, how bitterly has it been regretted. The untruthful silence, when a word might have allayed suspicion and averted suffering, how deeply is it atoned for. Smiles, not genial and loving, but sarcastic and defiant; looks that express ill-will and brooding rancor, in place of kind regard and grateful feelings; tones that irritate and scoff; words that sting and rankle; gestures that repel; all these are little things, yet how momentous with grief and wrong! There is an indifference of the soul, a change frightful to sight, caused by the touch, that is felt by the sensitive heart; there is a spiritual barometer of the affections, whereby prescient souls tell of the changes from inner sunshine to cloud, from sunny day to stormy night-gloom. All around us are human sensitive plants, that shrink from the rough touches of unregulated temper, impatience, or passion. We can make the music of life yield sweetest melody by unvarying attention to little things; the minute concerns of every day.

Now Music.

Oliver Ditson & Co. have published the following new musical compositions, which those inclined to melody and harmony will be glad to possess: "Gen. Hooker's March," "Oh, sing to me those dear old songs," "Gracie Anne Ray," "The Laughing Song, from Abner's March Lancers," as sung by Adeline and Carlotta Patti, "Forest Flowers," Walrus, and Gen. Butler's Grand March.

Late accounts say that there is great destitution at the South.

Sealed Letters.

People who send sealed letters to our care to be answered by their spirit friends through the agency of a medium, must not expect their envelopes to us, containing such letters for the medium, so profusely as to have it run on to those letters, otherwise we shall decline to receive them, altogether. We have half a dozen such letters on hand now, and the consequence will be (as it has been) that the very persons who send their letters in such a bungling manner, will be the very first to cry out "bomb," when their letters are returned. If the slightest particle of glisten touches them, each person writes back that their letters have been opened, read, resealed again, etc., etc., when the truth is, the writers cause the very suspicion engendered in their own minds by seeing their letters with extra glisten upon them when returned, which they do not know was inadvertently put there by themselves, in sealing their envelopes containing said letters and fees to us.

We are willing to aid our friends in this matter of inter-communication between the two worlds—both visible and invisible—so long as our motives are appreciated—no longer. We have taken particular pains to ascertain beyond doubt that the medium who answers these letters is reliable. We have an abundance of evidence to this effect; although several people are not satisfied, and never would be with anything of the kind. The reason is, they do not understand that spirits communicate through the aid of the animal magnetism they draw from their earth friends—those with whom they were in rapport while here. If such friends doubt, when they write such letters, it is very hard for their spirit friends to control the medium to answer them in consequence. And this being the case, these very persons are the first to condemn the medium, when the fault lies at their own door.

The New Church.

The New Church is one of the signs of the times. It signifies not only that the schoolmaster is abroad to good purpose, but that the American people are believed to be emancipating themselves from the slavery of religious tradition and despotism, and availing themselves of the true liberty and power of the broad Gospel of love and truth.

Last Sabbath morning, the 8th inst., witnessed the third services of this Church, at 10 Summer street. The subject of the sermon was the significance of the Theism versus Atheism; its foundations, history, variations and uses. It was treated with great freedom. The preacher maintained that Theism is the spontaneous judgment of reason on the Universe, referring it to an absolute and universal cause, and recognizing its laws as emanating from an interior control and universal sovereignty. That cause, and the common subject of that sovereignty, was claimed to be God. The third avowed, unconditioned object of human thought and reason, with space for the first, and time for the second. Some of the views were novel, and all were heard with interest and attention. The enterprise promises well.

The subject of the next sermon was announced to be the Bible History of the Creation and Early Condition of Man, and his Fall; its true significance and the incorrectness and injuriousness of the common views of it. We think inquirers after truth will do well to hear some of these discourses.

The Banner.

This number closes the twelfth volume of the BANNER OF LIGHT. Since the commencement of our sheet we have passed through vicissitudes of no ordinary character, yet it has always been our aim to do our duty fearlessly, with a single eye to the good of humanity. We have aimed to furnish our patrons a paper worthy of the cause we all advocate. How well we have fulfilled our mission, thus far, they can best judge.

Our forthcoming BANNER will be printed on beautiful minion type, from the foundry of E. A. Curtis, Esq., of this city.

New Publications.

TRUE CIVILIZATION AN IMMEDIATE NECESSITY, and The Last Ground of Hope for Mankind, being the Results and Conclusions of Thirty-nine Years' Laborious Study and Experiments in Civilization as it is, and in Different Enterprises for Reconstruction. By Josiah Warren, Counsellor in Equity, 18 Schooly's Building, Tremont Row, Boston.

This is one of the most remarkable works of the time, and is peculiarly appropriate in the midst of revolutions now testing our Anglo-American civilization. Mr. Warren was one of the earliest students and experimenters in political and social science in America, and was identified with Robert Owen, nearly forty years ago, in his associative experiments, which satisfied him that there were radical errors in their arrangements, inasmuch as they con- ditioned with freedom, security and individual responsibility. His works on "Equitable Commerce," have long been widely known among the most progressive minds of the age, and his "TRUE CIVILIZATION" will now command the attention of all who are seeking to solve the great problems involved in our present disrupted government, society and ecclesiasticism, and who are casting about for some absolute principles on which to base a true reconstruction of Church, State and social and secular order. Those who read Mr. Warren for the first time, will be delighted and startled at his originality, and will find him to be a master of the subjects he treats, as well as one of the master minds of our century. Orders for his book can be filled out at the BANNER Office. Paper covers, 50 cents; bound, 75 cents; with postage added, 85, and 95 cents.

WALKER, WISE & Co., of Boston, have in press to be published on the 20th inst., a handsome volume, by Rev. Wm. M. Thayer, author of "The Bobbin Boy," to be entitled "THE PIONEER BOY, and How he became President." The book is for youth, and will be handsomely illustrated with five full page wood engravings. This new publication by the popular author of "The Bobbin Boy,"—or, Life of Gen. Banks—contains an account of the early life of President Lincoln, and traces his career from boyhood to manhood. Much time and labor have been given to its preparation, and the facts contained in the narrative are authentic. It cannot fail to command a wide and instant sale, if it is written with even half the tact and taste of "The Bobbin Boy."

THE AMERICAN ODD FELLOWS FOR MARCH contains fully its usual amount of pleasant miscellany, as well as the variety given each month to the members of the Order for whose especial benefit this well established Magazine was undertaken. It is published and published by John W. New York, and makes a handsome publication.

SHORT EXTRACTS OF SCRIPTURE TEXTS—NO. 1.

THE BIBLE OF THE FUTURE.

I find this text most prominent of any one Scripture text connected with our Word of God. It is on the outside, and inside, and has no influence, especially on the ignorant, than any other, bringing respect from some fear from others, and idolatrous devotion from many, for the book. Thousands, who cannot read a sentence in the book, are taught to look upon it as a holy thing, and are made to know it by the shape of the book, and form of the words on the cover, and the care it receives and the place it is kept in. All this is only a species of idolatry, differing in degree; mainly from the Pagan worship of holy idols, and very little from that paid by the ignorant and stupid devotees, who have the same feelings toward the Holy Vedas, Holy Shasters, Holy Zendavestas, Holy Koran, Holy Mormon Bible, or Holy Roll of the Shakers, and many other Holy books and things, including the Holy great toe of the Pope, which may be kissed by penitents as some Christians kiss the Bible, to seal an oath in court as a witness or juror. But all this pertains to the sacred nature of my text, which is "all in your eye," or in your education, and neither in the book, the words, or cover.

Secondly. We will now divide and analyze the text, and apply it as well as we can. Holy is an adjective, usually considered in the superlative degree, although we often prefix more and more to carry it a little higher. Its essential meaning is good, and as used on the Bible, means best, and the same as the other books where it is used; and it also has the same meaning when used as an appellation to ghost, as in Holy Ghost—we recognize the best Ghost that lives, while there may be many good ones, especially those of the saints and sages.

The second part of our text means only book, therefore our text, "being interpreted," means good book, or best book, and nothing more. It is generally supposed to have no reference to the covers or paper, but it certainly has, as many fashionable and aristocratic churches and church members deem it important to have rich and very valuable binding and a large amount of gold on the outside, as well as the name; and certainly, when gold is at such a premium as now, the more there is on the book the better it is. If gold is good, which no one will deny who believes the streets in heaven are paved with it, or who finds it as convenient as we do to pay debts with, I would therefore suggest to those who can afford it, to have their Bibles made all of gold, and then they would be sure to have the best, especially if pure gold in a solid lump. But as my sermon is now long enough, I will close with

Thirdly. A golden Bible is best—solid gold preferable.

The Spirit Photograph Controversy.

LETTERS FROM MR. MUMFORD.

MR. EDITOR—In reading the BANNER of the 6th inst., I noticed a card from Mr. Charles B. Boyle, stating that he proposed to visit Mr. Mumford's photographic gallery, together with a Committee and an honest reporter (as though such were difficult to find) and there, and in the presence of said Committee and honest reporter, discover and exhibit the "trick" (mind you) of Spiritual Photography as done by me, and I was also a little surprised at a few words editorially stating, "Like Mr. Wm. H. Mumford, is sincere in his professions, he can, in our opinion, have no good and excellent reason to object to Mr. Boyle's request."

In the first place, then, Mr. Boyle has "readily" opposed this new phase of Spiritual Manifestations, nowing thereby that he is so pulled up by the egotistical idea that he understands all chemical laws that govern this Mundane Sphere, and that all laws that do not come within his sphere of understanding, whether human or divine, must be a trick, and he is presently placing himself in that positive condition which you know yourself, Mr. Editor, at once before him from every conceivable satisfactory spiritual manifestation.

Mr. B. distinctly and positively in his card calls a trick, notwithstanding the assertions of Photographers and others (whose reputations for veracity are at least as high as his) to the contrary, showing some strange and not being an unbiased mind in the investigation, and that an "impartial statement" from him and a Committee of "disfranchised" persons, his own choosing, could not be relied on. He then proposes to discover and exhibit the "trick," and I can comprehend.

Dr. H. T. Child, of Philadelphia, came here, and brought with him two glasses, which he marked with a diamond in photographic characters, went through the whole operation, from the clearing of the glass to the development of the picture, and he did so, and each plate appeared the second form. This statement has been made public, uncontradicted by me. Is not his word as good as mine?

Another person who has worked at the photograph business, and carries it on now for his own amusement, in a small way, and has published through your columns his own statement, came to me a perfect stranger, and desired to see the operation. I told him I had not the slightest objection. He did so, and received a second form on the negative. He sat the second time, and another form came. He has since sat two or three times, I believe, and received similar manifestations. Is not his word as good as Mr. B.'s?

Mr. Quay has investigated a number of times, and received similar manifestations, and by referring to the Herald of Progress of Nov. 29, 1892, you will there find an editorial, stating that Mr. Quay "is an experienced photographer from New Orleans, and one in whose statement we place the utmost confidence," which furnishes indubitable proof of at least one point, viz., that a second form does appear on the negative without any visible aid to produce it. Is not Mr. Quay's word as good as Mr. B.'s?

Another photographer, whose name has never been given, but can be, who understands the photograph business almost as well as Mr. B., but commands a great deal larger business, came to Mr. Stuart's rooms, examined the camera, the glass, saw it cleaned, coated, placed in the bath, in the tablet carried it with his own hands to the camera, and back again to the closet, where I asked him to develop the picture, but he insisted on my doing so, which I did, and before his own astonished eyes there came the second form upon the negative.

Second form does not always come on the negative. For two and three days at a time, while I have been taking pictures, no second form has appeared, and sometimes while there have been plenty of persons present, ready and willing to pay their money if they could not get another form on the negative with themselves, there has appeared but one in the whole day, with the second form. Again, I have had them come at every sitting, until I have taken some five or six. These facts can be proved.

I have not the slightest objection to Mr. Boyle's, visiting our gallery and sitting for a spirit photograph, or any other artist; providing each one comes separately, so that the conditions by which spirits control this phase of their manifestations may not be interfered with. They have the liberty to investigate all they choose, providing they submit to the rules of the establishment.

That the so-called "spirit" forms do come upon the negative, aside from anything that I do more than in the ordinary way of taking photographs, in reasonable minds there can be no doubt. That a great many have been recognized (identical) with the conditions, there is no doubt; if there is doubt, incontrovertible evidence can be brought to prove the truth of what I assert. Likenesses I do not warrant, but charge for my time, and space for producing a negative with the second form.

Were I to give in this letter all the letters I have received, all the mental requests that have been answered, all the communications received from the spirit world, I should, occupying more space in your columns than you could give me, and you would be willing to show me, and will therefore close with the gratifying assurance in my own heart, that

"Truth comes from the spirit world, and it is to men's eyes, though all the world of men is blind." Wm. H. Mumford.

F. B.—Since writing the above I have received

BY M. LARKIN.

Guthrieville, Cheater Co., Pa.

During the long march of years, for more than a century and a half, the use of slaves among all classes of the community, was an established, instituted and unbroken custom, the result of unanimous and common consent, and not depending on enactments having retroactive force. Long usage was itself the

As to the alleged right to hold a slave and its accout-
ry under the Constitution. I remark here that I cannot
believe that the slave-holder who vigilantly guarded
his right of recapture of a fugitive from his service,
should so far forget himself and his interests as not to
make any provision for the services of his slave while

Yours, &c., HORACE DENESSER.
New York, March 4th, 1893.

Society of Spiritualists, LYONS HALL, TOWNSEND ST., opposite head of School street. Meetings are held every Monday by the Society of Spiritualists, at 2 1/2 and 7 1/2 P. M. Admission Free. Lecturers engaged—H. B. Storer, March 4 and 10; Miss Elsie Dowe, April 5 and 12; Mrs. Augusta Cornier, April 13 and 20.

CONFERENCE HALL, No. 12 BROWN STREET, CORNER—The Spiritual Conference meets every Tuesday evening at 7 1/2 o'clock.

L. JUDY PARSONS, Boston; care of Bela Marsh,
Mrs. Mary Bennett, Cambridge, Mass.
Rev. STRANGE VANDERBILT, Fall River, Mass.
Miss JENNIE S. BUD, Taunton; Mass.
B. J. BUTTS, Hopkdale, Mass.
N. S. GREENGLASS, Lowell, Mass.
Wm. F. WHITMAN, stage speaker, Athol Depot, Mass.
Miss B. ANNA REMER, care of Banner of Light,
Mass.
Miss J. FURNESS HANCOCK, Pittsburgh, Co. Mass.
FRANKLIN C. MANN, P. Boxes, Springfield, Mass.
J. J. LOCKE, Boston, Care of, Mass.
P. T. LANE, Lawrence, Mass.
MRS. AMANDA W. STONE, New York City
MISS AUSTIN, Santa Fe, N. Mex.
MISS JUAN NEVADA, Ocala, Fla.

of the papers with the advertisement marked.