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### For the Banner of Light.

### An Unwelcome Truth.

The expressions of delight in the principal journals of the country at the discovery of the alleged fraud perpetrated in Philadelphia by the Holmeses are frequent and jubilant. They are as remarkable for what they fail to say as for what they assert; for they indicate not merely that the writers are gratified that an imposture has been unmasked, but an ill-concealed exultation in the prospect that the entire movement characterized by the word Spiritualism will be promptly hastened to extinction. Among the many journals that have uttered their word of "wisdom" and sounded their note of "triumph' over the fraud, is the respectable and worthy Harper's Weekly. Too dignified and decorous to betrav any knowledge of the subject for some years, the Holmes' affair has been too delicious a scandal to be overlooked, and in its issue of the 9th instant it breaks silence in the following words

"The effect of this exposure upon the performances known as Spiritualism will, of course, be decided. It does not indeed settle that it is all a conscious fraud, but, taken with the many other exposures which may have been made, it throws such an air of doubt and suspicion over the whole that it will be long before it can com-mand any general interest."

The animus of this paragraph is clear. It was written in the belief and hope that a suppression of all interest whatever in the subject may at last prevail, and under the conviction that the blow dealt by the exposure is so heavy as to have stunned all general interest in it into permanent paralysis. The writer then goes on to say that the "machinery" requisite for the exhibition of the phenomena is always such as fraud requires;

that they are always suggestive of imposture. "The subject has been always covered with this cloud, not of mystery, but of apparent and vulgar fraud; nor is there any record of any wise word said or noble thing done, or of any service to humanity, in all the jumble of revelations and appearances, and signs and wonders, and doubt-ful women and cunning men, that compose what is known as Spiritualism."

The "subject" in question is extremely manifold in its phases, embracing, for example, significant raps, writing without visible hands, conversation in languages unknown to the speaker. the visible appearance of solid forms of human limbs connected with no body, the lifting of living persons and inanimate substances by no ascertainable machinery, the playing of musical instruments not automatic without the direct or indirect contact of human hands, the utterance of words without ventriloquism or the ordinary organs of human speech, and the sudden healing of obstinate maladies by the application of invisible and unknown remedies. All of these phases of the subject have been witnessed by thousands, though perhaps not many have been witnesses of all of them. The greater part of them have been witnessed in the full light of day. The conditions to the exhibition of the phenomena are not always "such as fraud requires, except in so far as the source of all such as are genuine is in all cases, a supersensual cause. The very first phase of the phenomena which arrested attention, namely raps, and the movement of physical substances, could be traced to no visible or tangible cause, and they came unasked. Of course in so far as this cause was intrinsically invisible, intangible and inappreciable by any one of the senses, its works were open to simulation by tricksters and conjurors. And that tricksters have often succeeded in palming off their false semblances of the phenomena, no persons know better than Spiritualists. They are as liable to deception in regard to the genuineness of the phenomena, as were the early Christians to imposition by apocryphal gospels and by fictitious

miracles attributed to their Lord. But that all of the many thousands of Spiritualists scattered throughout the civilized world have been mistaken in attributing these phenomena, confessedly originating in hidden sources to something other than trickery, is too preposterous an absurdity for any person to credit, who knows any thing of the manifold variety of the facts. That all of the phenomena could not originate in as many varieties of trickery not open to successful, overwhelming and final exposure, is evident from the fact that the faith of the believers in them rests mainly upon the steady occurrence day by day of phenomena similar to those in which they believe, and that the number of believers steadily augments. If the facts were entirely to cease, the multiplication of believers might be expected also to cease; for they are not organized in any society aiming merely, like the churches, at the winning of other believers. Whatever organization there is among Spiritualists is inspired by the sheer delight of communion In the belief in an unpopular truth.

I submit, then, that the "cloud" which has always veiled the subject is mainly one of attractive mystery, and not of "apparent and vulgar triumph. Hence it is that all the sects, from the

The writer is apparently quite certain that ble thing done, or of any service to humanity, in literal sense, in the figurative they are right. It atory, and many do not care to make a double expense.

and signs and wonders, &c., known as Spiritualism." If that were so, it is no fault of spiritualists. The same objection would lie against any cause of wide-spread phenomena, over which man has no control, or but an imperfect one. For nearly twenty-four centuries men had believed in and dallied with electricity, before any notable thing was done by it. But it does not therefore follow that all electricians who believed in that peculiar form of force before Von Guericke, Franklin and Morse were fanatics or fools. The cause of the phenomena of Spiritualism is not under the control of Spiritualists; and if its performances are somewhat antic and shocking to decorous bigots and hypocrites, Spiritualists are not therefore to be deterred from a familiar acquaintance with it; and if the cause is what they believe it to be, it is never likely to be governed by them. We should distinguish between that in which they believe, and what their belief prompts them to do. And here I again respectfully submit that the tendency of the spiritual belief is to produce more good deeds and more service to humanity than any other phase of religious belief extant in the world; for its fundamental inculcation is that one's happiness depends mainly upon the cultivation of sentiments of fraternity, justice and benevolence; and it enforces that doctrine by the assurance that our departed friends are exceedingly anxious in regard to the kind of moral character we form here before we come among them. No intelligent Spiritualist expects to enter "good society" in the after-life till he has mastered a clean soul. With all the fanaticism that has beset the spiritual movement, it has never been infected with a craze so portentous as that which turned the heads of all the early Christians, the apostles included, namely, that the end of the physical world was at hand in their own day; and its worst immoralities have not been so bad as those which polluted the apostle Paul's Corinthian converts, that is, sexual impurities, which were "not so much as named among the Gentiles." These are the excesses always incidental to the evolution of a new form of religious faith. And as to the "wise words" that have been evolved by the spiritual movement-with all the trash that has come to the surface in the ferment, the crudest of the utterances of the trance mediums have been quite equal both for wisdom and consolatory sentiment to the endless re-hash of the stale dogmas of the Christian pulpit. And though the respectable and cultivated people of the present day are too wise to exchange their traditions for the new gospel, the "vulgar" are made happier and better by accepting it. New truths and new gospels have no other recipients to welcome them than the vulgar.

"That some honest men and women," says the writer, "may have been consoled by believ-ing that the spirit of a loved and lost parent or child, or husband or wife, has scrawled an initial upon somebody's arm, or a vague remark upon a locked slate, establishes nothing, and is no justification for knavish deception.'

Has some Spiritualist said that a belief in such phenomena does justify knavish deception? Not one. But a widespread belief that such phenomena do occur without a knowledge on the part of the medium as to how they occur, establishes the fact that not all of this phase of phenomena are frauds; and if but a few of them are real, they establish the further fact, that a supersensual world exists in which persons live and move, of too subtle an organism to be appreciated by any of our senses. And in saying this I disclose the cardinal offence of Spiritualism.

It is first an offence to the general religious faith of Christendom. For in announcing the revelation of a supersensual world which is not supernatural, it seriously undermines that faith in all its principal tenets, and necessitates a revision of all its cherished notions, even that of the Deity. In the light of this new natural revelation, death, the resurrection, heaven, hell, and the functions of a redeemer, become only stages and aspects of one continuous and endless human life. Death and the resurrection become a birth; the judgment is a crisis in our moral career which may entail indefinite advance or indefinite retrogression, and which springs naturally from conduct; heaven and hell are extreme states of moral character with their incidental pleasures and pains, with which extremes the mass of humanity, neither in this life, nor in the degrees of the life immediately succeeding this, makes any acquaintance; the redeemer is simply the knowledge of the truth, applied according to the capacity of the individual soul; and the Deity becomes a mysterious agency with which we can no longer treat as with a person like ourselves. Of course the current of spiritualistic belief setting toward such a sea as this, if it succeed in absorbing the faith of Christendom, will sweep away like a flood all the magnificent appliances and "performances" of the churches employed in placating the Deity to secure a post mortem salvation. We earn salvation as we gain our bread, by hard labor, and the sedulous cultivation of sheer natural morality, and our innate elements of natural goodness. With this turn of the wheel it is the supernatural graces and the "imputed" righteousness won from another's merits, that

become "filthy rags." The religious people according to the fashionable standard fore-feel all this mischief in store for their faith with the advance of Spiritualism, but the vagueness of their apprehension strengthens the disgust with which they anticipate its mother of harlots to the youngest of her daughters, believe, either literally or figuratively, that there is no record of "any wise word said, or nothe devil is in Spiritualism. If mistaken in the

all the jumble of revelations, and appearances, | is destined to be a worse adversary for them than their traditional and imaginary anti-Christ.

The fundamental doctrine of Spiritualism, therefore, that there is a supersensual natural world of human beings, which is steadily interpenetrating this physical natural one, and bridging the chasm that separates the two by concentrating upon certain peculiar organizations its ethereal auras, threatening as it does the practical abolition of death, and the fear of death—the Church's principal stock in trade—is of all doctrines the most unwelcome that can be presented to the devotee of the popular religion. The last judgment, in the way he expected it, he could manage to dodge by a diligent use of the Church's recipes for salvation; but a judgment that drops the ground of his faith from beneath him, and melts the heavens of his creed into mythic vapors, is one for which he has not bargained.

Spiritualism is likewise an offence to the man of science. His fundamental canon is that all events occur in conformity to law; and by law he means the recurrence of events in an endless series of which all the conditions are purely physical, and which implies the development of nature to a maximum limit which it can never pass, and from which it must retrograde. No phenomenon transpires, he believes, which cannot be exactly and entirely measured by an equivalent transformation of matter. But if phenomena occur which cannot be fully measured, and their forces accounted for by the transformations of ponderable and appreciable substance, as when heavy tables are made to vary in weight without an appreciable waste of the tissues of the medium, the savan's idea of law is proved defective. The Spiritualist tells him that his idea of law is too restricted; that he should open his eyes to the fact that phenomena occur, the controlling forces of which are evolved largely from inappreciable matter; that all the force exhibited in appreciable substance issues in the last analysis from substance that no one of the senses can apprehend. And thus the intervention of persons in our affairs, who are essentially and intrinsically inappreciable by the senses that is spirits, is simply a fact in analogy with that by which a visible person moves his whole person by a volition. For though the discharge of force in the movement of a limb in walking, for example, can be measured by an equivalent decomposition of its tissues, the accumulation of the force prior to the discharge can never be accounted for by physical laws.

So though the internecine quarrel between Science and Religion is verging toward a final issue, the devotees of both, like Pllate and Herod, are only too ready to join hands in crucifying the adherents to the newly discovered truth; and both alike rejoice with loud shouts at every exposure of a counterfeit presentation of the spiritual phenomena. For a long time the current theory for the explanation of them will be fraud, and the Holmes' performances will be made to do duty for every phase. The scientific men, in their conceit will be lulled to sleep, believing that Spiritualism has now received its quietus, and that "it will be long before it can command any general interest;" and the church people will delight in the spread of this skepticism, with a childish unconsciousness that the same spirit of doubt, unless confronted with the spiritual phenomena, must, in the end, sweep utterly away all faith in the resurrection of their Lord. For faith in the bare possibility of a future life is now on trial. There is no comfort for it in the current science; and if the spiritual phenomena are resolved into delusions, or into involuntary agencies of any kind, that life goes out in the discovery of the error, or at least all reasonable ground of belief in surviving death.

Knowing what the issue is and the great prize at stake, the Spiritualist can calmly work on in the development of the unwelcome truth whose cause he champions; and he can bear with like complacency the jeers of the bigoted savan, or the hatred of the prejudiced religionist, or the pity of "cultivated" scholars. The truth can bide its own time, and he can abide with it, and, if need be, bear many buffets in its behalf. It will, in the end, justify itself and vindicate him. Washington, D. C., Jan., 1875.

James Freeman Clarke says: "We all have our Satans—each one of us a different Satan. Satan comes to one man in the form of idleness, and makes him waste day after day, year after year, until he has wasted his whole life doing nothing. Satan comes to another man as work, and makes him destroy himself in the opposite way by wearing out prematurely his brain and his body. He comes to another as Christian zeal, and the man becomes a bigot, full of fire for the Lord; but the Lord whom he serves is a God of wrath, a God who cares for frifles, a God who prefers sacrifice to mercy. He comes to another as charity, but it is a charity which tolerates evil and lets it alone, which has no edge to it, no courage; an indolent charity which is not love at all, but only easy good nature. So he disguises himself as an angel of light, calling himself patriotism when he wishes to make nations hate each other; calling himself Christianity when he wishes to make men persecute each other; calling himself honesty when he wishes to encourage a man in his rude and overbearing ways; and so on, changing himself into every virtue and every grace.",

Since the civil marriage law went into force in Germany less than one-fourth of the Protestant couples married in Berlin have had the religious ceremony performed. Th reason is that the new law makes the civil marriage oblig-

# Nitegany Depantment.

# THE LIGHTS AND SHADOWS

# woman's

Written Expressly for the Banner of Light, BY MRS. ANN E. PORTER,

uther of "Dora Moore;" "Country Neighbors; or, The Two Orphans;" "Rocky Nook—A Tale for the Times;" "Bertha Lee;" "My Husband's Necret;" "Jessie Gray;" "Pictures of Real Life in New York;" "The Two Cousius; or, Nuushine and Tempest," etc., etc.

CHAPTER X-CONTINUED.

The lady left only this note to her husband: "My dearest husband-my only husband, as I can truly say. I have read the enclosed note. I go where I shall bring no shame to you, and where he who claims me as his wife can have no power over me. Go to the London Post office on Saturday and you will find a letter from me. Do not pronounce judgment against me till you shall have read that. Yours in life and death, ISABELLA.

Before the next morning dawned, the lady, her babe and Lisette were established in obscure lodgings in a part of London very remote from their former residence. Lisette had looked only for cleanliness'-the appearance of poverty was desirable. 'She found what she wished. Here, under a feigned name they hid themselves, neith er of them venturing out of doors during the day. Their landlady was a kind, motherly soul, who took great interest in the baby, and made the inmates of her humble home more comfortable than they had dared to hope. Isabella's first duty was to indite her promised letter to Morton. I was no small task, and would have been almost impossible without the aid of Lisette. It will be recollected that the latter had acquired a better education than most girls who are trained in our fashionable boarding-schools. She was a good musician, could read and write and converse fluently in three languages, and had read aloud to her mistress many works of the current literature of the times. A part of the time, during their stay in Mississippi, she had written a journal in a sort of day book which she kept in her pocket. This aided her memory in respect to dates.

While the baby slept, these two women went over the past, living over again those sad, dreary years of pain and suffering spent on that lonely plantation. Lisette wrote it all out in a clear, neat hand. From that paper I have gleaned the facts for this story. I say gleaned, intentionally, for I did not take my pen to write a sensational anti-slavery story. Those days of slavery are nast never to return and we do not wish to recall them.

The loneliness of a plantation house affords opportunity for a tyrant to use his power over the helpless, but not more so than the isolation of many a baronial hall in former days in England. Howitt, in his sketches of some of these houses, gives us stories of broken-hearted wives, and fair ladies who have died of slow torture, inflicted by stern husbands. The story of poor Amy Robsart has many parallels. I will add that I gleaned from Lisette's story, leaving out many of its repulsive and horrid details, little daily insults to his wife, and petty cruelties to his servants that made their lives so wretched that death was a boon. Le Mark had inherited this disposition from his grandfather who was the terror of his household, and the abhorred of the high-minded, honorable men who governed their slaves with mildness and justice. Had these men, the neighboring planters, known of the cruel treatment which Richard Le Mark's wife received at his hand, they would have scorned him as he deserved to be scorned. Even those who placed their names on the paper which he sent to Morton would have spurned him with their feet. But the testimony of a slave could not be taken Moreover, they dared not speak.

When Morton and Uncle Joe arrived in London, you can imagine their surprise when they found none but servants in the house. The lady, with the baby and servant, had gone away in a carriage, and had not returned. In his sleepingroom Morton found the note addressed to him. It explained nothing. It apparently admitted the claim of Le Mark. Morton handed it to his brother, and turned away with a firm, set face whereon despair was tracing her dark lines.

"Courage still ! my brother; there is something beneath all this which we do not understand. I have an idea, we will write to the United States and get what information we can of Le Mark's life. Do you remember a Dr. Adams and a gentleman named Brightwood who once visited at Morton Hall?"

"I was in the University, I think, at that time." "Yes, perhaps you were; it is many years ago, before your marriage. I know, for my sister was a girl at home at the time. This doctor was a fine, genial fellow. We have kept track of him since, and have occasionally received a letter. He is Professor in a Medical University in New York. I looked up his direction this morning."

Morton was indifferent about the matter. Melton might write if he chose, which he did choose to do at once, and mailed the letter as soon as written.

"Now about meeting this fellow," he said. "He calls this evening."

"I will shoot him if he dares to enter the house," said Morton.

"No, no, you will not. Let us hear what he has to propose. He may prefer to shoot you."

"I believe he is a devil incarnate."

"So do I, and therefore I have a desire to tear off the outside show of manhood, and get at the naked devil."

"Just as you please, only spare me. You cannot kill a devil, and I have an idea that this fellow is vulnerable to cold steel."

Had Morton known more he might have thought differently. Le Mark was punctual to his appointment. Uncle Joe met him, and told him the simple story of the lady's disappearance. It was evident that Mr. Melton was a gentleman above deceit. "You can do nothing here to help yourself," he said. "My brother married in the ellef that the lady was a widow. When he learned that you had claims upon her, they separate—at least the lady has left, and we are as ignorant as yourself of her present place of resilence. Good morning Mr. Le Mark."

Le Mark was checkmated. He came prepared for a scene, with loaded pistols in his breast pocket, and threatenings dire against Isabella.

Morton went daily to the Post Office, but no etter came until the appointed time. It occupies thirty pages letter press. I have read and re-read it myself. I have seen others read it with indifference for two or three pages, then tears begin to fall, and when it is finished, come hot, scathing words of indignation, and a prayer that the Lord would avenge the wrongs of the help-

cle Joe read it aloud, stopping every few minutes to brush away the tears, and say, "By St. George and the Dragon!" He was obliged to relieve himself by this addition to his patron saint. "By St. George and the Dragon!" I am glad I was ignorant of this when the fellow called. Such a man as that would have been cashiered in our regiment and sent to Coventry

Morton was walking back and forth in the room while Uncle Joe read; his hands were clasped tightly behind him, the muscles of his face working with the anger that seethed and boiled within him. When Uncle Joe read of the child's death this anger gave way to pity, and the tears fell fast and thick.

"Poor, dear child!" said the reader, stopping to conceal, by the feint of using his handkerchief, some of his own emotions.

At the last, when Roso rushed out, poniard in hand, to rescue her faithful servant from her. angry master, Morton came near to Uncle Joe, his whole soul in one earnest, eager look, but his lips were compressed, nor did he speak, though Uncle Joe could not help stopping to exclaim: By St. George! that was grand! In old Rome she would have been crowned with laurel!"

"Read on!" said Morton, sternly. "I dragged Roso away; I would not let her turn to look upon the lifeless body! In less than five minutes our horses were ready, and we, riding over a lonely road, through a long stretch of woods, with the moon obscured by clouds, now and then sending a fitful light to guide us. We rode all night. When we reached Vicksburg we went directly to Roso's cousin Ossoni, who gave us money to cross the ocean. We made our way under many difficulties to Florence. This was two years before her marriage. From that time until now we have not heard from our old home. She buried it in our hearts as deep as we supposed our persecutor lay in his grave.".

"What think you now of my wife-my beoved Isabella?" said Morton, as Uncle Joe laid the manuscript on the table.

"A true and noble lady! Didn't I tell you so before?" said Uncle Joe, taking off his spectacles to wipe them. "But here is a terrible complication of affairs," he added, planting his broad feet firmly upon the carpet, with his knees apart. I must think."

"And I must act!" said Morton; "I will see her before sleep!''

"As you love her," said Uncle Joe, "I entreat you to let her remain in her present place of refuge. Patience, Morton. With that strange, wonderful Lisette, who seems to be equal to any emergency, she is safer at present than with you. So, so, that is a quadroon! Born a slave, reared by this Italian and his daughter! She unites the keen senses of an animal with the intellect of her Saxon father. By St. George! I am glad that I live in England, where the moment a slave lands his shackles fall! 'Order supper, if you please, Morton; I am hungry; I breathe more freely that we have had no personal contact with that fellow; and, Morton, my brother, it is hard for ye, hard, but it might be worse. Heaven holds a thunderbolt yet to punish that tyrant! Come! I smell good cheer; see! the doors are open! forward! march! The darkest day here. to-morrow will have passed away!''

In vain Uncle Joe's pleasantry. He could not win a smile from Morton; but there was, after all, to use the words of his wife, a drop of honey in his cup. There was no thought of dishonor or shame in his heart.

> CHAPTER XL Seeking Revenge.

poinard in the hand of his wife, every servant on the place was mute with horror at the seene. For a few minutes there was a great silence.. No one moved, save Wash in obedience to Zell's command. Mistress and maid rode away in that sighther wreek, and go into business. We will be lence. No words were spoken. Even Aunt partners, Wash, and share the profits." Phyllis, whose tongue was always as busy as her hands, stood petrified, terror-stricken, With both hands held up, as if to enforce the exclamation freedom and power to do, that the sight of him utter. Wash-alone had presence of mind to order huge body, as I have seen a great shaggy dog, all hands to their duty. They obeyed him passsively. There was an air of command about the would not use save in emergency. It was night. he lay under the china trees in the yard. Wash, with an assistant, was about to earry him into the house, preceded by Aunt Phyllis, when a woman came flying across the garden, and threw herself on the ground beside the form of Le Mark. She brushed aside the heavy mass of waying hair that had fallen over his forehead, bent down to the pallid lips to listen if any breath came therefrom-laid her hand upon his temple-then, with a quick, strong movement, drew the poinard from his side. Assuming an air of authority, she ordered Wash and his assistant to carry him gently to the house. "He is not dead! He is not dead!" she repeated again and again, as her hand rested upon the head, when she thought a faint fluttering could be felt. For the first time since she entered the yard, Aunt Juno spoke: "You need n't think that, Ruby! he'll never speak again. But carry him in, Wash, and ride for the Doctor oulek." Wash was not slow to do this, but by the time the Doctor arrived, which

some faint signs of life. Aunt Phyllis watched engerly for the erdict of the doctor, who said-"There is life. He fainted, and may faint-again after consciousness returns. I have little hope to save him, but, we will try."

he did, with Wash, the wounded man showed

Wash turned away to his own quarters, bound un his wounded, swollen face, stood one moment as if in some doubt, then filled his pockets with such food as was at hand, and walked out of the yard and over the same road which his mistress had taken. Two days brought him to New Orleans, where he sought out his former master. To him he told the story of Le Mark's, tyranny over his servants, of the more bitter cruelty towards his young and beautiful wife, and of the difficulty between the master and Zell. That dark passage was revealed to no others. Zell suppressed it in her own narrative, and Wash, though he lived to be an old man, buried it as a secret for his own heart,

"Well, Wash," said Mr. Hamilton, his former master," you never told me a lie and I believe your tale. I should have never sold you, but for my poverty. You know of my heavy losses in cotton. I am poor yet, too poor to buy you, and yet, Wash, I would sooner shoot you than send you back to Le Mark."

"If you please, Massa Jack, I would rather be shot," said Wash, standing erect, as if ready to receive the ball.

"I would sooner shoot myself, old boy," said the master, tears coming to his eyes. "But we are poor, Wash, so poor I can hardly afford a servant for my wife; what can be done, Wash?' "I can earn money for you, sir. I can get the

highest wages in the city, and may be, Massa Jack, you can pay back the money you got for

"We'll try it, Wash. After you left, Blake tablishment-would give the highest wages, because they knew you to be a fellow of prodigious strength and an honest, faithful boy. Get off those ragged clothes and find something to eat, and I will take you down to Blake."

Wash was mortgaged that day to Blake & Hall, they agreeing to run the risk of Le Mark's claim.

In a few weeks afterwards, when Mr. Hamilton heard that Le Mark was living, he wrote him the following letter:

RICHARD LE MARK-Sir: Your runaway boy Wash is in this city. I ought not to have sold you such a dangerous fellow, but poverty is not scrupulous. I have deposited one thousand dol-lars with Marsh & Co., of Vicksburg, for you, on condition that you cancel our bargain and give receipt for the same. It will be of no use to try and re-capture the boy. He is a black Samson, and would sooner kill himself than be re-taken. Yours, &c., Јаск Памилох.

Le Mark's interpretation of the letter was this. Hamilton is more scrupulously honorable than most men-no doubt he has made a speculation in cotton, and is flush of money. Wash meanwhile, let me add, kept his word, and worked over hours to add to his gains, so that at the end of two years he had carned his master the thou sand dollars and interest. Moreover, he continued to earn money for his master afterwards, and lived with him till the emancipation act set all slaves free.

When Hamilton told Wash that he was a slave no longer, that he himself had risked all and lost all in that fatal cause, that Wash could now go where he pleased, the fellow, black as ebony, but with an Herculean strength in his massive limbs, shook himself as if he felt the shackles fall, and standing erect in that nobility which we find sometimes in the race of men, irrespective of color, and which reminds us of those sons of God that once walked with men, said, "I shall take my freedom, Mass'r Jack, for it is a blessed thing, and I thank God and the President for it,' but I'll not forsake you, no sir, not now when you are in trouble. You helped me Mass'r Jack when you might have sent me chained to be whipped to death or cut in pieces. No, no, Mass'r Jack, I'll stand by you, and help you, Sir, and we'll not starve while I have an arm like this. See here, Mass'r Jack," and he held out his great, brawny arm that could have felled an ox, 'that will take care of you and the mistress till better times come."

Hamilton had suffered much by the war, his property had been confiscated, his dearest friends killed on the battle field, and though he had been a good master, his negroes, who could not understand that they were free while they stayed with him, had all gone away. Wash alone remained. Thinking that he did not understand the proclamation, he called him to him, and made, as we have said, the fact evident.

Wash had understood it long before the others. As he stood there, with arm outstretched, looking up into the master's face, his own beaming with pleasure at the opportunity of showing gratitude to that master, Hamilton could not refrain When Richard Le Mark fell, stricken by the from weeping. The tears fell upon the worn, sad face, and grasping the large, hard hand, he said, "Thank God for this! Yes, Wash, we will work together. With you to stand by me I can face the world. We can gather something from

Wash was a happy man that day. He trod the earth with such a glorious sense of manhood and which her lips framed but had not the power to was inspiriting. Now and then he shook his when rousing himself to action. That freedom, for which he had longed, had come to him, and fellow which was instinctively felt by them all. The felt it in every fibre of his great, strong body, They acknowledged his superiority, for, though and had not Mass'r Jack said-" we will work his words were mild, there was evident from his side by side, Wash"? thus acknowledging the gait and manner, a reserved power which he manhood and freedom? Yes, Massa Jack, whom he loved with all his soul, that great "white soul" The shadows gathered over the prostrate man as of his, which, though it beat beneath a sable skin, was white and royal as that of any king that rules in Europe. Massa Jack had saidwe will work together; we will be partners, Wash!" The result of such a partnership the reader can

foresee. It proved a sheet anchor to the master in the storm which wrecked so many Southern gentlemen. But I am wandering far ahead of my story. We will return to Le Mark. He recovered slowly. It was many weeks before he could move from his bed. The overseer, for whom he had sent before this catastrophe, came and managed the place. Ruby asserted her right to nurse her master. Aunt Phyllis yielded. She had learned this submission years and years ago, when she was a girl, but it came very hard to be 'ordered about" as she said by "dis Ruby, whose mudder was blacker den my mudder, dis yere yaller gal, dat was prouder den white folks. If she only knew how much better de white folks liked a real black gal, den dey did such trash as she, den perhaps she would n't hold her head so high. Nebber mind, nebber mind," the old woman would add by way of consolation, "de end isn't come yet—wait for de end." All such remarks were carefully guarded from Ruby's ear. When Le Mark was able to travel, he went a long journey to California, and was absent many months in pursuit of health. The real history of that sad transaction was never known. It will be remembered that Ruby was not present, and by a tacit consent among the servants, no one knew how it came about. The sudden disappearance of his wife was accounted for on the supposition that Zell was the guilty one, and that Mrs. Le Mark had taken her where her master's vengeance could not reach the girl. Others supposed Wash to have instigated the deed. Le Mark himself was silent on the subject, but vowed that he would search the world over to recover his wife. Upon her head vengeance was to fall. It was a long time before he was able to prosecute his search, and after that he spent much time in vain. Mr. Jacobs had returned from Europe and learned the sad tale from the Ossoni, the marble cutter and joint guardian. Le Mark had the audacity, as they termed it, to come to them for information. They put him on the wrong scent, purposely; they said that she would go to Dr. Adams, her old friend: Thither Le Mark sent, and the Doctor, fore-

warned by a letter from Mr. Jacobs, who gave him a truthful history of Richard, not softening the shadows nor heightening the lights, the genial man sighed over the fate of the child he had loved so much, and determined to do what lay in his power to defeat the search. Thus the husband was kept for some years, till, finding that he had been deceived, and angry with all the world, he these anniversary occasions, which have become determined to go to Italy. After a long search he found a record of his wife's marriage to an English gentleman. Then he felt sure of his vengeance. He was not sorry to learn this fact, for Christians their Communion, or Last Supper; Catholics have their Saints days, and Protestants he could strike her through another. In his heart this man believed in her purity and goodness. Now and then came to him a conscious feeling that he had wronged her beyond the power of redress. When her face came up before him as she looked when wielding that sharp ponlard, he felt that it was Justice armed to strike. Now and then he deceived himself, and thought to win her back to the old love. Poor deceived man! It was an ideal which she had taken to her heart, not the Richard Le Mark whom she married Folled in all his plans, yet still nursing vengeance in his heart, he remained in London. He hired spies to watch Morton's house, but to no purpose. Neither mistress or maid was seen to go in or come out, though the watch-was not intermitted by day or night. They reported at last that the family had moved out, and the house closed; apparently for the season. Then spies were sent to Morton Hall to watch the movements of its inmates. Wise 'Uncle Joe! He had anticipated this, and had removed himself to Morton Hall. It was with great difficulty that he persuaded his brother to make no effort to communicate with Lady Isabella. "For her sake be quiet," he often said.

There were times when he came near rushing to Italy in search of her. This inaction was terrible. Perhaps his brother's ivfluence would not have restrained him had not the following brief note come by post:

"As Mr. Morton values the happiness of a friend let him not try to communicate with her. Her life may pay the penalty of not heeding this

THE LAST WITCHES EXECUTED IN ENGLAND.

The following brief notice of the last persons who suffered from witchcraft in these kingdoms is curious. In 1698, a girl nineteen years of age having eaten a leaf of sorrel, which she got from a reputed witch, fell into convulsions and vomit-ing. She is said to have vomited needles, pins, ing. She is said to have vomited needles, pins, feathers, an iron knife a span long, egg shells, &c. The accused was immediately committed to the county jail, and at the assizes held soon after, was hanged and burned. In 1722, at Dornock, contharland an old woman was accused of being witch. Her crime was transforming her daughter into a pony, and getting her shod by the devil, of which crime she was found guilty, and burned The act against witchcraft was repealed in England and Scotland about 1750; but not in Ireland until 1821.

THE LENGTH OF DAYS .- The days of summer grow longer as we go northward, and the days of winter grow shorter. At Hamburg, the long-est day has 17 hours and the shortest 7. At Stockest day has 17 hours and the shortest 7. At Stockholm, the longest has 18½ hours, and the shortest 5½. At St. Petersburg, the longest has 19½ and the shortest 5. At Finland, the longest has 21½, and the shortest 2½ hours. At Wandarbus, in Norway, the day lasts from the 21st of May to to the 2d of July, the sun not getting below the horizon for the whole time, but skimming along very close to it in the north. At Spitzbergen, the longest day lasts three months and a half.

The Red Man's New Year-Mrs. Wilson's Anniversary Festival.

How superficial is our judgment! Success, as measured by our artificial standard, is a cheap, crude circumstance, not a vital, substantial element. We meet two men upon the street, the one representing thousands, perhaps millions, the other worth, externally, the clothes he wears. We count the first a success, the second a failure. How short-sighted our judgment!

The one possessing vast wealth may be worthy our deepest commiseration; he may have gone through life upon the ragged edge of some great heart-struggle, and in all that makes life desirable in its inmost and deepest experiences he may be poor indeed, disappointed, unhappy, pitiable. His poorer neighbor may cherish breast a spirit grown strong yet tender through successive struggles in which the world has counted him defeated, while he really achieved the genuine success—a spirit triumphing over trials, adversities and defeats.

Is it not possible that we are equally at fault

in our judgment of nations? We count the material greatness of our own favored race-with our rapidly developed States and multiplying improvoments—as the true height of national success, looking with contempt even upon the fading numbers and uncultured habits of the red man, the aborigines whose hunting grounds we have stolen.

Are we wise enough to day to declare that in all those elements which constitute true greatness, nobility and spirituality, the red man stands below us? Indeed, may be not be one, the strings of whose mogasins we are unworthy to unloose? Truly the red man, when in his pristing glory he roamed our forests, lacked some of the qualities we can arrogate to ourselves. How would his chiefs compare, in personal habits, in dignity and manliness, with our present Chief Magistrate and his retinue of smoking, drinking and thiev-

ing political tricksters?
The Indian was a relentless foe, it is true, but did he ever forget a kindness? Was he forgetful or ungrateful? The aborigines of our land, are they not also the aborignes of this new spiritual movement, pioneering in the work of uniting the two worlds—the seen and the unseen? and that one quality of the red man, a quality too often lacking with his white brothers—his remembrance of services rendered—how signal a characteristic! As a spirit be exemplifies equally the Christian quality of forgiveness.

In another particular might we not well "go to school" to our Indian brother? In all the past what has been his treatment of those whom our more enlightened, civilized and christianized people have eaged, chained and cruelly outraged the imbecile, insane and eccentric? The red man, believing that the Great Spirit specially watched over and cared for those incapable of caring for themselves, they were medicine to him

-sacred objects of tender protection and care. Thus has the voice of the Great Spirit, who speaks oftenest through the simple ones, con-founding the wise, been heard through these forests, while the clash and clangor of civilization has drowned the still small voice, and the Car of Progress, like some great Juggernaut, has swept over and crushed their little ones, and with them the eccentric, the insane, the mediums of our own race.

It is only of late that we are learning what the red man understood long ago—to cherish sacredly, to judge very charitably, and to tenderly protect those who, chosen for some work of the

tect those who, chosen for some work of the spirit, have the weakness, the frailty, the eccentricity, the insanity which we have so persisted in misunderstanding and outraging.

It was thoughts such as these that swept through my mind, as, in obedience to a tasteful note of invitation, I joined a goodly company gathered on a recent evening at Rochester Hall, to celebrate "the commencement of the red man's New Year." The medium who had invited us to join with her in the festivities of the evening— Mrs. Hattie E. Wilson, well known in this city as a medical and trance medium of successful prac-tice, has won the highest esteem, not only for her great usefulness, but her loyalty and devotion to those whom she recognizes as her helpers, inspir-

ers and spirit friends. The general truth that Indian spirits almost universally attend upon mediums, and are active in all physical demonstrations, and practically useful in the work of healing, has been tacitly acknowledged, but seldom can we record so distinct and making the constitute of the ladden.

their fasts. Why should not Spiritualists celebrate the glorious advent of the New Dispensation by anniversary festivals? The priests of the past had provided for their church festivals. vals costly tabernacles, music and paraphernalia—all at the expense of the people. This high priestess of the new order invites the people to a brilliantly lighted and tastefully decorated room, with music, refreshments and all, provided without so much as a hint of cost or reciprocation.

. A most enjoyable programme had been ar ranged, consisting of brief remarks by Messrs. Cooper and Morse, from England, who made a most favorable impression, Messrs. Wetherbee and Greenleaf, and Drs. Storer, Richardson, Currier, and others, interspersed with vocal mu-sic by the Albert Glee Club, of Cambridge, Miss Cora Stone, and others. Impersonations by Mr. Charles Sullivan, and instrumental music by Carter's Band. Following this a bounteous supper was provided, and dancing concluded the

per was provided, and dancing concluded the very pleasant exercises of the evening.

The occasion was so unique, and the programme so well arranged, that all who participated will long remember the Red Men's New Year, and the hostess of their anniversary.

C. M. P.

Annual Session.

[Reported for the Banner of Light.] The New Jersey State Association of Spiritualists and Friends of Progress met in the city of Trenton on Satur-day, Nov. 28th, at 11 A.M. There was a fair attendance at the opening session. The President, Dr. L. K. Coonley Convention with a few appropriate remarks, ongratulating the friends, and extending to all a cordial

Prof. Mills, of Hammonton, delivered an inspirational Mr. Derbyshire, of Trenton, offered some stirring re-

marks on the necessity of making our Spiritualism practi-Prof. Mills said children must be generated aright, and

Prof. Mills said children must be generated aright, and parents must be developed, before any practical reform can be had. He believed more in development than reform; he did not believe in total deprayity.

Mrs. Molxsell, of Trenton, thought by commencing the work of reform at once, right here in Trenton, a great deal of good could be accomplished. She suggested that some of the leading Spiritualists of Trenton, who are abundantly able, had a splendid field for lumediate operation. She contended that reform would never be accomplished without the aid of woman; "give her the ballot, and place here on an equal foeling with man, and you will commence reform in the right direction!" (applause.) After further remarks by the President, Secretary, and others, the Convention adjourned for dinner.

Saturday Afternoon, 2/2 o'clock.—Convention opened with a good attendance. The President, Secretary is addressed the Convention at considerable length, speaking as follows:

with a good attendance. The President, Dr. Coonley, addressed the Convention at considerable length, speaking as follows:

We are in troublous times throughout the length and breadth of our land, and even foreign countries are being shaken to their foundations; and if we can depend on the communications received from the spirit-world, there is great commotion there. Those commotions include the Church and State. We are in the midst of a fearful revolution; the whole moral atmosphere is freighted with turmoil. We propose a new departure. I recommend to the State Association that it take the initiatory steps toward the formation of a Society founded upon a more substantial basis; I suggest that a beneficiary system be established, which shall be productive of the greatest good to almone that may even lead to the overthrow of monopolier, and practicalize the beauties of our philosophy. There is enough wealth in our country to supply all the people with homes and home comforts—and who knows but we may yet be able to unlock the wealth of Wall street, and spread it up and down the length and breadth of the land? We are coming, through our spiritual manifestations, to a practical Christianity. The spirit-world is crying out against our sending over any more of such undeveloped souls as we have been doing in the past; the President connselled harmony in the deliberations, practically demonstrating our religion, and thereby promoting the great reforms for which we labor. which we labor.

Prof. Mills gave another inspirational poem. The President announced the following as a Business and Finance

Committee: Mrs. M. A. Meixsell, Mr. Wm. Derbyshire, Mrs. A. Britton, Mr. D. Ritchie, Mr. L. N. Stillman.
The ten minute rule being in order, Watker Wood, of Jersey City, spoke of the corruption in high places. He denounced all rings and monopolies, and said the people must rise in their majesty. Mr. Mills followed in the same

must rise in their majesty. Ar, and nonovered at strain.

J. M. Spear, of Philadelphia, believed in the more quiet and peaceful mode of warfare. He had come to the Convention through impression, and hoped his missi n here would be accomplished. He was much interested in the New Jersey State Convention. He thought it ranked among the most advanced, and hoped its labors would not be in value at this session.

Mr. Derbyshire followed in some excellent remarks on coperation, explaining his views on capital and labor. Remarks were also made by the President, Mrs. Meixsell and ollows.

Itemarks were also made by the President, Mrs. Meixen and others.

The following were appointed a Committee on Resolutions: J. M. Spear, D. J. Stansbery, Lois Waisbrooker. After which, adjourned to 7 P. M.

Saturday Errning.—The session opened with music by the choir. J. M. Spear, from Committee on Resolutions, presented the following:

Resolved. That the Jewish and Christian Scriptures contain many facts, marratives, prophecies and precepts that corroborate and confirm our faith in Modern Spiritualism; and while we deem it just and proper to point out the errors and defects of Hebrewism and Christianism, weregard it also as a privilege and duty to set forth their truths and beauties.

errors and defects of Hebrewism and Christianism, we regard it also as a priyliege and duty to set forth their truths. Mr. Spear spoke at considerable length on the Resolution, contending for the beauty of the Scriptures and the cultivation of a religious sentiment.

Dr. E. V. Wright, of Pennsylvania, was then introduced, and made the principal address of the evening. He spoke of the necessity of forming permanent organizations among Spiritualists everywhere, and thought the indications were especially pointing to Trenton as a field ripe for the harvest. He thought the present a most austicions time for Spiritualists to make an onward movement; everything pointed to success; science is coming to our rescue; the priest-ridden people are asking for light; the spirit-world is ready for the work, as evidenced by the musual manifestations everywhere taking plane. The speaker urged the necessity for harmonious action, and continued with an claborate argument substantiating his views, that the people who have heretofore depended on tradition for their sitvation, are now looking to the practical workings of Spiritualism. The speaker spoke in his happiest style, and was frequently applanded.

Mrs. Lois Walsbrooker followed in a few remarks on the social question.

The President announced the programme for Sundry, and closed the evening session with appropriate remarks.

and closed the evening session with appropriate remans. Adjourned.

Sunday 10% A. M.—Convention opened with a fair attendance notwithstanding the rain. The President spoke of the necessity of an organization for the dispensation of justice among spiritualists. J. M. Spear spoke of the necessity of establishing a fund for worn out mediums. The following was presented:

1. Resolved. That we approve of calling an International Congress proposed to be held in the city of Philadelphia, to begin its sessions on the fourth day of July, 1876, to continue from day to day, to consider the following among its subjects:

time from day to day, to consider the following among its subjects:

The True Functions of Government—The Position of Woman in Government—War and Peace, how to abolish the former, and how to permanently secure the latter—The Treatment of the Criminal and Perishing Classes—The American Revolution of 1776, its causes, its promoters—Defects of the present Government of the United States, suggestion of a new and a better—Suggestions for a Union of ad Nations—Thorough, Equal and Universal Education—Healtions of Capitalists to the Working Classes—The wisdom of holding a second Congress, when and where it should be held; religion, science, art, ancient and modern everlation and revelators.

2. Resolved. That the Provisional Congress of the Universal Association of Spiritualists is hereby requested to make all necessary preparations for such convention, and that J. M. Spear be the agent of the N. J. State Association to complete the arrangements in this matter.

The resolution after being discussed by J. M. Spear, D. J. Stansbery, the President and others, were adopted.

The following was also presented and unanimously adopted:

Resolved, That we sympathize with Victoria C. Wood-

The following was also presented and unanimously adopted:

Resolved, That we sympathize with Victoria C. Woodmill in her persecutions, trials and imprisonments, and her late severe libres, and trust she may soon be restored to her usual health and strength and be enabled to yet further pursue her agitative wyrk, belleving as we do, that in the future she will be classed with the most eminent reformers and henefactors of mankind.

Mrs. Lois Walsbrooker was then introduced, and proceeded to deliver one of her ablest speeches on the social question.

Mrs. Lois Walsbrooker was then introduced, and proceeded to deliver one of her ablest speeches on the social question.

Prof. Mills offered a poom, and the evening session adjourned, with remarks by the President.

Sinday, 2\fo clock,—The Convention opened with music by the choir. On motion, article 4th of the Constitution was changed, to make the Executive Committee consist of five members. The Business Counnities recommended the nomination and election of the following officers: President L. K. Coonley, Newark; ist Vice President, Mrs. Barriet Fennel, Trenton; Secretary, D. J. Stansbery, Newark: Treasurer, S. L. Stillman, New Brunswick; Dayld Walker, Newark; Mrs. E. J. Wooley, Hammonton. These were unanimously elected. J. M. Spear then gave an interesting account of the Radical Club of Philadelphila, and advised the formation of similar associations all over the land as the best means of disseminating light and truth. The President, Dr. Coonley, having been selected as the principal speaker of the afternoon, the following subjects were presented by the audience:

"The Science of Mind." The Religion of Jusice, or Mercy—tohich is the Better? "Man Culture." The discourse was full of the deepest thought from a high-source of inspiration, and received the closest attention of the addience.

Prof. Mills volunteered another poem. Mr. Mathews, a young medium of Trenton, was controlled by as spirit who

source of inspiration, and received the closest attention of the andience.

Prof. Mills volunteered another poem. Ar. Matthews, a young medium of Trenton, was controlled by a spirit who gave directions regarding his will, by Khich he left some property to the Spiritualists of Tronton. Adjourned.

Sunday Evening, 7% o'clock. The meeting opened with a speech by the President, on the social question; followed by J. M. Spear, on "The Universal Brotherhood of Man," advocating in his remarks the peaceful arbitration of all our domestic and national differences. He quoted largely from the life of Jesus, who said, Do unto others as you would be done by.

Lois: Waisbrocker was then introduced, and announced as her subject, "The Nature and Uses of Prayer." The subject was handled with great force and earnestness, and listened to with the deepest attention. No report can do it justice.

. Mills gave another of his beautiful poems. following Resolution was read and unanimously

The following resolution was read and managed adopted:

Resolved, That the thanks of this Association are due to the friends of our cause in the city of Trenton, for the hospitable manner in which they have entertained the delegates and friends from abroad, and for the cordiality with which they have extended to us a hearty welcome.

The financial statement of the Association for the year 1821 was then read and accepted.

which they have extended to us a hearty welcome.

The financial statement of the Association for the year 1874 was then read and accepted.

Financial statement of the Kew Jersey State Association of Spiritualists and Friends of Progress for the year ending Nov. 25th, 1874. Total amount received from all sources for the year 1874, \$178,383. We close the year and commence our annual Convention free from debt and with unpaid subscriptions of upwards of \$100. The conventions have been largely attached, and the cause of Spiritualism has not only been strengthened, but has rapidly advanced under the influence of our quarterly meetings, which were intended to do the work of a missionary. In which respect they have admirably succeeded. The local Societies where our Conventions have been held, have uniformly been tended through our Conventions. During our Conventions as many as forly different lecturers have addressed the people; and still the work goes on.

WILLIAM DERRYSHIRE, Chairman Exec. Com.

D. J. STANSBERY, See y.

S. L. STILLMAN, Treas.

The President closed the Convention with appropriate

The President closed the Convention with appropriate remarks, giving a brief account of the work accomplished during the past year, and foreshadowing in brief its future course. The Convention then adjourned, to meet again in the city of Trenton, by invitation, in February next.

1. J. STANSBERTY, Newark, Sec'y.

1. K. COONLEY, Newark, Pres.

Pulpits have no business any longer to trade in the fears of men. Instead of folding the shadows of the world's morning twilight around the credulity of people, they should light the lamp of God's noonday, and gladden the world's hope, and challenge its reason, and Illuminate its faith, and emancipate its conscience; and thus open its eves to the grandeur of its destiny, and pour stimulation into its sluggish purpose to turn possibility into reality.

A VALUABLE FRIEND FOR A DOG.—The other afternoon a cow and dog belonging to R. N. Graves were passing along B street together, a big, quarrelsome, hoodlum cur rushed out from the sidewalk and pounced upon the canine companion of the cow. The hoodlum seemed to be getting the best of the fight, when the cow—probably a descendant in a direct line of the "cow with the crumpled horn that tossed the dog that worried the cat"—seeing how things were going with her companion, charged upon the strange dog, and at the first pass elevated him some ten feet in the air. She was on hand again about the time he struck the ground, and charging upon him with arched neck and erect tail, pitched him from the middle of the street into a pile of packing cases standing on the edge of the sidewalk. This done, she turned affectionately to her canine friend, and the pair moved on together, while the discomfited hoodlum raised his head above the edge of the dry goods box in which he had landed and looked about to see if the lightning had struck any other dog.—Virginia City (Nev.) Enterprise.

At a late meeting in London of the Society of Orientals, Prof. Richard Owen, one of the most cautious men of science, expressed the belief that the oldestrace of men we know are the people of ancient Egypt; that they had reach ed a high civilization, and even supremacy, in some arts, considerably more than three thousand years before our era, and, according to an English professor of history, con-siderably before "the deluge," of which supposed flood, however, Prof. Owen finds no evidence in Egypt. can be accept the story of the distribution of mankind from the plains of Shinar at the biblical date of the building of Babel. Arguing from the extension of the term during which life has existed on this planet, he says: "Only the zoölogical mind can conceive, or attempt to grasp, the lapse of historical time so indicated."

Prof. Huxley is to undertake the duties of the Chair of Natural History in the University of Edinburg, during the ensuing summer session, in the absence of Prof. Wyville Thomson, who is with the Challenger Surveying Expedition.

# Spiritual Phenomena.

SEANCES IN BROOKLYN.

To the Editor of the Banner of Light:

For some six months I have been attending the scances of Mrs. D. D. Dyer, at No. 245 West 21st Street, N. Y. City, who is a very estimable lady, whose gifts are healing, clairvoyance, developing,

We have formed a circle (under spirit direction) for materialization, having been repeatedly promised that we should have very fine manifestations, if we would carry out the instructions of the angels. And I have no doubt if mortals would be more punctual and patient with the spirits, a great deal more would be accomplished for the benefit of mankind as our predecessors in spirit-life do not ask hard conditions and will not take much of the time of mortals, in order to be able to carry out their plans for the good and enlightenment of mankind. All our band ask of us, is to meet once a week, be punctual on time, have no absentees and hold a session of one and one half to two hours'. Surely these conditions seem very easy of being carried out, although, nevertheless, I am sorry to say that we very often have a vacant chair, but still, for all that, we are progressing very finely and are now beginning to see the outlines of forms.

Dr. J. C. Wyman, who sometimes attends the general scances of Mrs. Dyer, is an enterprising and popular dentist of our "good" city of churches, the steeples of which go so far into the thin, rarified air that the congregation are extremely affected with the same coldness of manner, especially to the poor and other "outside barbarians," for you know that the higher we go from the surface of the earth the colder it is, although we are nearer the sun; so it seems to be with the congregations of the churches that have the tallest steeples, their charity is very rarified and thin, and it seems to me it would be far preferable to appropriate all of the funds for building steeples to the amelioration of the condition of the poor; "but, alas, for the rarity of Christian charity under the sun."

The doctor is a very fine inspirational medium. in fact, you might say that he was "born in the purple" of inspiration, as he has had that beautifulgift from "youth upwards." I called to see the Dr. during the day, and he asked me if I intended to go to the Saturday evening scance? I told him I would not be able to attend as I had a very severe sore throat, but I should endeavor to be there in spirit, and promised to sit in a certain chair in Mrs. Dyer's parlor at 9 P. M., for I inended to retire early and my spirit would have a good chance to roam at its leisure that evening. At the appointed time my spirit occupied the identical chair, having been fully recognized by two clairvoyants then present at the scance, and who knew nothing of our agreement. I do not remember how I got there or what happened while I was there, but just as I re-entered my body I saw it sleeping, and I felt very happy in spirit that I had been able to prove in myself one of the many great truths in respect to Spiritualism that are so fully explained in Allan Kardec's "Book on Mediums."

Fraternally yours,

WILLIAM WIGGIN. 186 Wyckoff Street, Brooklyn, N. Y., Dec. 27.

A SPIRITUAL MANIFESTATION. To the Editor of the Banner of Light:

It seems to me that a rare phase of mediumship has been developed in the case of a friend of mine, Mrs. Johnson, of Chelsea, who has so recently given evidence of her powers, that it was not until the other day that I had an opportunity of witnessing manifestations through her; and it is only about a year since she was first entranced, and that suddenly, and as suddenly converted from a poor bigoted believer in old notions to an avowed Spiritualist.

On the occasion referred to (and I am told it always occurs in connection with her entrancements) a striking incident took place. As the spirit was about to resign possession, she addressed the medium-think of it, my friend's lips speaking to herself from the moving of another mind! "Sweet sister," said the spirit, with touching tenderness, "do not regret that you are to go back again to the earth," &c. The moment the spirit was gone the medium's hands were held up beseechingly-she burst into crying; begged the sweet, beautiful spirit not to leave her; and with sobs, and shudders, and wailing regrets, she floated down to the dark shore of the earth-the brightness fading away, the beautiful spirit receding, the fragrant flowers she thought to bring with her escaping from her grasp, and lost in the darkness, while with long and repeated inhalations she tried to keep their fragrance and enjoy it to the last.

No one need tell me that there was deception about this! It should be remarked that the "sphere" of the controling spirit seems to be very sweet and elevating, and when the circle arose we all felt that it was good to be there. I. G. BLANCHARD

South Boston, Dec. 25, 1874.

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A certain holy anchorite Who for himself a cave had made, Comfortless, in the waste Thebald, Where, like a wild beast in his den, He passed a long life far from men, Untroubled by the hateful sight Of woman—this old man austere Fasted and scourged himself and prayed, Renouncing all the world holds dear; His sole thought being, day and night, How to find favor in God's eyes, And thereby enter Paradise.

He led this life three score and ten Starved years, puffed up with sanctity; Who more a saint?" he thought, and then Prayed God to show him what saint he Should emulate to holier be; Thinking, no doubt, like many now, Who kneel self-righteously and pray, That God would stoop from heaven and say "There is none holier than thou."

That night God's Angel came to him (The sun at noonday would be dim By the great light that filled the place), And said: "If thou in sanctity And in the growth of heavenly grace Would'st all surpass, thou must do more Than fast and scourge thyself and pray. Thou must be like, or strive to be, A certain man; a poet he, For he upon a pipe doth play, And sing and beg from door to door."

He heard in great astonishment, Arose, and took his staff, and went
Wandering the neighboring country round
To find this poet; whom, when found,
(He sat a-piping in the sun,
And sang what songs came in his head,)
He questioned earnestly, and said: I pray thee, brother, tell me now
What good and great work thou hast done
What path that holy men have trod,
What fast, what penance, or what yow
Makes thee acceptable to God?"

Ashamed to be so questioned, he Hung down his head as he replied: "Oh, father! do not scoff at me; I know no good work I have done, And as for praying, well-a-day,
I so unworthy am to pray,
That, sinner, I have never tried—
I go from door to door and play (You caught me piping in the sun), Cheering the simple people there. Who something for my hunger spare." The holy man insisted: "Nay, But in the midst of thy ill life

(For it is ill, as thou dost sny), Perhaps some good work thou hast done." The singer then: "I know of none." Within the hermit's mind a strife Now rose—the Angel—who could tell

Whether it were from Heaven or Hell? "How hast thou," to the poet then, "Become the beggar that thou art? Hast thou thy worldly substance spent In riotous living—women, wine, Like most that idle craft of thine Who follow Hellward—sinful men? To whom the other, pained at heart,

But not a whit ashamed: "It went Another way. 'T was thus: I found A poor, pale woman, running round Hither and thither, sick, distraught (It pains me to recall it yet); Her husband, children had been sold In slavery to pay a debt. But she was comely to behold; So certain sons of Belial sought Her ruin, whom may God condemn! Her, weeping, to my hut I brought, And there protected her from them. I gave her all that I possessed; Went with her to the city where
Her wretched husband had been sold,
And her young children; found them there
And brought them back. You guess the rest, For they are happy as of old.
But what of that? In Heaven's name
What man would not have done the same?'

The hermit, smitten to the heart At the sad tale of that poor wife,
Wept bitterly, saying: "For my part,
I have not done, in all my life,
I thought so holy, so much good.
And thou art so misunderstood,
And yet thou makest no complaint; And yet thou makest no companit;
And men, because I fast and pray,
While thou upon thy pipe dost play,
They call thee Sinner, and me Saint!"
—[R. H. Stoddard, in Scribner for January.

# Bunner Correspondence.

## Indiana.

JEFFERSONVILLE, - E. H. Green writes Jan. 1st: The following is a copy of the proceedings of the meeting of the Spiritualists of New Albany, at the session held Sunday, Dec. 27th. I adort this method of returning my sincerest ratifude to the friends at that place for their kind expressions of confidence and esteem.

We are now ready for the work set before us by our spirit-attendants. Who shall be first to call for our services? We recently appeared before a crowded house at Louisville, Ky., notwithstanding the inclemency of the weather. We will speak and give scances there for several coming Sundays unless called elsewhere. We are ready to negotiate with societies or responsible parties who can give us assurance that we will be taken care of and sustained. Ordinarily we deprecate egotistical allusions, and will only and that no apprehensions need be entertained that we will, in any way, tarnish the good name of Spiritualism, or detract from the fair fame earned for it by the noble men and women vhose energies have hitherto been directed for its advancement.

Whose energies have hitherto been directed for its advancement.

Whereas, We learn that Captain Edward H. Green, of Jessensonville, Ind., a lecturer, and his wise. Lizzle Shirley Green, a clairvoyant, contemplate devoting their future energies to the cause of Spiritualism, and

Whereas, They have rendered, for the past two months, such valuable services to the cause in this place, causing many to see and recognize the truth as revealed by Spiritualism, and in manner to wit: ist. By the powerful, eloquent and pursuasive addresses of Bro. Green; 2d. By the public scances given by Mrs. Green, at the conclusion of each lecture, enforcing conviction by the very sine tests she gives; we, therefore, the Spiritualists and free, independent thinkers of New Albany, Ind., in public meeting assembled, do, in justice to the above named parties, and in the interest of truth and free inquiry,

Resolve. That-we cordially and earnestly recommend Capt. E. H. Green, of Jessensville, Ind., as an earnest and able advocate of Spiritualism, and eminently worthy the position of a public teacher thereof. And, further, that we regard and recommend Sister Green as a truthful, sincere and honest worker in the cause, and one possessed of extraordinary powers as a seeress. We commend them to the Spiritualists everywhere as valuable acquisitions to the army of co-workers already in the field.

We do furthermore request the Banner of Light, Religio-Philosophical Journal, Spiritualists. Done at New Albany, Ind., Dec. 27th, 1874.

Attest:

JOHN KEMBLE.

C. WINTERSTEIN,

R New Albany, Ind., Dec. Attest:
JOHN KEMBLE,
H. A. DE PEW,
JOSEPH WATTAM,
EZRA DENNIS,

C. WINTERSTEIN, I. WALLACE, L. L. PULLEN, T. T. BARRETT, et als.

# Massachusetts.

HAVERHILL .- W. L. Jack, M. D., clairvoyant medium for the Philadelphia Circle of Light, writes, Jan. 11th, as follows: At this time of "apparent tumult" amongst some of the breth-ren in the cause of Spiritualism, comes the beau-thful Banner of Light, freighted with peace and good-will to all mankind. Never has it been so truly welcomed as at this moment, for it is really a bright and shining star at this opportune mo-ment, and imparts a healthful glow upon the many languid and drooping souls, made so by the waves of doubt which prevail in the usually

thank God! and making itself more manifest than ever in our midst, despite the doubting Thomases, whom we pity and yet love.

The cause of Spiritualism is making rapid strides in this city, and I am glad to state the fact that, in a certain shoe manufactory, some of the workmen have instituted a "circle," and have had excellent menifesticing. have had excellent manifestations. I am informed that over five new circles have been in-augurated here since the first of December last, with good results. Mr. John Davis, a resident of Bradford, who does business in Haverhill, has for a long period held circles every week at his residence. He has fitted up handsomely a room expressly for this purpose, and dedicated it to the spirit-world and its intelligences. The movement is a success, and several mediums of good standing have been developed by this means. It is a credit to our cause and its future glory that such devoted souls as he are willing to work for the good of others. for the good of others.

There are several mediums here who hold prirhere are several mediums here who hold private circles at their residences, and many goodly church folks are regular visitors, and some, despite their former prejudices, are making a bold stand for the truth. A church member last evening at my select private scance said he found great comfort, and was morally strengthened by investigating the proofs of an undoubted nature of immortality.

ed nature, of immortality.

Allow me to state, by request of Dr. S. K.
Rich, of this place, that he recognizes the communication of an intimate and dear friend of his—who communicated through Mrs. Conant, as whilehed in the message department—as true as published in the message department—as true

I am sorry to find some who are disposed to cavil (and, thank God! they are few), and say that only those from afar come to the Banner Circle; but that is, in plain English, false, as I have myself recognized many from adjacent

I will state to my many friends—from whom I I will state to my many friends—from whom I have received numerous letters soliciting me to visit their cities and villages—that I am compelled to still further defer my visits, especially to Springfield, Hartford, and Bath, Maine, for the present, owing to my great success and still pressing business in Haverhill at my office, and hope at some future day to visit those places.

### Maine.

LEE .- A correspondent writes : The attention of a Free-Thinking community is directed to a worthy and heaven-gifted lady, Mrs. J. H. Sawyer, who has been a medium of varied powers for eighteen years. The band of spirits who have her in charge are earnest workers for the good of ner in charge are earnest workers for the good of humanity. She has been for many years doing her work in a quiet way, and always without compensation. Her spirit guides, and also her many friends, have frequently urged her to appear as a public medium, a beacon star to guide and help earth's erring children to reach a higher plane; heal the siek and soothe the suffering. Her spirit guides have at lect induced her testing. Her spirit guides have at last induced her to com-ply with their wishes, and promised to sustain her in her labors as a public benefactor. Mrs. S. is a good clairvoyant and prophetic medium can read the past and the future; examines dis eases very accurately, and gives treatment where it is required. She possesses an obliging and sensitive nature, and is ever ready to lend a helpin hand to those who need assistance; but will, un der no consideration, sit for the gratification of idle curiosity. She never refuses to assist the candid and sincere investigator. Mrs. Sawyer is also a good mechanical writing medium and trance speaker.

### California.

SAN FRANCISCO.-A correspondent writing from this city under a recent date, expresses good wishes for the Banner of Light in the "new year" which has just begun, and gives a favorable report of the cause in his locality. Jennie Leys, Mr. York, Dean Clark, Mrs. Laura, Cuppy Smith and Miss A. B. Whiting, in due course have labored in the city, and a short time since the Lyceum held a very successful entertainment, both necessity and scalelly. Christens, we both pecuniarily and socially. Christmas wa also honored by the children and their friends by the preparation, and sharing of the contents, of a "tree;" singing, remarks by Miss Whiting and Mrs. Smith, and music by Mr. B. Shrafi, (the Lyceum's new Musical Director) and others, the Lyceum's new musical Directory and others, giving added pleasure to the occasion. The wing movements, or calesthenics, of the School are conducted by Mr. Kendrick, and its every department is reported as filled with energy and determination to achieve success.

SANTA BARBARA.—David Cotton writes gress in and out of the flesh, for the completion the railroad of Liberal Spiritualism to Santa Barbara, and the arrival of Dr. J. L. York, of San Jose. He has just closed one month's labor San Jose. He has just crosed one month a moor here, which we hope will soon be renewed on his return from Southern California. The people seemed hungry for just such teachings. We had no idea of the liberal strength of this city until Dr. York, the bold, eloquent and fearless pioneer, came and sounded the trumpet call of progress. Jennie Leys, of Boston, comes next to sow the seeds of Spiritualism, and we are expect-ing a rich harvest. We hope all the good lectur-ers and test mediums who visit the Pacific coast will have an eye on Santa Barbara. At present this city is one of the best fields for a good first class test medium.

## Nebraska.

DECATUR .- M. G. Higley writes: I am glad that you take such an impartial stand in the Holmes affair. I think that Mr. Owen and Dr. Child were somewhat premature in their decisions in the matter. Let us give the mediums a chance to defend themselves, which if they fail to do, then it is time enough to cry imposture. I admire your attitude in the matter. The affair admire your attitude in the matter. The affair has done a good thing in turning the attention of the whole country to the subject of Spiritualism, which is now discussed at places where it never was before.

## A Proposition to all Spiritualists.

It would of course be a cause of rejoicing to all true-minded Spiritualists if a systematic arrange-ment of vocal labor could be digested and established throughout the country by which the grand truths of our religion and philosophy could be carried into the homes and hearts of the masses, and thus enlighten millions on the subject who now know but little about it beyond what they have gathered from the distorted reports of the popular newspapers. And this very thing can be effected with but little effort on the part of all the working Spiritualists. Let state socie-ties employ agents in different parts of the State to visit every live practical Spiritualist, and obtain his or her name to a written obligation to contribute one or two dollars to a general fund to be used to pay an itinerant State lecturer. And let the lecturer be instructed to collect those conlet the lecturer be instructed to collect those contributions as they become due. In this way more can be effected for the advancement of the cause than is now often effected by the expenditure of twenty-five dollars—that is, one dollar will accomplish more applied in this way than twenty-five can accomplish expended in the usual way. Who, then, will second the motion? Let all the true workers in each State (whether there exists a State organization or not) turn their at tention to this matter at once, and resolve to do something effectual to advance the cause and get it in as flourishing a condition in each State as it is now in the State of Minnesota. Never in my is now in the State of Minnesota. Never in my experience as a lecturer have I found a more liberal and earnest set of Spiritualists than can be found here. I have received letters from different parts of the State expressing the highest appreciation of my labors delivered in those localities, which is an evidence that their whole soul is in the work, and that they do not attend lectures before mere idle curiosity.

Indiana. Let the friends in those States write me for particulars and terms—and write soon. Address me, Long Lake, Minn.

K. GRAVES.

#### Mrs. Severance's Psychmetrical Readings. To the Editor of the Banner of Light:

Having I ad my attention called to the unusual powers of Mrs. A. B. Severance, of White Water, Wis., by Prof. Wm. Denton, an eminent geologist, and a cultivated gentleman, who wrote the death of the control of the co me he had himself fully tested her, and found her to be "an excellent psychometer for charac-ter"—and further said: "When I saw her last she was certainly the most sensitive person to the

sphere of individuals by letters, that I have ever seen, and I have seen non-to surpass her since "— I therefore wrote to her for a delineation of my character, and received in reply so faithful an outline (I being entirely unknown to the lady) and so remarkably true in detail, giving me several tasts, indicating that it was now artists. eral tests, indicating that it was my particular peculiarities with which she was impressed, that I think it but fair to her that it should be men-

I shall take pleasure in personally answering any letters addressed to me (A. P., Cincinnati, Office Box 2,666) giving one or two facts that were sent me by Mrs. Severance, showing her unusual sensitiveness to the subtle influences imparted by the writer, and to which she is so thoroughly sensitive.

### The Materialization Problem.

To the Editor of the Banner of Light:

In the Banner of Jan. 9th appears an interesting article in relation to the materalization of spirits through the organism of Mrs. Compton, from the pen of Dr. II. B. Storer. I cannot doubt but what the doctor saw the spirits, as he states, but if all he says be true, it puts a new aspect or solution upon the laws governing the spiritual phenomena. He examined the cabinet, while the spirit of "Katie" was out in the room. and found not a vestage of medium or any thing. Afterwards he found the medium sitting in the chair, tied as he had left her. My experiences at Moravia and with the Eddys at Chittenden were similar to what Dr. Storer relates, with the exception of the material body of the medium being so spiritualized that it could not be touched by mortal hands. Can it be possible that the doctor was psychologized when examining the cabinet the first time? or is the body of the medium entirely spiritualized when the spirit is materialized? If the Dr.'s statements be true, they are the

most difficult ones to solve that have yet been made public. Where could the medium have been at the time of Dr. Storer's first examination if the body was not fully spiritualized? If the Dr. was not mistaken, it solves many seeming mysteries, wherein the mediums have been accused of getting out of their tyings and performing the

manifestations themselves. The manifestations seem to be more and more beyond the power of the finite to solve satisfactorily. "Let us keep on investigating and obtain all knowledge possible.

A. S. HAYWARD.

#### E. B. Ward-A Man of Weight and Worth Gone.

Valuable lessons are to be learned from some lives. Men of weight, power and honor leave strong "footprints on the sands of time" when they pass on to the life beyond. Such a man was Eber B. Ward, of Detroit, who fell on the sidewalk on Griswold street, in that city, smitten down in his full strength by a blow of apoplexy, and passing suddenly away at the age of sixtythree years. The child of parents who went from the Green Mountains of Vermont to Michigan fifty years ago, and toiled steadily on in decent poverty, leaving only a good name to their children. This son was a steady lad, ready to dig and delve with the stoutest. Courageous, persistent and faithful, he was farm-boy, printer and sailor, captain of schooners and steamboats, doing more and better work for his employers Dec. 28th: Thanks to the many friends of pro- than other men, and so became an owner of shipping, running seventeen steamboats on the lakes

> He foresaw the wealth of forests and mines, bought pine lands and pioneered iron-making first of any man beyond Ohio, and grew to be a large owner in mills and furnaces at Milwaukee, Chicago, Wyandotte and Leland, Mich., and of mines and coal beds in Wisconsin, on Lake Superior and in Pennsylvania; of railroads, plateglass works, saw-mills, &c. In executive force power to organize and capacity to manage large affairs, he was the king of all business men in the West. He greatly enjoyed helping the industrious to help themselves, and the skilled and competent to gain large success; was just and fair with the thousands in his employ, and so won their esteem and confidence that a host of working-men stood with moist eyes around his coffin. Broad sagacity, clear perception, persistence, honor and integrity, a knowledge of what men could do, a wonderful foresight and a courageous industry that baffled all obstacles ministered to a material success such as but few reach.

> Through the rude days of his pioneer life, and the vast labors of body and mind he performed, no liquor or tobacco was ever used, and not even a glass of wine was ever offered a guest at his ample and hospitable table. He was a fast and true friend, an open and frank opponent, loving honor, and despising all tricks or meanness. Social and warm in his attachments, simple, frank and unassuming in manners and habits, he was tenderly thoughtful of the comfort and enjoyment of family and friends, and the largeness of his mental and spiritual presence made him the centre of attraction in every circle. A bold and sagacious thinker, he had rare faculty of getting the core and gist of an author by brief look at his pages, and gleaned the best thoughts in science and social and religious life, being thus a man of large information even although of scanty early education. He was a royal lover of justice and freedom, an abolitionist in those days, a voter for women suffrage in Michigan last autumn. For years he had been a Spiritualist. This man, whose judgment was prized so highly, with his strong and steady nerves, his keen and clear perceptions, his large power, and long habit of close observation, his decisive rejection of cant and sham, all recognized in practical affairs by business men, heard, saw, felt, proved and believed, yes, knew, of the "real presence" of the departed. With thoughts too broad, and a soul too large for bondage to creeds, he saw the grandeur of the harmonial philosophy, and found there ample scope for his large mental and spiritual powers.

Among the valuable books and magazines in his library were the best works on Spiritualism, the able 'writings of Frothingham, Abbott, and quiet Quaker City.

Your last issue is a perfect gem, and each word in reference to the late disturbing element is appreciated. Spiritualism is not dead. All that will compel me to return to Indian with the spirit-world is true to day, and John, and all the other spiritual ones of the Bible concerning the spirit-world is true to-day,

The Little Bouguer. Published in Chicago, III.

Sovereign. He is rapidly approaching a constitution of Free Religious School, and the Banston the spirits, rapidly growing to see that he is to be sovereign not only in this world, and designed for the children of the Process of the Free Religious School, and the Banston only in this world, that he is to be sovereign not only in that wast universe which he cannot be dispensed with will compel me to return to Indiate that he is to be sovereign not only in the work, and that they do not attend lectures of the Free Religious School, and the Banston of the Hidrary of the Abusiness of his rights, rapidly growing to see that the is to be sovereign.

The Little Bouquer.

The Little Bouguer.

The Little Bougue

and useful, and lead many to feel the loss of his strong and vital presence. He had no fear of death, and once said to me, "I shall but get justice there, as here, and have more chance to correct my mistakes." G. B. STEBBINS.

Washington, D. C., Jan. 11, 1875.

#### Conversations upon Spiritualism. ROCHESTER HALL, SUNDAY EVENING, JAN. 10TH.

The regular meeting of the Spiritualists' Union was again largely attended, and proved full of interest and profit to those present. The question suggested by the Committee was essentially, "How are Materializations Produced?"

Dr. II. B. Storer said he did not feel in a condition to submit himself to spirit-control, and had no special thought upon the question presented. He alluded to the fact that some weeks since the Union appointed a Committee to arrange for the reception of Mr. J. J. Morse, of England, on his arrival, and explained that, as Mr. Morse landed at New York, it had not been practicable to extend the proposed welcome. But Mr. Morse, he was happy to announce, was present this evening, and had at Beethoven Hall this afternoon delivered one of the ablest trance addresses to which he had ever listened. He expressed the hope that Mr. Morse would participate in the exercises of the evening.

. The President, Mr. H. S. Williams, in behalf of the Union, expressed the pleasure they felt at Mr. Morse's presence, and invited him and Mr. Cooper, of England, to the platform.

Mr. J. J. Morsetresponded in a few well-chosen impromptu words, alluding to the circumstances under which he visited this country, and his sympathy with all assemblies of Spiritualists. He hoped to enjoy the pleasure of attending other meetings of the Union, and of making the personal acquaintance of its members.

Dr. Storer being entranced, the spirit said: We desire to say, in regard to the condition of the medium, that it was our hope so to possess him that we could address you on the subject. You will recognize that it requires a certain pre-You will recognize that it requires a certain preparation of mind, not only on the part of the medium, but also of those who seek an answer to the question. If the growth of the body and the mind were better understood, we could better explain the phenomena. We cannot now do justice to the subject. We want a certain degree of preparation. The subject is being forced upon you all—first by the phenomena, and when the phenomena has become familiar, so the facts are known and undisputed, we shall be able to explain the methods employed.

explain the methods employed.

At present, attempting to introduce the philosophy, while the facts are hardly understood, seems premature. First settle the question of

fact, then the question as to philosophy.

The direction of your thought must be in the direction of atmosphere, or aura. Do not expect that the phenomena are, in fact, a total dematerialization of the medium, but the atmosphere or aura surrounding the medium is the element em-ployed, of which are fashioned the bodies you see. You will find, in every instance, that the integrity of the medium's body is not destroyed. The integrity of the medium's body is not destroyed. The integrity of the vital functions are interfered with, but not destroyed. The phenomena is produced by the inversion of the aura emanating from the medium as a centre. This centre may not be readily seen. The medium is always at the centre, but, to the eye, the medium may be at one side. If you will observe this, you will observe that no miracle is produced. The production of any part of the body is often the result simply of the elongation or extension of the aura which extends from the hand and other aura which extends from the hand and other parts of the body. We shall by and by be able to make a clear statement. Until we can do so in a clear manner we do not wish to occupy your

Mr. J. J. Morse being entranced, the spirits said that, somewhat against the wish of the me-dium, they had assumed control to offer a few words. Allusion was first made to the experiments of John Dalton, late of Manchester, Eng., respecting the atomic-theory of existence. The question of materialization, said the spirits, is, in our opinion, to be understood only in the light of our opinion, to be understood only in the light of these experiments. A spirit wishes to material-ize itself. A single spirit cannot succeed in this unaided, others are needed to assist. These join in a band, draw near to the physical, psy-chical elements of the circle. In some cases the medium is used, in others the atmosphere from the circle is adequate. In the latter the exhaustion is limited, in the former it is great. Some times it is so great as to render it questionable whether it is justifiable.

It is first necessary to harmonize the atoms with themselves. When you recall who are brought into your circles sometimes, you can realize how difficult this work is. We then proceed to draw these atoms, and to form them into cells, using magnetic forces belonging to us. We weld them together and with the spirit to be materialized. All these cells are attracted to his organism, and, as they approach, the polarity of ne atoms is reversed, and thus they become

As is the harmony of the circle, as is the abili As is the intuition of the effect, as is the winty of the intelligence, as are the mental qualities of the spirit, so is the success. Any positive mind will project itself. The de-materialization is accomplished by the simple withdrawal of the wills, and permitting the atoms to return. Every person who has contributed to the result, experiences a decided drain. We would caution you against introducing any persons with organic diseases into such circles, as the weakest part is affected. It has been stated that the investiga-tor has gone behind the materialized spirit, and lo! space is all that has been met, no brain, no head is felt. To speak in a jocular way, there were materialized spirits who had left their brains in the spirit world. Plunge your hand into the atmosphere, and you feel nothing, move it swift thinosphere, and you experience a sensation. That atmos-phere is a huge fact, pressing upon you with great force. It is a fact as real as the earth. By becoming spiritual beings you are able to discern spiritual things. The spiritual envelope is tan-gible, but the spirit behind that envelope is intangible. You cannot yet discern it. Until you are a spirit it is an unreality to you.

Judge Ladd followed in interesting remarks upon the same topic, giving the result of his own observations and experiments.

Dr. Storer, again controlled, spoke as follows:
Chairman and my Friends: 1 intended to remarks the spoke as follows:

main connected with the earth. I was not will-ing to think of leaving it, and I am glad to day that I have not been required to leave it. Its in-terests are my interests, its progress is my pro-gress, its people are my people, its God is my God. I am interested in humanity, and wherever humanity goes there I go, wherever humanity stays there I stay. For I will not be separated from man. Those of you who know what it is to be identified with man, with his interests, with his thoughts, with his emotions ; those who know what it is to be identified with woman in all her interests, with children and all their interests, know what it is to be identified with my spirit. For my spirit is one with every interest of man, woman and child. I could not leave them if I would. I would not leave them if I could. Your conversation is of that kind which interests me interests me because I may say something—if not directly connected with the line of your re-mark, directly connected with all to which your thoughts tend. I wish to say that your idea of the dignity of

I wish to say that your idea of the dignity of the nature which you bear, is not adequate to the fact. Your idea of what is possible to the human spirit is not equal to the fact. Man is a born sovereign. He is rapidly approaching a consciousness of his rights, rapidly growing to see that he is to be sovereign not only in this world, but in that yest universe which he cannot comprehend of which he cannot com-

will, and to exercise it in enforcing the decrees of your judgment. It is indeed a great thing to exercise the will. When it is exercised in harmony with the judgment it is noble. But your estimate of the will is not what it is destined to be when the forces now unregulated become absorbed into

the forces now unregulated become absorbed into the one great force.

Depend upon it there is but one force, and that proceeds from the spirit. And from the spirit of man comes the energy called will which is to dominate all forces at last. You have heard that the saints shall inherit the earth. How I used to wonder what they would do. They have enough to do. You have been told that the time would come when there would be no more death. Death is a bugbear. It is a segre-crow built in Death is a bugbear. It is a scare-crow built up to frighten children. It is time every individual man and woman dismissed death, and from this time henceforth cease to speak of him other than as an incident in man's career, a personage

necessary in man's life.

What I wished to say is this: That when the saints shall inherit the earth, they will be saints not by special favor of God, or miraculous change, but be saints in consequence of having attained wisdom and power. And this power will enable them to rehabilitate themselves in bodies, and walk the earth for purposes of use and instruc-tion. Not only shall the earth be revealed, but all earths shall be subject to the will of the intelligent spirit, so that the worlds that revolve in space shall be investigated by direct contact, bodies being assumed for the purpose.

Now Chairman and friends, I am here to say that what I utter I utter from knowledge—that

the physical universe, comprehending all worlds, is to be visited by the intelligent spirit for purposes of instruction and of use, simply because spirit shall control all elements and know the nature of all forces. And no prophesy, no dream of man is so wild, so baseless, as not by and by to paralleled by the truth of what belongs to the

be paralleled by the truth of what belongs to the immortal nature of man.

I thought, when the slaves were set free, that when liberty was declared we should have a democracy established—a Republican form of government, that should express all the protection that was necessary to be extended among the people. I now see that the forms of government—these various changes—are simply results singlethese various changes—are simply results, simply manifestations of the governing principle which belongs to the individual man, and which expressed through the developed intellect, will enable the man to become a law unto himself. iovernment and society will never be perfect intil individuals can be harmoniously related.

whiti matrimats can be narmoniously related.

Work on! work on! I shall never leave you in any real sense. Wherever I may be, whatever I may do, I shall be with you and work for you; and what I attain you shall attain also. This I aftirm, and I give it from knowledge. I am triumphing over death. When perfect purity is attained, there shall be no death. May the autotained, there shall be no death. Man, the auto-crat of the universe, one with the God within," will find himself immortal, because for him there is nothing but immortality.

Chairman, friends, your conversations will be profitable if you continue them in the spirit of

earnest seeking, having the spirit of little children. It is perhaps unnecessary to give my name, but, as I am frequently called upon to do so, I say that now, as when on the earth, in my love of humanity I am always W right.

[To one not a Spiritualist, the conviction must have been enforced by the peculiar events of the evening-either that Dr. Storer and Mr. Morse were consummate actors, and studied to convey the impression of external control by their own very halting, imperfect utterances, or that there. was really an advent of a power outside themselves. Certainly the contrast in fluency, method and vigor, between their first or normal speeches and their later trance utterances, was most marked and significant. The last address was, in manner as in thought, distinctly that of Henry C. Wright.—Reporter ]

## Materialization of Spirit Forms.

BY WARREN CHASE,

We saw a counterfeit \$20 greenback the other day, but have not yet found any person fool enough to use the fact of counterfeits as an argument for destroying all the greenbacks, nor an evidence that none were genuine. Why do not our National Bank monopolists use the fact as an argument for the destruction of greenbacks and the supplanting them with their system of supplying currency? It would be as good reasoning and argument as the Christians have in the case of detecting a counterfeit materialization to attack the whole system and deny all the genuine. Suppose the case of Katie King and all the other Kings were proved to be counterfeits, could that impair the fact that we have seen, felt and conversed with our old friend, Wm. White, and at least one other dear friend as well known as he was, and under such circumstances that we could not be imposed upon, one a woman, the other a man with full, black beard, shaking hands with both and kissing the former, conversing freely and audibly with both in the presence of nine witnesses, one of whom at least new Wm. White as we did, both appearing within five minutes of each other and with no cabinet but a place fitted up by us for the occasion, with no admission fee, and the medium in a strange place, visiting and not sitting for the public nor wishing to be advertised. Could you wipe this all out with a counterfeit Katie

King? We do not consider that the genuine Katle, who appeared so often in England, has ever been in the least impaired as a genuine, materialized spirit, whatever may have been found spurious in other cases. We do know that spirits can and do so far materialize their forms, sometimes in part, sometimes in whole, as to be tangible to all our senses, and a thousand counterfeits cannot impair that knowledge.

A FIFTY-DOLLAR BET NOT TAKEN. - The questionable statements recently made respect-ing Thomas Paine by Rev. Mr. Hildreth, bring to mind a similar statement made some years ago by a clergyman in Gilroy—Stewart I believe was by a clergyman in Gilroy—Stewart I believe was the name—and the manner in which it was met, on the spot, by Mr. Rea, a venerable and highly esteemed citizen of that town, well known by many in this city. The minister, in the course of a sermon against infidelity stated, most positively and emphatically, that Paine was now being roasted in hell. Mr. Rea jumped up and said, "Parson, I'll bet you fifty dollars he aint there!" "Well," said the minister, "how shall we settle it, my friend?" "Easy enough," replied Rea; "you have made a positive statement, not of opinion but of fact; now prove it, and the money opinion but of fact; now prove it, and the money is yours. If you don't know it, and can't prove it, but only surmise it, take it back like a man! The bet was not taken .- San Jose Mercury.

#### Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration, Published in New York, Price 80

Art and Inspiration. Published in New York. Price 80 cents.

SUMMERLAND MESSENGER. A Monthly Journal of Art, Literature and Science, for the Progressive Lyccum and Family Fireslet. T. P. James (Dickens's Medium), editor. Monthly. Price 10 cents.

THE LODDON SPIRITUAL MAGAZINE. Price 30 cents. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.

THE SPIRITUALIST: A JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents.

THE LITTLE BOUQUET. Published in Chicago, Ill. Price 10 cents.

THE LYCEIM. Published monthly by P. H. Bateson.

To Book-Buyers.

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

attention. We are prepared to forward any tie to the shores of our own country. Demaof the publications of the Book Trade at usual gogues have consented to play into the hands of rates. We respectfully declinealf business operations looking to the sale of Books on commission, ed in undermining that integrity of free sentior when cash does not accompany the order. Send for a free Catalogue of our Publications.

Trapacting from the HANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free though? (but we cannot undertake to endorse the extends the first of the expression of the endorse the e ree though?; but we cannot undertake to endorse the shades of opinion-to-which our correspondents give

# Banner of Light.

BOSTON, SATURDAY, JANUARY 23, 1875.

PUBLICATION OFFICE AND BOOKSTORE, No. 8 Montgomery Place, corner of Province street (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK,
THE AMERICAN NEWS COMPANY, 119 N ASSAUST.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

ET Letters and communications appertaining to the Editorial Department of this paper should be addressed to LUTHER COLBY; and all BUSINESS LETTERS to ISAAC B. RICH, BUNNER OF LIGHT. PUBLISHING HOUSE, BOS-FON, MASS.

#### A Coming Struggle.

During the last two or three years of his prolonged life, according to the statement of Rev. Dr. Osgood in a recent article in the New York Evening Post, the late ex-President Walker, of Harvard College was wont to give expression to his fears of an approaching conflict of a religious character, the combatants being Protestant and Papist: Of the increasing symptoms of such a strugglowe have spoken more than once in these columns. They are too many to be overlooked or misapprehended. If anything should give is a gentleman, in the best sense of that word, a men pause in the avocations of their daily life, it is the nearness of a peril like this, which men of the superior penetration of the late Dr. Walker are able to forsce with such clearness. We can get an idea of the struggle from the stir in English public opinion which is going forward at this mo-

An ex-Premier throws down the challenge to Papacy, and it is taken up with courageous promptness by the highest dignitaries of the Catholic Church in England. The contest waxes warmer every day. It is easy to see that the heat of ill-suppressed passions is intensifying to break through the thin partition of what opens as a theological discussion, and that at the right time, which is ever one that nobody can foresee, it will burst forth with uncontrolable fury and sweep away by its power the very traces of religion itself. The feeling that is being aroused in England has been excited in Germany by Bismark, and a young King cannot take the throne in Spain without being beset by the German Ambassador in Paris, to whom he pledges himself to manifest as little friendship for the Papacy in his government as possible. The excitement pervades the Continent from Vienna to Madrid, and it plainly preligures the events whose threatening shapes are looming in the near horizon. As it is in Europe, so may it be in this country,

Let us consider what is being done-to hasten it on. Protestantism has been steadily losing its distinctive feature of protest and dissent, and growing rapidly in the direction of conformity and obedience. It is fast changing over from freedom to power. The Church is become of more importance than the Bible on which it professes exclusively to build. Authority now forbids and punishes dissent in precisely the same spirit that ruled the time of Luther. An institution-with religious aims has made those aims secondary to its own aggrandizement. Such a thing as freedom of thought is not tolerated in the Protestant churches, and if anybody refuses to believe it, let him test the truth of the assertion for himself. Consequently, having driven off the great and influential class in society, the Church has weakened itself for any warfare with Rome, and pursued the fatal vanity of accumulating property for the State to exempt from taxation, and of creeting costly edifices which are never filled.

Next to having thus made a close corporation of itself, Protestantism in this country now seeks' to engraft upon the Constitution of the United States a provision compelling all citizens to recognize, acknowledge and support, its own peculiar views of the Christian religion. This is an error that should be held sunpardonable. 'It throws open to the Papacy the very opportunity it craves. Nothing could well be more lost to its ultimate purposes. The Papists would far prefor that the Protestants do for them what they are much too sagacious to attempt for themselves. Let the Protestants once succeed in carrying their point, blindly as they are driving at it, and in due course of time the situation will so change that their religious opponents will, under cover of a Protestant demand, convert the government into a Papist affair. It is as certain to come as the part of humanity, which is his due: that it will stimulate the struggle which is to pre -cede'it.

It is notorious that, in Europe, a statesman of the repute of Disraeli prophesies perpetually the imminence of this conflict on the Continent as it must come also in Great Britain. Gladstone's recent pamphlet has roused the profoundest public sentiment on the subject. The question is put in Europe thus: Shall the spiritual or the civil authority be supreme in government? Austria, Italy and Germany have shown on which side of it they stand; and England cannot, if she would, stand aloof from the debate. Archbishop Manning, of England, declared so recently as last September that "there was undoubtedly approaching one of the mightiest contests the religlous world had ever seen." Germany has by no means forgotten the devastating Thirty Years' War of the seventeenth century, and that is the reason why she contemplates the impending struggle, now greatly intensified from the old one, with a dread which it is beyond her power

The distinguished old Catholic, Dr. Dollinger, has publicly expressed the opinion that, as the Thirty Years' War was waged within the old German Empire as its theatre, so would the coming conflict be waged wholly within the confines | THE PROOF PALPABLE OF IMMORTALITY, which of the new Empire. But nations have grown in- will be found in another column.

to a closer brotherhood in the past fifty years, and it would be impossible for a war of this character to break out, as now threatened, in the heart of continental Europe, without dragging into it, by the irresistible force of the deepest human passions, the whole of that division of the civilized world. And as it spread to Eng-Orders accompanied by each will receive prompt | land, it would east a lurid light across the Atlanecclesiastics, until they have unitedly succeedment by which all beliefs are equally protected and in organizing a party which is to day industriously engaged in an effort to make the centennary of American Independence the birthday of American servitude. Do not the people soberly consider the approach of this stupendous danger?

#### The End Not Yet.

The investigations that have been going on in Philadelphia for several weeks past fully confirm our original impressions to the effect that Mr. Owen and Dr. Child had been altogether too hasty in their Cards, withdrawing their emphatic testimony in regard to the phenomena through Mr. and Mrs. Holmes.

Col. Olcott and other parties have recently had sittings, at which the most important and extraordinary phenomena have taken place under test conditions. The manifestations have been of the most satisfactory and convincing charac-

At some of the renewed sittings Mr. Owen has been present with Col. Olcott, and it is not improbable that he will have cause to reconsider some of his recent remarks prejudicial to the mediumship of the Holmeses. Mr. Owen will, we believe, do this frankly and fearlessly, for his one object is truth, and if he finds he has made a mistake, or done an injustice, he will be eager to rectify it at any sacrifice.

We are not prepared yet to give particulars. But we have the pleasure to announce to our readers that, at our request, Gen. F. J. Lippitt has gone to Philadelphia for the sole purpose of investigating this subject, and sending us all the information pertinent to the formation of a correct opinion. Those who know Gen. Lippitt need not be assured that he will go for the truth, irrespective of any past blases or committals. He man of culture, and a clear-headed investigator. Our readers will look with interest for his report, which we hope to have in season for the next number of the Banner.

#### Remarkable Verification of a Spirit's Promise.

On our sixth page will be found a brief message delivered at the Banner of Light Free Public Circle, through the mediumship of Mrs. J. H. Conant, on the 22d of October last, by a spirit purporting to have borne in earth life the name of "Conway." This gentleman, previous to his decease, had promised to identify himself for recognition to his friend Joseph Proctor, the well known tragedian, by the giving of a certain word, which was to be kept secret by the two for that purpose. Upon hearing that the message we have referred to had been given through the mediumship of Mrs. Conant, Mr. Proctor was naturally interested to obtain the promised test, and for that purpose addressed a note to the chairman of the circles, Lewis B. Wilson, requesting him to inform the spirit that he was waiting for the word upon which they had agreed previous to his (said spirit's) demise. The following message (given at a subsequent date at the Banner Circle, in reply to this note,) and the letter of Mr. Proctor, fully convey the wonderful result, without need of added remark from us:

- CONWAY. That last word, Joseph, yes; go to Charley Foster and I'll give it to you. Conway.

Monday, Dec. 14.

To the Editor of the Banner of Light; Having been further informed that my old friend F. B. Conway had communicated through the Banner, requesting me to go to Mr. C. II. Foster, the test medium, to receive a certain word, which, a test medium, to receive a certain word, which, a brief time before his death, he promised to give me in the significant Greek word "Eureka," when he could say "I have found it," Spiritualism, to be true, I have this evening visited Mr. Foster, and having written upon a small piece of paper, "I am here by your invitation, friend F. B. C., what was the promised word?" (the paper being closely folded, so that the medium could not possibly know its contents), together with several other duplicate pieces of the same with several other duplicate pieces of the same outward appearance, he pressed them on his forehead, and throwing the one towards me, contain ing the above interrogation, immediately wrote upon a piece of paper before him, "Eureka." The promise was fulfilled and I leave the mys

tery for skeptics to solve. The arrangement of the word was to be kept an inviolable secret, and I doubt not that this is the first time it has ever been known to others than ourselves.

Several corroborating tests were given during the sitting, and the intelligence wished me to inform you of the result, and respectfully request you to publish his communication and the facts connected with it in your next issue.

Respectfully, Joseph Proctor.
Astor House, New York, Jan. 12th, 1875.

#### Dedication of the Paine Memorial Building.

We give below the official announcement (as published in the Boston Investigator, of Wednesday, Jan. 20th,) of the forthcoming festival in Boston, in honor of one of the world's reformers-not accepted in his day, but now receiving more and more of that respectful attention, on

"SPECIAL INVITATION. — As the time is approaching for the dedication of the Paine Me morial Building and Home of the Investigator we would most cordially extend an invitation to all the friends of the movement everywhere, and especially those who have contributed to the project, to be with us on that occasion—Friday, Jan. 29th, 1875. Let us have a full convention or mass meeting, in which we may witness a general reunion of Liberals, and not only enjoy a pleasant holiday in celebrating the anniversary of a great political and religious reformer, but measures for the better success of the Liberal cause.

The exercises at the anniversary will consist The exercises at the anniversary will consist of addresses, songs, and music during the day, and finish with a grand ball in the evening. It is expected that Messrs. B. F. Underwood, J. W. Pike, Prof. William Denton, Miss Susan H. Wixon, Anthony Higgins, Jr., R. H. Ranney, Norwood Damon, Francis E. Abbot, Dr. H. B. Storer, John Davies, R. Burke, Dr. Tewksbury, J. Verity, D. M. Bennett, H. N. Stone, A. H. Wood, J. P. Mendum, Dr. H. F. Gardner, T. L. Savage, Horace Seaver, together with several other interesting speakers among the Liberals other interesting speakers among the Liberals and Spiritualists will be present and take part in the exercises. The ball will be under the management of the well known and experienced Prof. Atwood."

Read the announcement concerning that valuable work by Epes Sargent, Esq., entitled

### J. J. Morse.

In another column will be found a condensed report of the second address delivered at Beethoven Hall, Boston, by this talented English trance medium, who is referred to by the Boston Journal as "one of the ablest lecturers" among the Spiritualist advocates, and by the Evening Transcript as "a speaker of great ability." In addition to his discourse on the afternoon of the 17th inst., he answered the one question offered by the audience as to the best method of improving the faculty of intuition, by stating that as man's powers unfolded, and in proportion as he drew nearer to the spiritual and eternal, this faculty or spiritual sense would be, by itself, developed. Mr. Morse speaks and answers questions at Beethoven Hall on the afternoon of Sunday next.

#### New Movement in Worcester.

W. S. Bell, late pastor of the Universalist Society in New Bedford—but, who has renounced all allegiance to church authority in matters of conscience-lectured by invitation to the Spiritualists and Liberals of Worcester last Sunday. A movement is being made to organize a society and invite Mr. Bell to speak for it. He is engaged in the Beethoven Hall course of lectures in Boston the second Sunday in February. For the present his address is care of this office.

### Funds for Kansas Sufferers.

In response to the call from Kansas for pecuniary aid, published recently in this paper, we acknowledge the receipt of five dollars from Mrs. M. Conwell, and five dollars from Mrs. H. Converse, which sums have been duly forwarded to Mr. C. R. Morehouse, of Irving, who is a true Spir itualist, which is guaranty that funds entrusted to him will be distributed judiciously.

### Travels Around the World.

As we predicted in a previous number of the Banner, this work by J. M. Peebles, treating of what he saw in the East, as well as embodying unique communications from ancient spirits, relating to the monuments of antiquity, is having an unusually rapid sale.

### Spirit-Photography.

The "Personal Experiences" of Mr. Wm. II. Mumler in Spirit-Photography, Parts No. One and Two of which we have printed, are very interesting. We are obliged to lay over Part Three until next week, on account of the great pressure of other matter. The Parts hereafter to appear will be published every other week, until completed.

### A Nut-Shell Truth.

A cotemporary says: "Publishing is a bad business. Three million dollars were sunk in it in 1874. Only a few of the New York and Boston papers pay anything; nor are they likely to find better times in 1875. The cost of most news papers is now more than they are worth."

### Labor Reform League Meeting.

The Labor Reform League will hold a Conven tion in Cotton Hall, corner of Chauncy and Essex streets, Boston, Sunday and Monday, Jan. 31st and Feb. 1st.

### "The Nursery."

We hope that before the first month of the new year is ended thousands of parents, teachers and guardians will subscribe for that delightful little monthly for children, "The Nursery." It is published by John L. Shorey, 36 Bromfield street, Boston, and sent postage free for \$1.60. It is charmingly illustrated, and the matter is such as will commend itself to every intelligent adult, whatever his denominational status may be. A specimen copy will be sent for ten cents.

We have been requested to correct a statement which recently appeared in the "Common Sense" newspaper, published in San Francisco, Cal., to the effect that Prof. S. B. Brittan had sunk his entire fortune in trying to establish his 'Journal of Spiritual Science" on a paying

The fact is that, by a series of misfortunes, he has, since starting his Quarterly, and independent of it, unfortunately lost his entire property, valued at over \$25,000, together with the house belonging to his wife; but having begun the publication of the Journal, he was unwilling to abandon the enterprise, and thus disappoint the expectation of his friends. Because of this condition of affairs a number of ladies, interested in the maintenance of Prof. Brittan's magazine, have published a circular, soliciting assistance from those who care to improve the periodical and other literature of Spiritualism. Contributions may be sent to Mrs. Mary F. Davis, 24 East Fourth street, New York City.

Read this week's Message Department. What is Magnetism? The Music of the Spirit World, The State of Vision, The Coming Conflict, and other subjects, are interestingly considered by the Controlling Intelligences; John Coleridge Weldeny, of Manchester, England, speaks to his friend John Harkins; Charlie Clevering, of New York City, sends a message to his father; Andrew Kilrowe, of Glasgow, Scotland, assures his mother that her friends gone before will "love her and watch over her, will wait for her at the golden gate, and bring her in with sweetest songs of joy;" Conway offers a word concerning materialization; Reuben Patten, of Peterboro', N. II., urges upon his kindred "the necessity of making themselves somewhat acquainted with the conditions of the life after death, and what is requisite to ensure happiness in that life;" Adela Bright, of Toledo, O., seeks to communicate with her father in Waukegan, Ill.; Shelly Barrett, of Liverpool, England, affords a test of identity to his father; and Betsey Page, of Pagetown, N. II., gives it as her experience that she would be happier in spirit life if instead of her being so fixed in creedal ideas while on earth she had applied her energies to the relief of human suffering.

IF J. S. Dodge, Esq., of Memphis, Tenn., who is under engagement to lecture in Beethoven Hall, Boston, Sunday afternoon, Feb. 7th, will speak in Cleveland, Ohio, the previous Sunday, Jan. 31st. He will extend his trip East through the spring, and would like to speak before Societies of Spiritualists each Sunday. He will visit Washington before he returns. Address him for the present at 245 Second street, Memphis, Tenn.

The friends in St. Paul, Minn., who may be desirous of perusing spiritualistic and reform books, will find a choice assortment of our publications by application to the Liberal Library, in charge of Mrs. Marston of that city. Give the lady a call.

Collins & M'Leester, Letter Founders, No. '05 Jayne street, Philadelphia, Pa., forward us a finely printed and valuable compilation entitled "THE COST OF PAPER, Computed and Tabulated for the Printer and the Publisher, by Eugene II. Munday." The book will certainly be cared for" by those for whose convenience it is designed, inasmuch as it will be of most unmistakable use to them.

Lor Read the call of the Mediums' and Speakers' Convention at Laona, N. Y., on our sixth

₩ have received a report - which we shall hereafter publish—of the doings of the Spiritualist Convention held at Joslyn Hall, New Berlin, N. Y., Jan. 9th and 10th. .

Books for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

THE MASCULINE CROSS and Ancient Sex Worship. By Sha Rocco. A pamphlet of interest to searchers into the antiquity of the religious sentiment and its varying expressions among men. New York: Asa K. Butts & Co., 36 Dey

STORIES FOR OUR CHILDREN.—Lyceum Series, No. 1.—An excellent gift for the little ones, containing fifteen fine stories and poems from the pens of Hudson and Emma Tuttle. Toledo O: Bateson & Tuttle.

THE HEALTH EVANGEL. By George Dutton, "M.A., M. D., author of a "Hygienic Manuel,"

# BRIEF PARAGRAPHS. Moses Hull & Co., 21 Newcomb street, Boston, have put

forth (in paper and cloth binding) a collection of poems from the pen of Mattle Sawyer, entitled "MATTIE'S OF-FERING." In addition to her own productions the authoress has appended five popular poems from other writers. The whole brochure is filled with tender sentiment, and an assurance that the earnest and the faithful will be conan asstrance that the earnest and the failing who exceed a querors at last. Those who have been pleased at campy meetings, conventions, etc., etc., by the strains of this singer and improvisatrist, will find most of their favor-ities on the pages of this volume, which is offered for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

WARLINE INDICATIONS IN EUROPE. - The London limes of the 18th inst., contains an important editorial. going to show that a war-cloud in Europe is already visiole, from which we extract the following :

"In the gloom surrounding us, one thing is perceptible: All men are arming. Germany is arming en masse, and surrounding nations, including the best part of the world, can't do otherwise. Momentary dreams of peace have fled. Germany recognizes the stern necessity. What she has won by arms she can only hold by arms." A French physician regretted the Paris siege, because it

had killed off in a short time thousands of feeble persons, who would have otherwise lingered through years, to the great profit of the doctors.

Good advice-Rub your horse's bits smartly before putting them in his mouth on a frosty morning. Gold-hunters are swarming all along the banks of the

Merrimac, only to find . . . that they have labored in vaint A correspondent writing to the Bowling Green (Ky.) Pantagraph says there has not been a murder in Clinton County since 1805, and in that instance the man was hanged. Last Sunday was the anniversary of the birth of Benja-

The golden moments in the stream of life rush past us and we see nothing but sand: the angels come to visit us, and we only know them when they are gone,—George Eliot.

Frederic k U. Tracy, for twenty-three years Treasurer of the city of Boston, passed on, at his residence in Chestnut street, on the evening of Thursday, Jan. 14th. Mr. Tracy was born in Middlebury, Vt., Jan. 3d, 1812, came to Boston while young, attended the Boston High School, was for years employed in the South American trade, and finally entered into the discharge of the duties of the office he so long held, Feb. 14th, 1852, at the resignation of Mr. Dunn. He was a man respected in community both for fidelity to his public trusts, and the genial qualities which adorn private life. His funeral obsequies-which were attended by he governor of the State, the Mayor and government of the city, etc .- were held at the West Church, on Monday Jan. 18th, Rev. Dr. Bartol conducting the service, and his remains were then removed to Mount Auburn for inter-

The editor of the Newport (Vt.) Express says that he will in the future publish nothing which may in any way displease any reader. What a "miradie" that paper will accomplish, remarks the American Newspaper Reporter.

Robert Dale Owen declares his faith in Spiritualism unshaken. We don't see why it should be. If anybody had firm faith to begin with, recent events must confirm rather than weaken it. Os with disbolievers ever, those who ridicule the most, know the least.—Merrimac Journal.

An honest dentist down in the Pine Tree State frankly advertises that "no pains will be spared in endeavoring to give perfect satisfaction," though his name is Gammon.

The date of running the first train through the Hoosac Tunnel has been definitely fixed at the 30th of January, Eleven thousand feet of track yet remain to be laid.

Girls should be warned of the danger they run in marrying railroad brakemen. Ap enthusiastic member of that fraternity, on being awakened the other night from a dream of an impending crash by a train, found himself sitting up in bed, holding his wife by the ears, having nearly twisted her head off in his frantic efforts to "down

The New York Express prints a letter from Honesdale Pa., which states that a young woman named Crissy Haeker, the daughter of a wealthy farmer at White Valley, a lew days ago, under the influence of religious fanaticism, built an altar, then laid horsolf thereon and burned to

A decision of the celebrated "franc" case has been rendered. The value of the coin is still to be nincteen cents

The steamer Georgia, Captain Augrave, owned by the Quebec and Gulf Ports Steamship Company of Quebec, chartered by the Portland and Halifax Steamship Company, from Halifax, on Tuesday, for Portland, went ashore at midnight, Jan. 13th, on the triangle, near Tenant's Harbor, at the entrance Penobscot Bay, Me. The crew and passengers were saved. The pllot was deceived by the

A London telegram dated Jan. 15th, says; The steamship Alice, from Cardiff for Constantinople, has been lost at sea, and twenty persons drowned.

Those who care to investigate Spiritualism will find the Banner of Light, published at Boston, one of the most able papers in the country devoted to that subject. For terms, &c., see prospectus in another column.—Norwalk (Ohio) Experiment.

Complaints come to us once in a while-not often-to this effect: "Why do you stop the Banner the instant the time it was paid for expires, when we intend to take it right along?" We would say as delicately as possible to these in quirers, that our newspaper-addressing machine is strictly impartial in its dealings with all. It never likes to drop any name, rather preferring to add new names continually; but, "necessity being the mother of invention," it knows full well that it cannot keep its machinery well lucubrated and in perfect running order without pre-payments, and thus it wisely established this rule—when the time expires for which a subscriber has paid, the figures affixed to his name, on each number of the Banner, notify him of the fact. If he omits to renew previous to the date designated, the manipulator of the addressing-machine supposes he declines longer to be booked for the most interesting paper in the world. Thus you see, friends, the Banner mailingmachine is impartial to all.

When it gets cold enough to freeze alcohol, materialized spirits will be believed in by the general public. Katle King's confession has made it altogether too warm for any such belief at present,—Ex.

What amount of value is to be attached to an affidavit signed with an alias! Yet this is the great "proof" upon which the secular press hangs its hopes and founds

A CHALLENGE.—A brief and pertinent article, Mr. Editor, from the pen of Robert Dale Owen, in last week's issue of the Banner, and copied from the Springfield Republican, concludes as follows: "I think it would be rather difficult for a second Holmes to pull the wool over my eyos: 'Once to deceive was his, but twice were mine.'" Now I do not recognize the necessity of Mr. Owen's resorting to a course of deception in order to countract the satisfact deception of "a second Holmes." Let Mr. O continue to fight openly and aboveboard, as heretofore, whenever he may find cause to do battle. Honesty and truth will surely win.

A SPIRITUALIST.

A five-year-old boy in Portland, while in bed one morn-ing recently, asked his mother if God could stand in the The mother replied that he could, and while reflectthe upon the maturity of the boy and that the thoughts of Got and heaven were absorbing his mind, her feelings can be better imagined than described when her son remarked that God could do more than a streus man.

To the Editor of the Banner of Light :

To the Editor of the Banner of Light:

As the excitement and interest runshigh concerning materialization of spirits, and as many lose sight of the subject, and are testing the medium's bonesty instead of the fact of spirit materialization, would it not be wisdom for Spiritualists to discourage holding public scances for materialization, for gain, until mediums are developed into such condition that manifestations appear without the possibility of a doubt as to their genuineness. There is nothing that will break the conditions of a scance so readily as distrust and want of confidence in the mediums, and until mediums are unfolded into a condition to overcome such obstacles, but little will appear that is satisfactory to a skeptleal person.

A. S. HAYWARD.

Rutland, Vt., was called upon last week to bear losses by fire amounting to \$100,000-a hotel, several stores, etc., being consumed. Incendiarism was probably the cause, as fires were discovered in three different places at nearly the

The Pope's income in October was 8,000,000 francs, counting presents and offerings of all kinds.

Russia lost 300,000 animals by the cattle pest last year.

#### Donations in Aid of our Public Free-Circles. Since our last report the following sums have been re-

- 1	Since our last report the lonowing sums have been re-	
1	ceived, for which grateful acknowledgments are tendered:	
1	A Kyd, 8 82 R. Lowe 50	
	Wm. Thompson 1,00 S. J. Robbins 30	)
'	A. D. Granuis 35 P. A. Johnson 1,00	)
	M. S. Burnett 35 Friend 50	)
1	J. C. Potter 35 C. W. Colton 33	5
-	O Treates 50 John S. Gridley 1.00	)
	l Mrs. N. J. Potter 1.00!W. C. Buckingham 1.00	
- 1	Lucius Benham 50 A. C. Leonard 50	j.
	Mrs. E. B. Drew 50 S. H. Luco 1.8"	
	Sarah Clay 10 J. E. Haywood 2,00	
t	Friend 50 S. B. Underhill 90	
	E. F. Steere 35 Simon Kezar 76	ò
•	Samuel Atwell 1,85 Edzabeth Doll 8	
•	Friend 50 W. A. Johnson 40	
	William Fleming 45 F. C Deming 40	
	l Friend, St. Louis, Mo., 5.00 Mrs. R. E. Delano 1.00	)
i	Andrew Ballard 50 George Trevett 50	)
1	Friend, Stowe, Mass 5,00 George G. Waters 1,80	5
•	M. J. Baker 35 11, Beard 40	
	Dr. E. Beckwith 15 T. V. Lawson 8	
	O. T. Ladd 85 Joseph Story 1,00	
•	Almedia A. Fordtram., 1,00 William B. Hawley 1,00	
•	Samuel Adams 35 E. A. Williamson 90	
3	Chauncy Thayer 35 P. Pollock 60	
	Ernest Sandoz 50 Daniel Collins 1,00	
	R. Dixon 10 Mary H. Cole 50	
1	II. Anderman 85 Mrs. Cyrus Aldrich 50	
•	L. W. Witherell 45 H. D. Lyman 1,50	
•	Mrs. W. Burlingame. 35 J. L. Bullard 1,00	
-	Mrs. A. M. Stone 1,00 John Bacon, 2d 89	
	A. S. Adams 35 Mrs. A. Barnard 50 C. F. Roggles 1.85 C. F. Bean 32	
i		
•	D. H. Lowell 85 Friend 10,00 Mrs. Mary A. Dewitt 85 E. C. Hart 1,80	
1	Mrs. Mary A. Dewitt 85 E. C. Hart 1,8	3

#### "God's Poor". Fund.

Since our last report in the Banner we have received \$20,-35 for the destitute poor, and paid out to the same in that

me \$11,50.	
From J. J. H., Portland, Oregon,	85.00
Mrs. L. B. Stearns, Boston Highlands	5,00
**A friend **	. 5.00
S. of J. "O. W. H. B. S.," Boston	3,00
H. J. Horn, N. Y	1.00
Wm. Balley, Wheell g, Va L. Brownell, New Bedford	, '90
L. Brownell, New Bedford	. 35
J. D., New Phila., O	. 10

### To Correspondents.

No attention is paid to anonymous communications, Name and address of writer in all cases indispossable as a guaranty of good faith. We cannot undertake to preserve or return communications not used. D. B. Williams, of Chicago, Ill., sends \$3,15 for one

year's subscription to Banner for Sarah E. Williams, but

### Movements of Lecturers and Mediums.

Dr. John Brown Smith lectured in Cosmain Hall, Florence, the second Sunday in January, and in Hatfield, Whately and Deerfield on week day evenings. He will lecture in Greenfield, Mass., the third Sunday in January, at 2 and 7 P. M. Permanent address, Amherst, Mass. Capt. E. H. Green, Jeffersonville, Ind., has entered the

ecturing field, and is ready for work. Geo. C. Waite's address is care of Albert D. Moore,

South Hope, Me. D. Wilder, Esq., Boston, writes: "Mrs. Nellie J. Ken-yon, of Woodstock, Vt., has been speaking acceptably to audiences in her own neighborhood for the past three years, and is now disposed to extend her service to more distant points, if desired. Having known her personally, I can recommend her highly, and shall be gind if she can have a wider field for the exercise of her gifts."

H. B. Allen having made arrangements with Dr. C. C. Wakefield, of Boston, Mass., to travel, will visit Lebanon, N. H., Woodstock, Felchville, Springfield Rockingham, Vt. and Greenfield, Mass. and will make engagements to hold scances on the line of rallroad through to Boston. Address him at Greenfield, Mass., until Feb. 1st.

Mrs. S. A. Rogers Heyder has again taken up her residence at Haverhill, Mass.

W. F. Jamieson, now speaking at New Haven, Conn., before the Free Lecture Association, is re-engaged to remain until the middle of February. He has two or three debates on the tapis.

#### Spiritualist Lectures and Lyceums. MEETINGS IN BOSTON.

MEETINGS IN BOSTON.

Beethoven Hall. — The Music Hall Society of Spirituallsts "has secured the above-named new and elegate hall,
413 Washington street, near the corner of Boylston sweet,
for its eighth annual course of Lectures on the SpiritualPhilosophy. Meetings are held every Sunday afternoon,
at 23 o'clock precisely. Admission 10 cents, and 10 extra for reserved scat. J. J. Morse, Esq. (of London,
Esq.), will lecture Jan. 10th, 17th, 24th and 31st; S. G.
Dodge, Esq. (of Memphis, "Penn., Feb. 7; W. S. Bell,
late Universultst Pastor, New Bedford, Feb 14; Edward
S. Strickland, formerly Baptist Minister, Feb. 21; N.
Frank White, March 7th 7 then Thomas Gales ForsterSinging by a first-class quariette. Tickets scening reserved scats for the season can be procured at the graduated price of \$3 and \$2, according to location on the
lower floor, and \$2 in the front row around the balcony, on
application to Mr. Lowis B. Wilson, Chairman and Treasurer, at the Banner of Light office, 9 Montgomery place,
where a plan of the hall can be seen, or at the hall Sundays.

John A. Andrew Hall.— Free Meetings.—Lecture by

where a plan of the hall can be seen, or at the hall sundays.

John A. Andrew Hall.—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 234 and 7½ p. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

Rochester Hall, 534 Washington street.—The Children's Progressive Lycoun. No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sunday, at 10% o'clock. Geo. H. Lincoin, See'y.

The Boston Spiritualists Union will resume meetings at Rochester Hall (formerly Fraternity), 554 Washington street, on Sunday, Sept. 13th, and continue them every Sunday afternoon and evening, at 2½ and 7½ o'clock. The public are cordially invited.

It. S. Williams, President.

The Ladies' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hayward, President; Mrs. Ella 31. Meade, Secretary.

Spiritual Meetings at Lurilne Hall, 3 Winter street, at 10½ A. M., 2½ and 7½ o'c. Good meetlums and speakers will be present at each meeting.

Meetings' Meeting at Templars' Hall, 280 Washington street, at 10½ A. M., each Sunday. All mediums cordially invited.

Harmony Hall, 18½ Roylston street.—Public Free Circles are held in this bell over Sunday wonversured the clock.

Harmony Hall, 1814 Boylston street.—Public Free Cir-cles are held in this hall overy Sunday morning at 110 clock by good test mediums. All are invited to attend. Lec-tures every Sunday at 3 and 714 P. M.

BOSTON .- Rocheste Hall .- On the morning of Sunday, Jan. 17th, Children's Progressive Avceum No. 1 assembled. The meeting was the targest yet held at this new hall, some five hundred persons being in attendance. In addition to Silver-Chain recitations, calesthenics, grand Banner March, and the usual exercises, Herbert Burtlesen and Frank Baker gave declamations; Horace George and Miss Lizzie Thompson read selections; Misses Cora Stone, Cora Hastings, and the Saunders sisters participated in singing; Miss Carlotta Williamson, (the filliputian musician,) and Jacob Sawyer, favored the people with piano solos; remarks were made by Mrs. Maud E. Lord, the celebrated physical medium (who had given a scance for the benefit of the Lyceum on the previous Saturday

evening), and Conductor Danforth read an original essay. Social Assemblies for the benefit of the Lycoum are held at this hall each Saturday evening.

John A. Andrew Hall,-Mrs. Sarah A. Floyd still makes interesting by her trance lectures and answers to questions the free course of spiritual meetings at this place, her efforts on the afternoon and evening of Sunday last be-

CHARLESTOWN .- Raym and Hall .- Sunday afternoon. Jan. 17th, Dr. Arthur Hodges gave a circle at 3; in the evening, at 7½, a conference was held, and Dr. A. H. Richardson (by invitation of the Chairman) explained to the audience the philosophy of some of the spiritual manifestations of the present time.

Next Sunday, Jan. 24th, Dr. A. Hodges will hold a circle at 3 P. M., and in the evening at 714, Mrs. E. M. Hickock will deliver a lecture—the subject to be "Spiritualism as a Religion.1

C. B. M.

#### Deity Discovered-Its' Attributes Analyzed.

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

The "Music Hall Society of Spiritualists" listened, at Beethoven Hall, Boston, on the afternoon of Sunday, Jan. 17th, to the second lecture of J. J. Morse's present engagement. This gifted trance speaker is evidently winning, in America, a reputation which fully matches the high estimation in which he is held in Englandhis home. The weather on the 17th was excessively severe, and a cold wind militated against the comfortable reaching of the hall by any mode of locomotion, yet a fine audience gave close attention to the speaker, and frequently expressed lively demonstrations of pleasure as the force of his argument was displayed.

After singing, the reading, by Mr. Morse, of extracts from the autobiography of Leigh Hunt—the English thinker and poet—and an invocation, the controlling intelligence announced, as the subject for the afternoon's discourse: "Delty discovered; its attributes analyzed." This theme was rendered of especial interest, in that the question, though a larger was for excitlent. the question, though always up for considera-tion, had never reached a united solution for the whole human race, but had received only frag-mentary explanations suited to the conceptions of the various peoples among whom they existed

The church professed to know all about God, but the mistake made was that it knew too much. and, as a necessary consequence, failed to give any explanation whatever; and Materialistic sci ence had made another in denying everything concerning God, maintaining, as it did, that the universe could go along very well without the operations of any extraneous, or anthropomorphic deity. There was still another class of thinkers who, not being able to solve this problem, yet felt that there must be a central, producing, First Cause, though they might not be able to define his nature or location. And Spiritualists! what God have they? The speaker (or the spirit controlling) thought the spiritual idea of Deity was not yet sufficiently agglomerated to furnish an answer to this question; but he thought, also, that perhaps when the current discourse was done, some of those present might discover a kinship with the ideas he sought to convey and that thus the proposed the his convey, and that thus it might be proved that his (the speaker's) utterances were in harmony with their truth, and that their truth was in harmony with his conceptions. But how was this Deity to be discovered? The Deity who had formed the core of man's ideal in the past, and whom humanity had been called upon to worship, was an embodiment of all that was terrible and powerful, cruel and revengeful in human nature. The time had arrived when the dominion of this The time had arrived when the dominion of this horrid, man-made monstrosity was to be broken horrid, man-made monstrosity was to be broken up, and a search instituted for a true conception of that Divine Fire and Energy which was the underlying basis of all that existed. Such conception not being offered by the churches, the searcher who would discover Deity must stand outside their lines, make use of the Baconian method of reasoning by induction, and endeavor to find out how much actual knowledge could do to aid in the quest. We will start, said the speaker, from that which is, and so, if possible, reach up to that which we wish to be.

The world, so solid and real, was the divine exponent of a diviner power; its varying procession of seasons and changes ministered to the needs of man; and man's varying conditions were also expositions of the workings of the same powers. The fiery incandescent mass which, according to the nebulous theory, (which was sustained as true by the speaker throughout his discourse,) constituted the world at the beginning. contained within it the possibilities of all things which were now fructifying around us. Going a step further the primal sun of our solar system from which our earth and the other planets were evolved must have possessed the possibility of se evolving that which had proceeded from it. But as astronomy very clearly revealed, our central sun was tributary to another, in the same manner as the planets of our system were to it. This interior or higher sun, in accordance with the inductive rule which had held good in the other cases, not only contained in itself the elements which culminated in the central sun of our solar system, but the possibilities of all things, else which flowed therefrom.

But this did not bring the inquirer to the port for which he steered, and so we must press on; far away over the ocean of God which was bright with many star-ships, there was another sun, grander, because larger, differing from all that have been derived from it—being, as it were, the fountain from whence this order of suns and planetary systems of which our own was one, had been developed; and therefore, by the same elements that would ultimately ultimate in all

that we saw around us.

Taking the inquiry a step further the speaker asked: From whence came this primordial sun, this first point of departure in the ultimation of worlds? According to the nebular system the earth had been thrown off as a heated ring from the bosom of the sun, and had been developed into the bosom of the sun, and had been developed into its present condition; a similar law had governed in the production of both the sun of our solar system and the central superior planet to which it owed allegiance; therefore by the same process the first point concerning this primordial sun—this creat store-house of ultimate possibilities—must be determined. Far away along the confines of being, almost beyond the ken of the human intellect to grasp, there was to be found a hazy nebulous ring, which was the foundation of the system of universing worlds, who in turn were the reposi-tories in which the Something which we were looking after had deposited all the grand possi-bilities of unfoldment and development. But whence this zone or ring, which in its foundation laid the foundation of this first world? The quest must be carried onward still to an inconquest must be carried onward still to an incon-ceivable distance, when the mind would become cognizant of a Light glowing with an inconceiv-able intensity, from whose disc the aural emana-tions were pulsing far out to the utmost confines of being, and were received and appropriated by still existing rings of nebulous substances, from which rings the tide of emanation rolled down-ward—order after order of existence taking up ward—order after order of existence taking up and appropriating a portion according to its needs, and passing further onward to others that for which it had no necessity—till we could trace a direct line of harmony from the asteroid to the sun, and upward through the shining ranks to the very Light from which originally came forth the elements of all. And what is that Light? Shall we name it? can we name it save by that one word God! Deity if you will! Some one might object that this was a very ma-

terial God! but this age was a very material age, and if God was revealed to it in such form as to be understood, it would seem highly illogical to refuse him because he was capable of being unrefuse him because he was capable of being interstood. The churches had sought to locate God as far away from the needs of his creatures, but the demand—and one which would be supplied—of the present was for a Deity free from the metaphysical vapors of Christianity—a Deity based upon the immutable principles of the universe, a Deity who lived within his domain and per systems of the wasked through every not outside of it—who worked through every atom and every form of thought not to produce some special miracle for a section of humanity, but for the lasting good of the entire universe. Such a God could be revealed to the needs of the present only by the way of the analysis which had just been presented.

This capability of development in its elements, which from the chaotic condition of the earth had evolved the splendors of to-day, was a divine embodiment of the great principle which was at work in all the spheres of being; at each onward step in development we were brought face to face not with different substances, but with the same substance under different conditions; nearer and nearer this self-same substance approached —through spiritualization and etherialization to a state of manifestation which, in the primordial world (which had been spoken of) was so different from any thing known to humanity that the speaker was wholly unable to give any analogue by which it could be undertood. What, then, must have been the spiritule LETTERS.

**4** -

ality of the zone or nebulous ring which gave its existence to that primordial world? Why! as much difference as between the world of to-day much difference as between the world of to-day and the precursorial fire mist! And what must be the difference between that substance and the world of to-day! who could bridge the chasm? Before the problem the mind of man stood humbled and abashed, feeling that despite its pretensions to know so much it knew but little after all. And what must be the difference between the Central Source from which managed the sail

the Central Source from which emanated the primal zone or fire mist that made this primordial world? Following the chain of operation we should reach a point when it might be said that away at a distance in time and space totally in-conceivable to the ken of mortal thought, where flamed forth the Central Light of universal existence-its heart and brain, the very power of power, the very light of light whose glory no man might see and live—the etherialized or spiritualized substance "materialized" and the rings or emanations begun the evolutions which had since ultimated the grand systems of the universe. A

perfect chain of relationship could be traced running through all the existences of the physical universe, and further on, binding all in close relationship to the great author from whence they came. Therefore this world of matter so-called, was no world of matter after all but a spiritual manifestation, a world of God, instinct with De-ity, delighting itself in sublime and never-ending

The speaker next passed to a consideration of the attributes of the Deity thus discovered. These attributes were love, justice and wisdom; love which gave the sunshine and rain for all, and was appropriant in all the concerns of being: and was ever operant in all the concerns of being ; justice which was the underlying principle which decided the conditions of existence—though by reason of ignorance men might not be able to trace in some of them the presence of Deity; and wisdom which governed all. But wisdom, justice and love were also coupled with intelligence in the Deity, a fact which was written all over the blue arch of heaven where the stars performed their mathematic march through the skies. This intelligence was ever operant, and these three attributes were law to be accurately as the starting forms by which the intelligence was ever operant, and these three attributes were but the varying forms by which the action of said intelligence transpired. Our God then is the intelligent centre from whence emanate all that exist; by which is governed all that transpires; and through which all that is yet to come will be made manifest to the world.

The speaker would not be understood as portraying this God as a man—or one bearing the human form. Man was not a person and if your

human form. Man was not a person—and if man were not a person, then it was less likely that Deity was one. God and man he believed to be alike in nature and substance, though clothed upon by different conditions. Man was not a person from the fact that the mortal body was only a condition, through which the intelligence person from the fact that the mortal body was only a condition through which the intelligence—the something behind it—manifested during life; at death that something attained to a spiritual body; and that something behind it was a real, a self-conscious intellectual entity, which was the minor God in the minor universe, even as the Deity was the greater God in the greater universe; therefore God had created man in his universe; therefore God had created man in his own image, and the truth stood revealed that Delty was the intelligent centre from which emanated all existence, and to which that existence

This view of Deity obviated the necessity of relegating all the concerns of life to the domain of mere chance; and the equally distast ful state of having a God opposed in all his workings and attributes to human reason; this view taught us that we drew nearer to God as we strove to incorporate into our lives the intelligent love, wisdom and justice which surrounded humanity's every condition, and that the nearer we lived to Nature, the more certainly would the revelation dawn upon the mind that said

And God the great its Eternal Soul !!

#### Beethoven Hall Spiritual Meetings. Admission 10 cents, and 10 extra for reserved seat.

"The Music Hall Society of Spiritualists" meet in the new and elegant BEETHOVEN HALL 413 Washington, near Boylston street, Boston, regularly every Sunday afternoon, at 234 precisely. Lectures by talented speakers.

J. J. Morse, Esq., (of London, Eng.), will lecture Jan. 24th and 31st; S. G. Dodge, Esq., (of Memphis, Tenn.,) Feb. 7th; W. S. Bell, late Universalist Pastor, Feb. 14; Edw. S. Strickland, formerly Baptist Clergyman, Feb. 21st: N. Frank White, March 7th; then Thomas Gales Forster. A quartette of accomplished vocalists will add interest to the services.

The small sum of ten cents admission will not pay half the expenses, therefore in order to raise more funds to help sustain the meetings, the following prices will be charged for season tickets, securing reserved seats: \$3 and \$2 on the lower floor, according to location, and \$2 for the front row around the balcony. These moderate rates come within the means of a great many Spiritualists who no doubt desire the continuance

of these meetings, and whose help would ensure so desirable an object. LEWIS B. WILSON, Chairman and Manager, 9 Montgomery Place, Boston.

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tion of the magnetic healing power.
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J2—tf

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voyant.
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II—Nov. 1.

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MRS. J. H. CONANT,

while in an abnormal condition called the trance. These Message's indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. dition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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Are held at No. 9 Montpomery Place, (second story,) corner of Province street, every Monday, Teesday and
Therrian Affernacion. The Hall will be open at two
O'clock: services commence at precisely three, at which
time the dears will be closed, neither allowing entrance
of absolute necessity. Under such circumstances the party
should notify the Chabrinan, when perindselon will be
granted to retire after the crydiation of flye minutes. Our
reasons for this will be obvious to every reflective mind,
Disturbing influences produce inharmony, and this our
split friends particularly enjoin upon us to avoid, if possible. As these Clycles are free, we have no doubt visitors
will readily conform to our request in this particular,

\*\*The questions answered at these scances are often
propounded by individuals among the andlence. Those read
to the controlling litelificance by the Chabrinan, are sent
in by correspondents.

\*\*Proposition of towers for our Circle-Room solicited,
Muss. Conner receives no visitors at her residence on

Mrs. CONANT receives no visitors at her residence on londays. Thesdays or Thursdays, until after six o'clock M. She gives no private sittings.

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SKALED LETTERS. - VISITORS have the privilege of placing scale deters on the table for brief answer by spirits. First write one or two proper questions, addressing the spirit questioned by his or her full name; then put them in nanonvel-pe, scalit, and write your own address on the outside. At the close of the scance the Chairman will return the letter to the writer. Questioners should not place letters for answer upon this circle table expecting lengthy replies, otherwise they will be disappointed.

LEWIS B. WILSON, Chairman,

#### Invocation.

made, making each and every one of thy creatany truth in these things he should expect to hear tions holy and sacred forever, from the grain of from me. If there was any other life, and any sand to the human life, we pray thee that we may so learn of thee through these creations that are as an open volume within our reach, let him hear from me, but he did n't believe it; that we shall gain that perfect love which casteth out all fear; that thy sons and thy daughters dwelling in the shadow of a mortal life shall, through this volume, learn to love and serve thee better, we do most earnestly pray. And since the age is drifting toward materialism, may this same materialism become a Jacob's ladder reaching to the heaven of heavens, over which thine angels shall ascend and descend perpetually, bringing messages of love and carrying them again from earth to heaven. So may matter, our Father and our Mother God, be so perfectly understood to be the vehicle through which thou dost reveal thyself to thy children, that it shall be sacred and holy in whatever form it is found. And we pray that thy children in mortal may no longer fear that they shall drift away from thee, since thou hast made them thou wilt never depart from them; and that love, which is perfect, now as ever, will bind them to thee, and finally draw them unto that heaven for which every soul is carnestly, in its own way, seeking. Oct. 22.

### Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, if you have any questions to offer, I am ready to hear

QUES.—What is magnetism?

Ans.-It is an element, or force, pervading and acting through all matter. It has been said to be the other half of electricity, but I have never yet seen any one who has been able to tell where the dividing line might be drawn. Electricity and magnetism, to my mind, are one and the same thing, but possessed of different qualities of powers necessary to the production of new forms of matter, new revelations from God the Father. Magnetism, by some, is under stood to be the warm element in Nature, while electricity is the cold element. Well, I believe there is a truth in that, and that, through the action of this heat and cold, new forms of life are brought into existence, and Nature is kept in perpetual action.

Q.-What kind of music do you have in the spirit-world?

A .- We have all the various kinds of music extant on earth, but in so much higher form that I suppose some of you, on first listening to the music of the spheres, might be led to say, "Well, I never heard anything like it!" and yet, as you get more accustomed to it, you will find that it is but the harmony of numbers that has an existence here on earth, with crude matter, as there, in a spiritualized state. Do we have vocal music? Yes; glorious and grand. Do we have instrumental music? Yes; we have all that you have, and much more; for you are not yet ready to receive those impressions con-- cerning new musical instruments that will be given you, by-and-bye, when you are ready to receive them; when there is any brain fitted to take in the idea and outwork it again into some musical instrument, then it will be given. Lovers of music will find a glorious harvest in the spirit-world—the grand ultimatum of their

desires here that were unfulfilled. Q.—In what respect does the vision of a con-scious medium differ from that of other persons? A .- Visions are visions, under whatever circumstances they may transpire, and yet they are as great in variety as any other form of mental manifestation.

Q.—Can this state of vision be produced—and how?

A .- The aborigines claim that it can; that, by fasting and weariness it is produced. The Western Indians, when they desire to produce an ecstatic or visionary state, retire to some lonely place, build a fire, take no food, and keep jumping back and forth over the fire until exhausted nature refuses any further action. Then they lie down and fall into a visionary state. If they fail to they get up and go to jumping again, and wait until Nature produces it. They tell usthese Indians do-there are certain organisms that are always able to produce a visionary state by this method; there are certain others who sometimes fail, but sometimes can produce it.

Q.—[By J. L. M.] In "Flashes of Light from the Spirit-Land," page 106, the controlling intelligence says that mediums are simply bodies that are sensitive to the od forces in the universe. What are these od forces? Are they not properties of the ethereal fluid, or are there other forces coëxistent with, and all-pervading as the ethereal fluid, and which are unknown to sci-

A .- These od forces are but forces misunderstood-a part of the great pervading power of life that exists everywhere; that is found in the rock, in the rose, in the human body; that pervades all forms of matter; and yet in certain manifestations is not understood-becomes an od force, or force not understood-a something outside of the pale of human science, but perfectly natural, nevertheless.

come from St. Johns, where I had been stopping | that there are few cowards in the ranks of Spirwith some acquaintances, because obliged to by | itualists, or Radicals, or those who are spiritualsickness. I had a fever, I believe, termed typhoid fever. I was not so well over it, as I should have been to have travelled the distance I did, and taken on myself the fatigue I did, and so I had a relapse in the form of hemorrhage of the bowels, and being without means, I applied at that public place, and was taken in and sheltered, and died during the night. I was a native of Manchester, England, where I have a wife and two children, who are, to this day, in ignorance of my death, or my whereabouts. My name was John Coleridge Weldeny, and I have put in an appearance at this place that I may reach my wife and children, to inform them myself of my death, which is the reason of my silence towards them. I came to this country seeking for a brother whom I learned in St. Johns was in Calmake a change. Now I am apprized that one of | only assured by the prophet but by our own oba reader of the paper through which I hope to sure. Planets and their productions are conwill do as much and more for him, at the first opportunity. Good day. Oct. 22.

### Charlie Clevering.

How do you do, mister? My name was Charlie Clevering. I was nearly eleven years old. I've been dead about three months. I belonged Oh thou who dwellest in all that thou hast in New York, sir. My father said if there was way for the people of that life to send messages to their friends, he knew I would find it out and it was all humbug.

Father, you see I am here, or you will see, when you get my message, and Aunt Ann says if you had n't been so thick headed you might have seen me the night after I died, when I came to you, but you would n't admit it was me, and she says you were a coward about it-you were a little afraid. Now, father, don't be afraid this time, because I am so far off I shan't shoot you, but if you will go to some of the places where I can speak or write to you, or do something to let you know I am there, I'll show you that there's another life, and that I live in it. And now, in telling mother about it, do n't scare her to death, because you know she's sick, and if you've got any thing to tell that would excite her you always go the wrong way to work, you know you do, father, you always jump at it so quick it. scares her almost to death. Now, father, tell her softly about my coming back, and explain to her -but don't tell her till you are satisfied yourself -will you, father? Good day, mister.

### Andrew Kilrowe.

You dinna ken who I am, do you? My name when I were here was Andrew Kilrowe. I were born in Glasgow, Scotland, I live there. I die when I was thirteen years old. My mither waits day and night to hear from me. She knows I'll come, and so she waits. Tell her my father and my sister are here, and but for her would be happy; and when the good Lord takes her and joins us again, we'll be happy, we'll all be happy, Tell her we love her and watch over her, and will wait for her at the golden gate, and bring her in with sweetest songs of love. Good day, laddie.

# Conway.

"To be or not to be" is now no longer a question of doubt with me. That I am, I am surequite as sure as that I was when struggling through the flesh, and striving to do my part on the great stage of a mortal life. Do I believe that ghosts can materialize themselves? Oh elf into knowledge. I thought I settled the question to my own entire satisfaction, when here, negatively; but I have upset it, because compelled to by the keener power of knowledge overmastering doubt. Conway. Good day, sir.

Séance conducted by William E. Channing.

## Invocation.

Baptize thou us, oh Holy Spirit, with that baptism that shall inspire us to holy thoughts and holy deeds, that shall lead us to feed the hungry, to clothe the naked, to comfort the sorrowing, to enlighten the ignorant, to speak words of peace to those who are bowed down in darkness and doubt. And, unto thee, Father, Son, and Holy Spirit, Past, Present and Future Good, be all songs of gladness sung, forever and ever. Amen. Oct. 26.

# Questions and Answers.

QUES.—[By Dr. B. F. Clark, Boston, Mass.] some spirits say that we must prepare for another war, in which men, women and children, will have to fight for their homes. Will the controlling spirit kindly inform us when and how such a state of things will be brought about, in this country, if at all?

Axs.—There are some persons in the body and

out of the body, who are so unbalanced that they are at war with themselves, that they cannot see peace anywhere, and are perpetually predicting wars and discords which seldom ever come except within the sphere of their own lives. That there is to be a conflict of ideas, more severe than the world has ever known, I believe, because the world is ripe for it, and can no more escape it than you can escape any manifestation of Nature. It comes as a legitimate sequence of past conditions, and present and future necessities. There are some who believe that this conflict of ideas will be waged at the point of the bayonet, and perhaps at the mouth of the cannon, that blood will be shed, homes will be desolated, and hearts made sad. It is to be hoped that such a condition will not be reached, and vet it is expected by many who are not ignorant of these things that there are those in the spiritlife, and on earth, who, joining hands and forces will seek to avert such an evil, and to let all the expenditure of force be in words, and not in cruel physical contact. But, however, if the worst side turns up for mortality, you have the assurance, if you are true to your own soullexperience-you Spiritualists at least-that the Infinite powers of goodness, justice, mercy and love, will gain the ascendancy, and a glorious victory over error, over ignorance-politically, religiously and socially. So then, you have not much to fear if you are valiant soldiers of your

One, a little over four years ago. I had recently stantly bringing forth fruits. It is to be hoped

ly enlightened in any sense. Q.—[By J. L. M.]—The teachings of the returning spirits seem to lead to the conclusion that the human race are continually growing more and more spiritual and more susceptible to spirit influence and intercourse, and the number of mediums or persons through whom spirits can hold intercourse with mankind increasing, and that the course with mankind increasing, and that the number of such is much greater now than it was in the days of Moses, Socrates or Jesus, and that some time in the distant future the number will be so great that the communications between those dwelling in the physical form and the spirit world will be as perfect and continuous as it is now, on this planet, between different continuous and the properties and the properties of death tinents, and that, practically, the fear of death will be, in a great measure, removed. Do the su-pernal intelligences really hold these views?

A .- And the last enemy to be conquered is Death. Progress - that wave of growth upon ifornia. I had hoped to reach him there, but which humanity is floating-is destined to take death interfered, and I was necessarily obliged to away the fear of death. But this, we are not my friends and acquaintances-John Harkins servations, will be the last thing to be conhis name-is acquainted with these things and is | quered, yet that it will be conquered, we are reach my friends, and I ask of him to see to it stantly growing - growing out of crude conthat my letter or message reaches them, and 1 ditions into divine and spiritual ones; and when they reach a certain spiritual altitude then communication between the two conditions of being may be said to be comparatively perfect; then your dead will talk to you face to face, will walk with you, will sup with you, will sleep with you, will be with you, only in a more spiritualized condition, just one grade in advance of yourselves. You will be enabled to see this thing, because you will have grown mediumistically and spiritually into it. You have been taught, by returning spirits, that you were all mediums-every one of you. Human life is necessarily mediumistic. Without that power, that gift of God, you would possesss no right to immortality. Some of you have advanced further on the road than others, that is all; but as growth is the order, you all must grow. If you get not your growth in one human experience you return to another, and if not then, again you come back, and again, until you have gathered to yourselves those conditions necessary to your soul's highest condition of happiness. Oct. 26.

#### Reuben Patten.

My name was Reuben Patten. I belonged in Peterboro', N. II. I have been gone forty-gight years, and I return now to declare to my kindred who remain, that there is a life after death, and that there is a bridged highway between that life and this, and to urge upon them the necessity of making themselves somewhat acquainted with the conditions of that life after death, and what is requisite to ensure happiness in that life. That a belief in any spiritual creed will secure happiness is false. They only are happy in this spirit-world who are satisfied with themselveswith what they have done-and if, in looking over their past lives, there is a bad, black record against them, they can hardly be satisfied with that record-it is not human. So, then, the only way to secure happiness is to satisfy your own higher natures and be at peace with yourselves.

I have kindred on earth who are in the church and they are constantly quietly consulting their own souls with reference to the right and wrong of the thing; constantly at war with church tenets, and yet they remain there solely because they say, "Well, if we let go there we've nothing to depend upon. A poor dependence that-a poor dependence! You'll find it will give way under you the first time you undertake to rely upon it for support. Now, then, furnish yourselves with something better, and I shall not have come in vain. Good day, sir. Oct. 26.

## Adela Bright.

My name, sir, was Adela Bright. I was eleven years old. I was born in Cincinnati, and I died in Toledo, Ohio. My father is in Waukegan, yes! More than that; for belief has merged it- Illinois. I wish to reach him, if I can. My mother is in Toledo, and she mourns because of my death. She do n't know that anybody can that name, we give below the form in which such come back after they die, but I think if she did she'd feel happier about my going. So I want test of law: my father to first satisfy himself that I can come to him, and then take mother and show her what he has learned, and so comfort her and make her as happy as he can. That's what I come for. Good day, mister.

## Shelley Barrett.

Hullo! How do you do? My name was Shelley Barrett. I lived in Liverpool. I was thirteen years old, and my father's got a little idea of these things, and he said if I would come to some place in America and send some message from there, he should believe. Father, I know what you will want me to do-prove myself in every way I can. Well, I'll do my best. The last gift you ever gave me on the holidays was the works of the gifted author for whom I was named, and on the fly-leaf was written, "May my son aspire to the genius of the author, although he never reaches it." Now, father, that book was never here; nobody in this country ever saw it; I doubt if anybody outside of our own family knows anything about it; so if I don't come here to tell you about it, who does? There 's a question for you to solve: Who does? If it is n't your son who is it? Now, if you want me to come again, say so, and I'll do my best; but I do n't like to come and feel that you'd rather I'd stay away. Good day, sir.

## Betsey Page:

My name was Betsey Page. I lived in Pagetown, N. II.-it's a part of Hampton. I was eighty seven years old. I tried to live an honest, upright Christian life, but I got so-so mistaken! I got so mistaken about things that I haven't got exactly right yet, and I've been gone between seventeen and eighteen years.

I believed in the Bible, and I didn't want any thing else to go to heaven on; but oh dear! oh dear! they do rob you of these things so, when you get into the other world, that you do n't know where you are; you are poor, you are dreadful poor, I tell you. They take 'em right away, every thing you've leaned upon; you've got no Bible, no church, and no minister, nothing at all. I asked one whom I took to be an angel what I should do - who I should rely upon. "Upon yourself," he said. "Well," I said, "I never shall get to heaven, never, never in the world." "You will," he said. "I do n't know as you ever will until you change in many things, but, my good woman, you must rely upon yourself-be your own saviour; nobody else can save you or serve you." So I've been trying to see

said, I never would, I never would, I didn't believe in this coming back business. I never would come. I finally had to come to it, and here I am. Now if I've done wrong in coming God forgive me, I say-if there is a God. I sometimes doubt it. I do n't know. It seems to me as though the more you got acquainted with life the less religion you have. It looks so to me; or else the kind I had when here wan't what it ought to be; perhaps that was it. But I've been trying to do the best I can, and I want my folks to know that as pious as I was, my righteousness did n't make me happy in the other life. I can look round and see plenty of folks that did n't make no profession of religion, better off than I am, better off than I am! I don't know, I don't know. I don't know: I think if I was back here ngain I would do different from what I did. Instead of spending my time reading the Bible and going to meeting-I don't know-I'd raise vegetables and give 'em to the poor. I think I'd do that. It seems to me that would get me nearer heaven than the Bible would. Good day, mister.

Séance conducted by Father Fitz James.

#### MESSAGES TO BE PUBLISHED.

Tuesday, Oct. 27.—Almeda Folsom, of Salt Lake City, to her mother; Cora Stralberg, of Italy, to her father in New York City; Nathaniel B. Shurtleff, of Boston; Anna Cora Wilson, to her parents; Ninna, to her people, the Klowas.

Cora Wilson, to her parents; Shima, to her people; disk flowas,

Thursday, Oct. 29.—Red Wing; Jennie Johnson, to her parents; Duncan Warmer, to his brother;

Monday, Nov. 2.—John Ramsoy, of the 23d N. Y.; Eben Dennett, of Pittsfield; Jaine Walace.

Tucsday, Nov. 3.—Rachel Tibbetts, of Boston; Aunt Ruth, to a family in Worcester; Mary Ella Brydges, of Norridgewock, Conn., to her mother; Timothy Riley,

Thursday, Nov. 5.—Margaret Gorham, of Boston; Zed Anderson, of New York, to his mother; Jennie Talbot, to her father in Fall River, Mass.; Bela Marsh; Allee Frazler, to her mother.

int lanet in rother.

Mondhy, Nov. 9.—Adelaide King, of Philadelphia, Pa.;
John Abbott, of Bangor, Me.

Tuesday, Nov. 10.—Minuse Elliot, of Bath, Me., to her
grandmother; Charlotte Gowing, of Northfield, Vt.; Thos.

gradinother; Charlotte Gowing, of Northneid, VI.; Those intrievant.

Thursday, Nor. 12.—John Calender, of Boston; Nauey R. Smith, of Boston, to ber children; Har nah Tobit, a Quaser lady, of Philadelphia; James K. Hill, from Gold Hill, California.

Monday, Nov. 16.—Ann Murray, to her brothers; Albert R. Baxter, of Boston; John Henry Denny, of New York; to bis father; Annt Phillis Perkins.

Tuesday, Nov. 17.—Edward Payson Hamilton, of Bridge-orl, Conn.; Nancy Miller, of Dorchester; Elliu Jarrett; gworge Staples.

porf, Conn.; Nancy Miller, of Dorchester; Eliku Jarrett; George Staples.

\*\*Rainsday, Nov. 19. — Mary L. Woods, of Auburn, N. Y.; John Randolph Watkins, of Galveston, Tex., to his father; Bella Gardeld, of St. Louis, Mo.; Patrick O'Malley, Monday, Nov. 23. — Thomas Crozler; Charlotte Carson, of Indianapolis, Ind., to her mother; Ezeklel Adams; Paul Lindall, of New York City, to Richard Havelin.

\*\*Tuesday; Nov. 21. — Alice Jameson, of Boston, to her mother; Arthur Andrews, of Potsdam, N. Y.; Joseph IIII-liad; John MeGowan, of Ireland.

\*\*Monday, Nov. 30. — Eldridge Carson, of New Orleans, to his father; Daniel Wendell, of New York; Katle Golding, of Lowel!, Mass.; Chara Pau', of Boston.

\*\*Tuesday, Dec. 1. — Lester Day; Nellie Williams, of Boston; Nancy Henmenway, of Frandigham; Willie Delano, Orleads, Dec. 3. — Hyaschand; Lillian Page, of Buffalo, N. Y.; to her sister; Tom Erlesson; Salile Harrison, of Leeds, Eng.

\*\*Monday, Dec. 7. — Estella Vance, of Richmond, Va.; John Hogan, of Boston, to his brother; Mary Wallace Haven; Annie Parklurst, of Worcester, Mass., to her mother, Tuesday, Dec. 8. — Daniel N. Haskell; Lulu Castro, of Boston; Benjamin Nathan; Andrew Robinson, to his brother:

\*\*Thursday, Dec. 10. — James Barrows, of Taunton, Mass.

brother.

Thursday, Dec. 10, —James Barrows, of Taunton, Mass.
James Johnson, of Boston; Susie Hyde, of Medford
Mass.; Ellen Carnes, of Boston, to her brother; Joseph

Mass.; Ellen Carnes, of Boston, to her brother; Joseph Borrowscale.

Monday, Dec. 14.—Alfred Stiles, of Windsor, Conn.; Ella Stimpson, of East Boston; Ruth Perkins, of Salmon Falls; Conway.

Tuesday, Dec. 15.—Eliza Dunbar, of Boston; George W. Watkins, of East Cambridge; Mary Godin, of Edinburgh, Scotland, to her parents.

Thursday, Dec. 17.—James Cobley Cartwright, of London, Eng.; Albro Wallace, of Hoboken, N. J.; Lillian Salvage, of Washington, D. C.

Monday, Dec. 21.—Mary Adelaide Gaines, of Montgomery, Ala., to her mother; David Champney, of Roston, lo his sans, Nathan Harding, Daniel Chainner,

Tuesday, Dec. 22.—David Garrison, of Portsmouth, R. I.; Simon Brown, of Hanover, N. H.; Nellie French,

Thursday, Dec. 24.—"Black Swan;" Jonathan Parker, of Exeter, N. H.; George A. Barclay, to his father, of Chatham Square, New York City; Charles Dennett, of Pittsheld, N. H.; Jennie Johnson.

Monday, Dec. 23.—Annetta Jane Roberts, of Salt Lake City, to her mother; Julian Frazler, to his brothers; Capt. Thomas Neale, of Portsmouth, N. H.; Xinna Vibbert, to her mother.

Thomas Neale, of Portsmouth, N. II.; Ninna Vibbert, to her mother.

Tuesday, Dec. 22.—Jean Ingalis, of Edinburgh, Scotland, to her mother; Mercy Foster, of Hillsboro', N. II.; Caroline Adams, of Worcester, Mass.; Martha Fabens, of Philadelphia; Tom, to Mrs. Mary-Elizabeth Saunders, of Charleston, S. C.; Sebastian Streeter.

Monday, Jan. 4.—D. D. Byerley, frem Philadelphia, lost on the Morning Star; Joshua Harrison, of Dover, N. H.; Colonel Tom Leavitt, to his son-in-law; William Sanford, of Binektone, Mass.

Tuesday, Jan. 5.—Elizabeth Peters, to her sister, Harriet Ellen Peters, of Minnesota; Charlotte Kendall; Thos. Hill; Rathyh Johnson, of Boston: Ellen Carney, of Boston.

Thursday, Jan. 7.—Samuel Mason, of Hoston, to kis children: Lucy Page, of Augusta. Me., to her mother; Honto, to Mr. Walker, of New Orleans; Henry W. Fowier, of New York City, to his father.

# To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests a bequest should be worded in order to stand the

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts. Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression." ·

## Passed to Spirit-Life:

From the home of her daughter, in South Boston, Mass, Dec. 4th, Rachel E. Smith, widow of Capt John L. Smith.

### The Illustrated Annual For 1875. Phrenology and Physiognomy.

CONTENTS—Calendar for 1875; Editor's Proface; Twenty Years Hence; The Rev. C Kingsley, with portrait; Our Exes—how they Differ, and what they Signify, with illustrations; Curlosities of Sicep; James Lick, the Benefactor, with portrait; The Two Gardens, or Culture and Neglect; Characters of Shakespeare, Illustrated; Pére llyacynthe Loyson and his Child, with portrait; Victous and Troublesome Children; Living to Eat, and Eating to Live, Illustrated; Blushing—its Cause and Cure; Wilhelm—Von Kaulbach, eminent Painter; A Normal Life—an Abnormal Life, contrasted; Our Faces—open Books; Sir Geo, Elvey, the Composer, with port ait; Horse Phrenology, with Hustrations; John Tyndall, the Scientist, with portrait; Tobacco Using—Ilistory and Effects; The Phrenological Institute; John Laird, the British Shipbuilder, with portrait; Presidents of the United States, with portraits; Combinations of Mental Faculties; History of the American Flag; Poetry; Miscellancous Matters, &c.
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to be summer to establish the principle that spirit-communion is possible."
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# BIBLICAL CHRONOLOGY:

Contrasting the Chronological Computations of the Hebrew and Septuagint versions from Adam to Christ; Critical Essay on the Geographical Location of the Garden of Eden. BY M. B. CRAVEN,

Mediums' and Speakers' Convention at Laona,
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The Spiritualists of Western New York will hold their
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Co. N. Y., Saturday and Sunday, February 6th and 7th.
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A. E. TILDEN
G. W. TAYLOR

Convention in Michigan.

The Spiritualists of Van Buren County will hold their next annual meeting in Skimmings Hall, Breedsville, Mich., Saturday and Sunday, Feb. 6th and 7th, 1875. Miss Susie Johnson, Speaker. G. I. Sherman, President, Frank R. Knowles, Secretary.

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shows, however, a movement toward the light, but with an undertone of dissatisfaction.

print the article in full:

How to Investigate Spiritualism.-There has been lately an extraordinary revival of Spirit-ualism, and it again challenges the general attention. Nearly all the newspapers, and some of the most respected of the literary magazines, without reservation or protest lend their columns to its advocates. The Daily Graphic for more to its advocates. The Dany Graphic for more than a month has made Spiritualism its special-ty, pursuing it with such pertinacious enterprise as it did the Atlantic balloon project of last year. And, most significant of all, many distinguished scholars and clergymen, to whom the Graphic had addressed a circular letter, inviting their cooperation in an investigation, signify their approval of the Graphie's plan and a pro-foundly respectful appreciation of the spiritual-istic pretensions. This revival of Spiritualism is probably due to the new phase which the spiritual manifestations have taken on—Materialization. In place of raps, tips, trumpet blowing, tying, levitations, ponderations, etc., performed by or through the medium, we now have the spirits appearing in propria persona, with bodies apparently of flesh and blood, and nicely dressed in such clothes as they were when they dwelt in

the mortal coil. Now these things seem to justify us in recurring to the subject of Spiritualism, and in improving the opportunity to point out some things which Science has to do with it. And, to make the matter short, we will limit our remarks to the alleged physical phenomena, the movements or changes of matter. We leave out of view of course the religious aspects of Spiritof yiew of course the religious aspects of Spirit-ualism; and for its bearings on psychology and physiology, we refer to what Faraday, Carpen-ter, Tyndail, and others have written. We point out, however; the evident fact that Spiritual-ism rests on the physical manifestations. Take them away, and its bottom is knocked out pretty

In the first place, then, we can find no words wherewith to adequately express our sense of wherewith to adequately express our sense of the magnitude of its importance to Science, if it be true. Such words as profound, vast, stupendous, would need to be strengthened a thousand-fold to be fitted for such a use. If true, it will become the one grand event of the world's history it will give an imperishable lustre of glory to the interest of the world and the strength manufacture. to the nineteenth century. Its discoverer will have no rival in renown, and his name will be written high above any other; for Spiritualism involves a stultification of what are considered the most certain and fundamental conclusions of Science; it denies the conservation of matter and force; it demands a reconstruction of our chemistry and physics, and even our mathematics; it professes to create matter and force out of nothing, and to annibilate them when created. If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of Science than their verification. A realization of the dreams of the *clirir vite*, the philosopher's stone, and the perpetual motion, is of less importance to mankind than the verification of Spiritualism.

But some may say that we exaggerate the pretensions of Spiritualism, and that Spiritualists, in the ratio of their intelligence, make claims the average man says that, although a great part worlds? of Spiritualism is deception and imposture, yet there, is something about it which is new and true. To such we say that, if there is any truth in it of interest to Science, however small, it is worth while to seek for it with great diligence and labor; its discovery will surely bring an abundant reward. If we positively knew that there was contained in Spiritualism a scintilla of new fact about matter, though it were as the needle in all the haystacks, or as the grain in all the sands of the sen, we would not discourage the ambitious man of Science in his search for it. Mr. Crookes, as the discoverer of thallium, has achieved a great eminence in Science, and he is now nobly employing his talent in the investiga-tion of Spiritualism if he find in it positively something new to Science. He does not need to be told that, if he really discovers his psychic force or any other unknown force capable of act ing on matter, all the future ages will name him with Galvani and Newton. Finally, say we emphatically, if there be truth in Spiritualism, in whole or in any part, let it be investigated. But concerning such investigations, in view of very serious harm which heretofore has often beer caused by shallow and superficial dallyings with the subject, we thoughtfully and solemily advise that no investigation is worthy of the name unless it is inspired by the passionless common sense of Science. Also remember this: The evidence required to establish a fact is proportioned to the improbability of the fact.

We come now to what with many readers will be reckoned the gist of the whole matter: We name the How to investigate Spiritualism. plan which we are to propose: the scientific method of investigating Spiritualism—and we thus name it, while feeling the most exalted respect for Science, and knowing that some wil discover in it only what they call horse sense.

These two theories, and these only, are tenable regarding most of the spiritual manifesta-tions: they are real and true and honest, or they are a culpable fraud. The mediums in thes cases are either the most worship-worthy of mortals, or they are cheats and liars. The raps and the materialization, the first and the last of the spirit exhibits, are surely of the sort in question.
(And here we venture to suggest that, if we take away from Spiritualism all the alleged phenomena which belong to the same category, almost nothing is left.) Concerning raps and materializations, there is a question of fraud or no fraud; and this is a question of such a fundamental character that the answer to it is conclusive. mental character that the answer to it is conclu sive of the whole matter. It may seem to some that the case ought to be referred to the police detective rather than to the man of Science; and we are obliged to confess that a detective's advice may be as good as ours. The methods of Science are direct, logical, and on the shortest path to the truth; the man of Science always aims at the bull's eye. The method of the skilled and intelligent detective is, without doubt, identical with the scientific. Cases somewhat similar to that of the fraud or no fraud of raps and materializations have often come up for decision; an allusion to some of these throws a clear light on the present discussion. Our ancestors believed in ghosts, and they fired stones and bullets to test their faith. The proceeding was scientific, but suited only to an age ruder than ours. We warn the over-zealous scientist that, although a bullet could not harm a materialized spirit, no-medium or his confederate is bullet-proof. An action for murder or manslaughter An action for murder or manslaughter would probably lie in a case wherein any one a diseased body. More than one man's rel was killed in a scientific investigation of mate-

rialization. The well-known story of Fulton investigating the motive power of a perpetual motion by means of a hatchet, is a fine illustration of the application of the principles of Science. Lamp black, printer's ink and green paint have been slyly smeared on the trumpets, ropes, etc., of the dark scance, and the truth was speedily declared in the unconscious ornamentation of the medium's lips or hands; and, best of all, strong lights have been turned on to the sup-posed spirits performing tomfooleries, and it was papers of the country, but opposed to the claims of Modern Spiritualism, disgusted with it, ready at all times to snuff it out, if it was not too contemptible. It remarked, when Prof. Crookes had a word to say in favor of our ism, that he—like others before him who had investigated it and were favorable toward it in his conclusions—had hurt himself, without changing the opinion of possible, to the materialized spirit, with the in-tent to determine who or what it is. A dark the fact that the manifestations had taken on the phase of materialization, says it feels justified in recurring again to the subject. The article is, from its standpoint, a good one, worthy a place under the head of \*\*Ecce Signa\*.\*\* True, it shows an undertone of disgust—tlat is expected. It is struments would fail that the manifestations had taken on the phase of materialization, says it feels justified in recurring again to the subject. The article is, from its standpoint, a good one, worthy a place under the head of \*\*Ecce Signa\*.\*\* True, it shows an undertone of disgust—tlat is expected. It is struments would fail the first to determine who or what it is. A dark lantern, or some other appliance for turning on light, is likely to be useful. A lasso would be very serviceable in the hands of one skilled in its use; it is said the Mexicans can lasso anything that runs or stands. A little squirt-gun loaded with a few onness of ink, or even the boy's blow-gun charged with Scotch snuff, might be available in eliciting truth where more pretentious inble in eliciting truth where more pretentious in-struments would fail. If the investigator, from doubts of his skill or other reasons, prefers to diseard all the apparatus and appliances of art, out with an undertone of dissatisfaction.

As this paper is not seen by the multitude we write article in full:

How to Investigate Spirit valism.—There whole truth comes to relieve him.

We repeat: Our scientific plan is simple, direct, conclusive. We commend it to Mr. Crookes and Colonel Olcutt, and especially to all those who are on the road which leads to a faith which has lost its senses, and is idiotic. To us, the Eddy materializations are supremely puerile and silly: they cannot appear differently until a sci-entific demonstration has shown that they are not the chicane of the practiced and disreputable Eddy family. But the peace of society is dis-Eddy family. But the peace of society is disturbed, and something must be done for quiet, or many good friends will get to Bedlain. We carnestly hope that a scientific investigation of materialization will be made speedily; the investigator will receive our most cordial thanks. We have no hope of any good to come out of the class of spiritual manifestations which we have been considering. It is a notable fact that investigations so far have elicited absolutely nothing which was of moment to physical lutely nothing which was of moment to physical Science. Spiritualism has furnished striking ildustrations to the expounders of mental pathology, but to the humanitarian it has seemed a terrible epidemic. In future times it will probably be considered the blot and the shame of the nineteentl⊬century.

It seems materialism does the business; the editor takes no stock in the religious, psychological or physiological aspects of the subject, and says Spiritualism rests on the physical manifestations. Well, that may be true; but suppose one has heard the raps, knows they are real, are intelligent and supermundane, the metaphysical manifestations then obtain a better hearing what would be trifling in the absence of physical proof, becomes sublime with its endorsement.

It is astonishing how much Science assumes to know a priori on this subject, and many will be amused at the attributions to Modern Spiritualism in the above article. , A short running comment on some of the points referred to, may be both interesting and instructive. For instance, he says, "It involves the stultification of what hre considered the most certain and fundamental conclusions of Science." Well, it would not be the first time the conclusions of Science have had to be reconsidered. But does it stultify? Spiritualism is scientific, or it is nothing. I know nothing in Spiritualism in conflict with known laws stretched to cover a possibility. Spiritualists propose to follow where truth leads, whether into the light or out of it. Science knows no spirit, says Faraday; now spirits are putting in an appearance under materialization. It appears to me the stultification is on the side of Science, which refuses to look. The editor is right in his estimate of the importance of this subject, if true, for what is a transit of Venus, or the distance of the sun, compared with the transit of a soul, or the distance, or the contiguity of the spirit-

"It, " he says, "denies the conservation of force and matter." Does it! I think not; it accents the idea and is in harmony with it. "It demands," says he, "a reconstruction of our chemistry and even of our mathematics." Does it? not unless he means-mathematics as connected with chemistry. Chemistry has been reconstructing steadily for a century, and who will dare to say to day that chemistry does not permit a possibility of a radical reconstruction? 'In future times" we may laugh more at the chemistry of the nineteenth century than of the 'spiritual manifestations" of which he says in closing thus, "In future times it (Spiritualism) will probably be considered the blot and the shame of the ninetcenth century." Tempus fu-

"It professes to create matter and force out of nothing, and then annihilate them." Does it? The Bible makes that claim for Deity, but Spiritualism denies it; matter and force, it says, are eternal and indestructible. Because a spirit-hand appears and dissolves, it does not follow that any thing is created, or annihilated; as well say an ounce of gunpowder is created, and by a spark annihilated. Spiritualism believes in no such thing; it says spirits may understand the combination of elements where we do not, and produce an apparition seemingly real, and is as real as we physically are, but have the power of instant dissolution.

"Like a snow fall fn a river, A moment seen, then lost forever,"

but, like the "snow fall," not created or annihilated—only dissolved.

So we might go on and notice how this editor, like Homer, sometimes nods, but the general article is as favorable as could be expected from a scientific disbeliever. His advice on spirit hands and bodies—to hold on to them or their garments like a Tartar till the truth comes, is amusing. As if we had not tried that, but it eludes the grasp; now apparently substantial, and now dissolving into thin air.

In closing, I call attention to the value the editor claims for this subject, if true; "the crowning event in the world's history." Most Spiritualists will say amen to that, though he does, because he sees a new phase of matter or force; and we do, for its bearing in the life that is, in connection with the life that is to be.

Talmage says: "May God speed the cylinders of an honest, intelligent, aggressive, Christian printing pressive They are run by steam mostly. -Boston Post.

Nothing further being heard from the other boats, it is rescued by the bark Scepter, are the only survivors of the chole four hundred and seventy-six persons who were on board the Cospatrick, which ship was burned at sea on her voyage to New Zealand on the 17th of November last.

A-large-part-of-one's religious duty is to care for the physical frame. Many a sad mood of the soul comes from a diseased body. More than one man's religious perplexi-

"Katie King - The Latest Developments."

Our course has been from the earliest moments of the Holmes imbroglio, to give our readers the benefit of whatever of interest or importance has arisen in the case, pro or con., and in accordance with the same, we now present the subjoined article (bearing the above heading) from the columns of the Philadelphia Press of January 11th, wherein the truthfulness of the claimed "exposé" is sought to be maintained. After prefacing its account with the following sub-heads: "Correspondence Between Nelson Holmes, the Medium, and Mrs. Eliza White, the Personator of the Alleged Spirit of Katie King; Full History of the Case; Mrs. White Goes West; If We Can Harmonize (?) We Can Make Money; Exposure at Blissfield, Michigan; No More Evidence Necessary to Prove the Case,"

our Philadelphia contemporary proceeds to say The expose of the "Katie King" manifestations in this city has been so fully treated in the col-umns of the press, that but few points of partic-ular interest relating to the modus operandi of the "manifestations" remain untouched. Both sides have been given a hearing, and the arguments advanced by each carefully weighed. We have shown that most of the proof publicly advanced by the opponents of the Holmeses consisted of the testimony of a young woman who lived in the same house with Mr. and Mrs. Holmes, and who exhibited the trinkets given to "Katie King" as proof that she enacted the part of a spirit in the cabinet scances, and personally received the

trinkets.

The young woman's plausible explanation of all seemingly impossible feats, or so called manifestations, the whole modus operandi of the performance, and her confessed resemblance to the alleged spiritual face and form, have been cited side by side with the arguments advanced by those who still regard the manifestations of the Holmeses' scances as valid. The evidence against the Holmeses has been, from the first, transpired, seemed to supplement each other; but still so much has apparently depended upon the reliability of the young woman who alleges that she personated "Katie King," that many Spiritualists who have been anxious to be just have not withdrawn their confidence in the Holmeses' manifestations. They have argued, with some show of reason, that until some evidence with the standard of the s dence could be adduced that would corroborate the testimony of the "Katie King" impersonator the testimony of the "Katie King" Impersonator they must still regard the young woman as a very clever blackmailer, and Mr. and Mrs. Holmes as deeply wronged. This evidence has been found, and consists of correspondence between Mrs. Eliza White (Katie King) and Mr. Nelson Holmes, and other papers bearing upon the subject, but of less public interest. As we do not desire to satiate our readers with this voluminous testimony, we have selected a few letters for publication, which, though cautiously written, fully explain themselves, and furnish all the corroborative testimony which is now necessary to prove the truth of all previous statements.

The following is a letter written by Mr. Nelson

The following is a letter written by Mr. Nelson Holmes, shortly after leaving this city last summer. We reproduce it rerbatim et literatim:

Holmes, shortly after leaving this city last summer. We reproduce it rerbatim et literatim:

BLISSPIELD, MICH., Aug. 8, 1874.

DEAR FRANK; One letter has been received from you; it was directed to Mrs. Lyons. Hereafter address all y'r letters either to Jennie of me.

What do you mean by t' following sentence, which I quote from y'r letter? "What do you think th't man wanted of me. Holmes will tell you what I wrote about him in his letter. I shall see him if he comes on Wednesday of this week, and will tell you what he wanted of me. All this is inexplicable to us. I have got no letter from you, and have n't i' slightest idea of what you allude to, or what man you refer to. Explain yourself.

Dr. Child's tells us in his inter th't he and some friends have bad litree or four slitlings. Do you know anything about it? Not a single paper has cone yet. Can't you send last Sunday's Republic and Press, also t' Graphic. Our Photo's will also appear in Frank Lessle's Hustrated Newspaper, Send this also. Why all n't — with you? Has he quit his "Electrick" treatment?

We went to Tobado on Wednesday, and remained over night. Saw some of the Bennetts, and a good many diity streets, and returned the next day sadder but not much wiser.

There must be several letters for us in Evans' care; redirect them to us. Next week will be able to tell you something definite about the future.

'If you have written a letter to me, tell me bow addressed. Don't forget to send me t' papers I mention. Do n't crook y'r chow too often, and try and find something to do besides doubling up y'r fists. If you ever expect to be a little lady, now is i' than to commence.

Nice and cool, but awful dull and dreary. Dr. Childs says th't I "bloo's don't go off as lively as he expected, and wants me to reduce i' price t' twenty-five cents. If you never do but one thing more while you live, and let t'at one thing be to verte and tell us t' new, and send the papers. Have you cleaned up t' house and made things took half-way decent? I know of no better place to

The Holmeses left Philadelphia on July 28, 1874, going from this city to Toledo, Ohio, where they remained but a few days. From Toledo they went directly to Blissfield, Mich., where some of Mrs. Holmes' relatives resided. Before Acaving Philadelphia Mrs. White demanded some back pay which was due her for personating Katle King, and had Mr. Holmes paid the money the exposure might have been long delayed. In-

stead of doing this, however, he accused Mrs. White of not being a good spirit-actress, and said several hard things that caused a breach which never quite healed. Arriving at Toledo he wrote Mrs. White, asking her forgiveness, and begging her to write at once. Her reply was re-ceived at Blissfield, Mich., but it was not so worded as to assure Mr. Holmes that "all was serene," and his desire to hear more and oftener is several times repeated in his answer. The name "Frank" is plainly a ruse, for, besides asking the reader to "clean up the house and make things look half-way decent," a queer mes sage to send to a man, and a stranger one still to send to 50 North Ninth street, where no one of the male sex then resided. The writer, in another place, gives Mrs. White some good advice, concluding with, "If you ever expect to be a little lady now is the time to commence." The passage "Our photo's will also appear in Frank Leslie's Illustrated Newspaper" refers to the pho-Leste's Iteustrated Newspaper" refers to the pho-tographs of Katie King standing by Mr Holmes, which was taken by Mr. Hurn, of this city, dur-ing a private "scance" held for the purpose. In this connection it should be mentioned that a re-porter of the press interviewed Mr. Hurn shortly after the occurrence, and that gentleman stated positively that the figure which came from the cabinet, and which he photographed, was not a spirit. The possessive pronoun "our" used in the sentence quoted, is, under the circumstances, very significant, when it is remembered that the writer refers to a photograph of himself (Mr. Holmes) and the reader (Mrs. White), now known to the world as "Katie King." Many other portions of the epistle have a bearing upon the subject, but they are comparatively irrelevant to the chief point at issue. The following letter was received by Mrs. White while still at 50 North Ninth street, and is proof conclusive that the correspondence between the two was purely of a business character, and that that business consisted in working together to entertain the public. In this, as in the foregoing, the writing is, without doubt, the chirography of Nelson Holmes, and the carefulness of punctua-tion, as well as the style of eliminating vowels, which could be readily replaced by a compositor, shows the effect of force of habit in the writer, Mr. Holmes, as before stated in the press, being at one time the editor of a Baptist paper in one of the Southern States. The following is a ver-

DEAR FRANK: We have declided on locating at Chicago, and as soon as we get settled and everything to rights I will send you at taket from Philadelphia to Chicago. And as soon thereafter as possible I will redeem y'r pledges from t' pawnbrokers. Out of \$200 th't I had before leaving Philadelphia I have but little of it left now. Jennle's people here are post, and we c'd n't do otherwise but help them. So far our trip has been very expensive, more so than I intended. This is 9 days since our goods were sh'p'd, and no signs of them yet. The nights are cool, and I need many things th't we left behind in box. We gave a seance one night hast week to these sap-heads here. It was like 'casting pearls before swine.' The 'quill driver' of t' Luminary here undertook to be cute at our expense. The most bitter dose of gail th't he ever took was my reply, which find enclosed. "The Woy's althaughtathim now; "dennle has bad spells, vomiting blood in quantities. Some seem to think it is cancer of t' stomach and others ulceration of t' stomach. batim copy of the original:

Y'rs of t' 25th is st hand. We will leave here for Chicago on Monday hext. You had better send y'r goods to Vineland, care of Julia Allen, or sell them. It is too late now for you to go to Lee. To go there and return here, and do all you w'd desire, w'd cost you at least \$100. Now, my advice to you is th't you get y'rself in trim to come to us by v' 12th or 13th of September. We will send you a treet to Chicago, and if the can harmonize, will do better than we did in Philadelphia, and will try and avoid such foolishness hereafter. I have no doubt but you did t' best you knew how. I did not mean to find fauit with you. Am only sorry th't I didn't move out before t' 15th of August and went to Vineland and arranged matters to stay there 'till we c'd prepare ourselves to turn round.

I now wish th't I had let Dr. C, pay t' rent for Sept. 15. However, better luck next time. Jennfe is put out begatsey on didn't send her bed 100m carpet, as she thought a good deal of it. We won't be so long in making some money when we once get started agath. You can send for y'r fare from Philadelphia to Chicago, and then as soon as we can will pay you beck all th't you have expended for us and make matters all square again.

Now, in y'r reply to this, state explicitly what we may expect, and if this is satisfactory we will know how to proceed. You will like Chicago, and we will arrange it so th't you can are not mad come in when you please and enjoy y'rself. From there we will gradually work our way back to Boston and remain there 'till Summer. This is t' best I can offer now. Hope you will accord with us in this matter.

Y's, as ever.

Y's, as ever.

Next. The state that the good to be seen that the Holmesse had docided to locate tomoreally a tomoreally and docided to locate tomoreally a character of the more will a control to the process.

In the above epistle it will be seen that the Holmeses had decided to logate temporarily at Chicago. Several prominent citizens of that city had invited the "mediums" to favor them with a visit, as soon as it became known that Mr. and Mrs. Holmes would travel West for the summer. Mrs. Holmes would travel West for the summer. On account of their quarrel with Mrs. White, arising from their failure to pay her for her assistance, they could not take "Katie King" with them, and were therefore obliged to await Mrs. White's pleasure. The fact that the mediums distinctly offer to pay the expenses of Mrs. White to Chicago, and to redeem her "pledges," would prove, even if brought forward alone, that she was necessary to their welfare, and as she had been to them a stranger only a few months had been to them a stranger only a few months before, and further, as it has been shown that both Mr. and Mrs. Holmes spoke of Mrs. White, while she resided with them, in anything but complimentary terms, it is evident that they would not have kept up a continual correspondence with her, and made the offers to her that they did, had not her presence been absolutely necessary to their success in Chicago. When the Holmeses left Philadelphia they gave Dr. Child, Robert Dale Owen, and others, to understand that they were only going away for a few weeks, and would return and hold scances again in the carly part of the fell. It has since transmired early part of the fall. It has since transpired that most of their furniture was shipped from this city to Blissfield, Mich., on the 19th of Au-

gust.
On the 26th of August Mrs. White wrote to
Mrs. Holmes that if they would "keep their
promises in the future, and pay up" she would do promises in the ruture, and pay up she would do as they wished. Mr. Holmes, in the above letter, speaks more definitely of his plans for the future, and answers several questions propounded by Mrs. White, concerning the few goods and chattels which she still possessed. The underscored words, "if we can harmonize," &c., are very significant, referring, as it must, to their late quartal. It is containly carrieds the in both of these nineant, referring, as it must, to their late quarrel. It is certainly curious that in both of these letters, written by a man who has been regarded as "one-of-the-most-remarkable-mediums in the world," not a word is said about "spirits," "influences," "conditions," nor spheres. Mr., Holmes' resolve to "avoid such foolishness hereafter" was undoubtedly wise under the circumstances, as Mrs. White held his fate in her hands, and he knew it.

and he knew it.

The following sentence, quoted from the letter, "clinches the nail" most securely. "You will like Chicago, and we will arrange it so that you can go out and come in when you please, and enjoy yourself." Had this part of the letter become detached, and afterwards perused by a stranger, the reader would naturally conclude that the writer had been addressing a lunatic who was generally closely confined. During much of the time, at 50 North Ninth street, Mrs. White remained wher room, with the shutters closed, for, although it was known to many that the woman lived in the house, she has since stated that as a general thing she did not leave her room, except when performing in the cabinet.

The route which Mr. Holmes marked out in this letter was afterwards abandoned, for reasons which will now be shown. On the 16th of September a scance was given in Blissfield, at which tember a scance was given in Blissheid, at which "Katie King" falled to appear, as she had done on several previous evenings. A trap was set for the alleged Katie, and she was obliged to give up her attempt to reach the cabinet, and to take refuge in a woodshed adjoining the house in which the scance was given. The Chicago Inter-Ocean thus concluds an account of the exposure:

"She became frightened about this time, and made a break from the woodshed across the adjoining lot. She did not have the angelle look about her that she displays at her exit from the cabinet, but was attired in boy's clothes. Her exit from the woodshed attracted the attention of one of the autiside natrol, and she was ordered to stop by a one of the outside patrol, and she was ordered to stop by a party who was resting belind the fence, but she took 'begala,' and the party after her. She was caught and found to be attired in boy's clothing, and sporting a gutta-purcha cane, resembling much the one carried by Mr. Holmes. The cane was broken in the sculle, but she begged hard to be released, saying that she would not be detected for the world; that her father was rich and respectable, etc., and by some means she succeeded in getting away from her captor, but left the broken end of the cane with him. She was afterwards seen in company with the man dilbert, and hagain entered the house of the Holmeles. When the young man told the story, it seemed hard of belief, and the party went to the place where it was stated the scuffe took place, and distinct impressions of the feet of the parties were also overed.

place, and distinct impressions of the feet of the parties were discovered.

Another proof was given Thursday morning, when a search near the place of the struggle was rewarded by finding another piece of the broken cane. Then certain parties caused on Mr. Holmes, requesting him to produce the guitaperelia cane he was in the habit of carrying, but he flatly refused to do so.

The excitement in Blissfield is very great, and public opinion is that the mediums are the most complete and dangerous humburgs that have ever been in the country. There is no question of one thing, and that is, if they allow some one in the hedroom adjoining their cabliet, and the audiences are slarp, they will have no Katle King, alias Mrs. Eliza White, of Philadelphia.

From the letter quoted it will be seen that Mr. Holmes concluded arrangements with Mrs. White or her journey West, and as Katie King appear ed in Blissfield about the 15th, Mrs. White had ample time to reach the place at which Mr. and Mrs. Holmes were anxiously awaiting her advent. These two letters are, taken together with the exposure which followed in September, all the positive proof which the case now requires. The handwriting of both letters has been identified as Mr. Holmes's, by Dr. Child, who has received

many letters from him.

Mrs. White was for a time very reticent after confessing her connection with the Holmeses' manifestations, but has since shown a commendable willingness to answer all questions necessa ry to the clearing up of any mystery which still remained. Some days ago she returned to Phila-delphia from a trip eastward, and on Thursday met, by appointment, at the American Hotel several gentlemen connected with the press of this city, and certified to the truth of all state-ments which she had previously made. We have given more than enough of the evidence referred to, and as further proof is unnecessary, we will not burden our columns with other matter which could be used in evidence if necessary. Before closing this article, however, we will briefly speak of a series of private scances held by the Holmeses, which curiously illustrate the extent

able conditions. While the Holmeses were giving séances at No. 50 North Ninth street, a wealthy physician of this city made arrangements with them for private séances, to be held for his benefit, every evening at the close of the public spiritual enter-tainment. This gentleman was, and probably still remains, an earnest Spiritualist. He was at that time, however, somewhat carried away by a prophecy made for him by a well-known Philadelphia medium, who had assured the worthy Doctor that ere long he should be rewarded for his incessant work in the cause by beholding, for the first time since the Resurrection, the full

to which an illusion may be carried under favor-

form of the Saviour perfectly materialized, and also the face and form of the Virgin Mary. Previous to his bargain with the Holmeses, the Doctor had erected a cabinet in his own residence, but although "sittings" were held almos every evening, the promise was not fulfilled. Mr. and Mrs. Holmes, of course, became aware of the Doctor's desires concerning the particular spirits whom he wished and fully expected to see, and it is not strange, therefore, that after a few evenings spent in unprofitable clasping of hands

and blinking at the aperture of the Holmes' cabinet a peculiar form should finally present itself. It bore some slight resemblance to the paintings of the Madonna, and gave the significant name of "Mary." A strange peculiarity of the alleged apparition was a shining star on her forehead, and a halo of phosphorescent light crowning her smoothly arranged hair. At a subsequent scance the door opened, and "Mary" exhibited herself to the astonished gazers in "full form." Her dress was white, and seemed to be of ethereal texture, while bright stars beamed here and there among the folds. Shortly after the beautiful apparition retired, the form of a man or angel appeared at the cabinet door. His face had an indescribable lustre about it, and a crown of light illuminated his forehead. While the figure slood there, all gazed upon it in amazement and awe, and when the door closed behind it the Doctor uttered, in mingled eestacy and fear, "it is Jesus!"

Mrs. Holmes seemed to be thunderstruck, but a medium who was present afterwards assured the Doctor that was all a face, and asked him

a medium who was present afterwards assured the Doctor that it was all a farce, and asked him the Doctor that it was all a farce, and asked him if he did not detect the smell of phosphorus. Since the exposure, Mrs. White has explained that she was "Mary," and Mr. Holmes personated the Saviour; the lights, stars, crowns, crosses, &c., were produced by a liberal use of phosphorus, and the seeming resemblance was due chiefly to a dim, religious light, much assisted by the imagination of the enthusiastic Doctor.

The gentleman referred to has since the exposure recalled to mind the fact that the "Saviour" never appeared except when Mr. Holmes was in the cabinet, and he also recollects that he did smell phosphorus upon several occasions. The second "Katie King" impersonator and the lady who was asked to enact the part of Martha Washington both reside in this city, but their testimo-

with was asked to the the part of atthick washington both reside in this city, but their testimony is not necessary for the present purpose, and we will therefore dismiss the subject until another shining star appears on the spiritualistic horizon.

Spirit Photographs.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

In his "personal experiences," commenced in the Banner of 9th inst., I think Mr. Mumler, without having exaggerated, has inadvertently got some incidents that are said to have occurred in connection with my visits to his gallery a little mixed. My wife had no "mole" or other blemish on her face, nor does any appear in the photograph he alludes to. Again, at my first interview with him I feel sure that I did not judge so hastily or speak so rudely as to call the pictures he handed me "a humbug." My recollection of the whole matter is as follows:

What purported to be my wife told me, through

the whole matter is as follows:

What purported to be my wife told me, through a medium in Providence, that if I would go to Boston she thought she could impress her likeness on a spirit-photographer's plate. I went, and for the first time saw Mr. Mumler, who was then engaged, but promised me a sitting the next morning. Accordingly I called, as agreed, and sat for two impressions: one purporting to be the full form of my mother; the other, that of my wife. When the pictures were finished I called and took them away, without, so far as I recollect, making much remark. There was nothing in my mother's photograph that would have led me to suppose it was intended for her, nothing in my mother's photograph that would have led me to suppose it was intended for her, unless I had been previously told so. My wife's picture was very pallid and indistinct, but still, at the first glance I noticed a general likeness, both in form and feature; and that the ruffle round her neck was precisely like one that was attached to the dress in which she died. I was not only disappointed but disgusted, feeling assured that a woman of her delicate perceping assured that a woman of her delicate perceptions would never have thus presented herself even to her earthly husband. I had got far enough out of Orthodoxy to be able to dispense with the "hisses," but for an angel-wife to sit for her portrait, robed in a night-dress, was too much for me to believe. So I took the photographs home, and threw them into a drawer of my desk, where they remained for a year or more.

more.

As I sat at the desk one evening I obliviously or mechanically took out one of the photographs and held it back of a bright kerosene lights Ilitherto I had supposed I had been cheated out of the ten dollars I paid Mr. Mumler, but still I feel sure that I never said so, either to him or any others. I had learned something of the complex nature of mediumship, and was always careful not to give expression to thoughts that might wound the feelings of any of the sensitive instruments of the spirits, who, as a general rule, I then believed and still believe are compelled to become sacrifices for the good of mankind, as really as was Jesus of Nazareth and his inspired disciples. The strong light brought out the features, and especially the hair, so vividly the features, and especially the hair, so vividly to my view that, if my wife had risen from the dead and was then standing before me, I could not have been more certain of her identity. But then there remained the stumbling-block ANGEL'S night-dress! So away I went to the medium through whom I had been advised to go to the photographer, and in my wife's presenting herself, asked if the picture was really genuine? In answer, she told me that she presented herself on the occasion, but could not tell to what extent she had succeeded in making an impression. But, said I, Funny, why did you come in a night dress? Because, said she, my friends could not succeed in carrying me further back into earth-life than at the point I left it; or words to that effect. So I began to comprehend

and believe that even angels are subject to law.
Soon after I went to Boston, and called on Mr.
Mumler, who was then, I think, at the corner of some down town cross street and Washington. He soon made his appearance, and recognized me. Without much prelude I referred to the photographs and bluntly told him that at the time I felt he had "humbugged" me, but that now I was free to say that if he were to give his eath that the photograph of my wife was a cheat, I should not believe him; and I remain firmly of the same mind still.

When my wife first communicated with me through a speaking medium, she was seemingly forced by natural law to present herself as she felt in her last sickness. This difficulty, after séveral sittings with mediums, was overcome too, by operation of a like law, when she first presented her spirit body in a materialized form before the camera of the photographer, she was obliged to appear as she looked in her last sick-

When I went to Moravia (as detailed in my "Eleven days at Moravia,") it would seem my wife had not overcome the like difficulty, probably from the fact that none of her earth friends had given her opportunities since my sitting with Mr. Mumler. For several days, at every scance, when she succeeded in partially materializing her form in the presence of Mrs. Andrews, it was always as the appeared when part the it was always as she appeared when near the earthly close, and it was not until repeated efforts had been made up to the last day I remained, and at a favorable opportunity, when a mained, and at a favorable opportunity, when a harmonious company of four only were present, that my wife was enabled to surmount all difficulties and present her features as she looked when infull health and early womanhood, so distinctly; that were every "Katie King" that has ever yet appeared in America or Europe (with Palastine to boot) proved beyond question to have been frauds, and every other materialized spirit-form shown on earth either in person or spirit-form shown on earth either in person or photograph to be unmitigated humbugs, I should nevertheless feel entirely sure that I saw at Moravia a life-like materialized face of my wife exactly as she looked in early womanhood, and that I also possess a true genuine photograph of her exactly as she appeared when on her death-bed. THOMAS R. HAZARD. bed. Vaucluse, R. I., Jan. 12th, 1875.

## CHRISTIANITY

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