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Spiritual Phenomena.

Select Circle at the Parlors of J. V. Mansfield.

NO. VIII.

BY HON. A. G. W. CARTER.

On last Saturday our circle met as usual. Before the assembly of the members, by invitation of the medium, I asked a few questions of a private nature of the spirits, and obtained very satisfac-

tory and encouraging answers. On the assembling of the circle Mrs. Carter was invited to ask the first question. Advancing to the table she requested me to write the question for her. Sitting at the table, with my wife looking over my shoulder, I wrote as follows:

"MONSIEUR DAGUERRE OF OUR BAND-Will you please inform us how those spirit-faces are made by the spirits, on the panes of glass in windows of houses? We have had this question recently from Massachusetts. Tell us all about it.

A. G. W. CARTER."

Without regard to my writing the question, and my signature, the following answer, addressed to my wife, came in the usual way, the spirit, of course, regarding the question as propounded by my wife:

'Thanks, dear lady, for the honor conferred on me, allowing me to occupy the medium at this early moment of the session. I see your anxiety to learn the modus operandi of spirit pictures, or faces, as dally materialized for mortals. Well, the fact is, the spirits materialize from surround ing elements that which resembles a form that would be recognized by their earth friends, not as they really are here, but a more gross appearance, resembling that which characterizes their appearance on earth. Some materialize far better than others, but in no instance do we materialize as we really appear in spirit. I am unable to explain to you the process of materializing; we magnetically gather the particles from the elements surrounding the medium through which we manifest. What was communicated to you not long since is very true—sufficiently so to be reliable.

Anton Daguerre."

The signature was peculiar, and might have been an autograph; none of us knew. But in this communication are two remarkable tests, which, on account of their interest and importance, I must relate. First, it will be observed that Monsieur Daguerre, in closing his communication, refers to one received "not long since." My wife and I, at a circle on last Tuesday night (Mr. Gilbert C. Eaton being the medium), by request of a letter from "Townsend Harbor. Massachusetts," had asked the same question (put now to Monsieur Daguerre) of the wise spirit controlling Mr. Eaton, and had received in reply the following important scientific information in nearly these words:

"The manner in which these pictures—are formed on glass, by spirits, involves several laws: the law of materialization, and the law of electrical elements, in its action upon the atoms or molecules of the glass itself. It is done when the sky is clear—such a sky as is seen previous to a frost. The conditions of the atmosphere being such as are favorable to crystallization, spirits may partially materialize, throwing an image upon the glass, whilst the spirit artist, condensing the electricity of the atmosphere, acts with the electrical pencil, so to speak, upon the glass tracing out the lights of the picture. The electrical action upon the glass produces a disturbance in the arrangement of its atoms; so much so that it appears to have a curling aspect, somewhat similar to certain species of maple.

"Now when the light strikes upon the glass, those parts which have been acted upon are lighter in appearance; the dark background of the room forming the shades of the picture. This effect which is produced upon the glass is in the interior part of the glass itself; it cannot well be produced upon the glass is the interior part of the glass itself; it cannot well be interior part of the glass itself; it cannot well be produced upon the surface, as there is ever a coating of the electric fluid upon the outer surface of all window-panes, produced by the atmospheric electric fluid. From experiments that have already been tried by spirits upon panes of glass, we believe that we shall be able to produce ere long such a change in the arrangements of the other in glass that the light striking upon the atoms in glass, that the light striking upon these pictures will be disturbed—prismatically disarranged, so that pictures will be seen in colors. We do not know how soon this will, be accom-

plished, but that it will be eventually is certain "Some of these appearances upon glass, where the pictures change, are reflections of absolute spirits materialized to a certain extent, as has securred in some of the demonstrations in the West, particularly in the County of Athens, State of Ohio."

This scientific explanation, given through Mr. Eaton's mediumship, was then confirmed by Mons. Daguerre; and surely from this we can discern the modus operand of pictures on window panes as much as poor mortals can be permitted to discern it. Of course there is a great deal of the finest sublimated quintessential knowledge and science involved in the explanation of the spirits, which it would not be possible for a mortal to understand or appreciate. One thing we can take into our intelligence, and that is, that the spirits prepare the panes of glass by spiritual mechanical and artistic contrivance and

dark shadow of the room for the shades of the | Well, never mind. He will ere long be obliged picture, a figure or portrait is formed on the glass | to see as you and millions of the earth's inhabitpicture, a figure or portrait is formed on the glass and presented to our eyes; and another thing that we can appreciate intelligiby is, that in some instances those figures upon the panes of glass are reflections of spirits behind them, partially or sufficiently materialized in the dark shadow of the room to cast reflections upon the glass.

But now, secondly, to another important matter. It will be observed that Mons. Daguerre signs himself "Anton Daguerre;" and in a subsequent communication his signature was " An. Daguerre." When the circle saw this, I said, 'I wonder if that was the French artist's name.' Mr. Newton said he thought it was not, and I had doubts about it. I resolved to clear up the mystery, and have recourse as early as practicable to a modern biographical dictionary. After hunting long and well in the bookstores. I at last found Hayden's Universal Index of Blography, of 1870, and in it as follows : "DAGUERRE, LOUIS JACQUES MAUDE - French Artist - born 15th Nov., 1787. * * * Produced the Daguerreotype, January, 1839 .- Died 10th July, 1851."

So here is more doubt and mystery. Who is this spirit that signs himself "Anton Daguerre?" It certainly is not the French artist, for his name or names were Louis Jacques Maude. It must be some Diakka who wishes to impose upon us, and had forgotten or not known the Frenchman's name. I resolved to fathom as far as I could, and thinking finally that the best thing I could do would be to go to Mr. Mansfield's-to the spirit himself, and question him-I went this evening, and propounded in writing, in the usual way, as follows:

"LOUIS JACQUES MAUDE DAGUERRE-Will you please explain to me the reason of the signa-tures to your communications on last Saturday, 'Anton Daguerre' and 'An. Daguerre' Explain all about it. A. G. W. CARTER."

And this remarkable and thoroughly explanatory reply, in peculiar writing and signature, came:

"DEAR CARTER—I see the trouble I have made you and the circle in not explaining what seemed to you to be a mistake. Had you asked me one more question, or had your friend Newton, I would have made the explanation I made to your medium the next morning." [Mr. Mansfield told me that Daguerre did explain to him on Sunday morning which in itself is significant. him on Sunday morning, which, in itself, is singular and remarkable.] "The fact is, I had a brother who passed to spirit-life when an infant. They called him Louis. When I was born they named me Anton Louis Jucques Maude, calling me sometimes Maude, and then again Louis, but paper Anton although that papers. never Anton, although that name was given me When I passed on I met this brother Louis, and then my parents found they had two sons by that name. So they concluded to call me Anton, and by that name I have been known here, and am now called by no other. The fact did not occur to me, at the moment when I gave my name, that I was not known by the name I had given, but it did in five minutes afterwards. I hope this explanation of the matter is satisfactory.

Monsieur Daguerre, your hope is readily real ized, the explanation is satisfactory, and I will no longer entertain suspicion of Diakka. What a test this would be to all the world, if we could have access to records in France; and what insight it gives us, too, of home and filial and fraternal relations in the spirit-spheres! To our mortal view it is simply wonderful!

A. L. J. M. DAGUERRE."

There was another question put to Daguerre by a member of the circle and very properly answered, signed, "An. Daguerre."

There were questions to Dr. John Warren, to Robert Hare and others; but not having limits for all, I will announce but two more-one of these to Swedenborg, as follows—and see the remarkable answer :

"EMANUEL SWEDENBORG — Will you please signify to our circle whether your system of theology, as expressed in your works which you wrote when on earth, is true; and are we called upon to have faith in it? Yours truly, wrote when on carto, is view Yours truly, upon to have faith in it? Yours truly, A. G. W. CARTER."

To this question, in Swedenborg's small chiography, and notably fac simile signature, came the following response:

My DEAR CARTER-That question has been asked me many times within the last year, but I do not consider the world ready to hear my reply. do not consider the world ready to hear my reply. It is better that the New Church should see this light now dawning upon the age of the world you live in—to receive it by degrees. Already do they discern wherein my teachings were faulty. When the proper time arrives for me to speak out, the world shall have the benefit of my experience here, and then they can judge how far my correspondences tally with the light reflected or communicated to the world at the present time.

ENAN'L SWEDENBORG."

EMAN'L SWEDENBORG." I believe I shall leave this noteworthy and somewhat diplomatic communication without com-

When the evening shades began to prevail the circle insisted on Mrs. Carter writing a final question. So she sat down at the table and wrote

the following: "Will some member of the spirit band volun-teer something that will interest the circle? believing you can see what will most interest us.

MIRANDA CARTER."

And to her surprise, the medium's surprise and the surprise of us all, came the following strange answer, written in a peculiar hand, and a fac simile signature, I think:

"Mrs. Carter — The band has mostly dis-persed for the day. You and the Judge know very well that I have no business to slide myself in at this time. But as no one seems to call for me I have dared to intrude myself, if but imperme I have dared to intrude myself, if but imperfectly. I now see as I did not while of earth, and am happy to confess I was at fault in not giving the subject that attention one so momentous deserves. We do, under favorable conditions, return to communicate with dear ones of earth! 'Starbuck' [former owner and proprietor of the Cincinnati 'Times], myself, and Chase [Salmon P.], have made several attempts to hammer one rational idea into Halstead's [him of the Cincinnati Commercial] brain: but he is invulnerable

ants now do. I will say more by and by. Say to your friend Cross [Judge Cross, my law partner], and your husband, to be steadfast in this cause, which is so true and dear to their hearts.

'I am, dear lady, very truly, S. B. W. McLean." I wish all could appreciate this notable communication as I do. Ten or twelve days ago Mr. S. B. Wiley McLean dropped dead in the streets of Cincinnati! He was one of the proprietors (owning, I believe, the greatest share) of the Cincinnati Enquirer. I knew him from boyhood, as also his brother, the politician, Washington Mc-Lean. They were of Scotch parents, and both reared in Scotch Presbyterlanism. Wiley Mc-Lean (as he was known) was over fifty years of age, of robust physique, and great energy of character; and I was greatly astonished the other day to see an account of his sudden death in the newspapers. In apparent fullness of health and vigor he was stricken down. What a test! What a wonder!

New York, Dec. 7th, 1874.

A Seance at Dr. Slade's.

DEAR BANNER - By appointment, arrangements were made to give me a scance with Dr. Henry Slade, of New York City, with the follow ing result: I entered the Doctor's rooms in daylight, and took a seat by the end of a large squareshaped table in the scance room, and the Doctor, after lowering the curtains to the windows just enough to darken the room to the shade of an ordinary sunset-light, took a seat on the side of the table, near enough to me so that we could grasp hands across the corner of the table.' He then passed a double slate to me for examination. I found that the slate contained no writing on its surface. He then bit off about one-sixteenth of an inch of the end of a slate pencil, and placed it upon the upper side of the under slate; the slate was then closed upon its hinges so as to enclose the pencil within. He grasped one end of the slate with his right hand, and I grasped the other end firmly with my left hand; we then grasped hold of the other hand of each other, holding the slate away from contact with the table, and instantly I heard a scratching noise upon the inner surface of the folded slates, as though a pencil was being used for rapid writing upon the inside. Whenever we would break the grasp between his left and my right hand the noise would cease, and instantly proceed when we resumed our connection of hands. In two minutes' time, I should think, the noise ceased; and then the slate was opened, to find the inner surface of both slates covered with a well executed message, which I transcribed to paper at once. It read as follows:

"DEAR FRIEND: We can see that this truth is spreading throughout north and south, because people are tired of faith, and are now looking for common sense. Spiritualism has had its struggles to bring man's mind to the investigation of its truths. Our ob ject in coming is to make man understand the laws of his own being, and to teach him the true love and law of God, and how necessary it is for all to live true to themselves in order to be han py. Spirits have come to earth in all ages, and always will, for God's laws never change: they are to-day as in the past, and forever will be.
A. W. SLADE."

A chair which stood upon the floor about six feet away from the opposite corner of the table to us commenced a series of short jumps until it came near the table, and then retraced its steps in a different direction. A small bell which lay upon the floor directly under the center of the table, floated around underneath, and ever and anon would show itself plainly above the edge of the table on the opposite side from us, ringing all the while to indicate its position. An accordion would measure out tunes when the Doctor placed his fingers lightly in contact with it, although he did not exert any force or even touch the proper place for the hands. He requested me to take it in my hands to see if the spirits could play with me; but they only succeeded in moving the bellows slightly without producing any musical sounds. A materialized hand showed itself a number of times above the edge of the table opposite from us, and it also came out under the edge of the table directly in front of me, and grasped hold of my beard and pulled it with considerable force, so that I could plainly see the hand, and what was done. Both our hands were placed upon the top of the table during all of the manifestations not otherwise indicated above. Owasso, his Indian control, entranced him, and said that, if I came at a future time in the evening, they would try and show me materialized faces.

John Brown Smith, M. D. Amherst, Mass.

The Better Way.

Speaking of divorces brings to mind a very pleasant anecdote. A gentleman who did not live very happily with his wife decided to pro-cure a divorce, and took advice on the subject from an intimate friend—a man of high social standing. "Go home and court your wife for a year," said this wise adviser, "and then tell me the result." They bowed in prayer, and sepa-"Go home and court your wife for a rated. When a year passed away, the once com-plaining husband called again to see his friend, and said: "I have called to thank you for the good advice you gave me, and to tell you that my wife and I are as happy as when first we were married. I cannot be grateful enough for your good counsel." "I am glad to hear it, dear sir," said the other, "and I hope you will continue to court your wife as long as you live." Husband, wife, go thou and do likewise.

There are seven girl students in the Colby University at Waterville, Mo. The males have protested against the innovation, but the females behave so well, and are so far application in its interior part for the reception nati Commercial] brain; but he is invulnerable of the light in such a manner that, having the to anything that shadows a spiritual condition.

Litenany Department.

THE LIGHTS AND SHADOWS

WOMAN'S

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

Author of "Dora Moore;" "Country Neighbors; or, The Two Orphans;" "Rocky Nook—A Tale for the Times;" "Bertha Lee;" "My Husband's Secret;" "Jessic Gray; "" Pictures of Real Life in New York;" "The Two Cousins; or, Sunshine and Tempest," etc., etc.

CHAPTER IX. .

A Half Confession.

Henry Morton married his first wife to please two old men who had set their hearts upon the union of the two families. He had not been an unkind husband, but his wife had pined for the love which he had not to give. After her death he held her memory precious, the more, perhaps, because of this lack in his nature; recalling her gentleness and her devotion to him, there came sometimes to his heart a reproach for the craving which he could not satisfy. In his second marriage he had taken counsel of his own heart. In his sojourn in Italy he had spent some weeks in Florence, where he met with the Ossini family, to which he had been introduced by a mutual friend. The first time that he saw Ysabella Ossini he was charmed with the grace of her manner and the beauty of her face. It was love at first sight; but the more he sought her, the more she shrank from his presence. It was only in her own home that he saw her, for she never mingled in society, and courted no admiration. Her life was devoted to an aunt, who was an invalid. Morton had been admitted to the family circle through his intimacy with one of its members, who in a time of danger had sought refuge in England, and had found in young Morton a warm friend and defender. Morton was young, accomplished, uniting in his person the grace and ease of an accomplished English gentleman, with the warmth of temper common to a more Southern race. He was one of those men who win their way easily to a woman's heart. He wooed gently, but patiently. Now and then there came into the lady's eyes a flash of bright ness which gave him hope, but for the most part the beautiful face was shadowed with sadness He ventured at last to urge his suit. She listen ed with changing cheek and downcast eyes, and when he had finished said to him, with quivering lip, "Do you know that I am a widow?"
"Yes, so your family tell me, and that, by

their wish, you resumed your maiden name.

"Did they tell you that my married life was unhappy; that it was — a terrible mistake?"/ "If so, then," said Morton, "let me strive to

give you the happiness which we have both been so unfortunate as to miss." "You, too?" she exclaimed.

"Yes, my own marriage was one of those mistakes which are so often made in this worldconventional marriage to please a father."

The lady looked at him with so much sympa thy and interest that his hope was strengthened. "Lady Ysabel," said he, rising in his earnestness, and coming near to her, "let us bury the past deep down where there can be no resurrection for it! I ask not to know the sorrow of yours, nor do I care to recall my own errors. None know but those who have been bound by marriage without love how galling the yoke, nor how the struggle for the impossible harmony has fretted and galled, till the chafed spirit becomes so rebellious that it sometimes forgets duty in the lack of affection. Were I to dwell upon the past, I should be tortured by remorse. God help such souls! They should be forgiven much !"

As he spoke the lady turned pale, and would have fainted had not a strong will restrained her. She could not reply, but rising, said:

"Pardon me, I must go to my aunt. I hear her inquiring for me. She is very feeble. The first duty of my life is to her."

"Yes, yes, we will not forget that-only tell me that I may come again; that you are not displeased with me for what I have already said."

"No, no, Mr. Morton. What you have said has been almost the only word of comfort which has been spoken to me."

"Then I will be patient. The good God will send us happiness.'

The lady turned away. Alas! happiness was a boon which she had not asked of God: only a quiet life and peace, and yet her young heart could not be stilled in its craving for something more than that. The old gentlewoman, her aunt, was sick and querulous, but Ysabella was never wearied with it. It seemed to her that God had kindly sent this work, and moreover it was sweetened with love, for the old lady's soul was bound up in her niece. She was the delight of her eyes and the pride of her heart. In her selfish love she could not bear others to come near to her; no other hand could adjust her pillow, give her her medicine, or read to her. Night and day the niece was by her side, and with a sweet patience-no, it could hardly be called patience, for that implies trial, and Ysabella rejoiced in what others thought must be great self-

The aunt died, and Isabella (we will use the English name as more consonant with our story) was left almost alone in the world. When the days of mourning were ended Morton came again. When he urged his claim, she said,

"Mr. Morton, there should be no secrets in married life, and therefore I can never be yourwife. I cannot unfold the past to you, I cannot even allow myself to think of it. It would drive me mad. No, no, Mr. Morton, I cannot be yours —there is a barrier that must ever separate us."

"No barrier but one-your own heart. Give me your love and I ask nothing more. Sometimes I have felt that I ought not to ask woman's love again. My wife might have been living, perhaps, had she married another. I was not unkind or a bad husband, as the world goes, but my lack of affection no doubt shortened her life. At times I become morbid on the subject. But, as I told you before, God will forgive us much. The blame rests upon those who force such marringes upon us. Let us, as I said before, bury the past. Say to me, as I to you:

1 know not, I ask not if guilt is in that heart, I know that I love thee, whatever thou art.

What an eager, inquiring gaze was in the eyes of the lady as she heard these words from the man who loved her! Did he know her secret? for the reader must have already divined that our Roso is here, with her mother's name, which was also her own by her baptism in infancy-Ysabella Doloroso. She gave the speaker one keen look, and cast her own eyes to the tiny right hand, where the glittering diamond seemed suddenly turned to the sharp, gleaming ponlard. She trembled with the memory of that fearful

Not that Roso wished to recall that act. She may be differently constituted from other women, but one feeling alone remained with hera thankfulness that strength was given her to aim the blow aright; that she had been enabled to rescue the poor girl who would die for her from a death by torture. Death would have ensued had Roso not come upon the scene, for hidden in Zell's bosom was the fatal poison which would have wrought its deadly work on one if not two that day. It will be remembered that Roso did not see Le Mark after he fell: she had no vision of the horrible, sudden stillness of death, of glazed eyes, mute lips that could never utter taunts again, and hands limp and helpless. It is this that often appals the heart that has found courage to strike. Her only memory was one of sudden deliverance—of a gleaming light on the face of Wash, and of the quick step of Zell as she drew her from the spot; of a hurried ride beneath a sky half in shadow, half in light; and then of a long, dreamless sleep-a sleep from which she woke to find her faithful servant at her side. There was no deep remorse in the heart of this woman, but there was an instinctive dread of what the world might say-of the condemnation which those ignorant of the extreme provocation might pronounce upon her.

She was startled when she found that she loved Morton with a love very different from the childish admiration of Richard's beauty. She dared not reveal her secret, and she feared to conceal it. Had Morton divined her heart he could not have taken a more sure way to win her. She longed for the quiet refuge which he offered her in his English home and the very oblivion which he craved for himself. Thus he won her, and in that home we have introduced her to the reader.

She is dining with Mrs. Flytce. Uncle Joe Melton is there and some others of the neighboring gentry. Isabel is the admired of all for her singular grace and beauty. She is sincere in her admiration of the country, in her liking for the society by which she is surrounded, and in her own home she is happy-as happy as is possible with the secret of her life now and then returning like a ghost to a haunted house. At times her old galety returns, too, and she trips about the house and sings the old songs till her husband is enraptured and thanks God for the brightness that has come into his life.

Uncle Joe Melton sits in the easy chair which Mrs. Flytee has prepared for him, with a stoolon which is a wondrous bouquet of flowers wrought by this same lady's hand-under his gouty foot, and looks with curious, questioning eyes at the fair lady who has taken his sister's place at Morton Hall. He was at first resolved not to like her. His sister had been very dear to him, and Morton had not appreciated her; he deserved, therefore, Uncle Joe said, "to catch a Tartar for his next," and he hoped he had, when he saw the large, dark eyes of the Italian lady. 'These Italian ladies were a little dangerous, for they descended from a race of women who could make an end of an inconvenient husband, with a stiletto or poison, for the sake of a lover. Did n't he know all about Catharine de Medici, and wasn't she a type of Italian women? His brother-in-law had chosen to go out of England for a wife, and, by St. George! he did n't care if she proved a Kate without a Petruchio." With these feelings he listened to her music, and when she came and sat down by his side he was inclined to play the grumpy old invalid. But, lo she came only to talk about his niece, Mary; never once asked about his gout, which he wished people would forget; but they were always reminding him of it, as if people wanted always to be reminded of their enemies. It was like talking to a Spaniard of Gibralter, or to Napoleon of -one step to Uncle Joe's good graces; then she meekly apologized for her expressing a willingnes to take Mary from her nurse.

"If you knew how much I wanted the darling in our home, you would pardon me, Mr. Melton. I have seen her once since, and would be willing to take the nurse and her two children also, if I could only have Mary with me." The tears filled her eyes as she spoke.

"Humph!" said Uncle Joe to himself. "I think the woman has some soul in her." A woman's tears melted him as they would a lump of sugar. "Allow me to ask, madam, if you have lost children? I am aware that you were a widow when you married my brother."

"I lost a little girl younger than Mary. It was

She could say no more; the tears dropped on the hands that were clasped in her lap, clasped so tight in the agony of the memory of ther darling, that her ring drew blood, but she did not feel it. Uncle Joe was troubled.

"Well, well, my dear tady, do not grieve too much about it. We cannot bring back the lost. If we could, some of us would prefer earth toheaven. I am a forlorn old fellow who is never quite satisfied with the Almighty for taking two angels to heaven before I was willing. I suppose it is right. The prayer book tells us that it is, and I am stanch for the Church. I stick to my colors, but by St. George ! I cannot see the reason of taking the good and young, and leaving the vile and old to cumber the earth."

"Oh, sir, God knows best. Thave tried to submit to his will, but --- ," She could not go on. "Yes, yes, madam, I know, I know. If we should take matters in our hands, what a muddle we should make of the world! We should keep the good here, perhaps to suffering and sorrow, and stain our hands with the blood of tyrants. It is wisest to leave it to Him. On the whole, I will stand by the Church and her teaching."

The lady turned deathly pale. She could neither move nor speak. She had not left all to God. What had she done? Ay! this is the verdiet which the world must pronounce. A deadly sickness came over her.

" Poor thing!" thought Uncle Joe. "She has a heart. I thought Italian ladies were born without one. I will study her. More to her than I thought. Will you be so kind, madam, as to look over this book of engravings, with me? There is a picture of Florence which may please

Isabella rallied. She had become accustomed during the last two years to put a constraint upon-herself.—She-opened-the book, pointed outthe buildings with which she was familiar. The home of her own family was there also, and she gave Uncle Joe a sketch of some of the members who had espoused the republican side, and had suffered for their patriotism by imprisonment or exile. She carefully avoided any reference to her father. She shrunk from talking about the United States, or making any reference to her former life. She sought to bury the past, and begin her life anew, "How happy I should be," she often said to herself, "if this horrible secret between myself and my husband did not come to mar my peace."

Morton Hall, with this drawback, became a paradise. She came gradually to visit the neighboring gentry, and entered with much zeal into Miss Eliza's plans, for the new church- She improved upon the St. Catharine window, having a more educated and artistic taste than Miss Eliza. When in Italy she had amused herself by painting, and found, to her surprise, that she inherited a little of her father's genius. She sketched and painted for her aunt the picture entitled "The Extles." She had watched her father when he was doing this; every inch of the painting was familiar to her; beside, she had seen it daily for years. She reproduced it faithfully, and had brought it to England with her on her marriage.

The winter brought much social intercourse among the families in the neighborhood of Morton Hall, and Isabella was a welcome guest wherever she appeared. She learned wisdom in her visits to the cottage; she went there now daily. When Mary found that she was not to be taken from her home; that the lady with the black eyes, who brought her so many beautiful things, came because she loved her, and said that papa would not claim his daughter till she was eight years old, then Mary yielded her heart, as everybody else had done, to Isabella.

Before many months passed she went once a week to see the lady, going by the beautiful road through the wood on her pony, with Davie at her

Davie had given in his allegiance to the lady at the Hall before Mary, and Isabella had found much pleasure in this noble little fellow. He was very proud and happy when she took him able for mechanical purposes. The time will into her studio, as she called her room in the tower, and showed him her pictures, and "the way she made them," as he expressed it.

"It is most as pretty," he said, as he looked at a sketch of some wild flowers, "as the pictures in papa's flower-book; I make them sometimes, he said, "with a pencil, and mamma has promised to buy me some colors. Have you seen Papa's fllower book?" he asked the lady.

"No, my boy; but you must show it to me when I call at the cottage."

"I will not forget it, ma'am."

Isabella wished to have Mary left alone with her when she came to make her visit. She was craving in her love for this child. When her day for visiting came, she denied herself to every one, and devoted her time to the child; and the latter found herself a queen in the house.

Of her own accord she called Isabella "my lady mamma;" and this lady mamma found nothing so charming as playing "Hide and him nothing or much." Seek," "Hunt the Slipper," and all such childish games. When she learned that Mary liked music, she recalled all the childish songs she had once sung to her own baby. She danced with the little one, crowned her with flowers, and made her so happy, that Mary once said in the cottage, "I love you, Mammie Patsie-I love you dearly: but sometime I must go to my 'lady mamma,' who has no little girl to love.'

All this did not disturb the unselfish heart of Patsie; it was what she wished, for the separation must come, and she thanked God that it

would be thus gently brought about. "Davie will come and see you every day,

Mary," said the little boy.

"Yes, Davie; and perhaps my lady mamma will let you stay and make pretty pictures."

To Mr. Morton, life was one bright holiday When he saw the love which had sprung up be tween his wife and his child, he thanked God. It seemed as if Isabella was paying for him the debt which he owed to his dead wife. Could she Wellington. Lady Isabel ignored gout entirely be permitted to look from her home in heaven, she must rejoice that her little one had found so

loving a friend. [Continued in our next issue.]

ROUGHING IT.

BY WARREN CHASE.

In the latter days of November, when the clouds were thick, watery and cold, we made an excursion into Southeastern Missouri, on the Cairo & Fulton Railroad, where the fare was only nine cents per mile, and by giving three lectures at Charleston, we managed to make receipts and expenses balance—which is better than most do in this section. The people are rude, crude and pious, with little education, but average with the nation for honesty and natural intelligence. They reckon almost everything with "a right smart chance" of getting it right. They have heaps of time and space, and conjugate see by seen and have saw, while know is a regular verb. But all these crudities, with the swearing, which is prolific, are not signs of wickedness or corrupt hearts. They have plenty of preachers constantly instructing them about the day of judgment, resurrection of the body, the personal Gods and a Devil, and the pit of fire and brimstone, awfully hot and still gaping for the unbelievers; and they succeed with these terrors in keeping them out of Spiritualism, if not out of

The country is largely a deep, rich diluvial soil with a genial climate (rather humid), and well adapted to corn, grain, grass and fruit, the latter almost entirely neglected, except in a few seedling trees around the rude fences and ruder dwellings. The country was blighted with the curse of slavery, and the work is still mostly done by negroes, who, being scantily and poorly paid, leave the work corresponding in quantity and quality. Charleston is the county seat of Mississippi Co., and built on a small prairie, with about fifteen hundred inhabitants; is a city with Mayor, &c.; is at the crossing of the Cairo and Fulton and St. Louis and Belmont Railroads; has some fine residences, and is fast improving, showing the enterprise of new citizens since the roads were built. We found two Spiritualists here, both recent immigrants, and one copy of the Religio-Philosophical Journal, one Truth Seeker and one Kingdom of Heaven. Dr. Taylor had recently given two or three lectures here, which caused some hard swearing, but also started a circle or two and some inquiry, and scores of warnings from the priests against all such works of the devil and his servants, who go about the country seeking whom they may lead a stray from the church of God. We resolved not to be caught in this section again, but leave its conversion and redemption to coming generations, after the schoolmaster and school-house shall have done

It must not be inferred from these remarks that we consider these people, with their rude and crude habits and singularities in life, as less moral, less honest, or less kind and charitable in their way than those of other sections. There is a belt of United States territory, commencing in New Jersey and Delaware in the east, and taking Maryland, part of Virginia and Kentucky and Tennessee south, part of Ohio, Indiana, Illinois, most of Missouri and all of Arkansas, with a peculiar population, whose social habits and language differ largely from the more northern and eastern people. In the rural districts it is not uncommon to find large families living all in one room, with visitors almost constantly, eat and sleep in the same room, with three or four beds in the room, and dogs, cats and rats, all with closed doors and windows for the night, regardless of pure air; and nearly all of both sexes both day and night. Yet these people are not more but rather less sensual and vulgar than those of more reserved and fastidious habits. Their furniture, dwellings, utensils and food are as peculiar as the people. They are largely religious and easily excited and prejudiced, and will be slow to start into Spiritualism; but when they start will go with a rush, and be likely to be fanatical, and too zealous to be prudent or wise. Of course these remarks do not apply to the small circle of refined, educated and wealthy

families either in city or country. We found our old friend S. L. Ruffner at Charleston, roughing it in his Daguerrean rooms, trying to make pictures of the population, but they are slow to patronize the arts or artists, and he will probably shake off the dust of his feet as he leaves there. The country around Charleston is heavily and finely timbered on the most of the routes, and we found the families there and in Cairo burning for fuel the finest and straightest-grained white-ash wood which in most parts of our country is very valu come when this rich soil and genial climate will be enjoyed and used by a widely different people from those now living here. Writers and travelers do not recommend this section to emigrants from Eastern States, because the people are so different and society so rude; but more are kept out by the fear of ague and bilious fevers, which are supposed to prevail; but proper care in diet and regimen would almost entirely avoid these, as we have proved by the experience of many families in Southern Illinois in the fruit-hills of Union Co., and in Cairo, which is now pronounced as

healthy as the average of such cities. Our raids upon unbelievers, and excursions for missionary purposes where the new gospel has not been preached, are about done; we leave to others the work we have so long followed, advising them to do as we have done, and as the Scotchman said the boy sweeping the streetcrossing did: "Thanks ye the same, an ye gie

I hope those who are able will not forge nor neglect the case of our crippled and suffering brother, Austin Kent, as presented by the editor of the Banner, for I can bear unequivocal testimony to the worthiness of the case. It has never been my lot to witness as severe a case o suffering as his, and as he is entirely dependent on the friends whose liberal minds can only be reached through the liberal papers, it is to be hoped he may be supplied.

WARREN CHASE.

A Yankee, describing an opponent, says, "1 tell you what, sir, that man don't amount to a sum in arithmetic-add him up and there is nothing to carry."

NEW BOOK,

Issued January 2d, 1875, from the PRESS OF COLBY & RICH, Entitled

TRAVELS AROUND THE WORLD:

What I Saw in the South Sea Islands, Australia, China, India, Arabia, Egypt, and other "Heathen"(1) Countries.

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Treat of the Mormons - their Polygamy, their Doctrines concerning Sexual Life, and their future relations to the National Government; of the Sandwich Islands—the Habits and Religion of the Natives, how Missionaries affected their Morals, their Spiritualism, the Origin of Souls, the Peopling of the Pacific Islands, how Christian Nations have treated the South Sea "Cannibals," Spiritual Séances on Ship-board and the Lost Isles of the Ocean; of Australia's Gold Discoveries, Climate, Fruits, Morals, Amusements: the Black Men of Australia—their Social Characteristics; the Melbourne Press on Spiritualism Persecutions; Spirit of the Church; of New Zealand-the Gold-Fields, Wines at Funerals, the Native Maoris, Theological Cannibalism, the Lord's Supper of Unleavened Bread, the New Zenland Tohunga, Racial Influences, &c., &c.

CONTENTS OF CHAPTER VIII.

Typhoons: Eclipse at Sea; Séances on the Ocean; Teachings of Spirits—how they read Thoughts; the Length of Time that Man has Inhabited the Earth; Spirits passing through Matter; Selfishness in Spirit-Life; Where are the Spirit-Spheres located? Can Spirits pass to the Planets? Obsessing Spirits of the Lower Spheres: Are there Animals in Spirit Life? Do the Spheral Belts, encircling, revolve with the Earth? the Occupations in different Spheres; the Christ-Sphere of Purity.

CHAPTERS IX., X. AND XI. Treat extensively of China-its Mandarins and Coolies; its Taoism, Confucianism and Buddhism; its Temples, Literature, Cemeteries; Social Life; Missionaries; Spirit-Converse, and Ancestral Worship; of the Malays in Southern Asia, and their relation to our Indians.

CHAPTERS XII., XIII., XIV., XV., XVI., AND XVII.

Describe Malacca, Johore and India-the Arvans. Vedas: Literature of the Hindoos. Date of their Books: Difference between Brahminism and Buddhism; Burning the Dead; the Fakirs; Incarnation of Christna; Gautama Buddha and Jesus Christ compared; Spiritualism in India; the Parsees of Persia, their "Towers of Silence." and Altars for the Sacred Fire.

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For the Banner of Light. NOT OLD.

. BY MRS, ELIZA H. BLANCHARD.

They offered me the easy-chair, as if they thought me old, And sometimes I begin to fear, such stories have been told, And chose for me a book, large print, as if I could not read As well in any other book; it seemed quite strange indeed To give these favors to the old, with tenderness and care,

But I am sure I shall not yet accept the easy-chair; And if fine print a trifle more appears to strain the eye, I 'll choose my books to suit myself when there is no on Why is it people treat me so? what can the reason be? Into this matter I must look and try if I can see.

To me the days appeared to move so slow, one at a time, And thus they always seemed to move, when I was in my

prime, As months and seasons rolled around, when a long year had

run. There came another birthday then, but it was only one; I felt no older on that day than on the one before, Although I know, while thinking now, each counted one

How long and slow they all appeared while waiting to be Of course I reckoned by that rule how far off ago must be.

But recently the years have seemed to roll round rather fast, And every birthday now that comes seems sooner than the

Is this one of more things "not dreamed in our philosophy That rolling-years from youth to age gain in velocity?
Fogy astronomers no doubt will say it can't be done;
While they take Rip Van Winkle naps, years may roll, two

And lately since birthdays appear to come so fast along, I may have taken cold perhaps, and am not quite so strong. But that is nothing, for young folks often take cold the

Nor do I think it would be fair to give birthdays the blame When folks found out I knew fine print appeared my eyes

But hoped that they would soon get well, and all be-right They spectacles advised for mo; I tried them for weak eyes Only a little while, I thought. Oh! what was my surprise

To find that through those speciacles I evermore must If everyone I wished to read from a fine printed book Jack Frost just gave my head a brush, as he was passing

He need not think to frighten me, I never shall say dye. Autumpal tints are beautiful, perhaps he thought to please And so he saved me a bouquet while dressing up the trees, A little cool experience has often done much go And things unthought of heretofore thereby are under

We learn that summer has gone by, winter is drawing near And autumn tints give gentle hints before 't is really here. And so, as I still feel the power of that bad cold I took, And when I wish to read fine print through spectacles mus

And now perceive the gentle hints of autumn in my hair The wise may change their minds," I will accept the easy-chair. But I 'm not old, am growing still-not yet through prima

ry schools: Have not as yet progression made beyond the simple rules. I wear the garments made for me when first to school I

went,
And they are faded, and some worn, and maybe somewhat But stay, I see it all, and can the mystery unfold

They did not know it was the clothes-they thought that Now this accounts for easy-chair, and for the large print

They only saw the faded clothes, and them for me mistook. Well, I shall have to wear them yet, until this term is

through, And I must use them carefully and try to make them do. When all my lessons here I 've learned then comes exam-

And I shall leave the primary schools; then it will be vaca-And If I have due progress made, important rules have

then expect to higher schools that I shall be promoted. To study lessons here untaught, treasures of truth untold, And hope new garments then to wear, that fade not, nor grow old. Readville, Mass.

Conversations upon Spiritualism before the Spiritualists' Union.

ROCHESTER HALL, SUNDAY EVENING, DEC. 13TH. Reported for the Banner of Light.

Question answered through Dr. H. B. Storer: How is Activity Promoted, or Industry regulated, in the Spirit-World?

Industry is the law of nature; activity and in dustry are the comprehensive facts of the universe. There seem to be exceptions in the history of some persons, and doubtless it will occur to you that there are many persons who are not voluntarily active, not voluntarily industrious. If so at all, it is because they are compelled by circumstances. It is the principle we enunciate, that activity is the great comprehensive fact of nature—and all the great variety of forces and nowers of nature illustrate that activity—which becomes the study of the scientist, and which, when regulated, will do more for the ameliora-tion of human conditions than any dogma.

This question seems to have been propounded by some one who has at heart the interest of labor. It seems to have come out of a sphere of industry; and in responding it will be well to dwell largely upon those industries which characterize the inhabitants of immortal life.

Motion—motion—motion, is the grand fact of life. There is no such thing as entire immobility; there is no such thing as complete stagnation. It is provided in the nature of things that change should transpire; in atoms or molecules a series of changes occur, by which forms more comprehensive succeed the primal.

The sphere of mind precedes the sphere of matter in the order of thought, if not in the order of scientific consideration. We do not speak as those do who believe motion to be simply a phenomenon of matter; but phenomena are the result of motion. We reverse the order.

There are those who believe the spirit is the re sult of function -the result of a process in the body; not the body a result of the spirit. All the forces of Nature are the result of motion, which has its origin in the spirit and the spirit

world, and do not depend on matter at all.

This proposition should be apprehended, if possible. You should understand the premise, the platform. All Nature has its origin in the spirit, and therefore in the spirit-world; and all material things and forms are but the expression

of this motion.

Now, it is not difficult to realize the fact that we are not entirely dependent upon matter for the comprehension of motion. We can comprehend motion by abstract thought. You realize the fact that in the atmosphere is represented a motion, the nature of which you cannot observe, but the results of which you see. So you can, by abstract thought, realize that motion is taking place in a subtle element. You admit the fact that such a motion probably is transpiring with subtle elements of which you have no clear

perception.

When we say that the granite rock is undergoing change by virtue of motion in its particles, you would be inclined to deny it. You see no movement; you do not see the gradual process of disintegration going on; neither can you see that process going on in the iron laid across your country, impinged upon by heavy bodies, and subjected to heat and cold, which at last results in disintegration, in the sudden snapping asunder of the bar.

With all human beings, with all spiritual beings, there are constantly transpiring processes by which character, by which intellectual and moral character, is undergoing change; by which emotion as well as intellection goes on in accordance with law which no man can gainsay or resist. It is not in the power of the most indolent man to resist this all powerful law which molds and fashions him in accordance with the purpose for which he was brought into being.

If you could realize this you could not despair of the final betterment of all. We know what purpose means; we cannot speak too highly of motive. But beyond and above all effort and all motive, and distinct from all circumstances,

take the form of an idea of the will of God. That is a theological formula; and yet it finds a cor-respondence in this law of progress. It has been supposed that the will of God might be thwarted, his purposes fail. We affirm that this is impossible. This law of progress, this essential fact of motion, change, evolution, is not to be thwarted. Science gives a ground of hope broader than any

This general remark leads us to the immediate subject—What are the aids to activity and incentives to industry prevailing in the spirit-world? We have before said that attraction is world? We have before said that attraction is the great law which seems to manifest itself most powerfully in human development. This leads always to certain definite results. If man be independent in the earth-life, it leads him to the selection of his residence, to the choice of his residence at the pursuit of certain studies. friends, to the pursuit of certain studies. If un-disturbed by external circumstances, he would follow the attractions of his nature, giving opportunity for full expression.

But no human being has attractions absolutely free. All human beings are products of anterior conditions—products of every process of or-ganization that has been going on in this world and all worlds. Man's nature is the result of the past. What the attractions of the soul? What ore yours? You must begin the study with yourself. You are aware of preferences for certain studies. Some branches are easy. There is a power in your being which enables you to comprehend easily what is a task to others.

prehend easily what is a task to others.

It is natural for man to love to do that which he can do well. He loves to manifest power; and when what is considered difficult can be done by him with ease, his self-love, his desire to be appreciated, is a motive to success. The man who thus leads in one direction soon discovers that he does not surpose others in all discovers. who thus leads in one direction soon discovers that he does not surpass others in all directions. This criticism tends to humble him...It is an incentive and motive to new activity from the desire to be equal to others. That is the basic principle or motion. The other or higher is as men learn that the applause or appreciation of others is not greatest—that the possession of a power is better; men begin from a love of the subject itself to study, and thus industry is promoted. Now, when we speak of interior principals. moted. Now, when we speak of interior princi-ples we speak of a spirit-world. Your motives determine what is your status in the spirit-world. Your essential life determines. If to-night you drop off, you find yourself the same, only as to scenery; you are surrounded by what represents

When we speak of motives we refer to men in the present condition. Men are compelled to labor for subsistence. You say in the spirit world, all necessary wants being supplied, there would be no motive to industry. They need not labor. And what circumstances are there to impel them to labor? We will try to give you an idea. to labor? We will try to give you an idea. In the first place, when a spirit manifests itself

to a clairvoyant seer, if there be an external form, that form represents either the condition essentially of the spirit, or a special purpose— is either absolute or temporary. If a spirit ap-proaches to accomplish a special purpose—for example, to be seen—that spirit will appear for a purpose, in a form that represents that purpose; if simply recognition is desired, it will appear in the form as last seen. This young, buoyant, free, joyous, liberated spirit may come as the broken-down, decrepit man; and sometimes you express surprise at old age in the spirit world when spirits appear their purpose must be sym-

There are those in the spirit-world who do not see clearly—clear vision is born of interior power. A spirit passing out of life surrounded by falses, those falses will be repeated; false motives, ideas and purposes are represented to those who do not see with clear vision. Man is clothed in various bodies. Those who do not see by an interior developed state in the spiritworld often mistake forms, as you do here. The higher spirits—discerners of spirits—see clearly the interior man, while the mass wander among those whom they fail to recognize or compre-

Now, let us see how this becomes a motive for development of the interior qualities. Every man goes to his own place. It is inevitable, as man goes to his own place. It is inevitable, as that place is never a perfect one, the spirit cannot be perfectly satisfied. The effort is to better his state; he is impelled to regard the condition of those above. What does the poor man desire wealth for, but to live as the rich do—enjoy his tastes as the favored ones appear to do? Go among men of all views, and you shall find none absolutely satisfied absolutely satisfied.

In the spirit-world, every man representing his essential state by his scenery, dwelling, society and culture, becomes an incentive to every other man. And power comes in response to desire Progress is necessarily more rapid—the play of atoms is more rapid than in grosser life.

Here you have task-masters. They are abundant; the masses submit themselves because they have not wit enough to separate themselves and rise to a superior condition. You are tram-meled by conditions. The cares of the family, for example, prevent those efforts for self improvement which would be possible to the single. All the experiences of life illustrate this subjec-

ion to conditions.

In the spirit-world there is greater freedom of choice. You are neither married nor given in marriage, in the sense understood on earth. Necessarily the relations of the sexes continue; necessarily men and women love each other, but their progress is not impeded by any union made

ermanent by statute. Here, then, is not the possibility of the rapid motion which is in the spirit-world. Motion is hardly perceptible in the granite rock; it is clearer in the vegetable, still more apparent in the animal world. Human society is the granite rock to the spirit-world.

Interior promptings manifest themselves. If it be not well for two to go on together, separation takes place, as in the chemical world. There is no law against chemistry. In the spiritworld nothing prevents the growth of the soul; each soul seeks companionship in accordance with its needs, and hence the spirit is constantly led out of old into new relations.

We might paint pictures on the canvas of your imaginations to show what spirit-life is, but we must use material elements. If we painted mountains, rivers and landscapes of the spiritworld, and they did not resemble your own, how could you recognize them?

When we speak of obstacles, we need not place a rock in your path. It may be a river, it may be a passion—it gives you a symbol of something that opposes. When we speak of our pursuits, we must use terms now understood, that give an

imperfect idea of the spirit-world.

The scenery of the spirit-world has been often described, and the distances given, and the division of the spirit-world into spheres—seven in number—used to be fashionable. There is no special number of spheres. It is well to give an idea of distinction, of separation. And that might be done by the use of the number seven to be easily grasped by the mind. So of distances, they are not absolute, but symbolical.

Remember that you are but atoms of this great composite mass called man. Materially your

composite mass called man. Materially, your bodies are but atoms, spiritually, you are but atoms. The law of change is involved in your being. It develops motives. You will understand that however much you may pride yourself on in-dependence, every condition of mind is the result of what has preceded you. He who feels his freedom most, is most dependent upon what is past. The sense of freedom is not the product of will. Pleasant as it may be to soar, the soar-

ng depends upon the ether about you.
We shall be met by the criticism that we offer no premium upon effort. We can offer no premium above that which rises within the soul as the result of effort. He who aims to be noble, finds a reward.

The impulse within, and the play of forces without, are the result of the law of progress which nothing can prevent. You cannot prevent the ultimate unfolding of every atom of the composite humanity. posite humanity.

"My dear," said the sentimental Mrs. Wadall motive, and distinct from all circumstances, there is a law of progress which involves and secures the absolute progress of everything subject to it. This law of progress, of change, may

HARVEST-HYMN.

BY J. G. WHITTIER.

Once more the liberal year laughs out. O'er richer stores than gems or gold; Once more with harvest-song and shout Is Nature's bloodless triumph told.

Our common mother rests and sings
Like Ruth among her garnered sheaves;
Her lap is full of goodly things,
Her brow is bright with autumn leaves.

Oh, favors old, yet everthew!
Oh blessings, with the anushine sent!
The bounty over-runs our due,
The fullness shames our discontent.

We shut our eyes, the flowers bloom on;
We murmur, but the corn-ears fill;
We choose the shadow, but the sun
That casts it shines behind us still.

God gives us with our rugged soil The power to make it Eden-fair, And richer fruits to crown our toil Than summer-wedded islands bear.

Who murmurs at his lot to day? Who scorps his native fruit and bloom, Or sighs for dainties far away Beside the bounteous board of home?

Thank Heaven, instead, that Freedom's arm Can change a rocky soil to gold; That brave and generous lives can warm A clime with Northern ices cold!

And by those altars wreathed with flowers, And fields with fruits, awake again Thanksgiving for the golden hours, The early and the lutter rain!

Banner Correspondence.

Letter from Washington - Spiritual Experiences of a Veteran Clergyman.

I am here for a few weeks at the pleasant home of J. C. Smith and his estimable wife. Mr. Smith is president of the society of Spiritualists, and Mrs. Smith gives valuable aid in wise and genial ways, to an effort in which they both take great interest. The Sunday lectures are well attended' and the literary and dramatic sociables, duly interspersed with dancing, give play to brain and soul and toes, in fair and harmonious measure and proportion, making all cheerful and instructive. N. F. White is speaking this month. and is to be followed by Lyman C. Howe, whose ability and sincerity begin to carry the weight they deserve.

On my way here, from Detroit, I stopped a week in Friendship, New York, a pleasant village of a thousand persons, among the hills of Alleghany County, and spoke two Sundays to fair audiences of thoughtful and earnest people. I had known the place for years—a thriving town gaining with the new development of farming and dairying wealth in a region reputed, unfil lately, as hopelessly poor, but revealing unexpected resources to better cultivation of the soil, its people industrious formal and given to the its people industrious, frugal, and given to the old ways of theological thought—or want of it. The richer development of the spiritual philosophy, just beginning, is quite as unexpected as the larger crops the farms yield, and shows a better culture of the soul as the other does of the Well it is indeed, when they keep pace

soil. Well it is indeed, when they keep pace with each other.

I spent a day there with Rev. Linus Paine and wife. He has been a pioneer Universalist preacher for forty years, and is now, at the age of seventy, resting from his labors, not strong in body, but clear in mind and young in spirit as ever. He has ever been of the liberal school, and has had some remarkable spiritual experiences of He has ever been of the liberal school, and has had some remarkable spiritual experiences, of which I give two narrations, as noted down from his words at his own fireside. He said, "About fifteen years ago I was riding on horseback, between Spartansburg and Townsville, in Crawford County, Pennsylvania, when I plainly saw Joseph Phelps, a leading Universalist, some eighty years old, whom I well knew, passing along by my side, on foot, and easily keeping pace with my horse, slow or fast. He told me he died at South Dansville, Steuben County, N. Y., and soon disappeared. In about ten days news came of his passing away just before the news came of his passing away just before the day and hour on which I saw him." Again he said: "About twenty years ago I

was stopping in Eddyville, Cattaraugus County, N. Y., and riding one pleasant autumn afternoon in my sulky, some two miles east of Rutledge, in one on either side of the road, passing or floating along just above the ground, and keeping easy pace with my own motion. In this case, as in the other, I was in a very happy and tranquil state, so that the sunlight seemed to shed new glory on the landscape, and my thoughts were rich and spiritual; but the persons whom I saw were not at all in my mind, yet their coming seemed natural and pleasant, and did not disturb me at all, while the impression made was vivid and indelible, just as clear now as on the days when these things occurred. My niece said to me that Dr. Elijah Baker, an old acquaintance, died at Canton, St. Lawrence County, N. Y., and that his funeral sermon was preached by Ray Mr. Pattylone & Preschytorian dergymor. Rev. Mr. Pettybone, a Presbyterian clergyman whom I did not know. On reaching Rutledge I found a Universalist newspaper, in which was the report of the death and the funeral of Dr. Baker, confirming in every particular what my niece had told me. In both cases my supernal visitors remained with me while traveling about

This simple yet wondrous story is another proof of the "real presence" of those we call departed. Yours truly, G. B. Stebbins.

502 E street, N. W.,
Washington, D. C., Dec. 16th, 1874.

Georgia.

SAVANNAH. - Mrs. Elvira Wheelock Ruggles writes, Dec. 7th: Feeling that it may be of interest to your many readers to learn something of the progress of Spiritualism in the Forest City of the South, I feel inspired to write you a brief letter, as I am here to spend the winter, for the benefit to be found in a change of climate, scenes,

and associations. Of the facts and philosophy of Spiritualism, the great mass, even of the most intelligent peo-ple here, are without correct knowledge or understanding, having had, until very recently, no opportunity to actually test the phenomena.

But a few weeks since, a very good cabinet and materializing medium, by the name of Dr. Webster, formerly from New York, came to this city, and through his mediumistic powers quite an interest has been awakened in the minds of some of the prominent citizens of the place. Private séances have been held, in which manifestations have been witnessed of a character to fully convince the investigators that they were produced wholly independent of any direct action of the medium, as he was most securely and satisfactorily fastened, and at the last scance there was a wire screen placed between the medium and the musical instruments, and yet while thus tied and nailed down—with the additional safeguard against fraud of the wire screen placed in the middle of the cabinet, which precluded all possibility of the medium coming in contact with the instrument—we heard the guitar softly but distinctly played, and also other disturbances, as though an attempt was made to play other instruments. Every one present, even the most skeptical, was fully satisfied that the phenomena were produced by some unseen power, though all may not be convinced that it was the work of disembodied spirits. But even this much is a great triumph for Spiritualism, because prior to these investigations there was apparently no spiritual life here, whereas now the interest is fast becoming wide-spread and

sult of which will probably be fairly and truth-

ress of the city.

There was also present at the last scances a good clairvoyant medium and a most estimable woman, who is heart and soul devoted to the cause of Spiritualism, a Mrs. Bennett, of Fernaudina Florida, formula from Mescachaett, Dr. cause of Spiritualism, a Mrs. Bennett, of Fernaudina, Florida, formerly from Massachusetts. Dr. Webster will be absent a few weeks to rest and recuperate his exhausted energies, when he will return to Savannah, and give the people an opportunity to test still further the genuineness of spirit phenomena. We sympathize with him, and with all mediums who have to be subjected to the trying orders thereby a visitable selected. and with all mediums who have to be subjected to the trying ordeals through which he had to pass while here, for though the people investigating were candid and high-minded, acting without bias or prejudice, but from the sole desire to know the truth, still they were so wholly ignorant of the laws controlling these manifestations and the conditions absolutely required to produce them, that, without designing to be so, they were constantly expecting too much; in short, like all new students in this branch of study, wishing to name the conditions themselves study, wishing to name the conditions themselves under which the phenomena must be produced.

In conclusion, I would invite some of our best

physical test mediums to visit the South, for there is a broad field here in which to labor, and I find the first demand of the people is for physical demonstrations. There is not much call at present for speakers, but doubtless there will be a demand for them too after awhile. A lecturer who could also give public and private scances for physical tests, would without doubt be well

Iowa.

MISSOURI VALLEY .- Capt. H. H. Brown, State Missionary, writes, Dec. 10th: My success this fall and winter has been excellent. I find the liberal element more ready than ever to investigate. The church members begin to doubt the correctness of their theology and to see the the correctness of their theology and to see the truth and beauty of Spiritualism, and the priests to feel that their power is waning, and they cry aloud, "Infidelity is rampant in the land!" I have just given seven lectures in Jefferson to excellent audiences. The Presbyterian minister had just given two sermons on Spiritualism; the first on the phenomena, which he admitted and found the same in all ages. In his second sermon he endeavored to show that the cause of the phenomena was "the devil and his seducing spirits," and said that no one could take a surer road to destruction than to run after these phenomena. road to destruction than to run after these phe-

I spoke the Saturday following, and gave no-tice that on Monday eve, when he and his church could attend, I would reply. They came not, but others did. In his sermon, and prayer meeting, God was called upon to prove that he had not abandoned his church, and entreated to exhibit the more wonderful manifestations of his presence in reviving his work. So the machin-ery for a revival is being prepared, and Jefferson will have all the churches united against the

common foes, Science and Spiritualism.

The cause of liberalism was never so stirred in Jefferson before, and the friends are determined to keep it alive, and ask for radical speakers to come and help them. Address O. J. White or S. Brackett.

It is so everywhere. I find all my time employed, and many are asking me to come and help them who will have to wait till I fulfill present engagements. I go over the C. & R. I. R. R., starting the last of December, and will stop at every station from the Missouri to the Mississippi, if friends will write me. Address care of Edwin Cate, Anita, Iowa, till Jan. 10th.

ST. ANSGAR.-Mrs. II. Morse writes, Dec. 11th: We have long been thinking of giving your readers some account of what we are doing for the good cause in this section of country. We were appointed last year State missionary for Iowa, and during the year we delivered two hundred and fifty lectures, and held sixty-one public scances. At the Des Moines convention on Oct. 9th, 10th and 11th of this year, we were again selected as one of the missionaries for this State and since that time have along the form State, and since that time have given fifty four lectures, and almost universally to large and appreciative audiences.

We are greatly encouraged by the signs of the

times. Liberal sentiments are spreading rapidly amongst all classes of people, and the truths of our glorious philosophy are eagerly received by them; indeed, we find in our travels a growing desire to hear these truths, and also a readiness to return a reasonable compensation for what is received. We would like to say to our friends dwelling eastward from here, that, not being confined to this State, we should be pleased to receive calls to lecture from any of the larger towns during the winter—finding the cold weather in the cold weather the cold was the permanent address will be Dubuque, Iowa.

Michigan.

GROSSE ISLE .- II. Emerson writes: "You will please give the within article a place in the Banner. It will remind you and your readers of the good old days of puritanic piety, and may serve as an "eye-opener" to those who are over-anxious to have their God recognized in the Con-stitution of the United States:"

EARLY "GRAY-LAWS" OF VIRGINIA.-By a statute of 1662, everybody was obliged to have his child baptized by a minister of the Church of England, or be fined two thousand pounds of to-bacco. Any dissenting minister presuming to solemnize the rites of matrimony was amerced ten thousand pounds of tobacco, and every such marriage was pronounced invalid. All persons were forbidden to take any journeys or do any work on the Sabbath, except of necessity, and all persons were ordered to attend the worship in he parish church or chapel every Sunday, or be fined fifty pounds of tobacco for every absence. Quakers and other recusants, totally absenting themselves from the established religious services of the parish, were fined twenty pounds a month; and, in addition, every Quaker was fined two hundred pounds of tobacco for each occasion he was present at a meeting of his sect. An act of 1705 provided that every one who absented himself, or herself, from church for one month (except Quakers, etc.,) or failed to make due observance of the Sabbath, should pay for every such offence the sum of five shillings, or fifty pounds of tobacco, or, failing, from any cause, make prompt payment, should receive, "on the bare back, ten lashes, well laid on." By an act of the same year, any one who, being brought up in the Christian religion, should deny the existence of God or the truth of the Scriptures, for the first offence was disabled to hold any "office or employment, ecclesiastical, civil or military;" for the second offence, he was "disabled to sue in any court or law of equity, or to be guardian to any child, or executor or administrator of any person, or capable of any gift or legacy, or to bear any office, civil or military, forever within this colony, and shall also suffer, from the time of such conviction, three years' imprisonment, without bail or mainprize."—From Putnam's

New Jersey.

NEWARK.-Dr. L. K. Coonley, 53 Academy street, writes: Spiritual lectures may be expected every Sunday evening in Upper Library Hall, under the management of Mr. David Walker. For the two last Sundays the lectures were by G. C. Stewart and L. K. Coonley—the audience always selecting the subjects for the last-named speaker. Lois Waisbrooker spoke Dec. 27th, and will again Jan. 3d. The Lyceum noticed in your list of meetings has changed hands, and now supposed to be ignorant of the spiritual philosophy and its supporters, has free discussions every Sunday afternoon-free from the stigma of Spiritualism.

The State Convention held in Trenton, Nov. 28th and 29th, was enthusiastic and unanimous in its conclusions. Owing to a severe rainstorm on Saturday and Sunday morning there were but few-in-attendance; but on Sunday afternoon and evening the audiences were large and apparently of a very intellectual order. One universal, to the extent that the editors of the papers, together with others, are soon to begin an investigation to test the manifestations, the rediction of the most important resolutions passed was

the initiatory measure for calling our International Convention, to be held in Philadelphia, commencing July 4th, 1876. A growing unity and more fraternity among the Spiritualists in this State are plainly perceptible.

I have just received No. 1 of "The Spiritual Magazine," by Rev. Samuel Watson, of Memphis, Tenn. I think just such an organ is needed, and will undoubtedly be sustained. I have for years contemplated selecting for publication the spiritually phenomenal evidences of our dual life found in "that good old book," and it is hoped Bro. Watson is just the man to do that work.

You will see by the minutes of our State Convention that we "resolve that the Jewish and Christian Scriptures contain many facts, narratives, prophecies and precepts that corroborate and confirm our faith in Modern Spiritualism."

Maine.

CALAIS .- D. Gordon writes: In this part of the country we are waking up to the truths of Spiritualism. Last month Dr. J. A. Hodges, of East Boston, Mass., was here. He is a good healer and speaker. He gave several lectures at different places, two of which were in Pike's Opera House, where a goodly number of our best citizens listened to his able discourses. He also lectured in Rev. J. C. Knowlton's Union Church, to a full house, and so well received were his remarks that a number of the members of the Society expressed a wish to hear him again. There is quite and interest awakened among the more intelligent class of our citizens in regard to trance speakers and Spiritualism.

[From the New York Tribune.]

A Card from Robert Dale Owen.

His first Suspicions Aroused by the Unsatisfac-tory Character of the Sittings - How he Learned the Story of the Personntor of Katic King— The Result of the Exposure a Benefit to Spirltualism.

The Result of the Exposure a Benefit to SpirHundism.

To the Editor of the Tribune:
Sir: In addition to my brief card of Dec. 6th. and my
letter of Dec. 10th (both published in the Banner of Light
and in the Religio-Philosophical Journal), in which I stated
that I had no longer any confidence in what have been
called the "Katle King" manifestations, I owe a few
words of further explanation to the public.
My suspicions were awakened several weeks since, by the
unterly unsatisfactory character of the sittings, by the apparent substitution (as "Katle King") of a figure other
than that with which we had been familiar last summer;
and, more than all, by the persistent refusal, or neglect, in
the mediums to set the cabinet on castors, so that it could
be moved to any part of the room, as we repeatedly urged
them to do. But these were vague supicions only, which
I hoped through an utilmate compilance with our suggestions as to the cabinet to see explained away.
I took no decisive action until Dec. 4th. On the morning of that day, a gentleman whom I know well—a Spicitualist of fifteen or (wenty years' standleg, who had been a
regular attendant both during the summer scances and at
the supplementary sittings held here this autumn—expresscercy, his firm belief that he had seen and conversed with a
p.rson who had personated "Katle King" during last
summer, and who, with great apparent contrilion, now
confessed the offense. He fold us, further, that he believed she had been sacrificed at a forcel sale, and she
herself (with a child and an old mother dependent on her
for support) turned into the street, without a dobar in her
pocket or a home (unless she sought one of pollution) to
which to go. Under these circumstances the templer offered her five dollars a night to "play a part." And it was
only (so my informant said) when she was so far committed
as to be afraid to withdraw, that she fully realized the
enormity of the offence which she had consented to add.
My informant added that he had required our word

dence.

He gave us no names, no addresses, nor other clew to the whereabouts of his informant. But his statement was backed by such circumstantial cyldence that, within half an hour-after I received it, I telegraphed, to The Atlantic (but too late) to withhold my January contribution.

[Here follows a statement concerning the course of the Holmeses in England, which, being of an entirely personal nature, and based upon hearsay evidence only, we decline to publish.—ED. B. OF L.]

(Here follows a statement concerning the course of the Holmeses in England, which, being of an entirely personal nature, and based upon hearsay evidence oily, we decline to publish.—ED. B. OF L.)

The next day Dr. Child and I called on the Holmeses, I told them, so far as I honorably could, the reasons which caused must be helieve they were playing us false, and added that I had withdrawn all confidence from them. There was a scene, 31st. Holmes, with uplified hands, calling upon God to strike her dead that moment if she or her husband had ever employed irlekery for deception. It was a plaise of her holmest property of the country of the country of the order to be the country of the day on which the above interview took place, I malied to the two chief spiritual papers my note recalling all assurances of confidence which I had previously given in tills matter.

When, three days later, I sent to the samity appers, and to the London Spiritualist, a letter of explanation, bound by the promise made to my informant, I was restricted to the ground of my personal observations, and the sassictions that I had seen, but not affording just ground to pronounce the whole a fraud.

Eight days after this came the exposure, as published (Dec. 18) in the Inquirer of this city, derived from the same person who had previously given in the called the colligation which I and all truli-seeking Spiritualists we to this genitenan for his palastaking perseventual to the colligation which I and all truli-seeking Spiritualists we to this sentence in an activity of the colligation which I and all truli-seeking Spiritualists we to this sentence in an activity in the crime while in a state of the same of the same person who had previously given in the colligation which I and all trulin-seeking Spiritualists we to this sentence in a state of the same of

THE EXPOSURE A BENEFIT TO SPIRITUALISM. THE EXPOSURE A BENEFIT TO SPIRITUALISM.

If the result to Spiritualism of all that has happened be to check its progress for the time, if a few weak brethren fall off, and if others doubt the phenomenon of spirit materialization itself merely because they hear of a counterfeit being detected, still the result will be good. Medlums for materialization are springing up all over the country, some genuine, some spurious. The former will stand the test, and Spiritualism will thrive all the better that the deceptions attempted by the latter are now likely to be brought to light. The excitement produced and the inquiry awakened will all, in the end, work beneficial effects.

Of course I have had a pile of letters on the subject. One writer takes quite a cheerful view of the matter, declaring that my contribution to the January Atlautic is, at the worst, a charming romance which he has read with great pleasure, and shall always deem worth preserving. Perhaps it is, for the moral it points and the lesson of caution it teaches.

haps it is, for the moral it points and the lesson of caution it teaches.

By the latest accounts the Holmeses remain in the city, protesting their innocence, and holding their usual strings, still attended by carnest and undoubting believers. They have not had their say, and the greatest criminal is entitled to a hearing. If, when the smoke clears away, they are found guilty, there is no crime in the decalogue more helmous in the eye of justice or of religion than the offence against all that is holtest and most sacred which they have perpetrated. If there be apology for such an of fence, it must be that which Jesus found for his murderers, asking that they be forgiven because they knew not what they did.

Philadelphia, Dec. 20th, 1874.

P. S.—I refer those who are curious as to the details and

Philadelphia, Dec. 20th, 1874.

P. S.—I refer those who are curious as to the details and explanations connected with this matter, and especially as to the means employed to render nugatory what seemed all-sufficient precautions against imposition, to the Philadelphia Press of yesterday morning. It contains the fairest and most satisfactory report, by far, which I have seen. A gentleman who is still a firm believer in the Holmeses informed me last evening that they had commenced suit against the Inquirer and Telegraph for slander.

R. D. O.

Bismark has received 'warning from the Berlin police of a fresh plot against his life. .

The Reviewer:

EXPERIMENTAL SPIRITISM: Book on Mediums; or, Guide for Mediums and Invocators; containing the Special Instruction of the Spirits on the Theory of all Kinds of Manifestations; the Means of Communicating with the Invisi-ble World; the Development of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism. By Allan Kardee. Translated by Mrs. Emma A. Wood. Boston': Colby & Rich, 9 Montgomery

Wood. Boston; Coloy & Rich, a monigonary
Place, 1874.

* * * Among the foreign authors who have
shed a great light on the obscure problem of the
Spiritual Philosophy, and the many details of its
phenomenal illustrations, ALLAN KARDEC has
achieved a wide and lasting preminence. * * *

Let the great allotted to this ravious we can give In the space allotted to this review we can give no adequate idea of the contents of this remarkable book. Allan Kardec was a philosopher of unusual insight, and he touches the subject of this treatise only to illuminate its darkest passages. He is an all-explaining spirit. He anticipates the numerous questions that arise in the mind of every investigator. If he does not allow pates the numerous questions that arise in the mind of every investigator. If he does not always command our acquiescence, his answers, as a rule, are clear, direct and forcible. They are readily comprehended—even by a novitlate—and yet they are often so profound as to satisfy the critical judgment of the enlightened student of spiritual science. The book is a treasury of knowledge, and should be generally and carefully read. Its appearance is most opportune, now that the spirit of sober inquiry moves the secular press and is rapidly pervading the entire community? The most experienced observer of spiritual phenomena will find in it many suggestions of great practical importance, while we can scarceof great practical importance, while we can scarcely estimate its value to those, who may be about entering upon the investigation. To all such this work will prove to be a spiritual light-house in the open sea of speculation, revealing the dangers to which they are exposed, and lighting up the way of safety to a fair haven of spiritual repose. Now, while we recognize no man as master,

and take no book as an unerring authority, we most cordially accept all great minds as lights of the world. The generations of men come and go, and he alone is wise who walks in the light, reverent and thankful before God, but self-centered in his own individuality. The spirit of rational inquiry—concerning the grand realities of this sublime philosophy, this living faith and spiritual worship—is fast becoming universal. Men no longer approach the subject timidly. Skepticism gives place to a rational conviction. One need not pause to find and to interview the living expounders of Spiritualism; he may pursue the subject at once and find his questions answer-ed in the volume before us. Allan Kardee's Book of Medlums is, on the whole, the best guidebook to be had. Its author walks confidently into Shadow-Land, bearing in his hand a flaming torch to light the way for all who would explore

this realm of mystery.
We cannot leave this subject without a brief reference to the work of the translator, which is pelieved to be worthy of the highest commendation. An acquaintance with a foreign tongue, however familiar, is not sufficient to insure a felicitous translation of a book. Very much de-pends on the general knowledge, mental culture, refined literary taste, and the special acquire-ments of the translator in the direction of the author's studies. In these respects, Mrs. Wood—who is already most favorably known to the readers of this Journal—possesses unusual qualifications; and we hazard nothing in saying that her services, in this capacity, would be invaluable to any English or American house en-

yandable to any English of American house engaged in the re-publication of French literature.

Messrs. Colby & Rich have added materially to the attractions of this book by the accessories of fine tinted paper, beautiful typography and an elegant binding.—Prof. Brittan's Quarterly Journal of Spiritual Science, Vol. 2, No. 4.

SPIRITUALIST MEETINGS.

CHELSEA, MASS. -The Bible Christian Spiritualists hold meetings every Sunday in Hawthorn-street Chapel, near Beilingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. Scats free. D. J. Ricker, Sup't.

Beilingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. Seats free, D. J. Ricker, Sup'l.

EAST ABINGTON, MASS.—The Progressive Lycentm meets every Sunday at 1½ P. M., in Phority Hall, F. J. Gurney, Conductor; L. H. Shaw, Guardian; Brainerd Cushing, Secretary.

"HARWIGH-Rort, MASS.—The Children's Progressive Lycentm meets at Social Hall every Sunday at 12½ P. M. G. D. Smalley, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary.

HUSSON, MASS.—Children's Progressive Lycentm meets in Houghton's Hall every Sunday afternoon at 2 o'clock. A. F. Hall, Conductor; Eliza Fosgate, Guardian; E. W. Wood, Secretary.

NORTH SCITLATE, MASS.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Good Templars' Hall, at 2 and 6 P. M. D. J. Bales, Director and Corresponding Secretary; M. C. Morris, Recording Secretary; H. E. Morris, Treasurer, Progressive Lycenm meets in the same-hall, on the first and third Sunday, at 1½ P. M. D. J. Bates, Conductor and Treasurer; Mrs. Sarah J. Marsh, Guavdian; M. C. Morris, Secretary; Sllas Newcomb, Alba P. Smith, 5r., Guards.

SALEM, MASS.—Lycenm Hall,—The Humanitarian Association hold meetings every Sunday, at 2½ and 7½ P. M. H. M. Robinson, Secretary.

Children's Progressive Lycenm.—Conductor, John Handali, Guardian, Mrs. A. Waterhouse; Librarian, James, Foster; Secretary, S. G. Hooper; Treasurer, E. R. Ames, Conference Meetings connected with the Lycenm are held every Sunday at 10th Fellows' Hall, A. C. Robinson, Severy Sunday at 10th Fellows' Hall, A. C. Robinson, Sunday, at 0th Fellows' Hall, A. C. Robinson, Severy Sunday at 10th Fellows' Hall, A. C. Robinson, Severy Sunday at 10th Fellows' Hall, A. C. Robinson, Severy Sunday at 10th Fellows' Hall, A. C. Robinson, Severy Sunday at 10th Fellows' Hall, A. C. Robinson, Severy Sunday at 10th Fellows' Hall, A. C. Robinson, Severy Sunday at 10th Fellows' Hall, A. C. Robinson, Severy Sunday at 10t

Lynn, Mass.—The Spiritualist Society holds meetings every Sunday at Odd Fellows' Hall. A. C. Robinson, President. The Children's Progressive Lyceum meetr at 10 orders.

1 o'clock.

PLYMOUTH, MASS. — The Spiritualist Association hold meetings in Leyden Hall. Cornelius Bradford, President and Corresponding Secretary; Bonj. Churchill, Treasurer. Children's Progressive Lycenim meets in same hall every Sunday, at 122 P. M. Cornelius Bradford, Conductor; Benj. F. Lewis, Assistant do.; Mrs. Mary C. Robbins, Guardian; Mrs. Lucretta Blackmer, Assistant do.; Miss Mary L. Lewis, Librarian; Mrs. Lydia Benson, Musical Director.

Director,

SCITUATE, MASS, —Jenkins's Hall.—The Spiritualist Society meets every other Sunday, at 2 and 7 P. M. Dr. G. L. Newcomb, President and Corresponding Secretary. Children's Lyceum meets at 11 A. M. Dr. G. L. Newcomb, Conductor and Treasurer; Rafus Clapp, Assistant Conductor; Miss D. N. Merritt, Guardlan; Charles Bradford, Jr., Guards; Miss L. Merritt, Cor. Secretary: E. A. Andrews, Librarian; Miss L. Vinal, Musical Director.

STONEHAM MASS — Children's Decreased in Conductors.

Musical Director,

STONEHAM, MASS.—Children's Progressive Lyceum
meets at Harmony Hall every Sunday at 1 P. M. E. T.
Whittier, Conductor; J. Wellington, Assistant do.; Mrs.
Elia R. Merrill, Quardian; Mrs. Jennie Manning, Assist-

SPRINGFIELD, MASS.—Spiritual meetings are held in Liberty Hall every Sunday. Henry Smith, P. O. Box 972, Specialized

Secretary.

WEST GROTON, MASS,—The Liberal Association hold meetings every Sunday in Wildwood Hall. Lectures at 2- and 7 P. M. M. E. French, President; H. M. Maclindre; Secretary. Mary L. French, regular speaker.

MIDDLEBORO', MASS.—Meetings are held in Soule's Hall every other Sunday at 1½ and 6½ P. M. ANDOVER, O.—Children's Progressive Lyceum meets at Motey's Hali every Sunday at 11½ A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. T. Coleman, Assistant Guardian; Harriet Dayton, Secretary, April A. M. and 7 P. M., at Berry's Hall, opposite Masonic Temple, Maumeo street. M. Tuttle, President, Communications should be addressed to C. H. Case, Secretary, Box 164, Adrian, Mich.

mentions should be addressed to C. II. Case, Secretary, Box 164, Adrian, Mich.

ATLANTA, GA., First Association of Spiritualists.—Omeers: J. M. Ellis, Atlanta, President; R.C. Kerr, Marietta, Wm. Coleman, Cutthert, B. B. Alford, La Grange, Vice Presidents; Wm. G. Forsyth, Atlanta, Secretary.

BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hail every Sunday, at 10% M. and 7½ P. M. A. H. Averlii, President; J. V. Spendy, Secretary; William Merritt, Treasurer.

BAY CITY, MICH.—Services are held each Sunday at 10% A. M. and 7 P. M. at Spiritualist Hail. Hon. S. M. Green, President; Mrs. M. S. Knaggs, Secretary.

BALTIMORR, MD.—Lyric Hail.—The 'First Spiritualist Congregation of Baltimore' hold meetings on Sunday and Wednesday evenings.

Lycetam Hail, No. 62 W. Baltimore street.—Children's Progressive Lyceum, No. 1, meets in this hail every Sunday moraling at 160 'clock, and every Thursday evening. Levy Weaver, Conductor; Mrs. Emily Frist, Guardian; Edward Carpenter, Librarian; George Broom, Musical Director.

CLEVELAND, O.—Lyceum meets every Sunday at Temperance Hail, 184 Superior street, at 11 A. M. Conductor, F. C. Rich; Assistant Conductor, L. W. Gleason; Guardian, Miss Mary Ingersoli; Assistant Guardian, Miss Sarah Conduct, Musical Director, W. H. Price, Jr.; Trensauer, G. G. Wilsey; Secretary, A. Dunlap; Librarian, W. W. Kilch.

Ohier Hall, 57 West Madison street, every Sunday, at 10% Ohier Hall, 57 West Madison street, every Sunday, at 10% Ohier Hall, 57 West Madison street, every Sunday, at 10% Ohier Hall, 57 West Madison street, every Sunday, at 10% Ohier Hall, 57 West Madison street, every Sunday, at 10% Ohier Hall, 57 West Madison street, every Sunday, at 10% Ohier Hall, 57 West Madison street, every Sunday, at 10% Ohier Hall, 57 West Madison street, every Sunday, at 10% Ohier Hall, 57 West Madison street, every Sunday, at 10% Ohier Hall, 57 West Madison street, every Sunday, at 10% Ohier Hall, 57 West Madison street, every Sunday, at 10% ohier Hall, 57 West Madison stree

Rich.

GHCAGO, LLL.—Spiritualist meetings are held in Grow's opera Hall, 517 West Madison street, every Sunday, at 10% A. M. and 7% P. M. A. H. Williams, President; W. T. Jones, Vete President; S. J. Avery, M. D., J. L. Hunt, A. H. Williams, W. T. Jones, Collins Eaton, Trustees; E. F. Sloeum, Secretary; Dr. Ambrose Davis, Treasure; Present speaker, Samuel Maxwell, M. D. Good Templar's Hall,—The Progressive Lycenm holds its sessions to Good Templar's Hall, corner of Washington and Desplains streets, every Sanday at 12% P. M. All are invited.

and Despains streets, every summy at 12.2 (1.3), secularly lead to the limited.

Universal Association of Spiritualists.—Primary Council No. 1, of lilinois, meet every Sunday, at 3:30 P. M., at hall 204 Van Buren street, cor. Franklin, Chicago. Free conforence and free scats. T. S. A. Pope, President; John McAullife, Vice President; M. Paris, According Secretary; Ernest J. Witheford, Corresponding Secretary; Mrs. A. Androws, Treasurer.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; S. Dewy, Guardian.

GENEVA, O.—Meetings are held every Sunday in the Spir-Hualists: Hall, at 10½ a. M. and 1½ p. M. B. Webb, President; E. W. Eggleston, Secretary, Progressive Lyceum meets at same hall. E. W. Eggleston, Conductor; Mrs. A. P. Frisbee, Guardian; Mrs. N.-S. Caswell, Corresponding Secretary; Martin Johnson, Librarian.

HAMMONTON N. J.—Meetings held group Sunday at 104

HAMMONTON, N. J. - Meetings held every Sunday at 103 A. M., at the Spiritualist Hall on Third street. M. Park-nurst, President; L. L. Platt. Secretary. Lyceum at 113 A. M. James O. Ransom, Conductor; Miss E. Brown, Guardian.

Guardian.

HARRISBURG, PA.—The Spiritualists hold meetingsevery Sunday at 2P. M. in Barr's Hall. H. Brenerman, President, KALAMAZOO, MICH.—The Spiritualists hold meeting every Sunday in Burdick Hall, Main street. J. C. Moody, President; Mrs. H. M. Smedly, Secretary; L. S. Winslow, Treasurer.

every Sunday in Burdick Hall, Main street. J. C. Moodly, President; Mrs. H. M. Smedly, Secretary; L. S. Winslow, Treasurer.

Milwatker, Wis. — The First Spiritualists' Society hold meetings every Sonday at 22 pt. M., in Fleid's Hall, 119 Wisconsin street. E. W. Baidwin, President; H. L. Baiter, Secretary.

Milan, O.—Society of Spiritualists and Liberalists and Children's Progressive Lycenu meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Mempilis, Tenn, "Memphis Progressive Union". J. E. Merriman, President; Mrs. R. A. Merriwether, Rey. Samuel Watson, Vice Presidents; Mrs. A. E. Dwyer, Secretary; James G. Simpson, Treasurer.

Monti, E. Ala. Spiritual Association: Prof. R. A. Tatum, President; S. Moore, M. D., ist Vice President; Capt. P. P. Murphy, 2ddo.; C. Batnes, Secretary and Treasurer; Oliver S. Beers, Corresponding Secretary. Regular meetings at 14 A. M. Sundays, and Scances Sanday and Tuesday evenings, at 75 o'clock,
New York City.—The Society of Progressive Spiritualists hold meetings every Sunday in C. M. Opera House, Broadway, belween 28th and 22th steers, at 102 A. M. and 75 pt. M. J. A. Cozlio, Secretary, 312 West 324 street, Children's Progressive Lycenum meets at 2 pt. M. J. A. Cozlio, Conductor; H. Dickinson, Assistant Conductor; Mrs. H. J. Cozlio, Guardian; Mrs. Ada E. Cooley, Assistant Guardian; G. W. Hayes, Recording Secretary; N. Winter, Corresponding Secretary; J. B. Sammis, Treasurer; Mrs. E. J. Adams, Musical Director.

New Mayer, Conn., The Pfree Lecture Association? Mrs. Beta I Loomis Temple of Music, corner Orange and Center streets. Services each Sunday at 25 pt. M. J. A. Cozlio, Guardian; Mrsh and George Morrow, Guardians; Chas, Donahower, Musical Director; Wille Johnson Conductor; Miss Mary Marsh and George Morrow, Guardians; Chas, Donahower, Musical Director; Wille Johnson to, Guard. Lecture every Sunday at 25 pt. M. at Barnes Hall, No. 51 York street. John Johnson Conductor; Miss Mary Marsh and George Morrow, Guardians; Chas, Donahower, Musical Director; Wille Jo

hall at 7½ o'clock.

Philladelellia, Pa.—The First Association of Spiritualists hold regular meetings on Sundays at 10½ A. M. and 7½ P. M., also on Thursday evenings, at Lincoln Hall, corner of Broad and Coates streets. Henry T. Child, M. D., President, No. 631 Race street; J. E. Shumway, Secretary, 1236 Bouvier street. Lyceum No. 1 meets every Sunday at 2½ P. M. Louden Engle, Conductor, No. 955 North 646 street; Mrs. S. M. Shumway, Guardian, No. 126 Bouvier street, Lyceum No.22 meets at Thompson-street Church, Thompson street, below Front, Sundays, at 10½ A. M. Geo. Jackson, Conductor; Mrs. Hartley, Guardian.
Poirtland. Mr.— tenang 1244.

at 10b₂ A. M. Geo, Jackson, Conductor; Mis, Hartley, Guardian.

Portland, Mr.—Arcana Hall, Congress street,—Spiritual Fraternity meets every Sunday, at 3 P. M. James Furbish, Esq., President; W. E. Smith, Vice President; George C. French, Secretary, Children's Lycenia meets at same place each Sinday, at 1b₂ P. M. T. B. Beals, Conductor; Mrs. Asa Hanson, Guardian; Miss Hattle Scammon, Secretary; R. I. Hull, Treasmer.

Sons of Temperance Hall, 35b₃ Congress street,—The Spiritual Association-meets regularly every Sunday. Abmer Slaw, Esq., President; George H. Barr, Secretary,

SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lycenia is held at 10b₃ A. M., and a Conference at 2 P. M.; also regular Sunday evening bectures are given at the New Hall, 91 Market street.

The San Francisco Spiritualist Society meet every Sunday at Charter Oak Hall, Market street, near Fourth, Progressive Lycenia at 10b₂ A. M., M., Mediums' Conference at 2 Coclock P. M., Lecture at 7b₃ P. M. Mrs. Ada Foyo, President.

Spul NGFIELD, O.—The Spiritualist and Liberalist Societies.

Ident,
Sphingffeld, O.—The Splitinalist and Liberalist Society of this place meets at Allen's Hall Sundays, at 11 A.M. and 7 P. M.—Mrs. Mary A. Henry, President; John P. Allen, Vice President; Mrs. R. Disc. Treasurer; Melvin Henry, Secretary, The Lyceum meets at 10 A.M.—Mrs. Mary A. Henry, Conductor,
Thoy, N. Y.—The Progressive Splithualists' Society meets every Sunday in Lyceum Halt, Nos. 10 and 12 Third street, Lectures at 10/4 M.—and 74/5 P.—M.—The Children's Progressive Lyceum meets in same half at 2 P. M.—The Children's Progressive Lyceum meets in same half at 2 P. M.—The Children's Progressive Lyceum heets in same half at 2 P. M.—The Children's Progressive Lyceum heets in same half at 2 P. M.—The Children's Progressive Lyceum heets in same half at 2 P. M.—The Children's Progressive Lyceum heets in Same half at 2 P. M.—The Children's Progressive Lyceum heets in Same half at 2 P. M.—The Children's Progressive Lyceum heets in Same half at 2 P. M.—The Children's Progressive Lyceum heets in Same half at 2 P. M.—The Children's Progressive Lyceum heets in Same half at 2 P. M.—The Children's Progressive Lyceum heets in Same half at 2 P. M.—The Children's Progressive Lyceum heets in Same half at 2 P. M.—The Children's Progressive Lyceum heets in Same half at 2 P. M.—The Children's Progressive Lyceum heets in Same half at 2 P. M.—The Children's Progressive Lyceum heets at 10 J. M.—The Children's Progressive Lyceum heets at 10 J. M.—The Children J. M.—The C

dren's Progressive Lycetim meets in same hall at 2.P. M.
TREIGE HAPTE, IND,—The First Spiritual Society hold
regular meetings in Pence's Hall every Sunday, at H.A. M.
and T.P. M. I. B. Douchie, President; James Hook, Secretary; Allen Pence, Treasurer.
VINCENNES, IND,—Meetings are held at Nobie's Hall,
every Sunday, at 10½ A. M. S. S. Burnett, President; M.
P. Ghee, Vice President; D. B. Hamaker, Secretary,
"The Senater of the February of President of Presidents of Preside

P. Ghee, Vice President; D. B. Hamaker, Secretary, VINELAND, N. J.—The Society of the Friends of Progress hold-meetings in their hall, Plum street, at 10½ A. M. and 7 P. M., for lectures, conference or free discussion, Louis Bristol, President; C. B. Campbell, Ellen Dickinson, Vice Presidents; Nelson E. Sheid, Trensmer and Agent of hall; Dr. David W. Allen and Sylva Sylvester, Corresponding Secretaries, The Progressive Lyceum meets at 12½ P. M. Dr. D. W. Allen, Conductor; Mrs. H. R. Ingalis, Guardian; Lacius Wood, Muslent Director; Miss Kate Ingalis, Librarian; Elvira L. Huil, Corresponding Secretary.

Rate Ingalls, Librarlan; Elylra L. Hull, Corresponding Secretary.

WILLIAMSBURGH, N. Y.—The Association of Sphilual-bis will hold regularly every Sunday, at 3 o'clock P. M., a conference meeting at the ''Old School-House,' 'I' 2: floor') in 3th street, a lew doors from the corner of North Flist street, Chas, it Smith, Secretary, 52 Boerum street,

WASHINGTON, D. C.—The First Society of Progressive Splittnatists hold their meetings every Sunday at Lyceum Hall, No. 1898 f street, northwest. They have cleeted Col. J. C. Smith for President; Prof. Brainerd, Vice President, O. R. Whiling, Secretary; M. McEwen, Treasurer; and have obtained very colebrated lecturers for the coming season, which will commences the first Sunday in October at the phove-named hall, at II A. M. and 7½ P. M. Any needed information can be obtained from the officers of the Society, Wixins, Mixis, —The Spi-itualists hold regular meetings, J. H. Leland, President; K. Royington, Tjeasurer; Mrs. Asa Douglas, Secretary.

Married:

WENTWORTH-WHITE, -In Stoughton, Dec. 19th, Esq., Mr. George O. V entwortl Miss Emma F. White, all of Stoughton.

Passed to Spirit-Life:

Passed to Spirit-Life:

From Beverly, Mass., Dec. 15th, of consumption, Mr., Chestey P., Colson, aged 31 years.

'He was one year a soldler of his comitry in the late war, was with the writer in Louisiana, under Genéral Banks, where he was ever faithful and trustworthy; an industrious mechanic, a man full of kind and generous impulsee, a good son, kind brother, and a firm friend with all. Within two years his wife has based on, leaving him desolae. He leaves three sisters and two brothers: with their parents, to mourn here, while an affectionate why and sister await his entrance on the other side, while those who remain are comforted with the assurance, fully believed in by kinself, that the change he longed for could not be but for the better. Although not an avowed believer, yet his mind had not been blased by the old religious dogmas enough for him to have any dread of a future life, only be felt a kind of londiness at the passage over the river. His brain was clear until the hast moment of departure. He longed to be gone under all proper arrangements of his business affairs, and expressed a hope that he should find a way of return and comfort his friends, ever patient in all his past sickness, and free from lead habits incident to the life of our pure. Many of his surylving friends are Spiritualists, consequently while they may mourn, yet it is not without hope.

From his residence, in St. Deroin, Nemaha Co., Ne-

From his residence, in St. Deroin, Neimana Co., Nebraska, Nov. 20th, of a billous disease; Dr. Lorenzo Rice,
The deceased was born in Elizabethtown, Essex Co., N. Y., April 2d, 1888. He had been a resident of Nebraska for lifteen pears; and at the time of his death was a little more than sixty-six y ars old. He was a firm believer in the Spiritual Philosophy of redigiton, and had been a subscriber to the Banuer of Light for several years. He rejected ormanent, but at the same time was a strong advorate of truth and justice. The basison a high character, unsulfied integrity and unimpeached honer, belonged to him. Nothing low, groveling or meanly selfish, was known around or about binn. He frequently declared that the spiric land was even more beautiful than often represented. After having tested this religion in all its various forms, he said, on his death-bed, that he was confident that it was good enough for him. His life was marked with very little side, here, and his hast libress was of short unration. Just before leaving this cartily habitation, he convinced all who were present that he expected to live still after his body was placed in its last resting place. He leaves no children to mourn over his departure. His wife cand relatives have the sympathy of their large circle of acquaintances and friends in their sudden bereavement. And his wife expects soon to join film in that good land where they will be again united. braska, Nov. 26th, of a billous disease, Dr. Lorenzo Rice.

From Pennerell, Mass., on the evening of Aug. 1st, 1874. my dear mother, Mrs. Sophronia W. Parmenter, in the

That year of her age,

For nearly five months she suffered from a fractured hip.
She suffered extremely, but was patient and resigned, and
when the summons came she went, nothing fearing. She
loved the Banner, and the truths if I culcated. She was a
dear good mother, but she is gone; and oh, the difference
to me!

[Will Religio-Philosophical Journal please copy?]

From Townsend Harbor, Mass., Nov. 16th, Mr. Edmund

Lakin, aged 76 years.

He was a kind companion and father. His presence will be missed in the home circle, but often in spirit will be be with them. We know that ministering angels will surround his aged companion and children. That they may know this truth, is the earnest wish of the writer,

MARY L. FRENCH.

From Springfield, Mass., Dec. 16th, Thos. F. Barnard,

From near Kildare, Cass Co., Texas, Nov. 21st, Joseph Elton, son of Dr. B. P. and Mrs. F. A. Livingsten, aged 2 years and 9 mo., ths.

From Cattons, Madison Co., N. Y., Sept. 1st, Mr. Willard Catton, aged 80 years, a firm believer in Spiritualism.

[Notices for insertion in this Department will betwenty cents per line for every line exceeding twenty—twenty lines or less inserted gratuitously. No poetry admitted under the above heading.]

At our new location, No. 9 Montgemery Place, corner of Province street, Boston, we have a fine | manity may become more spiritual from the con-Bookstore on the ground floor of the Building, tinued contact. How much there is to be done 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 work with and through us, giving their pledges of the publications of the Book Trade at usual | continually that they would be with their faithful rates. We respectfully decline all business opera- | servants to the end. And it is in the same spirit tions looking to the sale of Books on commission, of trust that we appeal to all Spiritualists to work or when cash does not accompany the order. Send for a free Catalogue of our Publications,

In aporting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents, the coloring are open for the expression of imperional free thought; but we cannot undertake to endorse the articles shades of opinion to which our correspondents give

Banner of Zight.

BOSTON, SATURDAY, JANUARY 2, 1875.

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

AGENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAUST

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Letters and communications appertaining to the Editorial Department of this paper should be addressed to LUTHER COLLEY, and all HUSINESS LETTERS to ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON MASS.

"The Proof Palpable of Immortality."

Our readers are gware that Colby & Rich 50 issued, during the early part of December last, an admirable work from the pen of Epes Sargent, Esq., bearing the above title. This book, which is the result of laborious study and patient analysis, on the part of one of the ripest intellects of our day, deserves wide reading at a time when (as now) the public mind is stirred to the profoundest excitement by the statements, pro and con., which both secular and Spiritualist journals are giving forth in reference to the pheto whose chieldation its able pages are devoted.

Every Spiritualist who desires a convenient answer to the cavils of opponents will find it here amply supplied; indeed, it would seem that Mr. Sargent's book was prepared in advance to meet, the demands of the present crisis, and to epitomize for the convenience of those who desire to become conversant with the matter, without having to search for it, through voluminous details, all that is now known of the materializing phase. The work (240 pp.) is gotten up tastefully, and will be sent by mail on application to the publishers for \$1,00 per copy, bound in cloth; or 75 cents, in paper.

Special Notice.

It gives us much pleasure to be able to announce that we shall commence in the forthcoming issue of the Banner the publication of "THE PERSONAL EXPERIENCES OF WIL-

LIAM II. MUMLER IN SPIRIT PHOTOGRAPHY

Written by Himself." It will be a complete histors of one of the most wonderful phases of mediumship on earth, Mr. M. being the first to demonstrate through the aid of photography that the so-called dead live.

Old and New.

The invisible but not less tangible line that separates the past year from the present, the old room, and that she confirmed all that she had from the new, is a happy provision for forcing reflections which the flight of time never provokes except at these few stages. Our earthly existence is shortened just one year since we last exchanged these familiar greetings with the readers and friends of the Banner, and a simple fact like that is sufficient to make all of us. thoughtful. Not sad on account of the mere passage of time, for that is the only condition on which life can be had and enjoyed at all: but inspired rather with sentiments of satisfaction that so much more experience has been ripened and gathered by each one of us, that we have become so much better qualified for the great scenes of the higher life beyond, that out of the drudgery of duty we have expressed so much more of the sweet juices of hope, and that we are still more firmly convinced of the nearer presence of the angel-world by the personal intercourse of another twelve-month. Let us be duly grateful for the privilege of this tuition of earth-life, and none will want to go hence until they have exhausted its last capacities; let us extract the spiritual meaning out of the material form and method, and we shall at once know how essential it is that we should live here before entering upon the Hereafter. None would desire to enter into that life halt or maimed, poor and a beggar; and it is in this life that the treasures of character may be laid up which will make us spiritually rich there forevermore. These are the reflections that rise to the surface of our mind at this passing down of one year behind the western horizon, and the coming up of another in the glory of fresh promise in the

The BANNER sends its sincere greeting to all, wherever it is read and known, on this recurring anniversary. It welcomes them as its renewed friends with the advent of a new year. It extends its congratulations to the happy, and its sympathy to the sad and unfortunate and suffering. Its heart opens especially on this day for all sorts and conditions of men. Not even the poor Indian on the plains is left out of its thoughts. Aware that all is not good in this world, nor yet all evil, it offers its humble services to such as are waging the battle with evil and error in their own breasts, and those who are contesting the same power in the open field of the nation and the world. As in the past, so in the future, its work will continner though on a broader and an enlarged plan, to reinforce the truth, wherever found, to strengthen the hands of the weak and the few who fight against the hosts under the banners of bigotry and prejudice and illiberality, to advocate reform as guided and inspired by enlightened reason, to assist in spreading abroad the holy work of angel ministrations, and to do its, utmost, in faith and | claim that she was the Philadelphia Katie King; | street, Boston.

*, -

with firm courage, to bring earth and the unseen world into closer relations still, in order that huin the wide field in which all live and work, consciously and unconsciously, we scarcely need to be told. We should almost despair if we were Orders accompanied by each will receive prompt | not fortified by the presence of the invisibles who with us for the future as in the past, in which confidence we offer them the full meaning of the wish expressed in the tender of a Happy New

Another Side of the Holmes Question.

Time only can settle the real truth in regard to the Holmes phenomena. But it would seem, from the testimony of other parties, as if Mr. Owen and Dr. Child had been over-basty in their sweeping conclusions. The Holmeses have continued to give scances, and it is asserted by those who assume to know, that genuine materializations have been the result. AT THESE SEANCES SPIRIT-FORMS HAVE APPEARED AND BEEN RECognized. Katie King has manifested herself, though not in the light circle. She has spoken, however, and been touched. She promises that as soon as Mr. Holmes improves in health, and the excitement of this affair has subsided in the minds of the mediums, better manifestations will be had than have yet been known. The cabinet is now so placed in the room that it can be in-

In regard to the exhibition of trinkets, &c., by the woman (Mrs. White) who claims to have played the part of Katic King for the Holmeses, it is said that when the latter left Philadelphia last summer they intended to return in the autumn, but subsequently changed their minds, and wrote to Mrs. White, with whom they had left some property in charge, to send their things on to them at the West, as they did not propose to come back so soon. All the property was sent to them except some tokens left in a box tokens that had been given at different times to Katie King, and which she usually placed where the mediums could find them sooner or later. This explains how Mrs. White happened to have them. As for her story that she lay hidden in the bolster when people came in to examine the sleeping-room, this, it is declared, is a sheer innomenon of materialization, which is the subject evention. As Mrs. White claims to have been a fraudulent confederate, it is hardly fair to accept all her story now as truthful.

The house now occupied by the Holmeses, it is maintained, has never been entered by Mrs. White; but Katie-appeared there and was identified by many who had seen her before; among the rest by Dr. Child and Mr. Owen. There are intelligent investigators who by no means go with these last named gentlemen in their repudiation of the phenomena. Why not, it is asked, produce your bogus Katie, and let her go through the performances she claims to have been so clever in? let her produce, by the lifting and lowering of a black cloth, the effect of the vanishing and reappearance of a materialized form; let her show how she got in and out of the bolster at very short notice≠not an impossible feat, but not very probable in this case; let her compare her hair with that of the materialized spirit; let her cut out a piece of her dress, and make it whole again by shaking it before the whole audience, as Katie did; let her explain where the other materialized spirits came from, which Mr. Owen, Dr. Child, and many other witnesses declare that they saw. Did they come from that same bolster? Is Mrs. White clairvoyant? Can she call visitors by their names, as Katle did?

Until all this is done, the evidence that Mrs. White's story is in all respects true is yet incomtestimony in favor of Katie? We do not suppose it would carry much weight in a court of justice; but the Doctor, as we all know, is a me to him when he was said in her materialized condition. But we find ter, explanatory of the cause of his hallucination, if hallucinated he was.

investigator (Dr. Fellger) writes that they had a very satisfactory scance on the previous day, when four materialized spirits appeared, among them John King, who spoke; that he (Dr. F.) saw there his own sister, whom he recognized unmistakably, as she smiled at him in a manner peculiar to her, and shook hands with him. 'Here, therefore, we have some incontrovertible facts, negative, as well as positive, namely: that the Holmeses, notwithstanding the attacks upon them, stand their ground, and have not, as the newspapers have stated, ignominiously fled as branded cheats; that the scances, conducted in the presence of a respectable circle, in which are several scientific men, are continued under test conditions, which enable investigators to watch the cabinet from all sides; that the materialization phenomena are going on in a manner to satisfy many of the spectators present of the identity of their nearest relatives. Here is something to oppose to the cards of Messrs. Owen and Child, and that ought to induce all lovers of fair play to wait and learn all the facts before

they come to an adverse conclusion." We concur in bespeaking charity and fair play for the mediums. While it seems in the last degree impossible that Messrs. Owen and Child could have issued Cards so damaging to their own reputations as competent investigators, unless they had evidence of the most conclusive character that all the materialization phenomena through the Holmeses were fraudulent, yet there are so many things in this business requiring explanation that we hope Spiritualists generally will give the mediums the benefit of the doubt. If Messrs. Owen and Child have said all they have to say in proof of fraud, then we must conclude that, though their disclosures may suggest grave suspicions, they are insufficient to throw discredit on all the phenomena, or even to prove

that Mrs. White ever acted the part of Katie. We are glad, therefore, that investigations are going on; and we need not add that we shall sincerely rejoice if the Holmeses, after all the abuse that has been launched at them, shall be able to show that they give genuine manifesta-

A reply from Mr. Owen to Gen. Lippitt's letter, and a rejoinder from the latter, will be found in another column. Mr. Owen throws no new light as yet on the subject; he confesses that he cannot answer many of the questions, raising doubts as to the truth of Mrs. White's

he does not make it appear that he is at all certain that he has ever seen Mrs. White, unless she was the figure at the aperture of the cabinet, and on this point he leaves us as much in doubt as ever. Is it possible that he and Dr. Child are still unable to testify to the identity of Mrs. White with the supposed spirit? Surely they ought to have paused before putting forth their Cards until this fact was definitely and irreversi-

bly settled in their minds. Mr. Owen knows enough of Spiritualism to be aware that the old maxim, False in one thing, false in all, by no means' applies to phenomena with which unscrupulous spirits may have to do; and that reports, unfavorable to the moral character of the mediums, have no bearing on the fact of their abnormal powers, or on manifestations that ought -to-be-judged and tested irrespectively of the question whether the mediums are saints or sinners.—It is the basiness of investigators to rule out the possibility of fraud, and to base none of their conclusions on the good character of the mediums through whom these transcendent phenomena are produced. If we may believe the statements of Mr. Owen, made last summer, the Holmeses were willing that this course should be adopted toward them, and gave him, as he admits, "every facility for detecting imposition if it were attempted." His reference now to reports prejudicial to their financial honesty seems to us irrelevant and unnecessary, and adds no confirmation to the story of the Widow

Of Mr. Owen's candor and rectitude of purpose no one entertains a doubt. He would not have sacrificed so much if he had not been thoroughly sincere. But has he not been a little impulsive in his eagerness to manifest his sincerity.

We want, not a fragment of the truth, but the whole truth. Why does not Mr. Owen's inform ant come forward and prove to us, incontrovertibly if he can, that the Katle King of last summer and the Widow White are one and the same?

The New Aspect of Spiritualism.

It is a self-evident fact that the subject of Spiritualism is at present receiving more attention from the thinking portion of the public than ever before, says' the Gardner (Me.) News of Nov. 28th, 1874, and as the years roll by, we are inclined to believe that its importance will be more fully recognized than at present. Of all the mysteries we have to deal with this is the greatest, taking into consideration its many features, which are apparent to every one. We hear of developments almost constantly which our best minds totally fail to satisfactorily explain, even after the most thorough and searching investigation. This subject is brought up freshly in our minds at present, perhaps by the wonderful performances of the Eddys at Chittenden, Vt. Intelligent men and women, who have visited these powerful mediums, freely state that they know they have seen and talked with decrased friends and relatives at their scances. This is the testimony of scores of individuals-in whom the public imposes the utmost confidence. When we behold the form, and converse with the departed, what satisfactory explanation have we for the phenomena? Certainly here is a field for investigation which will tax our faculties to the greatest extent, and, in the place of ridicule, we observe a serious effort, on the part of some of our best-educated and most scientific men, to find a satisfactory solution of the perplexing problem.

The philosophy of ill-temper; the state of he suicide in spirit life; the condition of families as to union or its-opposite in the land of souls: the future ascendant religion: the nature of conscience; the coming spiritualistic "dark day," and other matters of interest are treated in the Questions and Answers department on the 6th page; Robert Chambers, of Edinburgh, plete. What becomes of Dr. Child's clairvoyant | Scotland, urges his friends to assist in the advancement of the cause of Spiritualism: Alfred Payson Williams comforts his father; Mary Ellen Mayhew, of Georgetown, D. C., requests Spiritualist of long standing, a quasi medium her father to investigate the spiritual phenomehimself, and he undoubtedly fully believed that na; Abigail Furber, of Newmarket, N. H., sends ssage to her grandson, "Joe" ; Jane Perkins of Dover, N. II., bids her mother have "no fears of leaving this world "-" when one is good nothing, either in the Doctor's card or in his let- enough to live here, he [or she] is good enough to live anywhere"; George W. Kean makes a partial promise to manifest himself at the Eddy Under date of Dec. 23d, an intelligent German | scances | Samuel Abbott, of Portsmouth, R. I., bears witness that in the spirit-world "the way of the [earthly] transgressor, is hard"; John Kilby thanks his brother David for his care of his son: Timothy Farrell, of Cowes, Ireland, speaks cheering words to his friends; Stephen W. Pritchard, of New York City, gives business information to his brother John, and also brings the tidings of his own decease.

M. B. Craven, author of "Criticism on Criticism," etc., writes from his home in Richboro', Bucks Co., Pa., that he will send free, to all who may address him, specimen copies of tracts written by himself, bearing the titles the Witch of Endor, in illustration of the God of Israel," and "The Apostle Paul vs. Female Enfranchisement." He also encloses the prospectus of a new work, of some four hundred pages, which he proposes to issue when a sufficient number of subscribers are obtained to defray the expenses of publication - said book to contain a steel plate portrait of the author, and a brief autobiography giving his religious experiences. The book will be entitled "Religion of the Age," and in it the creeds and dogmas now identified with theology will be arraigned at the bar of reason, and their adaptation to a credulous period illustrated, while religion will be exemplified in the fatherhood of God and brotherhood of man, consistent with an age of philanthropy and toleration. Those desirous of learning further par ticulars can address Mr. Craven as above.

The Daily State Journal (Des Moines, Ia.,) of Dec. 19th, comes to us with nearly a col umn report of the closing one of a course of lectures on "The Constitution of Nature," delivered there by R. G. Eccles, the well-known Spiritualist orator, the editor stating that the speaker "acquitted himself most admirably, and to the perfect satisfaction of his auditory.'

The select circles held at the parlors of Mr. J. V. Mansfield, New York City, are of a very interesting nature, according to the records of Judge Carter. Number Eight of the series is published in this issue of the Banner.

We have received and offer for sale several fine likenesses-imperial size-of J. M. Peebles, the pictures being from the studio of A. C. Partridge, photographic artist, 351 Washington

Sunday Libraries.

It is now almost universally admitted that the liberal experiment of opening public libraries on Sunday has proved successful wherever it has been tried. Those who presume to deny it would not believe the facts though they were piled upon them till they were buried out of sight. In all our large cities, there is a class of young men for whom Sunday is their only day of rest and recreation, and who really can claim no other day as their own which they can devote to intellectual avocation. Allowing that they all devote a certain number of hours each Sunday to churchgoing, they still have a hiatus to fill which there is absolutely nothing to supply except as it is of fered from the welcome shelves of the public library and the tables of the reading-room. As for the alleged sin of opening the libraries for this purpose on Sundays, it is as flagrant as that of reading books on Sunday at all. That superstltion is "played out" with people of healthy sense. Refuse a person any book that he demands on Sunday, and how are you to prevent his thoughts from being fully as bad, or even worse, than those of the very worst book to be found on the library shelves? The idea is preposterous. This old relic of Puritanism and theoeratic government explodes itself. It is one thing to discuss the question of Sunday amusements, and quite another to discuss that of Sunday reading at the public libraries. If reading does not in any event conduce to the general morals, on every day of the week alike, then close the libraries and empty their shelves. This thing has been in the hands of child-moralists as long as it ought to be. If our public morals are not robust enough to stand any kind of Sunday reading, then the preaching of the pulpits for all these generations has been in vain.

The Identity of Primitive Christianity and Modern Spiritualism.

This, one of the most important books on Spiritualism ever published, is receiving as it justly deserves the encomiums of the secular and religious press everywhere. Columns of extracts from it may be found in the New York World and other dailies. The World says: "Dr. Crowell (the author) is undoubtedly one of those partisans of the new faith who wisely sees the advantage of drawing the Christian people within the lines of Spiritualism. But a bridge must be erected so that they can pass over. Hence this work, which is an effort to prove that the Christianity of the New Testament days and Modern Spiritualism are one, and that the believer in the first can consistently believe in the second."

The New York Daily Graphic of October 26th, 1874, says of the book: "It deals reverently with the Scriptures, though it matches the ancient miracles and marvels recorded in the Bible with well authenticated modern manifestations of that mysterious something which hitherto has baffled inquiry, and which even science has failed to explain. . . . Without endorsing his theories or accepting his explanations, we can commend his work for its evident fairness and candor."

The author remarks: "It is a principal object of this work to show that there is present evidence of a future life: that it is accessible: and that it is of a character that cannot be disproved.

J. J. Morse,

The eloquent English trance speaker, terminated his engagement before the Philadelphia Spiritualists on Sunday, Dec. 27th. In all respects his visit to that city has been an eminently satisfactory one, large and attentive audiences greeting him at each lecture. He is reëngaged by the friends there for the month of June, which indicates the high appreciation in which he is held by them.

Mr. Morse next visits Greenfield, Mass., for a ecture on Jan. 3d, then Boston for a course comprising the concluding four Sundays in January, before the "Music Hall Society of Spiritualists," at Beethoven Hall. He is open for week evening engagements to lecture in and around the city during his stay, also for engagements Sundays or week nights in and around Massachusetts during February; April is still open for calls in the West. These are the only two months now vacant, as he returns to Europe in July. The Spiritualists of this country should see to it that he has no idle moments during his stay among us, as he is a useful laborer and one preëminently "worthy of his hire."

Another Clergyman throws off his Theological Shackles.

Last Sunday, Rev. W. S. Bell preached a farewell sermon and resigned his pastorate of the Universalist Society in New Bedford, Mass. He renounces all allegiance to Church or creedal authority, for the reason that "he loves freedom, truth and humanity too deeply to sacrifice his the Theological Idea of Delty," "Triumph of manhood for the ease and respectability of a Christian pulpit."

Mr. Bell is a man of scholarly attainments, and being earnest and progressive, has for years been searching for truth wherever to be found, Samuel and David contrasted with Saul and and very naturally gave the Spiritual Philosophy careful and thoughtful study, and now finds himself richly rewarded for his persistent search for truth in that as well as in other directions.

He is engaged to lecture for the Spiritualist Society in New Bedford, January 3d and 10th. After that he will make his headquarters in Boston, and can be addressed care of this office. Spiritual and Liberal Societies will do well to engage the services of this bold and independent thinker.

Maud E. Lord.

We are happy to state, in view of the present ncrease of public attention concerning the spiritual phenomena, that this well-known and popular medium for physical manifestations has returned to Boston, and taken up her residence at No. 26 Hanson street, where she will give public circles on the evenings of Sunday, Monday, Wednesday and Friday of each week, till further notice.

THE SPIRITUAL TEACHER AND SONGSTER .-We have just received the second edition of the above named work, teaching the rudiments of Spiritualism, as well as containing forty-four spiritual hymns and songs for circles, lyceums, and Sunday meetings. For sale at the Banner of Light office. Price 25 cents.

Read the extracts from Prof. Brittan's late review of Allan Kardec's "Book on Me-DIUMS," which we print in another column. The book is one eminently fitted for a holiday gift.

Wanted, to complete our files, the following numbers of the Banner: Nos. 1, 2, 3 and 5 of volume one; No. 22, of vol. three; Nos. 17 and 21 of vol. four.

The Boston "Music Hall Society of Spiritualists"

Listened to a fine lecture-in which practical thought and historic research were happily blended-from Dr. F. L. H. Willis, of New York, at Beethoven Hall, on the afternoon of Sunday, Dec. 27th. The subject chosen by the speaker was: "The Power and Influence of Woman in the Realm of Ideas; or Woman as Poet, Philosopher, Spiritual Teacher and Mother." Man in the earlier ages being, in a great measure, the slave of his necessities, was accustomed to measure things by the standard of that rugged strength which was able to wring advantage from the hard grasp of opposing conditions, and therefore woman, falling below the standard of mere crude force, had falled of receiving her proper acknowledgment in the scale of humanity; and though the elevating and broadening process was gradually teaching the race the value of the powers centered in the realm of senti-ment and thought, the human family had not yet accorded to woman her rightful place in its

It was a remarkable coincidence, at least, that the Hebraic, the Hellenic, and some other reli-gious systems, placed woman in the front rank of curiosity-seekers, or rather portrayed her as an agent impelled to make important discoveries of new truths through the keener sense of in-tuition. This intuitional power exerted by the feminine interpenetrated the mere element of strength as evinced by the masculine, and as the world became more and more spiritualized, the greater would be the acknowledgment of woman's power and influence, and the higher the position assigned her.

In order to point out what women had accomplished in the past for the elevation of the world, the speaker cited the cases of Sappho, the Lesbian poetess, who, twenty-five hundred years ago, taught her people what a woman could do in the field of letters; Hypatia, the woman-philosopher, whose breadth of acumen and winning powers of didactic conversation amazed the learned minds of Alexandria, and who finally met her death by the bigoted violence of those who could not answer her arguments, at the very base of an altar erected to the worship of the Christian's God; Beatrice, the visioned guide of Danté, who evidenced, by her influence over his life and achievements, woman's spiritual love and power; Cornelia, the mother of the Graceli, who demonstinct, woman's holiest gift; and Monnica, the mother of St. Augustine, whose prayers for the elevation of her degraded son, extended through the years, became an atmosphere around him which, by the strength of love, finally penetrated the hard crust of his sensualism and led him to

be a shining light in the early Church.
Of course such of these historic females as overstepped what we had heard in our day called ad nauscum "woman's sphere," had been obliged to suffer from the slanderer, who invariably interpreted others from his own low stand-point, but the conflict had gone on, nevertheless, and, fighting ever a double battle in her effort to reach her proper plane—that of intellect and sentiment — woman had risen upward. The sentiment — woman had risen upward. The conflict was inherited by her daughters of toefforts to attain to the broadest usefulness of which they were capable in this moving, breath-ing, active life? The possession of sentiment and intuition did not militate against woman's practical work in the scale of being, since she had also strength to match them! Let us remember —said the speaker in closing—that the Infinite is masculine in strength but feminine in love, and that only as woman is allowed to work out this power in herself, can divine love be truly manifested to the waiting, watching, weary world.

Mrs. N. L. Palmer Next Sunday.

It was expected that Miss Doten would be able to lecture at this hall next Sunday, but her health not permitting, the services of Mrs. Palmer, of Portland, have been secured. Her previous lectures here this season were received with marked appreciation; and in obedience to the general desire, another opportunity of listening to her eloquent inspirations is now offered.

The singing at these meetings is a marked feature, for the artistic manner in which it is exe-

Mr. J. J. Morse, of England, the noted trance speaker, commences his engagement January

Mrs. Mary M. Hardy,

As will be seen by a card signed by herself and husband, and printed in another column of the current issue, has been called upon to meet the force of the wave of agitation which an awakened public interest in the spiritual phenomena has at present evoked. It is a noticeable fact in the history of the movement that instantly, whenever the popular attention is fixed upon the subject, numberless new-fledged "exposers" spring up, flapping their featherless wings, and crying, "We have found out all about it"; and it is equally a certain result that further inquiry satisfies the mind of the honest investigator that such shallow pretenders have not even sighted, much less touched upon, the shore of truth.

Our progressive friend, John Neal, Esq., though now an octogenarian, has recently achieved a literary triumph. He has issued from the press of W. S. Jones a book which deserves to be widely circulated, and which cannot fail of rendering him famous in the Pine-Tree State, and among other readers elsewhere. The volume is entitled "Portland [Me.] Illustrated;" it is neatly gotten up, and treats of the subject in hand not in a surface fashion, but with a zeal which has not stopped short of the most exhaustive research for facts and details among historic records, tradition, and personal recollection, board of trade and industrial reports; newspaper clippings and "the dusty pages of forgotten gazetteers." The press of Portland has spoken in the fullest praise of the volume, from the notices of which we extract the following:

notices of which we extract the following:

"In it we have a sort of pocket cyclopedia, a cabinet reference book, and a perpetual advertisement for business men and manufacturers of Portland, with an account of what Portland has been heretofore, what she inow, and what she must be hereafter; and all in one hundred and sixty pages octave, with scores of woodcuts, most of which are admirable."

"An excellent portrait of the sturdy old apostle of physical culture (Mr. Neal) is the frontispiece of the book, and many good engravings of Portland, past and present, add much to its value. As a volume of great interest to every Portlander we heartily commend it."

At the meeting of the Boston Radical Club, at the residence of Rev. Dr. Bartol, on the morning of Monday, Dec. 21st, the host was also the essayist, and his arraignment of the hollowness of society was pungent and forcible. In the course of his remarks he stated that the date of the present meeting was the two hundred and fifty-fourth anniversary of the landing of the Pilgrim Fathers. He then proceeded to pronounce a eulogy upon them, in opposition to the attacks which have recently become fashionable. They may have been cross-grained bigots, he said, but their knotty strength never split. "They may have been intolerant, but they kept the Ten Commandments." So far from keeping the Ten Commandments, a church of to-day would hardly submit to hearing them read without accusing its pastor of personality, for duplicity was the rule of modern society. Society, he declared, was generally insincere, and Christianity was overweighted with dogmas.

BRIEF PARAGRAPHS.

A despatch from Constantinople states that by an explosion of gunpowder, Dec. 21st, in a magazine at Scutarl, many buildings were shattered in the vicinity, and immense damage to property generally was caused. Over 200 persons were killed and many wounded. The explosion vas caused by a stroke of lightning.

Buy the book entitled "A Friendly Controversy between Rev. Mr. —, a Baptist minister, and J. B. Angell, Esq., author of 'Why I am a Spiritualist, and Why I am not an Orthodox.'' It is for sale, wholesale and retail, at this office. Spiritualist investigators should have this book. It would especially do the bigoted Hartford Courant editor good to read it, we have no doubt. Would you like a copy?

There is no country on the globe-not even excepting Britain—which contains inore happy and cultured homes than our own. Some of the brightest and richest homes in our land are found under the low, broad roof of the Yankee

A corresp' ndent of the London Times judges that India is ceasing to be Hindu in its belief, and becoming skeptical instead; and that the extracts of Palue's "Age of Reason" placarded largely on the walls of Calcutta, show the food which the Indian mind now craves, instead of its old Vedas. While he declares that Christianity is not progressing in India in a ratio to be at all compared to the efforts of its advocates, he states that real and even wonderful progress is being made-more for the coming generation than for the present.

The marble portrait bust of Thomas Paine, which is to be placed outside of the Paine Memorial Building in Boston, has just been completed by Ander O'Connor, of Worcester, and has been accepted by the building committee. The likeness is taken from an original portrait of Paine by Benjamin West, and the bust is made of American marble, of "heroic" size.

Buy and read Sargent's New Book, "THE PROOF PAL-PABLE OF IMMORTALITY." It throws much light upon Phenomenal Spiritualism. It is published at exactly the right time, when the whole civilized world is seeking for facts bearing upon the all-important subject death and af-

The juggler, who makes no pretence to the use of super-natural means, has the right to conceal the manner in which he performs his tricks, but the persons who claim to perform feats by supernatural agencies cannot justly claim exemption from such investigation as will show whether they are impostors.—Ex.

We do not believe in "supernatural" agencies in any sense, because we hold that everything which occurs in nature, whether occult or otherwise, is governed by natural law-hence we are an unbeliever in "miracles" of any sort. We however fully agree with the above writer that persons who claim that certain inhabitants of the higher life manifest in their presence—we mean professed media should not under any circumstances act the rôle of the juggler. Such "cannot justly claim exemption from such investigation as will show whether they are impostors" or

Mr. Caleb Cushing, nephew of the Hon. Caleb Cushing, was so severely injured in the gymnasium of the Institute of Technology, some days since, that he died at the Massa-chusetts General Hospital on Thursday night, Dec. 2th. tils remains were taken to Newburyport for burial De-

A Boston policeman was summoned on Saturday evening last-or rather Sunday morning at 2 o'clock-by an irate individual, who demanded that he drag a certain physician from his bed to attend a patient at some distance from his home; but the "star" declined to serve.

Lexington, Mass., will celebrate the one hundredth anniversary of its memorable battle, on the 19th of April,

A party of Navajo Indians, from Arizona, in charge of ex-Governor W. F. M. Arny of that Territory, arrived in Boston last Saturday, and took up their residence at the

Beecher is denied his "bill of particulars."

Thomas B. Hill, a printer employed in the Herald office, dled, Monday, of consumption. He was a native of Plymouth, England, and came to this country in the ill-fated steamer Atlantic, narrowly escaping the fate of his brother and father-in-law, who lost their lives by the disaster.

The following paragraph is going the rounds of the English press:

There is no danger of either England or Scotland running out of a supply of ruins, and should such a casualty happen, Wales is left, and that is about all ruins.—Danbury News.

Herodotus tells a story that was related to him by some Egyptian priests, that in Egypt they had no need to pray to God for rain, for the river Nile overflowed its banks and watered the fields.

"All the girls are becoming vegetarians; they wenturn-up hats" and reddish noses and cherry lips.

The revelations made in regard to the Freedman's Savings Bank render it absolutely certain that poor colored men and women who were endeavoring by means of the Institution to lift themselves out of the disheartening con dition in which they found themselves when freed from servitude, have been systematically plundered. The knavery which did not hesitate to rob these people is of the very worst type, and the perpetrators of the crime should re ceive punishment commensurate with their offence.

the matter of securing the trade of the West.

The Spiritualists of Michigan have, in convention at Battle Creek, rescinded former resolutions in which free love was indersed, and declared themselves as a body uncommitted on the subject.

We are soon to determine the question of the materialization, as the Spiritualists term it, for Theodore Parker has promised to return and make a speech at Music Hall, Boston. We hope to be there on that occasion, for we always liked Parker's strong and sturdy Saxon oratory. He was a noble fellow, a whole man, the like of whom is seldom seen.—Merrimac (Mass.) Journal.

A brief telegraph dispatch dated London, Dec. 28th, states that the ship Cospatrick from London for New Zealand with four hundred and slxty-eight passengers on board was burned at sea, November 17, and that four hundred and sixty-five lives were lost, three persons only surviving. Two boats with sixty persons suconly surviving. Two boats with sixty persons succeeded in leaving the ship, but hunger consumed what the fire had spared, and they slowly died after subsisting on human fiesh and blood. The ship Sceptre brought the three who were saved into St. Helena. Capt. Eimslie was known as an over-careful sailor, and the ship is supposed to have been burned through the careless smok ing of the emigrants on board.

SEVERE REPROOF.—Mr. Vandenhoff, in reply to the Rev. Mr. Talmage's attack upon theatres, said in his lecture in New York, "I know of no single profession—l want to weigh my words—I know of no single profession which has produced, in proportion to its numbers, so many and such flagrant instances of crime, such gross immoralities, such breaches of confidence and trust, as well as of the Divine law, of which they are supposed to be the exem plars, as the clerical profession."

The seven churches on the Back Bay, four of which are Unitarian and three Trinitarian, are all built of stone, and when the last one is completed will represent at least \$2,-

Mrs. J. L. Plumb, located at 43 Essex sireet, Boston, has been a medium through whom spirit doctors heal the sick for many years. Her speciality is the cure of cancers and tumors, but she has had remarkable success, we under stand, in cases of fever.

WHAT GOOD HAS SPIRITUALISM DONE?-Father Evans, the well-known Shaker, replies to this query as fol-

lows:

"Do you ask what good it has done? It claims to have released the thirty millions of serfs of the Russian Empire. It
true, is not that glory enough? A friend from Albany, whe
wont with the Palestine company of seventy Americans,
was present at a dinner given by the Emperorand Empress,
at which the Empress, speaking of Home the American
medium, states that it was by direction of spirits, through
Home, that the Emperor issued the ukase freeling the serfs,
and to this the Emperor assented."

The difference between the cook and her lover is, the one cooks the ment and the other meets the cook.

Two Chinese students have passed a creditable examina tion, and have been admitted to the Yale Scientific Department. In Connecticut and Massachusetts there are now sixty Chinese students supported by their Govern ment, and the arrival of thirty more is anticipated. The first thing done with them is to place them with cultivated American families where they acquire English, and, it is said, are heartily esteemed. The Chinese Educational Commission has its headquarters at Hartford, and maintains strict supervision over the students.

A caution should be given to all who use "Brown's Bronchial Troches." Like all other really useful and successful remedies, these Lozenges are frequently imitated by unscrupulous dealers, whose only care is to palm off their worthless articles for those which, by their intrinsic merit. have acquired a reputation which extends wherever the English language is spoken, and which is steadily increasing, so that those who have once used them are likely to use them again.

Spiritualist Lectures and Lyceums.

Spiritualist Lectures and Lyceums.

Meetings in Boston.

Besthoven Hall.—"The Music Hall Society of Spiritualists" has secured the above-named new and elegant hall, 413 Washington street, near the corner of Boylston street, for its eighth annual course of Lectures on the Spiritual Philosophy. Meetings are held every Sunday afternoon, at 24 o'clock precisely. Admission 10 cents, and 10 czrufo, or reserved seat. Mrs. Neille 12. Palmer will lecture Jan. 3d; J. J. Morse, Esq. (of London, Eng.), Jan. 10th. 17th, 24th and 31st. Other able speakers selected are as follows: S. G. Dodge, Esq., (of Memphis, Tenn.,)N. Frank White, Miss Lizzle Doten, and Thomas Gales Forster. Staging by a first-class quartette. Tickets securing reserved seats for the season can be procured at the graduated price of \$5 and \$2, according to location on the lower floor, and \$3 in the front row around the balcony, on application of Mr. Lewis B. Wilson, Chairman and Treasurer, at the Banner of Light office, 9 Montagomery place, where a plan of the hall can be seen, or at the hall on Sunday.

John A. Andrew Hall.—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 2¼ and 75; p. M. The andience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

Rochester Hall, Sci Wushington street.—The Children's Progressive Lyccum. No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sunday, at 10% o'clock. Geo. II. Lincolin, See'y.

The Boston Spiritualists' Union will resume meetings at Rochester Hall, Society will until further notice hold its meetings at Rochester Hall, Boxley and Tick. Williams, President.

The Laddes' Aid Society will until further notice hold its meetings at Rochester Hall, and Tye o'clock. The public are cordially invited.

Its, Williams, President, Meetings at Lectures and speakers will be present at each meeting.

Mediums' Meeting at Temphars' Hall, 280 Washington street, at 10½ A. M., 24 and 7½ c'. Boxley will be present at each meeting.

Mediums'

nivited.

Harmony Hall, 1814 Boylston street.—Public Free Circles are held in this hall every Sunday morning at 11 o'clock by good test mediums. All are invited to attend. Lectures every Sunday at 3 and 714 r. M.

BOSTON.-Lyceum Fair at Rochester Hall. BOSTON.—Lyceum Fair at Rochester Hall.—Our readers are aware (through the card of the managers) that a Fair was sometime since projected at this hall by Children's Lyceum, No. 1, with a hope of increasing its financial strength for the meeting of rent and other incidental expenses. Said Fair was inaugurated on Wednesday, Dec. 23d, and formally closed on the eventure of Fridor. Lyn Let Wilsteller 1981. ing of Friday, Jan. 1st, with a calico ball—an auction being held on Saturday evening, Jan. 2d, for the purpose of disposing of such articles as

had not yet been sold. On the evening of Tuesday, Dec. 29th, our reporter visited the Fair—the following account of the arrangements being the result of his investigations: The place of assembly was tastefully decorated, the flags, etc., being kindly lent for the purpose by Mr. Peter Black, of Charlestown District; arranged around the sides of the hall, and commencing at the door nearest the stairs were the tables, that at the left of said door be-Mrs. Mary Ann Lang.) Guardian of the Lyceum), and Mrs. G. W. French; No. 2—general articles—(just beyond the door of the ladies' eral articles—(just beyond the door of the ladies' retiring room) was presided over by Mrs. S. S. Stone and Mrs. LaGrosse; No. 3—toy-shop—was tended by Mrs. L. F. Thompson and Miss Emma Delany; the "grab-box" was managed by Miss Nan Barrows; at No. 4, little Miss Mabel Edson, dressed as "the old woman," and located in an immense "shoe" "built" for the purpose, drove a thriving trade by selling her numerous "chil. a thriving trade by selling her numerous a thriving trade by selling ner numerous "candren," the same being a seemingly inexhaustible store of dolls made by the busy fingers of the Lyceum Sewing Circle and other friends; on this table were also located three pictures, "The Dawning Light," etc., and some chromos, the gift of Messrs. Curran and Wing; No. 5—the silver table—in charge of Mrs. C. C. Hayward and Mrs. S. Hartsen (Assistant Guardian of the Lyceum) contained among other articles the fine

and Mrs. S. Hartsen (Assistant Guardian of the Lyceum) contained among other articles the fine service which was to be drawn by the lucky "season ticket" holder whose number corresponded with that obtained by lot at the close of the Fair; No. 6, was managed by Mrs. and Miss Maria Adams, and, in addition to the "guess cake" displayed a fine array of perfumery, fancy articles, etc.; next came the "Medium's Tent," (situated on the further right hand corner of the room—looking in from the door at the head of the stairs) where Mrs. Maggie W. Folsom offered sittings for such as desired; table Folsom offered sittings for such as desired; table No. 7, under control of Mrs. A. A. C. Perkins and Miss Marion E. Fessenden, was decorated with a good assortment of glass ware, etc.; the "peanult" stand was conducted successfully by Mrs. Mary Biggs; table No. 8, (fancy articles,) received the attention of Mrs. E. C. Hastings and Mrs. A. H. Richardson; No. 9—pictures—(in the corner nearest the main doorway and to the right) was watched over by Mrs. Martha Allbe and Miss Eva Pratt; Mr. J. M. Foster (the angular usher well known to the attendants on

popular usher, well known to the attendants on the meetings of the Boston "Music Hall Society" of Spiritualists) was on hand at the table where fortune dispensed her smiles or frowns according to "her own sweet will"; a voting table
—whereon were situated a cane to be presented who should receive the largest number of votes, and a clock to be presented to some lady member, under the same conditions—was carried on Messrs Otis Jepson Harris; in the main ante-room were located a shooting gallery and parlor ten-pin-ally, under charge of H. Drisco, and in the dining hall above, Mrs. M. S. Hatch, Mrs. Augusta Downs and Mrs.

Kate Dodge presided at the "caterer's" table.
During the Fair good music was furnished on various occasions by T. M. Carter, Emma Fessenden Brackett, Howard Jepson and lady, Miss Carlotta Williamson the infant pianist, W. R. Johnson, Alice Cayvan and others. Great credit is due to be board of directors. James B. Hetch D. N. Ford, Mrs. C. C. Hayward, G. W. Lang, T. L. Barlow, Mrs. W. H. Durell, G. H. Lincoln, and their assistants, in and out of the Lyceum, for the correctness of detail and the perfect

harmony which marked the enterprise from its inception to its close. There is every evidence that, notwithstanding the "hard times" at present prevailing, the Fair has been a success beyond the hope of the management.

John A. Andrew Hall .- Audiences larger than usual, assembled to listen to lectures by Mrs. Sarah A. Floyd, Sunday, Dec. 27th, afternoon and evening. The singing was also good. These meetings are free to the public.

Hospitaller Hall.—Anthony Higgins, Jr., has challenged Richard Burke, of Boston, to meet him in public discussion and sustain his declaration that Modern Spiritualism is a "Humbug." The discussion will come off at this hall, 559 Washington street, on Monday evening, January 4th, and Thursday evening, January 7th.

Harmony Hall .- On Sunday morning, Dec. 27th, Frank T. Ripley, the celebrated trance test medium, held a highly successful scance at this place for the answering of sealed letters. Tests were also given through the mediumship of Mr. Ripley and Mrs. Stanwood.

The many friends of Mr. Ripley in Boston and

vicinity will give him a complimentary benefit circle at 32 Russell street, Charlestown District, on Tuesday evening, Jan. 5th, séance to commence at 8 o'clock. 'Tickets for the same, at 25 cents each, will be offered for sale at Harmony

Hall, Sunday morning, Jan. 3d. CHARLESTOWN. — Raymond Hall. — Sunday afternoon, Dec. 27th, Mrs. M. W. Leslie held a circle which was well attended, and a large number of tests were given.

In the evening an interesting conference was participated in—several able speakers and good mediums being present.

Next Sunday, Jan. 3d, Dr. Arthur Hodges will hold a circle at 3 r. M., and there will be a conference in the evening at 7½ o'clock.—G. B. M.

We have been privileged to peruse a private letter from Dr. H. B. Storer, of Bostonwho is now on a brief visit to Watkins, N. Y .wherein he speaks of his preliminary sittings in presence of Mrs. Compton, the materializing medium, and gives evidence looking toward the corroboration of the testimony of Dr. F. L. H. Willis as contained in our issue for December 19.

The Watchman and Reflector is proud that no Baptist institution of learning appears among the forty such institutions represented on the board of vice presidents of that foolish convention for putting God in the constitution held at Boston.—Boston Herald.

"God's Poor" Fund. Since our last report in the Banner we have received from

sources named below the sum of \$25,72, to be distributed among the destitute poor, and have paid out to the same during that time \$27,00:

As the Banner forms go to press on Wednesday afternoon, advertisements and lecturers' appointments and notices of meetings in order to receive attention must be in our office on Wednesday morning of each week, to insure insertion in the following Saturday's edition of the

Mrs. H. M. Higgins is now permanently located at No. 87 Village street, Boston. She is a good clairvoyant and prophetic medium. Public circles Wednesday and Thurs-

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 23/2 precisely. Lectures by talented speakers.

Mrs. Nellie L. Palmer will lecture Jan. 3d . J. Morse, Esq., (of London), Jan. 10th. 17th. 24th and 31st. Among other able speakers selected are, S. G. Dodge, Esq., (of Memphis, Tenn.,) N. Frank White, Miss Lizzie Doten, and Thomas Gales Forster. A quartette of accom-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: \$5 and \$2 on the lower floor, according to location, and \$3 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, Manager, 9 Montgomery Place, Boston.

Spiritual and Miscellancous 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 Now York. Price 89 cents.

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

THE LONDON 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.

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Jan. 2.—2w²

Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

MRN. J. H. CONANT. while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or will. But those who leave the earth-sphere in an undeveloped state, evontually progress into a higher condition.

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

The Banner of Light Free Circle Meetings

The Banner of Light Free Circle Meetings
Are held at No. 9 Mentponery Place, (second story,) corner of Province street, every Monday, Tuesday and
Thursday Affermance.

Thursday Affermance.

The Hall will be open at two
o'clock; services commence at precisely three, at which
time the doors will be closed, neither allowing entrance
nor egress until the conclusion of the services, except in case
of absolute necessity. Under such circumstances the party
should notify the Chairman, when permission will be
granted to retire after the expiration of five minutes. Our
reasons for this will be obvious to every reflective minut.
Disturbing induceses produce inharmony, and this our
apirit friends particularly enjoin upon us to avoid, if posaible. As these Cheles 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 audience. Those read
to the controlling intelligence by the Chairman, are sent
in by correspondents.

in by correspondents.

Donations of flowers for our Circle-Room solicited.

Donations of flowers for our Circle-Room solicited, Mins, CONANT receives no visitors at her residence on Mondays, Tuesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

SEALED LETTER: ... Visitors have the privilege of placing sealed letters 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 an envelope, seal it, 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 the circle table expecting lengthy replies, otherwise they will be disappointed.

LEWIS B. WILSON, Chairman.

Special Notice.

As many persons mismiderstand, the nature of the duties of Mrs. J. H. Comant in connection with this paper, we wish it fully understood that she is engaged solely as-medium between the two words; at our Public Free Chiele Meetings, knows nothing in regard to our business affairs, and has no desire to. Moreover, being an unconscious medium, she knows nothing whatever of the interances of the invisibles through her instrumentality. Hence letters to her address, forwarded to this office, in reference to our business matters and the atterances of spirits at the public circles, never-reach here it be journated and in the remotest degree the laws governing mediumship will comprehend the purport of this paragraph.

It may be well to add at this time that Mrs. Comant is simply an inumble histrument in the hands of the hybsible

simply an humble instrument in the hands of the invisible powers - the same as thousands of others are - and seeks nel-ther fame nor reward more than its vonchisafed in the con-sciousness of haying done her earthly duties well.

Invocation.

Thou Mighty Presence, defying human analysis, and yet ever challenging the soul to seek thee that it may find thee, we shall trust thee because thou art good. We shall not doubt thy power, because thou art all-powerful; and though thou dost sometimes lead us in darkness, we shall believe that thou art the all of light and wisdom and love and truth, and therefore we shall feel secure in thee, and to this end we have returned to earth to teach thy children who doubt thee, who fear thee, who seek ever to understand thee, and are dissatisfied with their own powers because they cannot. In their behalf, oh-Mighty Spirit, we come, that we may teach them to trust thee, to love thee, to serve thee, to doubt thee not, to lean ever upon thy strong arm, and rest ever secure in thy great love. . Oct. 8.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, I shall answer whatever questions you may have to of-

QUES -[By Dr. Fulton.] In the case of a person highly mediumistic, who is subject to frequent bursts of passion, which subside in a few minutes, would you say such an one is under the control of some evil, quarrelsome spirit?

ANS.-No; and why should 1? since the exhibition may have been the result of a disordered physical system, or inharmonious surroundings, or a thousand or million other things than the action of disembodied spirits might have produced this condition in the most sensitive, or those who are not sensitive. It is not always wise to throw all burdens upon these unseen ministering spirits who are your guests at the present time.

Q.-If under such control; could clairyoyants detect it? And is there any way of preventing the disturbing spirit from taking further possession of the medium?

A .- If the clairvoyants possessed good clairvoycondition, and in detecting could do much to- if you need anything else to open your senses ward restoring harmony, not by opposition, but by overcoming the inharmony with harmony that may be present in the clairvoyants' own systems. If they themselves are harmonious, they can exercise an harmonious influence upon the individual thus tortured. If they are not, certainly they cannot exercise that harmonious influence; a fig tree will not bear apples.

Q.—[From a correspondent.] In what condletion of mind in the spirit world are persons who commit suicide? Are they miserable, or the

A .- That depends upon the condition of the individuals, spiritually and conditionally. Their surroundings may be such as to annul all remorseful feeling-they may be such as to render them very intense, bringing misery. Some suicides are very happy in the spirit-world; others are very miserable.

Q.-Are families all united in the spirit-land? A .- There are some families that are united in the spirit-land, but they are those who have been united here, not merely by a marriage bond, or ties of blood, but by a more subtle tie and power that outlasts death, and defies all disaster and destruction, and is of itself eternal. There are some mothers who bear children who have no more spiritual relationship to those children than they have toward the children of some other mother. They have given them a physical being-that is all; the tie of motherhood, then, ends at death. So it is with reference to all loves those that are rooted in the spirit, in the things that are indestructible and eternal, are of necessitv themselves indestructible and eternal, but those that have sprung up from the surface are cut off at death and separated from the conditions that bound them together here.

Robert Chambers.

Some of the friends whose acquaintance I made when I was in this country in my own body, in 1859, have been and are still wondering why I was so silent upon the subject of Spiritualism after I returned home, since I had promised to bring it before the Royal Society of Arts and Sciences, and do my best to give it its proper place there. It is n't strange that they should wonder at my silence, but the truth is this; On reflection, I found the subject to be so great, so reflection, I found the subject to be so great, so infinitely great, that I did not know where to take hold of it, or what to do with it. That it was a solemn truth I was convinced; that it was a solemn truth I was convinced; that it was indefined to work its way into Church and State, and finally to become the ruling power in all nations, I believed, and it mattered little whether I interested myself in pushing it forward or no. But on laying down my body in death, and standing in the clear light of the spirit-world, I see I made a mistake. I should have grappled

message Department. with this giant, and should have done my best emblace this clind spiritually with this giant, and should have done my best emblace this clind spiritually upon the to fill, and eventually will fill, on the earth common people. "It is," they say, "for the That I have regretted it, I need not affirm, and . like many, many others, I am striving now, in this glorious spirit-world, to push forward the work that I could have pushed with greater ease perchance, here, than I can now, because now I am obliged to take up-with secondary conditions, and to wait for those conditions to come to me. them and taken advantage of them. With the position I held, I could have given this glorious child of the hour, this Spiritualism, a place and position, at least in my own country, that it does not, to-day, occupy. God grant- it- may not be long out of that position. I would ask it for the well-being of those who have need of just such a spiritual light. And now, dear friends, whose friendship I hold dear, and prize as a sacred memory of things that have been, and I hope that are, I ask that you will at least throw the veil of charity over my faults in failing to do my duty by this glorious Spiritualism, and turn yourselves with me toward that high mark that you are looking at, and hoping to see the holy child reach in your day. Turn your strength with all the full tide of faith, nothing wavering, in that direction, and the angel-world will join you in the endeavor, and the result cannot be other than glorious. Robert Chambers, of Edinburgh,

Alfred Payson Williams.

My name, sir, was Alfred Payson Williams. I was fourteen years old. I have been gone a little over one year. My father was a colonel in the Confederate service, during the civil war. My mother was a Northern lady, and died in consequence of my father's-to her-unwise nolitical-principles.—He-to-day-is-regretting-thecourse he took, and mourning constantly for the home and happiness he once had; and to relieve his sufferings I am here to-day with my mother. We may perhaps send him a word of good cheer -to assure him that a home awaits him in the spirit-world and with us, in spite of the mistakes he has made here, and to wait a little longer-be faithful to what is to be done here a little longerand all will be well, and my mother will smile upon him. Good day, sir.

Mary Ellen Mayhew.

How do you do, sir? My name is Mary Ellen Mayhew. I am from Georgetown, D. C. I used to live in Opelousas, La.; but, you see, my father had some business in Georgetown, and we moved there, and somehow I got sick and died, and I want to send a letter saying I am well now, and a heap happier than I was here, because, my father will say, I suppose, "You have your own way now." Yes, I do, and I have a nice time. Oh, It's jolly here, and I wouldn't come back, I tell you! Old Zenn-she threatens to whip me sometimes, but I always get the better of her, same as I did here. And now I wish my father, when he comes North -he's coming to New York pretty soon-when he comes, would come to Boston, or somewhere where I can speak to him, and I'll tell him a heap of things. I'll tell him about Uncle Walter and Aunt Josephine and grandmother and grandfather, and I'll tell him a heap of things if he'll only just give me a chance. Good day, mister. [Come again, some time.] Perhaps I will. My father would say, "I suppose she, will if, she 's a mind to, if, she, 's anything as she was when she was here." So I Oct. 8. will if I can get a chance.

Abigail-Furber.

My name was Abigail Furber. I lived, when I was here, in Newmarket, N. II. I was eightyseven years old. I want to send a message, if I can, to my grandson, Joe. He's always saying a good deal about these things, and that they aint true; if they were, why don't somebody come to him? why don't somebody come to him ever? Now, Joe, I could tell you things that would make your hair stand right up straight, and you'd know it was me, now I tell you; and and make you understand, I'd take you across my knee, as I used to, and spank you soundlywhip it into you that way. You used-to say "Granny, you can't whip things into me that way!" 1'd whip this 'ere Spiritualism into you now, I tell you. I'd shut your mouth so quick you'd know I was round, if I was in my

Now, Joe, if you think it's worth your while to take hold of this 'ere Spiritualism, if you aint too big a coward, and I don't believe you areyou did n't use to be, there was no sort of a thing you was afraid of when I knew you, if you are it will be something new-take hold of it, and if it bites you let me know, and I'll put something on to the bite that will cure it, same as I used to.

Scance conducted by Whan See.

Invocation.

Oh thou, whose blessedness speaks to us through the glory of this handsome day, through the beauty and sweetness of these fair blossoms [flowers on the table], and through everything that is expressed upon Nature's wondrous and lovely page, thou Great Spirit, the All of Goodness and Power and Light and Life, we pray thee that thy children in mortal may gather unto themselves as much of thy strength as to develop the goodness there is within them, that it may become a spiral staircase leading from earth to heaven-from the creature to the Creator. We ask that thy children who are seeking to know thee may come this day one step nearer to thee in faith, in holy trust, that they may have that divine reliance upon the power that has ever sustained them and does sustain them, that shall satisfy the soul and take away from it the fear and darkness and the mildew of death, and may leave them all its brightness and glorybaptize them anew and sing its own song in their hearts, inspiring them to deeds of goodness and love, leading them out of the desert places into blooming gardens, and casting out all the bats and owls that have found a shelter because of doubt and fear. And unto thee, oh Father and Mother, be all our praises sung, spoken and felt, forever and forevermore. Amen. Oct. 12.

heads of the church and not for its various members." They keep it as a sacred something which even they themselves do not and never have understood; but, nevertheless, they have it. Now, then, if Spiritualism becomes the religion of the world, it must either withdraw itself from the churches, Catholic and Protestant (for When I was in the body 1 could have gone to the Protestant has it, also, but in a lesser degree, we are sorry to say, than the Catholic Church,) -now, then, I say, if Spiritualism becomes the religion of the world, it must either withdraw itself from the churches or it must take all other religions along with it, which, in my opinion, it inevitably must and will do; not only the Catholic religion, but all other phases of religious life and worship. It is the leaven which is destined to leaven the whole lump, and to bring it to a higher and holier position than it has ever yet attained. Spiritualism comes to spiritualize all things with which it comes in contact. It is the sun that, with its magnetic rays, permeates the seeming deadness

> be worshiped, but the Divine Life. Q .- [From J. M., South Boston.] Do astronomers and naturalists in the spirit-world use optical instruments to assist them in their investigations? If so, are they constantly making improvements in them, as we in earth-life are do

of the churches, and now and again awakens

them into something like life; but when it shall

have attained its majority-shall have become a

power in this world, as it has in other worlds,

then the churches will succumb to it, and all

idols will be broken; the image will no longer

A.—They do use these instruments in making these observations, and they are constantly making improvements upon them, and bequeathing I'd kick 'em out of my way, if they got into my these improvements to you; they are at the present time intensely interested concerning the they won't come near me-they don't like me. coming transit of Venus, and will do probably The little critters that was here when I come, as much, if not more, toward reading the great lesson that that transit will teach, than the bands of astronomers from various portions of the earth that will gather at various points to take observations can by any possibility do.

Q.—Is conscience an innate principle of our being, or an acquired faculty of discerning right from wrong, modified by our circumstances and education?

A .- Conscience is a result of the action of certain organs of the brain, intensified or opposite, according to circumstances; lifted into the moral realm, or thrown into demoralization by circumstances. It is a power that is dependent for its action upon circumstances attendant upon the human body; but as a power, it is an inherent property of the soul.

Q.—[From the audience.] Will the present flood-tide of Spiritualism recede before Spiritualism becomes universal?

A .- Yes, in my opinion it will.

Q.-We shall, then, have our dark days? A.—Yes; and a seeming eclipse.

Q.—Is the study of navigation, in spirit-life, pursued in a manner similar to the methods of this life, by the use of charts and nautical in-struments?

A .- Yes; and dependent upon the same laws. Q.—Are instructions relating to navigation in the spirit-life more useful to the navigator than those given here?

A. Yes; because they are untrammeled by things which often trammel them here in this

Q.—Are there days there when they cannot obtain observations so as to know where they are? A.-Oh yes; there are days when the atmosphere is inimical to such observations, and they are obliged to wait, as astronomers and scientists are obliged to wait here,

Q.—It was stated at a circle some time ago, at this place, that some one in the spirit life was experimenting in order to perfect the quadrant. Has he succeeded in doing it?

A.—He has, in spirit life.

Q.—Has he found the medium here through whom he can give the result to the world?

A.—No, he has not.

Q.—Do they have occasion to use the lead in navigation, in spirit-life, to obtain soundings?

A .- On yes, certainly they do; for we have oceans, old and grand, in the beautiful spirit-

Q.—Is the planet Saturn inhabited? A.—It is. Q.—And Jupiter, too?

A.—Certainly it is, by a race far superior to that inhabiting this planet, because it is the older planet of the two, therefore it is able to give birth to finer conditions—finer in vegetative life, finer in human life. Oct. 12.

Jane Perkins.

I am Jane Perkins; I was thirteen years old; I was born and died in Dover, N. II.; my father lost his life in the rebellion; my mother remains on earth, and we would send to her a message of love, first, to let her know that we live; and next, that we remember her, and can come and see her, and can watch over her, and will welcome her when she has done with this life. She need have no more fears of leaving this world—she often fears she's not good enough to die. When one is good enough to live here, he is good enough to live anywhere. It's a great deal harder work, tell mother, to live here in this earth-life, than it will be to live after she gets out of it, a great deal harder; you have a great many more things to trouble you, and a great many more things to overcome here in this life. Here is the darkness, tell mother, and there is the light. Good day, sir. Oct. 12.

George W. Kean.

One after another of the old landmarks in Spiritualism are settling up their accounts here, and opening them in the new life. I was surprised and glad to welcome one of the old Spiritualists and friends the other day from my old home. When he saw me, he said, "Why, Kean, how is it? You are dead? But what of me?' "Well," said I, "I think you are in the same bed." "Why, no," he says, "I do n't realize it." "Nor did I," said I, "but here we are; you are as much dead now as I am; come, and I'll give you an introduction to friends, and show you up." But he was so thoroughly astonished and happy to think he had jumped the fence so easily, that he hardly knew which way to turn; but he soon turned in the direction of his old

with this giant, and should have done my best embrace this child Spiritualism, but the priests that I can, but if you've a mind to try the experiment, why, I'll join hands with you, and will do all-I can to make the revelation good and satisfactory; but, mind you, I don't promise. George W. Kean. Good day, sir.

Samuel Abbott.

My name, when I was here, was Samuel Abbott. I was eighty-seven years old. I was a native of Portsmouth, R. I., and I never-1 do n't know as I ever done anything that was very good in all my life. A shameful declaration to make, but it's the truth; and I've been poor and miserable ever since I changed worlds as I was before I changed, for I wan't happy when I was here. I had money, but I was n't happy, and I have n't been happy since; and I can't seem to get into the way of getting happy. I want to be good, but I can't seem to get round to it. Now they tell me that it may help me to be happy if I can make somebody else happy. Well, when I go to try to do it they do n't like me, and don't want to have anything to do with me. They'd rather stay in hell than to have me help 'em out. That's just the way it is. Now I was advised to come here, and get a new baptism, and see if I could n't start in a new way. So I 've come, and if I can get straightened out I shall be glad. I want to do some good now. I didn't want to when I was here. I wanted all the good myself; but I never got it. Now I would n't advise anybody to live that sort of a life, for as sure as you do you'll have poor pickings in the other world, just as I've got. This is true, and if you doubt it, and want to test the matter, be ugly as you can here, and you'll have a chance to know something about it. Even the little children shun me. I would n't hurt 'em. I never done 'em any good, but I would n't hurt 'em. -way, when I was here, but I would n't now; but stood back and gave me all the room I wanted; but one of 'em spunked up, and told me to be pretty careful, and of course I see that she was master of the situation, and I said, "Yes, I will," and so I will; but I'd like to get into good favor with the children. I find they are a big power in this 'ere t' other world—they 're a big power. Wherever they go there 's always happiness and good things, and I, if I poke myself in where any on 'em are, there's a scattering, and the first thing I know I am back in my unhappy condition again. Now I want to get out of it, and if there's any way I can I am going to find that way. If I can get a new baptism by coming here I shall be glad. I've sometimes doubted the existence of a God, but I'll believe in him if I get a baptism by coming here that will give me a pass into good society. But if I get no good I shall think worse of him than ever. Can't help it, sir. You, of course, do n't believe as I do, because you never have suffered as I have, and I hope you never will. I am reminded by that little one that keeps a respectful distance, that my time's up, so good day to you. Oct. 12.

John Kilby.

I was brought up to believe that the dead knew nothing of the affairs of this world, and consequently cared nothing about them; but there never was a more monstrous fallacy than that, for the inhabitants of the spirit-world, one and all, have an interest in the stock from whence they have come, in the friends and relatives they have left in the shadow of a mortal life. There is not one—so say the records liere in this world—that does not possess an interest in some degree in the affairs of the earth; and so, in common with the great magnetic tide that sets this way. I have come to tell my brother that I thank him for his kindness to my son; that I watch over the little fellow, and so does his mother; and we are grateful for all that has been done for him, and will use our best endeavors to bring the boy up in usefulness, in goodness, and to be a blessing to those who have so kindly cared for him. David, I thank you, I thank you; and in some way will reward you for what you have done for him, and what you must continue to do for years to come. I know you will say to me, "John, I want no reward. I did it because I wanted to; because it was a duty devolving upon me." I know all that; nevertheless. I see fit to reward you, and therefore I shall do it. If I can do it in no other way it will be by inspiring you with the knowledge that you have done right, that you have fulfilled the law of love and kindness; and in fulfilling it it will bring you a blessing. From your brother, John Kilby. Oct. 12.

Timothy Farrell.

[To the Chairman.] Good day, Mr. Captain General. I was born in a small place called Cowes, in Kilney County, Ireland. I'd like to send a message to my wife. Ellen—she's here in this city—and to my brother James. Say to 'em that I am very well off, here in this spirit-world, better off, no doubt, than I deserve; for like the old fellow that could n't find any good because he didn't do any, I don't know as I done much here, but I suppose I must have done more than he did, because I am very well off, and if I never get any better off I shall be satisfied with what 've got. I am glad my brother is making the old folks, our uncle and aunt, happy. I am glad about it. It's just what ought to be done, and what I would have done if I had lived here. All such good deeds as them help to make a good place for you in the other life. I don't like to be putso far away, you know. I don't like to have my folks thinking I am off somewhere, away out of sight and hearing, because they can't see me, because I am dead. I want 'em to know that sometimes I am right there, so close that if I only had a material hand I could slap 'em over. I think when folks all get to know that they are hardly ever alone, that there's somebody round, always, they will be pretty sure to be doing good things instead of bad. Not that my folks have been doing any bad things -no, 't aint that-but then it's a good thing for them to know that the dead are round, hearing what they say, and seeing what they do, and then they wouldn't want to do things, you know, that would shame the dead; so they will lead pretty good lives, and get a pretty good record up there. I am happy. Yes,

myself of this public way, although I know it will be distasteful to them as it is to me, for I would far rather meet them in private and discuss whatever matters I may have to discuss with them alone; but, as it is, I will only say to my brother John-I succeeded in negotiating with those parties in Hong Kong. I was also successful-in a degree successful, at any ratewith the parties in Liverpool; but how far you may be able to go with them, now I have done with earth, I cannot say; but I would advise that you take up the threads and push the matter, and perhaps you can finish up as well as I could, although I must say there is a doubt in my mind about it, at least, with the parties in Liverpool, because this proviso was made : "You, Stephen, will see to this yourself; you, Stephen, will do thus and so, yourself." "Yes," I said, 'I will." Now, whether they will consider the contract broken by my death or no, I cannot say. Perhaps not. I am, sir, Stephen W. Pritchard. of New York City. I lost my life by the burning of the steamer on which I was a passenger. [To the Chairman.] Please publish my message soon, and I'll be greatly obliged to you. Good-day. Dec. 22.

MESSAGES TO BE PUBLISHED.

Tuesday, Oct. 13.—Katle Gray, of Savannah, Ga., to her mother: Arthur W. Conway, to his father in New York City; David McKinley of Glasgow, Scotland, to his

son James.

Thursday, Oct. 15.—Jessie Potter, of Ogdensburgh, N.
Y., to her mother and sister; Capt. Jack Eldridge, of New Bedford, Mass.; Gardner Brewer, of Boston; Jerry De-

Bedford, Mass.; Gardner Brewer, of Boston; Jerry Bevine.

Monday, Oct. 19.—Oliver H. Swain, of Lynn; John W. Edmonds; Hilda; Lucy Richards, of Boston.

Tuesday, Oct. 20.—Dantel Lowd, to his sons William, Quincy and Frank; Nettle Anderson, of New York, to her mother: Hannah berby, of Boston, to her children.

Thursday, Oct. 22.—Coleridge Weldeny, of Manchester, Eng., to John Harkins; Charlie Clevering, of New York, to his father; Andrew Kilrowe, of Glasgow, Scotland, to his mother; Conway.

Monday, Oct. 25.—Reuben Patten, of Peterboro', N. H.; Adela Bright, of Cincinnati, O., to her father in Wankegan, Hi. Shelley Barrett, of Liverpool, Eng., to his father; Helsey Page. of Pagetown, N. H. ...

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

Thursday, Oct. 29.—Red Wing; Jennie Johnson, to her

Cora Wilson, to her parents; Ninna, to her people, the Klowas.
Thursday, Oct. 29.—Red Wing; Jennie Johnson, to her parents; Duncan Warner, to his brother.
Monday, Nov. 2.—John Ramsey, of the 23d N. Y.; Eben Demett, of Pittsheld; Jane Wallace.
Tuesday, Nov. 3.—Ruchel Tibetts, of Boston; Aunt Rath, to a family in Worcester: Mary Ella Brydges, of Norridgewock, Conn., to her mother; Timothy Rhey.
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; Alice Frazier, to her mother.

to her mother. Monday, Nov. 9.—Adelaide King, of Philadolphia, Pa.; John Abbott, of Bangor, Me. Tuesday, Nov. 16.—Minute Elliot, of Bath, Me., to her grandmother; Charlotte Gowing, of Northfield, Vt.; Thos,

nurtevant.
Thursday, Nov. 12.—John Calender, of Boston; Nancy, Smith, of Boston, to her children; Haninah Tobit, a Qua-er lady, of Philadelphia; James K. Hill, from Gold Hill; allforpla.

R.Smith, of Roston, to her children; Hannan Tobit, a Quaker 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 Deinny, of New York, to his father: Annt Phillis Perkins.

Tuesday, Nov. 17.—Edward Payson Hamilton, of Bridgeport, Conn.; Nancy Miller, of Dorchester; Elliu Jarrett; George Staples.

Thursday, Nov. 19.—Mary L. Woods, of Auburn, N. Y.; John Randolph Watkins, of Galveston, Tex., to his father; Bella Garfield, of St. Louis, Mo.; Patrick O'Malley.

Monday, Nov. 23.—Thomas Crozler; Charlotte Carson, of Indianapolis, Ind., to her mother; Ezekiel Adams; Paul Lindall, of New York City, to Richard Havelin.

Tuesday, Nov. 24.—Alice Jameson, of Boston, to her mother; Arthur Andrews, of Potsdam, N. Y.; Joseph Illiliad; John McGowan, of Ireland.

Monday, Nov. 30.—Eldridge Curson, of New Orleans, to his father; Daniel Wendell, of New York; Katie Golding, of Lowell, Mass.; Chara Paul, of Boston.

Tuesday, Dec. 1.—Lester Day; Nelle Williams, of Boston; Nancy Hemmenway, of Framingham; Willie Dolano.

Thirsday, Dec. 3.—Hyaschand; Lillian Page, of Buffacio, N. Y.; to her sister; Tom Ericsson; Sallie Harrison, of Leeds, Eng.

Monday, Dec. 7.—Estella Vance, of Richmond, Va.; John Hogan, of Boston, to his brother; Mary Wallace Haven: Annie Parkhurst, of Worcester, Mass., to her mother, Tuesday, Dec. 8.—Daniel N. Haskell; Lulu Castro, of Boston; Benjamin Nathan; Andrew Robinson, to his brother; Benjamin Nathan; Andrew Robinson, to his brother; Harrison, Dec. 10.—James Barrows, of Taunton, Mass.;

brother.

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

James Johnson, of Boston; Suste Hyde, of Medford, 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.—Ellza Dunhar, of Boston; George W. Watkins, of East Cambridge; Mary Godin, of Edinburgh, Scotiand, 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, D. C., 21.—Mary Adelatde Gaines, of Montgonery, Ala., to her mother; David Champiney, of Boston, to his sons; Nathan Harding; Daniel Chandler.

Tuesday, Dec. 22.—Bavid Garrison, of Portsmouth, R. I.; Sinno Brown, of Hanover, N. H.; Nelite French.

Thursday, Dec. 24.—'Black Swan; Jonathan Parker, of Exeter, N. H.; George A. Barchy, to his father, of Chatham Square, New York City; Charles Dennott, of Phttsfield, N. H.; Jonnie Johnson

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

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Quarterly Meeting.

Quarterly Meeting.

The Northern Illinois Association of Spiritualists will hold their Tenth Quarterly Meeting at Grow's Opera Hall, 517 West Madison Street, Chicago, Ill., on the 8th, 9th and 10th of January, 1875.

The Convention will be called to order at 10 A. M., on Friday the 8th, and continue its sessions over Sunday the 10th. All are invited to come. Every effort will be made to entertain all that come.

E. V. WILSON, Sec. 11.

Other Spiritual papers will please copy.

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11-Jan. 2.

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The Phrenological Journal,

Por December, contains articles on Character-Reading; Psychology; National Types; Mind and Brain; Fallure and Success in Life; Blessings in Disguise; Falth, or Reason; Five Great Warriors; Spiritual Evolution; with Portraits, Biographies, and Characters of Distinguished Men. Only 30 cents, or \$3 a year. New volume begins with next No. Address S. R. WELLLS, 389 Broadway, N. Y., or COLBY & RICH, 9 Montgomery Place, Boston, Mass. Dec. 5.

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Dec. 19.—7w

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Pearls.

TOO PRECIPITATE. All things would be done so nice. Could we only do them twice. . ! Goethe. If you have a bright thought, express it in the simplest Where God erects a house of prayer,

The devil always builds a chapel there, And 't will be found upon investigation, The latter has the largest congregation.

Men, in their innovations, should follow the example of Time, which innovates greatly, but quietly, and by degrees scarcely to be perceived. Bacon.

> REPENTANCE He kissed me, and I knew 't was wrong, For he was neither kith nor kin. Need one do penance very long

For such a tiny little sin? He pressed my hand. Now that 's not right. Why will men have such wicked ways ? It did n'tstake a minute quite, And yet it seemed like days and days, The mischlef's in the moon, I know,

For I'm quite sure I saw her wink When I requested him to go. I meant it, too-at-least, I think! Well, anyhow. I'm not to blame, He snatched the kiss. I do think men Are quite without all sense of shame. I wonder if he 'll come again !

The Chinese have a saying that an inducky word tropped from the tongue cannot be drawn back by a coach and six

The New York Tribune and Mr. Owen To the Editor of the Banner of Light:

A man who is too strong minded to believe in Christianity, and who yet finds no difficulty in believing that spirits come out of a closet and

dance breakdowns on a platform, and spin mos-quito netting out of the air, is scarcely a promis-ing subject for argument. To say be disbelieves the Bible because he cannot understand it, and believes in Katle King because he has seen her, simply shows that he is as vain of the feebleness of his understanding as he is of the blindness of his eyes.—New York Tribune.

The Tribune, since the decease of Horace Greeley, has never shrunk from sacrificing truth

to the small vanity of making a point to the disparagement of an honorable reputation. If Mr. Owen in his writings has endeavored to establish anything, it is that the cardinal facts. upon which the teachings of Christianity rest are credible, because they are analogous, in many respects, to facts occurring in all quarters of the globe to-day. His disbelief in Christianity is a thing of degrees. He would probably not swallow all the Christianity of the papal Syllabus, nor all of the late Vatican decrees, nor all the tenets of the Protestant Confession of Augsburg, nor-the five points of Calvinism. He would probably decline to admit the reality of the statements in the Bible that the world was made in six days; that the sky is a solid firmament; that the first woman was made of the rib of the first man; that the Supreme Delty conversed with Moses as man talks with his fellows; that Balaam's ass spoke (unless the late utterance of the Tribune should convince him to the contrary); that Moses changed rods into living serpents; that God rained quails over some square leagues of land to the depth of two feet; that Jonah's painful experiences were real; that the Gadara demons went out of one or two men and obsessed a whole herd of swine; that five thousand persons were fed with five loaves and two fishes; or that any really dead maiden, or really dead son of a widow, or really dead Lazarus, was raised to life in his or her old body. But if he does not believe these things, in common parlance he does not "believy the Bible," that is, the whole of it. Does the writer in the Tribune believe all its contents? If he does he is a So particularly of modern facts analogous to the thirty-two miracles attributed in the Gospels to Jesus, he knows that he has seen many that were real; he has long before this detected many that were spurious. If the special case in which on insufficient examination he erred, in Philadelphia, was spurious it was not because he had not good reason to credit others that were not so like it as not to be genuine. If Mr. Owen accepts too many Bible facts, it is not because he has not at least sought earnestly to find the truth. If he has been for a time deluded by a spurious modern fact, it is in part because he has witnessed so many like it in outward semblance that were genuine. He is liable to err both in admitting too many Bible facts, and in accepting counterfeit modern facts on too lax examination.

The wise man of the Tribune seems to be as vain of his hypoerisy as he is unconscious of his shallowness. Can any person of sense admire this pretence that he accepts all that passes current as Christianity, or all the statements of the Bible? Hardly do any of the most fashionable Orthodoxy accept as much; and the least fashionable Orthodox, if they were honest, could show huge chasms both in their Bible and their Christian faith. But the writer would give us to understand that he does accept all of the current Christianity, and every statement of doctrine and fact in the Bible. To use the elegant language of the late editor of the Tribune, may we not entertain a slight suspicion that he lies-lies like a dastard and a hypocrite? If he does not lie, he believes in biblical statements much harder to credit than anything for which Mr. Owen has appeared as a witness. If, in the language of consecrated cant, he "believes the Bible," he also believes that a person called Jesus appeared after death in a fleshly body, in a closed room, entering it when the doors were shut, and in the same body, after death, ate broiled fish and honeycomb, and ascended literally to heaven. And he believes all this without knowing that a single eye-witness has ever testified to these facts, but merely because the fashionable religion demands it. Which is the more probable—that hundreds of eye-witnesses have in every instance been deceived in thinking that they have seen spirits appear tangibly and visibly before them-but not in actual flesh-or that some unknown witnesses were deceived eighteen centuries ago in believing that they saw an actual body of flesh enter after death a closed room, saw the same body eat broiled fish and honeycomb, and the same body ascend into a solid heaven? Our Tribune writer must claim, in his belief of the whole Bible, to give credence also to the latter belief, and he would absolutely discredit the former. In this he is wiser than the apostle Paul, who did not believe that flesh

could enter heaven, even through the windows

mentioned in Genesis, and who, writing thirty years, at least, before any of our Evangelists, vouches only for six spiritual appearances of the risen Jesus, one of which was to all of the twelve. And these six appearances being all to which the universal church in Paul's day gave credit, our writer is better informed than was the oldest Christian Church; for in Paul's day that church had not yet been imposed upon by the story of a traitor Judas, nor by the raising of the dead body of Jesus. Our writer pretends to swallow Paul's explicit testimony along with the contradictory legends of the Gospels and the book of Acts. He only does not display the "feebleness of his intellect," because he is too besotted in his devotion to popular religious cant and hypocrisy to have any intelligence whatever upon these subjects to exhibit, or any discrimination to exercise in what he makes a show of believing. Mr. Owen is no hypocrite, at least, or, if he is, he is more skillful in concealing it than his con-D. L. ceited censor.

Washington, D. C., Dec. 21st, 1874.

For the Banner of Light. The Philadelphia Item of Evidence for Spirit Materialization.

TO GEN. FRANCIS J. LIPPITT:

My DEAR SIR-It is to be conceded that the exact solution of this Katie King affair, (as it is usually called) Is beset with difficulties. It is to be conceded that the considerations set forth in your public letter to me of Dec. 22d, which I received this morning, carry much weight. It is further to be admitted that if all which you and I saw at the sittings held here last summer, was due to fraud, consummate skill was shown in the getting up. At this day I am, like you, unable to find, in the various explanations suggested, a satisfactory clue to the whole. And I have had so strict a lesson lately, touching the rlsk of positive assertion, in regard to phenomena witnessed in a field so new and so little explored as this, that I feel doubly cautious now in the premises.

You will bear me witness, also, that throughout I have expressed myself with caution. In my first brief note, which caused so much commotion, I was careful to state that the evidence have dared to attempt such a gross imposition, which induced me to withdraw confidence from the Holmeses was circumstantial only. In my second letter, of Dec. 10th, while I avowed my conviction that we had detected a direct attempt to deceive, I limited my deduction from that fact, saving that while this does not "afford proof that all preceding manifestations from the same source are untrustworthy," yet it does "throw a doubt over the whole," and places the record outside my/rule of authentication.

Yet again, in my letter of December 20th to the New York Tribune, written under the light of the latest developments, my statement is that the case seems made out not probably so as to satisfy a Court of Justice, but so as to produce a moral conviction sufficient to render worthless, as evidence of spirit-materialization, everything, be it feigned or genuine, which the Holmeses have put forth." I added expressly, "I do not affirm that all the manifestations exhibited by them were frauds." And I gave them also the benefit of their English record.

My position, then, is this, that, under the rule of authentication which I have on all occasions prescribed to myself, my record of last summer's sittings must be dropped as inadmissible. I think you would not advise me to insert it in any work which I may yet live to write on Spiritualism. I think you will admit that I acted with propriety when I did my best (Dec. 4th) to withhold that record from the columns of The At-

Having thus decided, and having publicly ex-

pressed my lack of confidence in the Holmeses, I conceive that I have done all that can be propergreater donkey than he would insimuate Mr. ly required of me in the premises. I accuse not, Owen to be. Mr. Owen selects from the Bible nor denounce; able to give no testimony which I the facts that are in analogy with known facts; think would avail as legal proof. Common report seems to have settled down on a certain lieve the whole of it, as the writer in the Tribune | young widow, named White, as the confederate, | fesses to have made a discovery of great interest would have his readers think true of himself. If confederate there was. But I have never seen Mrs. White to recognize her, unless it was through the cabinet aperture. The gentleman who informed me of his reasons for believing in a false impersonation did not mention her name. Then, as you justly remind me, I have hearsay evidence only for the affair of the altered checks. I admit further that you are right in saying that "this class of manifestations depends not on moral but on physical conditions only" in the mediums. Middleton, in his celebrated "Enquiry," speaking of the spiritual gifts which are said to have shown themselves throughout the early centuries of the Christian Church, says (page 25) that these were often committed not to the ablest and purest champions of the church. but "to boys, to women, and, above all, to pri vate and obscure laymen, not only of an inferior but sometimes also of a bad character." The highest order of spiritual gifts, however, appear to attach themselves only to those who are, in a

correspondent degree, morally and spiritually elevated. Finally, the accused, as in my Tribune letter I suggested, have not yet been heard in defence, as perhaps they may be, ere long. They still remain in the city. Mr. Holmes, writing to me under date December 18th, says: "Were the charges against us true, do you suppose for a moment that I would stay here and face the people night after night, liable at any moment to be arrested and locked up? Does it look like

Let them have fair play, then. The public has been fairly warned, and will be on its guard in the future. If these people are sheer impostors, a few weeks can hardly elapse without bringing direct detection in the act. If they can vindicate themselves, I have already said in my letter of December 10th that no one will rejoice in their vindication more sincerely than I.

> I am, my dear sir, faithfully yours, ROBERT DALE OWEN.

Philadelphia, Dec. 26th, 1874.

P. S.-As to the Fred. W. Robertson letter, if Mr. Holmes had it written out beforehand, closely imitating Mr. Robertson's autograph, and if he forged the three words in German character intended by me as a private mark, that may perhaps be the explanation. As the sheet was presented edgeways and the light dim, his hand, rubbed with phosphorus, may have simply followed the lines, while seeming to write on the paper. But how the sheet was sustained in the air and turned over without apparent agency, I know not.

Mr. Taylor, the late sallor-preacher, of Boston, astonshed a divine who had refused to enter his pulpit because a Unitarian minister had been in it, by falling on his knees on the pulpit stairs and crying out, "Oh Lord, deliver us in Boston from two things, bad rum and bigotry: thou knowest which is worse, for I don't."

Present Status of the Katle King Question.

To the Editor of the Banner of Light: I thank you for the slip furnished me of Mr. Owen's answer to my letter. With Dr. Child's letter of December 19th, published in last week's Banner, we now have all the evidence on which these gentlemen acted. Taken together, it is undoubtedly very strong, and fully justifies the withdrawal of their guarantee of the Katie King materializations of last summer; but to that large number of persons who are familiar with the history of these strange phenomena, it will not, I think, prove conclusive.

Some of the facts, at least, observed by us last spring and summer, still remain, as Mr. Owen admits, apparently inexplicable on the theory of fraud. Moreover the public will make a broad distinction between fact and suspicion, and a still broader one between what these gentiemen state of their own personal knowledge and what they state on the information of a third person; especially when that third person, for some unexplained reason, chooses to withhold his name; and in an issue of such importance they will base their decision on facts alone-facts within the witnesses' own knowledge, not learned from other persons who, for aught that is known, may be either deceivers or deceived.

Now I find but two of such facts that seem to point directly to the spuriousness of the Katie King materializations, and they are startling enough, I admit.

One is the appearance, a few weeks since, of a face purporting to be that of Katie King, but which Mr. Owen and Dr. Child, who were both present, knew to be that of some other person.

Assuming the mediums to have knowingly at tempted, on that occasion, to palm off this stranger as the genuine Katie King, it would by no means prove (to those at least who have personally investigated these manifestations to any great extent) that the materializations of last summer were spurious, however much they might render them suspicious. But to me it seems incredible that, Mr. and Mrs. Holmes, who, whatever else they may be, are by no means idiotic, should well knowing that both Mr. Owen and Dr. Child were as familiar with the face of the former Katic King as they were with that of one of their own daughters, and that the exposure of the fraud would be certain and instantaneous. As such a step would have been obviously suicidal, it seems more probable that the sham Katie, whether spirit or mortal, was not placed there by the mediums for the purpose supposed.

The other fact, stated by Dr. Child, is that the anonymous gentleman who made the discovery "showed him various articles which he knew had been given to Katie King last summer."

On reading this statement one is irresistibly impelled to ask: Why did not Dr. Child, to put the matter at once beyond doubt, insist upon seeing the alleged confederate herself? As to the identity of the articles given, there was a possibility of mistake; as to the identity of the alleged Katie King herself, on her being seen, there could be none. And this is the most striking and mysterious fact in the whole affair, that neither Mr. Owen nor Dr. Child has yet seen the young woman who, as they are informed, claims to be the identical Katie King with whom they were on terms of daily intimacy for several months. No one will suppose that these gentlemen did not at once require a personal interview with her, which alone would have settled the question conclusively, and, if they have not seen her, the inference is an obvious one-that they have not been allowed to.

On the whole, as the case now stands, those who take any interest in this imbroglio will naturally ask certain questions; as

1. Why have not Mr. Owen and Dr. Child been brought face to face with the alleged confederate?

2. Who is their unknown informant, who proand importance, for which all lovers of truth skeptics or Spiritualists, must thank him, and who yet declines to disclose his name?

3. Of what nature were the "inducements and influences" by which he is stated to have succeeded in obtaining this young woman's confes-

4. Why are the public to learn what facts the young woman has confessed only through the statements of a person who chooses to keep himself in the dark? In other words, why has not her written confession been published under her signature, or (if she shrinks from giving her name), at least, without it?

Whatever the real truth of the matter may be, until these questions are satisfactorily answered many persons, I think, will remain unconvinced that the Katie King seen and described by Mr. Owen and by myself was a living confederate. FRANCIS J. LIPPITT.

Boston, Dec. 29th, 1874.

Card from Mr. and Mrs. Hardy. To the Editor of the Banner of Light:

Owing to the present spasmodic exposures and denunciations of mediums for materializa ions, and more especially the recent charge of fraud by an "anonymous" in the Boston Globe against Mrs. Hardy, we consider it a duty we owe not only to our friends in and out of the form, who have stood by her thus far, through torm, who have stood by her thus iar, through ten years of mediumship, but to ourselves and also to the cause of Spiritualism itself, that we should give our friends a full and ample oppor-tunity just at this time, to prove, by positive demonstration, and under conditions perfectly satisfactory, challenging the strictest scrutiny, the reality of spirit materializations

the reality of spirit-materializations.

To this end we request Messrs. John Wetherbee and Phineas E. Gay—men well known in this community—to select or form a committee of ten or twelve persons, who are intelligent and reliable, men of undoubted veracity, and this committee thus formed shall have the privilege of attending from one to three scances with Mrs. Hardy for "materializations" in the light. These scances may take place at the house of the me-dium, or elsewhere, as the committee decide; they having also the privilege of providing every-thing necessary, and making all the arrange-ments as to the house, room, table, position, &c., &c., and in fact we leave the management of the

whole thing to this committee.

In justice to the spirits now experimenting in this phase of manifestations, in justice to the sacred cause we all so dearly love, and in justice to mediums, certainly in some instances falsely and wickedly accused of fraud in this matter, we urgently and respectfully request the men that have been named in this communication to act upon this matter immediately, or with the least possible delay.

John Handy. least possible delay.
Boston, Dec. 28th, 1874. MARY HARDY.

The Mikado is making almost as good a thing out of his reformation as Henry the Eighth did of his. One of the discarded gods of Japan is advertised for sale in a Japanese paper in the following terms: "For sale, at Kama-Kura, a very fine idol with six arms. It is fitteen feet high, and was cast in bronze, at Shenfield." Sheffield now shares with Birmingham the doibtful honor of supplying, with impartial generosity, missionaries and Bibles to the more inquiring among the heathen, and idols to those who prefer to walk in the old ways.

Movements of Lecturers and Mediums. K. Graves can be addressed for the present at Long Lake,

Hennepin Co., Minn. Anthony Higgins, Jr., lectured during November is Washington, D. C.; in December, in Salem, Mass.; in March he speaks in New Haven, Ct He would like to make other engagements. Address him, 13 Meadow street.

Dr. John Brown Smith lectured in East and West Cummington, Worthington, and West Chesterfield, during December, and contemplates a lecturing trip in January in the villages on the line of the rallroad from Greenfield to North Adams, thence to Pittsfield, and thence to Spring field. Friends who desire lectures anywhere adjacent to this route, can address him at Amherst, Mass.

W. F. Jamieson will commence his month's engagement at New Haven, Conn., on Sunday, Jan. 3d. Subjects: first Sunday, "Theological Goats and Sheep;" and "The Clergy a Source of Danger to the American Republic.!!

J. William Fletcher will speak in Manchester, N. H. the first three Sundays in January; and the last two Sundays in Hudson, Mass. During the month of February he will lecture in Putnam, Conn. All communications may be addressed to No. 9 Montgomery Place.

Susie Willis will speak in Hudson, Mass., the first three Sundays of January, and in Manchester the last two Sab-

Warren Chase can be addressed during January at Col-

fax. Iowa.

Prof. Wm. Denton will speak in Music Hall, Brockton, Thursday evening, Jan. 7th, at 7½ o'clock; subject, "History of the Bible."

New Publications.

T. B. PETERSON & BROTHERS, 309 Chestnut street Philadelphia, Pa., continue to put forth their popular cheap edition of standard works of fiction, and we acknowledge the receipt of the following specimens of the RHOWING THE RECEIPT OF THE FORWARD SPECIMENS OF THE SAME FROM THIS ENERGIER'S GHOST, CLARA LAKE'S DREAM, THE LOST BANK NOTE, FIVE THOUSAND A YEAR, THE RUNAWAY MATCH, MARTYN WARE'S TEMPTATION, THE NOBLEMAN'S WIFE, by Mrs. Henry Wood; and For Better, For Worse, A Love Story, from "Temple Bar."

THE VOX HUMANA IS ISSUED monthly at Cambridgeport. Mass., by Geo. Woods & Co., and is devoted to the circulation of musical information, and choice selections suitable for execution upon their celebrated reed organs. The Jan-uary number, which we have received, gives eleven pages of music, and a wide range of miscellany, and opens the New Year with much promise.

Annual Convention of the New York State Organization of Spiritualists.

An Annual Meeting of the above organization will be held at the ball in the American Block, situated on Man street, Buffalo, Saturday and Sunday, January 16th and 17th, and holding three sessions each day, Mrs. Emma Hardingo Britten, Mrs. Eliza C. Woodraff, Rev. J. H. Harter and Mr. Geo. W. Taylor, are engaged as speakers, and others are expected sufficient to make all the hours golden with interest and profit.

Each local organization of Spiritualists in the State, Children's Progressive Lyceum, and Friends of Human Progress, may be represented by two delegates for each fifty members or fraction of that number above the first fifty, A general invitation, however, is cordially extended to all to attend.

A small admittance fee at the door will be required on Sunday to help meet expenses.

Our Buffalo friends join with the officers of the organization in this cordial invitation, and will do what they can to entertain those in attendance from abroad. Let us have a large meeting this first of the year 1875.

Mrs. Lucia C. Miller, Secretary.

Dec. 25, 1874.

Notice.

The next Quarterly Convention of the Vermont State Spiritualist Association will be holden at Glover, on Friday, Saturday and Sunday, Jan. 15th. 16th and 17th. A good church will be opened in which to hold the Convention; also good hotel accommodations near the church, at one dollar per day. All are cordially invited to attend. Speakers will be provided for (as represented to the President) free of expense. It is expected, as usual, that free roturn checks over the different railroads in the State will be Issued to such as pay full fare one way to attend the Convention.

Convention.

Per Order Committee,

Leicester, Vt., Dec. 23d, 1874.

Notice.

The Northern Wisconsin Association of Spiritualists will hold their Seventh Quarterly Conference in the city of Ripon, on Friday, Saturday and Sunday, Jan. 8th, 9th and 10th, 1875. R. G. Eccles is engaged as speaker. Other speakers and mediums will be present. A cordial invitation is extended to all the friends of the cause.

Per Order.

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