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Banner Contents.

First page: "Spiritualism and its Claims," by J. D. Maxwell; "A New Phase of Manifestation;" "Spirit 'Manifestations in Terre Haute, Ind.;" Story — "The Lights and Shadows of One Woman's Life," by Mrs. Ann E. Porter. Second: Same continued; "Quarterly Conference of the Northern Wisconsin Spiritualists;" "The Resurrection of Jesus, " a lecture by W. S. Bell; Banner Resurrection of Jesus, "a fecture by W. S. Bell; Banner Correspondence. Third: "Reply to the Cleveland Sunday Morning Voice," by D. A. Eddy; "The Personal Experiences of William H. Mumler in Spirit-Photography;" Poom.—"Mulligan's Gospel," by Annie Herbert. Fourth: Leading Editorials on "Exempting Church Property," etc. Fifth: Brief Paragraphs; New Advertisements, etc. Sixth: Spirit Messages; Poetry—"Life" and "Death," by Warren Sumner Barlow; "Doubly Bereft-A Deferred Bridal;" "Snow-Bound," by Warren Chase; "Dr. Lor ing on Woman Suffrage," etc. Seventh: Book and other advertisements. Eighth: Poem—"I Bless Thee, Father, that I Live," by William Brunton; "Rev. Edward F. Strickland before the Music Hall Society of Spiritualists ';'' "After the Storm Comes the Sunshine," by Henry T. Child, M. D., etc.

Oxiginal Essay.

SPIRITUALISM AND ITS CLAIMS.

BY J. D. MAXWELL.

No one who is in the least conversant with the leading events of the day can have failed to mark the wondrous strides which Spiritualism, that modern phase of faith, is making in our land. Hardly a decade ago, the marvels which were wrought in its name were regarded as the artful tricks of jugglers and charlatans, and, in the minds of suspicious and incredulous men, Spiritualism was simply legerdemain carried to its highest perfection. It was in vain that the ardent devotees of this mysterious creed urged upon men the merits of their system, and claimed for it the right of a candid and impartial examination. None gave ear to their claim, but regarding them as deluded fanatics, and their creed as the outgrowth of a wild and fantastic imagination, they left them in pity to their boxes and their bells.

And, indeed, whatever may have been the distinctive merits of the system when once divested of the mass of insignificant and unmeaning miracles which in every promiscuous scance were wrought in its name, it cannot be denied that men were, in a measure, justified in refraining from inquiry into a system which adduced as proofs of its genuineness miracles of eo trivial and meaningless a character as those performed under the cover of darkness by individuals who laid claim to mediumistic power.

In the miracles which were designed to establish the truth of Spiritualism, men found the prima facie evidence of its falseness; and without entering upon a close and impartial inquiry into its theory, they were content to ridicule its practices, and to heap upon the entire system a plentiful allowance of derision and scorn. But derision and scorn have been the inevitable accompaniments of every great religious faith in its incipient stages; and this quaint and derided system, once stigmatized by thoughtless men as the outgrowth of a wild and fantastic imagination, is no longer the exclusive creed of a few fanatical dreamers and visionaries. Its disciples are now to be found among the learned and scientific of the land; nor is it restricted in its limits to the narrow bounds of one or two nations of the earth. Its principles are taught and its miracles worked in almost every nation on the globe which has the least claim to an advanced civilization.

From far across the waters we hear the voice of a distinguished scientist, the co-laborer of Darwin, raised in defence of its claims; and even among those who do not accept its doctrines there are none who seem capable of explaining away its mysteries, and who do not frankly confess that there may be something in it. Even in the church there is seen a tendency toward spiritualistic interpretation of Scriptures; and when Dr. Bulfinch, an author of a recent work on the Christian evidences, declares that in the miracles of Modern Spiritualism we may yet be compelled to recognize the credentials of a new revelation, he gives utterance to a conviction revelation, he gives utterance to a conviction that the knowledge attained here would not be which forces itself upon the minds of many of relinquished at death, but would be our posses-

If these things are true-if a close and rigid course of study, on the part of eminent thinkers, has led them to the conviction that Spiritualism contains in itself the germs of a true religion; and if, on the other hand, even those who reject it cannot explain its miracles, but admit that they seem unanswerable, are we not in duty bound to comply with the demands of its advoto the claims of Spiritualism a cates, and give fair and impartial examination before we allow ourselves to heap upon it all those opprobrious epithets of ridicule and denunciation which we have been accustomed to use toward it in the

It is the object of this article to inquire whether we are not in duty bound to divest our minds of all its prejudices and predilections, and give to-this doctrine the favor of a candid and impartial

And, first, it must be premised that, since there must needs be some limit to our inquiring into the manifold phases of religious faith proposed to us for investigation, we ought to confine our selves to those which possess at least prima facie evidence of their credibility; and when, in addition to this, their teachings are conducive to our moral and ethical elevation, and to the general happiness of mankind, we are surely furnished with a proper incentive to their diligent and im-

Applying this test to the subject in hand, let us consider (1), whether the doctrine wears the semblance of credibility; and (2), whether its teachings are conducive to our moral and ethical elevation, and to the general happiness and well-being of mankind. That the former of these suppositions is true, i. e., that it wears the semsuppositions is true, t. s., that it we have the solid; for apart from the marvelous and unanswerable miracles which are adduced by the advocates of Spiritualism as the incontestable proofs of its

genuineness, one can hardly conceive how men, whose minds have been tutored and trained by long and severe study to accurate methods of thought, could be so far deluded as to give their credence to a doctrine which did not possess strong evidence of its genuineness. To assert that Spiritualism is at variance with an accepted revelation, even if this were the truth, would furnish no proof of its falseness. The day has gone by when the truth or falseness of opinions s measured by their conformity or non-conformity to long-established dogmas. The lessons of the past have been effectual in making men more liberal, and less intolerant of opinions at variance with their own. The test of the truth or falseness of a doctrine is no longer "does it conflict with this or that *creed?*" but "does it conflict with reason?" and it is by means of this broad and comprehensive test that we must examine Spirit-

comprehensive test that we must examine Spiritualism.

In view, then, of the unanswerable miracles,
which can be accounted for only on the ground
of a spiritual communion between the habitants
of this world and those of the next; and in view
of the unfrequent credence which scholars and
men of marked attainments in science and philosophy have given to the doctrine, having assumed
that Spiritualism wears the semblance of credibility, it remains to inquire whether its teachings
are conducive to the good of mankind. are conducive to the good of mankind.

In order to decide this question, it is essential

to know what are some of the cardinal teachings of Spiritualism, and those which distinguish it as a system from other phases of religion. What, then, are some of its leading doctrines?

I. It teaches its that we are the framers of our own destiny. Ignoring the dogmas of election of eternal damnation and of imputed righteousness, it claims that our moral, intellectual and social qualities do not undergo at death a sudden transformation, but pass with us, unchanged, into the future life. Whatever may be our tendencies here, whether good or evil, they will remain with us when we have launched forth into the spirit-realm. If our inclinations here are all of a downward tendency, leading us to delight in vice and sensuality, then when we enter the threshold of another world our position will be among the vicious and the sensual, from which ignoble sphere it will be our arduous task to elevate ourselves by long and severe repentance. If, on the other hand, our highest aim in life is to develop and culture our moral and ethical naground will be ours, and we will continue to advance in purity and holiness throughout the ages of eternity. What an incentive is here to a life of purity and virtue! Placed side by side with the destrict of institutions in the limit of the destriction of institutions. of purity and virtue! Placed side by side with the doctrine of justification by faith, which can be the more powerful in inciting us to a pure and noble life? Led to believe implicitly that our own righteousness is, at best, but as "filthy rags," that whatever may be our attainments in purity, in virtue, and in nobility of life, we are still "altogether vile," and that if we are ever rendered fit candidates for the joys of heaven, it must be by the mysterious process of imputed righteousness, how can we be inspired to a struggle after righteousness of life, a struggle which our own doctrine compels us to believe will terour own doctrine compels us to believe will ter-minate in failure? On the other hand, how in-spiring a motive to self-culture is furnished by the knowledge that we are the architects of our own destiny; that an elevated and beneficent course of life here and a pure and blessed life hereafter bear to each other the relation of cause and effect! This is the teaching of Spiritualism, and

who can deny that it is calculated to inspire us with high and noble aspirations? II. Spiritualism also teaches us that whatever may be our darling pursuit in life, we shall not be compelled to relinquish it in the future world. A life destitute of all activities save that of con stant adoration of an omnipotent Father, which a modern poet has tersely characterized as "loaf-ing around the throne," is not the heaven of Spiritualism. In the eyes of its devotees there is nothing attractive in this dull, apathetic existence. On the contrary, they believe that in that after-life we shall have ample means for the continuation of those delightful duties which earth yield us such pleasure. The ardent seeker after truth shall there continue his researches amid the clearer and more effulgent light of a brighter realm. The philanthropist shall there find objects upon whom he may exercise his philanthropy, and those pure and noble outgushings of a beneficent soul which prompt him here to deeds of charity and love, shall still be the all-animating principle of his heavenly life. In short, whatever may be our darling pursuits here, there they will be continued in a larger and nobler scope. With such a belief as this, would nobler scope. With such a belief as this, would not mankind be inspired with a broader and deeper incentive to intellectual culture? Surely n this respect, at least, the teachings of Spiritu dism are not at variance with true progress in knowledge, but would rather furnish a powerful motive for developing and culturing the mind; since we would possess the pleasing assurance sion when we awoke to the realities of another

III. Finally, Spiritualism teaches that, amid the innumerable multitude of beings who throng the spirit-world, we shall recognize as the dearest and most cherished of them all, those whom, in our earthly pilgrimage, we had learned to love The tender and loving companion of our mortal life, she who has shared our trials, and made them easy to be borne, shall still be the one in whose companionship we shall feel the deepest delight. The father and mother of our youth the little be one father and mother; and the delight. The lather and mother of our youth shall still be our father and mother; and the blissful union which here binds kindred souls together shall bind us still more closely when death launches us forth into the eternal world. We shall not simply know each other there, but that same love which animates us here shall glow in a purer flame and with intensified force hereaf

These, then, are some of the doctrines of Spiritualism; and though in this article we have touched on but few of its teachings, still they are the cardinal teachings, and are sufficient to show us that Spiritualism, in its theory, aims at the elevation of mankind. We do not wish to be understood as advocating Spiritualism; we do not claim that it is, in tota, unexceptionable; what we do claim is, that since a conformity to its teachings is conducive to the development

and elevation of mankind—and at the same time possesses outward evidence of its genuineness that on these grounds it is a proper subject of investigation; may, more, we are in duty bound to examine its claims; and if, after all, the issue of our inquiry be a conviction of its truth; if we discover that among the countless religions of mankind, Spiritualism alone offers us unmistak-able evidence of that glorious truth without which religion would be useless-i. e., the Soul's

## Spiritual Phenomena.

A NEW PHASE OF MANIFESTATION.

To the Editor of the Banner of Light:

A new phase of spirit-phenomena has come under my observation, which I have not as yet seen published in the list of phenomena occurring of a similar character, which you are at liberty to publish if deemed advisable. It occurred in a highly respectable family, and, being of a private nature, I am not at liberty to give the full names of the parties concerned, but I can youch for the entire truthfulness of the parties and the occurrence of the phenomenon. Mrs. Pand Miss A---, her cousin, called on Mrs. K-medium for slate-writing, and received a message, purporting to be from a "Grandpa," requesting to be given some fruit raised upon his old homestead, remarking he would enjoy the fruit very much. The ladies, at a sitting a few days afterwards, provided themselves with grapes and some apples - favorite kinds of their "Grandpa's" in his lifetime-and repaired to the medi-his appearance by writing on the slate, thanking his dear children for their attentions and kindness in remembering him, and thanking them for the fruit. The ladies placed a bunch of grapes and an apple on the slate, and held it under a small stand-table. One of the ladies remarked, "Grandpa cannot eat the apple without a knife," and placed also upon the slate a knife. No sooner was the slate placed under the table than the knife, by some invisible agency, was thrown with force across the room; and, while a talk was carried on by all around the table, the biting on the apple could be distinctly heard. When the signal was given by the spirit, and the slate taken out, the grapes had all disappeared, and nothing remained on the slate but the skins and seeds. Only one-half of the apple had disappeared, the remaining half presenting the marks of teeth upon it; nor was there a particle of the apple which had disappeared to be found on the slate or floor beneath.

The spirit then wrote a message on the slate: 'Now you see, 'Gramapa' can cat apples without the use of a knife." As the ladies arose they remarked, "Good-by, Grandpa," when a spirithand was thrust out from under the table and shook a cordial good-by to each of the grandchildren.

Now all this occurred in broad daylight. One of the ladies had never witnessed anything of the kind before, and was rendered dumbfounded. I take it the phenomenon was not for the gratification of any materialized gross appetite of the spirit, but merely an exhibition of spirit-power, lentifying himself provoke their future efforts of investigation into spirit power of return and communion.

ONE OF THE FAMILY. Washington, D. C., Dec. 19th, 1874.

#### SPIRIT MANIFESTATIONS IN TERRE HAUTE, IND.

A correspondent of the Indianapolis Union, writing from Terre Haute, under a recent date, although not a Spiritualist in belief, bears witness to the remarkable phenomena occurring there in presence of Mrs. Anna Stewart. We make the following extracts from the account in question for the benefit of our readers:

"As is well known Terre Haute, through the energy, perseverance, faith and money of Dr. Allen Pence, and others, has become the strong-hold of Spiritualism in this State. The Doctor hold of Spiritualism in this State. The Doctor has built a nice three-story brick building on the corner of the square, 40 feet front and 80 feet deep, entirely devoted to Spiritualism, except one room, 20 by 75, on the ground floor occupied by his drug store. The mediumship of Mrs. Stewart is claimed to be diversified."

The writer here specifies some three phases of phenomena—materializations in the light, physical manifestations in the dark, and slate-writing à la Dr. Slade-for which this lady is developed, and says that having called on Dr. Pence, he made an appointment to attend one of the cabinet séances, and being invited by him to inspect the room, cabinet and appurtenances, before the opening of the sitting, he proceeded to do so in the

"First I examined the cabinet and found it made of one inch plank, without any means of ingress or egress except through the door. Then I saw the medium, Mrs. Stewart, seated in the cabinet. Then the Doctor seated me so that when the door of the cabinet was opened I could see the medi-The light was then turned down so as to mellow it, yet have everything distinct in the room and the cabinet when the door was open. . . . After this [the appearance of the first form, a 'lady in white,' who was seen plainly for a mo-ment at the open door of the cabinet] many mate-rializations occurred, but all of them dressed in white except three, one woman who wore a black skirt and white waist, one woman entirely in black, and one boy with black pants. All of these representations were as distinct as one you meet on the street; no dim outline, no shadowy form, but a clearly outlined individual. They stood squarely in the door of the cabinet, some of them advancing one foot upon the floor, while the reporter could distinctly see the medium in her chair. Some of them spoke to their friends, and referred to events, names, etc., which were doubtless very gratifying to those who knew

something about what was being talked of. . . . From whence come these materialized forms these representations of humanity? I took all necessary precautions against deception. I examined all the appurtenances, including room, cabinet, etc., closely. I watched the medium carefully, but still the form would stand there, clear as life, and the medium sit in her chair. They can walk can get her coach independent of the medium of the medium sit in her chair. dium. What are they, and where do they come from?"

# Nitenany Aquantment.

### THE LIGHTS AND SHADOWS

Written Expressly for the Banner of Light

BY MRS. ANN E. PORTER,

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

CHAPTER XIV. Uncle Joe's Letter.

Love works out its ends when Hate fails. Hate defeats its own purposes, because it is blinded y its passion, thus staggers and loses the way. Hate is sleepless, and therefore wearies at times. Love may fall asleep by the way, but rises as a glant refreshed, and goes onward to the end. Love is all-conquering; Hate, the fiend who finds ils master at last in (Gabriel) Love's angel.

Tell me not that, in God's universe, Hate will ead an invincible host that shall outnumber the legions of Love. I dare not believe the Devil stronger than God. Love putteth all things under its feet at last, and will stand, one foot on sea and one on solid land, the supreme power of earth. Such thoughts as these might be evolved out of the smile of Morton when Uncle Joe Melton asked him, "Can you find Lady Isabella?" Find her! Love had only waited Love's bld-

ding.
Isabella was returning from one of her jour neys of mercy to some needy sufferer. As she walked up the steep pathway leading to her humble home, with Davie at her side, a traveler on horseback came up with them. Stopping his horse and bowing politely, he asked if she were Lady Isabella Morton, and then handed her a package of letters. A few minutes afterwards. while seated in her own room beside her sleeping child, she read first the following note from Morton:

"MY DARLING WIFE-I pray God to give me patience to keep my promise so solemnly made -that I would wait your bidding to come to you. God in his love has opened the way for our meeting on earth. There have been moments when I feared it would be a voice from heaven that should bid me come. I am calm now-so calm that I wonder at myself. Great joy is deep, I now believe. Captain Melton sits and wonders at me. Sits! no, he is like a boy just freed from and the most striking way the Grandpa had of school. He rides through the country on Sullan, cate rose upon the cheeks, the brown curls and as he did when he returned triumphan from th wars. I found him this morning dancing a polkawith Mary! As for myself, I am so deeply, humbly happy that I walk softly before my God. He has stretched out his hand and divided the waters for us; but our enemy has been swallowed up in the flood, and I stand in awe and thankfulness, with my hand in yours. Yes, though I see you not I feel you near to me. Write, when you have read the enclosed letter, and let me

know when I may come to you." With eager eyes, and hands that trembled, Isabella opened Dr. Adams's letter. She was alone in the house, save her sleeping babe. Lisette was in the garden; Davie at his sketching on the hill side. It was a beautiful day in early autumn, when the grand old woods were putting on their crown of glory; it was near noon also; the door of the room stood open, and the light streamed in, gilding the spot with one broad sheet of sunshine. Her face was turned from the door, and she unconscious that her whole figure was lighted up with this brightness. She was so absorbed that she did not heed when her child roused from his sleep, crept out of his low bed, and made his way to Lisette in the garden When, at last, the letter had been read, she rose, and passed into a little room which she had fitted up for her own private devotion. Ossini had been reared of course in the religion of his father. Roso, in her girlhood, worshiped with him, but had never been a devout believer, and after her marriage had no scruples in joining her husband in their devotions at the little church near Morton Hall. Since her isolation from the world she had read many works of devotion written by the good men of her father's church, and had derived much comfort in prayer and meditation. This little room was an oratory. Now, kneeling before the crucifix, she prayed for the repose of Le Mark's soul. This peculiar doctrine of her church seemed to her, at this time, a truth. When Lisette and the baby, as she still called her boy, came in, followed by Davie, to dinner, she did not join them. After some hours she came out, and taking Henry and Davie with her for a walk, bade Lisette read the Doctor's letter.

The letter did not affect the maid as it had the mistress. The quick blood rushed through her veins like molten lava. She rejoiced in this death. Indignation at the wrongs of her race burned in her soul. She thrust the letter one side, and, flinging back the waves of her long hair, walked back and forth with this exclamation again and again on her lips: "Oh my God! why didst thou give me life? or, giving me life, why endow me with longings and aspirations which belong not to my mother's race? True, I am free, but I stand alone! Ilis sister! his equal in blood, birth and education! his slave

by law! Oh Lord, how long!" thought is, at this very time, working in the creature made specially for a boy's use, and not

brain of one man, that shall lead you to thank your Maker for all the weary way in which he has led you. Walt h He who gave you life will show you its value!

This first burst of indignation over, Lisette could not but rejoice in the deliverance of her mistress. When she heard the latter declare that she should remain three months in seclusion, to pray for the soul of him who had gone into eternity unshriven and unblessed. Lisetto rebelled, and muttered, "Let him remain so 1\_ Think of him whose whole soul is devoted to you, and who waits for your coming !"

"Oh, Lisette! Lisette! life-has no value, happiness no perfection, if any duty is neglected. I have vowed to God, and must fulfill my vow."

Not many days after this, Morton and his little daughter ascended the same steep path up and down which Isabella had so often traveled in her. gray serge gown, basket in hand. Every now and then they stopped to look at the scene.

"Oh, papa! how wild and yet how beautiful! I do not wonder now that Davie did not find my Lady Mamma!" "What if we should find Davie, too, my dar-

ling?" "Oh, papa! it would be like a story book! as

good as a fairy tale!"

The words were hardly uttered when a tall boy with lithe step, erect head and cheeks ruddy with health came to meet them. Neither Mr. Morton or his daughter knew or suspected that this could be the thin, pale little Davie of other days. But he knew them, and, taking off his hat in the exuberance of his boyish delight, wheeled around as he gave a cheer that was twice answered by the mountain echoes. Then, respectfully saluting Mr. Morton, he turned and stood mute, for not a word could his lips utter. Mary's benuty, so different from the "royal beauty," as he called it, of his lady teacher, never seemed to him so charming before. Her fair skin, the deliep, violet blue eyes were a type of beauty so like the flowers he loved to paint that he stood still in silent admiration, as he often did before a newly discovered flower.

Mary broke out into a clear, ringing laugh. Why, Davie, we have found you, and you have n't a word to say to me! Where have you been all this time? Why didn't you find Lady Mamma! You are not at all like the hero in a fairy tale that always does his lady's bidding!"

"I did find your Lady Mamma, but she could not come to you. She is so busy here among the poor people, and they all love her so much that I think they would mourn themselves to death if your Lady Mamma leaves them. Come and stay here with us, Mary. It is the most beautiful place you ever saw. There are birds on those trees, and flowers in the woods, and little springsof water that make tiny waterfalls, and there are berries and nuts. Oh, stay with us! Please, sir, may Mary stay with us?'

The father smiled. "We will all stay together, my boy. Certainly no better place could have been found for you. You look as robust and

comely as a young Greek." My render will understand why the strong religious fervor of the lady was proof against all the pleading of her husband, of Lisette and of her own heart, that longed so much to quaff the cup of bliss held to her lips. She remained the stipulated three months in seclusion, her days filled with almsgiving and works of mercy, her nights to prayer and penance. Mary remained with her mother; it would have been difficult to have persuaded her away. The young heir of Morton Hall delighted his father by saying: 'Papa, papa, I have looked for you so long, papa. Davie said you would come sometime."

He was a robust mountain boy, such as a father's heart delights to see. The three months were no days of penance to the children. It was one long, bright holiday, remembered in after years by Mary and Davie as one of the brightest spots of their childhood life.

One clear, cold winter's day, Mount Paradise looked unlike the place for which it was named, for no "fields stood dressed in living green," nor "never-fading flowers were there," but snow covered the ground, the sky was gray and the air keen. Inside, however, in Uncle Joe's favorite room, the bay-window was filled with geraniums, heliotropes, and roses in bloom, thanks to Mrs. Affleck's tender care, and an open woodfire, (one of the old gentleman's luxuries, retained in memory of other days,) burned bright on the hearth. The easy-chairs-they were all easy-chairs in that room-stood about, inviting occupants. Ponto, the dog, lay curled up in a quiet corner behind his master's chair, hiding himself from the chubby hands of Henry Morton, Junior, who delighted to pull his ears, use Ay, Lisette, you little know what a grand his tail for a bridle, and treat him generally as a

endowed with the sense of feeling. Ponto preferred his own quiet life, and entrenched himself behind the massive chair of the Captain, choosing breastworks to open fight. Mrs. Morton sat in a low chair by the side of an antique worktable with many curious slender legs, and drawers with tiny apartments, and a green silk bag flated and fastened by gilded ornaments. Mrs. Morton took a great fancy to this bit of mahogany, which had been used by many a fair lady who wrought satin work and tent stitch a century ago. These three persons (ought I not to say four? for Ponto was wise and dignified enough to be thus designated,) were all that now occupied the room.

'Uncle Zoe, may 1 lide to Lon'on on your leg? Ponto won't take me," Said Henry Junior.

· By St. George! you'ld ride a sorry horse, my boy," said the Captain, whose old enemy, the gout, was troubling him.

"Wait till papa comes," said his mother. "You may play with my basket till then," giving him her bright colored worsteds.

Down went the basket, and all its contents scattered upon the floor. Uncle Joe laughed.

"That is routing the enemy, horse, foot and dragoon. Ha, ha!"

"Never mind," said his mother; "he will be quiet till he gets them in greater disorder."

His father coming in by the time this was done the boy had his ride to London, and then was sent to Lisette to take a short rest in his busy life by going to sleep, which operation generally required a tour through Mother Goose's enchanted land. Mary has taken a ride with her papa to see Miss Eliza, and bring her back to dinner with them. Uncle Joe delighted to fill his dinner table with guests. When he was laid up with the gout he made demands of them, which were generally met with compliance, for there was always good cheer and a merry host.

The mail was late that day, as it sometimes, but rarely, is in the Queen's home land, and letters and papers were brought in at dinner instead of, as was customary in Morton Hall, at

At the dessert Mrs. Morton read aloud her letter from Dayle. He is at the School of Design at Paris, sent there by Isabella, who is resolved that the boy's talent shall not be hidden. His letter is full of pleasant descriptions of his work. He loves it, and is grateful to his patroness. Inside the letter is a pretty sketch for Mary, a design for a flower-book which she is making: It is a simple wreath of pansies, but executed with Davie's delicate touch and coloring. The letter is read aloud, for all are interested, for Davie is a general favorite. Mr. Morton has read his budget of business letters, and laid them aside for future attention.

Uncle Joe meanwhile sits by his table in his own chair, his lame foot on a cushion, Ponto before him now, on the hearth rug, for he has reconnollered, and made sure that the enemy is not on the ground; an open letter under the Captain's elbow, and the London Times on his knee. This gentleman is absorbed in thought. He has said little about Davie's letter, save-

"A good boy—a good boy is Davie." When all is silent again, Mrs. Morton and Miss Eliza, with their needles, Mr. Morton looking carclessly over a county newspaper, Uncle Joe

"Now, ladies and gentlemen, I wish to read my letter aloud; also an article in the Times, which confirms the contents of the letter." [Continued in our next issue.]

#### Quarterly Conference of the Northern Wisconsin Spiritualists.

The Conference convened at the Unitarian church in Ripon, on Eriday, Jan. 3th. 1875, at 2 o'clock v. M., with President Potter in the chair. The Socretary being absent, Dr. Phillips, of Omro, was chosen Secretary pro tem. After appropriate opening remarks by Pres. Potter, the necessary committees were appointed. Adjourned until

Evening Syssion, 7 o'vlock,—Conference opened by Pres.

Evening Syssion, 7 o'vlock,—Conference opened by Pres.
Potter relate g inchdents proving the truth of Spiritualism, followed by Dr. E. W. Stevens, giving inchdents in the life of this with child (four years of age) playing and talking.
With disembodied spirits, the same as with children in the form. These incidents, had they taken place a few years ago, would have created a great excitement and been considered truly wonder fut and intractions. The regular feeture abounded with many line thoughts on the developments and changes that are constantly taking place, showing conclusively that the fittest survives. It was listened to with marked attention. Adjourned.

Saturday Mornie, 9, 00 o'clock, "Meeting called to order by the President. Bro. E. W. Stevens made a stirring half hour's speech, from a subject given him — Are the chiffethes progressing more rapidly in Spirituality at the present time than Spirituality? Adjourned.

Afternoon Session, 20 clock, "Conference, Subject discussed, How do Spirits move bonderable Substances? Bros. Stevens, Orris, Ereles, and Potter participating. Lecture by R. G. Ereles, Subject—Continuation of the Darwinian theory of development, harmonizing the seeming discrepancies between Genesis and Geology. Adjourned.

Saturday Keening, 7 o'clock,—Conference, Subject discussed—Are we free, or are we controlled by conditions and circumstances wholly? Adoe and spirited remarks were made by Messrs, Eccles, Orvis, Potter, Drs. Eaton and Phillips, Lecture by W. M. Lockwed, of Rhon, Subject—Intemperance, from a physiological standpoint. Adjourned.

Sunday Morning,—Conference, Some incidents were reated which harmonized the andlence effectually, and prepared them for one of the most beautiful and grand lectures from R. G. Eccles we were listened to, Subject, "The Tree of Life considered from a progressive standpoint." Adjourned. Evening Systian, 7 o'clock .- Conference opened by Pres.

prepared them for one of the considered troin a progressive standpoint."

Adjourned.

Sunday Mirrnoon. — Conference. Subject discussed, "Is it advisable for Spiritualists to petition the Legislature to recognize the right of Clairvovant Physicians to practice, medicine the same as other practitioners?" was treated at length by Dr. Stevens, Prof. Eccles and others, Lecture from Prof. Eccles from the text, "In the beginging was the word, and the word was with God, and the word was God," He put an entirely new construction on this text. By the way, Prof. Eccles is a thorough Greek scholar, and knows whereof he affirms.

Sunday Frening.—Conference. After a spirited discussion Bro. Eccles proceeded to deliver the lecture of the Convention, to a full house. He compared the teachings of Spiritualism with those of the self-styled Orthodox Churches. He was listened to with marked attention, showing conclusively the people love truth. The meeting passed off agreeably, being a very harmonious one, and all left that they had been benefited.

Adjourned, to meet in Beaver Dam on the 9th, 10th and 11th of April next.

Dr. J. C. Phillities.

See y protein.

One of the greatest innovations the country of the Pharaohs has ever seen is the school for girls, lately established by the third wife of the Khedive of Egypt. Moreover it has proved a great success. The lady bought a large house in a thickly peopled locality, creeted around it a quadrangle of spacious buildings, consigning them to the Education Department, but she herself defrays the whole cost of maintenance. The school is free to all, and when it had been opened only about four months, there were two hundred and six boarders and one hundred day scholars, all Arabs, or slaves. They discard the Oriental vail; and are dressed in frocks, pinafores and shoes in English fashion, and they sit, not squatting on the ground, but at desks.—Har-

Jesus evidently did not believe in long upward flights to glory. He brought heaven hearer home. And why should not heaven be nearer home? Heaven at one's elbow, God and the home? Heaven at one's elbow, God and the angels about our inkstands, and sewing machines in our shops and sanctums, is more probable than this idea of an immensely elevated region "be-yond the skies." Why should preachers, espec-ially, continue their eye-rollings and their ges-tures in the direction of the clouds? Let them address themselves to God where he is—in the. visible and not the invisible universe. Let them not overlook and crush him in the blossoms un-der their feet, while they lift hands, and eyes, and lungs in vain supplications to the "great white throne."  $\rightarrow$ E. H. L.—The Index.

There is a pleasure in contemp'ating good; there is a greater pleasure in receiving good; but the greatest pleasure of all is hedding good, which comprehends the rest.

No.

### The Nostrum.

THE RESURRECTION OF JESUS.

A Lecture Delivered at Beethoven Hall, Roston, Sunday Afternoon, Feb. 14th, 1875,

BY W. S. BELL. (Reported for the Banner of Light.)

The resurrection of Jesus is the vital principle of the Christian religions, it is the foundation on which the Church was built; it is the grand fact of Christianity. There would be no more significance to the life and sayings of Jesus than would be found in the lives and teachings of other men, if it were not for this great event of his resurrection from the grave. This places him far beyond and above all other great teachers; but take away from his biography the story of his resurrection, and his name would no longer be associated with the gods, but with men; takeaway the resurrection, and the supernatural character of Christianity falls to the ground. Paul, the builder of the first churches, bases them on this foundation-stone—the resurrection of Jesus. "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain."—I. Cor. xv: 13. The Church, rom that time to this, has rested its claims upon this alleged fact.

Let us now consider, in the light of its own documents and in the exercise of common sense, what validity there is in these claims. It may be that the Christian records shall render more supbut waning dogmatic theology of the churches. We should remember that there was a belief

in the resurrection before the time of Jesus, and in his own day the doctrine was quite common. As a matter of doctrine it was not introduced It was a general belief that had come down from the past, and had many modifications. Some believed one thing and some another re-

Some ornever one thing and some wholes specting it,
Martha, in speaking to Jesus of her brother who was dead and buried, said, "I know that he shall rise again in the resurrection at the last days."—John xi: 24. Her idea of a last day and a general resurrection of the dead, has been the

general resurrection of the dead, has been the one which the Church adopted.

In the parable of the rich man and Lazarus the resurrection is at death. "And it came to pass that the beggar died, and was carried by angels into Abraham's bosom; the rich man also died and was buried; and in hell lifted up his eyes," &c.—Luke xvi: 22. The resurrection is sometimes spoken of as universal. "And many of them that sleep in the dust of the earth shall awake, some to everlasting shame, and some to everlast." some to everlasting shame, and some to everlasting contempt."—Dan. xii: 2.

ang contempt. — Dan. XII; 2.

Sometimes the resurrection is reserved for the faithful alone. "So when he was ready to die, he said thus: 'It is a good thing to be put to death by men; To, look for hope from God, to be raised up again by him; as for thee, thou shalt have no resurrection to life."—II. Mace. vii: 14.

At the time when these general notions of a resurrection were entertained, the historical account of the resurrection of Jesus took its origin. Granting the resurrection to be a fact, for argument's sake, we very haturally turn to inquire the object of it. Why did Jesus rise from the

Paul preached the resurrection of man through faith in Jesus Christ. If man can be resurrected only by faith in Jesus, by what power are unbe-llevers resurrected? The doctrine of faith in Christ as the grounds of the resurrection, is in conflict with the idea of a general resurrection of

How long, we naturally ask, did he remain on

How long, we naturally ask, did he remain on garth after his resurrection? The only two evangelists that speak of it say he staid only one day! Luke (xxjv: 51) says: "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

And Mark (xvi: 19) in speaking of this event dashes it off in the most indifferent way in one sentence: "So then after the Lord had spoken unto them, he was received up into heaven, and sat down on the right hand of God." This is recorded as occurring on the day of the resurrection: And this is all the time Jesus remained on earth after his resurrection! We are surprised that so little time should be given to so great a work. Why did he not remain longer? His presence among men would arouse the world. If presence among men would arouse the world. If he came to earth to prove to men their immor-

tality, would not his stay on earth for a longer time accomplish his purpose more fully? What is the great need of his hurried departure?

But there is no account of the resurrection in the history of those times. Had the event occurred it would have possessed enough force; per se, to have made an impression on the page of history—for events less wonderful are recorded in the history of that period.

But if we give up the idea of a material resur-rection, and regard the affair as a spiritual manifestation, we can readily see why no mention was made of it by the writers of the time. In the first place, Jesus could not reuppear only under certain conditions—he can and does appear to those who are in harmony with him.

"Him God raised up the third day, and showed him openly not to all the people, but unto witnesses chosen before of God." If his resurrection was literal and material, we cannot understand why he did not show himself unto his enemies; he surely was not afraid of his enemies. Jesus knows nothing of fear. This is what we would naturally expect if the

resurrection had been material—but had it been only a spiritual manifestation, we are not surprised that he could not be seen by any only those who were *in rapport* with him.

His apostles, like himself, were mediums, and he could appear to them when he could not to the world; and the consequence would be that the world would scout the idea of his reappearance, and of course no good Orthodox historian would dare to put down for history the reappear-ings of an obscure carpenter to a few obscure fishermen.

We are brought face to face with another difficulty concerning the resurrection, in the story of the ascension. For after Jesus was resurrected

the ascension. For after Jesus was resurrected from the grave, he had the difficult task of getting to heaven with his physical body. Nevertheless, if the story be true, he did it.

There are only two writers that speak of this grand achievement. We hardly know what to say of the conduct of Matthew and John in this matter. Why do they not add their word of testimony on this point? Did they know anything about the ascension? If they did, why do they not tell us something about it? If this event occurred, would they not certainly know all about it? And would they not tell us what they knew, if And would they not tell us what they knew, if they were honest historians? If they know all about the ascension, and do not tell us, they are untrustworthy, to say the least. And if they do not know anything about it, it evidently is because there is nothing to be known.

No fable in Greek mythology is more silly than

this story of the ascension. Only two writers out of four mention it, and these two say all they have to say about it in three sentences! Reporting was surely not a profession in those days. Think of it! Here is a maryelous event, and it is all told in three sentences! Here is the man-ner in which Mark relates the matter: "So then, after the Lord had spoken unto them, he was reof God." This is all Mark seems to know about the ascension. This is but little to know, especially when he does not even know this little.

He "was received up into heaven." How did he know this? He would have had to have gone along with him before he could safely never that

along with him before he could safely assert that he was received into heaven. How did he know that Jesus sat down on the right hand of God? He must have gone all the way there, entered heaven and seen Jesus safely seated, before he started on his return trip. How did Mr. Mark know that Jesus sat down on the right hand of God, when God has neither right nor left hand? Is it not plain, my friends, that these few words are wanting in every element of common sense and truth?

The attempt was made by this writer to hide away the fable in one sentence of glittering generalities. But no sooner does hard common sense touch it than it crumbles to dust.

Luke is more profuse in his remarks. He takes

two sentences to describe the marvelous transac-tion. "And he led them out as far as Bethany, and lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them and carried up into heaven."

Although Luke takes two sentences to tell all

he knows, yet he does not seem to know as much as does Mark, for the latter specifies to the fact of his sitting down on the right hand of God. Yet Luke is only sure that he was carried up into

Suppose we admit, for the moment, that Jesus Suppose we admit, for the moment, that Jesus was taken up bodily and carried away out of the sight of the disciples, what would be their feelings? They certainly would feel like sheep without a shepherd; like a mother robbed by death of her only child. But Luke says they had no such feelings. Hear him: "And it came to pass while he blessed them, lie was parted from them and carried up into heaven. And they worshiped him, and they returned to Jerusalem with great joy!" They were glad he was gone. It filled them with delight to think that they would never see him more. Their hearts were bound to him by the tenderest cords of friend. bound to him by the tenderest cords of friendship, and it now gave them great joy to have these sacred ties broken; and while their hearts were thus lacerated and bleeding, they were con-tinually in the temple praising and blessing God. They had a happy method of overcoming grief compared with our methods. When we lose a compared with our methods. When we lose a good friend, even though he goes to heaven, yet we do not rejoice with great joy, and we never praise God for taking away our dearest friend. We can't do it if we are Christians. It is true we may say something that might be construed in that way by a "heathen Chinee," but for any one to see our sad faces and wet eyes in the sick-room, or at the colling or coming from the graye he would at the coffin, or coming from the grave, he would never for one moment think that we were filled with great joy. Nor would the poor fishermen of Galilee have felt otherwise than cast down and dismayed. And this story which represents them as rejoicing shows us a picture not true to nature. We see, then, that there is not much foundation for this myth of the ascension to rest on. I think Luke copied his account from the story of Elijah, who went to heaven in a chariot of fire. "And it came to pass, as they still went on and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."—I. Kings ii: 11. Leav-ing out the gross materialism of this description, and you have almost a verbal account of the gong up of Jesus.

Here is Luke's disguised and plagiarized account: "And he led them out as far as Bethany, and lifted up his hands and blessed them; and it came to pass, while he blessed them he was part-ed from them, and carried up into heaven."—

It is claimed by the Church that the resurrec

It is claimed by the Church that the resurrection of Jesus was necessary to confirm the faith of the disciples. It would seem, then, that his followers could not believe in the doctrine of immortality without ocular demonstration. Was it necessary for Matthew, Luke and John—men whom he had taught for several years, men who were intelligent enough to write his life, men who had seen Lazarus raised from the dead—was it absolutely necessary than that these men see Jesus risen from the dead—was it absolutely necessary, then, that these men see Jesus risen from the dead before they could believe in immortality? Then why do we not need the same proof? We need, as much as they, to see one come from the spirit-land to tell us of our immortality? immortality.~

The resurrection of Jesus, or his manifestation, may have been all the evidence that the disciples needed, but the story about it which has come down to the present is no evidence of immortality to us at all, if it stands unsupported. suppose we admit the resurrection of Jesus from the grave, what evidence is there in the fact that we shall rise from our graves? Jesus' body did not decay—it did not see corruption, therefore to reinimate his lifeless form is one thing, and to collect the scattered particles of our bodies after they have turned to dust and gases is quite another. The particles of matter which constitute one human body, after death, enter into the composition of other human bodies, and thus nearly all human bodies may be constituted at death of much that belonged to other human bodies at death. A material resurrection is the soul of absurdity.

But one word more just here. If Jesus rose with the same body that he had at death, and we with the same body that he had at death, and not cannot rise with the same body, in whatfway, then, does his resurrection prove our resurrection? We gain no hope of immortality whatever from the resurrection of Jesus, if we knew it to be a fact. On the contrary, if the resurrection of Jesus were to take place before us to-day, in the way it is reported in the gospels, we should feel that it was an extinguisher to our hope, because, if we cannot rise as he did, there would therefore be no evidence in his resurrection that therefore be no evidence in his resurrection that

we would rise in any other manner. The physical resurrection of Jesus, like the ascension, crumbles before the touch of analysis. There is no solid standing-place in history until we come to interpret the reappearance of Jesus as a spiritual manifestation. And even here we are not free from some embarrassment. There is a great deal of myth connected with the New Testament stories, and it is exceedingly difficult to determine where the fact ends and the myth begins. For instance, the evangelists represent Jesus as having the same material body after his resurrection that he had before death; and sometimes he is represented as having a spiritual body; and it happens, also, that the same writer will describe him at one moment as a material individual, bearing identity with his former self, and in the next he is outlined as a spirit. Was his reappearance sufficiently materialized

to make the impression of a physical body?

It may satisfy some minds to explain it in this way, and I do not care to controvert it. I am aiming to show that the old interpretation of a material resurrection will not meet the demands

of the intelligence of the age.

Permit me to quote a few passages in proof that his resurrected body was regarded as a material terial one :

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit! And he saith unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I, myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have."—Luke xxiv: 36.

\*\*Xxiv: 36.

"And when he had thus spoken he showed them his hands and his feet." And while they yet believed not, for joy, and wondered, he said unto them, Have ye any meat? And they gave him a piece of broiled fish, and of an honeycomb, and he took it and did eat it before them."— Luke xxiv: 40-43.

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by his feet."—Matt. xxyiii: 9. "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side."—John

"And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake, and gave to them."—Luke xxiv: 30-31.

"Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the

dead."—Acts x: 40-41.

The evident design of these passages is to teach the resurrection of the material body of Jesus. It was the very same body that he had before his crucifixion. The purpose of the writers is to crucifixion. The purpose of the show that it was not a spirit body.

"Handle me and see; for a spirit hath not flesh and bones, as ye see me have." This disclaims materialization. But this dislaimer has not a great deal of weight, for the reason that all these passages relating to the material resurrection of Jesus are self-destructive.

Let us take one instance to illustrate our assertion; let us admit that it was his body of

flesh and bones which he showed to Thomas on the eighth day after his resurrection. This might indeed perplex us if we had not become used to miracles, for it is not clear at first sight how he could thus appear on earth on the eighth day after his resurrection, when he ascended on the first day and sat down on the right hand of God. There is no foot-note or marginal reading of his coming back. We will let that pass.

Luke says that on the day of the resurrection two of the disciples went to a village called Emmaus, which was about seven miles distant from Jerusalem. While they were walking along together Jesus himself drew near to them, and joined them in their journey. He talks with them freely, but, creates no excitement. When they reach the village, the disciples invite the stranger to tarry with them. He accepts their invitation. As he sits down to meat with them, and in the breaking of bread is made known to and in the breaking of bread is made known to them, he vanishes out of their sight. Now mark what follows. In the same hour the disciples rose up and returned to Jerusalem, and when they had come to the place where the eleven were gathered, they heard that Jesus had been seen of Simon: "And as they thus spake, Jesus himself stood in the midst of them."

If the body of Jesus still retained the wounds in his hands and side, his feet must also have been in the same unhealed condition; and how been in the same unheated condition; and now was it possible for him to have made the journey of fourteen miles on feet that were yet open with the wounds of the hammered spikes that had been driven through them? His feet could not have been suffering from mere soreness, for the yery bones must have been crushed.

Thus we see that the purpose of the writers, and also the teaching of the Church concerning the material resurrection of Jesus, will not stand the test of material comparisons.

the test of material comparisons.

Take another case. If his body was flesh and bones; if it required food, and he ate and drank; if his body was visible and tangible, these facts, if his body was visible and tangible, these facts, it seems to me, not only settle the question of his materiality, but create another, namely: the mortality of his resurrected body. If he ate and drank as we do, if he had flesh and bones as we have, fleen he had a perishable body—one that must die. Eating and drinking are processes of keeping a mortal body alive.

Now if flesh and blood cannot inherit the kingdom of God, what became of this body of flesh and bones that, was resurrected from the grave?

and bones that was resurrected from the grave? Did not Jesus predict that he would rise again on the third day? There are quite a number, of passages attributed to Jesus which foretell his resurrection. We need not quote them; it is sufficient if we admit their existence.

When, immediately after the transfiguration, Jesus warns his disciples not to reveal what they had seen until after he was risen from the dead we are told that they questioned among themselves what the rising from the dead should mean.—Mark ix: 10. And yet this wonder is expressed by men who, according to this same gospel, had already witnessed the raising of the daughter of Jairus (Mark y: 42), and who, according to the other responds to the other responds to the other responds to the other responds to the start of the cording to the other gospels, had seen other instances also. Either, then, they never spoke these words, or those miracles never took place.

No sooner is the body of Jesus taken down

and laid in the grave than the women undertake the task of embalming it; a task which shows that they at least had never heard of his coming resurrection. And when on the third day they come to the grave, their fears are only that their strength shall not suffice to roll away the stone from the entrance. If Mary Magdalene had ever heard of these predictions, it is very clear that when she saw that the body was not where it had been laid she must have concluded that the had been laid she must have concluded that the promised resurrection had taken place; instead of which, all that she can think of is that the body had been stolen. "They have taken away the Lord out of the sepulchre, and we know not where they have laid him."—John xx: 2.

It is absolutely impossible that they could have thought and spoken thus if they had even once heard from the lips of Jesus that he should assuredly rise again; for less if they had heard

suredly rise again; far less of they had heard him say this repeatedly, before friends and ene-mics, for several months or (as in the fourth gos-

pel) years.

Hence either the predictions were made—and in that case the disciples did not speak and act as they are said to have done—or they did so speak and act, and in that case these predictions were never made. In either case both narratives, as occurring in the same set of documents, are convicted of being unhistorical.\*

Must we conclude, then, that there are no grounds for the story? I think not. The resurrection of Jesus can only be explained on the principles of spiritual philosophy. Dogmatic theology utterly fails in its attempts to explain the event as a material resumptation. the event as a material resurrection.

Let us consider what the evidences are on the other hand, that his reappearance among his disciples was a spirit manifestation:

In speaking of those who saw Jesus after the resurrection, Paul says: "He was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once. After that he was seen of James and all the apostles; and last of all was seen of me, also, as one born

that he was seen of James and all the apostles; and last of all was seen of me, also, as one born out of due time."—I. Cor. xv:5-6-8.

"He was seen of Cephas, then of the twelve." But how could he be seen of the twelve when there were only eleven of them, Judas having hanged himself, and Matthias not being elected until after the ascension. Or how could he be seen of above five hundred brethen at once, when, according to Acts i: 15, there were only one hundred and twenty brethren after the ascension. These are questions of fact.

"And," says Paul, "last of all was seen of me." But Paul does not claim to have seen Christ in the flesh. Strauss, one of the ablest and most destructive critics that ever wrote on the life of Jesus, makes the following statement, which he would not have done could he have explained it away. He says: "From the epistles of Paul and the Acts it is certain that the apostles themselves had the persuasion that they had seen the Arisen."—Life of Jesus, pp. 629-652.

In the ninth chapter of Acts Paul has a vision. He sees "a light from heaven;" "hearing a voice, but seeing no man." In the twenty-second chapter of Acts he relates this vision himself. He says: "A light shone round about me, and I fell to the ground and heard a voice." "In the twenty-second chapter of Acts he relates this vision himself.

chapter of Acts he relates this vision himself. He says: "A light shone round about me, and I fell to the ground and heard a voice." In the twenty-sixth chapter of Acts, where Paul is represented as speaking before Agrippa, and is giving the best reasons he can for his faith, he says: "And when we were all fallen to the earth, I heard a voice speaking unto me and saying in the Hebrew tangue. Saul. Sayl. why presented the result of the says." All this he calls "a vision." "Whereupon, oh King Agrippa, I was not disobedient to the heavenly vision." This then is the way in which Paul saw Jesus, and he places his seeing Jesus on an equal footing with the seeing of all the others. others

The most common form of expression which all the writers of the New Testament use in speaking of this matter is, that Jesus appeared, ωήθη. The very word carries the idea of phantom or apparition most forcibly; besides, the way in which he appeared confirms this sense of the

Luke (xxiv: 34) says, "The Lord is risen indeed, and hath appeared to Simon." The same writer (i: 11) says: "And there appeared unto him an angel of the Lord." Here the same word writer (i: 11) says: "And there appeared unto him an angel of the Lord." Here the same word is used to express the manifestation of an angel. A critic may say that the word angel only means a messenger, and may mean a man, and has nothing to do with spirits. We will quote again: (xxii: 43.) "And there appeared an angel from heaven, strengthening him." There is no man in this case; it is an angel from heaven. Paul attaches the same meaning: "he appeared to Cephas." Mark uses the word with the same meaning. (Mark xvi: 9-12-14.) "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene. After that he appeared in another form unto two of them, as they walked into the country. Afterward he appeared unto the eleven as they sat at meat." His coming and going are described in the same way as the coming and going of the angels of heaven. He suddenly appears in the midst of his apostles when they are gathered together with closed doors; he as suddenly vanishes out of their sight.

\*English Life of Jesus, by John Scatt, p. 39

\* English Life of Jesus, by John Scott, p. 248.

With these facts before us, we cannot but conclude that Jesus continued to manifest himself to his followers for some time after his death. This gave them their strength and courage to go forth and preach in his name. This communior with him became the Holy Spirit that inflamed their hearts with zeal for his truth and love: The heavens were open to them, and the Pentecost of spirit influence lifted their souls into the

greatest joy.

We know also that these disciples had still other evidences of this communion between heaven er evidences of this communion between neaven and earth. One of the most prevalent ideas in the Bible is the ministry of the angels. Every-where throughout this book—on every page—is written the communion between the two worlds. Take out of the Bible its ministering angels, and you have robbed it of its greatest charm. you have robbed it of its greatest charm.

I know that it is urged that these angels were I know that it is urged that these angels were nothing more than men—perhaps in some cases they were only mortal men—but the whole tenor of the Bible is filled with the idea (and language too) of angels from heaven. This is one of the moving forces of the Bible.

Level had an angel from heaven come and Jesus had an angel from heaven come and

strengthen him when one time he was on Mount Olives. Moses and Elias manifested themselves on the Mount of Transfiguration, not only to him, but Peter, James and John saw the two men that stood with him.

Angels were present when Joseph was betrothed to Mary. Angels were present when Jesus was born. Angels were present when Jesus was tempted in the wilderness, and after death, himself an angel, he returns to be the comforter of his disciples.

The ministry of the angels is the key to the Bible. It explains the miracles of Jesus and his apostles. "Angels are hovering round," has been the divinest, sweetest song that the Christian than the characteristics of the state of the characteristics. tian church has ever sung. It has given life to more hearts than all its doctrines could. But the church refuses to teach that "angels are hovering round," because that is Spiritualism. Some people would prefer not to go to heaven if there is anything spiritual there.

But what have we left, on which our hope may

rest, if there be no angels and no immortality? Is it a natural desire of the mind to go into oblivion at the moment of death? Does it warm our hearts with love and inspire them with hope to think that all our dear friends who have never. to think that all our dear friends who have passed on before us have gone into utter nothingness? Do we gain strength by thinking that the souls of our loved ones have gone out like a candle in the night? Such thoughts would fill many of us with black despair. We would refuse to live. It takes the truths of Spiritualism to come to our relief. We are not left to die in despair, but are filled with hope by the voices out of the spirit-

### Banner Correspondence.

Georgia.

AMERICUS .- Prof. J. Edwin Churchill writes: After long years of sickness, pain and trial, I have once more regained my health, and now I am in the lecture field again, to do battle against error in high places, and assist the lowly of earth to think and act their highest thoughts. Henceforth the remainder of my earthly existence I shall devote my time and talents exclusively to the teaching of our beautiful harmonial philosophy as taught to us from the sairt world. phy, as taught to us from the spirit-world. To your many readers I would say, Brethren, our lives in this sphere are short, and there is much for each one of us to do, so let us work for others for each one of us to do, so let us work for others instead of self; let us act, and not profess; know, and not believe; labor, and not pray. I have ever been a pioneer, and am ever seeking new and uncultivated fields of labor; so I would say to any in the South who may wish to know of the truth to a certainty whether we live again (after the death of the body) in a higher life, that through spiritual communion they can know that through spiritual communion they can know

They do live once more Upon that shining shore.

My route will be, down to Savannah from Macon, Ga; from thence to Tampa, Fla., via Brunswick, Ga., St. Marys, Jacksonville and all the coast towns of Florida. My address will be Americus, Ga., care Dr. J. R. Simmons, until you hear from ma grain. you hear from me again.

[For the Banner of Light, by request.] TO THE PUBLIC.

We the undersigned, citizens of Taylor County, Georgia, in appreciation of Prof. J. Edwin Churchill's talents and high sense of honor, and his advanced knowledge as a scientist, respect-fully recommend him to the kind consideration of all before whom he may appear. He has de-livered in our town, Reynolds, for the past week his scientific lectures on "Man and his Relations," to large and appreciative audiences. We take pleasure in pronouncing him a gentleman of culture and refinement, and the possessor of attributes pertaining to wisdom and character.

JOSIAH UNDERWOOD, H. T. COLEMAN,

JOSHUA NEWSOM,
G. W. NEWSOM, M. D.,
B. F. NEWSOM, M. D.,
R. H. HINES, LEE MASON, M. D., WM. BERY, C. B. MARSHALL, W. B. WALKER, G. W. HODGES, D. MITCHEL E. A. GODARD, R. WALKER, REUBEN WINDHAM, J. WHITE, O. N. W. A. UNDERWOOD, Reynolds, Gu., Dec. 18th, 1874. O. N. PARRIS.

Minuesota.

K. Graves on the Rostrum.—K. Graves, of Richmond, Indiana, is now giving a course of lectures in this place. His lecture last Sabbath, from the text What shall we do to be Saved? was the best I ever listened to, and I have heard a number of our prominent speakers. If it could be estimated in dollars and cents I should say it was worth fifty dollars. He is evidently a good man as well as an able speaker. He is "the right man in the right place," and is well read and thoroughly posted both in history and science, and when in health gives entire satisfaction wherever he lectures. He ought to be sustained and kept constantly in the field. I hope he will receive many calls, and meet with warm welcome from the friends of the cause wherever he may go, and be as successful in the future as he has been in the past.

Long Lake, Minn., Jan. 26th, 1875. K. GRAVES ON THE ROSTRUM.-K. Graves, of

Illinois.

ROCKLAND.—Dr. E. C. Dunn writes: I have been taking a rest at home for a few days. I had a very successful engagement in St. Louis, Mo., and Warren, Ill. There seems to be a growing interest in the higher order of manifestations. From engaged in Topeka, Kan., for February. Will make engagements in other cities of the State if societies desire. I would also like to make engagements in the East, for the coming season.

Mr. Peebles's new work, "A Trip Around the World," is a fine volume, and does credit to the publishers, as well as the author.

Mrs. Severance as a Psychometrist. I have been writing to and receiving letters

from Mrs. Mary Severance, of Whitewater, Wal-worth County, Wis., for several years, and have great confidence in her ability as a psychometrist. In answer to my first letter she gave a correct delineation of my character. Since then she has given valuable counsel with regard to my busihere she said, among other things, "You will in one year and a half have some property fall to you from a distant relative;" which proved true to a day. I have sent her at different times either a lock of hair or the handwriting of persons and in response she has payer failed to give sons, and in response she has never failed to give the character, and in several instances has im-parted useful information.

A. S. Whiting.

Cedar Dale, Ontario. New Hampshire.

THORNTON.—T. C. Constantine writes thus:
Messrs. Tobyne and Foss have held a great many
circles during the last few years for physical manifestations, etc. I have attended several of those circles, and may be permitted to say that the mediums have been as successful in every

phase of physical phenomena as any parties with whom I am acquainted. Whilst listening to the music, and being touched by spirit-hands, I have often exclaimed, "It is good to be

Carter Foss is a seer, and is favored with many prophetic visions. Mr. II. Tobyne is a trance speaker, and has lectured in Plymouth and other places lately with marked success. The people about here are conservative, and use considerable reservation, but are forced to embrace Spiritualism, one after another.

Maryland.

BALTIMORE.—Carroll writes, Feb. 3d, as follows: Bro. J. M. Peebles closed his labors here on Sunday. This last engagement of his resulted, as they always have, with profit to ourselves individually, and to the cause at large. The noble, frank and generous manhood that fills his soul is reflected by frank and generous mannood that hits his soul is renected by his words and acts upon and over all who come within the sound of his voice. His coming is always welcomed, and his parting sorrowed over by our friends. The void he has left behind him has been in a measure filled by the return amongst us of our old favorite, Baltimore's own medium, Mrs. Rachael Wolcott. She came back much improved in health, and we have to retain her amongst us for a large space. health, and we hope to retain her amongst us for a long space nearth, and we hope to retain her amongst us for a long space of time. She is a trance speaker of no ordinary ability, and needs only to be known to be appreciated. The purity of her life and her gentleness of manners win upon all who come within her reach, and doubly arm her to fight unto victory in the cause of God and humanity. Our friends are active, and our ranks are being gradually increased from the best mate rial. In no other place, perhaps, is there a more earnest inerest displayed, nor a deeper-rooted determination to work for the cause than here. Amongst our numbers are those whose hands and brains were never made to lay by in idleness. They are working with a will and an energy that no opposition can stay.

#### Maine.

SEARSPORT .- Thomas Park forwards a few items con cerning the spiritual movement in Searsport, Stockton, and vicinity. He says: There are good and true souls in these parts who love Spiritualism, and are trying to do what they can to For a series of years our meetings have been held in private houses within the limits of the town of Searsport. A little less than three years ago the Spiritualists organized as a Society in a legal manner, in accordance with the laws of this State, and since that time our meetings have been held in a convenient Hall in Stockton village every alternate Sunday. We have amongst us several good mediums, who are highly estremed for their work's sake; among whom I may mention Mrs. Harriet II. Lancaster, who for the last eighteen years has been a successful prescribing and healing medium. She has also been very useful in the lecturing field. We hope the good we have already received is but the prelude to a "more plentiful shower." We have amongst us several good mediums, who are 'more plentiful shower.''

#### Missouri.

CHARLESTON .- Mrs. Wm. Harvey writes: The beautiful Banner of Light, with its pages of spiritual knowledge, bringing to us the evidence of immortal life, reaches this town every week regularly. I consider the message department of the greatest worth, and take a deal of comfort and pleasure in reading the messages each week. We need here a good lecturer or test medium. We have some twelve or fifteen hundred inhabitants, many of whom are liberal minded, and desire to investigate the spiritual phenomena and learn the truth of the philosophy.

#### Reply to the Cleveland Sunday Morning Voice.

The following communication was sent to the "Voice" as a reply to an abusive article which appeared in that paper against Spiritualism, but was refused insertion by its editors because of its truthfulness and plain showing up of their unfairness. Here is the paragraph that called out the response: READ, THE 'MEJUS.''—Making a Livingout of the Dead—Some More Spiritualist Bosh—The Intimate Friend of Louis Agassiz (?)—A Wooden Assistant—Some Clever Tricks.—The great blows that have been struck against Modern-Spiritualism in the East recently, seem to have only nerved the falthful in this city to more carnest effort, and honce, when it was announced, a few days ago, that Universe Read, the great 'meljum' of New York, would hold a series of scances for the conversion of unbelievers, a perceptible flutter was noticeable in Spiritualist circles, and there were many anticipations as to the result,—Sunday Morning Voice.

MESSUS. EDITORS OF THE VOICE—This heading is a double disgrace: first, to its ambition, aspiring author; and, secondly, to a journal that makes claim to any degree of respecta-bility. As chroniclers of passing events, you are bound to give to the public whatever is transpiring in which the public are interested; at the same time to give facts, without regard to your own prejudices or opinions. In this instance, as in every other where you have referred to Spiritualism, it has been remarkable for anything but truth, and the poor attempt at sarcasm has only been equaled by a total failure at decent ridicule. The malignity and prejudice that pervade the heart of the "Voice," render it incapable and unqualified to do justice or sit in judgment on the facts and phenomena of Spiritualism. "Making a living out of the Dead!" You deny that the dead have anything to do with this business. How, then, can a living be made out of the dead? On the other hand, if the dead really lend themselves to this business, who s most to blame? those that return from the spirit world and find instruments through whom they can manifest, or the in-struments themselves? Is it any worse, with all its faults, than the show business generally, which is largely patronized and is all right, however immoral and ridiculous, so long as it pays the printer?

"Some more Spiritual Bosh." What right have you to call "Some more Spiritual Bosh." What right have you to call it "Spiritual Bosh"? Spiritualists had no more to do with bringing Read here than you had. He came on his own responsibility, and was generally regarded by Spiritualists, especially the old stock, as a fraud. His exploits here some eight years since left a bad record to come back to, and were very fresh in the minds of those who were not guiled then, and do not propose to be now. "Bosh," is it? Suppose it is; then call all sleight of hand "bosh," but not spiritual "bosh." "The great blows that have been struck against Spiritualism in the East recently, seem to have nerved the faithful in this city to more carnest effort." This statement is a square out and out falsehood, to begin with. There have been no blows, big or little, struck at Spiritualism in the East been no blows, big or little, struck at Spiritualism in the East but what have recoiled on the heads of those whose ignorance and malignity induced the action.

The great splurge of Dr. Beard against the Eddys was not even credited by skeptics—was false in every particular, as subsequently shown by Col. Olcott and a host of other credible witnesses. The same fate followed swiftly on the heels of those who attempted to expose or prejudice the public against Mrs. Hardy, of Boston. The prompt demand by Mrs. Hardy and the people of New England for those who published the vile insinuation to make good their statement, is still waiting for an answer. (See card and demand in Ban-

ner of Light, Jan. 2d.)

If by the "great blows in the East," you have reference to the Philadelphia muddle, you can no more make Spiritualism responsible for that than you can the religious world account responsible for that than you can the religious world accountable for the countless number of defaulters, libertines and villains that come daily to the surface among the pious and holy evangelical churches of this country. As regards this Philadelphia muddle, it is by no means certain that the charges against the Holmeses, who were accused of practicing fraud, will be sustained. The evidence that first appeared so square against them turns out to be defective. The most recent developments are almost conclusive in relieving the accused, and showing up a vile conspiracy to blast and ruin cent developments are almost conclusive in relieving the accused, and showing up a vile conspiracy to blast and ruin their reputation as mediums, as well as their reputation pecuniarily for honesty and integrity. They stand up boldly, facing these charges, demanding the proof, and continue holding scances as before, under more strict test conditions than ever, giving entire satisfaction to all parties, the materializations being varied and the presentations fully recognized.

Returning to Read, the object that called out this criticism on your Sunday article. I wish to ask what right you have to

on your Sunday article, I wish to ask what right you have to parade the doings of this man, through the medium of the "Voice," to the prejudice of Spiritualism, whose "clever 'Voice," to the prejudice of Spirituansm, whose vicks" you denounce in severest terms, so far as any agency ricks" you have failed to of spirits is concerned, but which agency you have failed to show was false—but whether false or true, does not in this instance affect the great fundamental, well-attested facts that

underline the Spiritual Philosophy?

Has it ever occurred to the mind of the "Voice," that there are, at a modest estimate, over a thousand open and avowed Spiritualists in this city, and probably as many more that are non-committal? All of whom, for respectability, honesty and good sense, can take front seats with the same number who support the fashionable worship made up of gilt-edged piety and galvanized religion. These people, who have patiently but firmly stood up against the tide of invective, persecution and ridicule for the last twenty-six years, will not of course feel very highly complimented by these scurrilous, unprovoked attacks on Spiritualism. Most of these people are readers of your paper, and if this line of policy suits your taste toward them, why, then follow it out, make abuse of Spiritualism a speciality, it was now but they are some who doubt it. We speciality—it may pay—but there are some who doubt it. We are just as thankful for your ridicule as your praise, so long as it serves to work off the crudities, imperfections and false conditions of your nature. If you desire to issue a respectable sheet, I would respectfully suggest that you abandon the folish attempts at ridicule, and come down to solid facts and valid arguments to dispress whet Science and well attention. valid arguments to disprove what Science and well attested phenomena, by unimpeachable witnesses, have established, and which can stand the silly gibes and pop-gun squibs of a thousand "Voices."

Observed the contraction of the contraction o

Cleveland, Ohio, Jan. 7th, 1875.

THE TERSONAL EXPERIENCES OF WILLIAM H MUMLER IN SPIRIT-PHOTOGRAPHY.

WRITTEN BY HIMSELF.

[Continued from the Banner of February 13th.] PART FIVE.

MRS. W. H. MUMLER,

my wife, is a natural clairvoyant for diagnosing and treating disease, and has been subject to this influence since her earliest recollection. It is probably hereditary with her, as her mother to-day is one of the best medical clairvoyants in this country.

After I commenced taking spirit-pictures, my wife began to give her attention more to treating disease as a business, where before she had simply done so for pleasure, or gratul tously to those who were suffering. A great many instances of wonderful cures which have been effected through her medium powers, could be given; but as that is only indirect ly connected with the subject in hand, I must forego that pleasure. I cannot refrain, however, from speaking of her wonderful magnetic powers, as I believe them to be directly connected with spirit-photography, and that to them I am largely indebted for my ability in taking the likenesses of those who have passed on; also for my first development.

Mrs. M. is a perfect battery in herself, and, on her placing her hands upon the head of a patient, the subtile current is felt distinctly coursing through every tissue of the body. have seen men faint, under the peculiar reaction caused in their systems by imparting this wonderful, life giving principle of animal magnetism.

In making an examination and while under influence, is the question was asked, "Who gave this diagnosis?" the reply would always be, "Benjamin Rush." After I commenced to ake spirit-pictures I made many sittings of my wife, with the desire of getting a picture of her control, but without success, there appearing instead friends, relatives, and sometimes strangers. I often inquired of the Doctor, when she was under control, why he did not show himself? The general reply was, "Don't be in a hurry, young man; you shall have my picture in good time." After repeated failures in trying to obtain the desired picture, I came to the conclusion that I could not control the inhabitants of the spirit-world and wisely decided to await their own good time.

It was not until about four years since that I succeeded in getting his picture. My wife was engaged at that time in making a medical examination of a lady in a room assigned for that purpose, a door of which opens directly into my parlor, where I take pictures. I stepped into the parlor for the purpose of getting a letter that I left on the table. and, knowing she was engaged, and seeing her door partially open, I was very quietly retiring from the room, when a voice from her room, which I instantly recognized as the Doctor's, said, "Young man, if you will prepare a plate I think you may succeed in getting my picture." I thanked him, and replied that I would be ready in a moment, I cannot express at this time the joy which those words gave me. For nearly ten years I had been anxious for the consummation of this object. I had tried and tried in vain, but now the auspicious moment had arrived.

I well remember the inward hurry that I felt; it seemed as if it took twice as long as usual to coat the plate, and I could hardly wait for that important part of the experiment to be finished. At last the plate being coated, I placed it in my holder, and going into the parlor, arranged my background and camera, and then said: "Now, Doctor, I am ready." My wife immediately started, while yet entranced, and coming into the room where I was, seated herself in the chair placed there for that purpose. I then focused her, removed the ground glass, placed the plate in position and exposed it. After sufficient time had clapsed, I covered up the tube, and said, "That will do, Doctor." Mrs. M. then went into her room, taking her usual seat, and continued the examination as though nothing had happened.

I went into my closet, and pouring on the developer, a distinct form of an elderly gentleman was seen standing behind her, with one hand resting upon her head, while from the other, which was extended in front of her, appeared rays of light that seemed to be passing from his hand to hers, which were folded in her lap. This the Doctor subsequently told me was the magnetism which was imparted to the patients' through her organism. This picture of the Doctor is a most truthful one, as will readily be seen when compared (as it has been a number of times) with an oil painting that now hangs in Independence Hall, Philadelphia, but in an entirely different position. The oil-painting above alluded to I have olctures; but as an evidence of the truthfulness of the likeness, I will say that an elderly lady, an entire stranger, called on me one day in relation to spirit-photographs, when her eye resting upon this picture, which I had enlarged, and which hangs on the wall of my parlor, she exclaimed, "Why, that is Dr. Rush." I asked her how she recognized it, when she replied that when she was a young girl about eighteen years of age, he acted as physician in her family. Looking up to the picture, with both hands clasped, she enthusiastically said: "I remember his dear, good, pleasant face as well as though it were but yesterday since I saw it."

MRS. J. H. CONANT,

medium for the Banner of Light. From the extended circulation of the Banner, there is probably not a Spiritualist in the world who is not familiar with the remarkable mediumship of this lady. She has for years devoted three days a week exclusively for the benefit of those spirits, of whatever nation or condition, who wish to return and send messages of love to those who yet remain in the earth-sphere. The answers to questions propounded by the audience, requiring oftentimes an extended knowledge of science of every kind, are remarkable for their directness, showing the great wisdom and intelligence of her spirit-guides; while the invocations that fall from her lips as she presides over the gatherings in the beautiful little hall in the Banner of Light Building, are replete with sentences of pathos and beauty. Mrs. Conant called on me one day for a sitting. Her visit was without any preëngagement, and entirely unexpected. Having made the preliminary manipulations of coating a plate, &c., I placed Mrs. Conant in the usual position, facing nearly front. I was about removing the cloth to expose the plate, when suddenly she started, and turning partially to the right, held out her hand. I asked her if she saw a spirit. She replied, 'Yes." I told her to remain perfectly quiet, and then removed the cloth, exposing the plate the usual time.

On developing the negative there appeared the form of girl some ten or twelve years of age, with the features of a white person, but dressed in Indian costume, with feathers on her head, large rings in her ears, while encircling her neck was a chain, to which was attached a charm of crescent shape, which was shown to Mrs. Conant by "Vashti," (the spirit-girl,) a few evenings previous to her sitting for the picture.

Vashti first controlled Mrs. Conant in 1870, as the latter was slowly recovering from a severe illness. The circumstances attending Vashti's birth were as follows: A white woman, from Illinois, crossing the plains with an emigrant party, was taken prisoner by the Indians, and fell by lot to the share of Big Buffalo," of the Piegan tribe, as his wife. The Indian wife of the chief failed to relish her new domestic partner, and used every means to exhibit her hatred. In time said squaw gave birth to a child, which, (in direct obedience to the law of pre-natal influence,) by reason of its mother's continued thought of her pale faced rival during the gestative period, resembled a white dhild in a strongly-marked degree. The squaw mother detested it in consequence from the moment of its birth, called it "Vooshti," (the captive,) in derision of the prisoner woman, and endeavored to kill it on several occasions, but was prevented by the white woman, who took pity on the oppressed little one. "Vooshti," when correct.

about seven years of age, was, together with her father, "Big Buffalo," slain at the massacre of the Piegans on the Yellow Stone River by the troops of Gen. Sheridan, in December, 1869. Her name, "Vooshti," being difficult of pronunciation by white lips, became gradually modified to "Vashti" by those who attended Mrs. Conant's private sé ances, and by the latter name she is now known.

After taking the negative of "Vashti," I made another sitting, and was this time rewarded by a most beautiful picture. Three materialized hands and arms appeared, distributing flowers on and around Mrs. Conant, who seemed to be liter ally entwined with them. I then made another sitting, and this time succeeded in getting an unmistakable likeness of her brother.

DAVID WILDER, ESQ.,

of Boston, Mass. This gentleman, who is well known in Bos ton, holding a position in the State Treasury Department, had a sitting with me some twelve or thirteen years since, and received the likeness of a young lady that was fully recognized. Some three years since, while Mr. Wilder was conversing with Governor Andrew through a medium, he asked the Governor if he would show himself with him if he (Wilder) would sit with Mr. Mumler. The Governor said he would try. Mr. Wilder came directly to my studio, and the picture was taken showing an excellent likeness of the late Governor Andrew in a different position from any taken of him during life.

MR. A. BAKER,

of Boston, Mass., formerly of San Francisco, Cal., came to me a perfect stranger, and desired a sitting. On receiving his pictures he recognized the likeness of his boy, about eight years of age (of whom there was no picture), who had passed to spirit-life some two years previous. To satisfy himself still further in regard to the likeness-thinking perhaps that thers might not see it as he did—he determined to have removed by an artist all traces of its spiritual origin, preserving the face-intact, but "painting" a jacket on him similar to one worn in life. After this was done he submitted it to some relatives without a word of explanation, when with one accord they exclaimed: "Why, where did you get that picture of Willie? I thought you had no picture of him?" Mr. Baker said: "Are you sure that is Willie?" "Why certainy," they replied; "there is no mistaking it." Mr. B. then told them how he procured it, which, however, did not after their opinion of the likeness.

Mr. Baker wrote me that he showed it to Willie's playmates without saying a word, when every one said at once, "That is Willie Baker." He sent a picture to his school-mistress, with the request that she would show it to his schoolmates. and ask them who it was. She returned it with the statement that every one who knew him called his name at once, and she with the rest thought there was no mistaking the

The above is most satisfactory evidence, from the fact of there being no picture of the child in existence.

MR. WILLIAM A. DUNKLEE,

of Boston, in an article on "Unconscious Cerebration," published in the American Spiritualist of Sept. 8th, 1871, after relating other instances of spirit-photography, says :- "On the 6th day of July, I went myself and sat to Mr. Mumler for a picture. In ten minutes from the time I sat down a negative was shown me of myself and a light form standing behind me. When printed and sent to me, I found it to be the one: I desired mentally to be present, although out of the body thirty-six years, and no other likeness of her in existence."

MR. SAMUEL CARTER,

of Boston. This gentleman, who is a well-known merchant of this city, had a sitting with me, and received correct likenesses of his wife and two sons. The wife stands in a position which is at once beautiful and suggestive, being in the act of crowning him with a wreath of laurel. This picture, Mr Carter assured me, was recognized by every one who knew her in life.

A very interesting picture was taken for

MR. JOSEPH JEFFERSON, the well-known actor. Mr. Jefferson called at my liouse with a friend, in my absence, and made an engagement with my wife to have a picture taken the next day, giving the name of Johnson. Neither my wife nor self had ever seen Mr. Jefferson, except once, and that was on the stage in his famous character of "Rip Van Winkle." The next day, punctual to the hour appointed, in walked "Mr. Johnson," accompanied by two ladies. I asked the gentleman if he was Mr.

Johnson, and was answered in the affirmative. I then made a sitting for him, and succeeded in getting the form of a lady standing behind him with both arms clasped around his neck. He then asked me to take a picture of one of the ladies, which I did, and got the same form that appeared with him, only the face was turned slightly to one never seen myself, and only state what has been told me side. I then took my engagement book and said, "Mr. Johnby gentlemen who have taken the trouble to compare the son, please give me your full address; there are a great many Johnsons, and, if you should send for more pictures, I might mistake some other negative for yours." "Well," he said 'my name is not Johnson. I was going to give your wife my right name, but my friend who was with me nudged my elbow, and I called it Johnson. My true name is Joseph Jef ferson, and the lady you have made a sitting for is my daugh ter." He requested me to send the pictures to him, which I did, and heard nothing from him until about a year afterwards, when he came to my house to receive the pathetizing treatment of my wife for a disease of the brain. At this time he told me that the form that appeared on both pictures was a perfect likeness of his wife, and mother of the young lady who had the sitting. He said, (to quote his own words,) When those pictures arrived, my wife's brother was in the house. I showed one to him, covering my picture entirely with my hand, and asked him who it was. He replied immediately, calling her by name."

MR. E. M. WINSLOW,

of Boston, a gentleman of wealth, had a sitting, and received the likeness of a brother and aunt, and over the head of the latter appears a crown of light, which Mr. W. says is a fitting emblem, as she was when in the form a very spiritual woman. The picture is both truthful and satisfactory in the likeness; as evidence of which, Mr. W., at considerable expense, had the picture enlarged and handsomely framed.

SAMUEL HASTINGS.

of Boston. This gentleman, who at the time was communicating with a lady spirit friend, through a medium, asked if she would show herself with him if he would sit for a picture. She replied that she would. Accordingly Mr. Hastings had a sitting, when the spirit form appeared, as promised, which was fully recognized.

COLONEL CUSHMAN.

of Chicago, Ill. This gentleman, who is well known in the locality in which he resides, received a very satisfactory test, the circumstances of which I will relate to the best of my recollection. The Colonel came to me an entire stranger, and desired a sitting. On examining the negative after development, the form of a lady was seen standing behind him, with both arms encircling his neck. Her hair was dressed in the old-fashioned manner, spread out widely on each side, and in the lap of the Colonel appeared a Quaker bonnet, also a lock of hair. The Colonel, on seeing this, took from his wallet a similar one to that shown on the negative, and said: "Mr. Mumler, this lady passed to spirit-life some twenty years since; she belonged to a Quaker family, and this is a lock of hair that was cut from her head."

MR. HERBERT WILSON,

of Boston, Mass. This gentleman, an entire stranger, called on me to have his picture taken, not mentioning what he desired or expected. The form which appeared was that of a young lady holding an anchor of flowers. On examining the picture he fully recognized the form as that of a lady to whom he was once engaged to be married, and was very much pleased with the test. In a few weeks he returned to ask me if I had seen any name on the picture. I told him I had not, when he pointed out to me, in the cross-bar of the anchor, the name "Nellie S.," perfectly plain after having seen it, but scarcely perceptible before. Mr. Wilson informed me that this was

Now here is a test (the truth of which can easily be ascertained by any person desirous of investigation) that can hardly be accounted for on the ground of mistaken identity, for, even allowing that to be possible, there can be no "mistaken identity" in her correct name; and as they both appeared at the same time on the negative, and from the same source, is it not fair to suppose that the likeness is equally as correct as the name? This is not the only instance that the name of a spirit has appeared in a similar manner. The late Mrs. Cottrell, wife of

MR. JOHN COTTRELL.

of Boston, a gentleman well known in this city by those in the book trade, called on me for a sitting. I was entirely unacquainted with Mr. or Mrs. Cottrell before this, and consequently could not have known who they desired to get a picture of. On taking a picture for Mrs. C., a child appeared sitting in her lap, and in the lap of the child was a wreath of flowers, in the centre of which was the name "Millie," that being the correct name of the child, which was fully and unmistakably recognized by the parents. Could it be possible that both parents were mistaken in the likeness of their child? If so, we will see what an expert in photography has to say in relation to it.

A few months since Mr. B. P. Shillaber, the poet, well known as the author of "Mrs. Partington's" droll sayings, made a friendly call on me, and in the course of conversation remarked that "a few days previous he had called on Mr. Allen, the well-known photographer of this city, and in speaking of spirit-photography was surprised to hear him say. that he believed in Mumler's pictures. I asked him," says Mr. Shillaber, "what gave him the belief. He answered by saying, Mr. Mumler took a picture for a friend of mine, a Mrs. Cottrell. Now, Mr. Allen continued, there was no picture in existence but the one I took of that child, and while the one Mr. Mumler took is identically the same face, yet it is in an entirely different position from the one taken by me."

Here, then, is the unsolicited testimony of one of the best photographers of this city, in favor of the correct likeness of he child, which is valuable not only by his being an expert in photography, but doubly so from his intimate acquaintance with the child when in the form, and with the family.

Another very interesting picture is one taken for

MRS. R. B. SAWYER,

of Winona, Minn. This lady left her home in Minnesota to come to my studio for the purpose of fulfilling a compact made between herself and husband before he passed to spiritlife. Nothing was said to me in regard to this promise until After I had taken her picture. I sat her in the usual position, when she asked if I would allow her to sit as she pleased. I old her I had no objections, when she held up her arms as if in the act of holding something, and with her head bent a: little forward, and looking down upon what she was apparently holding. A remarked that the position was a very uncouth one; to which she quickly responded, "No matter; take it so." I did as she requested, and on developing the negative, the form of a man was seen standing behind her, leaning forward, apparently in the act of placing a spirit babe in

She remained in Boston until the pictures were finished, and on receiving them, instantly recognized them as her husband and babe. She then told me that her husband died of consumption; that about three months before he died he sent to me for specimens of my pictures, which, on receiving, he became intensely interested in, and calling her by name, said: When I am gone, I wish you to go to Mr. Mumler's and sit for a picture, and if possible I will show myself, and place our spirit babe in your arms."

In a letter which I received from Mrs. Sawyer after her return to her home, she says: "My husband's picture is unmistakably recognized here by his friends and associates, and the dear little babe is unquestionably mine."

JOHN J. GLOVER, late of Quincy, Mass., had a picture taken, and received a truthful likeness of his aged mother, which is at once recognized, even by strangers, in comparing it with a picture taken of her while in the form, which was furnished me by Mr. Glover for that purpose.

[Part Six will appear in the Banner of March 13th.]

MULLIGAN'S GOSPEL.

BY ANNIE HERBERT.

've a rare bit of news for you, Mary Malone And truth, 'tis the strangest that ever was known ; You remember I told you a twelvemonth ago How a soul came from heaven to Poverty row? If an angel had troubled the waters that bore Such little white craft to our turbulent shore. No mortal could tell : but that innocent child

Like a dove without wings, nestling downy and tender,
With eyes veiling pictures of Paradise splendor,
Came into the tenement crazy and wild,
And the hard life so pitiless, rough and defiled,
Over to Mulligan's:

It is strange to our eyes, but perhaps you have seen A vine clasp its tendrils of delicate green Round a desolate rock, or a lily grow white With its roots in the tarn and its face in the light Or when night and storm wrap the sky in a shroud, A star shaken out from the fold of a cloud :

A star shaken out from the roll of a cloud.

So this little one came—but it never seemed right—

There were children enough, heaven knows! in that Babel,

Cadets for the Tombs from the bold whiskey rabble,

Choked out from the love that is heaven's own light, Rank sons of the soil, cropping out for a fight, over to Mulligan's.

There was many a banquet in Mulligan Hall, When the revelers feasted on nothing at all,
And a king at the board giving knighthood of pains,
And orders of crosses, and clanking of chains;
Tim held as a law the most perfect in life
The strong tie that bound him to Nora, his wife;
The blinded by drink, when his passion rap high. But, blinded by drink, when his passion ran high, He beat her, of course, with a fury inhuman,
And she such a poor, patient bit of a woman!
Well for her a soft voice answered low to her cries,
And her sun never set in the baby's blue eyes

Over to Mulligan's. It was twelve months or more from the time she was born, As I sat at my window one sunshiny morn.
"Jist come over," the voice of Tim Mulligan said, I belave in me sowl that me baby is dead!" He had held a wild revel late into the night, And the wee, frightened dove plumed her pinions for flight; This the man saw at last, with a sudden dismay;
"God forgive me!" he cried, "sure she'd niver be stayin!
Wid the cursin' an' drink when me lips shud be prayin'!"
And the priest came and went, little dreaming that day

How the priesthood of angels was winning its way Over to Mulligan's.

Then the sweetest, the saddest, the tenderest sight Lay the child, like a fair, sculptured vision of light: Hands closed over daisies, fringed lids over tears That never would fall through life's sorrowful years. "Ah, mavourneen!" moaned Tim, "it's foriver I'll That the saints took yez home from the divil of drink;
An' maybap "—here he shivered decanter and bowl—
"She will see me up there wid the mother of Jesus,
An' sind down the grace that from sin iver frees us!"

So the leaven that spread from one beautiful soul Through that turmoil of misery, leavened the whole, Over to Mulligan's.

Now a thing the most wonderful, Mary Malone, And truth, 't is the strangest that ever was known, Mr. Mulligan met me to day on the street, And he looks like a man, from his head to his feet; Though his clothes are but access than the looks like a man, the street is the street of the street in the street in the street is the street in th Though his clothes are but coarse, they are comely and trim,
And no man depen to say, "Here's a health to you, Tim!"
He will soon rent a cottage, and live like the best;
And the gossips do say, with wise lifting of fingers,

It is all for sweet charity's sake that he lingers In the row where God's peace settled down in his breast, When a soft, weary wing fluttered home from the nest, Over to Mullgan's.

-Christian Union.

All the inhabitants of China who adhere to their ancient belief fully endorse the fact that those who have died are in the space above us, and are always watching us from their abode. Messages to them are stamped or written, and then burned, so that the import may reach their friends in the spirit-world. Food is, once a year, also offered to them, which custom appears to be followed by the Chinese in this colony .- Sandhurst (Australia) Spiritual Inquirer.

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

Orders accompanied by each will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when eash does not accompany the order. Send for a free Catalogue of our Publications.

107 in qso ting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersoal free thought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give

# Banner of Ziglit

BOSTON, SATURDAY, FEBRUARY 27, 1875.

PUBLICATION OFFICE AND ROOKSTORE. No. 9 Montgomery Place, corner of Province atreet (Lower Floor).

RESTS FOR THE HANNER IN NEW YORK THE AMERICAN NEWS COMPANY, 119 NASSAUST.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

LUTHER COLRY......BUSINESS MANAGER.

\$5° Letters and communications appertaining to the different Department of this paper should be addressed to art IER COLEY; and all distances LETTERS to ISAAC I, ROBERT BUSINESS LETTERS to ISAAC ON, MASS.

#### Exempting Church Property.

It is altogether unnecessary to stigmatize any one as an atheist, infidel, or to apply any other supposed hard name to him, because he sincerely and earnestly opposes a practice in legislation which has grown into an abuse of the largest proportions. Religious corporations, of all others, ought to be the last to set up a claim or an example which causes men to stumble. They who profess to put everything like worldliness far away from them are not the ones to betray the utmost worldliness in their practice. A great many millions of dollars are covered from taxation in Massachusetts by the exemption law relating to church property, and the amount is rapidly increasing year by year. The same is true in other States, to which we have referred in illustration of this abuse many times in the Banner.

Now in the Constitution of most of the States, If not all of them, it is expressly declared that no person shall be compelled to attend, support or maintain any worship or form of worship against his consent. How is so plain a provision set aside by the legislation that exempts church property, whether in the form of church edifices or not, from common taxation? It is an undeniable fact that, under such an exemption law, the Presbyterian is compelled to maintain and support the Episcopalian in part, the Catholic is compelled to support the Jew, the Methodist is compelled to support the Baptist, and the nonchurch-goer is conipelled to help support them all. Because just so far as the tax is remitted to each of these professed forms of religious faith, it is imposed upon the whole community; and if the actual letter of our free Constitutions is not openly violated its spirit is infracted and trodden down at every turn. The burden that one does not carry is of necessity shifted upon other shoulders, and the process becomes a mutual one at the last

A bill has just been introduced into the New York Legislature to put an end to this injustice forever. It was many years, in the older States; before this principle of perfect freedom in the matter of supporting religion under any form or name was fully recognized; but the evil still lingered in legislative practice, until the astounding magnitude of its results in the form of dollars and cents, has served to arouse public attention to the necessity for its removal. We have before given the statistics on the subject as they exist in this State; it is of not less interest to study them as they present themselves in New York. We are informed on good authority that in that State there are exempted by law from taxation to-day not less than thirty eight millions of dollars' worth of church property, It amounted to six millions in 1850; to thirteen millions in 1860; and to nearly twenty six millions in 1870.

Following the same rate of increase, the value of church property in the State that by favor of the law escapes just taxation is thirty-eight millions of dollars, which is two and a half per cent. of all the taxable property of the State. The ratio, too, is increasing with a rapidity that makes tax-payers as well as those who love freedom in matters of religion bestow upon it their serious thought. It cannot be very long, at the present rate of increase, before the amount of church property thus exempted will set up claims to correspond as a power in legislation. It will be so in every State where this undentable wrong is fostered. The only safe and wise course is to break down the barrier between church property and other property at once, and leave all open to the common operation of the tax laws. It is easy to see already that the churches fight for their property, on which they would evade just taxation, rather than for a principle of religion or equity. They mistake if they suppose they are raising up friends instead of enemies by their persistency.

Questions bearing upon the "creation" of man, and answers thereto, compose the contents of the regular department on the sixth page, present issue; Ann Murray sends thoughts to her brothers, Thomas and Alexander; Albert R. Baxter, of Boston, assures his parents that though "the grave holds my body, I live all the same, and should be glad, right glad to open a correspondence with them if they will put aside their prejudices and not be ashamed of this Christ of the nineteenth century," Spiritualism; John Henry Denny, of New York City, speaks to his father; and Aunt Phillis Perkins, of Opelousas, La, gives information to Miss Harriet Perkins, now in Massachusetts.

We publish on another page an original essay from the pen of J. D. Maxwell, Esq., entitled "SPIRITUALISM AND ITS CLAIMS." It is not only able but timely, and will undoubtedly be perused with satisfaction by our patrons. Investigators will find in it food for thought, selfish Spiritualists (for there are many such) food for reflection, and theologians a knowledge of the hereafter.

#### Something to the Point.

These are hard, very hard times for the poor, to whom a prolonged period of wintry cold is the severest of all physical trials. The present season is unquestionably the worst this class, larger now than usual, has had to encounter. They appeal to us for fuel, for food, and for clothing. Every one with a surplus of anything this winter can readily find a use for it. The sufferers fairly besiege the doors, and the cases are, for the most part, genuine. We are all bound, as members of a common society-may, as human beings, to extend helpful and rescuing hands. The appeals for assistance are from time to time heard from the pulpits-and that is right; but is it not a bitter, biting satire, when they are the pulpits of hundred thousand dollar churches, carrying a mortgage of sixty thousand dollars?

How much more reasonable and Christlan would it not be if the churches spent less for vanity and pride and rivalry, and laid by a fund for the relief of the suffering and the dispensation of charity? How much better to beg from pulpits that were full paid for, and with a reserve already laid by! This modern fashion of erecting cheap and showy churches, that are to last from one to three generations, on-the delusive pretext that too much can never be contrib-uted to the cause of the Lord, is one of the char-acteristics of a surface religion, or rather of a acteristics of a surface religion, or rather of a piety with very little religion in it. When a society can afford such ecclesiastical displays, they may plead at least that much in favor of their course; but until they possess the means, and while the poor are suffering about them, they had better worship in less costly houses, and attend to the wants of "the living temples" of God in the persons of his starving and shivering creatures.

#### Liberals, Beware!

Prof. God-in-the Constitution Seelve-member of Congress from Western Massachusetts, (and whose election—a mutual surprise to all partieswould seem to argue the action of some secret organization in politics not yet clearly recognized by people in general,) in a sermon on "The Good Fight of Faith," delivered some time since in this city at the Park-street (Orthodox) church, made use of the following remarkable sentence, as reported in the daily papers of the following Monday:

"Since the absence of punishment of criminals, the deduction of certain scientists who set up doubt or skepticism as the basis of all knowledge, and other influences of social or moral customs, were the chief obstacles in the way of implicit faith."

No doubt the Professor hopes, through the movement which himself and coordinate bigots are endeavoring to fasten upon the civil polity of this free nation, to reinstate the said "minishment;" to make "criminals" of the aforesaid "certain scientists," whom neither himself nor his church can answer, and to compel "implicit faith" among the masses by stifling the voices of the leaders of liberal thought in the "lower arch" of ecclesiastical prisons, or with the short shrift of the gallows! Cannot the friends of free reason read the signs of the times?

1-97 Lucy Stone, Julia Ward Howe and Mary A. Livermore recently presented an earnest appeal to the Massachusetts Legislature that some measure be undertaken to give Woman Suffrage a trial in this Commonwealth. They desired that the experiment be made in our local and town affairs; that the women of the State be given municipal suffrage, political privileges which their sisters in Great Britain, in Holland and in Austria already enjoy. "The women of Wyoming Territory have voted for five years, and you are assured by United States Justice Kingman, and by Governor Campbell in his recent message, that the influence of woman suffrage on the publie affairs of that Territory has proved an unqualified success.' Enact the municipal suffrage law, and if it prove injurious it can be repealed. Submit a Constitutional Amendment to the qualfurther declared themselves as fearful of no evil consequences from this extension of suffrage, and as being ready to meet the issue of such an elec-

On Tuesday, February 23d, a resolve providing for an amendment of the State Constitution to secure the elective franchise and the right to hold office to women, on coming before the House for a third reading, was defeated by a vote of 120

Rev. Dr. Peck, of the Centenary Methodist Church, Chicago, Ill., recently distinguished himself during the revival season by the use of forcible expletives at the expense of the "shouters" in his "household of faith." One Sunday evening, just before Mrs. Van Cott commenced her usual heated harangue, the reverend gentleman anothematized as "religious bummers" "a set of praying fellows" who were in the habit, so he said, of going from place to place, "taking a hand," whether invited or not, and keeping up 'a hullabaloo," "yelling at the top of their voices as though the Lord was deaf and could n't hear a pianissimo prayer as well as a forte." "This thing," said he, "must be stopped, and I give warning to all such religious scalawags and bummers, if here to-night, that if they obtrude their unwelcome presence so as to disturb our meetings, that either I or Mrs. Van Cott, who is in full sympathy with me in this matter, will take the aforesaid scalaways and 'bummers' by the nane of the neck and east them into outer darkness." As this language was uttered in what was claimed to be a temple of God, by a Christian minister, so-called, it would seem that no comment from the "world's people" could be in order. What wonder-as says the Times correspondent-that the whole heated and unnatural "revival system" is being "severely criticised of late"?

Rev. Dr. Miner says the question with him is not whether the Bible is infallible, but whether Christ is. "Liberal Christianity does not admit this; it admits the truths Christ uttered, because they are truths, not because he said them." He thinks nothing is clearer than that the general drift of the New Testament is in proof of a Christ who was a divine messenger, authorized to command men. And that is the fact. Christ said many would come after him who would do the things he did, and even more; and to-day the media all over the earth are literally fulfilling the prophecy, but the pharisees of the church cry out in derision, "Crucify them!"

Mrs. Rose Collins, clairvoyant physician and healing medium, has removed her residence from 9 East Canton street, Boston, to corner of Concord avenue and Springfield streets, Somer- for two weeks, in order to make alterations in ville, Mass.

Seauce at the Residence of Mrs. M. M. Hardy.

The regular Friday evening materialization séance, held by this lady at her home, No. 4 Concord square, Boston, on the 19th inst., was fully attended, rigidly scrutinized as to details, and largely reported in the columns of the Daily Globe and Herald. Nothing seems to have been omitted, on the part of the press representatives, to insure a certainty that there was no collusion or trickery, "the visitors," as reported, being "invited to make all the examinations they pleased, and to arrange the table to suit themselves." The Globe thus speaks of the preparations made by the investigators:

"The 'manifestations' were not produced as heretofore in the 'second story front,' but in a back parlor on the lower floor. At one end of the room there was a recess about three feet deep and six feet wide. Here stood the mysterious table used as the work-shop of the spirits.

\*\* \* The table was tipped up and thoroughly
examined. It was a plain affair of the extension order, and nothing suspicious was discovered in the way of peculiar mechanism, or secret open-ings.—It was evidently an honest table.—Neither could anything resembling secret entrances be discovered in the walls or floor. A shawl belonging to one of the visitors was spread on the floor and tacked down, and the table placed upon it. The curtain used to form the dark enclosure, for apparently precluding all possibility of introducing anything tangible from the outside. The box lined with black, and having the front open, and the bottom provided with an opening for the hands, was placed in position over the opening in the table, and a black shawl thrown over it. These arrangements were not supervised or interfered with by Mr. or Mrs. Hardy, or any one in their interest, and they were themselves in another part of the room.

In the scances which followed-for there were two, the second being rendered necessary through a disturbance of the harmony, caused by a violent discussion on the part of some of the visitors - the usual phenomena occurred, for which, however, the Globe says, while acknowledging their presentation, "We have no theory to We are confident that whatever excitement or over-anxious investigation is induced by the present apparently preconcerted movement upon the spiritual media, the truth will finally come uppermost, and for that glorious consummation all can well afford to wait.

### The "Music Hall Society of Spiritu-

One of the most significant signs of the times is the gradual drifting out of the church of some of the boldest of its ministers. Beethoven Hall, Boston, has been the scene, for two Sundays past, of the appearance as Spiritualist lecturers of two clergymen, Rev. W. S. Bell (Universalist), and Rev. Ed. F. Strickland (Baptist), who have severed their connection with their denominations and put on the broader liberty of the new dispensation. Mr. Bell's lecture, delivered on the 14th inst., will be found on the second page, and an abstract of Mr. Strickland's remarks on the 21st, on the eighth page, present issue. These gentlemen are destined to do much good work, and we trust that the Spiritualist socicties throughout the country will see that they are kept busily employed. Parties desiring to make engagements, or to inquire for particulars, can address them care this office.

Mr. Bell, who gave utterance on the 14th to so much sound thought and incontrovertible logic, before this society, has been reengaged by it, and will speak at Beethoven Hall, Sunday afternoon, February 28th, his subject on that occasion being: "The Relation of Science to Religion." We hope the friends in Boston and vicinity will see that he has a good audience.

### A Pleasant Visit.

Our partner, Isaac B. Mch. recently made a brief tour to Chicago, Ill., and, together with his estimable wife, will long cherish happy memories of that region and the people inhabiting it. ified voters of the State; if a majority are opposed | While returning thanks to the friends generalto it they will vote it down.". The petitioners | ly, in that city, for the urbanity and kindness with which they were uniformly greeted, Mr. and Mrs. Rich desire to express their grateful remembrances to S. S. Jones, proprietor, and Col. John C. Bundy, Secretary of the Religio-Philosophical Publishing Company; Mrs. Annie Lord Chamberlain, of 160 Warren Avenue, and others; also to Mrs. Blair, the well-known spiritartist, of 207 West Madison street, whose pictured offering to Mrs. Rich will continue to be looked upon as a beautiful reminder both of the giver and the invisible intelligence by whom it was wrought.

Mr. Fred. W. Erby-at whose store, 101 Madison street, those of our readers who may be in need of the service of a hatter or furrier will do well to call-will also please accept thanks for his self sacrificing efforts to enhance the enjoyment of the visiting party while in Chicago.

### Removal.

Dr. A. II. Richardson, who is well known to the Spiritualists of Massachusetts as an affable camp meeting director and a highly successful 'healer by laying on of hands," has removed his office and residence from 95 Main street to No. 38 Monument Avenue, Charlestown District, where he will be happy at any time to meet his friends and patients.

Dr. Richardson has for upward of ten years devoted his energies to the demonstration of the fact that the magnetic treatment is a useful and valuable adjunct to the healing art: in so doing he has been called to meet with much skepticism and many privations, but present prospects bid fair to recompense him for all past trials.

The Baroness Adelma Vay, and Baron Vay, her husband, publish a statement in The Spiritualist, (Eng.,) of Feb. 5th, to the effect that physical manifestations of a startling and convincing character have taken place recently at their residence, Gonobitz, Austria, the medium being Mrs. Pucher, who was invited to said house by them for the purpose of holding scances of this character. Full spirit-forms have been seen, and rapidly-moving lights have been clearly distinguished, which luminous appearances answered questions and signals from those present. Each evening during the manifestations Count Wurmbrand, (cousin to the Baroness Vay,) sat not more than six feet from the opening, and the other observers present were but little further away, and one or two could look quite into the cabinet. The space within was so small that the slightest movement of the medium was audible; she, however, was quite unconscious during the manifestations.

The Banner Circles have been suspended the séance room.

Extraordinary Manifestations in Presence of Chas. H. Foster.

Writing to the St. Louis Republican from New York, under a recent date, Mrs. Burnham gives the following narrative of what transpired at a sitting with the world-renowned medium whose name heads this article:

"Charles Pope, of St. Louis, took a hack at the other world's affairs on Monday evening, and to make the circle strong and the current com-plete, your correspondent sat between Pope and Foster, and opposite a gentleman who should be called the great American skeptic. Lots of exposés have been published here lately, that have aspired to show up Foster, but failed in every particular. One man earnestly requests parties visiting this medium to watch his hands, to closely watch him as he leaves the room, as he almost always does.

Well, this evening we were in the back par lor, with quite a number beside, when a modest, quiet gentleman called for a sitting. Foster was loth to leave his friends, but we insisted; he passed through to the front room, and told the new-comer to write the names of deceased friends or relatives on the slips of paper, carefully fold them, and place them on the table. Returning to us, he left the stranger to his literary efforts. Conversation was very merry for a few minutes, Foster in the gavest spirits, when suddenly he turned pale and dropped his cigar saying: 'That man has called up the spirit or a drowned man, who has come directly in here to us, and is hovering round Pope.' Mr. Pope us, and is hovering round Pope.' Mr. Pope us, and is hovering round and an indiany to sail to mind any 'That man has called up the spirit of a smiled, and said he couldn't call to mind any drowned friend of his. The man in the front room continued to write, when Foster sprang up, exclaiming: 'George! Yes, George, I will!' He went hurriedly into the front parlor, sat

down, held out his hand to the thoroughly startled gentleman, and continued: 'I am Georgetied gentleman, and continued: 'I am George—George W. Huson—who wants to say to you, Henry—your name is Henry Gage, is it not?'
The man bowed. 'He wants to say to you that Freddy-will get well, but the homeopathic treatment must be abandoned. You have a homeopathic physician now, Mr. Gage?' Mr. Gage bowed again. 'George is a tall spirit, with flowing beard; he is quite lame.' Mr. Gage was mystified; he asked: 'Will George tell me how he here me lame and when he died?' Foster turned became lame and when he died? Foster turned as if to listen to the informing spirit. 'You will oh, yes, you will write through me?' Then, snatching up his pencil, he wrote: 'I was wounded in the knee by the bursting of a toy cannon when Henry and I were boys, and died in Cananaigua of consumption two years ago,' which was the truth.

Mr. Foster then produced the initials of several parties called for on his arm in writing letters very distinct and blood-red. To witness this last very distinct and blood-red. To witness this last phenomenon, we all closed in around the table, when Foster took up the papers hitherto untouched, that were folded on the table. As the third touched his forehead, a ghastly pallor overspread the extremely florid face of the medium. 'Why, Pope,' he says, 'though this gentleman has called this spirit here, he comes as much to you as to him. His name is Asa; he's a slim gentleman, with high, prominent nose. He was drowned in Biddeford pool.' 'Good God!' I ejaculated, 'Mr. Pope, it's Asa Smith, Mark's brother.' Then finding the assembled shades were friends of the whole party, we made a family affair of it and sat down. ily affair of it and sat down.

The whole interview was entirely satisfactory

and some very strange things were done and said. People it was impossible for Foster to have ever seen or heard of, were described as they appeared, wearing the earth forms through their long sojourn in the spirit-land. A female relative of Mr.-Pope, long dead, told him of her constant watch over his affairs, told him how she and an auth of his died while he was yet a low and an aunt of his died while he was yet a boy, and had tried to make themselves manifest in a picture which he had taken a long time ago. Mr. Pope has the picture, a photograph with two female figures mistly seen in the background, whose identity he had never made out.

They also called to his mind the occasion of another visit they paid him, when up in the mines of California he was stricken with the fever. Mr. Pope asked this aunt if she would tell him the name of the party to whose faithful attention he owed his life—as a last test—and Foster immediately wrote: 'Her daughter is entering your theatre at this moment, out in St. Louis, and the lady borself is in New York to. night with her grandchildren,' every word being correct, for it was Mrs. Agnes Booth's mother who took care of Pone when sick, and is now with Mrs. Booth's children in this city. As the gentleman started off for Booth's theatre to see the first of Henry V. he said: You can write me down beside Joe Jefferson (who is a devout be-liever), for I never had such strange and unac-countable demonstrations of this mediumistic business brought to me before, and I acknowledge I am utterly confounded by it.?

### Liberal and Spiritual Circulating

Library. Mary C. Marston has established at Room 7 No. 98 Jackson street, St. Paul, Minn., an institution of the above character, which bids fair to be of great benefit to the cause of free thought in the West. Her published catalogue, a copy of which we have received, displays the titles of many valuable works on Spiritualism and kindred topics, and is an evidence that the shelves of her library have had, as to contents, the advantage of a careful and tasty selector. She also keeps on hand, and for sale at the room, all the current liberal and spiritual periodicals. Lecturers and mediums intending to visit the Northwest should correspond with the lady, as she intends to render the library a headquarters for the giving of local spiritual information; and the friends in that vicinage should look with favor upon this effort of an enterprising sister.

### Life and Writings of Swedenborg.

We have on sale at our Bookstore a limited number of this superb work of seven hundred and sixty-seven pages, which we shall sell for \$3,00. The regular price is \$5,00.

Hundreds of communications pro and con., in regard to the late materialization muddle in Philadelphia, are crowding in upon us, which we should be most happy to print if our space would allow. We have endeavored to present our readers the points in controversy as impartially as possible, for which we are blamed by both parties. Such is life in evil aspect. We have several well-written articles-among a mass of MSS, not well written-in defence of Dr. Child, and in defence of the Holmeses, some of which, when our space permits, we may lay before our readers, but not to the exclusion of more interesting mat-

On our fifth page will be found the advertisement of the American Publishing Company of Hartford, Conn., wherein it is set forth that the prospectus of Col. Olcott's new work. "PEOPLE FROM THE OTHER WORLD"-which treats of the Eddy manifestations, the Holmes matter, scances with Mrs. Compton, etc., etc.is ready for the examination of any who may wish to consider the expediency of acting as canvassers for its sale. Parties desiring to learn particulars can address as above.

The March numbers of the Phrenologi-CAL JOURNAL, and Science of Health, issued by S. R. Wells, 389 Broadway, New York, have been received, and are offered for sale-together with various other works put forth by this enterprising publisher - by Colby & Rich, No. 19 Montgomery Place, Boston.

### BRIEF PARAGRAPHS.

THE INNER CALM. Calm me, my God, and keep me calm, While these hot breezes blow; Be like the night-dew's cooling balm Upon earth's fevered brow. Yes, keep me calm, though loud and rude The sounds my ear that greet: Calm in the closet's solitude, Calm in the bustling street; Caim in my hour of buoyant health, Caim in my hour of pain; Caim in my poverty or wealth, Caim in my loss or gain; Calm as the ray of sun or star Which storms assall in vain; Moving unrufled through earth's war, The eternal calm to gain.

In our next issue will appear John Wetherbea's "Ecce RESPONSA-No. 2.11 John seems to be a sort of "John the Baptist"—with this difference between the ancient and the modern : the first John went about preaching the gospel ; while "our John " stays at home, and yet preaches to the millions scattered all over the world. And the best of it is-they all like to hear John's lively sermons, learned hypotheses, brilliant sallies of wit, pungent sarcasms, and wholesome moralisms. Yes, they do !

Constant success shows us but one side of the world; for as itsurrounds us with friends who tell us only our merits, our defects.

The Baroness-Burdett Coutts personally distributed upward of fifty money prizes (all her own gifts) to several London carters, wagoners and donkey-drivers, who at a recent exhibition satisfied the examiners that their animals had been well cared for and humanely treated. Fiftyfour horses and thirty-seven donkeys were shown, all in good condition.. One pony was thirty-eight years old, one donkey thirty-four, and another twenty-six years old.

There is a plant which blossoms once in a hundred years. Like it, the soul blossoms, only now and then in a space of years; but these moments are the glory and the heavenly glimpse of our purest humanity.

I think the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent, even though he is in the right.—Plato. Chicago had a \$300,000 fire-the Wahl Brothers' glue fac-

tory being the scene-on the morning of Feb. 22d. LIBERAL LECTURES —A meeting of Liberals, Spiritualists and other free thinkers, was held in Investigator Hall Sunday morning, to take steps toward the formation of a society for the support of lectures on Sunday mornings, Addresses were made by Horace Scaver, B. F. Underwood, J. P. Mendum, Dr. H. B. Storer and others, and a list was dpened for the subscriptions of those willing to support such a series of lectures, —Boston Herald,

"Velocipedestrian" is overshadowed by a more com-prehensive word, "Velocipedestrianisticalistianarianologist" ought to hold the boards for a long time.

In two New Hampshire towns, on the 13th, the mercury got to 40 degrees below zero.

The Dumb Animals Fair is now in full tide of success at Our willing servants, the dumb animals, will no doubt be very thankful for all the ald you may render their friends

Life would be a perpetual flea-hunt if a man were obliged to run down all the inuendoes, inveracities, insinuations and suspicions which are uttered against him.—Beecher.

Those who joy in wealth, grow avarlelous; those who joy in their friends, too often lose nobility of spirit; those who joy in sensuousness, lose dignity of character; those who joy in literature, ofttimes become pedantic; but those who joy in true liberty-i. e., that all should do as they would be done by-possess the happiest of joys. It is a solid joy no one can barter away. Exceedingly few pos-

Charles Russell Lowell Post, No. 7 G. A. R., will give a first-class concert at Beethoven Hall, on Wednesday even-ing, March 3d, for the benefit of their charity fund. The following ladies and gentlemen have volunteered their services: Mrs. J. Meston, Mrs. M. A. Kuight, Mrs. E. Keene, Mrs. A. W. Porter, Mr. George M. Baker, Mr. Fernando de Anguera, Mr. Fred. B. Taylor, Mr. C. H. Newcomb, Mr. Pratt, Master Hugh McGuire, and others. On Saturday evening, March 6th, they will present a variety performance. Post 7 has spent some ten thousand dollars for charity in the last few years, and it is hoped that the hall will be filled at each of the performances above

Some of our trans-Atlantic cousins, it is evident, see through jaundiced eyes. Ingratitude, it seems to us, is one of the worst sins in the catalogue of human fruity.

The great physician, Dumont C. Dake, M. D., on his return from Chicago, will heal at the Michigan Exchange Hotel, Detroit, Mich., on and after Monday, March 8th, until further notice. Dr. Dake has performed many of the most marvelous cures of the age.

A legal correspondent of a daily journal hereabouts thus lucidly discourses on an interesting topic: "In common law no ceremony is necessary where both parties intend marriage by a promise per verba de praesenti, followed or not by consummation, or by promise per verba de futuro followed by consummation."

Dean Stanley, in closing his recent sermon in Westminster Abbey, on the late Canon Kingsley, called him a lay. man disguised as a parson, but said he was still ton times more a paster than he would have been had he shut himself out from the haunts of men.

The Woman's Suffrage Association at St. Louis has appointed a committee to urge the Constitutional Convention to incorporate in the Constitution the right of suffrage

Thou hast walked with our Saint Theodore.\*
Our warrior-saint, well-named the gift of God,
Whose manful hate of every inteful thing
Blossomed with pity, o'en as Aaron's rod,
And lips that cursed the priest and Pharisee
Gathered more honey than the wilding bee;
—John F. Chadwick to Rev. Dr. Furness.

Religion is the exclusive property of none. All religions re true in essence and aim; all are sadly mixed with error and distorted by superstition.

The Boston Mercantile Library fund now amounts to

CHINESE BANKRUPTCY.—They settle all money disputes among themselves, never appealing to the courts. They have a novel bankruptcy practice. On the last day of the year, the Chinaman who is unable to meet his obligations pays the largest per centage he can, declaring his inability to do more. On New Year's morning his creditors forgive him, embrace him, and declar o him "free of the books." Afterwards, if able, he cancels the debt from pride, not obligation.—Albert.D. Richard on.

Some time since a fine dog created a panic in Paris, by endeavoring-to-spring-from the street-through the glass of the front window of a dealer in picture-frames. The people were about to kill him, as being mad, but a gentleman present said it seemed to him that all these eccentricities of the dog had relation to a portrait in the window. So it proved. All this was joy at sight of the portrait of a lady. That lady lived in Marseilles, and the dog had been stolen from her his way home by the picture placed there casually to exhib-

We don't believe there is a calm thinking man in Wyoming who does not feel that woman's presence at the ballot-box has worked her us, in the metter of elections alone, the greatest reform of the age. Our elections used to be a general public row and riot, which would put to shame a Dounybrook fair. Now they are as quiet, orderly and peaceable as any other assemblage, no matter how heated and excited may be the campaign,—Laramte Sentinsl.

Josh Billings says that fun is the cheapest phizik that hez bin diskovered yet, and the easiest to take.

A clergyman was endeavoring to instruct one of his Sunday school scholars, a plow-boy, on the nature of a miracle. "Now, my boy," said he, "suppose you should see the sun rising in the middle of the night, what should you call that?" "The mun, plase, sur." "No, but," said the clergyman, "suppose you knew that it was not the moon, but the sun, and that you saw it actually rise in the middle of the night, what should you think?" "Plase, sur, I should think it was time to get up.''

A Universalist clergyman in Springfield, recently devoted his sermon one Sunday evening to "Animal vs. Spiritual Religion," dealing chiefly with Rev. E. P. Hammond, hinting at various disclosures he could make regarding that revivalist's morals. Hammond's friends reply through the papers to this unnecessary and foolish attack.

Be not offended at a jest. If one throw never so much sait at thee, thou will receive no harm unless thou art raw.

The Banner of Light comes to us this week ending January 23:1, full and brimining over with good things. Long may it wave over the homes of the faithful, and carry glad tidings to the hearts of the afflicted.—The Spiritualist at Work.

Henry C. Bowen, of the N. Y. Independent, says the Boston Commonwealth, having lately received the money from a wealthy merchant to send his paper to fifty ministers not on his subscription-lists, sent one of the copies, with a note, to Rev. Dr. Lord of Montpeller, asking him in the latter to furnish facts concerning his income, expenses and peculiar situation, as likely to present most interesting reading matter; to which the Rev. Dr. replied. declining to furnish the information sought, as he should not feel at liberty to disclose what every gentleman preferred to keep private, and suggesting that the copy of the paper had better be sent to some one who will value it sumciently to exchange for it such personal items as were de

There are some thirty-six thousand post offices in the United States, and they use in one year seven hundred million postage stamps. The New York post office alone uses one hundred and twenty millions a year, somewhat over one-sixth of the whole number used, or equal to the amount required by six thousand other offices.

Read Samuel Watson's advertisement, headed "The Spiritual Magazine," which may be found in another column. Spiritualists should patronize this work.

He that tears away a man's good name tears his flesh from his bones, and by letting him live, gives him only a cruel opportunity of feeling his misery, of burying his better part and surviving himself,

### She walks in beauty like the night Of cloudless climes and starry skies,

cannot always be truthfully said of a man's wife who sails nervously across her bedroom toward the coal shovel as soon as she hears him burrowing into the front door, at a late hour, with his night key.

The Boston South End Diet Kitchen-a charltable enterprise for the benefit of poor invalids-calls for funds to extend its work. Contributions may be sent to Mrs. S. Wells, 155 Boylston street.

"Deanthropomorphization is a progressive stripping off of the old idea of purpose, and replacing it by the conception of physical agencies," says one of Prof. Fiske's reviewers. It hadn't occurred to many that such was the

The attention of all friends of progress and liberal thought is called to the prospectus of the Banner of Light, in this number. The paper is all that is therein claimed, and more. While its chief aim is the promulgation and eincidation of Modern Spiritualism, it is also an able and earnest advocate of all true reform, whether social, moral, political or theological, and cannot but prove of great interest and value to all friends of free thought.—Fox Lake (Wis.) Representative.

A woman recently died in Sheffield, Eng., from the effects of a severe crushing she received at a revival meeting, added to the excitement she had undergone.

Rev. Mr. Dunning, a benevolently active lover of his kind, is stated by the secular press to have found in Boston Highlands recently "one family in his district destitute of almost everything, with six children and the father lying dead in the house." Seven persons lying dead use, and all members of one family, is something that cannot easily be paralleled in the history of peaceful

Port au Prince (Hayti) was destroyed by fire on the 11th-13th. The utmost confusion prevailed. The houses were principally of wood, very dry, and with a scarcity of water d only three small engines, with hose about garden size, it was impossible to operate. The damage done is estinated at two million dollars. Two-thirds of the city was burned, and six or seven hundred families rendered homeless. The fire is thought to have originated from the explosion of a barrel of kerosene.

Miss Louise King, daughter of Judge John P. King, is in Atlanta, Georgia, working for the passage of a law for the prevention of cruelty to animals.

Gottenburg, Sweden, was the scene of a painful conflagration on Friday, Feb. 19th. A match factory crowded with working people took fire. The flames spread with such rapidity that the employes in the upper stories were cut off from escape, and many perished in the flames, or were killed by jumping from the windows. Fifty-one lives are reported lost.

The Government of Japan has appropriated four hundred thousand dollars for expenditures in connection with our

News have been received at London, via Zanzibar, of an encounter between a British man-of-war and a number of African slavers, in which the latter were routed and severel vessels with three hundred and two slaves captured.

During a recent severe snowstorm in Northwestern Iowa two little children, returning from school in Talma Coun ty, lost their way and were burled. When discovered it was found that the boy had, like an infant here, stripped off his coat and vest to wrap his little sister in, and they had thus perished together. At Alewin a family of four perished while returning from a visit.

President Grant has decided to recognize Alfonso as King of Spain, and General Cushing, our Minister at Madrid, has been forwarding credentials accrediting him to the new

THE CENTENNIAL. -By a card in our columns it will be seen that Walter Baker & Co., Dorchester, Mass., began the manufacture of their world-renowned Chocolate and its various preparations one hundred years ago. In all that long period they have always atmed at purity and excel-lence of goods for reasonable prices. That they have sucis proved by their winning the highest awards in competition with all other manufacturers of Checolate the world over, and by the enormous demand for their goods in every section of the country.

### Charity Donations

Received since our last report in the Banner, for which we tender our grateful thanks:

FOR KANSAS SUFFERERS.—From J. Burrows, Stevensville, Pa., \$2,00; Orson Johnson, Altona, III., \$1,00. For God's Poor Fund. From "Hellotrope," Petaluma, \$25,00: Thompson J. Hough, Idaho Springs, Col., \$2,00; John M. Ornin, Irwin's, Pa. 50 cents; Mrs. Mary Webster, East Somerville, Mass., 50 cents.

The San José (Cal.) Weekly Mercury of a recent date gives the following as one of the concluding paragraphs in its report of a lecture delivered in that city by Miss Jennie Leys:

"The lecture closed with the statement that the spirits of people on this planet would continue subject to re-incarnation until woman was placed in her proper position; that we would have to go through the treadmill on this earth in different bodies until we became perfect enough to visit other planets, unless, by elevating woman, we produced such perfect spirits that they could immediately depart for realms of bliss, instead of having to again and again enter flesh and endure life in the body."

Frank T. Ripley, medical, business, and test medium, 20 Winthrop street, Charlestown District, writes us under a recent date desiring to\_return\_his\_thanks to his numerous friends among the spiritualistic public for their assurances of confidence and esteem; especially does he desire to express his gratitude to some kind, though unknown friend, who anonymously forwarded to his address five dollars on Feb. 18th.

The Spiritualist newspaper, (London, Eng.,) for Feb. 5th, devotes some six pages of its space to a review of J. M. Peebles's new and entertaining book, "Around the World," which work Colby & Rich offer for sale at No. 9 Montgomery Place, Boston.

The February numbers of those popular English periodicals: HUMAN NATURE, and the SPIRITUAL MAGAZINE, have arrived, and are for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

Mrs. Emma Hardinge Britten lectured before the Spiritualists in Chicago, last Sunday.

We cannot accept the infallibility of history and experience, nor call the acceptance of new phenomena\*"the virgin soil of supersti-tion," nor believe that men should shun their We cannot believe that then should shut the restilence."
We cannot believe in an infallible Pope, nor an infallible World. We did accept as universal law Newton's theory of gravitation, until we saw a clothes-brush, in utter defiance of that law, rise from the floor without visible or tangible aid, and place itself in wather that the place itself in our hand. We now believe that the apple will fall under certain conditions, and that the clothes brush will rise under certain conditions. We believe that these conditions, on both sides, are governed by law, and we know the one law-Newton's. Now we want our scientific teachers to explain the other law. Denial of the fact is the mere infallibility of ignorance.—The Galveston (Tex.) Civilian.

\*The New York World says: "Each new phenomenon finds in them [the Spiritualists] the virgin soil of superstition," etc., etc.

Spiritualist Lectures and Lyceums. MEETINGS IN BOSTON.

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 locents, and 10 extra for reserved seat. W. S. Bell will lecture Feb. 23; Author of ''Old Theology Turned Upside Down,'' etc..) March 14 and 21; then possibly Thomas Gales Forster for one Sunday.

March 14 and 21; then possibly Thomas Gales Forster for one Sunday.

Singing by a first-class quartotte. Tickets secuing reserved seats for the season can be procured at the graderved seats for the season can be procured to location on the lower floor, and \$2 in the front row around the balcony, on application to Mr. Lewis B. Wilson, Chairman and Treasurer, at the Banner of Light office, 9 Montgomery place, where a plan of the hall can be seen, or at the hall Sundays.

urer, at the Banner of Light office, 9 Montgomery place, where a plan of the hall can be seen, or at the hall Sundays.

John A. Andrew Hall. — Free Meetings.—Lecture by Mrs. S. A. Floyd, at 24 and 7½ r. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

Rochester Hall, 551 Washington street.—The Children's Progressive Lycoum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sunday at 104 o' clock. Geo. H. Lincoln, Sec'y.

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

The Ladtes' Aid Society will until further notice hold its meetings at Rochester Hall, on Thesday afternoon and evening of cach week. Mrs. C. C. Hayward, President; Miss M. L. Barrett, Secretary.

Spiritual Meetings at Lurine Hall, 3 Winter street, at 10½ A. M., 2½ and 7½ P. M. Good mediums and speakers will be present at each meeting.

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

Harmony Hall, 18½ Boulston street.—Public Free Cir-

street, at 19½ A. M., each Sunday. An incumums coronary invited.

Harmony Hall, 18½ Boplston street.—Public Free Circles are held in this hall every Sunday morning at 110 'clock by good test mediums. All are invited to attend. Lectures every Sunday at 3 and 7½ r. M.

Trimonatatin Hall, No. 8 Boylston street.—Developing Circle, for mediums exclusively, on the morning of each Sunday; afternoon, conference and tests; evening, test circle; each Wednesday evening a test and social circle. Public invited free.

BOSTON - Rochester Hall, -Ella Carr, Mary Alexander, Bertha Lovejoy and Frank Union, gave declamations; Misses Cora Hastings and Cora Stone, songs; 'Alonzo Danforth, H. B. Johnson, Mr. Joseph Miller and Miss Frank Wheeler, readings; and a dialogue, "Spiritualism and Materialization," was rendered by Alonzo Danforth and Miss Lizzie Thompson, at the session of Children's Progressive Lyceum No. 1, on the morning of Sunday, Feb.

21st; Remarks were also made by A. E. Carpenter.

The Ladies' Aid Society gave a well-attended antiquarian supper and dance at this hall Tuesday evening. Feb. 23d-music by J. Howard Richardson's Band. Some two hundred persons partook of the supper, and the time allotted for dancing was not allowed to run to waste. Charles W. Sullivan sang, at intermission, his popular ballad of "Uncle Joe." This party will be repeated, by special request, on the evening of Tuesday, March 2d.

John A. Andrew Hall.—The free meetings at this hall were addressed acceptably on the afternoon and evening of Sunday, Feb. 21st, by Mrs. Sarah A. Floyd, who also answered questions from the audience.

Trimountain Hall .- A new enterprise in the way of Spiritualist meetings is announced by Mrs. A. Babbitt as being inaugurated at this hall, No. 8 Boylston street, the first of which series was successfully held last Sunday. Hereafter a meeting for development will be held for me liums exclusively, on the morning of each Sunday. In the afternoon a conference will be held, tests being also in order; and in the evening a test circle will take place. On Wednesday evening of each week a test and social circle will also be held at this hall.

It is announced by Mrs. Babbitt that those desirous of assisting her in the pecuniary support of these meetings—as they will be free to the public—can do so by signing a paper at the hall, which sets forth the object of the meeting, and pledges the signer at \$1,00 for a term of three

PLYMOUTH .- Leuden Hall .- A correspondent writing from this place informs us that on Sunday afternoon and evening, Feb. 2ist, Frank T. Ripley held test circles at Loyden Hall—four hundred people being present in the audience at one time-and the numerous evidences of spirit identity given through his organism to parties who were perfect strangers to him, were acknowledged in every case to be in harmony with truth. Some twenty five scaled letters were also answered in a manner satisfactory to the writers. From Plymouth Mr. Ripley went to South Wind-

#### Movements of Lecturers and Mediums. Mrs. Emma Hardinge-Britten's address is 155 West Brookline street, Boston:

J. William Fletcher is meeting with great success in Putnam, Conn.; he received a testimonial the second Sabbath evening, which was largely attended. He will speak there during this month. All communications intended for him should be addressed 9 Montgomery Place, Boston,

Miss R. Augusta Whiting is still lecturing successfully in California. At last accounts she was at Sanfa' Cruz, She will remain in California awhile longer, and then return eastward. She can be addressed care of Mrs. E. H. McKinley, 1051 Mission street, San Francisco.

John Collier, from England, who has been in America eight months, has spoken twice for the New York First Society of Spiritualists; twice at Lynn, Mass.; four times at Salem: eight times at Baltimore and Greenfield each; twenty-four times at Springfield, at which place he will finish his present engagement at end of March. He met with good success, and spoke to large audiences, especially at Springfield. He has good English press notices, and private testimonials. The American press has uniformly spoken well of his lecturing. He would be glad to go West next season, after the camp meetings, and would like to make a connected tour. He is now filling a three months' engagement at Springfield, Mass.

Mr. Ed. F. Strickland is disengaged Sunday, Feb. 28th. and will accept a call for that day. He has spoken every Sunday since he left the Baptist ministry.

N. Frank White will lecture in Beethoven Hall, Boston, Sunday afternoon, March 7th. He is filling an engagement in Troy, N. Y., this month.

Giles B. Stebbins will be in Philadelphia from the 1st to the 5th of March. Address care of Dr. Child, 631 Race street. He will lecture two Sundays in New York, and then return to his home in Detroit.

Anna M. Middlebrook will speak for the Free Lecture Association of New Haven the four Sundays of April. She will also answer calls to lecture during the other spring and ummer months. Address Box 778, Bridgenort, Conn. Warren Chase will lecture in Independence, Iowa, Feb. 28th, and in Iowa Falls, March 7th.

J. M. Peebles speaks in Chicago during March; on weekday evenings he will lecture in adjoining villages and cities upon "Travels in the East," or Spiritualism.

Rev. William Alcott, trance and inspirational lecturer. will answer any calls to speak in the vicinity of Wostern Massachusetts until further notice. Address, Buckland, Franklin County, Mass.

#### 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.

W. S. Bell will lecture Feb. 28th; N. Frank White, March 7th; T. B. Taylor, A. M., M. D., (author of "Old Theology Turned Upside Down," etc.,) March 14th and 21st; then possibly Thos.

Gales Forster for one Sunday. A quartette of accomplished vocalists will add interest to the services.

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

so desirable an object. LEWIS B. WILSON, Chairman and Manager, 9 Montgomery Place, Boston.

Children's Progressive Lyceum No. 1, Of Boston, will celebrate the 27th anniversary of the advent of Modern Spiritualism on March 31, 1875, in Rochester Hall, 554 Washington street, a which company against a company and the company of the company and the company of th to which commemorative service all Spiritualists are respectfully invited.
G. H. Lincoln, Secretary.

Wanted, to complete our files, the following numbers of the Banner: Nos. 1, 2, and 5, of Vol. I; No. 26, of Vol. XX.

The Holmes Expose.

We are frequently asked what we think of these people. We answer, so far as Mr. Nelson Holmes may be concerned, we know but little if anything about him. We witnessed a scance for materialization in their room last spring, and saw our double; it claimed to be our father: it was a fue simile of ourself in every respect; we could not deny it; many others saw it; Mr. Holm: was the medium; and while scanning the features carefully we spoke to Mr. H., and his voice answered us from the floor in the cabinate while the fore me from the floor in the cabinate while the fore me for the floor in the cabinate while the fore me for the floor in the cabinate while the fore me for the floor in the cabinate while the fore me for the floor in the cabinate while w net, while the face was even with our own, and Mrs. Holmes was outside of the cabinet. The same face, form and visage came up before us in a sitting with Dr. Slade, and not in a cabinet, we holding the hands of Dr. Slade. Further than this we know nothing of Mr. Holmes save from hearsay. Mrs. Jennie Holmes, who used to be Mrs. Jennie Ferris, has rare mediumistic qualities, and has no need to stoop to trickery or cheat. We know whereof we write. We fully admit that the testimony at present is against them, and they are under a very dark cloud, and if guilty, should pay the penalty.—The Spiritual-

### Spiritual and Miscellaneous Periodi-cals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.
HUMAN NATURE: A Monthly Journal of Zoistle Science
and Intelligence. Published in London. Price 25 cents.
THE SPIRITUALIST: A JOURNAL OF Psychological Science, London, Eng. Weekly. Price 8 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to
Spiritualism. Published in Chicago, III. Price 8 cents.
THE LITTLE ROUQUET. Published in Chicago, III.
Price 10 cents.
THE LYCEUM. Published monthly at Toledo, O. Designed for Progressive Lyceums. Price 7 cents per copy;
75 cents a year.

signed for Progressive Lycenius, Price 7 cents per copy; 75 cents a year.

Summerland Messenger, Monthly, Published at Brattleboro, Vt. Price 10 cents,
The Crucible. Published in Boston, Price 6 cents.

This Herald of Health and Journal of Physical Culture. Published in New York. Price 15 cents.

The Phrenological Journal and Illestrated Life. Published in New York, Price 30 cents.

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sertion.

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AP Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

#### SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIR VOYANT! — Mrs. C. M. MORRISON, No. 102 Westminster street, Magnetic treatments Given Diagnosing disease by lock of hair, \$1,00. Give age and sex. Remedies sent by mail.

The Specific for Epilepsy and Neuralgia.

Address Mrs. C. M. Morrison, Boston, Mass., Box 2519.

Box 2519. J. V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR

All Advertisers desiring to make contracts with Western and Southern papers should send for estimates to Rowell & Chesman, Advertising Agents, St. Louis, Mo. Their book of fifty pages on Advertising, and How and Where to do it, is sent for ten cents.

"A Slight Cold," Coughs .- Few are aware of the importance of checking a cough or "slight COLD" which would yield to a mild remedy, but if neglected, often attacks the lungs, "Brown's Bronchial Troches" give sure and almost imme

HEADACHE, NEURALGIA, NERVOUSNESS.— Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the extract of Cranberries and Hemp cures dyspeptic, nervous or Sick Headache, Neuralgia and Nervousness. Prepared in Pills. 50 cts. a box. Sent by mail by the doctor, or by Geo. C. Goodwin & Co., 38 Hanover street, Boston, Mass. J. 16.—1y.

DR. FRED L. H. WILLIS will be at Dea. Sargent's, 30 Clark Avenue, Chelsea, every Tuesday and Wednesday, and at the Sherman House, Court Square, Boston, every Thursday and Friday, from 10 A. M. till 3 P. M., until further notice. Call and convince yourselves of Dr. Willis's ability to cure the worst forms of chronic disease humanity is afflicted with. Dr. Willis may be addressed for the winter either care of Banner of Light or 39 Clark Avenue, Chelsea, Mass.

Angels and Spirits Minister Unto Us. DR. BRIGGS'S MAGNETIC WONDER is a certain. agreeable local cure for the legion of diseases ap pertaining to the generative functions, such as Uterino Diseases, Leworrhwa, Ulcerations, &c. Also, Salt Rheum, Pimples, Sores, and Cutaneous Diseases. These Powders have been perfected by a Band of Spirit Chemists, and are magnetized by them through an eminent Medical Clair-

voyant. Sent by mail on receipt of price, \$1 per box, or \$5 for six boxes.

Address all communications to Dr. J. E.

BRIGGS & Co., Box 82, Station D, New York. D.19.13w\* CHARLES H. FOSTER, No. 12 West 24th

street, New York. SEALED LETTERS ANSWERED by R. W. Flint. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered.

HENRY SLADE, Clairvoyant, No. 25 E. 21st

Mrs. Nellie M. Flint, Electrician, Healing and Developing Medium, office No. 200 Joralemon st., cor. Court st., opposite City Hall, Brooklyn, N. Y. From 10 to 4.

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, NO. 57 TREMONT STREET, (ROOM C.) BOSTON, is cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmer-izer, skillfully applies the electro-magnetic batter, skinning applies the electro-interfect off-tery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his prac-tice. He gives close attention to nervous complaints

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishment expressly for the accommodation of Spiritualists, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

### BUSINESS CARDS.

CLIVER SPAFFORD, the veteran bookseller and publisher, keeps on sale at his store, 603 French street, Erle, Pa. nearly all of the most popular Spiritualistic Rooks of the times. Also, agent for Hull & Chamberlain's Magnetic and Electric Powders.

MARTFORD, CONN., BOOK DEPOT.
A. ROSE, 56 Trumbull street, flattford, Conn., keeps constantly for sale the Banner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

NEW YORK BOOK DEPOT.

A. J. DAVIS&CO., Booksellers and Publishers of standard Books and Periodicals on Harmonial Philosophy Spiritualism, Free Religion; and General Reform, No. 24 East Fourth street, New 1672.

VERMONT BOOK DEPOT.

J. G. DARLING & CO., Lunenburgh, Vt., keep for sale Spiritmai, Reform and Miscellaneous Books, published by Colby & Rich.

DR. J. H. RHODEL PHIA BOOK DEPOT.
DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spritual and Liberal Books on sale as above, at Lincoin Hall, corner Broad and Coates streets, and at all the Spiritual meetings.

MAN FRANCINCO, CAL., BOOK DEPOT.
At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Nationalist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pens. Planeheites, Npence's Posttive and Negative Povders, Orlon's Anti-Tobacco Preparations, Dr. Niocer's Nutrilive Compound, etc. Catalogues and Circulars mailed free, Fr Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

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may differ with us respectful consideration, and chain
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their pivlieges. We care fully aware that we occup ground
hilberto regarded as untenable; that we have extremes
greatly in the majority against us; but once of these things
deter us from our work. It will be our aim to keep pilo
readers of the Magazine post of in regard to Spiritualism,
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Number Three.

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2w\*-Eeb, 27.

MRS. R. COLLINS, Clairvoyant Physician and Heating Medium, has removed to Somerville, Mass., corner Concord Ave, and Springfield St., (formerly 9 East Canton St., Boston.) where she will be happy to see her former patients and public. Take cars at Fitchburg Depot; stop at Prospect-street Station. Bw\*-Feb, 27. MRS. H. S. SEYMOUR, Business and Test

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The work having been written under some difficulties, at various times and in various places, it is to be hoped that whatever criticism may be bestowed upon it shall be in a spirit as generous as it is just, and that it may be always borne in mind that, in giving these pages to the world, the disentingalment of my fellow men from degrading usages, prejudices and beliefs, has been my sole object."

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## Message Department.

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 evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher con-

dition.

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

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

3. The questions answered are often propounded by individuals among the audience. Those read - o the controlling intelligence by the Chairman are sent in by correspondents.

LEWIS B. WILSON, Chairman.

\$-2" The Public-Circle Meetings at this office will be suspended for the coming two weeks, while alterations and improvements are being made in the Circle Room.

#### Invocation.

We pray thee, our Father and our Mother God, for that perfect love which casteth out all fear; that love which is the beginning of wisdom; which shall lead us out of darkness into light; that love that shall assure as that though we go through the valley of the shadow of death thou art with us, thy loving kindness, thy tender mercy will never forsake us; but, inasmuch as we are of thee, we shall finally become one consciously with thyself, and all the darkness, all the ignorance of our being shall be absorbed in the light and the wisdom of thyself, our Father and our Mother God. Amen. Nov. 16.

#### - Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, whatever questions you may have to offer, I am ready to consider them.

QUES .- In the preface to "Modern Christianity a Civilized Heathenism" is this: "Clearly enough, if Christianity is the best means of elvilizing mankind, it did not come from God; and if it came from God through Christ, it is of all the methods most unlikely to promote the civili-zation of mankind." That is, [comments The In-dex] civilization and Christianity contemplate objects so opposite, the one looking solely to this world and the other to the next, that both cannot be accomplished together. What are the views of the spirit intelligences upon the subject?

Ans.-If nations were dependent upon their religious faiths for civilization, they would always remain barbarians, because civilization is not born of any religious element, but of a combination of elements. It is born of observation. The soul takes cognizance of its surroundings, and drinks in the power of those surroundings, and grows by them, unfolds by them, and becomes civilized by them. Now this takes place In correspondence with the growth of the planet upon which the soul exists. Religion, whether Christianic or otherwise, has nothing whatsoever

Q .- [By Dr. B. F. Clark, Charlestown, Mass.] Is not the Bible untrue in its statement of the creation of man?

A .- Yes; that is a self-evident fact; and yet, if differently interpreted, it may not possess so much of error as it would seem by the interpretation Christianity has given it. All the different stories—allegories—related in the Bible have been made to subserve selfish purposes, and, instead of looking at them from a rational, natural standpoint, they have been looked at from a prejudiced point of view, and made to subserve selfish religious ends. The belief which Christianity inculcates, through the Bible, in a personal devil, has made more Christians than the love of God by far-than the love of good, than the inherent desire of the soul to become good for the sake of good, that exists in the soul of man. This fear of the devil has pushed many a coward over the precipice, and landed him, as it were, upon nothing. Spiritualism has no devil to hold up like a rod over its delinquent believers, and so they seem to run wild, having no check-rein; but by and by it will be seen that they have taken a natural course to become good, to find heaven and to enter heaven, which is far better than all the artificial ones that have ever been

Q.—Was man ever created on this earth in the way that the Bible states that Adam was created —full grown, with all his faculties and powers complete?

A .- No, certainly not; that would be against Nature, against reason, against the facts as Nature has presented them to every intelligent observer. Man has become man by slow, distinct degrees, through the processes of Nature, and in no other way. There has been no special act in his favor, any more than in the favor of the smallest insect that floats in the sunbeam.

Q.—Were there not millions of people on the earth at the time that the Bible states that the first man Adam was created?

A.-Yes, certainly. Every tribe of peoples, every nation had its Adam and its Eve, its first prominent intelligences, that stood out separate and apart from their fellows. These are the Adams and the Eves of all nations; but by no means the first man or the first woman that had existed upon the planet.

Q.—How did Moses, or his spirit-control, or whoever wrote that statement, happen to be so conceited as to make so foolish a mistake, and deceive millions of people too stupid to see the absurdity of the story?

A .- Moses and those who assisted him were human, and not unlike other human egotists. It would have been very strange if Moses, educated in the Egyptian school that he was, should not have made mistakes, and should not have attracted a class of spirits to himself who would be likely to make some mistakes.

Q.—Was ever a man created in any other way than what is known as the natural order of crea-

A .- To my mind, no; for I cannot believe that Nature is a breaker of her own laws; certainly not to so very great an extent. Nov. 16.

### Ann Murray.

I wish to send thoughts to my two brothers who remain on earth—their names, Thomas and Alexander Murray. My name was Ann Murray. I lived here forty-two years, and died thirteen months ago; I was born in Scotland; I lived in this country nearly thirty years. My brothers, younger than myself, were born here. Our parents were Scotch. My brothers desire to know if there is truth in these modern manifestations; but my coming to you, Aleck and Thomas, proves that there is truth in it. If I can come, others can, and have, millions of them; and if you desire to seek for further knowledge, seek it through the mediumship of your own lives, for you both have it to a rare Mass. and exalted degree if you will only cultivate it. That your sister Ann speaks to you from the dead, is no miracle, but an event in accordance

with Nature and blessed by God; so, fear not to make use of the gift, for God gave it for use, and not that it might remain idle, you knowing the while that you had it. Good day.

#### Albert R. Baxter.

My name was Albert R. Baxter; I was sixteen years old; I was born and died in Boston; my parents lived in Boston; I died of meningitis about a year and four months ago; and now, while the tears of my friends are scarcely dried, I have found the way back to assure them that tears are not necessary; that I live; that death has had no power over me. The grave holds my body, but I live all the same, and should be glad, right glad to open a correspondence with them if they will put aside their prejudices and not be ishamed of this Christ of the nineteenth cen-

#### John Henry Denny.

My name was John Henry Denny; I lived in New York City; my father keeps an auction store in New York, and he don't believe anybody lives after they die. I live with grandmother here in this new life; grandmother said if I could come back she thought I ought to, because he'd receive these truths from me sooner than from anybody else; if she had thought he would have received them from her, she would have come long ago.

Now, father, I am alive, and I am going to, grow up here in this new world, and by the time you get here, maybe I'll be old enough to keep my promise with you to give you a good sound whipping, as you did me; so you'll know how good it is. I told you, you know, father, if I ever grew up so I knew I could give you a good whipping and not get the worst of it myself, I should just let you know how good it was. Now, father, don't think I've forgot that, or that I shan't have a chance to do it, because I am growing fast and stout, and by the time you get here, maybe I'll have the chance to show you, because I can on this side, just as well as I could hère. Grandmother says it's rather a rough way of identifying myself, but it's the best I know. Good day, sir. [Have you said all you want to?] No; if my father was here I could say a good deal more; I don't know what to say to you people, but if he'll give me a chance, I'll say a lot to him; I can talk fast enough-got things enough to tell him about. I don't want you people to think my father was a bad father. or that he was in the habit of whipping me; he never whipped me but once in his life, and then, you see, I didn't take it very easy, and I told him if I ever got big enough, I'd show him how. good it was. Now I come back and tell him of that, so he may know it's me, and nobody elsethat's all. Nov. 16.

#### Aunt Phillis Perkins.

Good afternoon, massa. My name, massa, when here, was Aunt Phillis Perkins; I belong to old Massa Perkins; he lived in Opelousas, Louisiana; he's done gone dead, same as Aunt Phillis is; but young missie, young Missie Harriet, is here in Massachusetts, and wants to hear from old massa. Old massa well; old massa aint got the gout now any more; if-old massa wan't afraid of feeling bad he'd come and speak for himself, (maybe he will sometime,) but old Aunt Phillis aint afraid. Got good place to live; got good massa and missis to take care of old Aunt Phillis—happy—happynappy all the time; happy—happy—happy,

Now, young missie, if you want to be happy, lon't be thinking too much about what you wear-about how you look, but do a little good -do a little good. Old massa leave you some money-more than you want; now do a little good with it, missie, and you'll have a good place when you come here, but if the voice of the Lord God is n't heard by you in your own soul here, missie, I am afraid if he calls you ever so high - I am afraid you'll be deaf. Now, missie, be good here - be good here, and the Lord God will take care of you in the hereafter.

Scance conducted by Theodore Parker.

### MESSAGES TO BE PUBLISHED.

Tuesday, Nov. 17. - Edward Payson Hamilton, of Bridge-ort, Coun.; Nancy Miller, of Dorchester; Ellhu Jarrett;

port, Conn.; Nancy-Miller, of Dorchester; Ellhu Jarrett; George Staples.

Thursday, Nov. 19.—Mary L. Woods, of Auburn, N. Y.; John Randolph Watkins, of Galveston, Tex., to his father; Beba Garfield, of St. Louis, Mo.; Patrick O'Malley, Monday, Nov. 21.—Thomas Crozler; Charlotte Carson of Indinapolls, Ind., to her mother; Ezeklel Adams; Paul Lindall, of New York City, to Richard Havelin.

Tacsday, Nov. 24.—Alfee Jameson, of Boston, to her mother; Arthur Andrews, of Potsdam, N. Y.; Joseph IIII-liad; John McGovan, of Ireland.

Monday, Nov. 30.—Eidridge Carson, of New Orleans, to his father; Daniel Wendell, of New York; Katle Golding, of Lowell, Mass; Clara Paul, of Boston.

Tucsday, Dec. 1.—Nellie Williams, of Boston; Nancy Hemmenway, of Frandingham; Willie Delano.

Thursday, Dec. 3.—Hysischund; Lillian Pag., of Buffalo, N. Y., to her sister; Tom Erlesson; Sallie Harrison, of Levels, Eng.

Thursday, Dec. 3, -Hyaschund: Lillian Page, of Buffalo, N. Y., to her sister; Tom Erlesson; 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. Haskeli: Lulu Castro, of Boston; Benjamin Nathan; Androw Robinson, to his brother.

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

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.
Tucsday, Dec. 15.—Eliza Dumbar, of Boston; George W. Watshus, of East Cambridge; Mary Godin, of Edinburgh, Scotland, to her parents.
Thursday, Dec. 17.—James Cobley Cartwright, of London, Eng.; Albro Wallaco, of Hoboken, N. J.; Lillian Salvage, of Washington, D. C.
Monday, Dec. 21.—Mary Adelaide Gaines, of Montgomery, Ala., to her mother; David Champhey, of Boston, to his sons; Nathan Harding; Daniel Chambler,
Tucsday, Dec. 22.—David Garrison, of Portsmonth, R. I.; Simon Brown, of Hanover, N. H.; Nelle French,
Thursday, Dec. 24.—'Black Swan:' Jonathan Parker, of Exeter, N. H.; George, A. Barclay, to his father, of Chatham Square, New York City; Charles Dennett, of Pittsheid, N. H.; Jennie Johnson,
Monday, Dec. 25.—Aunotta Jane Roberts, of Salt Lake City, to her mother; Julian Frazier, to his brothers; Capt. Thomas Neale, of Portsmouth, N. H.; Nima Vibbert to her mother.
Tucsday, Dec. 29.—Jean Ingalls, of Edinburgh, Scot-

Monday, Dec. 28.—Amelia Jane Roberts, of Salt Lake City, to her mother; Julian Frazler, to his brothers; Capt. Thomas Neale, of Portsmouth, N. H.; Ninna Vibbert to her mother.

The mother of the property of Hilsboro, N. H.; Caroline Adams, of Worcester, Mass; Martha Fabens, of Philadelphia; Tom, to Mis, Mary Elizabeth Saunders, of Charleston, S. C.; Sebastian Streeter.

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

Tursday, Jan. 5.—Elizabeth Peters, to her sister, Harriet Ellen Peters, of Minnesota; Charlotte Kendall; Thos. Hill: Ralph Johnson, of Boston; Ellen Carnoty, of Boston Thursday, Jan. 7.—Sam'vel Mason, of Boston, to his children; Lacy Page, of Augusta, Me., to her mother; Honto, to Mr. Walker, of New Orleans; Henry W. Fowler, of New York City; Samuel Adams Pryor, of Boston.

Thursday, Jan. 21.—Sam Wyer, of Chicago, Ill.; Jennie Walters, of Lawrence, Mass., to, her father, Edward Walters of St. Louis, Mo.; Dominic Ludzi, of New York City; Samuel Adams Pryor, of Boston.

Tuesday, Jan. 28.—Amgella Sampson, to her mother; Capt. Whilam Credeford, of Kennebunk, Me.; Mary Eliza Robinson, of Brighton, Eng., to her children. Solomon Stebisins, of Stebbins, Ill. Ohio.

Monday, Feb. 1.—Mary Darilington, of St. Louis; George Hopkins, of Williamstown, Vi.; Jacob Hodgdon, of Charlestown, Mass.; Paul Januith, of New Orleans, to his son; Nancy Page, of Rye, N. H.

Tuesday, Joh. 2.—Amy Jane Ogden, of Ogdensburgh, N. Y.; Major Henry W. Denning, of Second Alabama Infantry; Elizabeth Atwood, of Blackstone, Mass.; Col. Ton Chickering.

Monday, Feb. 2.—Bary Jane Ogden, of Ogdensburgh, N. Y.; Major Henry W. Denning, of Second Alabama Infantry; Elizabeth Atwood, of Blackstone, Mass.; Col. Ton Chickering.

Minday, Feb. 8.—Bennie Talbot, of Franklin, N. H., to his mother; Thomas, to Francis H. Smith, of Battimore, Mass.; Lydla Perkins, of St. Johnsbury, Vt.

Tuesday, Feb. 9.—Shunkazeewa

.Written for the Banner of Light. To the tune of " Greenville." BY WARREN SUMNER BARLOW.

Life Illumes the radiant dew-drop, Is the fragrance of a flower, Animates all forms of being, Is the essence of all power.

Mortal life, like tints of morning, Ere the sun makes glad the day, Will unfold in endless beauty, While the ages wend their way.

Oh, thou glorious boon to mortals, .May we walk thy paths of light, Learn to look above earth's shadows, To that life where all is bright;

IV... Where the music of the angels Welcomes each immortal soul; And the boundless beams of glory Gild the cycles as they roll.

DEATH. To the tune of "Mount Vernon."

ı. · Death is but a friendly stranger, That unlocks the golden door, Bids us pass the darkened portal

BY WARREN SUMNER BARLOW.

To the bright, celestial shore. Death is new-born life expanding, Reaching upward for the goal, Breaking from its rusty fetters,

To the freedom of the soul.

Death is heaven's appointed angel, Who invites us to explore Richer landscapes, purer pleasures, Fadeless as the evermore.

Oh thou friend to life immortal, We resign our dust to thee: While our longing aspirations Are from earthly trammels free.

#### Doubly Bereft-A Deferred Bridal.

To the Editor of the Banner of Light: Returning to the city last evening after an absence of a couple of weeks, I went to-day to make a call upon our good friend and sister Mrs. 5. II. Titus. Two weeks before I knew she had followed to the place of decay, and resurrection through decay, the remains of a brother who was called without a moment's warning to the realm of the spiritual, from an attack, in his own home and bed, of neuralgia of the heart. I expected to find her mourning the loss of her relative, but yet buoyant with that confidence which a knowledge of the spiritual life gives to the consistent and rational believer. We have a natural horror of sudden death, it is true; and with the good Episcopalian would say, "Good Lord, deliver us." The old idea is tersely expressed when Hamlet is made to say, when contemplating his

'And how his audit stands who knows, save heaven; but according to our circumstance and course of thought, Tis heavy with him.' The spiritual philosophy, it is true, teaches that the better the state of preparation for the change, the better the entrance upon the after life; but it relieves even sudden death from the gloom of

despair with which the old theology regards it.

father's sudden taking off:

I found Mrs. Titus's house in charge of those who were strangers to it, and answers to inquiries informed me that Mrs. Titus herself was absent with the funeral cortege which bore the remains of her only son to the grave. I need not describe my own emotions, which were those of mingled surprise and sympathy. The son, Simon Stapleton, was a young man of most excellent principles, with a deep sense of filial duty, courteous, sober, and earnest in the pursuits of life. An attack of pneumonia, however, had proved suddenly fotal.

denly fatul.

In what frame of mind could I expect to meet the sister and mother thus doubly bereaved? Was the spiritual light of sufficient brightness to illumine a pathway thus doubly darkened? I may anticipate the narrative a little by saying

may anticipate the narrative a little by saying that her response to my words of condolence was one of trust, of confidence, of resignation—she was not "as those who mourn without hope."

There was one other, and a deeper mourner than the stricken mother. Knowing the expectations which young Stapleton had cherished in a particular direction, I asked of the friends in charge, "What of the bridal, what of the bride elect?" They were to have been married to-day. This is the twenty-fourth day of the month; it would have been Simon's twenty-fourth birthday; it is also the anniversary of his mother's day; it is also the anniversary of his mother's

day; it is also the many birth-day.

Ellen T., gentle in spirit and sweet in song, has many times in years past, contributed her vocal powers, which are of a superior order, to the attractions of our spiritual meetings, of which, unfortunately, we latterly have none. Simon loved her songs, and learned to love her, which, unfortinately, we latterly have none. Simon loved her songs, and learned to love her, and she loved him devotedly. She was the chiefest mourner at his burial. Ellen, do not weep. Learn to wait. It may be a long waiting and a long watching, but your bridal day waits, for "Somewhere. I know, on the unseen shore, My lover stands waiting and watching for me."

Mrs. Titus looked forward to the expected marriage with scarcely less fond hope than the lovers themselves. Hitherto she had made a home for Simon, and when he and Ellen married, they were to become the householders, and make a home for the mother. This anticipation has vanished, and with her advancing years, any earthly home that she can find must be a lonely one, but cheered, however, by the reflection that

one, but cheered, however, by the reflection that a heavenly home awaits her.

"Simon regretted going," she said, "the world looked so bright before him." No doubt. The young cling tenaciously to life, because there is an instinctive desire to fulfill what seems to be the destiny of created man. Those older in years, although they may not have accomplished all that they could have wished, yet feel that they have fought the fight—well or ill, they have done their best—and are less reluctant to surrendone their best—and are less reluctant to surrender to advancing time. The rose bud resists when we seek to pluck it from its stem. In maturity it drops at the touch.

The after life is proven metaphysically, as the counterpart of this. What is incomplete here, has a deiny to convolvence here the process.

has a claim to completeness hereafter, else is Nature false to herself, and human life a shameful and cruel mockery. Detroit, Jan. 24th, 1875. S. B. McC.

The dead are everywhere—under our feet, over our heads, and on every side. They are in the solid earth on which we stand, the unfathomed ocean that girts our continents, and through the spaces of air they ride on every wind. Not formless phantoms, changed in the twinkling of an eye; nor spectra, wrought from the texture of a dream; nor sentient vapors, whose immortality consists in defiance of the chemist and the naturalist, but real and tangible in the perfune of the lily and the whiteness of the snow, the motion of the waves and the hardness of the rock, the richthe waves and the hardness of the rock, the richness of the harvest and the primeval grandeur of the forest.—Ex.

"SNOW-BOUND."

BY WARREN CHASE.

Drifted under in the interior of Iowa early in the February part of the winter, four miles from railroad, which was also drifted under by a New England snow-storm, traveling westward, firemen and engineers laid up, and section hands gone into winter quarters. All is quiet outside except the howling winds and snow-waves, but inside, the home-bound school children full of life and motion, keep up the music, while the school-house and Quaker church near it are both silent, although it is Wednesday-meeting day; but the pious and sober old Quakers are sitting by their home fires telling stories about George Fox and other foxes, while the children, debarred from eards and checkers, play with balls and books. We were in the providential town of Providence, and well provided for by Providence and the kind-hearted anti-Christian brothers and sisters, Hinshaw, Benbow, Lundy, and Woodward, who had plenty of everything necessary for a cold winter and a preacher. Here we anchored while the appointments went by without Thus two weeks passed by, with many a promise from us never to return in winter. It seemed like our childhood days in a New England home, except the stoves instead of fireplace.

At the railroad town of Union our meetings were a failure, for the Christian drummers had stolen the march on us and got a revival on its rushing way, and with coaxing and calling running in new material for converts; but we did not learn that any were converted, or had new hearts, although most of the young folks went there to see each other.

It is a good time for the religious revivals, for the people are largely at leisure for about two months in winter. It is not so much the fear of fire in the other world that converts sinners in the cold weather, as it is the allurements of heavenly ease and idleness, with the promised love of Jesus, who is said to have abundance of good things to please children, and to freely bestow them on those little ones who love him. The converts are mostly children, with occasion ally a drunkard or libertine, who is saved for a few weeks, and then returns to his old haunts. Spiritualism alone has the true and real saving balm which takes a soul out of the sins of drunkenness, tobacco eating, licentiousness and other crimes, and becomes a permanent salvation.

In the locality where we are writing, in the snow-storm, there are the scattered remains of a once powerful Quaker society, now reduced to the elder members of some half a-dozen families, who meet weekly in their meeting-house to wait for the spirit of the Lord to move some one to speak; and if the spirit does not come, they break the meeting, shake hands, and depart for their homes. It is about dried up.

When the storm broke and the cold slackened, we found the train well loaded with passengers had been forty hours fast in a snow-drift; and among the travelers a young couple who married in the morning and took that train for a wedding trip, and had a good taste of honeymoon joys in the cars and snow-storm, with the help of the other passengers. Two gentlemen - one from Chicago and the other from New York-broke out into the storm, found a farm-house, and procured provisions for all, whether they had money to pay or not, and the train-hands kept up fire, so none froze nor starved. But a worse fate befell many on the prairies of the great West.

We have looked out, on the map, a dozen places for next winter, with a solemn promise never more to winter in the prairie lands of this latitude. No better people live anywhere than in Iowa and Wisconsin, but the winter winds are cold: summers delightful and alluring, with flowers and soft grasses, and gentle zephyrs floating over them. We shall soon bid them all adieu, for already the gates are ajar for us on the other shore, where we never expect to be "snowbound" nor creed-bound. We have a few more

### Dr. Loring on Woman Suffrage.

The recent address of Hon. George B. Loring before the Woman Suffrage Club of Salem, which appeared in the Woman's Journal, is carefully prepared and worthy of attentive perusal. Dr. Loring defines suffrage to be a privilege under a monarchy or aristocracy, but a right under a republic. Man, he says, insisted on the ballot as a right, and this demand comes just as naturally from disfranchised woman. It arises out of the same wants, necessities and aspirations, and is entitled to even more respectful consideration, inasmuch as a demand without the power to strike more strongly appeals to the sentiments of justice and generosity than the word which may be preceded by a blow. A vote for pure and incorruptible civil service, and for the enactment of humane and elevating law, may be counted among those sacred duties which are enjoined by the divine precept, "What God hath cleansed, that call not thou common or unclean." To the suggestion of a divided opinion in the family, as the result of female suffrage, the speaker remarks that differences of opinion in the family are not uncommon, even on the gravest questions; the same wants, necessities and aspirations, and are not uncommon, even on the gravest questions; and that there is no more necessity for having the family a political unit than a theological unit. He has no doubt that when suffrage is secured to woman, she will vote very much as man votes. Brought, as she will be, into a practical consideration of the questions in which the welfare of her country is involved, she will be called upon to act as a citizen, not as a woman alone. The history of currently from the country of currently from the country of country of the country of currently from the country of currently of current history of our country, from its colonial organization to the present hour of republican success, teaches that not by restraint, but by the largest freedom consistent with personal and public safety, have the human faculties been developed with symmetry and health. symmetry and health. This bold espousal of woman's right to vote by

so handsome a gentleman as Dr. Loring, will send a thrill of delight through the ranks of the feminine champions of this great idea.

### To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the

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

Social Freedom Convention.

The friends of Social Freedom and all interested in any one of the various issues covered by the words "Social Freedom," "Free-Love," &c., are invited to meet in Convention at Paine Memorial Hall at 10 o'clock A. M., on Sunday, Feb. 28th, and if thought best, continue two days, to investigate and agitate Social Reform, and probably to organize a plan for more effectual work.

MOSES HULL, and twenty-four others.

Passed to Spirit-Life:

Abington, Mass., on Tuesday, Feb. 2d, Jacob

Poole, aged 78 years.

He was for many years a firm believer in the gospel of spirit intercourse and communion; a faithful advocate of the Harmonial Philosophy, and a constant reader of the Banner of Light; an upright citizen, a good man, an affectionate husband and lather, and a steadfast friend. He leaves a beloved companion to linger yet a little longer in the "cold shades" of material life, when she, too, will rejoin the loved ones in the angel home and dwell in loy forever, where sorrow cometh not and partings are not known. A grandson of the deceased informed me, at the funeral, that he had seen his grandfather several times since his departure from the hody. Thus is the sting of death removed; thus doth the grave lose its victory, and the sweet consciousness of continuous life fill our hearts, even while we yet dwell on the earthly side of the "river." Services by

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From fairy youth, with Heaven around, From boyish days with wonder blest, From manhood fair, I late have found. I gather goodness, peace and rest. My failings fade, the faults decline, And thou dost added blessings give; I find my life is all divine, And bless thee, Father, that I live!

In all my woes a joy has been, In all my weakness growing strength, And sense of justice followed sin, And drew my soul to thee at length. I've sought thy face with fervor deep, And asked that thou wouldst comfort give, And now thy love I largely reap, And bless thee, Father, that I live!

Full many fears I've known and passed, With foolish thoughts of thee and men, And made complaint my lot was east Like Daniel's, in the lion's den. But after thought and light from thee, Which thou abundantly didst give, Removed the darkness far from me, And made me glad that I do live!

I live in this, thy world, oh God, And find an Eden still remains; The good of earth this garden trod, And gathered here their precious gains. And other realms ope out from this, That thou to this dost gracious give ;\_ Oh God, my heart is full of bliss, And must rejoice that I do live.

I live to praise thy name in life; To work thy will as best I may: To toll with hope mid work and strife, And love the toll and life of day. The night of death shall hush the now, And larger life in morning give; Thy blessing rests on heart and brow; Oh God, I bless thy name I live!

#### Rev. Edward F. Strickland before the "Music Hall Society of Spirit-

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

Rev. Mr. Strickland, who has for some nineteen years past been a member in regular standing of the Baptist ministry, gave a graphic picture of the experiences through which he had been called to pass in his journeyings in search of the truth, at Beethoven Hall, Boston, on Sunday afternoon, Feb. 21st. His lecture was prefaced by fine music by the choir, and the recitation by Miss Katle Strickland, his daughter, of "Curfew Shall not Ring To-night"-which poem was rendered by her in a manner which called forth the spontaneous applause of the audience. Announcing in the outset that he should consider the workings of superstition in the creeds, Mr. S. further continued to point out the results flowing therefrom both to layman and pastor, and painted a picture-interesting indeed to all students of progression, whether in theory or practice-of the struggle at present going on between the manhood of the minister and the demands of his creed throughout Christendom—a struggle which is convulsing the olden systems, and bringing in the clearer day.

The pivotal point of the creedular systems of Christianity Mr. Strickland claimed to be por-

trayed in the blind trust of Abraham, who demonstrated that he was at least willing, at the com-mand of him whom he worshiped as God, to sink the father, and take on the executioner—to stiffe the cry of nature, and murder his only son! This was monstrous. It placed a demon instead of a father before the eye of the beholder; and yet there was not a minister in Boston to-day who would not point triumphantly to Abraham's example, which the church held to be the most glo-rious type and embodiment of faith. This Abrahamle manner of exhibiting the principle of faith might not be so common on the physical plane to day as of old, but the same principle was active on the mental. Indeed, the speaker could give from his own experience examples even of physical cruelty that would startle the world, which were offered in the deeds of those who, working through them for the benefit of their creed and religion, thought they were doing God service thereby. He referred as a specimen to the case of a ministerial magnate of the Presbyterian church, who had imprisoned his wife for three years in an insane asylum because she had openly declared that she could no longer believe in the terrible-creed-of-his-church.—And\_in\_so doing, this said ministerial tyrant was fully sustained by the logical sequences of his creed, which were, that a person once reared in the faith of Presbyterianism, and then apostatizing therefrom, must of necessity be insane, and therefore a fit subject for confinement.

The speaker, however, disavowed any desire to unnecessarily animadvert against the organi-zation to the advancement of whose interests he had for nineteen years devoted his best energics; he preferred to let the mantle of charity and love fall on his past, and to start out, as one new born, to explore the glorious world of freedom which had latterly opened upon his vision. He had not attained to a knowledge of his new belief, Spirtualism, from books, but it had forced itself upon him through the myriad channels of its operation, and he desired to lay its truths to his heart, and to bless God and the grand spiritual intelligences who had opened the eyes of mortal man to such heavenly beauties!

Some twenty years ago it was his lot to land in the United States from Australia. At that time he was connected with the theatrical profession, and proposed to return to the colony, to fulfill his engagements there, after an American tour, which was to terminate at New Orleans. But while stopping in Louisville, Ky., in the line of his duties, he made the chance acquaintance, at his hotel, of a lady, the wife of Rev. Dr. William varts, who became extremely anxious to lead him from the profession he was following, and to cause him to accept as truth the creed to which herself and husband had given in their adherence. At first he did not feel favorably toward the matter, but the peculiarity of the lady's manner, and her evident worth and sincerity, made a strong impression upon him; and subsequently he found himself picturing what he thought must be the pleasure of him who was commissioned to stand un before large audiences and teach the people ruth as it came to him; it was a matter of very little importance to his mind whether it was from the pulpit, the rostrum or the stage; he pictured to himself the pastor's profession as one that was noble, grand, and free, and eventually himself and another young comrade (who has since achieved a notable position in the Baptist denomi-

nation) joined the ministry.

And with his thus joining he suddenly became aware of circumstances which before had not en-tered his conception. A man taking upon him-self the study of theology preparatory to becom-

ing a minister, was called upon to lay aside his former ideas and thoughts on leading matters, and to keep one fact in view, riz.: that at all events he must maintain the positions assumed by the particular church into whose service he was about to enter; whatever his conception of was about to enter; whatever his conception of truth, his creed must be paramount to them all. This arbitrary proceeding might do for a young student who had no past experience in life from which to draw as a means of comparison, but was a difficult matter to a man who had (as he) been accustomed to study humanity and its proclivities as a profession; such a man would find it hard to choke nature with a creed such a man could not faster. nature with a creed; such a man could not fasten himself down to the narrow confines of dogma-tism; every influence of his heart and soul would go out toward the discovery of the truth when he sought to speak to the people, as their guide and helper, of those vast concerns which lifted men up from their every-day sphere, and set them face to face with the eternal! But this course the Church would not countenance or allow. He did not desire to detail the struggles through which he passed in the vain attempt to bring his soul down to the "cabin'd, cribb'd, confined" conditions demanded by his creed, which, un-willing that human reason should be left to itself in its consideration of the great ends of life, stroye—in common with the other evangelical organizations—through the terrible enginery of "hell fire," "devil" and the like, to frighten the masses into reverencing that which they could not inderstand; suffice it to say, that before three years of his ministry had passed he began to discover sundry snags in the river of life over which he was engaged in piloting so many people, which threatened to sink his theological ple, which threatened to sink his theological ple, which threatened to sink his theological ple. eraft. In fact, he had hardly finished the delivery of his first sermon when he became the subject of criticism—friendly at first, to be sure, but ject of criticism—friendly at first, to be sure, our instinct with the church spirit—and was told that such matter was not fit for a congregation; that his must take out this and put in that; in short, he must take his thoughts and measure them have written so explicitly that there can be no possible mistake in the conclusion that she by the conceptions of those great divines who had furnished the ministry ad tibitum with lexicons and concordances and other mental racks and engines of torture for the destruction of the grandest truths God ever gave to man. How pitiful it was to have the angels come and whisper a beautiful thought in your mind, and then to grasp it by the throat and sternly crucify it against your creed and your covenant of faith! How terrible to be obliged to impale alive the beautiful visitors that came with glory and hope in their voices, teaching the great brotherhood of

The position held by Mr. S. in his church was at first one of phenomenal interest. He was widely spoken of as a reformed actor, "a brand plucked from the burning," etc., and his place of meeting was crowded to hear what reasons he had to offer for the faith that was in him. Withhad to offer for the faith that was in him. Without specifying that the individual referred to was himself, he proceeded to paint a picture of a man yet young in the ministry, who called together large numbers of people on Sunday, among whom were notably to be found many of the free-thinking or so-called infidel element; these people continued to come, pleased with the liberal utterances of the pastor, but evincing no desire to enter the fold, be baptized, and receive the church's endorsement, then come the nutthe church's endorsement; then came the mut-tered whisperings of the few zealots in the society, that there must be something in the pastor's sermons which attracted these "infidels"—if not sermons which attracted these "infidels"—if not a secret sympathy existing between them—and this feeling was fanned to a flame by the appreciative remarks made to church members by the aforesaid "infidels," to wit: "Put such material as that man into your ministry, and we had as life attend at your church as anywhere else," etc., etc. Then came the explosion: the deacons and fathers of the church marshaled their forces into the pastor's study, and demanded that the creedular lines of demarcation be more sharply drawn; the church, they said, needed to be in-doctrinated—they must have doctrinal sermons. Oh! those doctrinal sermons! those terrible things, filled with vapid sentences on original sin, predestination, the atonement and kindred themes—what tortures they had the power of wringing from the hearts of the ministry of the land! The result was certain: the crowds who assembled to listen to the pastor when he was in affiliation with Nature and sought to tell the affiliation with Nature and sought to tell the truth, at once melted away when he strove to obey the mandate of the bigots who desired not that the truth be spoken, but that members be gotten for the church and communion—as "brands plucked from the burning"—no matter by what means. The empty seats, made so by the creedal arrogance of these bigots, were then held as arguments that the liberal hearted paster was a follow and his connection with the scale.

The speaker further alluded to the mental confinement imposed by the creed upon the hearts of the ministry, and said there was not a Baptist clergyman in Boston to-day who dare meet him n any argument touching the creed of the church. In view of the array of talent in this city, he might be considered an egotist of the highest order of presumption, but the making of this challenge was so safe! [Laughter and applause.] There was not the slightest danger that one of the fettered reverend gentlemen would attempt to meet in debate the man who occupied a position on the ground of untrammeled reason. [Applause.] He then drew a laughable picture of what might occur should some one call at the regular Monday morning meeting of Baptist cler-gymen, held at Tremont Temple, Boston, and ask what had become of Bro. Strickland. The language which has no tongue, but yet speaks louder than words and with miraculous power, would give evidence—which, also, some worthy clerical gentleman might, if questioned, after due hesitation and appeals to others around him, endorse-that it was the sense of that meeting that dorse—that it was the sense of that meeting that "Bro. Strickland has gone to the devil! gone where men without the fear of God before their eyes are bringing souls down into the fire, plunging their eternal spirits into the lake that has no end of torment! he has joined the Spiritualists!" Great laughter. 1

But this sweeping denunciation he did not think would be made, were one to call on the minister just questioned, at his study, provided he was found alone! Then the visitor would meet with a different reception, and his inquiry would elicit the information, given in affable style, that Bro. S. could never confine himself to his creed, and that he had, in consequence, left the denomination. Mr. Strickland then referred to his having appeared before that Ministerial Conference some styne-styne-style characterial. terial Conference some six months since, with a statement of his inability longer to believe the doctrines of total depravity, the trinity of the godhead, the physical resurrection of Christ, an eternity of hopeless misery for any of God's chil-dren, etc., and said that no charge of any kind could be successfully brought against his character as a man or a citizen, whatever the clergy, filled with the usual spirit of persecution, might endeavor to say concerning his career as a min-ister. In view of these facts, he desired to rest the case before his audience, and to close with the old Paulite expression: "We speak unto wise men; judge ye what I say!"

At the conclusion of his remarks, which were

requestly approved of in a hearty manner by the people, Mr. Edward Strickland, his son, recited in a highly acceptable manner, that sterling old poem, "No Sects in Heaven," after which the meeting closed with a song, "Beyond the Vale," by the above

A couple of correspondents are debating the subject of spiritualism in the columns of the Ft, Scott Sentinel and Phoneer. The negative is taken by a clergyman, but the Spiritualist is up in the Scriptures bineself, and gives his Christian friend some pretty direct biblical testimony in favor of his side of the question, which evidently worries his opponent not a 1 ttle.—Denison (Tex.) News. Have they got on as far as to the story of Saul

and the Witch of Endor, or the angel that made

a disturbance between a certain long-cared animal and his master, when he was on his way to curse Israel? I hope they will make clean work of it, and not forget the hand which wrote Belshazzar's doom, or the angel who shut the lions' mouths, and walked through the fire with the three Hebrew children.—Correspondence of the Oklahoma Star (Caddo, Cherokee Nation), Feb. 12th.

AFTER THE STORM COMES THE SUNSHINE.

BY HENRY T. CHILD, M. D.

I have been waiting patiently for the excitement in reference to the Holmes fraud to subside a little. I will now make some further statements, and answer some questions. When the first intimation of fraud was made known to me, on Thursday, Dec. 3d, 1874, my impulse was to give the details of what I knew, but those who were pursuing the investigation objected to this until further proofs were obtained. Not being a "detective," this was unpleasant to me. I at once sent out my card, stating that the manifestations were "unsatisfactory." This rang throughout the land, giving evidence of the intense feeling of interest on this important sub-ject. Two weeks, later a statement appeared in one of our city papers, without my knowledge, giving the details of the discovery. I was then released from my obligation to remain quiet, and immediately wrote the article headed "The Holmes Fraud," which appeared in No. 17 of the Journal. There were a few persons who were disposed to continue the investigation, who were much indebted to us for the means of applying many tests which had never been applied to any mediums. From the reports of these it seems that Mrs. Holmes possesses some material-

ated Katie King, has satisfied almost every one that there was a continuous line of fraud. The counterfeit was so successful that there was no real used. The testimony of this woman is conwas a confederate. Admitting the position that they have some medium powers, after the cyldence of such a consummate fraud, there can be but one opinion in the mind of every honest person, that they are entirely unworthy, and should not be patronized by any one. I was much surprised to receive a letter from a prominent New England Spiritualist, saying, "Our spirit-friends thought you hasty in your conclusions. You should have waited until the Holmeses had, by rest for a time, recuperated their nerve aura, and then you could have placed them under conclu-sive test conditions. It seems now, as far as my judgment goes, that the Holmeses are real medi-ums for the materialization manifestations; but that when the power departs from them—as it does at times—they cheat. The Eddys, I have no doubt, have been guilty of the same fraud under adverse conditions. It was the same with Reed, Church, and others years ago." This writer has no word of condemnation for this enormous fraud. have; I do not want anything to do with such dishonest mediums, and think the time has come when the public should be warned against them. I believe the suffering which this wicked fraud has caused to thousands, will ultimately be turned to a blessing, by leading to the exposure and detection of all such fraudulent persons, and driving them out of the field. Honest mediums will not suffer by strict and proper scrutiny and

investigation.

Now to the questions which have been properly asked me. First, "Why did you not pursue a more rigid plan of investigation?" I confess that more rigid plan of investigation?" I confess that with the light I now have, it was a great mistake not to have done this. For instance, when I was permitted to feel "Katle's" pulse, I might have seized her arm and called for a light and detected her on the spot. But Mr. Crookes had felt the pulse of the London Katle, and if it had been a real spirit my investigation would have been at an and Coult those who know how the remain. an end. Only those who know how shrewdly these tricksters planned everything, and with what apparent willingness they permitted us to investigate the whole matter, can realize my position. With the "two cut boards" carefully segreted in the real and the whole beard search of the control of sition. With the "two cut boards" carefully se-creted in the room, and the whole board secured in its place, I was permitted to go at any time and examine the cabinet and the rooms. The cunning trick of the two dark scances, when we were permitted to take down the partition imme-diately after a sitting, escaped our notice, because we were not suspicious enough. It was a warm night, and as "we were all their friends," we accepted the proposition of Mrs. Holmes to "sit with the doors open, as there was no one in the house."

The stories of my acquaintance with Mrs. White are all fabrications. I did let her in two or three times after the scances, but the entry and hall ware so dark that it was impossible to

was a failure, and his connection with the society ceased. This was not an isolated case, but recognize her or any one. I have seen her sevsimilar ones were cropping out every now and them, all over the country.

And hall were so dark that it was impossible to recognize her or any one. I have seen her sevsimilar ones were cropping out every now and the Katle King than either Mr. or Mrs. Holmes, but I had heard of the similarity between Florence

Cook, of Loudon, and her Katie.

The most difficult question for me to answer, either to myself or to my friends, is, Why did not your guides warn you of the deception? How came you to write those communications, purporting to come from John and Katie King, in your own office? My answer is that I wrote them in all honesty, and under an impression that they were just what they purported to be. Now I am convinced that, like the early manifestations at the Holmeses, they were a mixture of the false and the true; but I declare emphatically that I have never for one moment had any consciousness of this, or of any of the frauds practiced by the Holmeses, until the recent dis coveries. It is with sorrow that I recognize this fact. It has been suggested that going into an atmosphere of fraud, such as surrounded these mediums, and being sensitive, I was more liable to be deceived than others. One thing is very true: I have suffered intensely, not from any feeling of guilt, but from the fact that I have been associated with those who have been practicing a most dishelical fraud.

ticing a most diabolical fraud.

I shall not notice the various reports put forth about my pecuniary relations, further than to say that there is a balance due me for money loaned to the Holmeses. Mr. Holmes did propose to give me twenty per cent. of the proceeds, for writing letters and other services, but this was to commence when they had paid some borrowed money, and I did not realize anything. It is generally known that I have suspended sale of my book, at a loss of several hundred dollars, because of my conviction that there was a mixture of falsehood with the truth in it.

One point more that has come to me from va rious sources, in the form of an assertion: course you are ready now to give up Spiritualism; you have been deceived, and ought not to have anything to do with it any longer." To this I reply emphatically, No! I have been deceived, grossly deceived—have been made a party in a wicked deception, for which I feel the deepest regret—but with this I have not lost my consciousness of rectifules and will this it. consciousness of rectitude, and while this is the case I shall not feel the least discouraged in regard to the great cause in which my life has been embarked; but never having claimed infal-libility, and not believing in it for human beings, I shall go on, endeavoring to profit by all my ex-periences. Spiritualism remains to be the polar star of my life, and perhaps somewhere in the future we shall all be able to look back and see why these dark clouds and this fearful storm were permitted to come upon us; then shall we real ize fully that after the storm cometh the sun shine:-Religio Philosophical Journal, Philadelphia Department.

SPIRITUALISTIC SOCIABLE. — The sociable given to Miss Jennie Leys by her friends, on Wednesday evening, was attended, we are informed, by about one hundred persons, and was a very agreeable, and to the fair recipient of the funds, a remunerative affair. The entertainment was varied by a reading from Mrs. Josephine Walcott, a song from Mrs. Buchanan, a brief congratulatory address from Miss Leys, and dancing fill 12 o'clock. — Santa Barbara (Cal.) Index of Feb. 7th.

An exchange puts the sensible question, "What is the ise of going to church unless you do so me good to your unfortunate neighbor? Do you suppose your sollcitude for your own soul will compensate for your neglect of some body else's body ?' 1

## The Reviewer.

THE ROOT OF THE MATTER: SAMSON, A MYTH-STORY OF THE SUN. Boston: Colby & Rich, Publishers: 1875. 32 pp.'
Who was the strongest man? That is a ques-

Who was the strongest man? That is a question that has been, and continues to be weekly, if not daily, put to multitudes of children in Christian countries. Samson! shout forth the little ones in answer; and their sparkling and dilated eyes, and swelling chests, indicate that they have heard of his exploits, and feel themselves to be incipient Samsons. They may distrust the story of Jack the Giant Slayer; but that of Samson is in Holy Writ, and therefore true as gospel. Have not they and all good Christians there read how Samson, single-handed, slew the lion, put forth his riddle, "Out of the eater came forth meat, and out of the strong came forth sweetness;" how he caught three hundred foxes, and tying them together two and two, with a firebrand between two talls, turned them loose into the standing corn, and burnt up the stacks, standing corn, vineyards and olives; the stacks, standing corn, vineyards and olives how he slew his enemies by the thousand with the jaw-bone of an ass; how, when bound with new cords, green withes, or new ropes, he brake them off as easily as if they had been mere flax and threads; how Delilah, his sweetheart, beguiled him into disclosing that his strength lay in his hair; how she caused him to be shaved and be trayed unto his enemies; how they put out his eyes and made him to grind in the prison house, and how he avenged himself and ended his life by pulling down the pillars of the house w' ereit the three thousand Philistine lords, men and wo men were making merry, looking down upon Samson while he made sport, so the dead which he slew in his death were more than they which he slew in his life? Do not all good Christians belive every word of this ancient story? the author of this little pamphlet of very rough rhymes—they jolt surprisingly at times—inti-mates that he has gone to the root of the matter, and finds that the story is an allegory of the Sun, and finds that the story is an allegory of the Sun, of its influences on earth and movements in the heavens. Perhaps it may be so. Though not versed in mystic lore, we are aware that the Orientals delighted in weaving and solving allegories and parables. Moral, religious and political sentiments were often published under the guise of stories and fables. The Talleyrandic notion that the use of language is to conceal thought, may have been acted, were page and by Rahylo. may layve been acted upon ages ago, by Babylo-nian and Egyptian wise men. They may have clothed their scientific truths and discoveries in wonder tales, whose real meaning only minds as acute as their own could, without previous instruction, perceive. If the question with which this notice commences had been—not, who was the strongest man? but what is the strong One the response might have been, the Sun! Wit this clue in mind, a lover of riddles may find it an amusing puzzle to detect and apply the de-tails of the Samson legend. The author of this pamphlet therein presents the correspondence he perceives of the marvels wrought by the Jewish Hercules, to the movements and powers of the Sun. Must we give up the strong man—Samson—the Bible hero of our childish days? Does it pay to be a swant at such a sacrifice?

"I remember, I remember
The fir trees dark and high;
I used to think their slender tops
Were close against the sky;
It was a childish ignorance,
But now 'tis little joy
To know I'm further off from heaven
Than when I was a boy,''

#### New Publications for Sale by Colby & Rich, No. 9 Montgomery Place, Boston.

Boston.

Alian Kardec's "Book on Mediums," has been translated by Emma A. Wood, and published by Messra, Colby & Rich, Boston. It differs from most books written in advocacy of Spiritualism in that it has a more or less coherent theory of the nature of spirits and the methods by which it is possible to communicate with them through mediums. It is temperately written, evidently with an earnest desire to meet objections fairly, and is happily devoid of that half-winning, half-defant potulancy so often present in the works of religionists against whom ridicule and contempt have been the weapons' chi-fly employed by opponents. As the early Methodists writted under the bitter and unjust sarcasm of Sidney Smith, against which, save for the truth in their doctrines, they were utterly helpless, so spiritualists are generally soured by scientific and orthodox sneers; it is refreshing to find one of their books which does not shriek.

The work is intended asa "Guide for Mediums and Invocators," and purports to contain the "special instruction of the spirits on the theory of all kinds of manifestations; the means of communicating with the invisible word; the development of medium-hip, and the difficulties and dangers that are to be encountered in the practice of Spiritism;" in other words, to be a vode mecum for Spiritism; in other words, to be a vode mecum for Spiritism; in other words, to be a vode mecum for Spiritism; is the human body, but "besides this material envelope" is the human form and constitutes for the shirit a "fuildic, vaporous body" whele ordinarily is invisible, adding it visible the ordinarily is invisible, adding it with the human form and constitutes for the shirit a "fuildic, vaporous body" whele ordinarily is invisible, adding it possesses "some of the properties of matter." Most of

vaporous body" which ordinarily is invisible, although it possesses "some of the properties of matter." Most of the theories which have been urged by unbelievers to account for the phenomena of intelligent "manifestations" are met, and their invalidity is tolerably well shown,—folden Age.

AROUND THE WORLD; or. Travels in Polynesia, China, India, Arabia, Egypt, Syria and other "Heathen" Countries. By J. M. Peebles. Boston; Colby & Rich. Pp. 414, octavo.

tries. By J. M. Peobles. Boston: Colby & Rich. Pp. 414, octavo.

This long expected work will be gladly received by the numerous friends of its author. It is mechanically a beautiful volume, and is replete with the experiences of Mr. Peobles in his voyage around, the world. His narrative is a spiritual revolation as well as a description of physical scenes and incidents. It sometimes occurs to the reader that he travels not to observe, but rather to philosophize, moralize and fashion proverbs.

He is a fearless free-thinker, and this volume has no parallel in literature in style, method, and the point it occupies. To the pronounced Spiritualist it has chapters of intense interest, and it reveals facts in regard to "heathen" lands, hitherto suppressed by Christian bigotry.—Hudson Tuttle, in Toledo Lyceum.

THE GENESIS AND ETHICS OF CONJUGAL LOVE. By Andrew Jackson Davis.

This book is for sale, wholesale and retail, by Colby & Rich, at No. 9 Montgomery Place, Boston, Mass. Paper, 50 cents: humisome cloth, 75 cents; in full glitand extra binding, \$4,00, postige paid. Also, "An Exposition of Social Freedome or Monogamic Marriage the Highest Development of Sexual Equality," 25 cents, post paid. Colby & Rich.—Kingdom of Heaven.

THE VOICES. By Warren Sumner Barlow.—Boston: Colby & Rich,
Mr. Barlow presents "The Voice of Nature," "The Voice of a Pebble," "The Voice of Superstition," and "The Voice of Prayer." In each poon there is variety, richness, and beautiful expression of thought. This is the sixth edition of these popular "Voices." The religious, especially, will be charmed with them. For sale by J. P. Lippincott & Co., 715 Market street.—Philadelphia All-Day City Item.

THE GADRIENE; or, Spirits in Prison. By J. O. Barrott and J. M. Peebles. Boston: Colby & Rich, publishers. The authors say: "We have only briefly to say that we write this hook from a sense of solemn duty, indifferent alike to encombinin and criticism. It is a fact we are after; and the truth we mean to speak at any hazard. The world is full of 'seducting spirits and doctrines of devils speaking lies in hypocrisy.' Our mission is to expose them; explain the causes, and suggest the remedies." The principal object of the authors seems to be to show to the world that there are evil spirits constantly at work trying to deceive some one. They establish their position by numerous incidents, too well authenticated to be disputed, and by so doing will induce those who read an account of them to be careful, and on all occasions when communicating with spirits, to "try them" theroughly. The book is a valuable one, and the wholesome traths it presents cannot fall to have a beneficial effect,—Religio-Philosophical

fail to have a beneficial effect,—Religio-Philosophical Journal.

The Identity of Primitive Christianity and Modern Spirityalism. By Engene Crowell, M. D. Pp. 533; in two volumes. Carleton & Co., New York. The literature of Spiritualism is not only rapidly increasing in volume, it is also improving in excellence. Among the best efforts yet, put forth in the attempt to record the phenomena which have mystified the present generation, and by their assistance arise to a generalization of all like manifestations in the past, is the admirable work of Dr. Crowell. It is not a research into the origin and character of printitive Christianity, as one would be led to suppose, but a thorough investigation of modern manifestations and their reflection across the intervening ages on the records of the past. They furnish the author with the key whereby he reveals the secrets of miracles and wonder-workers, and translates the ambiguous passages of holy wit into modern section.

The author's style is pleasing and conciliatory. He would persuade rather than comp. I. He has the talisman of success—he most shiecrely believes in what he writes. Every line breathes sincerity and integrity of purpose.

No brief review can do justice to the work, the varied contents of which may be learned by the following headings of its twenty-seven chapters: inspiration and Mediquishlip; Faith; the Gift of Healing; Working of Miracles; Physical Manifestations; Prephecy; Discerning of Spirits, Conditions that must be Regarded: The Use of Humble Means; the Origin of Angels; The Spirits in Prison; Possession and Obsession; Witchreat and Sorcery; Hebrow Prophets and Mediums; The Natural and Spirital Body, Malerlalization of Spirit Forms; Table Tappings and Tippings, and the Displeasure of the Priests, Pharisces and Saddices.

A great proportion of the author himself, which ren-

Sadduces.

A great proportion of the facts recorded occurred directly under the observation of the author himself, which renders them of peculiar value, while those that did not are remarkably well substantiated. We learn that untoward events will probably delay the appearance of the second volume. We hops, however, that Dr. Crowell will be impressed with the high value of his undertaking, and push it forward to completion as rapidly as possible.—Toledo Lyceum.

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