

THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

NO. 5.

We were not less surprised than pleased to see the frankness, honesty, and true nobleness that the boys exhibited in the moral training, and we hope never to forget some of the noblest and most touching scenes of human nature, struggling with their noblest impulses.

After the moral examination has been finished, sufficient time has been left for the boys to ask questions of the answers. The elder brother frequently seeks some sentence or chapter pertaining to the kinds of labor that the class are to be engaged in, and the younger brother usually answers questions that may be asked. The boys are also permitted to read aloud pieces of their own selection; and the elder brother usually reads the more interesting and pleasantly. A fine close of the hour for retiring, and the elder brother leads in family worship. When they retire, the elder brother usually reads the more interesting and pleasantly. A fine close of the hour for retiring, and the elder brother leads in family worship. When they retire, the elder brother usually reads the more interesting and pleasantly.

self-reflection and examination, and are reminded of their duty to pray to God in sincerity. By proper police of their emotions and made good resolutions for the ensuing

Still more do I claim for moral education philosophically understood and practiced. I do believe it is competent to remove all the evils of society, and put an end forever to pauperism and crime, as well as to war and political corruption.

Let us now proceed to the scientific study of moral education, the cardinal principle of which has never been developed, so far as I know, by any author, or fully understood by the system of education which it has been very considerably used. That cardinal principle is indicated by the fact that each department of our nature has a different channel of approach, a different mode of manifestation, and a different method of culture. The intellect has its channel through the eye and its instrument in the hand. All impressions on the eye give intelligence, and all impressions on the hand give skill. The emotions primarily arouse only thought, never action. When feeling or action is roused, it

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"The Proof Palpable of Immortality."

At a time when the public mind is being so deeply agitated with regard to spirit-materializations and kindred phenomena, we would call the special attention of the reader to that admirable work by Epes Sargent, Esq., whose title heads this article. The volume embraces within its pages the evolution of the most important question which ever claimed the attention of the human race, viz.: the existence of the spirit after it leaves the mortal form; and, as it is the fruit of one of the most active and reflective minds in America, it should receive the attention of the great mass of investigators and Spiritualists alike.

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (written or otherwise) of correspondents. Our columns are open to the expression of important facts and thoughts; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

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Charity, or Who was to Blame?

Is the title of a fine Original Story which will be commenced in the next number of the Banner, and concluded in the following issue. It was written expressly for these columns by the talented authoress, Mrs. ELIZA M. HICKOK, with whose literary productions our readers are already familiar.

Detecting Spiritualism.

Having denounced Spiritualism from the pulpit, ridiculed it through the press, and despised it with every token of an assumed earnestness, its enemies have now organized as a band of detectives, to "shadow" its manifestations and "show up" its alleged frauds. In order to accomplish anything in this line it was of course necessary to enter into a conspiracy, one helping the other in what was no honest and earnest investigation, but a preconceived and deliberate design. The first crop of results is showing itself in the widely proclaimed "exposures" which a dependent press is so ready to set forth in detail. None ought to be more grateful than Spiritualists themselves to those who will uncover to them any of the means by which they are alleged to be deluded. Spiritualists have no more interest in believing a lie than other people. They believe, not because they are so predetermined, but because they can no longer resist evidence.

There is a class of mountebanks that are now trying to earn a living by entering to these prejudices against the spiritual faith. They find a portion of the community impatient to demonstrate that "mediumship is no more nor less than the practice of tricks, and instantly they get together all which they have ever learned and set themselves to work to array them against the manifestations. After the wonder excited is a little over, they step forth with an air of triumph and explain how the tricks were performed. In the opinion of those who conspired with them, this knocks down spiritual manifestations, and ends them. But they leave out one part of the thing: they do not show a similar conspiracy between Spiritualists and mediums. If their work was one of sincere disclosure, it would be worthy of respect and confidence; but they select a few of the manifestations and imitate them for the purpose, not of discovering truth, but of throwing discredit on revelation. And the church upholds and applauds these mountebanks sincerely.

All persons, Spiritualists included, would be glad enough to understand the mystery of manifestations and of the power given to mediums which is withheld from others. But they will hardly go to trick-performers to find it out. Perhaps some of these new-fledged "Professors" will some day take it into their heads to "do" the "trick" of levitation as attested by a scientist like Crookes, of England. They may yet drag up from their depths the secrets of magnetism, by whose subtle force men are healed. There is no telling what they will not do, if they are only encouraged sufficiently by the Orthodox saints, who prefer that there should be no truth in existence outside their snug little garden wall. As for the superstition of it, it cannot be maintained that the faith and subscription of Old Theology begin to be clear in comparison with what are real manifestations under Spiritualism.

Nothing has yet been done, because nothing can be done, to shake the belief in the evidences which Spiritualism offers that the visible and invisible worlds are in close proximity, with messages continually coming from the latter. A faith of this convincing kind has been declared absolutely necessary by Orthodoxy itself, if materialism is not to overlay and smother what remains of the truly spiritual in belief. The early Christians were accustomed to live in close communication with the world of spirits; but in the course of centuries mankind has wandered further and further from these heavenly visitants, shutting the windows of its soul against them, and going after authority, power, and the idols of the world. Over and over do we hear lamentations from the preachers of Old Theology, because the spirit has departed from the body of their church. Without spirit, there can be no life, in churches or anywhere. How soon Orthodoxy is likely to recover it by conspiring with and patronizing professional mountebanks, it probably knows best and cares most itself.

No, no, men and brethren! Truth is not to be

disclosed by trickery. If there are fraudulent mediums, they are certain to reach the end of their occupation soon enough. But Spiritualists do not hang their faith on the legend of such. If Theology is content to do so, that is its own affair; but let it fairly understand that it can neither build nor overthrow by such low agencies. The detective business is based on the assumption that Spiritualists do not wish to have fraud and deceit disclosed; on the contrary, it suits Spiritualists much better than their enemies. It is gratuitous insolence and injustice to assume that Spiritualists prefer to be duped, or to believe a lie. But one thing is very certain, that they will never be convinced of anything, true or false, by a confessed conspiracy. No slight-of-hand men, though never so strongly supported by pulpit and press, will search out mysteries for Spiritualists, whatever they may produce to suit the prejudices of Orthodoxy.

In the exposure business the enemies of our cause are now making their last expiring efforts. If they can procure certain things to be done by trick, that satisfies them. They care nothing about the profound consolations which are brought from the invisible world to weary and heart-sore mortals; nothing for the new invigoration which our holy faith inspires; nothing for the intrinsic nature of the communications which each soul appreciates only for itself. Materialism is the beginning and end of all things with them. If they profess a creed, they believe only in power—a church that exercises power in society and the State. For them the heavens do not open and shed their sweet and holy influences because they desire not their approach. They believe in the grave through their dread of it, but they have no basis for their nebulous hope beyond. Such people could not well be more consistent than by putting themselves into the hands of the Andersons and Blitzes who are become their chief apostles.

The Indian Agency Frauds.

The Intelligence from Washington of late corroborates the harshest accusations which have been made against those who deal with the Indians and make fortunes thereby. In addition to what has been given relative to Prof. Marsh's disclosure of the Agency dealings with the Red Cloud Sioux, made to the President, he has also acquainted him with the manner in which cattle were issued to the Indians. He said the cattle to be issued were passed before the man whose business it was to estimate their weight, and that upon his guess, always largely in excess of their true weight, the Indian agent gave vouchers, upon which the contractor received his pay here. Besides these over-estimates, many more heaves than were issued were counted as issued, amounting in one case (which Prof. Marsh investigated at the time, and for which hides could be found,) at 180 really issued against vouchers for 320. The President was much interested in the details Prof. Marsh gave him, and expressed great indignation at the practices narrated, and promised that the evils Red Cloud complained of should be corrected.

Robert Dale Owen and the Holmes Imbroglio.

We publish on our eighth page a review of the reviewers of "The Mystery of Katie King," addressed to the Spiritualists of the United States, by Hon. Robert Dale Owen; and these are the conclusions at which he has arrived: First: that the Holmeses undoubtedly have, under certain conditions, considerable powers of materialization; second: that they have dishonestly supplemented these powers to a greater or less extent; third: as regards what he witnessed through their mediumship, he does not undertake to draw the line between the genuine and the spurious. Hence it is fair to presume—and subsequent events bear us out in the assumption—that the Holmeses are mediums for materialization, that Gen. Lippitt's article in the Galaxy endorsing them as such is a true account of the Philadelphia sances, and that his subsequent statements in this paper, after critical investigation, are also correct.

Woman Suffrage Convention.

The Middlesex County Woman Suffrage Association held a well-attended Convention at the Town Hall, Melrose, Mass., on the afternoon and evening of Wednesday, April 21st. Mrs. H. H. Robinson, of Melrose, presided; speeches were made by Rev. Mrs. Helen Bruce Lucy Stone, Rev. E. B. Fairchild, William Lloyd Garrison, Misses Abby and Julia Smith, of Glastonbury, Ct., Hon. Samuel E. Sewell, Mrs. Mary A. Livermore and others, and the interest in the proceedings was sustained to the close.

The general spirit of the speeches made finds clear embodiment in the following words spoken (as reported) by Mary A. Livermore:

"Mrs. Livermore said that all over the world women were spoken of as man's better half, but when the laws and political action were examined, it was found that this was a sugar-coated lie. In man's heart of hearts, in his home life, it was doubtless true that woman was his better half, but in public life she was his meaner half. The whole fight was for equality, and women could never have that till they had the ballot."

Mr. Benjamin Dodd, who was prostrated by an attack of congestion of the liver a few weeks ago, passed to the higher life from his residence, 104 Chestnut street, this city, Sunday afternoon, April 25th, at the ripe age of seventy-nine years. Mr. D. and his amiable and devoted wife for many years have been blessed by a knowledge of and firm belief in the Spiritual Philosophy; and it nobly sustained them in the hour of temporary parting. The deceased retained his intellectual faculties to the last. Mr. Dodd was best known in connection with the banking interests of Boston, having been identified with several institutions during a period of some sixty years. When the Atlantic Bank was established in 1828 Mr. Dodd was appointed cashier, and he continued to hold that position until his decease. He was a man of the strictest probity and fidelity to the responsible trusts reposed in him. He was ever genial and courteous, and won hosts of friends by his affability, generosity, and kindness of heart. He was the father of four sons and one daughter. Three of his sons have passed to the other life, and the fourth (Mr. Charles Dodd) is now prostrated by an attack of apoplexy, with slight chance of recovery. Mrs. Dodd and family have the warmest sympathies of all their friends.

A recent number of the Medical Eclectic, a magazine printed by the Eclectic Medical College of New York City, gives a page to a selection from the Banner of Light—Questions and Answers Department—concerning the practice of medicine by clairvoyants.

SIR MARMADUKE'S MUSINGS.

BY THEODORE TILTON.

I won a noble fame,
But, with a sudden frown,
The people snatched my crown,
And in the mire trod down
My lofty name.
I bore a bounteous purse,
And beggars by the way
Then blessed me day by day;
But I, grown poor as they,
Have now their curse.
I gained what men call friends,
But now their love is hate,
And I have learned too late
How mated minds unmate
And friendship ends.
I clasped a woman's breast,
As if her heart, I knew,
Or fancied, would be true—
Who proved—alas, she too!
False like the rest.
I now am all bereft—
As when some tower doth fall,
With battlement, and wall,
And gate, and bridge, and all—
And nothing left.
But I account it worth
All pangs of fair hopes crossed—
All loves and honors lost—
To gain the heavens at cost
Of losing earth.
So lost I be inclined
To render ill for ill—
Henceforth in me instill,
O God, a sweet good-will
To all mankind.
Nor. 1, 1871.

Lines to "Sir Marmaduke."

BY LIZZIE DOTEN.

Nothing can give you peace but yourself—nothing but the triumph of principles.—(R. W. Emerson.)

Now by thy spurs, Sir Knight—
And by thy "lofty name"
Won in the lists of fame!
This tilt on fields of shame,
Proves not thy might.
What if the world does "frown"
Disdain to use thy lance,
Or on thy foes advance
In jousts of idle chance—
But let them down.
What boots an empty purse?
Success attends the brave—
To be a fawning slave,
A coward, or a knave,
Would be far worse.
What "friendship" hast thou lost?
Where Truth and Honor blend,
There friend must prove to friend
Unchanging to the end—
Though "tempest tost."
The "woman" on thy breast—
Proved she indeed untrue—
Where was dishonor due?
Perchance she found you, too,
"False, like the rest."
Art thou of "all bereft"?
Lo! where the ruin lies,
A tower of strength may rise—
Brave manhood will suffice—
That still is left.
They who best learn to live,
Most truly live to learn—
Life's prizes nobly earn—
And claim not in return
More than they give.
God help thy "sweet good-will"
And give thee grace to see
How fraught with change must be
The wondrous destiny
All souls fulfill.
Boston, April 22d, 1875.

The answers to questions concerning "the law of compensation," etc., etc., which the reader will find on our sixth page, are of practical value to the student of the "why and wherefore" of life; Eliza Dunbar, of Boston, Mass., desires to speak to her father, brothers and sister; George W. Watson, of East Cambridge, Mass., would communicate with his relatives; Mary Goddard, of Rochelle, France, sends message to her father; James Cobley Cartwright, of London, Eng., brings tidings concerning the manner of his decease; Albro Wallace, of Hoboken, N. J., wishes to open correspondence with his people; and Lillian Salvage, of Washington, D. C., tells, in a childlike way, that the troubles of earth and time disappear in the land of souls.

There seems to be a great spiritual "revival" since the Holmes *exposé* in regard to spirit materialization, not only in this city but elsewhere. The account of the recent séance at the office of Dr. Storer—reported in another column—at which were present some of our best and most reliable citizens, fully establishes the genuineness of the mediumship of Mrs. Thayer, the so-called floral medium. The manifestations were simply wonderful. On another page of the Banner will be found a brief but interesting account of a materialization séance in Moscow, Maine, at which very satisfactory evidences of spirit-power and presence were made manifest to all present.

David D. Kimball, of Lynn, Mass., recently deceased, is reported as having next day controlled a medium, and, through the instrumentality of the same, requested Dr. T. B. Taylor, of Boston, to officiate at the funeral rites of his physical body which were about to take place. The Doctor acceded, and much interest was occasioned among those attending, by his remarks, an abstract of which we shall print in our next issue.

Starbuck writes us from Troy, N. Y., April 9th: "Our meetings are at Lyceum Hall, 12 and 14 Third street, at 10½ A. M. and 7½ P. M. Lyceum at same place at 2 P. M. Lyman C. Howe speaks for us the Sundays of May and June. During July and August the meetings will be suspended. In September J. M. Peebles will be the lecturer, to be followed by Mrs. Nellie J. T. Brigham for four months. N. Frank White is engaged for February and March, 1876."

Those standard issues from the press of S. R. Wells, of New York City, entitled respectively, THE PHRENOLOGICAL JOURNAL and THE SCIENCE OF HEALTH, have been received for May, and can be found at the counters of Colby & Rich, No. 9 Montgomery Place, Boston. These magazines are replete with information and good counsel, and the highly practical ideas presented in their pages are couched in crisp and readable style.

Miss S. F. Nickerson is located at 628 Tremont street, Boston. Public sances each Sunday evening at 8 o'clock.

A Satisfactory Séance.

Mrs. Thayer, the floral medium, (that is, in her presence, under certain conditions, flowers, and sometimes other material things, are produced, without apparently human agency,) gave on Friday evening last, the 23d inst., a séance, for this purpose, under test conditions, to a party of well-known people whose names appear annexed to this statement.

The last named is the scribe of this article, and will make it as brief as possible, but a truthful statement.

This phenomenon, or phase of spiritual manifestations, is of so wonderful a character, if what it is claimed to be by her, viz., spirit-power—at any rate without human aid—that nothing short of the most careful safeguards against deception would justify confidence in its genuineness. This lady was willing that this party, formed by ourselves without her aid, or friends, should make such conditions and arrangements as we chose, and she would come at any time and place we might select and sit for the manifestations; hence this séance. It was thought that a good plan, and the best, would be to provide a large bag, made of coarse white muslin, wherein the medium could be put and securely confined; and Dr. Storer's office was selected (he being one of the investigating party) as a good and convenient place wherein to hold the séance.

On the evening named the party gathered, consisting of eight men, two of whom brought their wives and one of the wives had a female friend in company, which made it a party of eleven persons, eight men and three women. Proper preliminary care was taken as would naturally be suggested and expected, such as the disrobing of the medium in the ante-room by the three females, &c.—but the details are unimportant in consideration that she was to be "bagged" and wholly disconnected, as far as her person was concerned, with any aerial production—and confederacy, we knowing each other, and having met for the same testing purpose, was insupportable, and, in fact, from the nature of the product hereinafter mentioned, was simply impossible.

When the medium and the three other ladies came out of the ante-room, the door was locked, and all the other doors also, so that everything was perfectly secure from outside manipulation or aid. One of the party then said to the medium, "Here is the bag we propose to put you in," and it was laid on the floor, mouth up. She stepped in the centre of it, and it being quite capacious, it was easily raised up—enclosing her whole person, arms included—and drawn snugly round her neck by the string and tied with a knot and then sealed. She was wholly in the bag except her head. She was then seated with the rest around the table. The light was turned off, and we were in darkness. In about a minute a slight noise was heard, and one of the party said, "There is something; I guess it is a pigeon." The gas was lighted, and a white fantail was found added to our party, flapping around, dazed with the light, and frightened, but soon "corralled," as they say out West. The light was then put out again, and in a few seconds Mr. Houghton on the left of the writer said, "I have got something, it is a little bird; I guess it is a robin; I was wishing for one;" the medium then said, "Don't light up; I feel as if something more was coming;" in a minute or two there was some commotion and the gas was lighted, and the table (which was a round one about four feet in diameter) was covered with flowers and plants. Mr. Houghton's robin proved to be a lively little canary. The medium was still in the muslin bag, intact, the seal unbroken and the bag whole. It may be interesting to some to mention in detail the items of this (as we should say in the days of Elijah or Christ) miraculous production. Besides the dove and the canary, there was a fresh branch of an orange-tree, with a large ripe orange adhering; another branch of orange-tree, a foot in length, with fragrant blossoms; a white lily, with four buds; two tea-rose buds; three varieties of ferns; sprig of cassia; blossom of Bourgain Villier; leaf of calla lily; cactus leaf; two or three varieties of green sprigs; and a handful of moss. There may have been a few others, but the above is substantially the list.

This sitting was perfectly satisfactory to all of this party, and well it might be under such rigid circumstances. It may be worth adding that the medium was herself pleased with her success under such conditions, and remarked that "she now wanted other media for physical manifestations to submit to the same conditions." And we say Amen to that: all public mediums should be subjected to such simple but crucial tests before Spiritualists should endorse them by their patronage; it is due to the cause, and to genuine mediums, who now have to bear, as Mrs. T. did, the criticisms of the seekers of spiritual truth. Extraordinary claims should be subjected to rigid tests, for the sake of filtering the evidence and weeding out all impostors.

Mr. and Mrs. CHARLES HOUGHTON,
Mr. and Mrs. M. J. FOLSOM,
Mrs. CLARK,
H. B. STORER, M. D.,
MR. ROBERT COOPER,
MR. C. M. PLUMB,
MR. FRANCIS AMORY,
MR. A. P. BLAKE,
MR. JOHN WETHERBEE.

The London Spiritualist of April 16th informs us that "Mr. Algernon Joy, Honorary Secretary to the British National Association of Spiritualists, left Liverpool last Saturday, en route for the United States. Mr. Joy is an engineer, a gentleman of culture and high education, who has done much important public work in connection with Spiritualism in this country, and is thoroughly trusted by English Spiritualists; he is the most influential English Spiritualist who has left these shores for America for many years, and his record of what he may observe in connection with Spiritualism in the United States will be read with interest on this side of the Atlantic, and regarded both as reliable and of historical value. He will first go straight through to California, and afterwards spend four months in different parts of the United States before returning."

Dr. Joseph Beals writes, April 13th, from Greenfield, Mass., strongly expressing his confidence in the reliability of the mediumship of Mrs. Nellie Nelson, of 554 Washington street, Boston, who has recently given highly satisfactory test sances in that town.

The Spiritualists of New England and elsewhere will be glad to learn that our excellent friends Mr. and Mrs. Dr. S. P. Morse have made arrangements to remain at 46 Beach street, Boston, and will continue their "Home" and their medical practice. See advertisement elsewhere.

Meetings at Rochester Hall, Boston.

The temporary organization which has in view the erection of a Spiritual Temple in Boston, met according to adjournment on the afternoon of Sunday, April 25th, and was called to order by H. S. Williams, President. Mrs. Stone and her daughter Cora favored the people with a song. E. G. Brown read the records of the previous meeting, which were accepted.

Mr. J. B. Hatch, Chairman of the Executive Board, made a report of progress, asking further time for this Committee in its work of preparing a plan of organization, and recommending that the temporary system remain in full force till the work of said permanent organization could be effectually and practically accomplished; also that a financial agent be appointed to canvass for funds, etc. The Society voted the Committee further time, and endorsed its recommendation concerning the temporary organization, but the one providing for the election of a financial agent was defeated.

Prof. J. H. W. Toohy asked whether the new movement was to be conservative or radical in its tendencies; he desired a definite answer on this point. Mr. Williams deprecated the introduction of this question at the present time, but said that all Spiritualists, of whatever views, not only in Boston, but throughout the country, were invited to assist in the movement. No one could tell what the future would bring forth. The present movement was one organized for work, not for the fulmination of any fixed creed.

It was announced that the rallying committee of eighteen, appointed at the last meeting, had been very successful in getting names—upward of fifty having been obtained in Chelsea alone.

Letters of sympathy with the movement were read by Messrs. Hatch and Brown, from George W. Kates, of Cincinnati, O., and Robert Cooper, of England.

During the meeting speeches were made by Dr. T. B. Taylor, Prof. J. H. W. Toohy, A. E. Carpenter, H. S. Williams, Rhoades, and others. The society then adjourned to meet at the call of the Executive Committee.

In the evening of the same day Dr. T. B. Taylor lectured at this hall, his remarks treating of the Spiritual Temple and the responsibility resting upon the Spiritualists of Boston in connection therewith.

On Monday evening, April 26th, a social meeting was convened at this hall, by some of the signers of the "basis," for the purpose of becoming better acquainted with each other. No formal exercises were held. It is announced that the number of members has increased to three hundred.

Testimonial to Sarah A. Byrnes.

This active worker, who is now a resident of Wollaston Heights, Mass., was the recipient, on the evening of Friday, April 23d, of a public testimonial, at the hands of her many friends in Boston and vicinity. The scene of the happy meeting was 46 Beach street—Mr. and Mrs. Morse having kindly afforded the use of their parlors at the "Spiritualist Home" for the purpose. Dr. A. H. Richardson opened the meeting by remarks in which he set forth that the present company had convened to celebrate the 21st anniversary of Mrs. Byrnes's mediumship. The Misses Herriek and Miss Nellie M. sang funeral music, Miss Lizzie Thompson gave a recitation, and appropriate words were spoken by Dr. Samuel Grover, David Sargent, Mrs. N. J. Willis, H. C. Lull, Dr. T. B. Taylor, Hattie Wilson, Dr. Chas. Main, John Wetherbee, Dr. H. B. Storer, J. B. Hatch (who bore witness that he had been converted to a belief in spirit communion through the mediumship of Mrs. Byrnes) and others.

Mrs. Byrnes in a normal condition returned thanks to the friends for their expressions of good will—referred to the early trials which had attended her experience as a spiritual medium in the opening days of the movement—highly commended the course of some of the early workers, especially that of Rosa T. Amedy, and finally gave way to her Indian control, "Seon," who amused the company with witty and practical sallies till the hour of adjournment arrived.

Charles H. Foster.

The world-renowned test-medium, will visit Boston and hold sances in his usual manner during the month of May. Particulars concerning his location, etc., will be given hereafter. Here is an opportunity for new inquirers into the mental phase of the spiritual phenomena particularly, to witness the same in the presence of one of the most celebrated instruments for spirit control known to the present day—an opportunity the advantages of which we hope they will fully avail themselves of. Mr. Foster needs no recommendation at our hands to the older Spiritualists in this city and vicinity, as they have frequently made themselves practically acquainted in the past with his reliability and worth.

J. J. Morse in New Haven.

This talented brother in the faith, having closed his engagement in Lynn, Mass., will lecture for the Spiritualists of New Haven, Ct., during the Sundays of May. His address will be, care E. R. Whiting, No. 95 Dixwell Avenue.

Read the account given by a special correspondent of the Northern and Eastern Examiner, London, Eng., entitled "A Night with Spirits," which we print on our second page. The remarks of the writer are open and candid, and at the close—while no explanation is attempted—the following good advice is given to would-be investigators and the public generally: "The phenomena are certainly not to be ignored, and there is neither candor nor philosophy in making the attempt. Let every one go and see for himself, but let him go with UNBIASED MIND."

Miss Mattie A. Houghton, eclectic and electro-magnetic physician, who for the last three years has been located at 27 Milford street, Boston, has just removed her office to Room No. 5 in the Banner of Light Building, where her former patients and any others desiring treatment will find her ready at call.

Read the highly interesting letter on our second page, headed "Healing by Laying On of Hands." It is one of the most remarkable cases of spirit power that has ever occurred on the earth, either in ancient or modern times. We have heretofore published an account of the cure of Mrs. Palmer, but now comes an attested statement by the husband of the invalid.

We have received a photograph of Mrs. Compton, the celebrated medium at Havana, N. Y., concerning whom articles from several reliable correspondents have appeared in these columns. Her sances are still held, so we are informed, with increasing interest on the part of the public.

Dr. G. Bloede's letter in this issue of the Banner, in reply to some strictures of the New York Sun upon a previous article of his published in this paper, cooks the Sun's goose completely, we think.

A. S. Hayward, magnetic physician, has removed to No. 7 Montgomery Place, two doors from the Banner of Light office.

BRIEF PARAGRAPHS.

SHORT SKEIN.—He more ready to acknowledge a benefit than to receive an injury; so shall thou have more benefit than injuries done unto thee.

A grand paper this week is the Banner, every register person who reads it will say.

A Fort Hill dispatch says the Comanche Chiefs Maw-way, Long Hungry and Wild Horse have surrendered with 33 braves, 140 women and children, and 700 ponies.

Martin Hilbert is under arrest in Brooklyn for setting a bloodhound upon his wife, who was fleeing from his cruelty. The hound tore the woman shockingly, and her life was barely saved by the neighbors.

Cuban letters state that several engagements recently occurred with the patriots, all of which are claimed as Spanish victories. Three large sugar estates near Cienfuegos were burned the 11th inst.

About 8:30 o'clock, on the morning of April 23d, the large steamer, Stonington, of the Boston line, while being under repairs, filled with water and sank at the foot of East Ninth street, New York City. Destruction of property about \$20,000—no lives were lost. The boat is to be raised at once.

A balloon ascended, from Paris, on the 16th, almost five miles, and two of the three aeronauts died from suffocation, and the life of the third was in danger.

On Tuesday following the Lexington Centennial the Boston Herald printed 125,577 quarto copies, the weight of the paper used being over eight and a quarter tons, its superficial area thirty-nine acres, and the area of printed matter (both sides) seventy-eight acres.

The Halifax (N. S.) Reporter states that one foot of snow fell at Windsor on Tuesday. The lakes are firm, and snow in the woods over three feet deep. Navigation in the Basin of Minas cannot open for at least a fortnight.

John Harper, senior member of the great publishing-house of Harper & Brothers, died on Thursday evening, April 23d, in New York City, and in the 73d year of his age.

We copy the following from the April number of El Critico Espiritista, a monthly magazine published in Madrid, Spain:

"The Inner Mystery."—Inspiration poética de la Señora Lizzie Dotson. Doña L. comenzó en el Festival del 29 de octubre de 1874. En Madrid, el 31 de Marzo, a 1883, en Music Hall, Boston.—35 centavos."

The spelling spell is about spelled out.

During the week ending Thursday, 5470 cases of boots and shoes were shipped from Lynn.

There is a first rate Pennsylvania conundrum: "Does the Lord love a man who spends at a church the money he owes his washer-woman?"

Spiritualist's again prevails among the Boston street railway horses.

Capt. A. St. John, treasurer of "The People's Line" or steamboats between New York and Albany, was found dead, April 23d, in a bath-tub in the saloon of the steamer St. John, a round head being blown through his forehead. Coroner Elkhoff's jury rendered the following verdict: "We, the Coroner's jury, empaneled to inquire into the cause of the death of Alanson P. St. John, do find on investigation that the said Alanson P. St. John came to his death at about 3:15 o'clock, P. M., on the 23d inst., by a pistol wound in the right temple, inflicted by himself while laboring under temporary aberration of mind." The deceased was 75 years of age, and had been employed on the Hudson River during the most of his life. He had held his office of treasurer since 1853, and was estimated to be worth property to the amount of \$30,000.

General Order No. 7 from Adjutant-General James A. Cunningham's office, issued Saturday, announces the omission this year of the usual "May training" of the Massachusetts militia.

The Hon. Jonas Cutting, Associate Justice of the Supreme Judicial Court of Maine, retired, Saturday, April 24th, after a continuous service of twenty-one years.

Dr. Kenealy's motion in the English House of Commons, April 23d, for the appointment of a Royal Commission of Inquiry in the Tichborne case received only one vote.

A dispatch from Athens says considerable excitement prevails over the approaching elections. A state of siege is reported to be impending. Government is concentrating five thousand soldiers in Athens, and it is supposed intends to raise the army to a war footing.

It has been discovered that over \$300,000 worth of silks have been smuggled into New York by one sharp citizen, who is now returning from England under charge of an officer to answer to the complaint. A period of some four or five years was consumed by him in the transaction, and the detectives have been on his track for some time.

Bishop Williams, of Boston, will be installed into his new office of Archbishop of this Diocese on Sunday, May 2d, at the new Cathedral.

Two large rats came very near killing a five-month-old infant at Wareham, Mass., April 21st. The mother having left the babe alone for a few moments, they entered the cradle and inflicted several wounds upon the little one. The timely arrival of the parent, however, caused their precipitate retreat.

Acton had a celebration of their own on the 19th of April, and among the incidents of the day was the transference of the remains of Captain Davis, Abner Hosmer and James Hayward, to a grave under the Monument erected long ago in honor of the events of an hundred years ago.

President McMahon has been made a Knight of the Order of the Golden Fleece.

About 4 o'clock on the afternoon of April 23d, a fire broke out on board steamer John Kyle, lying at the foot of Foy-dras street, near John, La., and ended in flames rapidly extended to the Charles Hedman and Exporter, which boats had been set adrift with a hope of escaping from their dangerous neighbor, but the three were rapidly consumed. The loss of life was great, as passengers and crews had only death before them by fire or water. Many were, however, rescued by small boats, and the sailors from the U. S. steamer Kansas. The Exporter was owned by James Reese, Sr., of Pittsburg, and valued at \$45,000. The John Kyle was owned by Capt. Kyle and P. S. & W. F. Davidson, and valued at \$60,000. The Charles Hedman was owned by Capt. Stimpke and others of Cincinnati, and valued at \$75,000.

Brown, the blind-render, has become a newspaper reporter in Washington.

THE NATIONAL CENTENNIAL.—A large meeting of the ladies of Boston was held in Horticultural Hall at noon, April 23d, for the purpose of stimulating the people of this city in their efforts to aid the department assigned to women in the forthcoming national centennial at Philadelphia in 1876. Gov. Gaston, Rev. Phillips Brooks, Hon. Charles Francis Adams, Hon. George B. Loring and other prominent gentlemen were in attendance, and made stirring remarks. Mrs. E. D. Gillespie, of Philadelphia, a great-granddaughter of Benjamin Franklin, narrated what had been done in Philadelphia in preparation for the approaching celebration, said the West and New York were taking an interest in it, and asked the women of Massachusetts, who, although they were not voters, were the educators of those who vote, to do their utmost in aiding in this great work. She gave an account of the formation of the Women's Centennial Executive Committee, of which she is President. In addition to the certificates of stock to be purchased for \$10 a share, means for one, two, three and five dollars have been struck off at the United States Mint, to furnish a fund in aid of the Centennial.

If any person shall willfully, premeditatedly and despoitously blaspheme or speak lightly and profanely of Almighty God, Christ Jesus, the Holy Spirit, or the Scriptures of Truth, such persons, on conviction thereof, shall be sentenced to pay fine not exceeding one hundred dollars, and undergo an imprisonment not exceeding three months, or both, at the discretion of the Court. Act of March 21st, 1850.—Pennsylvania Statutes.

The fifty-sixth anniversary of the introduction of Odd Fellowship into America was celebrated on Monday, April 26th, in this city. Watkefield, Salem, Lynn, and elsewhere, large attendance and much enthusiasm characterizing the various meetings.

Another revolution in Bolivia—President goes away March 12th—citizens arise March 20th—government troops make forced march—emulators subdued—all quiet again till next March—prha!

Augusta, Ga., April 25.—Memorial day was observed here with unusual imposing ceremonies. There was a large parade and procession. The corner-stone of the Confederate monument was laid. After a speech by General Evans the ladies' memorial association decorated with flowers the graves of the confederate and federal dead in Augusta cemetery.

A serious collision between two passenger trains on the Baltimore and Potomac Railroad occurred Monday afternoon, April 27th, near the eastern end of the navy-yard tunnel, Washington, D. C. The cars were much crushed and several persons fatally injured.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

The Boston Spiritualist Union hold regular weekly meetings at Rochester Hall, 554 Washington street, every Sunday evening. Lectures and Conference. H. S. Williams, President.

John A. Andrew Hall.—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 7:30 P. M. The audience is invited to ask any proper questions. Spiritually.—Excellent quartette singing. Public invited.

Rochester Hall, 554 Washington street.—The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sunday at 10 o'clock. Geo. H. Lincoln, Sec'y.

The Ladies' Aid Society will further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. C. Hayward, President; Miss M. L. Barrett, Secretary.

Medicine Meeting at Temple's Hall, 200 Washington street, at 8:30 A. M., each Sunday. All members cordially invited.

Trinity Hall, No. 3 Winter street.—Public Free Circles are held in this hall every Sunday morning at 10 o'clock. Good test mediums and speakers in attendance. Lectures every Sunday at 11 and 7 P. M. by well-known speakers.

The People's Spiritist Meetings.—Every Sunday, 7 P. M., at Investigator Hall, Paine Memorial Building, Appleton street, near Tremont. Good speakers always in attendance.

Trinity Hall, No. 8 Roylston street.—Developing Circle, for mediums exclusively, on the morning of each Sunday, afternoon, conference and testing, test circle, each Wednesday evening a test and social circle.

Boston.—Rochester Hall.—William A. Williams, Corresponding Secretary of the Children's Progressive Lyceum, No. 1, writes as follows: "I herewith send the list of members engaged in the literary exercises of this school on Sunday morning, April 25: Reading, Miss Frank Wheeler, Horace George, H. B. Johnson, Frank Baker; declamation, W. H. Partridge, Fredrick Bowman, May Potter, Bertie Kemp, Esther James; songs, Miss Cora Hastings, and Miss Charlotte Williamson. Remarks were also made by Dr. F. B. Taylor, and others."

Ladies' Aid Society.—The party for dancing given by this organization at Rochester Hall, Tuesday night, April 27th—music by J. Howard Richardson's Band—was a pleasant occasion. A social will be held at this hall by the Society on Tuesday evening, May 1st, at which ladies attending are requested to appear in black dresses, white aprons and white caps.

John A. Andrew Hall.—Sunday, April 25th, was the anniversary which marked the fourth year of the existence of the free course of Spiritualist meetings held at this hall under the generous patronage of Samuel Carter, Esq. During all this time Mrs. Sarah A. Floyd officiated as a trance medium for the course, and the utterances of the unseen intelligences through her lips have brought forth much good fruit. To form an idea of the faithful assiduity with which this lady has accomplished her work, it is only necessary to reflect that but three times since the inauguration of these services has the hall been closed on Sunday—twice because of funeral exercises, and once on account of the medium's absence from home.

The lecture on the afternoon of the 25th was well attended and interesting. That held on the evening of the same day was also replete with satisfaction to the people, who in large numbers repaired to the hall. The excellent choir rendered in a really fine manner several selections during the sessions especially was this the case at the evening meeting, which was "The Earth is the Lord's." How downy the earth, oh Lord, "and other songs."

Chester M. Hughes presided as usual, and the trance address by Mrs. Floyd, also her answers to the questions propounded by the people at the close of her remarks, were strongly marked with pathos and practicality. This lady has accomplished valuable and lasting work in a quiet and unostentatious way, and deserves the good wishes of all who long devoted her time and energy.

Lurline Hall.—The usual test circle was held at this place, Sunday morning, April 25.—Frank T. Ripley being the medium. Many recognized tests of spirit-identity were presented through the instrumentality of Mr. Ripley. Mrs. Young gave a specimen of the piano manifestations occurring in her presence, and remarks were made by Thomas Cook.

Investigator Hall.—L. P. Greenleaf spoke to good acceptance at the People's Spiritist Meeting, Sunday afternoon. "The Signs of the Times" was the subject of his remarks. The lectures were full of good thoughts, and delivered with zeal and earnestness. His address was followed with eloquent words upon the "Attitude of Theology toward Liberal Thought." Both lectures were of a high quality.

Miss De Mont favored the audience with several beautiful songs, which were finely rendered. She will give a vocal and instrumental concert Sunday evening, May 2d, at the above named hall, on which occasion she will be assisted by other Boston talent.

Mrs. Susie Willis-Fletcher is expected to speak next Sunday, May 2d, at 2:30 P. M. A large attendance is solicited.

F. W. Jones, Chairman.

CHARLESTOWN DISTRICT.—A correspondent writes: "The meetings which have been held in Raymond Hall the past six months, under the management of Mr. C. B. Marsh, will now be convened in Waverly Hall, which is situated near the square. It is a large and commodious place, capable of seating an audience of several hundred people, and is the property of Hon. George B. Loring, who is well known among the Spiritualists of Boston and vicinity. Mrs. M. C. Bayley, the favorite medium, is engaged for next Sunday evening, May 2d. Several eminent speakers will also be present; singing by a good quartette choir. The usual fee of ten cents will be taken at the door to defray the necessary expenses of the meetings. These services will be held in the evening only."

Movements of Lecturers and Mediums.

Mrs. Lizzie Manchester, of West Randolph, Vt., has been engaged to lecture for one-half the Sundays of the coming season at Williamstown, one-fourth at East Randolph, and the remainder at East Bethel, Vt.

Mrs. Sophia Woods, trance speaker, has lectured to good acceptance, for five months, at Burlington, Vt.

Mrs. Jennie Ruhl, Agent of the Connecticut Spiritualist Association, has been of late filling engagements in New York State. Her address is Call Box 51, Providence, R. I.

E. Anne Hamman will speak the first Sunday in May for the First Society of Spiritualists, Nashua, N. H. Will make further engagements. Address, West Whistad, Conn., Box 323.

S. A. Thomas, M. D., of Fennville, Ind., will hold a lecture in Rev. W. B. Hammond, pastor of the Christian church of Fort Wayne, Ind., on Wednesday, June 3d, to continue four days. Subjects as follows: *Resolved*, That the old and New Testament Scriptures teach Modern Spiritualism and sustain it in all its phases and manifestations. S. A. Thomas affirms, E. W. Hammon denies. *Resolved*, That the church of Christ, being identical in faith and practice with the church founded by Christ—the apostles. E. W. Hammon affirms, S. A. Thomas denies.

H. M. Robinson, Secretary Humanitarian Association, Salem, Mass., writes, April 26th: "Rev. W. S. Bell, of New Bedford, Mass., has, for the past three Sundays, been lecturing for us. He is a brother well worthy of the confidence of any society. His subjects are good, and his discourses leave a lasting mark. His lectures on God in the Constitution, and Robert Burns, were especially admired among us. He is to be followed by Mr. Nellie L. Palmer, of Portland, Me." In May, Mr. Bell expects to visit New York City on business, and would like a chance to lecture while there. His clear and logical argument would suit the New Yorkers. His address is care of this office.

Dr. E. C. Dunn, who has been lecturing to good effect in Denver, Colorado, goes thence to Boulder, Central, Georgetown, and some other places before he returns to his home in Rockford, Ill. He is ready to make arrangements for the fall and coming winter.

Mr. A. H. Harrington, trance speaker, (also a test medium) will respond to calls to lecture, on very moderate terms. Address, 30 Buckingham street, Boston.

Warren Chase may be addressed during May at Cobden, Union Co., Ill.; during June at Independence, Iowa, and during July and August, at Banner of Light office, Boston, Mass. He may be engaged for the Sundays of July and August in New Boston in Des Moines, Iowa.

Mrs. M. E. Weeks has returned from Des Moines, and again located at Chicago, Ill.

N. Frank White will speak in Greenfield, Mass., May 2d and 9th; Plymouth, Mass., May 23d and 29th. Address, Greenfield, Mass., until May 10th, then Boston, Mass., care Banner of Light, until July 1st; Seymour, Conn., through July. While speaking in any locality for Sundays, Mr. White would be pleased to give week evening lectures in places near by—being willing, as he says, to go at any time to any place where he is desired, at whatever compensation the people can afford beyond his expenses. He should be kept actively employed during the coming summer.

Mr. J. William Fletcher, of Boston, addressed the Spiritualist Society at Arcade Hall, Putnam, Ct., on the morning of Sunday, April 25th, and Mrs. Susie Willis-Fletcher spoke in the afternoon at the same place. Good audience attended, and much interest was awakened. Mrs. Fletcher is engaged there for the Sundays of June.

Dr. W. L. Jack, Clairvoyant Medium of Philadelphia Circle of Light, but now located permanently at Haverhill, Mass., has taken a flying tour to his former home, where he will remain till May 3d; he then expects to visit New York for a few days. All letters intended for him should be addressed to Haverhill, Mass., as he has not given up his practice in that city, though reports to that effect have by some means obtained circulation. Dr. Jack writes that Mrs. F. O. Myzer has done excellent service for the cause in New York.

Wanted to Complete our Files.

We are greatly in want of No. 22 of Vol. III; No. 14, Vol. XI; No. 12, Vol. XXIII, and all the numbers of Vols. III and IV, to complete the files of the Banner of Light up to date. We should feel much pleased if any of our subscribers who may be possessed of either of these numbers would forward the same to our address, and in the event of their so doing we will recompense them well for their trouble.

I see the dear Banner every where I go; and I am so glad to write you of its unbounded popularity everywhere. One gentleman who called on me said all of his hopes for eternity were first brought him and his household by the evidence given through the glorious Banner's Communication Department, of a spirit-friend's return.—W. L. Jack, M. D., writing from New York City, April 27th.

PEOPLE FROM THE OTHER WORLD.—This is the title of a book by H. S. Cleot, a well-known newspaper man, who was sent by the New York Sun and the Graphic to the home-land of the lately deceased, Vermont, to investigate the wonderful spiritual manifestations occurring there. The book is written in a candid tone, and is a narrative of just what the author saw. We have read portions of it, and find it intensely interesting.—Bay City (Mich.) Daily Tribune.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve return communications.

A. A. L., St. Louis, Mo.—Poem not available for publication.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents. HUMAN NATURE: A Monthly Journal of Zolstis Science and Intelligence. Published in London. Price 25 cents. THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents. THE SPIRITUAL MAGAZINE: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents. THE LITTLE BOOKET. Published in Chicago, Ill. Price 10 cents. THE LYCEUM. Published monthly at Toledo, O. Designed for Progressive Lyceums. Price 1 cent per copy. THE SPIRITUALIST AT WORK. Issued fortnightly at Chicago, Ill. E. V. Wilson, editor. Price 5 cents. THE SPIRITUAL MAGAZINE. Monthly. Published at Haverhill, Vt. Price 10 cents. THE CIRCULAR. Published in Boston. Price 5 cents. THE HERALD OF PHYSICAL CULTURE. Published in New York. Price 15 cents. THE PHILOSOPHICAL JOURNAL AND ILLUSTRATED LECTURES. Published in New York. Price 15 cents. THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 5 cents. THE SPIRITUAL MAGAZINE. Monthly. Published in New York City. Price 20 cents.

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Each line in English, twenty cents for the first, and fifteen cents for every subsequent insertion.

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BUSINESS CARDS.—Thirty cents per line.

Agate, each insertion.

Advertisements in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT.—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.

Special for Epilepsy and Neuralgia.

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

13w*—F. 13.

MUCH TALKED ABOUT.

There's nothing so "much talked about" in this "wide world" as "clairvoyance."

Yet thousands in the church and out, just what it is don't seem to see.

True charity is love for all.

The rich and poor, the high and low,

The old and young, the great and small,

Let them face each other as they should.

Thus teach the boys and buy their "CLOTHES,"

Coat, Pants, Vest, Hat and Shoes complete,

At the great store of GEORGE FENNO'S,

Corner of Beach and Washington street.

HENRY SLADE, Clairvoyant, No. 18 West 21st street, New York.

Ap. 3.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixthav., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS.

Ap. 3.

DR. FRED L. J. WILLIS will be at the Sherman House, Court Square, Boston, every Thursday from 10 A. M. till 3 P. M., and every Friday from 10 A. M. till 1 P. M., until further notice.

Address all letters care of Banner of Light, Boston, Mass.

14w*—Ap. 3.

HEADACHE, NEURALGIA, NERVOUSNESS.—Dr. J. H. B. HARRINGTON, physician, at 327 Spring 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. Ja. 16—1y.

Magnetic Wonder is a certain local remedy for all Female Weaknesses, Prolapsus Uteri, Uterine Leucorrhoea, (or Whites), and all Abnormal Conditions of the Generative Functions. These Powders, by their unequalled Tonic Properties, preserve from disease those delicate and complex organs, upon the perfect and healthy action of which so greatly depend the general health and happiness of all women. Sent by mail, \$1 per box. Address Dr. J. E. BRIGGS & Co., Box 82, Station D, New York. 13w*—Ap. 3.

Mrs. NELLIE M. FLINT, Healing and Developing Medium, office No. 200 Foreman street, opposite City Hall, Brooklyn, N. Y. From 10 A. M. to 4 P. M. Magnetized paper, with instructions, mailed to those who desire to be developed, on receipt of \$2.

Ap. 24w*

THE MAGNETIC HEALER, Dr. J. E. BRIGGS, is also a Practical Physician. Office 24 East Fourth street. Address Box 82, Station D, New York City. Mr. 27.

SEALED LETTERS ANSWERED BY R. W. FLINT, 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. My. 1.

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAYLON, 100 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 mesmerizer, skillfully applies the electro-magnetic battery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his practice. He gives close attention to nervous complaints.

BUSINESS CARDS.

ERIE, PA. BOOK DEPOT. OLIVER SHAFER, the veteran bookseller and publisher, keeps on sale at Erie, Pa., 55 Front street, Erie, Pa., nearly all of the most popular Spiritualistic Books of the times. Also, agent for Hall & Chamberlain's Magnetic and Electric Powders.

ROSEBUD, CONN. BOOK DEPOT. A. HASTED, Bookseller, Hartford, Conn., keeps on sale for sale the Banner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT.

D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y. Agent for sale the Spiritual and Reform Works published by Colby & Rich. Give him a call.

PHILADELPHIA BOOK DEPOT.

DR. J. H. B. HARRINGTON, 327 Spring street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Reform Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings.

SAN FRANCISCO, CAL. BOOK DEPOT. At No. 30 Kearney street (upstairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritual and Reform Books at Eastern prices. Also Adams & Co.'s Golden Pens, Pencilholders, Spencer's Positive and Negative Powders, Orion's Anti-Tobacco Preparations, Dr. Moore's Nutritive Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps received at par. Address, HEIKMANSON, P. O. Box 117, San Francisco, Cal.

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps on sale 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, 100 Broadway, New York, N. Y., keep on sale for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

LONDON, ENG. BOOK DEPOT.

J. BURNS, Progressive Library, 58 Southampton Row, Bloomsbury Square, Holborn, W.C., London, Eng., keeps for sale the BANNER OF LIGHT and other Spiritual Publications.

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Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Any book published in England or America, not out of print, will be sent by mail express.

For Catalogues of Books Published and For Sale by Colby & Rich, also of Books Published by Samuel R. Wells, on Phrenology, Physiology, Hygiene, Home Government, &c., sent free.

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LOCAL AGENTS wanted everywhere for THE EDDY, a weekly family and literary journal, of 16 large pages, bound in elegant cloth, \$2.50 a year. The EDDY is the most valuable bound volume entitled American Illustrated, a superb delineation of American scenery, literature, and history. For particulars send for a copy free. J. D. WILLIAMS & CO., (Box 2177, 39 Broadway, New York, 12w*—May 1.

12 Beautiful French Oil Chromes, size 8x11, mounted on ready for framing, sent postpaid for \$2.00. Will send 100 Chromes for \$10.00. Address: J. P. CLARK, No. 25 Province street, New Bedford, Mass. May 1.—22w

EVERY READER OF THIS PAPER

SHOULD send an order postpaid for 10 pp. Circular of THE SCIENCE

Message Department.

Each Message in this Department of the Banner of Light is taken from the spirit, whose name it bears through the instrumentality of

MRS. J. H. CONANT.
While in an abnormal condition, 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-plane in an undeveloped state, eventually progress into a higher condition.
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, Tuesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.
The questions answered are often propounded by individuals among the audience. Those read in the editorial intelligence by the chairman, are sent, by correspondence, to the Editor.

No Public Circles are held at this office for the present. Due notice will be given when they are resumed.

Invocation.

Breathe thou upon us, oh Holy Spirit, that we may live anew in thee; that the buds of faith and hope may blossom into deeds of kindness and truth; that we may step one step further in advance of the past, enjoying the living present. We thank thee, oh Great Spirit, for all thy blessings; but we are here, this hour, speaking through mortal lips, praying for more, asking that thy divine light may shine so clearly upon us that we shall see thy way and understand it, and walk faithfully therein. We thank thee for all the gifts that thou hast endowed us with. We are glad that we think of the poor and the needy, the sick and the sorrowing. We ask thee for strength, for patience, for loving-kindness with which to minister unto these, and to become indeed ministering spirits of love and truth unto those who have need of us; for thine is the kingdom and the power and the glory, to day and forever. Amen. Dec. 15.

Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to hear them.

Q.—Can our departed spirit friends understand our inward thoughts and feelings?

A.—Sometimes, not always; for there are conditions into which you may be carried or may carry yourselves, that would entirely shut out your spirit friends, sever for the time being the magnetic connection between you and them, tear down the bridge over which they would come, put out the lights by which they would see.

Q.—Can one obtain a certain position or thing by intense desire or prayer?

A.—Sometimes, not always; that depends upon how far you can magnetize or intensify the conditions attendant upon that desire. Sometimes an intense desire to become possessed of a thing never goes beyond the one who desires, or if it does, like the fable of Noah's dove, returns without any olive-leaf. Under other conditions it finds a sphere where it can work, and does so, often successfully, and then the dove, having returned with the olive-leaf of success.

Q.—I have read that sound never dies. Is that correct, or what becomes of it?

A.—Sound, in one sense, is perpetually dying; but in the absolute sense, it of course never dies, because it is always in existence; there being always some places and some conditions under which it manifests itself.

Q.—What is soul-mariage?

A.—A marriage wherein all the finer and higher or interior interests of the two are combined—a marriage that is not so much dependent upon the animal or external, as upon the inner, the divine, the eternal.

Q.—[From the audience.] Can you suggest what will remove poverty?

A.—Yes; there are a good many things that will remove it. Energetic and persevering action to overcome it, is the very best remedy I know of.

Q.—What is the cause of it?

A.—Ignorance. If men and women knew how far they robbed themselves by robbing others, they would cease to do it; then poverty would cease; but because they don't know it, they continue to perpetrate the outrage. Spiritualism proposes to show men and women how far they outrage their own best interests by this course, but it will take many years to do it. Those who obtain and hold more of this world's goods than they can rightfully, happily appropriate to use, are robbing themselves of an inheritance in the spirit-world. There they will be paupers, in the largest sense. Educate men and women to know this, to realize it as one of God's infinite statutes, and, I tell you, poverty will soon cease. Dec. 15.

Eliza Dunbar.

My name was Eliza Dunbar. I was born, and died, in Boston. I was twenty-six years old at the time of my death. I died of consumption. I have been gone sixteen years, and I come back now hoping to reach my father, my two brothers and sister. I would like to have them know something better than what they think they are, sure of, in regard to the world they, with all others here, must come to. I would like to have them know that that world is a real one, and a natural one, and that they who would be happy there must do something toward making others happy here. My mother had one child who was a cripple, and she used to be sorely troubled with the fear that that child would be a cripple in heaven; that the same deformity that had existed on earth would exist after death; but how great her joy was when little Jimmie met her without his deformity and in full possession of all his faculties—a happy, joyous boy. She tells me that she would have been willing to have abandoned all the joys of heaven, could she have been privileged then to have returned to earth and tell the joyful story of her boy's recovery. She sought in many ways to do this, but they all failed her, and when she learned I was coming here to-day, she said: "Oh! my daughter, say to those who remain behind us, that Jimmie is no longer deformed, that God was kind, and my boy is useful and happy here in this life." There seems to be a just balancing of things all through nature, if we can only get to understand God's way and God's law. It is only because we are ignorant of it that we cry out against the injustice that seems to be manifest in God's dealings with his children; but if you will follow the line, you will find, here and there, that the scale is evenly balanced; and, after all, there's no injustice. Good day, sir. Dec. 15.

George W. Watson.

It is twenty-six years since I spoke through mortal lips, and those were what nature had given me. My name is George W. Watson. I

lived in East Cambridge. I have some words of importance that I'd like to speak to my surviving relatives, that will be of interest to them, but it would not be right to speak them here, so I solicit an interview elsewhere—where I can speak with them privately. I will first prove to them, if possible, if they are reasonable, that I am who I say I am, and that my object is good for seeking this interview. After that they can do as they please about receiving the information that I think I ought in justice to them to give them. Good day. Dec. 15.

Mary Godin.

I promised to come. My name, Mary Godin. My father was a native of Rochelle; my mother, of Edinburgh, Scotland, where I was born. I have the gift of the seer—to see and talk with the dead as with the living, when here, so I make a promise, when sick and ready to die, that I come here and report myself, telling how I found the new life, and how I like, and what I do. I find it as I had been taught to believe I should. I like it, and as yet I not got settled to anything—must look round and see what I like best before I choose what I will do. To my father, I say—"Stay with my mother, or not take her to France; she not like France, she not be happy there. Take her, if you like, but never there expecting to stay; she not be happy there. And once in nine or thirteen days sit for me, and I'll come to you, and manifest so you will know I am there, and will get much comfort. Once in nine or thirteen days—no more; any more than that would be too much." Good day. Dec. 15.

Séance conducted by John Pierpont.

Invocation.

We pray thee, oh Lord, for the coming of the kingdom of heaven on earth, wherein thy children shall cease to preach of love, of justice, of righteousness, and shall practice and live them in all their dealings with their fellow men. We pray thee, our Father and our Mother God, that the darkness that clusters around humanity, even in this enlightened age, may speedily pass away before the sun of truth that is striving so mightily to shine through the clouds of prejudice and error. We thank thee that thou hast so abundantly blessed us, in times past, that we know thy presence in the hour, and that we have faith in thee that thou wilt not forsake us in the time to come; but, whether we walk in darkness or in light, thou wilt be with us, and we shall hear thy voice and understand it; we shall feel thy presence and feel secure in it, for thine is the kingdom and the power and the glory, to-day and forevermore. Amen. Dec. 17.

Questions and Answers.

Q.—In the case of two persons equally moral and honest living in earth life, one struggles and suffers for the material necessities of life, the other has all that heart could wish. Where does the law of compensation apply in the two cases?

A.—The law of compensation stretches into all the past, fills the present and the future; so they who suffer in the present may have been abundantly blessed with pleasure and heaven in the past; if not, certainly they will be at some time in the future, because the very condition of positive earnestness of desire for something better than sorrow produces, is the power that attracts heaven to the one who thus prays for it through a positive life and influence. The mother, in sorrowing for her child, throws out a positive power that begets, of necessity, a compensation for that loss, for that break in nature. It may not come in the hour, but it certainly must come.

Q.—Do spirits in the other life suffer for the wrongs they sometimes perpetrate on mortals, even to the taking of life, or are they happy in the commission of such crimes?

A.—They certainly do suffer in consequence of having done wrong, whether it be from wrong done here in this life, or in the spirit-life by coming into rapport and acting through persons who are upon the same plane of moral development with themselves. They suffer in consequence of perpetrating these wrongs. They suffer in being obliged to dwell in conditions that are not productive of the highest heaven. They are shut out from the society of those they would mingle with. The darkness that attaches itself to them, in consequence of evil deeds, becomes like a poisonous atmosphere apparent to all spirits, and, in consequence of living in this atmosphere, they are shunned, and particularly shunned by pure, high spirits. So in that they suffer. And then, in the clearer light of the spirit-world, they see the enormity of the wrong, and not only that, they feel it. It becomes like a fire coursing through the veins of their spiritual body, producing intense suffering.

Q.—[By A. J. Covington, Ky.] What, if anything, can persons do in this life to atone for or to expiate the evil deeds and improprieties of years gone by, wherein the wrong done affects none but themselves, or, if done to others, they have long since passed away, thereby precluding the possibility of redress and compensation in this life? What can be done to mitigate or abate the consequential punishment that awaits them in the hereafter? Is remorse or grief of any avail?

A.—Yes; it certainly is of avail, because it carries the one who suffers remorse beyond the condition through which he would again commit the same wrong. By living honest, truthful, upright, benevolent lives, we do all that it is possible for humans to do to mitigate any suffering that may be awaiting us for evil deeds done here in the body.

Q.—How can rush of blood to the head be cured?

A.—A medical man would doubtless tell you there were many methods of cure, each one dependent upon the cause producing the rush of blood. The most general one, I believe, would be to equalize the circulation, to keep up a proper tone throughout all the various functions of the body, giving strength to the circulatory power, so that the blood may not stop longer at one point than it is necessary, naturally, for it to stop, but may proceed on its mission of labor throughout the body physical, harmoniously, in consequence of power that may be exercised harmoniously throughout the physical form; that is—each organ should be possessed of sufficient power to take care of itself, independent of all the other organs of the body. When the entire organic system is in harmony, the blood will not rush to the head, or to any other point unnaturally; so then, I suppose the most general method of cure may be found in a perfect circulation. Whatever will produce that, will effect a cure.

Q.—Is the cause of this ailment to be traced to the stomach? If so, what should the diet be, to effect a cure? And what other remedy is needed?

A.—Sometimes it may be traced directly to the

disease known as dyspepsia, or a lack of power in the stomach to take care of the food; but this is not always the case. As I before remarked, each case is dependent upon some special cause, and therefore each one needs a special treatment. Dec. 17.

James Cobley Cartwright.

I am an Englishman. I was born in London; my name is James Cobley Cartwright. At the breaking out of your civil war I was in this country. I was visiting friends in South Carolina, whose names were Price. I became intensely interested in the Southern cause, and espoused it by entering the Southern army, in which I lost my life fighting for what I believed to be justice. My family and friends—I say family, by that I mean my mother, sisters and brother—have exhausted all means to obtain information concerning my death and last hours, and are unsatisfied, and I thought it might not be amiss to appeal to them in this way. I wasn't pressed into the service; I could not have been. I might have been under an undue influence, but I think I had the power to exercise my own will and judgment in the matter, and was therefore free to do as I pleased. I entered that army voluntarily. I did what I could to help them. I did as soldiers die, and do not regret the course I took, because I believe it was inevitable for me. I believe now, as I did before death, that every living soul has its destiny marked out by the Infinite, and they live and move and have being in that and that only, and must do whatever they do do, here in this life; so what's the use of mourning over it? I am not sorry. I am sorry that my friends suffer in consequence of what I did, but I suppose if I were back again I should go over the same ground, because I believe it was one of the inevitables of my life. Now, if my brother, or any of my family, will write to George C. Price, Esq., Charleston, S. C., they will doubtless get information corroborating what I have given here, that is, so far as events are concerned. Good day. Dec. 17.

Albro Wallace.

Albro Wallace, my name. I was fourteen years old. I lived in Hoboken, N. J. I wish, if I can, to communicate with my father and my sister. I want them to know that I live, and should be glad to open a correspondence with them, telling them something of my condition here, and giving them light that will be of great advantage to them at death, if not before. I have selected one Dr. Slade, of New York, through whom I can well communicate and give them information, if they will avail themselves of his powers. Good day. Dec. 17.

Lillian Salvage.

How do you do, sir? I am Lillian Salvage. I am from Washington, D. C. I was eight years old. I've a sister at home who is ten, and I've a sister here with me who is sixteen. My mother says did she know she should ever meet me again she would be reconciled to my loss. So I come here to tell her she will. She will; and she may be, as sure of it as she is sure of ever living to see another day on earth. I know she will live to see another day, and I know she will see me when she's done with the days here. I'd like to have her know that I've seen Uncle George. He is not crazy now at all. He got taken care of and cured after he died, and he isn't crazy at all now; and he wanted me, if I ever got a chance, to come this way and send a good word for him, and say that he was trying to make up for what seemed to be lost time. He's trying to make up for it. He's happy, and would be very glad to hear from our folks, and glad to know that some things are settled to their satisfaction. He's just as sane as anybody now, mother; just as sane as you or anybody that isn't crazy at all. Good day, sir. Dec. 17.

Séance conducted by Theodore Parker.

MESSAGES TO BE PUBLISHED.

Monday, Dec. 21.—Mary Adelaide Gurnes, of Montgomery, Ala.; to her mother: David Champey, of Boston, to his sons: Nathaniel and Charles; to her mother: **Tuesday, Dec. 22.**—David Garrison, of Portsmouth, R. I.; Simon Brown, of Haverhill, N. H.; Nellie French, of Haverhill, N. H.; to her mother: **Wednesday, Dec. 23.**—George A. Barclay, to his father, of Chatham Square, New York City; Charles Dennett, of Philadelphia, Pa.; to his mother: **Thursday, Dec. 24.**—Annette Jane Roberts, of Salt Lake City, to her mother: Julian Frazier, to his brothers: Capt. Thomas Leavitt, to his son-in-law: William Sanford, of Blackstone, Mass. **Friday, Dec. 25.**—Jean Ingalls, of Edinburgh, Scotland; Ellen Peter, of Milwaukee, Wis.; to her mother: Caroline Adams, of Worcester, Mass.; Martha Fabens, of Philadelphia, Pa.; to her mother: **Saturday, Dec. 26.**—D. D. Hyerley, from Philadelphia, lost on the morning star: Joshua Harrison, of Dover, N. H.; Colonel Tom Leavitt, to his son-in-law: William Sanford, of Blackstone, Mass. **Sunday, Dec. 27.**—Elizabeth Peters, to her sister, Harriet; Ellen Peter, to her mother: **Monday, Dec. 28.**—Samuel Mason, of Boston, to his children: Lucy Page, of Augusta, Me., to her mother: **Tuesday, Dec. 29.**—Henry W. Fowler, of New York City, to his father: **Wednesday, Dec. 30.**—Samuel W. Verr, of Chicago, Ill.; Jennie Walters, of Lawrence, Mass.; to her father: **Thursday, Jan. 1.**—Dionisio Luati, of New York City, to his mother: **Friday, Jan. 2.**—Margaret Barclay, of Boston; Park Stevens; Harry Smith; Black P. Ince, to Mrs. Sally Ince; Margaret C. Ince, to her sister: **Saturday, Jan. 3.**—Angella Sampson, to her mother: **Sunday, Jan. 4.**—George A. Barclay, to his father: **Monday, Jan. 5.**—Elizabeth Peters, to her mother: **Tuesday, Jan. 6.**—Elizabeth Peters, to her mother: **Wednesday, Jan. 7.**—Elizabeth Peters, to her mother: **Thursday, Jan. 8.**—Elizabeth Peters, to her mother: **Friday, Jan. 9.**—Elizabeth Peters, to her mother: **Saturday, Jan. 10.**—Elizabeth Peters, to her mother: **Sunday, Jan. 11.**—Elizabeth Peters, to her mother: **Monday, Jan. 12.**—Elizabeth Peters, to her mother: **Tuesday, Jan. 13.**—Elizabeth Peters, to her mother: **Wednesday, Jan. 14.**—Elizabeth Peters, to her mother: **Thursday, Jan. 15.**—Elizabeth Peters, to her mother: **Friday, Jan. 16.**—Elizabeth Peters, to her mother: **Saturday, Jan. 17.**—Elizabeth Peters, to her mother: **Sunday, Jan. 18.**—Elizabeth Peters, to her mother: **Monday, Jan. 19.**—Elizabeth Peters, to her mother: **Tuesday, Jan. 20.**—Elizabeth Peters, to her mother: **Wednesday, Jan. 21.**—Elizabeth Peters, to her mother: **Thursday, Jan. 22.**—Elizabeth Peters, to 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Banner of Light.

BOSTON, SATURDAY, MAY 1, 1875.

For the Banner of Light.

The Mystery of "Katie King."

TO THE SPIRITUALISTS OF THE UNITED STATES:

Having read General Lippitt's report on this affair, I awaited the appearance of Colonel Olcott's book before submitting to you, and to the public, what I had still to say on this subject. Through the kindness of its author I have now received a copy of "People from the Other World"; have read its second part, entitled "The Katie King Affair"; and am probably as well prepared as I ever shall be to express my ultimate judgment in the premises.

A student of spiritual phenomena has two duties to perform: the first and chief to Spiritualism itself; the other to that class of persons called Sensitives, or Psychics, or Mediums, to whom Spiritualism is much indebted for its progress—a class who are, at times, highly gifted, intuitional, impulsive, often subjected to temptation and sometimes yielding to it; not infrequently suffering much in a great cause.

It is a far more arduous task than outsiders imagine, to bring into accord these two duties; to maintain the just mean between too little of caution and too much of mistrust. There are certain conditions which are proper, even essential to the investigation of this, as of every other science; but while conditions may be, and usually are, exacted because they are essential, they are sometimes demanded by professional mediums, for the purpose of covering up fraud.

In the future, perhaps—when the world is wiser and more alive to the vast importance of spiritual research—the time may come when students in this branch of science will be wont to find, in the circle of their family or of their personal friends, gifted sensitives who can afford them all the aid they need. So may it be!

Meanwhile, however, that mediums in humble circumstances, giving time and exhausting strength in the service of the public, should receive fair recompense for such service, is just, even if we may regret that this should be so. The lamentable fact is that, among such inheritors of exceptional powers, which they and all men ought to regard as sacred, we find those who, turning money-changers in the temple of Spiritualism, prostitute for purposes of unholiness gain, the holy gifts of which they are the unworthy possessors.

But so it has been, in all ages. What religion has been free from the invasions and defilements of Mammon? What phase of faith can fairly be judged by the failings, or the sins, of individuals among its members?

I myself, though I know the force of the injunctions, "Test the spirits," "prove all things," am, by temperament, more inclined to act in the spirit of the text: "Be not faithless, but believing." And though I have recently suffered for this, yet I would rather err, on occasion, through over-trustfulness, than to nourish a chronic habit of suspicion. It is better to die once than to live in constant fear of dying. Nor have I been willing to resort to any of the barbarous precautions described by Colonel Olcott in his book (pp. 35 to 40), in order to protect myself against deception.

I was at first sight repelled, rather than attracted, by the Holmeses, as Colonel Olcott (p. 22) seems to have been by the Edlys; but I did not suffer such an impression to prejudice me. They came to us endorsed from England as "powerful mediums," albeit in the course of my investigations they were followed by rumors injurious not to their professional but their personal conduct in that country. I had several friends, by letters of warning, also, from earnest friends here, who doubted them; and I heard of course of the alleged exposure at Blissfield, in Michigan; but I found no proof of these things. And as I had expected what seemed severe tests; had seen the cabinet partition between the séance-room and the adjoining bedroom taken to pieces again and again (on one occasion as soon as the sitting closed); had seen the bedroom critically examined by four or five investigators just before the sitting began; its sole mode of exit, a window, effectively closed by a heavy bolt; then its door locked and sealed; and a gentleman remaining throughout the sitting outside that door in the passage, so that no one could pass up or down stairs without being seen by him; and as all these precautions did not at all arrest the (apparent) materializations, I thought it due to the Holmeses to stand by them through good and through bad report; and to express, in strong terms, my conviction of the genuine character of the phenomena.

If I had not thus publicly and unqualifiedly vouched for them, no evidence short of that which would prevail in a court of justice would have induced me to publish my doubts of their fair dealings as mediums, in any way. As it was, when evidence bringing moral conviction that there had been some fraud was brought to me in the early days of last December, I deemed it my bounden duty—not to arraign them as impostors, still less to bring against them a railing accusation—but to say that "circumstantial evidence had induced me to withdraw the assurance which I had given of the character of the manifestations" which I had witnessed last summer.

Some honest and worthy Spiritualists have thought that I erred much in issuing this card; the "staggering" effect produced by which Colonel Olcott, I think, overestimates (p. 436). Every one has his own ideas of duty toward a cause and toward the public. Mine forbid me to permit any endorsement, by myself, touching the genuine character of certain spiritual phenomena to remain unwithdrawn a single day after I shall have reasons for grave doubts whether such a voucher is deserved.

After carefully weighing all the evidence that has been brought to light on both sides, I frankly avow that, if similar circumstances were again to arise, I should very surely adopt the same line of conduct. Whether I have just cause for the doubts which I have expressed, you, my spiritual friends, and the public, will judge from the sequel of this narrative.

ELIMINATION OF UNTRUSTWORTHY EVIDENCE. Can we rely on the testimony either of the alleged confederate, or of the mediums, except so far as each is incidentally corroborated?

1. The deposition under oath ("Inquirer," January 9 and 11), by whomsoever made—by Frank Stevens, or Eliza Wood, or Eliza White, or whatever the real name of the deponent may have been—is, strange to say! anonymous,

sworn to and signed under the assumed name of "Katie King."

The deponent swears that she is a widow, having lost her husband two years before, and that she was born in 1851.

But Hosea Allen, now Justice of the peace in Vineyard, swears (Olcott, p. 441) that he knew Eliza Potter, "since married to Wilson B. White," when living at Lee, Massachusetts; that in 1856 she attended the Episcopal Sunday school of that town, being then about six years old; that she was a pupil there, off and on, for six or seven years thereafter; that she "was very untruthful, her moral character in other respects as bad as it could be," and that he saw her, and was recognized by her, and conversed with her, last summer, on a two days' visit to the Holmeses, at 90 North Ninth street, Philadelphia.

Further, Stephen W. Sage, chief of police in Winsted, Connecticut, certifies, on February 5, 1875, that he knows Eliza White, whose maiden name was Potter, and also her "reputed husband," Wilson B. White, and that the said Wilson White was then, and had been for years, a resident of Winsted.

Now, if the "Katie King" who deposes be Mrs. White, here is direct contradiction: one of the contradicting witnesses being a magistrate, who makes oath under his own name; and the other being a public officer, certifying to a statement of facts in his own town, the real truth as to which must be well known there.

The alleged confederate further deposes (Inquirer, January 11) that, on her return from Michigan (it was toward the end of September or in October), she, being penniless, called on Dr. Child, offering, if he would help her to recover forty or fifty dollars rent from the Holmeses, to "tell him all about the particulars of Katie King," adding that she "was fully posted in the matter, and would tell him everything"; an offer which Dr. Child, regarding it as an attempt to black-mail, rejected.

But in a letter written by Mrs. White before she went to Michigan, namely, on August 18, 1874 (Olcott, p. 445), she informs Dr. Holmes that Mr. Leslie had said to her: "If you will tell me all about it, several gentlemen and myself will pay you a thousand dollars in advance, and stand by you and guarantee to protect you," adding, "we want to stop all this spiritual business that is going on all over the country," &c.; and she declares further that she said to Mr. Leslie, in reply, that "she could not tell him anything as she did not know anything."

But both of these statements cannot be true; since, if she knew where she could get a thousand dollars by turning informer, she certainly would not have brought her wares to market for the petty sum of fifty; to say nothing of the fact that she either tells a lie in this letter, & takes credit with the Holmeses for doing so, or else that her entire sworn statement is a fabrication.

2. As to the trustworthiness of the Holmeses, Gen. Lippitt (Banner of February 6) states that Mr. and Mrs. Holmes admitted to him (on January 31) that Mrs. White stood for Katie King in the taking of the photographs, which they afterwards sold for genuine. This is just as much a fraud, for money's sake, as the employing a confederate to impersonate a spirit, before an audience.

The explanation, by the Holmeses, of the trinkets given to Katie King, and afterwards exhibited by the alleged confederate, is, that these trinkets were never carried off by the spirit, but were left on the premises; and that they "concealed them by the advice of a person of high social standing" (Lippitt, Banner of February 13). But, in the first place, if they did confess this concealing of the truth, it must have been to a Spiritualist; and it is not credible that any Spiritualist "of high social standing" should have given such wicked advice. In the second, supposing that the articles, after passing out of the cabinet through the substance of a solid partition, were dropped in the bedroom or elsewhere (of which there is no proof), the deepening of hundreds of earnest investigators by suppressing the actual facts, was, in itself, a fraudulent act.

Further, when General Lippitt asked Mr. Holmes for an explanation of the paragraph, repeated in two separate letters of his (see Banner of February 6)—letters written from Blissfield, Michigan, to Mrs. White, then in Philadelphia—in which he (Mr. H.) promised her (Mrs. W.) that he would "pay her five dollars for each séance"—the reply made by Mr. Holmes (Banner of February 16) was that "these words must have been an interpolation." Now, I have critically examined both these letters; I know them to be in Nelson Holmes's handwriting, nor is this disputed; and I state, of my own knowledge, that there is no interpolation. The paragraphs are incorporated in the body of each letter without variation of handwriting or alteration, or interlineation of any kind. Colonel Olcott's language (p. 444) suggests the possibility that "the correspondence of Nelson Holmes has been tampered with." If he had examined the originals as I have, he would agree with me that, as regards the above paragraphs, any such tampering was a sheer impossibility.

The above facts produce in my mind the conviction that the testimony alike of the alleged confederate and of the mediums themselves, except in so far as such testimony is corroborated by other evidence, is worthless.

EVIDENCE AGAINST THE THEORY OF A CONFEDERATE.

The confession of the (alleged) confederate was obtained by paying her for it; not, in all probability, a thousand dollars, but a sum of money which was important to her, at the time.

She studiously concealed, from me at least, not only her name but her face. After what General Lippitt calls the "mock séance," a person declaring herself to be the confederate answered, very plausibly, to myself and a few others, various questions touching the mode of carrying on the (alleged) deceit. But she was doubly veiled, so that not a feature was visible.

As regards Mrs. White, whom the Holmeses acknowledge to have stood for the alleged spirit-photographs, if the "Winsted portrait" of her given by Colonel Olcott (p. 450) is at all like her, she is not the "Katie" who appeared to us last June. I think every candid frequenter of our séances will agree with me in saying that there is not the slightest resemblance, either in contour of face, in features or in expression. As to the photographs themselves, which reached me at Lake George, in August, they did not then, and they do not now, recall to me the "Katie" of the cabinet. This I ascribed, at the

time, to the fact that they are evidently very poor photographs. They are also assuredly quite unlike the Winsted portrait.

Dr. Feller and Mr. W. H. Westcott, both of Philadelphia, habitual frequenters of the "Katie King" séances of last summer, both swear (see Olcott's book, pp. 448-9) that the figure which appeared at the séance of December 5 (held the same evening as the "mock séance") was the identical Katie of last summer: Dr. Feller, who is a popular and highly esteemed German physician, deposing also that he had seen "Katie" in all about eighty times.

General Lippitt says of the same, Dr. Feller (Banner of February 13) that he (Dr. F.) states to him (General L.) that his (Dr. F.'s) circle held forty private séances, and that Katie vanished and reappeared for them ten different times; three of them in one evening, "and not in the cabinet but outside of it, through the floor." If there be no mistake about this last clause, it proves that, on that occasion, the phenomenon was real.

I have myself already stated (Banner of Jan. 2), in referring to the alleged confederate's story, that "I am unable to find, in the explanations given, a satisfactory clue to the whole."

These explanations, too, have this against them, that it seems unlikely that the Holmeses should have run so very great a risk as the introduction and departure of a confederate through the audience (July 5), or as the concealing her under the bolster when four or five eager investigators (July 14), were allowed to search every part of the bedroom, including the bed.

Finally, the investigations made by Colonel Olcott and General Lippitt with the Holmeses, in January last, appear to furnish conclusive proof that they, (the Holmeses) being genuine mediums, were not compelled to resort to trickery, in order to obtain some of the highest phases of materialization.

These investigators were situated quite otherwise than I had been. Previous to the (alleged) exposure the Holmeses had it all their own way. In November last they had refused, or persistently neglected, to afford me the tests which I requested. They would not move their cabinet, nor put it on castors, nor even leave open the space between it and the adjoining window. They alleged that these and similar marks of distrust offended the spirits, and would result in defeat of the desired manifestations by taking from themselves their powers. They even spoke defiantly, saying that skeptics who were not satisfied might stay away. And all this, as I have heretofore stated (in my letter of Dec. 20 to the New York Tribune), had gravely aroused my suspicions. But, once humbled, they adopted an entirely different tone. They agreed to everything; consented that no dark circle should precede the light one; that Colonel Olcott should place the cabinet where he pleased; should envelop it with a mosquito bar; should enclose Mrs. Holmes, when inside the cabinet, in a stout cotton bag (Olcott, p. 402); should bring the draw-string at the mouth of this bag as tight around her neck as could be done without hurting her, and seal it with his signet ring; lastly, should pin her sleeves to the sack, marking the pin-places with double pencil-marks.

Every one of these precautions I saw taken, watching each carefully, on Jan. 13. The result is correctly given by Colonel Olcott (p. 404). Hands that were certainly not Mrs. Holmes's were shown at the aperture in less than two minutes from the time the door was closed. They pressed and patted mine, and were unmistakably endowed with life and motion.

I was unfortunately prevented, by sickness which confined me to the bed for several days, from being present at the subsequent séances with the Holmeses. But General Lippitt, whom I have known for years as an upright and intelligent gentleman, attended them; and he concurs with Colonel Olcott in saying that, under the above stringent conditions and with no preceding dark circle—

1. Besides the face of "John King," which spoke in a whisper (the lips moving as he did so), they both saw, again and again, the face of "Katie"; the General adds that she spoke to him when quite close—from six to twelve inches only distant—her lips and eyes both moving.

2. That she allowed him to feel her hands, which were small, soft and delicate, and that several times she stretched her arms through the aperture and patted him on the head.

3. That this Katie was robed in "delicate white drapery," while Mrs. Holmes was dressed all in black; and that, on one occasion, she floated, at his request, to the top of the cabinet, so that he "saw her form to below the waist"; then vanished from sight (Banner of Feb. 6).

4. That (on Jan. 24) both he and Colonel Olcott, at a sitting held in a private dwelling, "felt Mrs. Holmes in the bag, on the left side of the closet," while Katie was talking to them and touching them on the right.

5. That the Katie who thus appeared and spoke seemed to have "the face of the (alleged) spirit photograph now known to be that of Mrs. White"; but that she persisted in saying to General Lippitt that she was the same Katie that had appeared to him last May.

6. That this same Katie (on Jan. 23) took General Lippitt's knife and "cut from her head, in his presence, a lock of hair," which, when examined under the gas, "was found to be curled and of a delicate shade of golden auburn." General Lippitt and I compared this lock with that which I myself had cut from "Katie King's" head (June 28), and they proved to be strictly identical, alike in texture and shade of color: this was afterwards verified, so General Lippitt informs us (Banners of February 6 and 13), by several hair artists, and by a microscopical examination of both locks under a power of seventy-five diameters.

7. Finally, that (on January 25th) the cabinet door opened, and Katie appeared, in full form, three several times, "draped in a white, gauzy material, a bridal veil covering her head" (Banner of February 6), remaining each time two or three minutes; her arms, bare to the shoulder, in graceful movement; then withdrawing into the cabinet; this figure not exceeding four feet, six inches in height, while Mr. Holmes is five feet, three inches. Colonel Olcott (p. 477) says this figure "stepped forward a pace or two." On an hasty examination of the cabinet nothing was found within it except Mrs. Holmes, in a cataleptic trance, and still enveloped in the bag, the seal on the draw-string unbroken.

EVIDENCE FOR THE THEORY OF A CONFEDERATE. The production of the trinkets given to Katie King; allowing for the possibility that they may have been deposited, by spiritual agency, outside the cabinet.

The incidents of the "mock séance" (Decem-

ber 5), at which were present three gentlemen and three ladies, besides myself. Every one of these—and they were all habitual frequenters of last summer's séances—agrees with me in this, that the face which appeared at the aperture seemed the selfsame which we had so often seen in June and July last. There was close resemblance, also, in the demeanor and gestures; but the vanishing and re-appearance were clumsily enacted. It is proper to add that we had no proof that the actor was Mrs. White; nor did Mr. Leslie, the gentleman who accompanied the actress, allege that it was she.

The records of the sitting held on July 5, at the close of which the cabinet partition was taken to pieces and found to have been faithfully constructed, tally with the explanation given by the alleged confederate touching the manner of her entrance and exit on that evening through the audience. We found, by examining the journal of séances kept by Dr. Child, that during the sitting of July 5 a dark séance did precede the light one, and that, near the close of the light one, Mrs. Holmes did propose to put out the lamp for a few minutes, which was done: thus rendering such an entrance and exit possible.

I think the strongest evidence in favor of the confederacy theory is to be found in Nelson Holmes's letters to Mrs. White, published in the Banner of February 6 (p. 8). The tenor of these is certainly mysterious. They express great anxiety that Mrs. W. should come to them at once; Mr. Holmes sends her money for her traveling expenses, and guarantees to her "five dollars for each séance." General Lippitt's theory is (Banner of February 13), that they may have wanted her, as they themselves allege, "only as a housekeeper." The attendant circumstances, and their written words, disprove this. They were then at Blissfield, staying at the house of a sister of Mrs. Holmes, where, Gen. Lippitt admits, they "had decided to make their home" for a "considerable time" (Banner of February 13); while they themselves say (Banner of February 6), "It is likely we shall stay here some time." Thus situated, how could they possibly require a housekeeper? But this is not all. They write to her: "We will arrange for you to board in the house as a stranger; and everything depends on your acting your part well." What? This woman, coming to them as a housekeeper, to be received in Mrs. Holmes's own sister's house "as a stranger!"—her board to be paid by the Holmeses to the sister, and she herself—this stranger housekeeper—to receive "five dollars for each séance"—for what service to be rendered? What "part," on which so much depends, is she to "act well?"

It is quite certain that it was not—as the Holmeses told General Lippitt that it was—to play the part of housekeeper; no need of mystery for that; but it is possible that it may not have been to impersonate Katie King. Indeed, the risk seems very great that a person, openly boarding at the house as a stranger, should show her face there nightly, as a spirit, at the cabinet aperture. What appears undeniable is, that she must have been expected to render, in connection with the proposed séances, some important underhand service; since the Holmeses—then hard run for money—thought they could afford to pay her thirty dollars a week.

And there is a possibility that this service may have been secretly to occupy the cabinet as a medium and take the brunt of the fatigue and exhaustion which mediums are wont to suffer, on herself. General Lippitt says he has learned, aside from the Holmeses' testimony, that "Mrs. White is a decided medium," and that "the Holmeses believed that Katie King always drew from her more or less;" and Colonel Olcott also informs us that, as the result of the séance of January 25, Mrs. Holmes was found in so deep a catalepsy as to "alarm Dr. Feller;" and he adds, "it was some time before she had either respiration or a pulse." General Lippitt's testimony is: "On January 25, Mrs. Holmes's trance was so deep that, when the sitting was over she was like a corpse—as cold, as white, and almost as pulseless as marble."

Now, not only was this a bitter tax to pay for the production of a materialized form, but it is very doubtful whether Mrs. Holmes could have endured such a drain on her nervous system day after day—sometimes twice a day—so as to make her receipts average perhaps a hundred dollars a week. She may have preferred to divide the labor and the proceeds; she and her husband sitting outside the cabinet, and thus taking credit for powers of materialization beyond any, so far as I know, of which we have authentic record.

But if this was so, one can imagine no motive, except perhaps a revengeful one, or a large bribe from the enemies of Spiritualism (Olcott, pp. 446, 7, 8), which could have caused Mrs. White to suppress the truth and substitute a tissue of falsehoods.

SUMMARY.

These are the chief facts on both sides of this vexed case: stated, I trust, without extenuation; and, very certainly, without malice. After carefully weighing them I reach two conclusions:

1. That the Holmeses undoubtedly have, under certain conditions, considerable powers of materialization.

2. That they have dishonestly supplemented these powers to a greater or less extent.

As regards what I have witnessed, through their mediumship, I do not undertake to draw the line between the genuine and the spurious.

The practical result, in my own case, is, that I adhere to the original purpose expressed in my first letter on this subject, under date December 10, 1874: that is to say, I shall exclude (as insufficiently authenticated) from the pages of any future work which I may live to write on Spiritualism, all record of observations made through the Holmeses.

ISSUE OF THE AFFAIR.

The daily press has once or twice taken it for granted that I must feel humiliated by the issue of this matter. I hope that I shall not lose character for due sensibility when I say that I have felt nothing of the sort. I regret that, by acceding to requests made to me on both sides of the Atlantic, I departed from my wonted rule, which is, to withhold such observation from publication until a year or two shall have elapsed without bringing cause to doubt their accuracy; and I am thankful that this is the first mistake of the kind into which, during eighteen years' investigations, I have been betrayed: that only I feel.

On the other hand I rejoice that this case, taken as a whole, instead of justifying suspicion touching the possibility of the phenomenon known as spirit-materialization, furnishes satisfactory proof of its reality.

It is an additional satisfaction to be able to repeat—now, when all the evidence is in—what I stated in my first letter on this subject (December 10), that, so far as I know or believe, no one

who attended the Philadelphia séances has aided in any deception or concealment whatever.

ROBERT DALE OWEN.

Danville, N. Y., April 15, 1875.

P. S.—It may seem to those who observe temporary results only—not looking below the surface—that, when one asserts that, the ultimate effect of this episode in Spiritualism—an episode to which the public has attached far more importance than is due—will be essentially a benefit to the cause, such assertion is mere affectation or special pleading. They who think so are mistaken. Truth has nothing to fear, except for the moment, from abuse or misrepresentation or casuistry. Her formidable enemy—really to be dreaded—is Indifference. And the large class of Indifferents throughout our country has been diminished (so far as spiritual phenomena are concerned) to one half or one third what it was by the far-spreading excitement which has attended the "Katie King" imbroglio.

R. D. O.

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