

only by a complex association of ideas, never the primary effect of the perception. The intellectual nature of man is infinitely delicate, rapid and subtle, and therefore corresponds to the subtlety of light, which has 750,000,000,000 undulations per second. But the emotional nature is far slower and less delicate, and is therefore adapted to the slower and grosser undulations of the air. This is the ultimate physical reason for the fact that every impression on the ear is primarily addressed to the hearing rather than to that of feeling, and both belong to the anterior part of the middle lobe of the brain, which is the emotional lobe, as the front is the intellectual lobe. Thus the anatomy of the brain shows that the sense of hearing is the true-emotional sense.

Hence in reading the printed page we merely acquire ideas and cultivate the intellect at the expense of all the other powers; but in listening to the voice of the speaker our feelings also are roused and become an essential part of the condition. The voice of a friend expresses his character, conveys his feelings, and rouses our feelings irresistibly. Eloquence lies in the tones of the voice, and has little to do with the words. The sermons with which Whitehead moved the masses so powerfully are of little interest in print. If therefore we would excite pure intellect, we must address the eye by books and objects; but if we would cultivate the emotions, we must address the ear. A system of education which does not address the eye may cultivate the intellect, but it produces an abnormal development, leaving the character to degenerate, and taking away our manhood. The larger portion of intellectual education has heretofore been of this character, and has actually impaired the manhood and the social qualities of the student.

This partial cultivation is abnormal and debilitating for the strength of intellect depends much upon the strength of the feelings that act with it. Without firmness, energy, hope, and faith, the intellect becomes feeble and languid, and is not able to receive, nor carry out, the proper development of the intellect. For the activity of the whole brain is necessary to the normal activity of each portion.

The fundamental rule of moral education therefore is that it should be oral or vocal. The pupil should be habitually under the influence of the voice of one of a higher moral nature than his own. Oral instruction is therefore indispensable to moral development, while it is by far the most effective means of intellectual culture.

We come next to a still more important and still more neglected principle. Voices and moral influences are influential as they are nearer to us. In physics power of attraction increases inversely as the square of the distance. In psychology there is a similar law. But there is no voice so near to us as our own, consequently no voice can exert so much power as our own in molding our character. The speaker whose deeply pathetic tones bring tears to his hearers' eyes feels in himself far more power than he can inspire in them.

Men and all other animals inspire themselves by their own voices. The dog barks himself and the lion roars himself into a fury; the bird sings itself into joy and love; the man by loud and fierce expression works himself up into anger, or by kind and sympathetic expressions melts himself into tears. Hence there is no power in moral education equal to the voice of the pupil; every time he utters an expression of anger he strengthens his fiercer passions. Every time he uses the language of love, he increases his gentleness and his strength as his moral nature. Hence there is no exercise of greater moral power and benefit than declamation, which is made to express with passionate eloquence the higher emotions. In this lies the power of prayer when the pupil prays himself with fervor, instead of merely listening to another. Declamation, therefore, or eloquent reading, should be introduced as a prominent exercise, not only for elocutionary purposes, but for moral development, and therefore should be a legitimate part of such exercises for the cultivation of every virtue, and especially of those which the pupil chiefly needs.

But the chief and most powerful moral exercise is that in which the voice goes forth with all its emotional strength in the expression of feeling by song. True song is a rush of feeling, and is therefore moral education in its purity. The voice in true song expresses every feeling—love, courage, joy, devotion, sympathy, humor, tranquility, pride, ambition, or the fiercer passions of anger, fear, hate, scorn and despair. There is, no doubt, a certain kind of empty, sentimental music, without a soul, which moves no feeling, and has no value. It expresses nothing but the mathematical relations of sound, and is of no interest except to the scientific student; so there is a plenty of wishy-washy literature which has neither eloquence nor profundity, but pleases the lovers of rhetorical verbiage. This rhetorical verbiage in music has no moral value. The real worth of music lies in its eloquence or depth of feeling. Song is eloquence united to words, and we do not know the power of verse until it is inspired by the tones of song.

If these views are just, the school in which song is not a prominent part of its exercises, is not a moral school; for song is the great moral element. Songs are the highways of angels to human hearts, and when you close these highways and shut out the angels, the devils are free to come in their place. I hold, therefore, that in every moral school there should be half an hour or one hour daily given to song, in five or six intervals throughout the day.

The great power of the church to renovate human nature, to take profane men and lift them, as by a whirlwind, to a higher life, lies in songs, its congregational singing. The Methodist Church excels all others in moving men, because its people sing with a grand fervor, and its ministry carry that fervent spirit into the pulpit in all their exercises. They sing to embody the fervor of their religion, they raise themselves nearer to the gates of heaven, and they carry along with them thousands who came indifferent or soiling, and remained to pray. But no fustian or high-sounding complexity of fashionable tunes will answer their purpose. The Methodist song is not decorative, like an empty, braided fop, but rushes forth in rude attire and giant strength as it asks, "Am I a Soldier of the Cross?" or rejoices in the words, "There is a Land of Pure Delight." The last national Methodist Conference held in this city expressed its decided feeling in favor of simple, pious and eloquent songs by the people against the innovations of musical complexity. It was by the power of song that the poor deprived children from Hamburg were subdued to tears at the Rauhen Haus, and made such remarkable examples of piety and virtue.

It is strange that the wonderful educational power of song should have been so long neglected, and so entirely excluded from colleges. The Rev. A. D. Mayo says:

"I know not how I should have lived through ten years of the strange experiences and crushing and confusing toll of professional life, had it not been for the music which has been almost every day lifted up and cheered by the sweet, simple singing of the children in the Cincinnati common schools; for clear as the sun, and as the life-giving of humanity which we call society, seemed whirling beyond my power, and I could not see ahead the length of the ship I steered on, amidst a thousand waves of confusion, would come surging out through an open window, blowing the noisy dust, arising the hurrying crowd, as if the gates of the heaven had swung open, and for a moment we heard the dwellers within chanting 'Glory to God in the highest, on earth peace, good-will to men.' Many your highest mortals to children's music, and Young America may yet sing itself within sight of the millennium in this new world."

A field reform is demanded in the selection of music for our common schools. A great deal of it is put in; too much of it beyond the capacity of children. Some of it can be accounted for only by the perverse desire of the adult teachers to exhibit his musical managerie. We need more songs of some of the kind, of simple praise to God and love to neighbor, and more of the pure science of music, and more actual singing, that shall knit together the souls of the scholars into a loving community.

If I have demonstrated by the examples of Lancaster, Ohio; Morray, in France, of the reformatories of England, of the Rauhen Haus at Hamburg, and of Howyl, that moral education can regenerate mankind; if I have shown that the chief power of moral education lies in the voice, and that the purest form of this power is in song, I am justified in demanding that every school shall have its daily hour of music, and that every teacher should demand that amount

for the benefit of his pupils and for the benefit of himself, that his own soul may be refreshed, and that the burden of the labor of government may be taken from his shoulders by inspiring the school with that lovely spirit in which all duties are performed as pleasures, and the rod is an unknown instrument of government.

Underlying all this practical success is the great scientific law that the emotions are controlled through the ear; that the ear is the great organ of moral education; that the voice of the pupil is the greatest power for his moral culture, and, in short, that the human larynx (so long overlooked) is the chief agent in moral education, and therefore the most important agent in normal intellectual culture, which largely depends on moral energy. This principle, which, as an outgrowth of anthropology, I presented twenty years ago, is not unfamiliar to enlightened teachers to-day, for I do not see how any teacher can observe and think without arriving at such conclusions himself. The doctrine, however, in reference to voice as the agent of moral education, and the supreme potency of education for virtue, as well as for intelligence, may be unfamiliar to-day, but it cannot long remain doubtful with earnest thinkers.

Having already occupied my hour, I have but reached the threshold of the subject, and cannot proceed with the scientific illustration of those laws which I find in the constitution of man, but must be content with your brief statement, and leave the subject to your meditation. Let me beg you, then, to remember and to act on the principle that, as the eye and the hand are the agents of pure intellectual culture, so the ear and the larynx are the chief agents of moral culture.

As literature is to the eye and the intellect, so is song to the ear and the soul; and as moral energy is necessary to intellectual growth, the moral power of oral instruction is indispensable to vitalize every school in which knowledge is imparted, and give it a strong, healthy normal character, and the rapid progress which modern enlightenment and the vast circle of the sciences demand.

Written for the Banner of Light.

A PEARL.

BY MARY ANNE WILLARD.

The oyster, prone upon the ground,
Within whose shell a pearl is found,
Must die by slow and sure decay,
Weeping in gems its life away;

While, in its narrow space confined,
A heathen idol one may find;
And as each pearly drop doth fall,
The sacred image gathers all.

We—human oysters—thus behold,
Thrust in our lives, the "gritty mould,"
Deep in the soul, removed from sight,
Which brings the "priceless pearl" to light.

When grief and pain with cruel art
Shall drain its life-drops from the heart,
Each tear we shed through sorrow's night
May shine a pearl of living light.

And as from out that senseless thing
The likeness of their god they bring,
So may we wake from death's long rest,
To find God's image in our breast.

Lancaster, Mass.

"BEATING THE BUSH."

BY WARREN CHASE.

Since the new year dawned, and we crossed the cold line that marked our sixty-second winter solstice, we have been busily beating the bush and watching the fluttering birds that are scared from their quiet rest on the pulpit perches, well guarded with creeds and converts. Under a pressing call in the frozen-days of January (from 7th to 14th) we gave seven lectures in Ocoola, Iowa, where Bro. Fishback had done a good work in awakening an interest, breaking up the fallow ground, and discussing the merits of Christianity with a spiky little Methodist preacher by the name of Frank Evans, who is quite popular there from his genial manners, and frank, bold and open style of conversing and preaching. Mr. Evans is a liberal preacher, and quite a thinker, and hence the more difficult to beat in discussion. He gets much support from the Spiritualists and Liberals, who do not want him to leave, as they expect he will follow in the footsteps of Bro. T. B. Taylor, which is very likely, that is, discuss himself into Spiritualism. Some improper boasting and unfair criticism on the discussion induced the friends to get us there soon as possible after the event, and we have rarely seen a more general interest and more universal satisfaction than in this case. Many church members came to hear us, and Mr. Evans put off his revival meetings, and even advised his audience to go and hear liberal speakers, hear all sides and learn all they could—which being so unlike the usual course, it surprised us, and gave us a better opinion of him than we have of clergymen generally.

At the close of this course we hastened to Winterset, Iowa, to attend the Quarterly Convention of the State Association of Iowa, which was held Jan. 16th and 17th in the large and commodious court-house, said to be the best in the State. Edwin Cate, President of the State Association, was prevented by sickness from attending, and Mrs. Swain's home was too far away. Mrs. House, Vice President, called the convention to order, and presided during its sessions. Mrs. Brown, wife of Capt. H. H. Brown, one of the State missionaries, was appointed secretary, and the time was divided between general conferences, in which a number and variety of speakers participated, and the regular speakers, who were Capt. Brown, Dr. Kenyon and Warren Chase; attendance large considering the extremely cold weather, and all the meetings perfectly harmonious and interesting, and no disturbing resolutions nor wrangling disputations were introduced, but truth and error left free to grapple in candid and earnest expression. There is a more liberal and generous element prevailing among the Spiritualists of Iowa than is general in the West, and it is owing largely to the bold strokes and faithful labors, years ago, of our brother, E. V. Wilson, who did a great and good missionary work in Iowa. Our convention closed at ten P. M., Sunday evening, Jan. 17th, with the best of feelings, and we parted for our several routes.

On returning to Colfax we found a heap of letters and two days to rest over them, with the answers to fill out, and then an icy excursion into the country, away from the railroad; but people live there, and they must have the gospel as well as the railroad towns.

A new mode of resuscitating drowned persons and others suffering from asphyxiation, consists in placing the patient on his back with the arms extended. A roll of clothing is then laid below the false ribs so as to throw their anterior margin into prominence. The operator then kneels beside the patient, placing his hands so that the balls of the thumbs rest upon the false ribs, while the fingers fall naturally in the depressions between the ribs on each side. An assistant holds the tongue of the patient, and the operator, with his elbows firmly pressed against his sides, throws his whole weight forward by the arms, producing great motion of the diaphragm, and displacement of the contents of the lungs. Suddenly raising his body, the operator allows the balls of his thumbs to their position, producing a corresponding movement in the diaphragm and inward of air. By keeping up this rhythmic movement of this kind, artificial respiration is produced.

—Scientific Miscellany, in The Galaxy for May.

Spiritual Phenomena.

AN ENGLISH SKEPTIC'S ACCOUNT OF "A NIGHT WITH SPIRITS."

A Journalist often meets with strange experiences in his pursuit of the information requisite for the gratification and instruction of his readers. The other evening it was my lot (says the special correspondent of the London Northern and Eastern Examiner) of March 27th, to spend a couple of hours in a circle cast for the "materialization of spirit forms" and drawn together for the very purpose, in full expectation of these manifestations, which I was informed had been definitely promised. The circle is under the direction of Messrs. Bastian and Taylor, two American gentlemen, who, it is understood, were very powerful "mediums," the former being the chief instrumentality in producing these "materializations," the latter a clairvoyant or superior gift. For the benefit of the curious I may state that these gentlemen are to be found at 2, Victoria Place, Bloomsbury, but it is not so easy to obtain an introduction to the sances. The Spiritualists are jealous of the intrusion of strangers, who often come with eccentric notions as to how they are to behave and what they may expect to see, and they bring with them, it is said, many disturbing influences.

Much has been said against these sances because they are usually held in the dark, and darkness, it is assumed, is favorable to trickery, and is chosen because it is essential to the success of the practice. But this objection will not apply in the present case. It was not exactly dark. A small jet of gas was burning, and it produced a dim religious light, by the aid of which I could discern at least the countenance of the sitters. The conditions were such as to render it impossible that the "medium" should be assisted by a confederate in producing false spirit forms, or of personating the "materializations" himself by the aid of masks, changes of garment, legerdemain, or otherwise. We fastened down the medium in a chair, and his head only being allowed to emerge at the top. The strings, which drew the mouth of the sack round his throat, were tied to the chair on which he sat, and covered the knot with sealing-wax, and sealed it with a signet-ring. We nailed the bag in which he was enveloped to the floor of the ante-room which served as his cabinet, and measured with a careful attention the exact spot where we had driven in each nail. We sealed the doors and windows after we had well examined the cabinet, and found there was no considerable opening, so that it was impossible for any confederate to get in and obtrude into the cabinet without breaking these seals. I satisfied myself on all these points before the opening of the programme, for I am not given to take everything on trust, and I satisfied myself, when the manifestations were over, that all was fair and aboveboard. Mr. Bastian was still in a deep trance, exactly where we left him. The seals on the cord that bound him to the chair were unbroken, the nails by which he was tacked to the floor had never been drawn, and there was proof enough for any candid mind that he had not stirred an inch from his place, and it was four or five feet away from the curtain from behind which the "spirits" emerged. I examined all these tests most rigidly, and have no hesitation in saying that Mr. Bastian's personification was simply impossible. The assistance of confederates was equally impossible, for reasons I have already explained.

In front of the cabinet there hung a black curtain parted down the middle. It was through this that the "materialized forms" from the cabinet passed into the room, where we were seated. Some hands and faces were shown, and were duly recognized; but the real spectacles were the full forms that afterwards presented themselves, looked us full in the face, shook hands with us, and spoke to us. Your correspondent is not adept at sensational writing; but there was sensation in the events of that night enough to make each particular hair to stand on end—only, so far as my experience went, it did not. I do not know whether it was the harmony of the meeting, which was pointed out with much enthusiasm, or whether it was wholly something brought from the higher spheres, I know not, but I can testify that in the appearance of ghosts that night there was not so much, after all, to alarm even nervous people, and as for my fellow-sitters, they took it all as a most familiar and delightful experience. The first that came forward was an Oriental figure; solemn and majestic, he burst suddenly on our vision—that might have frightened some of the more timid of us—but after a great shaking and rustling of the curtains he stood in front of a moment, then, with a graceful and dignified movement, moved forward into the middle of the room. That was a crisis for a man or woman with a guilty conscience—to see a veritable ghost slowly approaching, albeit a ghost of gentlemanly and respectable appearance, clad in white, from head to foot, but black in complexion, like the enemy of universal man, who, as a memorable line has it, "danced away" the executioner, and might possibly be coming to "dance away" with some of the company, if not of all them. But, somehow or other, no one seemed to be afraid. I positively aver I felt no apprehension, and the slightest fear, and looked on with profound but calm amazement. As for the ladies, one or more recognized the Oriental gentleman, called him "dear uncle," and had a brief conversation with him, he answering first by graceful bows, and afterwards by articulate sounds. That dusky form turned out to be no evil genius, but a polished, graceful, agreeable visitor.

This spirit had frequently to retire behind the curtain; the skeptics would say for some purpose of fraud, the initiated told me to gain new strength from the medium, who sat in his cabinet as quiet as a mouse, a deep sleep having fallen upon him. I particularly remarked that on each successive occasion the spirit grew apparently less timid and more conscious of his power to exhibit himself. He shook hands with one of the ladies, and then with one of the gentlemen present—it was a solid shake of the hand, they said—he raised a small hand bell from the table, gently rang it, and replaced it; he spoke in a faint whisper to one of the ladies, and then finally retired. Next came a fair female form, at first with the same halting step and manifest timidity; but this was shortly overcome, and "Eliza" was recognized by her friends. She shook one or more of the company by the hand, and then retired; but "Eliza," though so fair, lovely, and angelic, could not materialize a voice. Her dress was a beautiful white flowing robe of the most simple form, and caught in at the waist as if by a belt. It dragged in a long and graceful train at the bottom, and we distinctly heard it rustling on the carpet, as though made of some thick and stiff material.

The third visitor at length stood before us—a noble and commanding figure, with a fine head and a long, thick black beard. "Oh, Tom; that's you!" exclaimed one of my near neighbors, and two brothers exchanged a most fraternal greeting—the one in the flesh and the other—out. That, too, was a sight to behold! "Yes, here I am; look at me. You see I have kept my promise." There was no failure in that voice. It was full of musical sound, and fell upon the ear with all the force of a hearty natural utterance. The two brothers shook hands together as if they were standing on the same ground, and then, as if they understood the philosophy of shaking hands, and the quiet that from greeting overcomes, and I retired to the cabinet, renewed his strength, once more came forward, and, at the request of a lady, shook hands with her, and receded from our view. But it was no sudden vanishing; he retired gracefully, as he had advanced, and, as he regained the curtains, that tall, commanding figure dwarfed into a little form, but preserved the same relative proportions of height and breadth. To my mind that was a most remarkable feature of the spectacle, and was a conclusive proof that there was no personification of the "spirit," either by medium or confederate. No living man could so retire within himself or dwarf his stature—say, from six feet down to four feet or four feet six inches. A trick might have been performed, it is true, by optical delu-

sign or otherwise, but there was no contrivance for anything of the kind. When speaking of "Eliza's" appearance, I ought to have said I distinctly observed her shadow as she passed in front of the gas-light, and the shadow traversed the wall in exact correspondence with her transit across the floor. Nor should I forget to mention a peculiar odor that diffused itself through the room in the course of these strange proceedings. It was like the odor that is so often perceived about bodies that have been newly laid out. We were told by the ministering spirits that this odor "is caused by the disintegration of the chemicals we extract from the atmosphere to form the materialized envelope of the spirits." There are spirits, it seems, whose duty it is to rectify these sances and secure the proper conditions—there were two in this case, and each of them spoke to us in an audible voice.

Such was my night among the ghosts, and I simply narrate what fell under my own observation. It is not for me to reconcile these marvels with our philosophy. Science seems to be no longer able to ignore the phenomena, and to attribute them to "the tricks of mediums and the credulity of their dupes"; but science is puzzled in its attempt to account for them—science must try again. The "Satanic" theory has often been tried, but it is clear that this theory is most in favor with those who know least about these manifestations, and are, therefore, the least able to form a correct judgment. The Spiritualists tell us that their friends from the higher spheres, longing to assure them of their personal existence and happiness, and having acquired a better knowledge of chemistry and cognate sciences, are able to collect from the aura emitted from the medium and the circle, and especially from the former, material with which they clothe themselves. They then project a strong will force into the collected aura and transform it into a perfect picture of themselves in form and linament, and invest the forms, temporarily "materialized," with speech and motion. Mortals are thus able to recognize a departed brother or sister, husband or wife, as the case may be, and are established in their faith in spiritism. This theory may not be altogether satisfactory, especially to those who have been carefully nurtured in strict Orthodoxy, but it is at least plausible, and fresh from the experiences which I have given above, I am bound to say it has the merit of being the best explanation I have heard of. 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. For myself, I venture not on any explanation. The philosophy of these things is too high for me.

"SUNBEAMS" AND "SUNSPOTS."

To the Editor of the Banner of Light: The armorer of the "Sunbeams" of the New York Sun (by the way, a capital paper, for whose undaunted courage and love of truth and unflinching patriotism I entertain the highest admiration) has done me the honor to mention my article in the Banner, No. 2, "Spirits Enjoying Human Food," in the following manner:

"Dr. G. Bloede of Brooklyn describes in a letter to the Banner of Light a lad who is being developed into a medium. A select circle of Brooklyn believers meet twice a week, and the boy is professionally controlled by the spirit of a negro. The enthusiastic doctor was hidden among the curtains and came into the cabinet, where we found that a crescent-shaped piece of the pie (about the fifth of 10) was missing, as if bitten out by the teeth of a tooth, and the rest of the pie cut with the knife into two equal halves."

In reply to this, I would first suggest to the manufacturer of this "Sunbeam," that to no unprejudiced reader of my article could the tenor and tone of it prompt the ironical designation of its author as "the enthusiastic doctor." But even if the plain report I gave of facts, observed besides me by half a dozen sober-minded people, should by its style justify any jesting allusion to its "enthusiastic" character, I would further suggest to the "Sunbeam"—particularly if he should belong to the "dashing" tribe—that, in my opinion, to feel "enthusiasm" for something is a great deal preferable to having nothing but sneers for everything, and most of all for things one does not understand. Nevertheless, I am thankful to the beam-wright of the "Sun," although his beams may occasionally look like spots, and, like the shafts of the Sun-God of antiquity, may from light-spreading rays turn into life-killing strokes. I am thankful to him, because he affords me the opportunity to return once more to the same object of "enthusiasm" and to contribute from the same source another fact in confirmation of the phenomenon reported in my article.

In a later séance in presence of the same medium, at which some twenty persons assisted, we had a repetition of the fact that "terrestrial eatables disappear in the presence of certain physical mediums in a yet incomprehensible manner." (These, by the way, are the only terms in which a careful and intelligent Spiritualist ought to couch the fact witnessed by many.) And in the instance I am going to mention, that fact appeared under test conditions rigid enough to satisfy the most scrupulous skeptic. The medium Willy was not only fettered and gagged in the usual way heretofore described, but his hands and arms were besides secured within a pair of gloves made of strong wire, covering them to some inches above the elbows, where they were sewed up to the sleeves of his coat. Likewise the whole head of the medium was encircled by a kind of a mask or rather cage of the same material (wire), reaching over the top of his head, resting firmly on his neck, and fastened by strong bands to his back. After the medium had in this thorough manner been put into a condition which would naturally exclude every possibility of using his fingers, hands, arms, mouth, teeth, jaws and head in any way discoverable to common human senses or acumen, and after the lad in this condition had been brought into the cabinet, we witnessed in the course of some minutes the manifestations of playing on the banjo, the ringing of five bells, rattling with five pairs of "bones," loud whistling, &c., within the cabinet. But this was not all. When one of the investigators asked the question, whether the supposed controlling spirit, the negro James Thomas, would like to have an apple, there came a very emphatic affirmation. The apple, to all appearances a sound, entire, red Spitzenberger, was then handed in through the curtain, whereupon soon after all present could hear a smacking sound, and a few minutes later the apple was hurled out again, but minus a good portion of it, which as the distinctly visible indentations in the fruit showed, had been bitten out by—somebody's teeth. The medium was immediately examined, and all the above-stated test conditions were found unbroken.

I cannot help stating these facts as they occurred on the 12th of March last in Gallatin Hall, Fulton street, Brooklyn, even at the risk of exposing myself to another stroke of the "Sun-God." But you know, facts are the most "stubborn things on earth," even more so than Bismarck or Ulisses S. Grant! And it is wonderful what a firm stand they afford a man of sound

senses and sincere mind against mere negation. A very different thing, however, from observing and recording the facts crowding upon us every day, is the attempt at explaining them. From this, at least in regard to outsiders, sound Spiritualism ought to refrain in the present stage of this great new knowledge, which may justly be designated as the phenomenal. Facts came always first, then "philosophy," and last of all, hobbling on time-honored crutches, "Science." What Spiritualism in its present stage has to expect from the scientists is clearly foreshadowed in history. Galvani was ridiculed by his learned brethren for his "making the frogs dance." The first hint of Benjamin Franklin at the possibility of controlling the "thunderbolts of heaven" was met by a shout of laughter in the French Academy, and when the first proof of Fulton's genius crossed the ocean, Napoleon I. lamented that he had mistaken the braying of his academical asses for the "Wisdom of Science!"

I cannot conclude this letter without mentioning with regret that soon after the remarkable sance above referred to, the select circle for the development of the medium Willy was broken up. In regard to the causes of its dissolution—much to be regretted in the interest of the cause—I will, however, limit myself to state they were due to extraneous inimical influences and efforts, which by morally and even physically maltreating the medium, succeeded in disturbing and destroying the conditions, and came even near breaking up a peaceful family. These successful "investigators" were, however, no "scientific men," but, as we have good authority to believe, members of that Christian Association which, jealous of the laurels of the Order of Loyola, has made the "destruction of Spiritualism" a plank in its mawkish saving platform, and, as Col. Olcott and other honest witnesses indicate, played the part of "Providence" in the famous Katie King exposure in Philadelphia and elsewhere. Will those pious extinguishers succeed in the end? In the face of facts and history, this seems rather doubtful; they ought to stop and consider once more before they run down their cause instead of ours!

Dr. G. BLOEDE.

Brooklyn, N. Y., April 23d, 1875.

HEALING BY LAYING ON OF HANDS.

TO THE EDITOR BANNER OF LIGHT: Although most of the details of the following remarkable cure by spirit power have already appeared in the Banner, perhaps it would be well to give a place to them again, coming as the narrative does from the husband of Mrs. Palmer, the recipient of the wonderful cure. I regret that Mr. Palmer has thought it best to withhold names as he does, as there, if given as they were verbally by him to the subscriber some weeks ago, confer greater point and effectiveness on the wonderful relation.

THOMAS R. HAZARD.

South Portsmouth, R. I., April 15th, 1875.

MR. THOMAS R. HAZARD: Dear Sir—In accordance with your request I send you the following truthful narrative of the particulars relating to the remarkable cure of my wife of blindness. On the 22d of May, 1873, my wife was stricken down by that terrible malady known as cerebro spinal meningitis, and for several days her life was despaired of. So severe was the disease that on the morning of the 23d she was deprived of her sight, speech and hearing. She remained entirely blind for five days, (her speech and hearing coming a little sooner) when the sight in the left eye was partially restored, and she gradually recovered from the worst effects of the disease, although she still had to use crutches until Thanksgiving day in the same year, when she laid them aside. There was, however, no further improvement in the sight, and she suffered much from a large swelling on the back of the neck, which at times was very painful. Thus she remained until the 13th of October 1874, when she was taken with a severe headache and backache—and in the evening she again became entirely blind. On the next day, after prayerfully seeking divine guidance, by the advice of friends, I took her to see a physician at the South-End, Boston, who treated her by manipulation. He said it was one of the worst cases he had known, and gave us very little encouragement.

After being treated by him several times, and it seeming plain that the treatment was of no benefit, and was moreover too severe and exhausting for her to bear, I went with her to the Eye and Ear Infirmary on Charles street. This was Monday the 26th. The attending physician took her into a dark room and examined her eyes thoroughly with the help of strong reflecting lights, &c. At the conclusion of the examination, he told us that he could give no medicine nor perform any surgical operation on the eyes that would do any good, and that it would be useless to bring my wife to the Infirmary again. Our feelings may be better imagined than described, yet when we arrived home my wife for the first time seemed to be perfectly reconciled to her fate, and sang a verse or two of that beautiful hymn, "He leadeth me."

On the following day I felt inexpressively sad and depressed, for worldly prospects looked very dark indeed. Before retiring at night I threw myself on my knees and wrestled with God in prayer as it seems to me I never wrestled before, praying that if it was in His will he would grant that my wife might recover her sight in one eye at least (for I dared not ask for more) and that her health might be restored before the end of another week, without regard to the means that the Lord saw fit to use. Before I arose, my burden all left me, and I felt to trust everything in the hands of God. The next day my mind was peaceful and confiding. On coming home from my work I saw that my wife was worse, and that her eyeballs had been drawn so far down that the iris was scarcely visible; nor had she any control over the eye or lids. While at tea she remarked that she thought she would see in a short time, and that her eyes would come back to their natural positions. She told us also how her sight would be restored if it ever was, and what she would have to do. She said that before it was restored she would be in so much pain that she would not know what she was doing! She then turned to me and asked the question, "Are you willing?" three times in succession. I replied in the affirmative each time; when she commenced at once to make passes with her own hands over her eyes and face, which was what she had said she would have to do if she ever recovered her sight.

In five minutes after she commenced making the passes, the eyes resumed their natural position; and I remarked to my wife's mother who was present that I thought she would see before morning. My wife then arose from the table and went into the sitting-room, when she indicated to me that she wanted a bottle of liniment from her bureau.

And here let me say that this liniment was brought to the house in two bottles on the Saturday afternoon before, by a gentleman who was an entire stranger to us, who requested that my

To Book-Buyers.

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

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

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 and true thought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, MAY 1, 1875.

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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 catering 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 Orthodox itself, if materialism is not to overlay and smother what remains of the truly spiritual belief. The early Christians were accustomed to live in close communion 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, my 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 legendum of such an affair; 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 Imbrolio.

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, president; 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 fabled, 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 lest I be inclined To render ill for ill— Henceforth in me instill, O God, a sweet good-will To all mankind.

Nov. 1, 1871.

Lines to "SIR MARMADUKE."

BY LAZZIE 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 'tis 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, True 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 sance 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 sance 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 10 1/2 A. M. and 7 1/2 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. Peablies 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, 1875."

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 Sance.

Mrs. Thayer, the flower 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 sance 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 sance. 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 sance.

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 Bourgainville; 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. PLUMBY, 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 of fixed creed, not for the finalization 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, and 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 "Spiritual 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 Herrick and Miss Nellie M. King furnished 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, "See," who saluted 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. Bloedo'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.

Message Department.

Each message in this department of the Banner of Light...

MRS. J. H. CONANT. While in an abnormal condition called the trance...

MRS. CONANT receives no visitors at her residence on Mondays, Tuesdays or Thursdays...

No Public Circles are held at this office for the present...

Invocation.

Breathe thou upon us, oh Holy Spirit, that we may live anew in thee...

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?

Q.—What is soul-marrriage? A.—A marriage wherein all the finer and higher or interior interests of the two are combined...

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...

George W. Watson.

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

lived in East Cambridge. I have some words of importance that I'd like to speak to my surviving relatives...

Mary Godin.

I promised to come. My name, Mary Godin. My father was a native of Rochelle; my mother, of Edinburgh, Scotland...

Invocation.

We pray thee, oh Lord, for the coming of the kingdom of heaven on earth...

Questions and Answers.

Q.—In the case of two persons equally moral and honest living in earth life...

Q.—Do spirits in the other life suffer for the wrongs they sometimes perpetrate on mortals...

Q.—[By A. J. Covington, Ky.] What, if anything, can persons do in this life to atone for or expiate the evil deeds and improprieties...

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...

Q.—[From an Occasional Correspondent.] Given Sept. 1, 1874, through the instrumentality of Mrs. J. T. Burton...

disease known as dyspepsia, or a lack of power in the stomach to take care of the food...

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...

Albro Wallace.

Albro Wallace, my name. I was fourteen years old. I lived in Hoboken, D. C. I was eight years old...

Lillian Salvage.

How do you do, sir? I am Lillian Salvage. I am from Washington, D. C. I was eight years old...

Scance conducted by Theodore Parker.

MESSAGES TO BE PUBLISHED. Monday, Dec. 21.—Mary Adelaide Gahnes of Montgomery, Ala. to her mother: David Champey of Boston...

MY DEAREST HUSBAND—I have longed for freer speech, yet I have been as near to you in silent enjoyment of your society as ever...

to dissuade the prejudiced, to convince the skeptic and to confirm the wavering. We cannot be selfish, and in our own fair heaven forget the deeps of darkness in which the people are plunged...

Children's Department.

GRANDMA. She is lying fast asleep, In her Sunday-cap and gown; Bells are tolling loud and deep...

HOW AN ACORN BECOMES AN OAK.

I hold in my hand an acorn. It is a beautiful little, hard nut, and you would never imagine that it could become an oak...

layer to each. You know when you slip the bark off from a tree, in the spring, how pulpy the outside of the wood appears...

Funeral Services of Jacob Weaver.

To the Editor of the Banner of Light: On Sunday, the 11th inst., there was a great, and perhaps the greatest, awakening of interest in Spiritualism...

The grand saloon of the Temple, a spacious and magnificent room, was filled to repletion in a few minutes after the doors were opened...

At the cemetery, the services were commenced by the Masons, who performed the impressive service of their Order; and after the singing by the Lyceum...

To the Liberal-Minded.

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Apr. 3.-1f

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Feb. 21.-1f

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Apr. 3.-13w

MRS. R. COLLINS, Clairvoyant Physician and Healing Medium, has removed to Somerville, Mass., corner Concord Ave. and Springfield St., (formerly 9 East Canton St., Boston), where she will be happy to see her former patients, and to receive calls at 10 o'clock Depot; stop at Prospect-street Station. 13w-Feb. 27.

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W. A. DUNKLEE, Magnetic Physician, assisted by Mrs. E. GLADYER, Assistant, 99 Tremont street, Room 10. Will visit patients at their residences. Terms, \$1.00. Send photograph and \$1.00 and receive a description of your disease by mail. Office treatments \$1.00. Hours 9 till 5. March 6.-1f

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SAMUEL GROVER, HEALING MEDIUM, No. 50 Dover street (formerly 23 Dix place). Dr. G. will attend funerals if requested. 1w-March 6.

MRS. C. H. WILDES, No. 17 Hwayard place, Boston. Tuesdays, Wednesdays and Thursdays, from 10 to 12. 1w-April 17.

MRS. L. W. LITCH, Clairvoyant Physician and Test Medium, 169 Court street, Boston. Sundays and Tuesday evenings. 4w-April 10.

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

Banner of Light.

BOSTON, SATURDAY, MAY 1, 1875.

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.

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 laudable 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 unholoed 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 Edgys; 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 friendly 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 scance-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, effectually 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 Hosesa Allen, now Justice of the Peace in Vineyard, swears (Olcott, p. 41) that he knew Eliza Potter, "since married to Wilson B. White," when living at Lee, Massachusetts; that in 1846 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 Mr. 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, &c., and 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 deceiving 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. 44) 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. Felger 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. Felger, 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. Felger (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. 462); 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. 464). 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 immediate 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 confederate 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. Felger;" 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, or to boast 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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