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### Banner Contents.

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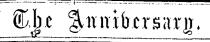
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First Page: Reports of the Celebration of the Twenty-Seventh Anniversary of Modern Spiritualism in Boston, New York, etc. Second: "Review of Foreign Spiritual-Kew York, etc. second, "Review of Foreign Spiritual-istic Literature," by G. L. Ditson, M. D.; "Spirits En-joying Human Food," by Dr. G. Bloede; "Seances at Dr. Slade's," by Mrs. Jonnett J. Clark; Poem-"A Vision," Biade's, " by AIRS, Johnett J. Chark; Poem-"A Vision," by Mrs. M. S. Walker; "The Mediumistic Experiences of N. Frank White," *Third*: "Spirit-Help," by William Brunton; "The Proof Palpable of Immortality," re-viewed by Hudson Tuttle; "The Angels' Welcome to the Spirit of Thomas Clavey;" "Sanitary Condition of Dwell-ings;" "The Eyes and Cold Water;" "Bone Felon;" "God-In-the Constitution North Creational Load Sale. God-in-the-Constitution-North Carolina;" List of Spiritualist Meetings. Fourth: Leading Editorials on "Forces at Work," etc. Fifth: Brief Paragraphs, New Advertise-meints, etc. Sizth: Spirit Message Department; "Banner Correspondence;" "Fema'e Suffrage;" Reply to Claveand Leader; "Spirit Communication;" Obituaries. Sev enth: Book and other advertisements. Eighth: Anni versary Exercises, continued; "Remarkable Phenon;" "New Publications," etc.



The Twenty-Seventh Anniversary of the Advent of Modern Spiritualism; Exercises at Rochester, Investigator, and John A. Andrew Halls, Boston; Republican Hall, New York City; Lincoln Hall, Philadelphia; and Lyceum Hall, Baltimore.

Reported for the Banner of Light.

Wednesday, March 31st, was observed by the Spiritualists with enthusiasm in various parts of the United States, as the anniversary of the day wherein in modern times the light of a great revelation was in a clearer manner vouchsafed to man, though it had, in some form or other, existed in all previous ages.

The Spiritualists of Boston, on this anniversary, chose to commemorate the event by three distinct gatherings, instead of uniting in one, as in our opinion they should have done, the attendance upon all being good, and the feeling harmonious.

### Rochester Hall,

The friends assembled under the auspices of Children's Progressive Lyceum No. 1, of Boston, and to its indefatigable board of officers, especially to J. B. Hatch, its Assistant Conductor, is to be ascribed much credit for the admirable manner in which the services were carried out during the day and evening. In the morning the exercises-which took the form of a pleasant and profitable conference-were presided over by Dr. A. H. Richardson, of Charlestown District, who opened the meeting with appropriate remarks; songs by Messrs. Griffin and Lull, Cora Hast-

he perceived in the audience the medium through | rows and sow the seed of truth, that the future | final end, which he was certain would bring forth | Lang Syne." Mr. Richards, of Philadelphia, whose instrumentality he had been converted to a belief in the spiritual phenomena, and he would be pleased to listen to a word from her ; he then proceeded to call upon the lady referred to, Mrs. Sarah A. Byrnes, of Wollaston Heights, Mass. Mrs. Byrnes, in reply, reviewed some of her mediumistic experiences, and spoke briefly of the lessons of the hour.

J. J. Morse, of England, was then introduced to the audience. After reading Charles Jackay's stirring poem, "Eternal Justice," he said he should commit himself to the control of his guides. The influence with whom the attendants on his January course of lectures before the "Music Hall Society of Spiritualists" in Boston, had already become familiar, assumed direction, and an eloquent address was given. The Controlling Intelligence referred to the humble origin of the present great movement, which was surely working its way with irresistible power and influence amid all the departments of life, and said it was the old story-"Jesus in the manger, over again "-another proof that "the wise and prudent " of earth had failed to be worthy, and that the knowledge of the truth was therefore committed to babes. The abuse with which Spiritualism was too often greeted, was an acknowledgment of the weakness of the position occupied by its opponents, and the want of argument for the support of their views, of which fact they seemed painfully aware. He was of opinion that it was best to let these abusive knight errants go their ways, sure that their own vanity or short-sightedness would eventually furnish them with the requisite rope to hang

Spiritualism had accomplished a mighty work for many individual minds, lighting up their gloom with brightness of supernal glory, giving them the "garment of praise for the spirit of heaviness :" but had it not wider objects in view? and had not those individuals who had gained so much of joy and pleasure from its teachings a duty to perform in the advancement of those purposes? The elimination of phenomenal facts going\_to prove\_that\_man indeed can hold converse with the inhabitants of the angelworld, was not the one end and aim of Spiritualism; in fact, more than an abundance of proof had already been adduced for the endorsement. of this fact; there was more recorded evidence to day in favor of the reliability of the claims of Modern Spiritualism, than existed in proof of the verity of Christianity. There was certainly a wider scope for Spiritualism than its mere phenomenal phase. But before quitting the subject ings, the Misses Saunders and Sawyer, and | the speaker desired to explain that he would not speeches by J. J. Morse, Dr. T. B. Taylor, Moses be understood as holding in light estimation the phenomena; Spiritualists who had become satisfied of their existence might not need them, but the skeptic did for his conversion, and therefore they were still valuable introductory agents for the cause. Investigations with media for the obtaining of knowledge should always be conducted with a feeling of kindness for and harmony with the human instruments; persons investigating should remember that they did not contain all the wisdom in the world, and that there might possibly be something of value outside the pale of their own consciousness or grasp of mentality ! The facts of a spiritual life hereafter, of a possible and actual interchange of intelligence between the inhabitants of the two worlds-the philosophy of a spiritual life and of a spiritual communion, were now established verities. What else came Spiritualism to bring? The speaker discoursed in this connection concerning the boy Jesse Pomeroy, and the punishment with which it was proposed to visit him by the legal authorities, and said the lad was a legitimate outgrowth of the conditions surrounding him, and that his case was an additional index, which pointed Spiritualists to the importance of bringing forth children who should have good, healthy, normally balanced bodies, and should thus possess the best opportunity for development. If "Diakka," so called, were manufactured in this world, it was not wonderful that their existence was to be traced in the next. Both states of existence would be benefited by a cessation of the conditions under which such abnormal growths occurred. Spiritualism came to be an educator, to teach mankind to lead such lives on earth as would enable them to attain to the highest and best conditions when they passed into the bevond in obedience to the mandate of changeand this rule applied to children as well as adults. Spiritualism came to undo the error which theology had so deeply inculcated when it belittled the human body in its frantic efforts to "save" the soul! Spiritualism was as much related to this physical world and its conditions, as to the other world and its conditions. Spiritualism was at war with all that undermined the bodily health of humanity to-day; therefore theology, with its false ideas of man's physical nature was not the only devil which its adherents must oppose; they must also grapple with abnormal appetites and passions, as cultivated in the "rum shop" and kindred centres of darkness. Spiritualism, founded upon the rock of truth was indestructible ; it not only presented to man a divine religion, science, philosophy, and was an educational agency which tended to individual elevation, but it taught the duty of its followers to bestow upon others the light to which they repel the people from a consideration of the pur-poses of our cause, chief among which was the blending of all humanity in harmony and love. A song by Mrs. Mary Ann Lang (née San-born) followed, after which Mr. J. B. Hatch (who presided over the evening meeting) stated that had attained. He would not have them endeavor.

might rejoice in an abundant harvest of good. When looking abroad at the sad condition of church and politics and society, it would not do for Spiritualists to fold the mantle of ease around their, thinking there was nothing demanded of them in the premises; they had a work to dothey were the conservators of the spiritual light and truth of the present day, and if they locked up these treasures within themselves and refused to extend their glad power to others, they were gravely remiss in their duty toward humanity ! The speaker referred, in closing, to the past

progress and the present success of the cause, and spoke in glowing terms of what would transpire through its agency, for human amelioration, ere another period of twenty-seven years should roll away.

The intelligence known to the public as the Strolling Player" then for a short time controlled the organism of Mr. Morse, giving much pleasure to the people by the lively sallies of his out to him by an effect theology. Spiritualism had wit, and closing by advising all so to live that when they made their exit from this stage of physical being to the confines of the spirit, the manager, Conscience, would give them an order whereby they might pass the door-keeper, Retribution, and be, ushered into choice seats from whence to look with newly awakened vision upon the great drama of life!

Willie S. French then recited the following ooem, which was written for Children's Progressive Lyceum No. 1, by John W. Day, of Boston : TO SPIRITUALISM-THE SOUL OF PROGRESS-On the Twenty-Seventh Anniversary of its modern advent

to human recognition. Holiest revealment to mourners outshining-

Born in the home of the lowly and true-How shall we hall thee, thou bright sliv'ry lining/ Spread where the death-cloud vells loved ones from view

- Pure as the Eden springs ويشادده Where their translucent wings
- we the bright birds in the summer-land morn I True as the violet queen,
- Glist'ning with sapphire sheen Bright streams thy radiance to mortals forlorn.
- Rich plenum gift from the Father Supernal, Dight with his signet of glory and power.
- ilern is earth's conflict with passions infernal— Long still delayed the millennia-hoar i Honest hearts faint and die,
- Lo ! up the lurid sky Mount they as drops by the sun drawn afar,
- Yet thou with gulleless soul Buckler'd from Fear's control,
- Surely shalt win though the continents jar i Mighty Evangel ! through death-guerdoned ages
- Minds have toll'd unward 'mid travail and nain: Blood-dust the ink of their sorrowful pages, Sad and funeral their marching refrain [
- Slowly the chains were riven, Yet hath each future given
- Thunder of glory for charlot of flame ! testiny,

something grander than the world had ever seen. He paid a high compliment to the mediumistic powers of Mrs. Maud E. Lord, the celebrated physical medium, and said that a word he had uttered during the day at Investigator Hall regarding her work and that of Jesus, had shocked the sensitive car of one of his hearers; but he really thought that when the called Jesus his fellow-man, his elder brother, the great healing medium who had wrought so grand a work in Judea, he was paying him a higher compliment than when, as a Methodist minister, he had

spoken of him as the Lord of the Universe. Spiritualism had been ascribed by the Church to the work of the devil in our day, but if it were true that the aforesaid devil was doing so much for the betterment of humanity, as was expressed in the teachings of the spiritual philosophy and the grand results which flowed therefrom, then he would choose that individual for his leader rather than the fossilized idea which was held answered in the affirmative Job's question which Christianity could not solve-save by implication -and which the world had never been able to settle: "If a man die, shall he live again?" and it was indeed meet that the anniversary whereon this gladsome answer came to the satisfaction of the longings of millions of hearts all over the world should be held forever, in grateful remembrance. Why, said he, if the Christian Church in our day had half so much to build upon as Spiritualism has, we should not be able to hear our own ears for their shouting 'glory! over it !

He spoke of spirit-communion as being, at the last analysis, the only thing which could satisfy the bereaved heart at the hour of the passing on of loved ones. , A Prestyberian clergyman of his acquaintance in California once had a lady parishioner who was inconsolable at the decease of her husband; she came to his study and he visited her at her desolated home-he poured out all the consolation which he had been able to find in the Old and New Testaments, the larger and smaller catechisms, etc., etc., but to no avail; he could not bring to her soul "the balm of Gilead"; at last, in a mysterious way, he directed her to go to a certain house and street in San Francisco, and inquire for a "strange woman" who there resided, saying that he had had frequent séances there, (although he would not wish the parish to know the fact, or that he had recommended her to go there.) and that he was assured that there she would find the comfort she so much desired. The strumentality of that medium, and returning, assured the minister that her visit had been characterized by the exchange on her part of faith for knowledge. Here had Spiritualism met the requirements of a case which no other system under heaven known to man was able to satisfy, and the victory it had then achieved was only one of thousands daily taking place wherever the angel of change brought human hearts face to face with the great question of an after-life ! The speaker closed his remarks by citing the extraordinary experiences with mediums lately recorded by Col. Olcott, Dr. H. B. Storer and outpouring of spirit power was close at hand, by and through which the time would be brought on when men would walk and talk with the inhab. itants of the spirit side of life as freely as with their companions yet robed in the physical form. At the conclusion of his speech the hall was cleared for dancing, and a happy party participated in this exercise till a late hour, the music being furnished by T. M. Carter's Band, and Messrs. G. W. French, J. B. Hatch, Jr., and George A. Downs serving as Floor Managers.

read a fine poem appropriate for the occasion, and Dr. Taylor and Mrs. Susie A. Willis-Fletcher sang, Mr. Fletcher acting as accompanist.

NO. 2.

At this stage of the meeting Mrs. Jennett J. Clark came to the platform and presented to Dr. H. B. Storer a beautiful bouquet, accompanied by a note purporting to come from our arisen brother, William White, as a souvenir from himself to the Doctor, which was acknowledged in a pleasing manner. Prof. Toohby, J. William Fletcher, Horace Seaver and Susje A. Willis-Fletcher entertained the audience by speaking,

and the exercises closed in the evening with a poem by Mattie B. Sawyer, written during the meeting, upon subjects given by the audience at " the commencement. The people then retired to their homes or participated in the dance at Paine Hall<sub>3</sub>(in the Memorial Building) as suited them best. The services, from first to last, were interesting and profitable to all concerned ; the speaking was of a high order of excellence, and the dancing was participated in by a goodly company till its close.

### John A. Andrew Hall.

The finest party held at this hall for the season, assembled on the evening of the 31st, under management of J. M. Foster. The music was furnished by Thomas's full Band, and the pecuniary proceeds of the saltatory celebration were devoted to the benefit of Chester M. Huggins, the popular janitor, who has been a faithful and industrious member of the John A. Andrew Hall Spiritualist Society from the commencement of its existence.

### New York.

A decidedly interesting and highly respectable assembly gathered on the afternoon of March 31st, says the New York Herald, at Republican Hall, No. 55 West Thirty-third street, to celebrate the Twenty-seventh Anniversary of the advent of Modern Spiritualism. On the platform stood four beautiful baskets of flowers.

After the hymn, "Nearer, my God, to Thee," the Chairman, Dr. R. T. Hallock, delivered the Introductory address, dwelling upon the "electrical shock" which the discovery of Spiritualism produced upon the world. The civilized world vas being rapidly weaned from all faith when Spiritualism burst upon it. There were many men and women who looked at this struggle between Christianity and Science with regret, and saw that the only salvation was in Spiritualism: The nationalities based upon spiritual manifestalady went as her pastor directed, and spent some | tions, as was shown by history, were great as two weeks in reassuring communion with her de- long as they remained faithful to the powers parted mate and other friends through the in- from which their strength was derived, and as soon as they began to be doubtful about their gods their decay commenced. In the year 1 a medium arose who understood the power of spiritual laws over the world, but because the world had repudlated the first medium, Moses. he also suffered repudiation. What had Modern Spiritualism done? It had done one great thing, and that was to take the miracles out of the realm of the mere caprice of a ruling power, and reduce all these spiritual manifestations to law. Prior to 1848 the ordinary idea of heaven had been laughed at by sensible men and women, who said : "I don't care a snap for your heaven ; I: others, and prophesied that a most remarkable | don't want to sing psalms to eternity; I'd rather suffer damnation with sensible men!" And what makes our idea of a hereafter? Why, human love, affection, memory, intelligence, room for improvement and all powers unimpairedjust the very state which the intelligent man would desire. Mr. J. G. Withers played a solo on the flute with admirable finish and expression, which was heartily encored. Mr. Lyman C. Howe said : You approve of the charms of a song, and we have come here to celebrate a song of infinitude reaching from man to God. This day marks an epoch which goes far back of the period when the morning stars sang together. To day there are many learned historians who are ready to deny even the existence of Jesus of Nazareth. This skepticism has been growing gradually. The advent of Modern Spiritualism, heralded by the immortal words of Andrew Jackson Davis, declared that not only was the communication between the two worlds established, but that it was also susceptible of proof. Thus Spiritualism challenged the investigation of the world. This epoch marks the beginning of the scientific phase of immortality. It was to carry blessings to the world, not by the menace of the devil and damnation, but by the establishment of facts. When it thus came to answer the clamor of infidel ages, how was it received ? By the scientific world with contumely and contempt ; by science it was met squarely and accepted; but by scientific pretenders it was frowned down, traduced, trodden upon. But it was urged that this revelation was not presented in an acceptable form, that it was taken hold of by the lowly, the ignorant. Who is to blame? If the high and the scientific would rather have let it perish, should the lowly not save it to the world? It did cometo the lowly; so did Jesus. It was Heaven's Hercules which was launching the thunderbolts of Jove until the scientific pretenders no longer dared to meet this infinite ocean, generated in the lapse of twenty-seven years ago. [Applause. I admit that it is not a perfect religion; but look how many centuries passed before astronomy, phrenology and every other system of science reached its present state of high advancement. Now, if it took these sciences so many centuries, what can they expect of this twenty-seven-year-old child ? Spiritualism combined. [Continued on eighth page.]

Hull, Mr. Richards (of Philadelphia), H. C. Lull, A. E Carpenter, Mrs. Susie A. Willis-Fletcher, and others completed the exercises.

In the afternoon the time was devoted to a Children's Festival, which was fully attended, over two hundred little ones joining in the pleasant occasion. Tableaux : "The Stupid Book," "The Angel," "Ghost Story," "Statue Bride," "Don't count your chickens before they are hatched " (illustrated with singing by Miss Cora Stone), and "Good Night," a march, singing by the children, music by Carlotta Williamson, the infant pianist, and the partaking of a collation, formed the chief of the exercises.

In the evening, the meeting was inaugurated by a short address from Dr. H. B. Storer, of Boston. Alluding briefly to the rapid growth of Modern Spiritualism, from the date of its appearance at Hydesville, N. Y., he compared the present occasion to the grand festival of Easter. which had just been celebrated with all the pomp and circumstance which the church could display. Christians had on that day assembled to congratulate themselves that their God had risen from the dead, while the Spiritualists now assembled were met to do honor to the anniversary of the date whereon a disembodied man, however lowly while in life, had burst the bars of human sense and demonstrated, it might be in humble fashion, the verity of a continued conscious existence for humanity beyond the confines of the grave! And the speaker was of opinion that the demonstrated fact of human resurrection came closer home to the hearts of the people of the present day (a time when intelligence was the inspiration of the hour) than the mere fact of the reascension-as claimed by Christianityof a consubstantial God to the exalted position from whence he originally descended to the earth plane. The speaker then adverted to the lessons conveyed by Spiritualism to the minds of its adherents, especially to the emphasized fact of the necessity of rightly educating their children. in which connection he paid a high compliment to the good work which Children's Progressive Lyceum No. 1, of Boston, and kindred institutions throughout the land, were doing for the little ones. He also referred to the necessity of a proper understanding of the conditions of generation, so that children might be rightly born, and thus be given the best opportunities for the fullest development while on earth; this would indeed be a blessing, since the development which was missed of on the earth plane would necessarily have to be achieved in spirit-life, under perhaps less advantageous conditions. Spiritualism was destined to lift the world up to its high standard by the attracting power of kindness; heated and bitter denunciation would never accomplish the work, but would rather tend to

Crown of the brave and free-Right's wid'ning scroll shall emblazon thy name I Thou art eternal, no measure can meet thee. Traced in weird silver, by earth's early rim Sphered in man's dearest traditions we greet thee, God's morning-stat on the fore-front of time t Thine was the power that will'd, Thine was the strength that fill'd Life's keenest strugglings from monad to zone, Yet is thy modern way Lit by a clearer ray Shot from the nimbus of truth's rising throne ! Souls 'neath thy tutelage seek life's domanding-Gone are the myth-tales so hoary and old; Lo I the dark hair-colls of creedism unstranding; Show hidden truths bright as African gold !\* Hope looks a'one to thee, Outcome of Liberty ! 'hou art resistless, thy triumph is nigh ! Reason her story tells, Sweet Love the chorus swells ! Thine is the torrent that bears earth on high !. Spectrum-wing'd Science, through heaven regal soaring Scorns thee, thou helper benignant and wise; Chemistry gray, o'er alembic flames poring, Marks not from substance a spirit arise; Yet art thou king of all-Lo! how their theses fall, analyst stern, at thy Prospero wand 1-Stillted Pretension dies, Low-browed Assurance flies; Naught may the power of thy logic withstand. Knowledge for faith, joy for terror thou bringest; Vainly pours Chaos its Lethean wine; Man, at thy call, from the cypress shade springest, Armed for Eternity's labor divine ! While in thy presence now Rev'rent our spirits bow: Fill us with charity, union and love;

Teach us-whoe'er may reap While we but gleanings keepire is our freehold in regions above A song, "Greeting of Spring," was then ren-

dered by Mrs. Lang and Misses Read, Jackson, and Browning-Miss Curtis being the accompa-

J. B. Hatch pleasantly alluded to the liappiness which had attended the celebration thus far, and signified that a pecuniary return would greatly help on the enterprise; at his suggestion a contribution in aid of the anniversary fund was taken up, Mrs. Dr. Richardson and Mrs. Foster, both of Charlestown District, officiating as collectors.

Alonzo Danforth, Conductor of Children's Lyeum No. 1, then read the call for the preliminary meeting looking toward the formation of a "Conservatory of Spiritual Philosophy."

Dr. T. B. Taylor was then introduced as the closing speaker for the evening. Referring pleasantly to the dancing which was to follow his remarks, and to the psychological influence in favor of which that came to him from the audience, he announced that he should be brief in what he had to say. He spoke of the disintegration of the creeds which was so surely going on at present, and looked hopefully forward to the

#### **Investigator Hall.**

The Anniversary Meetings at this place, held on the afternoon and evening of the 31st, were pronounced on all hands to be decided successes. A large and intelligent audience assembled in the afternoon, and were called to order at 21/2 o'clock by F. W. Jones, the hard-working Chairman of "The People's Spiritual Meeting." The. exercises commenced by the singing by the congregation of W. S. Barlow's hymn, "The Har-mony of Nature," to the tune of "Old Hundred," the Chairman leading, and Mr. G. H. Ames presiding at the organ.

The first speaker introduced was Dr. H. B. Storer, who addressed the people at some length upon the progress the cause had made since the first tiny raps were heard at Hydesville, twentyseven years ago. Robert Cooper, Esq., of England, gave encouraging reports of progress across the water.

Another hymn by the congregation, "How Cheering the Thought," &c., was well rendered, after which Dr. T. B. Taylor spoke with earnestness upon this "new religion," and gave a little of his personal experience. The hymn, "A New, Religion Shakes the Earth," to the tune of "Hebron," was sung by the congregation with the same grand effect of the preceding ones. J. J. Morse, of England, was then introduced, speaking to good acceptance. He was followed by Loring Moody, I. P. Greenleaf, Moses Hull and Prof. J. H. W. Toohey, all of whom made telling speeches for truth and the "new religion."

The congregation joined in singing the hymn entitled "Exaltation," to the tune of "Lenox," and the meeting then adjourned to 7 o'clock in the evening.

Dr. T. B. Taylor opened the evening service. The hymn, "Spiritual Liberty," was sung with good effect by the audience to the tune of "Auld

#### LIGHT BANNER OF

## Spiritualism Abroad. BEVIEW OF FOREIGN SPIRITUALISTIC

LITERATURE. Prepared expression for the Bander of Light & BY G. L. DIT-ON. M. D.

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So overflowing with good thing- - be-idethe wonderful -pirit photograph of Madam and Monsieur Kardee-was the January number of. our favorite French periodical, much incit had to be passed over unnoticed.

The Baron Kirkup, an old resident of Tu-cany, Italy, has recently allowed to be published. the following facts. At the time of the particular occurrence here specified the Baron had for nine days been a grandfather. His own statement is briefly this . " My invisible friends have begun a correspondence with me. Three rapupon the wall, when I am alone, indicate that there is a letter for me in our secret post-office. This office is behind a picture, where my replies are also placed. I know the writing of four of the spirits: Regina, Annina, Isacco and Danté, I have at least a hundred of their letters. As if to try my faith, they announced that they would cau-emp little nine days' old grandchild to write, and hid them away in a far distant place (birn - call the medium-has thus far exhibited his physand I invited in six friends to witness the phenomenon. Pencils had been prepared and hidden away in an obscure corner. My son seated, hour. To put an end to this inconceivable histohimself at a table with the infant, who already "ry the Government had the house torn down." had a pencil in hand, holding it like a ponjard Paper having been arranged, the child immedi- January number with a review of the progress ately, wrote R. A. I. D., initials of my above of "Spiritualism in Spain." During the past named four filends. The pencil then fell from year, it says, much seed has been sown-carried Its little grass, and I thought its task completed ; by the winds of publicity, to fructify in ground but my on exclaimed, 'He has the pencil again !' already prepared, through the propagation of and Rigina wrote these words in Italian : Non the magazine, the book, the controversy, public mutars questa e byona proca fue coza ti abbiano, lectures and private conversation. A "memodetto, Addio : (Do not calter this, a good test, ria" of the Board of Directors of the Association the thing which we had told you of. Farewell.) of Spiritualists, claim that the principles of Spir-"That no doubt could attach to the above, the jitualism have gained access to places formerly Baron wrote the following (in Italian), which denied them, that they are respected where they James, you shall have one the next time we

to having seen the infant Valentina, of nine days, | partiality by those who once scouted them ; that write as above; the pencil having been placed in they, have acquired this enviable position by his hand by some invisible power: (Signed) Fortunata Carboni, Teresa Beltramini, Teodoro Gisni, Paolina Carboni, Imogene Kirkup the opposition of the lesser body, maintaining the baker's, and wrapped up in the inevitable Cisni, Vittorio Beltramini.""

A letter comes to the Revue from St. Pierre, Martinique, which says that a man in the country there, having been bitten by a serpent, and hence prostrated on his bed with a fever, sent off to procure the aid of an old negro who had the reputation of a sorcerer. "Tell the patient," said the negro, "to go about his business; I will take care of him." Sure enough, whether by faith or otherwise, he soon recovered, and by that which is there called the treatment par works (several translations, but mostly original) feinte. Remarking on this, the editor of the Rerue says: "The spirits reply that in our groups there are mediums who often cure at a distance, through the aid of (or, a la demande of) an inter medicre."

Mons. Loiseau, 5 Lancry street, Paris, writing of Mons. Buguet's spirit-photography, says that he is assured of the genuineness of the phenomenon following Mons. B. in all his operations, till not a particle of suspicion of the honesty of the operator existed. Under such scrutiny there came upon the plate not only his own portrait, but that of another, extended partly over himself, while over his face fell a transparent vell. "All the operations, I repeat," says the writer, "were made in my presence; and M. Buguet kindly affered to allow me to manipulate the whole thing myself, using his instruments or others; his presence only being required as medium."

From Cherchell, Algiers, comes an excellent Westminster Abbey by the Bisho of Lincoln

### mid peoples differing from ourselves in language, costumes, habits, religion, the spirits of dear ones gone before, and of those even whom we perhaps have only casually known, but have found something in us that has touched a sympathetic chord-it shows how (and it should

cheer all in their lonely moods) these are really with u-, walking in our pathway unobserved, and watching by our pillows while we sleep. May the good angels draw nearer and nearer ! The long and able defence of Spiritualism by M. T. Tonoeph, which opens the present number of the Review, has an extract from Madam

Pfeiffer's "Second Journey Around the World," published in Paris about the year 1-51 : " At the residence of Cheribon, in the Island of Java, at the close of day, in a certain chamber and from all quarters, there began to rain down stones. They fell close to persons in the room, but hit no one: they seemed more particularly directed against a little infant. The Government, hearing of the affair, sent an officer to examine intoit. He placed a guard about the premises, then ed events. At the usual hour down came the stones, falling in a shower about him and his little charge. He took the stones, marked them iloignity. It was all in vain; the same stones fell again in the same place and at the same

El Criterio Espiritista, of Madrid, begins its was signed by his friends present : "We testify, were once denounced, and are judged with im- meet," was my reply. contending tenaciously with ancient prejudices, the enthusiasm of the few in the midst of so many political convulsions of the nation-advancing calmly but firmly, combating success-

> taining themselves against the formidable assaults of the schools of philosophy, In confirmation of the statement that our cause consequently in demand, there is added to the

> article in question the names of some twenty that have recently been published in that country in the advocacy of, or by believers in, Spirituali-m. "Celestial Chemistry" and a letter on "Spirit-

number of the Uritic. Several touching tributes to the departed, (from this life,) with minor Items-including a notice of a new periodical. Common Sense, that is now published in Lerida' analiast Spiritualism-add to its interest.

Two more numbers of the Buda-Pest (Hungay,) magazine of Spifitualism, Reflexionen aus der Geisterwelt, are before me ; but I need only briefly notice their contents, for they are mostly devoted to communications through media; and however deeply interesting and valuable each. article may be-such as those written through "Adelma," for instance, and on "Spirit-Nature" by Klara-the phenomenal is nearer the American tone of thought, and we are hardly satisfied criticism of a sermon on cremation, pronounced if some startling fact is not forthcoming that may even challenge our wide-monthed credulity. quainted with spiritualistic literature is evidenced by their announcement of books on sale; such as "Studies about the Spirit-World," by Baron A. Von Vay (and two or three others by the same author) ; Das Buch der Geister, by A. Kardec ; the works of Alex. Aksakow, of Güldenstubbe, and of A. J. Davis. La Rustracion, Espirità, (Mexico, February 1875,) edited by Sr. Don R. I. Gonzales, comes In such a large, imposing, handsome form, that it challenges columns of respectful consideration instead of a paragraph or two. Its "Objections to Spiritualism" occupy about five of its pages, and is an able reply to a Dr. Rice who seems to think that if Moses and Elias did appear on the Mount, and Samuel possibly (but doubtful) came at the entreaty of Saul, these are the only but by no means sufficient grounds on which to base a reasonable supposition that spirits do return to earth. A. Kardee is then quoted-"A Reply to our Detractors ;" this is followed by, "Are Spiritualists Christians?" "The Seven Sacraments of the Roman Church ;" "Roma and the Evangelio," that has made so much stlr in Spanish circles; an interesting historical sketch of vampires and witches (so called), of their great influonce on the habits, thoughts, religion of many Oriental people, including the ancient Greeks and more modern Silesians, Moravians, Hunga rians-quoting D. Calmet as authority for one fact stated, which he says he received from a trustworthy source ; the fact being, in brief, that there was seen to enter and seat himself at table, to the dismay of a family, the father of the master of the house, who (i. c., the father) had been dead and buried for the space of ten years,' Count de Cabreras being an interested party. It is worthy of note, also, that one of Col. Olcott's letters, which appeared in the Graphic, Oct. 30th, in relation to the Eddy manifestations, returns to us here in its pleasing Spanish garb-losing nothing of its charm by its long journey and its

# Spiritual Phenomena.

### SPIRITS ENJOYING HUMAN FOOD.

### BY DR. G. BLOEDE, BROOKLYN, N. Y.

The pretty story told in No. 22 of the Banner, by "One of the Family," of a spirit "grandpa" eating grapes and apples, prompts me to communicate to your readers a similar case, which came recently under my own observation.

A select circle of friends of Spiritualism in Brooklyn has been some time developing a new medium for physical manifestations, a young lad of fifteen years, of respectable relations. He already exhibits the most remarkable mediumistic powers, equal, if not superior, to those of the Davenport Brothers. I shall have to report more fully about this promising medium, hereafter, and will therefore abstain for the present from giving names and particulars, and only mention the curious and amusing coincidences which occurred in the presence of this medium a few entered, and taking the child on his knees await- , weeks ago, and which could at any time be attested to by five or six reliable witnesses-The principal controlling, or rather helping or executing spirit, under whom Willie-as I will ical manifestations, is that of a Southern plantation-negro, who had gone to California and was killed there. He gave his name as James Thomas, and the slang-like character of his negro idiom, in which he keeps up a lively conversation from inside of the cabinet, and his inclination to fun, merriment, and even wit and satire, known as a characteristic of his race, afford sufficient grounds for believing in his genuineness. In this mood he once mentioned the predilection he had had when in life for mince-pie. This prompted me to ask the question, "Why, James, if I should bring you a mince-pie next time, would would you eat it ?" His answer, coming quickly enough, was, "To be sure I would "" "Well,

A week from that evening I did not fail to keep my promise. Eager to make a new untried experiment, and not having told any one about overcoming the indifference of the masses and it, I carried a small mince-pie, just bought at crackling yellow straw paper, to the house, hiding it there in another room, and not seen by any one, under my overcoat. But sure enough, fully the most malevolent of criticisms, and sus- after the medium had been in the cabinet for some time, and entranced, James asked in a loud voice, "Where is my mince-ple?" To the great amusement of the circle, I then assured James is advancing in Spain, and that its literature is | that I had kept my part of the agreement, and it was now his turn to do so. He expressed his willingness in energetic terms, and the pie was brought from the other room, handed in through the curtain of the cabinet, and still in its original paper put on a small table in front of the medium. Immediately after, we heard the crackling

sound of the wrapping torn off and crumpled in ualism in England," occupy much of the present | the hands of somebody, soon followed by other sounds, which could be taken for those of a person eating. A few minutes later James said, always in his

funny slang, "I will not eat it all alone, but will divide it with the company," and called for a knife. This was shoved in through the curtain and put upon the table, and we soon perceived that it was handled by some one. Soon-afterwards we were bidden to remove the curtain and come into the cabinet, where we found that a crescent-shaped piece of the pie (about the fifth part of it) was missing, as if bitten out by human lins and teeth, and the rest of the pie cut with the knife into two equal halves. Now every one not acquainted with the con-

comitant circumstances and the condition the nedium was in at the time: will sav: ' What That our Buda Pest friends are thoroughly ac- | was there wonderful in this? of course the medlum tore off the paper wrapper, ate the missing piece, and cut the rest of the pie with his hands, as any clever baby beyond the period of the cradle could have done !" But I regret to be obliged to assure the skeptical reader that this wise suggestion would not go very far to solve this pie riddle here brought before our eyes in a tangible form. The fact is, the medium, besides being in a deep trance, had, as is always the case, been put in the cabinet in a condition which excluded every earthly possibility of using either his limbs or his mouth in the common way. The medium was not only fettered, body, arms and legs, by three or four strong ropes, and firmly tied to a chair, so that he could not reach forward with his head more than a couple of inches, but his hands and arms, fastened to the side rounds of the chair, were also encased in a pair of long hose. secured above the elbow by a few stitches : his mouth was also completely gagged by a handkerchief drawn through it and behind the teeth, like the bit of a horse, and tied firmly at the back of his neck, being also secured in its position by other bandages running upwards from the chin ind tied on the top of his head. I need scarcely say that in a few minutes after we had heard the handling of the knife, we were called into the cabinet, and found the two halves of the pie, with the piece missing, of which not the least trace could be discovered, as well as the knife on the table, and the paper, crumpled, lying on the floor; also the described condition and position of the medium, on close examination, were found not in the least altered - ropes. knots, hose, gag and bandages all undisturbed and in their proper places-not the slightest sign could be discovered of any meddling with the condition in which we all had seen the medium the very moment before the experiment commenced. Here are some more facts to be attested to by unexceptional witnesses, which would seem apt to tax the acumen of the "philosophers," and wholly inexplicable except by the spiritual theory of materialization, including at the same time the power of dematerializing, unless it should suit the "philosopher" better to presume that a lad of fifteen should possess a perfection in sleight-of-hand which would baffle the skill of the most celebrated wizard of the age, or that half a dozen sober, healthy and honest men should at once and all at the same time be liable to a fit of "hallucination," making them see what there was not, and not see what there was I The independent reader may take his choice.

placed on the table and covered by a common framed slate. In response to my question raps were heard, and the pencil began writing on the under side of the slate what proved to be a message, with my son's name signed thereto. A clothes brush was then seen to leave the mantel shelf, without visible hands, and proceeded to brush our clothing vigorously, during which time I felt hands patting me. A very white hand was now laid upon my bosom for a moment, and then disappeared. I said, "My son, was that you ?" The hand then came again and pulled my lace violently, and made an effort to remove my bracelet.

The Doctor then held an accordion half its length under the table with one hand, the other lying on the top of the table. The music from it was very fine. The instrument now disappeared under the table, and the strains were repeated. Another message written on the slate closed the

In the evening, at 8 o'clock, we attended another scance. We took our seats at the table. A black cambric curtain about five feet high and six feet wide, with an aperture about one foot square, was suspended between the table and wall, about three feet from the wall. After sitting ten minutes, a female head, with beautiful black hair, appeared at the aperture, which I recognized as my niece. Then came a person who was recognized by my friend ; next came an angelic face, with a beautiful halo of light around | it. I next heard a voice at my side, which said very distinctly, "Dear mother, I am so glad that you came here," and gave me some advice. To a question which I asked, another voice answered in a very loud tone, and lastly the voice of my guide, the Indian girl, King Flower, was heard ; chattering away in high glee, in her own tongue, to the great amusement of the Doctor. The truthfulness of the manifestations at Dr. Slade's is placed in my mind, by the above mentioned facts, beyond a doubt. MRS. JENNETT J. CLARK.

Boston, March 22d, 1875.

Written for the Banner of Light. A VISION.

BY MRS. M. S. WALKER.

I was in a valley lying Deep between the mountain's steep. In that valley, dark and gloomy, I had cast me down to weep. I was heavy with my sorrow, Borne through many a weary hour ; Now it racked me-overwhelming

Was the fury of its power. Low crouched I in my fierce anguish,

Sore I moaned, in bitter tears-Tears of pain, of saddest wailing, O'er the failure of my years ; O'er the hopes I vainly cherished : O'er the dreams I dreamed for naught ;

O'er the utter desolation Of my lone and cheerless lot.

Came a light into the valley, Came a radiance like the day ! Looked I up, in terror seeing One who came adown the way Wrapped in white, of ardent splendor, In a glow of silvery flame; Blinded, I, in all my vision, -As it closer, closer came.

Spoke the angel words of cheering, In a voice that, like a bird. Flew into my soul, and nestling, All my inmost being stirred. With a sense of blessed comfort Did my soul uphold its hands To be filled with truths of heaven.

# The Rostrum.

APRIL 10, 1875.

### THE MEDIUMISTIC EXPERIENCES OF N. FRANK WHITE.

[Reported for the Banner of Light.]

A large and intelligent audience assembled at Rochester Hall, Boston, Sunday evening, March 28th, to listen to the widely known medium and speaker, N. Frank White, who, according to announcement, related his personal experience as a medium for the past twenty-six years. After a: song from Prof. Locke, which was well appreciated, H. S. Williams, Esq., President of the Boston Spiritualists' Union, introduced the speaker, who was received with hearty applause, and prefaced his discourse by reading an appropriate selection from Lizzie Doten's poem, "The Inner Mystery." Another song followed by Prof. Locke, after which Mr. White commenced by a brief relation of his early history.

Educated with a large family of children, by strict Presbyterian parents, in the strictest of Presbyterian States, Connecticut, his earliest recollections of religious instruction were anything but pleasant, while the impressions of that instruction led him to look with horror upon any approach to liberal thought in religious matters. Leaving his home (Seymour, Connecticut,) at the early age of thirteen, he took up his abode in the city of New Hayen, to do for himself, with only the limited education which he had received in a country school up to that time. Coming soon after under the influence of a religious revival in a Methodist Church in that city, he presented himself for the prayers of the church,and recognized his first consciousness of susceptibility to outside impressions as having a beginning there through the powerful mesmeric influence of the revival preacher—an influence then misunderstood, but since plainly manifest in different directions. A few years after joining the church, and a little over a year after the first manifestations of raps through the Fox girls, at Hydesville, N. Y .- of which he had only heard the common, garbled reports, and in regard to which he of course was unfavorably impressedhe became interested in a series of lectures upon psychology, by Drs. Benton and Rainey, in New Haven, entered thoroughly into the investigation of that subject, and soon became not only fully convinced of the reality of that science, but also a susceptible subject.

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He visited these gentlemen shortly after in Bridgeport, Conn., and while sitting with one of them alone in a room in a hotel, they both noticed a peculiar vibration or rap upon the table, which each at first supposed the other made; after explanations to the contrary, the raps continuing or stopping as requested, and imitating sounds, they were somewhat astonished, and the gentleman (Dr. Rainey) jokingly remarked it must be the "Rochester rappings," in which, however, he had not a particle of confidence, believing that the Fox girls were impostors, whose tricks would soon be exposed. He then, still in a joking way, commenced calling the alphabet as they were said to do, and, as the letters were responded to, put them upon paper. As these letters were written in capitals, and no division of words was made, there seemed to be no sense or sentence, and the communication, finally ceased, leaving the impression upon the minds of-both-that-there was no intelligence connected with the rap or sound, and they entered into conversation upon another subject. While thus conversing, the paper with the letters being upon the table before Mr. White, he accidentally observed a combination of letters which formed a word, and immediately starting with that key found that they had a complete sentence, and that the sentence was a communication from a departed sister, of whom Dr. Rainey had never heard, giving the names of husband and children, and also her own at the close. Mr. White at once became startled. Informed his friend of the discovery, and an investigation at once commenced. The raps readily responded again, and the Doctor soon received, in the same manner, a message from a departed child of whom Mr. White, until then, had never heard. Another gentleman, called in to listen to the remarkable phenomena, received a lengthy message from an acquaintance of years gone by-whom he had forgotten and did not know was dead-giving many facts in regard to his life and death, since the acquaintance ended, and which were afterwards, by mail, fully verified. After this recital, which was clear, concise and complete — the speaker recognizing its importance as the commencement of his conscious mediumistic life-he gave a humorous account of his adventures that night with the invisibles, in which his superstitious fears were considerably aroused. He then sketched rapidly his medium-Istic life since-going to Troy, N. Y.; working at his trade as an engraver; sitting with friends for investigation; being exposed to scorn and reproach and open abuse from the ignorant and bigoted; and spoke of the different phases of mediumship which constantly developed through medumsnip which constantly developed through his organism, such as writing through mechani-cal control of the arm in many different lan-guages, including Greek and Hebrew; writing most freely and completely while in conversamost freely and completely while in conversa-tion upon other subjects; speaking in the uncon-scious trance, &c. Going West to Beloit, Wis., to avoid the importunities of friends that he should take the rostrum, he was discovered there and finally induced to speak; he pictured his embarrassment and the final triumph of the invisembarrassment and the final triumph of the invisbles eighteen years ago, since which time he has been in public life, speaking in most of the cities of the United States from Maine to Texas. lecture developed during its course a narrative of scenes and facts which was intensely interesting and keenly appreciated, as was attested by the almost breathless silence of the audience, only broken in upon now and then by the involuntary applause of his listeners. The speaker then related some exceedingly interesting incidents of spirit manifestations through his mediumship in Texas, North Caroli-na, and in this city, all of them giving conclusive videone of spirit parament in pull speak haven na, and in this city, all of them giving conclusive cvidence of spirit power and intelligence beyond the medium and those seeking communication. During the recital of his early experience consid-erable excitement was manifest in the audience at the unmistakable response of raps all about the speaker upon the platform, and which were distinctly heard from many parts of the hall. Mr. White closed his discourse by declaring his earn-est determination to trust still to the invisibles to t determination to trust still to the invisibles to do their work in their own way, and to submit as an instrument for theaccomplishment of that work so long as his strength would permit; he spoke gratefully and feelingly of the Indian or physi-cal influences which had controlled him at times and given such important assistance, appealing earnestly to all mediums to welcome such influences, as only through their aid and the conse-quent building up of a good physical condition, could they do their work completely and success-

It is shown that the most ardent adversaries of cremation in England are the clergy, who fear, if cremation is generally adopted, losing the best part of their revenues. "It is truly inconceivable." says the critic, "that the clergy can be so lonorant as to maintain that cremation will be dangerous to the doctrine of the resurrection of the body-the Bishop of L. believing that at some future day all human beings who have existed, on the earth will be resuscitated with their actual bodles," A chemical analysis of the body then follows, showing how much of it is gas, and must pass off into the atmosphere under the ordinary form of decomposition, and what weight of solids might mingle with other earthy matter. The morals of the thing is then considered and ably digested.

The Recue Spirile, February number, contains a photograph of M. Blanckeman, of the French army, who writes as follows :

" M. Buguet received me with great affability, and placed me in position at once. On the plate were two spirits, -I was at first disappointed, as I had carnestly desired my father's presence; I had earnestly desired my father's presence; but on looking at it anew I recognized with joy one of my uncles, my father's brother, while the other spirit was doubtless his daughter, whom I had known when very small. She had a marked resemblance to the wife of my uncle, which caused me to believe that this was my cousin." Mons. Blanckempi is section as a training of the section Mons. Blanckeman is seated at a table, resting one hand upon his sword, the other upon his knee. On his left is the spirit figure of a pretty young lady, who lifts with her right hand a transparent vell, which not only falls over a portion of the officer nearest the table, but about the whole table itself. Just over the right shoulder of this spirit appears the bald head of another, who, from the resemblance to the former, may well be taken for her father. They are both in unusual miniature, but very distinct.

Prince Emile De Wittgenstein favors this number of the Recue with a long communication. principally a translation of the able and interesting article published in the N. Y. Graphic, from the pen of the Countess H. P. Blavatsky, in reference to the Eddy manifestations. The Prince snys he knew the Countess when in the Caucasus; that her husband was for many years Governor of Erivau; that she speaks a number of the transcaucasian idioms, and that he can bear testimony to the apparent truthfulness-the coulour locale, the language, the costumes-of all she reports having seen and experienced at Chittenden.

Perhaps, Mr. Editor, I feel a deeper interest in these parties, and in the strange, Oriental figures and costumes that appeared at the Eddys' in the presence of the Countess Blavatsky than most of your readers will; for I was in Georgia, the home of Madam B., when she was a beautiful young lady; and I doubtless nict at the solrees of Prince Woronzoff, Mons. the Prince Wittgenstein. That a Georgian, a Persian, a Kourd. should step out from his shadowy haunt and walk the rude stage in this far-off land, is not only a weird and wonderful phenomenon, but it shows how, wherever we may wander, however much of a stranger we may feel ourselves to be | of a faith.

foreign drapery. The March number of Don Gonzales's elegant periodical (may its shadow never be less!) has come to hand; also the Dagslyset (Scandivanian), and the February number of El Criterio, and will receive further attention in my next.

The Licht Welt of Allentown for February and March is also before me, with such a variety of entertaining matter (and all for five cents), its German readers must be proud of it. Its leading articles are; a summary of Spiritualism in Engand and a communication from Dr. G. Bloede. Minor items, (if we may so call) "Heaven and

Hell," "What is Spirit?" the "Harmonial Philosophy," and correspondence from all quarters, add the required spice. And is not Spiritualism the new car of Juggernaut that we have set agoing by steam ? When I read of its progress, when I see those crushed who throw themselves under its wheels, when I

who throw themserves under its wheels, when I see those swept away who strive to stop it, when I hear the shout of its devotees, (maybe some-times misguided, sometimes full of folly and madness,) when I witness the satisfaction its priesthood experiences at its triumphant advance, I recognize a similitude to that Hindu expression of a faith.

### SEANCES AT DR. SLADE'S.

### To the Editor of the Banner of Light:

Being in New York City not long since, myself and another called on Dr. II. Slade, 25 East Twenty-first street, widely known as a remarkable test medlum, to witness some of the manifestations that occur through his mediumship. We were first allowed the liberty of examining everything in the room. We sat at a common

Sent from bright celestial lands. "Why, because the clouds hang heavy Over all the gloomy sky,

Should-you droop? Behind the shadows Still the sun is soaring high. Why, when dark and lone the pathway, When your feet are worn and sore, Should you faint? a little farther Shall you find the open door.

"Rouse ye from the past's deep darkness; Dead are they who backward cling; Look ye over all the landscape, Watch the coming of the spring. If the world be dark and cheerless, Go to where the sunshine waits ; Let it enter, bright and glowing, Through your spirit's long barred gates.

Crown your days with flowers of loving, Plucked with patience, won with pain; Dear the flowers won from sorrow, Free are they from earthly stain. Clasp them, then, upon your bosom ; Clasp them with the might of prayer; Let them ope their pure white petals In their stainless beauty there."

Sweet and low, as music stealing O'er some purple, twilight sea, From the harping of an angel, Came the last words back to me; Sank, and died, and I awakened With a sense of deepest bliss; Had the veil been partly lifted 'Twixt the other world and this?

Oh. we know not how they linger, Those pure spirits from above. Close beside us, warning, cheering, With their soothing words of love. So, ofttimes, when very gloomy Does the rugged pathway seem, They are near us. Ah, not always Do we merely simply dream !

### Extract from Channing.

In view of the present interest on the subject of Spiritualism, the following extract from one of William Ellery Channing's sermons, delivered in 1834, will be read with interest;

'Perhaps it may be asked whether 'those bory into heaven not only remember with interest but have a present immediate knowledge of those whom they left on earth? On this point neither Scripture nor the principles of human nature give us light, and we are of course left in uncer-tainty. I will only say that I know nothing to prevent this knowledge. We are indeed accus-tomed to think of heaven as distant, but of this we have no prevent. Heaven is the up to a the we have no proof. Heaven is the union, the soclety of spiritual higher beings. May not these fill the universe so as to make heaven every-where? Are such beings probably circumscribed, as we are, by material limits? Milton has said:

Millions of spiritual beings walk the earth, Both when we wake and when we sleep.

It is possible that the distance of heaven lies wholly in the veil of flesh which we now want power to penetrate. A new sense, a new eye, might show the spiritual world encompassing us on every side."

The above quotation is taken from a sermon on the "Future Life," and may be found in Vol. square table. A small piece of slate pencil was | III., pp. 227-8 of Channing's complete works.

### APRIL 10, 1875.

### Written for the Banner of Light. SPIRIT-HELP.

Do spirits guide our life? I sometimes ask : Will they descend to such a servile task? They had so much of care in their life here, It cannot be, now they from earth are clear, That they again within our sphere would bask. For sad to them must seem each false-worn mask. And sin and sorrow must as sad appear, And in our life their life would needs be drear I cannot tell but love might make it plain, Extract the ill, and all that we call pain. And they from their high state might wish to guide, And help our bark to peace through stormy tide. Oh if 't is true, may they their wisdom lend, And guide us onward to life's purest end ! -[ William Brunton.

The Rebiewer.

THE PROOF PALPABLE OF IMMORTALITY. Being an Account of the Materialization Phe-nomena of Modern Spiritualism. With Re-marks on the Relations of the Facts to Theol-ogy, Morals and Religion. By Epes Sargent. "Nullus in Microcosmo Spiritus, Nullus in Macrocosmo Deus." Boston: Colby & Rich, 1875 – P. 238. 1200 1875. Pp. 238, 12mo.

REVIEWED BY HUDSON TUTTLE.

The name of Epes Sargent is a household word throughout the land, and is almost as well known in Europe as here at home. His labors in behalf of a purer, choicer literature for our schools have conferred an inappreciably great benefit on the present and the future. His clear and cautious criticisms and literary judgment have never been called in question, and in whatever enterprise the has engaged, as editor or author, he has always won laurels of success.

That such a man should, after thorough investigation, openly avow his convictions of the truthfulness of Spiritualism, and pledge all his hard-earned reputation on his convictions, was a joy to all Spiritualists. It was a course of conduct consonant with the man, but so unusual in this truckling age of insincerity and imposition that it was unexpected. He became a tower of strength, and his name gave dignity and character to the movement. What the venerable William Howitt is to English Spiritualism, Epes Sargent is to American. He speaks from a lofty eminence gained by ability and integrity, and if his views are novel he gains attention, and gives to them the great weight of his character.

"Planchette, or the Despair of Science," may be said to have almost marked an era in the progress of Spiritualism, and the present may be regarded as the supplement of that work.

In the preface Mr. Sargent says :

' For the last quarter of a century the skeptical public have been repeatedly comforted with the assurance that Modern Spiritualism was at last dead and buried, and yet here it is, more irrepressible than ever, and developing new phe-nomena, in comparison with which the old seem to dwindle. It has survived not only the dislike and denunciation of the critical, the refined and the learned, but what is harder to endure—the help that is harmful, the imprudences of its own friends, and the heresies and stupidities which seek a shelter under its name, and so inquisitive people begin to ask, "What is this strange thing which, being dead, yet liveth?' I have here at-tempted a reply. The present volume has grown out of a series of familiar communications on the subject of the materialization of temporary human forms animated by supposed spirits.'

It will be seen that Mr. Sargent confines himself more especially to the field of phenomena known as "materializations," though by no means exclusively. Spiritualism has made such rapid recent progress in this direction that this department almost excludes the older phases, and there is a tendency to overlook the mental phenomena, which are more interior and vital in their relations, for the more dazzling and tan-

Hollis, of the Eddy Family ; in England, of Mrs. Guppy, Messrs. Herne and Williams and Miss Cook, are exhaustively treated. The experiments of Prof. Crookes, through the mediumship of the latter, have gained a world-wide celebrity : they were a continuance of those instituted almost twenty years ago by our own Prof. Hare, but more extended, and in some respects more conclusive. As the word of Prof. Crookes would be received as final in questions of science, it is difficult to comprehend the prejudice which rejects his experiments and carefully-drawn conclusions on this subject. Professors Hare and Crookes have given the only scientific demonstration of Spiritualism which has yet appeared and their methods and results stand unimpeached, nor has the least flaw invalidating their conclusions been pointed out.

Mr. Sargent, accepting Mr. Owen as authority, quotes from him briefly of the Philadelphia 'Katie King." Since it has been proved that fraud and deception were practiced at the circle of the Holmeses, the value of every fact connected therewith is greatly invalidated. The experiments of Col. Olcott prove the Holmeses to be mediums of remarkable order-materializations occurring when strictly crucial conditions were imposed. But the mixture of the least grain of fraud invalidates every manifestation which has not occurred under similar conditions. The ma jority of Mr. Owen's observations were not thus supported, and hence cannot have more than a secondary value. The introduction of even these brief paragraphs might have been regretted, had not the recent investigations of Col. Olcott and Gen. Lippitt given a more favorable aspect to the subject, which the perhaps too swift condemnation of Mr. Owen covered with obloquy.

The chapter on Spirit-Photography is highly nteresting, and there can be no doubt that, under favorable conditions, the departed can draw around them certain materials, and so affect the actinic rays as to impress their image on the sensitive plate of the camera. Mr. Sargent, with a reserve which the subject merited, at first doubted the genuineness of pictures produced by Mumler, and so expressed himself in the first edition of "Planchette." He now reverses his earlier decision, and endorses the claims of that artist, in which he is supported by the celebrated New York photographist, Gurney, and numerous others.

Exhaustive as are these chapters in their condensation of facts, to which Spiritualists will turn as to a magazine of invincible armor, the chapters on science and philosophy are no less able. The subjects treated of are arranged under the following heads: "Spirit and Matter," "Priority of Spirit," "The Spirit Body," "Power of Spirit over Matter," " Unity of Forces and Phenomena," "Relations of Spiritualism to Belief in God." "The Divine Nature Triune," "Relations of Spiritualism to Morality," "The Message of Spiritualism."

It is impossible to give in the brief space assigned to this review anything like a just conception of the breadth and profundity, the wealth of learning and of research with which these various subjects are treated. To cull passages here and there would be an act of injustice to the author; some idea, however, may be gained by a rapid glance at his most salient positions :

"Spiritualism does not use the term spirit and soul as having only a negative meaning—as merely implying non corporeity." . . . "The earliest conceptions of the relations of body and soul amounted to a sort of double materialism." Mr. Sargent passes the opinions of Augustine, Tertullian, Descartes, Hallam, Spinoza and Spencer, under swift review. They are all wanting.

'Materialism regards matter as the first and only existence, and mind as one of its modes or properties, like heat, electricity or chemical ac-tion. Idealism regards mind as the first and only phenomena, which are more interior and vital in their relations, for the more dazzling and tan-gible. This is all well, for ultimately all will thesis of qualities. Little can mortal man know of the world in which he is plunged. We learn this lesson from the phenomena which transpire around us : that matter is to spirits something very different from what it is to mortals in the flesh; that our knowledge of it is, as the highest philosophy often asserts, simply relative and phenomenal; that a change in our organs of sense and perception would make matter other than what it now appears to us.' In the chapter on "The Priority of Spirit," Mr. Sargent handles the materialists and their make-shift theories without gloves, and succinctly/ states the conclusions in regard to the relations between spirit and matter at which Spiritualism has arrived. Most ably is the necessity for and philosophy of the spiritual body treated, and the many theories which have been advanced by thinkers in and out of the ranks of Spiritualism mentioned and criticised. The spirit body is a reality. It has the same relations to the spirit-world that the physical body holds to the material world. It is the culmination of the forces exerted by and through the physical organism. Moleschott may proudly declare : " Thought is a motion of matter," and "No thought without phosphorus ;" Büchner may ape this utterance, and Tyndall dismiss, in his unscientific spleen, Spiritualism as "degrading," yet it passes beyond all these vain disputes between those whose senses are only cognizant of material things, beyond the realm of the vaunted "forces" which of late have become the accepted "god" of scientists. Here, in the beautiful unity of all the diverse phenomena of Nature, in the spiritual forces which lie beyond the realm of matter and force as studied by the physical philosophy, Mr. Sargent enters the inner courts of the Divine. He catches a glimpse of the Infinite Mind, of which the spirit of man is a finite image. He grasps faintly the grand destiny of the human soul. Out of these noble ideas, awakened by the glorious vista opening out into the trackless ocean of spiritual energy which laves matter on every side, the purest morality springs up in the heart, thus lifted out of the turmoil of matter into the subtle province of spirit. Ennobling beyond all expression is man's position between two worlds, endowed with infinite possibilities, and the years of God for his future development. The omniscient vision of the departed rests on us forever; they lend us their angel hands of assistance; they bridge the chasms and bind our wounds when we fail. All we do, or say, or think, is reflected on the sensitive mirror of our own souls, and the immeasurable gain or loss is our own.

# THE ANGELS' WELCOME TO THE SPIRIT OF THOMAS GLAVEY,

BANNER

 $\mathbf{O} \mathbf{F}^{\circ}$ 

LIGHT.

Who passed on, September, 1874, aged 24 years.

To the Editor of the Banner of Light: Please give your readers the subjoined poem. It was sent to us by a kind, sympathetic soul-H. W., of Lower Lake, Cal. - in memory of our son, and was written by the author after reading the communication of James A. Fraer, as published in the Banner for Oct. 31st, 1874. Wilmington, Del. CHRISTIAN CLAVEY.

Welcome, brother, thou art welcome To the Summer-Land above, Where the soul will thrill forever

With sweet music born of love. Welcome, brother ; welcome--welcome-Welcome to the worlds above!

We have hovered round thee often,

And thy earthly eyes have seen Spirit-forms around thee smiling,

from earth-life thy soul to wean. Welcome, brother ; welcome-welcome Welcome to a life serene !

Thou wert young, in manhood blooming-Hope around thee cast its spell ;

Future leas with joy perfuming-But the angels loved thee well.

Welcome, brother ; welcome-welcome-Welcome more than words can tell !

Father, mother, loved thee dearly; And thy sister, pure as snow, With thy brothers would have kept thee,

But thy spirit longed to go. Welcome, brother ; welcome—welcome— Welcome where life's waters flow !

Onward, through eternal ages Will thy living soul expand-On earth's children truth impressing

Of the spirits' Summer-Land. Welcome, brother ; welcome-welcome-Welcome to our spirit-band !

Health.

SANITARY CONDITION OF DWELLINGS .- Not withstanding the frequency of the warnings which have been given through the press and other channels, regarding the danger of not properly disposing of house waste, many housekeep-ers continue to utterly neglect all precautions, and kitchen; drains and cesspools send forth their poisonous emanations, and fevers and death result. During last summer, cases of fever, result-ing from defective house-drainage, were uncom-monly numerous in cities and country towns; hotels and boarding-houses at the seaside and other places of public resort during the summer months have been changed into pest houses by the poisonous action of exposed filth and bad drainage. So much suffering has been experi enced in these boarding houses, we incline to the opinion that hereafter the inquiries made by parties from the city regarding them will be directed toward the sink drains, rather than toward cor ner rooms, luxurious furniture, or rich food. If farmers and boarding-house keepers are wise, they will give prompt attention to matters of cleanliness outside as well as inside their dwell-ings. The matter of kitchen drains is far too little thought of among all classes in the country. As has been truthfully said, many a tidy house-teener whose sink-room is a pattern of cleanli keeper, whose sink-room is a pattern of cleanli-ness, and whose sink is as clean as the "plates she eats from," never bestows a thought on the outlet, the care of which, being out of doors, she thinks belongs to the "men folks." Inspection at this unvisited "back side of the house" would would show layer upon layer of decaying potato-sprouts, cabbage-trimmings, onion-tops, etc. They lie just down in the beginning of the slight excava-tion which her husband dignifies by the name of a drain, and she thinks nothing about them till they force themselves upon her attention by, sheer accumulation. Then masculine aid is call-ed in, and a few vigorous thrusts with a long pole push the putrescent mass along, out of im-mediate interfung distance the wife marging mediate interfering distance, the wife merely remarking that "the drain did smell awfully when husband fixed it;" but if the poking has happened at the right season of the year, very likely more than one member of the household. will have acquired the germs of typhoid, or some other miasmatic disease

Another wide-spread source of discomfort and Another wide-spread source or disconnish and ill-health, though happily/growing less by the force of circumstances, is the use of feather-beds. These are often precious fauily heritoous, and they had an excuse for being, while yet stoves and furnaces were unheard of, but none the less injurious for all that. A coarse sacking, filed with incomparing a frag forms the 'underfilled with inexpensive straw, forms the "underon this is laid a huge bag, filled with thirty or thirty-five pounds of feathers. The farmer, with his blood at almost boiling heat, The after a day's haying, Hes down on this cheap and unpatented vapor-bath and perspirator and tries to sleep. Is it any wonder that he tosses and groans; that he finds his garments "wringing-wet" and himself nearly deliquesced; that he rises with the "first streak of light" from pure misery? The poor wife, who, very likely, in addition to all his discomforts, has suckled an infant all night, finds herself more dead than alive in the morning, and looks forward with jus-tifiable shrinking to the tasks of the day as she finds "the baby all broken out with prickly heat," and fretful accordingly. No wonder she calls this world "a vale of tears," and considers ife a thoroughly puzzling problem. We have not failed to discharge our duty in pointing out these fruitful sources of disease, as our readers well know, but so indifferent and carcless are thousands at the head of families, that the most constant warnings are necessary to awaken them to a sense of the perils which surround them. It is to be hoped that more heed will be given to these important matters.—Boston Tournal of Chemistry.

carried round the finger and lapped. It should remain for twenty-four hours at least, and then, if vesication has occurred, the cuticle may be raised, and beneath it will be found a small opening not exceeding a line in diameter, which penetrates the deep tissues and discharges pus. - 11 the blister is applied during the first three days, this is all sufficient for a cure; and if the disease has run longer than this, its course is shortened and the cure remarkably quick. The plaster should remain forly-eight hours when applied to the palm of laboring men, a fresh one being fur-nished at the end of twenty-four hours. In these cases the opening may be enlarged as the quan-tity of pus is greater. The pain is greatly di-minished during the action of the blister. Those who have experienced disappointment at finding no matter after laying a delicate finger open to the bone, and who have seen patients resort to all possible means to avoid the inevitable knife, will be most pleasantly surprised at the efficacy of the blister."

# free Thought.

#### God-in-the-Constitution-North Carolina.

Fo the Editor of the Banner of Light:

This State, it appears, is to enjoy the unenviable notoriety of being the first quarter in which the accursed persecuting principles and tendencies of "The-God-in-the Constitution" scheme (and that, too, ere it becomes a Constitutional enactment) are to be carried blitter Perhaps it is well that a State confessedly manost respects about a century behind the general civilized world, should lead the yan in this matter, as it conclusively shows that where non-progressive principles and blind, ignorant adherence to priestly influence with its Bibliolatry exist these bigots will meet with the most support.

The facts are these : A gentleman hailing from 'ennsylvania, but residing some years in this State, was recently elected as Legislative member for Warren County, the same being a man of considerable intellectual force and acquirement, holding also to highly progressive principles, but who has, it appears, committed the Orthodox unpardonable sin of publicly avowing, in pamphlet form, his religious convictions and disbelief as to the Jewish God of the Christian Bible being the God or Soul of the Universe, and likewise also attacking the puerile, childish and irrational tenets of the so-called Orthodox faith, being but one more of millions of earth's inhabitants to be; classed in the same category. This honest avowal of religious convictions has, in the North Carolina House of Assembly, been pronounced by forty-six yeas to thirty-two nays (to their honor be it spoken, however, but a small majority), be it known to all the saints and ungodly sinners, as blasphemous, atheistical-and traitorous to the Constitution of godly North Carolina, and they have thereby expelled the aforesaid member, J. W. Thorne, from their House of Assembly as an abomination not to be suffered in contiguity with these holy, God-fearing, Bible-believing, Orthodox saints of the most high and mighty Jewish Jehovah.

The New York Tribune of Feb. 26th has well headed its account of the transaction, "A Religious Test," and it might have added, a test to become very common and general when the saints have put "God into the Constitution.' It states the resolution was first offered by the colored representative from Granville County.

Friends of progress and enemies of priestly rule, you may rest assured that the "God-In-the-Constitution " scheme will meet with powerful aid from the southern blacks—at least of all those who have "gotten religion," as they term it, be their denominational sect what it may-and these God-in-the-Constitution men are well aware of this fact, and at the same time fully realize their utter impotence amongst any really intelligent, advanced, free thinking people. But they calculate (and perhaps but too truly) on the great preponderance of the ignorant element amongst

SPIRITUALIST MEETINGS.

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

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Feguarspeaker, Sentsfree, D. J. Ricker, Sup't. EAST ARISOTON, MASS. — The Progressive Lyceum meets every Sunday at 1'2 p. s., in Phonix Hall, F. J. Gurney, Conductor; L. H. Shaw, Guardian; Brainerd Cushing, Scenchary, HARWICH PORT, MASS.—The Children's Progressive Ly-ceum meets at Social Hall every Sunday at 12'2 P. M. G. D. Smalley, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Guardian; Mrs. A. Robbins, Scenchary, HUDSON, MASS.—Children's Progressive Tyceum meetiz

HUDSON, MASS. --Children's Progressive Lycour media In Houghton's Hall every Sunday afternoon at 2 o'rlock. A. F. Hall, Conductor; Eliza Fosgate, Guardian; E. W. Wood, Secretary.

Wood, Secretary, SALEM, MASS. - Lycenon Hall, --The Humanitarlan/Am-sociation hold meetings every Sunday, at 2% and 7% P. M. H. M. Robinson, Secretary, Children's Progressive Lycenon, --Conductor, John Han-dall; Guardian, Mr. A. Waterhouse; Librarian, Jamos Fostor; Secretary, S. G. Hooper; Tressurer, E. B. Ames, Conference Meetings connected with the Lycenn are hold every Sunday at Hubon Hall, at 1 and 3 P. M.

Lyss, Mass.—The Spiritualist Society holds meetings very Sunday at Odd Fellows' Hall. 'A. C. Robinson, 'resident. The Children's Progressive Lyceum meets at

1-O'clock. PLYMOUTH, MASS. -- The Spiritualist Association hold-meetings in Leyden Hall. Cornelius Bradford, Freshfont and Corresponding Secretary (Ben), Churchill, Treasuror, Children's Progressive Lycenne meets in same hall every Sunday, At 122 P. M. Cornelius Bradford, Conductor;-Benj, F. Lewis, Assistant do.; Mrs. Mary (C. Robbing, Guardian; Mrs. Lucretia Blackmer, Assistant do.; Miss Mary L. Lewis, Librarian; Mrs. Lydia Benson, Musical Director.

STONEDIAM, MASS. - Children's Progressive Lyceum meets at Harmony Hall every Sundayst 1 P. M. E. T. Wildther, Conductor; J. Wellington, Assistant do.; Mrs. Ella R. Merrill, Guardian; Mrs. Jennie Mauning, Assist-ant do.

SPRINGFIELD, MASS, Spiritual meetings are hold in Liberty Hallevery Sunday, Henry Smith, P. O. Box 972, Secretary

Secretary, WEST GROUND, MASS. The Liberal Association hold meetings every Sunday in Wildwood Ital. Lectures at 2 and 7 P. M. M. E. French, President; H. M. Macintire, Secretary, Mary L. French, regular speaker,

ANDOVER, O. - Children's Progressive Lyceum meetsat Morley's Hallevery Sunday at 119 A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. T. Colo-man, Assistant Guardian; Harriet Dayton, Sectetary,

ADDIAN, MICH - Regular meetings are held on Sunday, at 10% A. M. and 7 F. M., at Berry's Hall, opposite Massonic Temple, Mannee street, M. Tuttle, President, Commu-nications should be addressed to C. H. Case, Secretary, Box 164, Adrian, Mich.

BOX 164, AUTANI, MUED. ATLANTA, GA., "First Association of Spiritualists," Officers: J. M. Ellis, Atlanta, President; R.C. Kerr, Ma-letta, W.M. Coleman, Cuthbert, B. B. Alford, LaGrango, Vice Presidents; Wm. G. FORSTH, Atlanta, Secribary. Wee Freshweinst, W.R. G. 1998 (n. Aranta, Secretar), BATTLE CREEK, MICL. -The First Society of Spiritual-ists hold meetings at Stuart's Hall every Sunday, at 1024 A. M. and 72 P. M. A. H. Averth, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

bits notit meetings at Strait's finil every Sunday, at 10% A.
 M. and 7'y P. M. A. H. Averli, President; J. V. Spencer,
 Secretary; William Merritt, Treasurer,
 BAY CITY, MICH. -Services are held each Sunday at 10% A.
 M. and 7'P, M. at Spiritualist Hall. Hon, S. M. Green,
 President; Mrs. M. S. Knaggs, Secretary.
 BAFTMORE, M.O. - *Byrk* Hall, -The "First Spiritualist Wednesday evening.
 *Bartmone*, M.O. - *Byrk* Hall, -The "First Spiritualist Wednesday evening.
 *Bartmone*, M.O. - *Byrk* Hall, -The "First Spiritualist Progressive Lyceum, No.1, meets in this hall every Sunday and Wednesday evening.
 *Progressive* Lyceum, No.1, meets in this hall every Sunday morning, at 0° clock, and every Thursday evening. Lewr.
 Weaver, Conductor, Mrs. Emily Frist, Guardian; Edward Carpenter, Elbrarian; George Broom, Musleal Director,
 CLEVELAND, O', -Lyrcenn meets at 14. M. Condector, F. C. Rich; Guardian, Misse', Thompson; Treasurer, George 6, Wilsoy; Secretary, A. Dunlap, 53 Whitmas atreet.
 CinteAgo, I.L., -Spiritualist meetings are held in Grow's Opera Hall, 54 West Mallson street, every Sanday, at 10% A. M. Multans, Street, Sery Sanday, at 10% A. M. Multans, Treasurer, Present Speaker, Sannel Maxvell, M. D. J. L. Hunt, A. H. Williams, Street, Sery Sanday, at 10% A. M. Multans, Street, Sery Sanday, at 10% A. M. Multans, Street, Sery Sanday, at 10% A. M. Multans, Street, Sery Sanday, at 25° P. M. All aro invited.
 *Model Templar's Mult.*, The Progressive Lyceum holds its sessing in 60004 (Templar's Hall, corner of Washelington and Desplains street, Sery Sanday

A. Andrews, Treasurer, CLYDE, O. – Progressive Association hold meetings every Sunday in Wills Hull, Culiforen's Progressive Lyceum meets in Rime's New Hall at H A. M. S. M. Terry, Con-ductor; S. Dewy, Guardian. GENEVA, O. – Meetings are hold every Sunday in the Spir-matists' Hall, at 105 A. M. and P.5 P. M. B. Webb, Presi-dent; E. W. Eggleston, Screetary, Progressive Lyceum-meets at same hall. E. W. Eggleston, Conductor: Mrs. A. P. Frisbee, Guardian; Mrs. N. S. Caswell, Corresponding Secretary; Martin Johnson, Edvardan. HARISTEING, PA. – The Spiritualistshold incetings every Sunday at P. M. In Barr's Hall. H. Brenerman, President, HAMISTON, N. J. – Meetings held every Sunday at 10

Ham sion start, and the start, the interference of the start of the spiritualist Hall on Third street. M. Park-hurst, President; J. L. Platt, Sceretary, Lyceum at 115 A. M., James O., Rauson, Conductor; Miss E., Brown, Guardian.

Juardian. KALAMAZOO, MICH. The Spiritualists hold meetings wery Supday in Hortick Hall, Math Street, J. C./Moody, President: Mrs. H. M. Smedly, Secretary; L. S. Winslow,

Treasurer. MORLE, ALA.—Spirfund Association: Prof. H. A. Ta-tum, President: S. Moore, M. D., 18t Vice President Capt. P. U. Morphy, 2d do.; C. Barnes, Secretary and Treasurer; Oliver S. Beers, Corresponding Secretary. Regular meet-ings at 11 A. M. Sundays, and scances Similay and Tuesday evenings, at 75 of clock.

MILWATKER, WIS. - The First Spiritualists' Society hold meetings every Sunday at 22 P. M., in Field's Hall, 19 Wisconsin street, E. W. Baldwin, President; H. L. Barter, Secretary. ety of Spiritualists and 1.1b

find their happy level. One is as necessary as the other, and the time for condensation and generalization has not yet come. We stand on the threshold of the infinite domain of spirit. Its laws are unknown, its pathways unexplored, and we only know of it by the glimpses we catchthrough the clouds which shut down on our limited physical horizon. The task of the student at present is that of observation, accurate experiment and precise narration. He can winnow the straw and chaff from the golden grain, which will, in the future, be still further concentred into the spiritual bread of life for coming generations.

Most admirably adapted to this task is Mr. Sargent. His erudition gleams from every page, and the thoughts of all the world's great thinkers are common property with him, to adorn and strengthen the subjects on which he treats.

Materializations are not exclusively recent, for they occurred with the Fox girls in the very dawn of Spiritualism. Those at the spirit-room of Jonathan Koon have never been surpassed. A pleasant episode is introduced from the life of Kate Fox. It was prophesicd by the spirits that she would be married and have a son who should possess wonderful mediumistic powers. As is well known, Miss Fox went to England, became acquainted with Mr. Jencken, a barrister of repute, a man of science, as was his father before him. The account of the marriage service, with the startling indications of spirit-presence at the altar, were narrated in leading English journals and copied into American. The prophesied child fulfilled the prediction. He became mediumistic before he was three monthsold. The attendants heard rappings continually and saw spirit-hands above and around him, and, a little later, he was carried from one room to another without visible support, and messages were written, through his tiny hand, in a bold, legible, style, one of which was of momentous consequence to his father.

Summing up the dishelief and doubt of great and earnest thinkers, Mr. Sargent says :

'Is the proof palpable not wanted? Consider the deadness of all belief in a future for man among the foremost minds of the age? Even among the foremost minds of the age? Even so devout a Christian as the late Albert Barnes, of Philadelphia, well known to the religious pub-lic at home and abroad, in his doubt and de-spair, says: 'It is all dark, dark, dark to my soul, and I cannot disguise it. In the distress and anguish of my own spirit I confess that I see no light whatever.'"

Such is the tone of the Christian world. Even its leaders are blind in their leading, and have no hope or trust in any reality of the future. Materialism, dark, black, terrible, has settled down like a blight on the faith of the soul, and nothing but facts and demonstration will restore "it to life. The facts of the Spiritualist must meet the facts of the Materialist.

Then faith will become knowledge, no longer blind, but with eyes steadfastly fixed on the Sun of Truth.

'The "materializations" at Moravia, the slate writing of Dr. Slade, the mediumship of Mrs.

"Planchette," and "Proof Palpable," with the "Defence" of Mr. Wallace, and "Researches in Modern Spiritualism" by Prof. Crookes-what department of science, what religion has received anything to be compared with them during the year, or the past five years?

The expedition of the Grand Duke of Oldenburgh to th Great Oasis of Western Egypt has been successful.

THE EYES AND COLD WATER.—The American Journal of Health and Medicine says, in speaking of cold water applied to the eyes, that the aquatic furore has become so general, that for the simple reason that cold water is a pure, nat ural production, it is claimed to be a universal and beneficial application. Arsenic is a pure, natural and simple product; so is prussic acid, as obtained from the peach kernel. A single drop of tobacco oil will kill a cat or dog in five

wind tes. Many persons are, daily ruining their eyes by opening them mornings in cold water. Cold water will harden and roughen the hands, and much more will it do so to the manifold more delicate covering of the eye; or, the eye will, in self-defence, become scaly, in the man-ner of a fish; that is, the coats of the eye will thicken, constituting a species of cataract, which must impair the sight. That water, cold and harsh as it is, should be applied to the eye for curative purposes, in place of that soft, warm, lubricating fluid which nature manufactures for just such purposes, indicates great thoughtlesshess or great mental obliquity. Nothing stronger than lukewarm water sliguid ever be applied to the eye, except by special medical advice, and under special medical supervision.

BONE FELON.-The London Lancet suggests the following simple treatment: "As soon as the disease is felt, put directly over the spot a fly blister, about the size of your thumb nail, and let it remain for six hours, at the expiration of which time directly under the surface of the blister may be seen the felon, which can instantly be taken out with the point of a needle or a lancet."

The following remarks are made upon this item by a medical correspondent in Vineland, N. J

"I have noticed the Lancet's cure for bone felon several times in the current medical journals during the past three years, and I think the notice too brief to be understood. I have employed this treatment for the past seven years. and with results that lead me to adopt it altogether. A piece of adhesive plaster, an inch or more in width, and long enough to go once and a half around the finger, should have spread upon it a surface of cantharidal plaster the size of a three-cent piece. This surface should be applied over the tender part, and the adhesive plaster

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the masses, both colored and uncolored, to mightily aid and assist their sanctimonious, hypocritical, wolfish, mammon-seeking endeavors to carry their point, and place their hands on our present liberal Constitution and drag it down, in rivers of blood if necessary, to the position of what has been called the dark ages, and to rivet on us that dire incubus which most of the European nations are either destroying or seeking to destroy.

It is but a few weeks since that, in returning by the cars from Raleigh, I accidentally became acquainted with this present martyr to progressional principles, but did not know until a few days since of his Legislative position. I found him to be a man of high intellectual attainments, thoroughly progressive in all his tenets, and withal a stanch Spiritualist - the first I have met with since residing in this State, (about three years.) Our short interview and conversation begat. I have reasons to believe, a reciprocal high fratennal feeling, and I look upon the action of our Legislature as a most wanton, unjustifiable outrage on their victim, and anything but complimentary and honorable to the State itself. It is a great question if such action could have been consummated anywhere outside of a have been consummated anywhere outside of a great infusion of negro element in any law-mak Treasurer. great infusion of negro element in any law-mak Treasurer. ing body. His general moral character will bear the utmost scrutiny; but this weighs as nothing when attacking their peurile and almost explod-d tenets of Orthodoxy. He might have been the most immoral man in existence and have escaped their bigoted interference *in toto*, had he but subscribed to their almost effete dogmas, as is evident when he said in his defence that he be-lieved the true God was exhibited in some por-tions of the New Testament. But the speaker seems to have ruled that he must confess his faith in every nortion of the Bible as it now shands as in every portion of the Bible as it now stands, as from God, and the Almighty Gød alone, or be ruled out as unfit to sit in Assembly with their saintships.

I feel very sorry to confess, after some few years of close scrutiny, that such is the remaining mental and social degradation in the major part of these Southern States, engendered, as I believe, by negro slavery, that for perhaps the next fifty years it would as a general thing be almost lost labor and time in endeavoring to promulgate and establish the Spiritual Philosophy, and that Orthodoxy with its hell fire sermons, its partial and vindictive God, and its main stock in trade, the devil, will be for a long time yet to come the most acceptable doctrines amongst the confessedly unprogressed and unprogressing general order of things now here existing.

Finally, friends of progress and advocates of religious liberty, take warning, that from the above case of our Brother J. W. Thorne, your direst enemies, "The God-in-the-Constitutionmen," have, in these regions at least, such a strong hold, that it will require all your most earnest and immediate efforts to counterbalance and eradicate their revolutionary designs. March 2d, 1875. HENRY SMITH.

Children's Progressive Lyceum meets at 11 A. M. Tuttle, Conductor; Emma Tuttle, Guardian.

Tuttle, Conductor; Emma Tuttle, Guardini,
 MEMPHIS, TENS. — "Memphis Progressive Union 9 i. J. E. Merriwent President: Birs, E. A. Merriwenther, Rev. Samuel Watson, Vice Presidents; Mrs, A. E. Dwyer, Secretary; James G. Simpson, Treasurer.
 New Yonk Cirv. — The Society of Progressive Spiritus-ists hold meetings every Sunday in C. M. Opera Hours, Broadway, between 25th and 29th streets at 105 A. M. Gozho, Conductor; H. Dickinson, Assistant Conductor; Mrs, H. J. Cozho, Guardian; Mrs, Ada E. Cooley, Assistant Conductor; M. The, Societary; J. B. Sammis, Treasurer, Winter, Corresponding Sceretary; J. B. Sammis, Treasurer, Mrs, E. J. Adams, Masical Director.

NEWARK, N. J.-Spiritual loctures in Upper Library Hall each Sunday evening, under the management of Mr. David Walser.

David Walser. New HAVEN, CONN.—The "Free Lecture Association" meets at Loomis Temple of Music, corner Orange and Cen-ter streets. Services each Sunday at 22 and 75 p. M. PLYMOUTH, MASS.—Meetings are held every Sunday in Loyden Hall. F. W. Robbins. Corresponding Secretary. The Children's Lyceum meets at 10 A. M. at this hall. 1. "Arver, Conductor; Mrs. M. C. Robbins, Guardian; Miss Mary Lewis, Librarian; Mr. Lewis Doten, Musical Direc-tor.

tor.
PHILADELPHIA, PA, —The First Association of Spirit-massis hold regular meetings on Sundays at 105 A. M. and 75 P. M., also on Thursday evenings, at 1. Alcoh Hall, corner of Broad and Coatesstreets. Wm. H. Jones, Pres-ident, No. 1621 Market street; E. Addle Engle, Screntary, 255 North 6th street. Lycenm No. 1 meets every Sunday at 255 North 6th street. Lycenm No. 1 meets every Sunday at 255 North 6th street. Lycenm No. 5 Fairmount ave. Lycenm No. 2 meets at Thompson street Church, Thomp-son street, below Front, Sundays, at 105 Fairmount ave. Lycenm No. 2 meets at Thompson street Church, Thomp-son street, below Front, Sundays, at 042, A. M. Geo, Jack-son, Conductor; Mrs, Hartley, Guardian. PLATSBELCH, Mo. ... "The United Circles of the Friends of Progress." Clarfes V. Lively, President: John G. Prieger, Medium, Lecturer and Corresponding Scretary; Miss Jenny Lively, Recording Scretary; Chas, Districh, Treasurer.

SACHAMENTO, CAL.—Meetings are held at Central Hall, K street, each Sunday evening. Messrs, Wheatley, Var-alstine and Butler, Lecture Committee, The Children's Progressive Lyceum meets each Sunday at the same hall, Binka and Street and Standay at the same hall.
 Brogressive Lyceum meets each Sunday at the same hall.
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 Brogressive Lyceum meets each Sunday evening, by the Spiritualist society, of which Dr. Hudson is President, Mr. A. M.
 Strong, Vice President, and Messrs, Manchester and Stripgeon, Secretary and Treasurer.
 Sprintoffield, O. —The Spiritualist and Liberalist So-clety of this place meets at Alken's Hall Sundays, at H.A.M. and 7 P. M. Mrs. Mary A. Henry, President; John P. Al-jen, Vice President; Mrs. R. Dise, Treasurer: Melvin Henry, Secretary, The Lyceum meets at 10 A. M. Mrs.
 Mary A., Henry, Conductor, Streas, Nos. 10 and 12 Third street, Lectures at 105 A. M. and 75 P. M. The Chil-dren's Progressive Lyceum Halt, Nos. 10 and 12 Third street, Lectures at 105 A. M. and 75 P. M. The Chil-dren's Progressive Lyceum meets in same hall at 2 P. M.
 VixELAND, N. J. —The Syclety of the Friendend, Pro-

dren's Progressive Lycetum meets in same hall at 2 P. M. VINELAND, N. J. – The Society of the Friends of Pro-gress hold meetings in their hall, Plum street, at 105 A. M. and 7 P. M., for lectures, conference or free discussion. Louis Bristici, President: C. B. Campell, Filen Dickin-son, Vice Presidents; Nelson E. Shedd, Treasurer and Agent of hall; Dr. David W. Allen and Si vita Sjvoštor, Corresponding Sceretaries. The Progressive Lyceum meets at 12's P. M. Dr. D. W. Allen, Conductor: Mrs. H. R. Ingalis, Guardiani Lucius Wood, Musical Director: Miss Kato Ingalis, Librarian; Elvira L. Hull, Corresponding Sceretary. WILLAISPURGH, N. Y. – The Association of Spiritual-ists will hold regularly overy Sunday, at 3 o'clock P. M., a conference meeting at the ''Old School-House, '' (2: 1007.) In with street, a few doors from the corner of North First street. Chas. B. Smith, Sceretary, 52 Bornum street. WASHINGTON, D. C. – The First Society of Progressive

street. Chas. B. smith, Secretary, 62 Boordin Street. WASHINGTON, D. C. —The First Society of Progressive Spiritualists hold their meetings every Sunday at Lyceum Hall, No. 108 H street, northwest. They have elected Col. J. C. Smith for President; Prof. Brahnerd, Vice President; O. R. Whiting, Secretary; M. McEwen, Treasurer. Washingther Mark Street, St

WINONA, MINN. -- The Splitualists hold regular meet-ings. J. H. Leland, President; K. Royington, Treasurer; Mrs. Asa Douglas, Secretary.

### BANNER OF LIGHT

### 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.

Ordersaccompanied 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 each does not saccompany 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 admirables work by Epes Sargent, Esq., whose tith heads this article. The volume embraces within its pages the solution 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 (condensed or otherwise) of correspond-ents. Our communicate open for the expression of imper-sonal free thought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give relevance.

# Banner of Light. BOSTON, SATURDAY, APRIL 10, 1875.

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

AGENTS FOR THE BANNER IN NEW YORK. THE AMERICAN NEWS COMPANY, 119 NASSAU ST.

> COLRY & RICH, FUBLISHERS AND PROPRIETORS.

55 Lotters and communications appertaining to the Editorial Department of this paper should be addressed to LUTHER COLAY: and all BUSINESS LETTERS to ISAAC R. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOS-TUN, MASS.

#### Forces at Work.

It is not with noise and parade, but in silence, that the events of life develop and grow, and finally burst into notice. People who do not know the laws of these operations are content to take things at hearsay, without individual recognition, and superstitiously. If they have any idea on the matter at all, it is that events somehow project themselves upon the world's attention, no inspiring power being within and no directing power behind. They just as much worship idols as the Chinese, their Supreme Power being a blind one entirely, giving forth no answer, and constantly enveloped in mystery. They suppose that certain things are accomplished by certain forces, but beyond this they are as much in? the dark as they are respecting the character and conduct of the forces themselves.

Whoever will meditate and reflect on what has already been compassed within the last quarter of a century, must be impressed with the sovereign fact that there are powers ruling in the affairs of the world, with designs and purposes, perhaps incomprehensible to us, yet compelling human attention. It is for our elevation and progression that these invisible forces attract our noblind, if we are. They work intelligently, if we cannot compass and comprehend them.

Look along the line of human affairs since

work in his congregation, and he thunders his denunciations at them only to attract wider attention to them and prepare the way for their final admission into the hearts of his people.

Workers with the invisibles! let reflections of this character bring you rich and frequent consolation when the world's cares and troubles weary and tend to dispirit you. Hold fast and true to *your fuith*, for it is through these intermittent struggles of the soul, permitted of Heaven for

wise ends, that the joy of belief is communicated. It is no idle, dreamy speculation that engrosses you. It is a great ract, in which are included all the interests and events of human life something that is vastly more real than the cn tire sum of our so-called realities : the Power that changes institutions and forms, and re-creates them at pleasure, ruling and reigning above us continually, whether we remember or forget. and bent on making human affairs yield a harvest of blessings in place of what tends to discord

## these forces and all will be well.

and confusion and misery. Let us work with

Attempted Persecution in Troy, N. Y Those who doubt that the spirit of bigotry is not alive and abroad in the land, had better read the article which we quote below from the colunns of the Troy Whig of March 30th. Failing to dislodge Mr. Foster through attempted exposures(?) of his mediumship, a plan was adopted to intimidate him through fear of the law. That he was alarmed thereby we think no one will for a moment imagine who reads his rejoinder to

the official summons : A LETTER FROM FOSTER-THE "MEDIUM" ON CITY OFFICIAL-HIS SEANCES AS "RELI-A CITY OFFICIAL-HIS SEANCES AS "RELI-GIOUS OBSERVANCES"-HE WILL NOT PAY A LICENSE AS AN EXHIBITOR.

Editor of the Daily Whig: My attention has been called to the following item in last evening's Press :

"Foster, the medium, has been notified by L. E. Griffith, private secretary to the mayor, that he must procure a city license as an exhibitor. The charter makes it unlawful for persons to give ex-

hibitions for pay without procuring a license. This statement is true. But for the sake of the rash boy who, seemingly without the knowledgeof his genial and gentlemanly superior, made this ridiculous demand upon me, I hoped that his olly would not have become generally known in Troy. Tam a spiritual medium, and have been so for the last twenty years, tested by college committees, scientific societies and the most learned and distinguished men of Europe and America. I give no "exhibitions" in Troy except pri-rate scances in the private house of a friend, the purpose of these scances being to demonstrate the one central hope and claim of all religions in he world, the immortality of the soul. My "exhibition," therefore, is one of the rc-

ligious observances of a very large body of the American people, the Spiritualists, who are already counted by millions. When some petty official sends a notice to all the clergymen in Troy that they must procure a license as "ex-hibitors" of the truchs of immortality, he will carry out to the full extent the mandate of his Impertment note to me, to which, of course, I shall pay as little attention as I pay to the name-less mountebanks who pretend to imitate by physical tricks a process through which I receive and Impart revelations that can by no possibility be known except to the visitors, who sit with me and their departed friends: I am not naturally, a martyr, but merely a plain man of the world. If the people of Troy, however, desire a test of religious liberty, as late as the year 1875, I shall be happy to give them enough of it.

C. II. FOSTER. No. 35 North Second Street.

### Diakkaism.

Since Bro. A. J. Davis's little work upon this subject first made its appearance, there has been much speculation, pro and con., in the public mind as to the class of spirits denominated Diakka, their locality in the supramundane sphere tice and challenge our thought. They are not of life, etc., etc. Many correspondents having questioned us upon the subject, we in turn questioned several of our spirit friends, with the following result : They inform us that all the spirits Modern Spiritualism made itself manifest. Who of the so-called dead who once inhabited bodies dare say that this stranger in the life of the of flesh on this planet, many of whom commuworld has accomplished nothing since its unher- [nicate with us through media here—it matters not whether they passed on in a high or low, educated or uneducated condition-are inhabitants of the spiritual planet Zenda; that there is no distinct or separate "Diak" world; that each and all are still human beings, subject to the same likes and dislikes they possessed while here ; that that country is the "Summer-Land ;' and that those ignorant ones whom Mr. Davis calls "Diakka," are capable of being educated the same as children on this planet are taught, and who, when thus taught, become good and useful citizens-a blessing, instead of the reverse, to humanity there and here.

### "People from the Other World."

Col. Olcott has here produced a work for which he deserves the thanks and support of every Spiritualist. It is eminently a book of facts; an account of authenticated phenomena, in the investigation of which the author has spared no pains and yielded to no bias or prejudice. The elimination of the truth, without fear or favor, seems to have been his one controlling purpose; and at every step we feel that we are under the guidance of a thoroughly sincere and earnest explorer, who allows no preconception or partiality to sway his judgment or influence his conclusions.

The author confines himself almost exclusively to the phenomenal side of Spiritualism : to those facts which must elevate it sooner or later to the position of an established science. He says to the world : Here are certain stupendous facts, admitted by many thousands of intelligent persons in all ages and countries, but never by so many as at the present time. I have availed myself of my opportunities to investigate them, to weigh, measure, test, and probe them as far as it was possible to do so. The result is the irresistible proof of the occurrence of certain inexplicable phenomena, repudiated for the most part by leading physiologists and psychologists, but which are nevertheless thoroughly well established as facts, and which must sooner or later revolutionize opinion on a variety of questions relating to the nature of man.

After several weeks of investigation at the Eddy homestead at Chittenden, Vt., Col. Olcott narrowed down the question of the occurrence of the phenomena to the following point : Granted that certain forms, apparently differing in size, color, costume, sex and age, present themselves on the platform, they must be either (1) deceptive personations by one man, or (2) the manifestations of an occult force. "There is no escape from the syllogism. The battle must be fought out at that cabinet door."

Col. Olcott truly remarks that no investigator's report of experiments made in the testing of spiritual phenomena is worthy of a moment's serious consideration until he proves that he has disembarrassed the problem of the element of confederacy. Having divested the case of this feature, we have only one alternative to consider, namely : Whether the materializations are real, or the figures merely personated by the medium. Neglect to rule out the possibility of this element of confederacy brought upon Mr. Owen and Dr. Child the humiliating necessity of publishing a Card that throws unnecessary suspicion upon every genuine phenomenon they witnessed during the summer of 1874.

For an account of the ingenious and conclusive tests by which Col. Olcott'and his assistants repeatedly satisfied themselves that there could not possibly be any confederate aiding in the production of the Eddy phenomena, we must refer the reader to the full and deeply interesting details of his book. The processes by which he further proves that the medium himself could not have personated the great variety of figures that appeared on the platform, spoke, sang, danced, suffered themselves to be weighed and measured, and then disappeared, leaving no trace of their bodies or their clothing, are also clearly described, and cannot but leave the most favorable impression on the reader's mind as to the thoroughness and skill practiced in the investigation.

And so at length the author arrives, by gradations in which a sufficient reason is exhibited for every step he takes, at the following conclusions : 'Confederacy, disproven ; personation, discredited ; spontaneous generation of the apparitions, forces of Nature, beings, other than those in the body, can manifest their presence to sight, touch and hearing." Although nearly two-thirds of the volume are devoted to an investigation and discussion of the phenomena at the Eddy homestead, Col. Olcott has added largely to the interest of the work by his account of his thorough testing, in February last, of the genuineness of the materializations through Mr. and Mrs. Holmes; and also of his experiences at Havana, N. Y., where Mrs. Compton was the medium.

#### **Treatment of Criminals.**

It is not necessary to disayow a morbid sentimentality toward the criminal class, in order to put in a demand that they shall be treated with justice and without cruelty. The case of Stockvis, in New York, has sent a shudder through the heart of that community, and raised the question whether such barbarous treatment as he was subjected to can be permitted among a civilized people. Prof. S. B. Brittan addressed a very pointed communication to the New York Herald on the whole subject of the treatment of arrested persons, very many of whom are as far from belonging to the criminal class as those who never saw the inside of a cell. He shows up the iniquity of the treatment administered to argsta ed persons by careless and revengeful officers in the colors that they really wear, but which are concealed from the public in the dismal gloom of prison associations. Men are often arrested on merely malicious accusations, frivolous pretexts, or from a misapprehension of their condition, and they are put through a course of physical and mental torture to which nothing is comparable but the doings of the old Inquisition. The place of their incarceration is a perfect pandemonium of insane shoutings and ravings, foul with accumulated filth and obstructed wastepipes; while the coarse abuse of the keepers intensifies the horror excited by the howlings and wailings that make night hideous all around. Men, women and children, says Professor Brittan, who are spotless compared with their persecutors who rob them of liberty, suffer and are silent: and we are asked to reverence the majes ty of the law, and to honor the bench of justice. Take the following from the New York Herald's report as an example of the manner in which "justice" is dealt out at the City Court before which the occupants of the City Prison are brought :

"The early adjournment of the Courts on Saturday erowded a deal of work on the Sunday refurms at the Toombs. In anticipation of the rush, Judge Kasmire was early on hand and at work. The returns from the differ-ent preducts reporting at the Toombs contained about three hundred and fifty cases, all of which had to be dis-posed of before the Judge got any dinner. At half-hast tweive-in two bours and a half-the last case was disposed of and the Courkelesed." weive—in two

### To which Prof. Brittan replies :

"And has it come to this, here, in democratic and Chris-tian America, that an interior magistrate, 'dressed in a little brief authority,' may deprive men of the sacre-right of personal freedom as freely as the heathen exceu-tioner of an absolute despotism may whilp off heads? If there is no other way to terminate this shaneless includity, let us inaugurate a peaceable revolution that shall turn ou all the old haw-makers and the administrators of the lustice that is not only blind-but impotent to defend the right."

How could there well be a more perfect mockery of justice? the average time given to a case less than half a minute ! This is in no sense following the spirit of right, but of rank revenge, rather. It might as well be announced from the Judge's own lips that the sole purpose is to get these "miserable creatures" out of the way, off his hands. No matter for the sensitiveness of any one of them to his reputation. No matter for the loved ones at home whose hearts are full to bursting with apprehension. It is the doctrine of hate that deals thus with all arrested persons. whether criminals or innocent persons. Who says that it is not time to begin a reform of such gross abuses, that a person may at least feel that the law works for his clearance as fairly as for his conviction? At the present rate prisons will have to be built without end; society will be come more and more a great lazar-house. How long are truth and justice to be kicked about by the gamblers for power and those who live but for profits ?

### Testimonials to the Workers.

Since the advent of the month of April three meetings in honor of public workers in the cause have been convened, with the most pleasant reimpossible; mind-reading, by the medium; fol- | sults. The first two occurred on the evening of lowed by his creation of the shades of our de- | April 1st, and were held, respectively, at 27 Milceased friends, absurd. Result : A possibility ford street and 46 Beach street, Boston-the first that, by some occult control over now unknown to congratulate J. J. Morse on his return to the atter his eastern engagement, and the sec

### Letter from Edward S. Wheeler.

APRIL 10, 1875.

To the Editor of the Ranner of Light:

The welcome you have given my former letters from this latitude encourages me to trespass further upon your patience, and perhaps upon the attention of your readers, unless your usual good judgment should intervene to prevent. By-theway, referring to that matter of good judgment, low many of your readers are aware how much of it is essential to continue your publication, and keep up the character of such a journal as the Banner of Light?

Having learned from experience how much discrimination you are compelled to use, I can but wonder at the attitude of some of our intelligent friends. One bitterly denounces your publication of an article in which he is called in question. He will not answer on your pages, although Rnowing your columns are open, but professing himself aggrieved, forgets long years of cooperation in the service of a common faith because you must publish both sides of every public debate of which any of the aspects and phases of Spiritualism are the subject.

Meantime the authoress of the offensive publication denounces you just as bitterly as the subject of her criticism, because you have held back her second communication, written in still sharper condemnation of the silent brother aforesaid t Now I have known you "a good many moons," and think I know your faults like an open book; however, I cannot fully appreciate all the crimination to which I am an unwilling witness. Intending to be slow to condemn, and being by nature tardy and reluctant to endorse the verdicts of hasty and austere judges, you, mindful of the imperfections and weakness of human nature, may not have been as harsh at times with the weak the erring, and even the designing, as. untempered justice might demand. However, to prove that your policy has been exceedingly, or even excessively charitable, is not to demonstrate that forgetfulness of principle has ever made you reckless of the right or regardless of truth, and cowardly and mercenary in the course you have been inspired to take.

It has been said : "Small minds detect differences, but great souls perceive harmonies;" certainly it is easy to find faults anywhere, and not difficult at any time to denounce; but they who assiduously garner the wealth of comprehensive human experience in the record of progressive good and spiritual glory, serve the race in a more agreeable if not better manner than all flie selfconstituted and generally incompetent "detectives." who demonstrate every day the obvious fact-that folly and knavery are still as rife as human suffering, that crime and misery are extant with ignorance and ungrowth, and the full grown, full blown millennium is still far away; only "coming up the steep of time," not here !

'The world," said Emma Hardinge, long ago, in Bumstead Hall, Boston-"the world is paved and covered thick with human hearts, and we should walk carefully and tenderly along the way of life." I can never forget the utterance or the speaker, so thrilled was I then with the teaching. As we are immortal let us be patient ! yes, even with wrong, more so with the pitiable culprit! A sterling love of truth and robust sense of justice may make it almost impossible to forgive those who, by fraud, obscure the light with which the angels seek to illuminate the mind and bless the heart of this age ; but still we must not be rash in oun indignation. The explosion of wrathful nitio-glycerine has not lifted the icegorges from our rivers; nor could a thousand tons of it blow night from the sky. The dawn will come, the sun of truth arise, and, melted by charity and love together, we shall flow, naturally, in peace to THE SEA !

We need to concern ourselves but in this-that keeping our souls pure and bright as a heavenly mirror, we reflect the rays of truth far and wide, ziving currency to facts, the pro ses of our ar gument. We need not stop to chase every rogue to his haunts, or hound down every lie; more or less the wheat and the tares grow together yet awhile-nor should we tolerate imposition. Every cheat deserves considerate justice. Missing it, injustice is done the honest and the cause of progress wounded in the house of its friends. I am not solicitous of office, either as informer, judge or executioner. 'T is very well and easy to cry, 'Let justice be done though the heavens fall," yet I think those having the responsibility of journalism do well to be very sure they are right before they "go ahead." Realizing the wisdom of the old Roman maxim : "It is better a thousand criminals escape than that one innocent citizen suffer," let all receive their due, but let us avoid pettishness and insane haste, and, above all, refrain from a blow at old comrades and champions, because our conceit of what they ought to do is not always and at once made their rule of action. It is not my function to intermeddle with the private affairs of friends; I am not assuming to lirect in regard to details of which I am ignorant; I am no apologist for corruption or fraud, but in an important matter of a public nature having regard for old friends at issue, and being concerned only for truth, justice and good sense, and committed simply to an earnest wish for general good understanding and profitable coöperation for the aid of progress, I wish to remind all concerned not only of the facts in the case, but of the principles by which we, as Spiritualists, should be governed. I may be as tired of all such occasions for appeal as your seven-year New York State subscriber is of "the Holmes exposé ;" but weariness is no excuse for any degree of indifference, when the facts of Spiritualism, the character of public mediums, the sensibilities of a worthy elder brother, and the reputation and veracity of distinguished coworkers are involved. Therefore in love and sympathy for all I have written from the soul. Mayhap from the land of souls I would, were I influential, lead up to mutual appreciation and forbearance, to justification if possible; in any event, to carefulness before condemnation; and if, unfortunately, truth compels severe judgment and criticism, then I seek to quicken perception of the good inherent in each and all, with remembrance of the true work done by every one, to the end that we may pause only to breathe one sigh over our own faults, before we hasten to condone and forgive all we are in justice forced to confess of the error E. S. WHEELER: and weakness of others. Philadelphia, March 31st, 1875.

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alded advent? Is the state of the church now what it was twenty five years ago ? Has politics undergone no change? Do the workingman and working woman as quietly submit to the encroachments of soutless capital as formerly?

It is common to say that we are in a transition state, passing through a cycle of wholly new experiences. What does that mean, if not that some Power has been silently and steadily at work all this while on the minds and hearts of the great body of the people? Not upon the people in a mass, but upon them separately and individually? It was one man in a certain church who was touched with a convincing impression

sent directly to him from the unseen spirit-world; it was one woman who suddenly felt the presence of a truth she had long been secretly yearning to realize and companionship with. Others saw the dawn at a later period ; until there came about an exchange of views and experiences, and | are so sweet and whose prayers are so fervent, all believed in a larger way than before. Whether they continued with the church or came out from religion has not the remotest relation to their conit, the work in the church went on the same, those remaining in it becoming silent missionaries to leaven the hump and infuse into it the life of higher doctrines.

Political parties are visibly feeling the influences of these active forces, which many, for lack of a clearer and firmer conception of them, term forces of the air. Party leaders may scorn to admit a recognition of them, may disown all knowledge of them, but still may be and positively are under their dominion. Not that these invisible influences are tyrannical, by any means, or bent on exercising a power contrary to the will of human agents. But they succeed in so working on the minds of public men that the latter are conscious of no loss of their freedom, even while cooperating zealously with the invisible powers to attain the ends at which they aim. The work must be done by men themselves in order to be what is for the highest good of man; that it is guided by spirits to a noble purpose does not | ture upon the allegation that he was an Infidel make it any the less the work of men. If the latter only recognize those who aid and inspire them, how effectually is that work done!

In education itself is to be plainly seen the effect of these superior influences, reconstructing EDUCATION." It is one of the Professor's very the whole system upon a larger basis. Here is where they are able to get at the very spring and fountain of the future of society; to color and control the thought of both Church and State; to inspire and shape the institutions that are to steadily supplant those now held precious for their antiquity rather than for their intrinsic worth. The new forces manifest themselves in the columns of the daily press; the writers console themselves for an enforced restraint by attacking the influences which they thereby acknowledge the existence of. Assailants or defenders, it makes no difference; either way means a confession of the great and grave fact of they will scatter your enemies like chaff before the time. The preacher sees and feels them at | the wind

EF Rev. Washington Gladden in the Congre gationalist newspaper of this city takes a very unfavorable view of the religious life of the negro nonulation of the South. "Almost universally," says this writer, "these Christians, whose songs are leading lives of gross immorality ; that their duct; that the notion of any incongruity between piety and theft or adultery scarcely enters their heads; and that no such thing is ever heard of as

disciplining a church member for outrageous vice, or even crime. A prominent negro politician, who was postmaster of one of the principal Southern cities, was removed from his office for appropriating the public funds, and also for keeping, in a most shameless manner, a concubine in his office. Immediately after he was expelled from his position of trust the leading negro church in the city chose him as its pastor. His offences were well known, but they were not considered disqualifications for the ministerial office. I am assured that these are by no means exceptional instances. The kind of religion which prevails in the negro churches of the South is fairly indicated by them." And these are the sort of Christians who aided in depriving a Spiritualist of his seat in the North Carolina Legisla-What a mockery of religion !

For We have on file for publication a fine lecture by Prof. J. R. Buchanan, entitled "MORAL best productions. It was delivered at the Teachers' "Educational Association," of Louisville, Ky., Jan. 13th, 1875. The Courier-Journal says "It contains the elements of the ideas that must vet raise our schools out of their present unsatisfactory condition of routine and formality."

If is a very easy matter to call mediums humbugs; but quite another thing to prove them such. Those possessing genuine mediumship should not feel in the least annoyed by self-appointed censors. Justice ever comes uppermost. Place firm reliance on your spirit-guides, and

The conclusions to which he was brought by his investigation of the Holmes case, are thus fairly summed up :

(1). While it may be possible that either Eliza White or somebody else assisted the Holmeses to deceive the public by personating Katle King, the evidence hitherto attainable does not enable us to designate any one of the phenomena, ob served and described by Mr. Owen or Gen. Lip pitt, as probably fraudulent. The accuser of the Holmeses is apparently successfully impeach ed, and her inderser, Dr. Child, shown to be inconnetent to testify

The decision of the mooted question being. therefore, of necessity, made to depend upon the issue of my own course of experiments :

(2). The real mediumship of both Nelson and Jennie Holmes, and "especially the appearance of materialized spirit-forms through the same," seem to be demonstrated.

(3). The Philadelphia experiments have a mos important bearing upon those of Mr. Crookes in London, and of myself at Chittenden, Vt., and Havana, N. Y.

(4). The very grave question whether the visits and behavior of spirits are within human con-trol, is forced upon our attention. Its examination, moreover, involves the verification or re jection, by modern scientific processes, of the Biblical, historical, and traditional accounts of ntercourse between man and the angel-world the definition of the laws of so-called magic and sorcery; the formulæ of evocation and exorcism and the moral effects of this intercourse upon humanity.

We cannot afford that another day shall be st. The Hour is come: let the Man step to ost. the front.

The title of Col. Olcott's book is "People from the Other World." It forms a large 12mo. volume of 492 pages, and is munificently illustrated with some sixty engravings, consisting of portraits, groups, landscapes, interiors, diagrams fac similes, &c.; all of which add greatly to the interest of the text. The style is animated, frank, engaging; and a cumulative dramatic interest is given to the narrative of events by the literary skill manifest in the preparation. Still there is no attempt at sensationalism." A reason is given for everything; and even the stories of their past lives, got from the Eddy family, though necessarily such as the author could not verify, have their fit place and bearing in the general nurrative, and afford interesting matter for psychological speculation. The volume is published by subscription by the American Publishing Company, Hartford, Conn. Surely it is time for the phenomena here presented, with not afraid to examine and think for themselves. I in May."

ond to express kindly sympathy with Dr. T. B. Taylor. At the first named meeting speeches were made by I. P. Greenleaf, A. C. Carey, J. William Fletcher, Mrs. Susie A. Willis Fletcher Maj. H. C. Dane and Mr. Morse; and after a short intermission for social converse, Mr. Morse was controlled by his guides, Tien-Sien-Tie" and "The Strolling Player." At the second meeting, Drs. A. II. Richardson and Samuel Grover, John Wetherbee, M. V. Lincoln and others, expressed their friendly sympathy with Dr. Taylor, and that gentleman feelingly responded. A fine bouquet was presented to Dr. T. by Mrs. Marv A. Charter, medium, 125 London street, East Boston.

The third meeting-which was a surprise arranged and conducted by Mrs. Maggie J. Folsom and Dr. H. B. Storer-was in honor of Maud E. Lord, the well-known physical medium, and was convened at her residence, No. 26 Hanson street, Boston, on Monday evening, April 5th. Many fine bouquets were bestowed upon this worthy lady by her visitors, Mr. Goodwin, Mrs. Charter and others being among the donors. An interesting programme, consisting of appropriate remarks by Dr. H. B. Storer-who presided-Dr. A. H. Richardson, J. J. Morse, John Wetherbee, Dr. T. B. Taylor, E. G. Brown, Hattie Wilson, George A. Bacon, Mrs. M. A. Charter, I. P. Greenleaf, Mrs. Mary M. Hardy, Mrs. S. Dick, William Fletcher, and others; recitations by Willie S. French and Miss Lizzie Thompson, and singing by Misses Cora Stone, Nellie M. King and Cora Hastings, Mr. Wentworth and Dr. Young, was well carried out, and the words spoken by Mrs. Lord in reply to the multitudinous good wishes of her visitors were indeed from the heart. During her stay in Boston Mrs. Lord has, by her quiet, unassuming ways, won the respect and esteem of a large circle of friends, of which those who convened to express their regards on the night of the 5th were—however numerous and enthusiastic-after all but a segment.

### Meetings in Portland, Me.

The Spiritual Fraternity holds meetings in Arcana Hall, Congress street, every Sunday, at 3 P. M. The following are the officers of the society : James Furbish, Esq., President ; William Williams, Vice President; George C. French, Secretary ; William Thayer, Treasurer.

E. Addie Engle, Secretary First Association of Spiritualists at Philadelphia, Pa., writes April 3d, informing us of a good showing of progress for the cause, and stating that during the month of March Mrs. F. O. Hyzer, of Baltimore, has been laboring in the City of Brotherly Love, and has, in the course of that time, "won many encomiums from all, and kindled feelings of admiration, veneration and friendship in the hearts such irresistible force of evidence and reason, of many. Our regret at her departure is softened to attract the attention of all persons who are by the assurance that she will be with us again

In Jennie Leys is enlightening the people of California on the subject of Spiritualism, and gives great satisfaction. The noble gospel of Spiritualism is spreading everywhere, and all such devoted lecturers as the one named above should be well paid and otherwise encouraged by every true Spiritualist who hears them.

### APRIL 10, 1875.

### Meeting in Rochester Hall, Boston.

This place was well filled on the afternoon of Sunday, April 4th, to take action in regard to the matter detailed in the Call which last week appeared in these columns, signed by the Rochester Hall Committee. The meeting was called to order by E. G. Brown; H. S. Williams was chosen as Chairman, and E. G. Brown Secretary pro tem. Dr. T. B. Taylor being called on, proceeded to detail certain steps which, to his mind, if taken, would result not only in a great advance, on the part of the cause, but an elevation of the same by and through the conservation of the spiritual forces, which he claimed were now wasted. He proposed, in addition to readings, recitations, dialogues, music, séances conducted under absolute test conditions, etc., the erection of a building which should contain an ample ball and ante-rooms, and sufficient hotel accommoda tions for people coming from a distance to attend spiritual conventions, test-séances, etc.

Remarks were made concerning the proposed movement, by many speakers, among whom may be mentioned Dr. H. B. Storer, Prof. A. E. Carpenter, Dr. Charles Main, Robert Cooper, Mr. Crocker, Prof. J. H. W. Toohey, E. G. Brown, J. B. Hatch, Alonzo Danforth and Mrs. S. Dick ; and a committee of fifteen were chosen to prepare a plan of organization and action, nominate officers, etc., etc. Said committee consisted of the following named ladies and gentlemen : J. B. Hatch, Dr. H. B. Storer, Phineas E. Gay, W. H. Durell, Alonzo Danforth, Charles Houghton, II. S. Williams, Dr. Charles Main, T. B. Taylor, E. G. Brown, S. P. Morse, A. E. Carpenter, Mrs. N. A. Hayward, Mrs. John Woods and Mrs. Union. Mr. Gay was also elected temporary treasurer. The committee on organization was instructed to report at Rochester Hall on the afternoon of Sunday, April 11th, at three o'clock, to which time and place the meeting-after a song by Mrs. Stone and her daughter Cora-adjourned.

### **1** "The World's Sixteen Crucified Saviors,

Or Christianity before Christ," is, the title of a rare and exhaustive volume from the pen of Kersey Graves, which has just been issued from the press of Colby & Rich, No. 9 Montgomery Place, Boston. The work is one which will certainly take high rank as a book of reference in the field which the author has chosen for it. The amount of mental labor necessary to collate and compile the varied information contained in it must have been severe and arduous indeed, and now that the same is couched in such convenient style, the student of free thought will not willingly allow it to go out of print.

But the book is by no means a mere collation of views or statistics: throughout its entire course the writer-as will be seen by his title page and chapter heads-follows a definite line of research and argument, and his conclusions go like sure arrows to the mark. We predict for this work a most extensive sale, and one which will also increase as the public mind becomes fully acquainted with its merit.

### Presentation in Springfield, Mass.

On the evening of Friday, March 26th, John Collier, who had just completed his engagement at this place, was made the recipient of a fine gold watch, valued at \$125; other articles of a useful nature-such as glass and silver warewere also bestowed, the whole being a complete surprise to him. The presentation occurred at the pleasant home of Harvey Lyman, Esq., the principal contributors being members of the Free Religious Society. The watch bore the inscription: "John Collier, Springfield, Mass. Presented as a tribute of friendship."

#### To the Public Press of the Country. Keep before the nation the last great Congressional swindle, charging double postage on

### BRIEF PARAGRAPHS.

SHORT SERMON .- The wise man feeleth his imperfections, and is humbled; but the fool peepeth in the shallow stream of his own mind, and is pleased with the pebbles which he seeth at the bottom.

BREVITY. Long speeches, long letters, long communications are out of place these stirring times. • • • The best advice, the brightest wil, the deepest wisdom, come ever in small packages.—Boston Globe.

If time be short, If life be fleeting, No waste of words should mark our greeting. When writing out with care each duty, Let brevity stamp every beauty. Thus may our humble coglitations Become acceptable ovations; Or, should the public little heed them, 'T will take but little time to read them Advice the best and wit the brightest Are ever found in bundles lightest; And deepest wisdom, when we find it,

Will show a package small did bind it -OLD COLONY. In looking into this Asian famine, this Carlist war, the famine in Persia, and many other events in our own generation, arising from the misgovernment and ambition of

ionarchs and aspirants to monarchical power, the question arises whether all the crimes attributed to mad remubicans in their moments of passion and vengeance would be a drop in the bucket compared to the crimes that can be attributed to the royal system since the beginning of civilization.

In Connecticut butter is being made at a cost of three cents a pound. When an unfortunate man gets a mouthful of the compound, his chief anxiety is to find a good place to have a fit.

A good wife is between's last, best gift to main, his goin of many virtues, his casket of jewels; her volce is sweet mu-sic, her subles his brightest day, her kiss the guardian of his innocence, her arms the paie of his safety, her indus-try his surest wealth, her economy his safest steward, her ips his faithful counseliors, her bosom the softest pillow of his cares.—Jeremy Taylor.

In the United States supreme court, recently, an appeal from supreme court of Missouri-the question of woman' right to vote under the provisions of the fourteenth amend ment-was decided. The court maintains that the United States Constitution does not confer the right of suffrage on any person, and that the matter is regulated by the State Constitutions, and that when provision is made in then extending the right of suffrage to men only, such provisions are binding.

By reference to our sixth page it will be seen that th Missouri reformers are moving in the matter of an amendment to their State Constitution, which shall confer of woman the right of suffrage, according to the provisions of the above decision

Kaleas, a burgher of Rotterdam, who has just died at the ripe age of eighty, is believed during his life to have smoked over four tons of tobacco, and drank more than five hundred thousand quarts of heer. He was buried with fint, steel and tinder, pipes and tobacco in his coffin, according to his request, as he said he "did not know what might happen."

The Boston Investigator of March 31st was the last issue of that paper which went out from its old office, 81 Washington street. It is now established at its new quarters, Paine Memorial Building. This has been its tenth removal since 1833.

Why are sheep the least moral of animals? Because they gambol in their youth, spend much of their time on the turf, many of them are blacklegs, and they all get fleeced at last.

There are many who are anxious for fame; who are long-ing for a good office which they will prohably fill badly; who think life wonderfully well spent if they can amass a sum of money which they will not know what to do with when they lave got t. I venture to put before them a new ambilion—that of becoming pleasant to their creatures, It is a path in which they will not be jostled by a crowd of compositors.—James T. Fields.

The skin of a shark recently caught on the English coast weighed one ton and a quarter, -Ex, If the skin weighed a ton and a quarter, how much did the hark weigh before he was skinned?

The Woman's Journal analyzes the woman suffrage vote in our Legislature, and finds that in the Senate ten Repub-Beans voted for suffrage, while seventeen Democrats and ten Republicans voted against it. In the House, fifty-eight Bepublicans, fourteen Democrats and three Inder oted for suffrage, and sixty-six Republicans, forty-eight Democrats and six Independents against it.

Prince Blucher, son of the celebrated field-marshal, died on the 8th ult., at Redman. He was seventy-eight years of age.

The "Don Carlos" troubles are seemingly multiplying, and the maxim concerning "a house divided against itself, " seems about to find practical fulfilment in his case."

The ceremony of conferring the filtle of cardinal on Archshop Manning took place March 31st, at the church of St. Gregory, Rome. The services were the most imposing. and were witnessed by a large congregation, including one thousand English and American Catholics. Archilshop Manning is the eighth Englishman who has been advanced o the rank of cardinal since the Reformation THE SPELLING BEE.

demanded of the Government; the revolver of the borderer will settle the question; but should the Indians be successful and conquer the desolators of their homes, then, of course, the army will be called in to punish the tribes for the "great massacre !"-- and corn will sell for one dollar a bushel, instead of twelve and a half cents, as it does when there's no "Indian" war. "We must have Indian

BANNER QF

wars, '' said a settler, '' or we can't make any money, '' The anti-sister-in-law peoply still lead the way in the matter of petitions to the British flouse of Commons, They have sent in 2360, with 195,584 signatures. The advoof woman's suffrage come next, with 416 petitions cates of woman's suff and 154,254 signatures.

It is anticipated that the old laws forbidding intercours Pope and the Catholic clergy in Prussia, excent through the Government, will be reënacted, and that measures will be introduced wholly suspending the papal authority in Prussia until the Pope abandons his preposterous protensions to cancel the laws of the kingdom

At Birmingham, the menageric llon got out of his cag They field a large piece of meat to a strong rope, and the lion selzed the bait. The men pulled on the rope, and the lion, considering that they wanted the meat, held on with his teeth and followed up with his feet as they proved too strong, and before they stopped he was safe in his cage Thus does appetite lead to captivity.

A seditions and rebellious spirit are rife among the natives in the Mahratta Districts, and cause some m iess. Since the close of the trial of the Gulcowar at Baro da, these symptoms have been on the increase,

We shall soon publish a review of J. M. Petiles's Bool of "TRAVELS AROUND THE WORLD," by Dr. Dilson, of Albany. This work is Mr. Peebles's best production, and should be in every library in the land.

### Time mellows all things.

A MUSSULMAN TRADITION, Uron a certain day Mohammed walked With Ali, his soul's mate, and while they talked, Weaving deep words as only wise folk can, Sudden allowart their converse broke a man. Who, drunk with whe and wrath, essayed forthright To gird at Ali for imagined slight, Belching mallclous jlbes. The reverend sage, A while unfretted, hore the other's rage: But finally, his gentle sufferance failing, Repaid the insolent railing for railing, Where a Mohammed passed, as hest he could, Leaving the pair to softe up their fend, Next time the friends met, grundled All: "Why Leftest thou me to give that churt the hie Unseconded?" "Brother, "Mohammed sald," With wugs ashield, fending it back. But when Thou didst that noble reflecince put off. And one by one away those angels flew, When he as the left thest used there, w A MUSSULMAN TRADITION. Returning thy tornerway those angels flew. And one by one away those angels flew. When the last had left thee 1 went too. — The Independent.

A Poughkeepste paper, mentions an infernal meeting by certain clergymen. The word intended was "informat;" nt the compositor said the copy was bad, and how st

Can an excessive tea-drinker be a tectoraller ?

QUESTION FOR CHURCHMEN OR SCIENTISTS TO SOLVE, PETION FOR CHURCHMEN OR SCIENTISTS TO SOLVE 'Out of earth's elements, mingled with flame, Out of HO's compound of glory and shattee, Fashioned and shaped by no will of their own, And helplessly into HFe's history thrown; Born by the law that compels men to be, Born to conditions they could not foresee, Born by one law through all nature the same, What made them differ Y and who was to blame?'

A wealthy member of Christ Church (Bishop Cheney's),

at Chicago, offers to pay off the debt, amounting to \$5000 If Dr. Chency and his yestry will convince him or a jury to be mutually agreed upon that "the teachings of Christ Church - (that the sacred writings of Jews and Christian are alone of divine origin, and all the narratives in them strictly true)-are true, producing satisfactory authority. " ad imply that the Chicago wealthy church mem-This ber has his doubts upon the subject. Here is a capital chance for Dr. Cheney to make \$5000 1-if he can bring th proof.

Our contemporary, the Banner of Light, enters this week upon its thirty-seventh volume. It has worked long and hard to get the position and respect it now holds. It will in the future, as it deserves, have smoother sailing than in the past, -Hull's Cruchle.

If the Sioux are to give up their possessions in the Black Hills by sale or otherwise, something should be done for them. The remnants of tribes which now occupy the Indian Territory have established a civilization of their own, and form a thriving community, with churches, schools, and the arts of peaceful indus-try. If the Sloux are capable of accomplishing the same thing, now is the time to give them the computing the same the same the same the same the the same thing, now is the time to give them the opportunity. A domain favorable for the pur-pose and ample in extent might be set apart, and an indefensible title thereto given to the tribe. Their million dollars [the sum for which it is ru-mored the Sioux are willing to sell their claim] would form a snug little capital, and, with the aid of the Government, they might use it to ad-vantage. Care should be taken that they are not cheated out of any super of it harveed hereasts and cheated out of any part of it by rescally agents and commissioners, and the charge of their colonization should be placed in the hands of carnest and philanthropic men. It seems to us that something might be done in this way to save them from the perils that beset them if they go away into the wilderness, only to be reached again in a few years and to be fought and robbed and made more wild and barbarous than ever. - Boston Globe.

DR. FRED L. H. WILLIS will be at the Sherman House, Court Square, Boston, every Thursday from 10 X.M. till 3 P.M., and every Friday from 10 A.M. till 1 P.M., until further notice. Address all letters care of Banner of Light, Boston, Mass. tf—Ap.3.

LIGHT.

R. W. HUME, having retired from the Asso-ciate Editorship of Woodhull & Claffin's Weekly, after June 26th will be prepared to lecture on the reforms connected with Spiritualism. Terms moderate. Address R. W. HUME, Long Island City, N. Y. Ap.10.

Brown's Bronchiat Troches,---Coughs and Colds are often overlooked. A continuance for any length of time causes irritation of the Lungs or some chronic Throat Disease. "Brown's Brouchial Troches" are an effectual Coven REM-EDY.

<sup>7</sup> HEADACHÉ, NEURALGIA, NERVOUSNESS. — Dr. J. P. Miller, a practicing physician at 327 Sprince street, Philadelphia, Pa., has discovered that the extract of Cranberries and Hemp cure dyspeptic, nervous or Sick Headache, Neuralgia and Nervousness. Prepared in Pills, 50 ets. a Sent by mail by the doctor, or by Geo. C юх. Goodwin & Co., 38 Hanover street, Boston, Mass. Ja. 16.-1y

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

SEALED LETTERS ANSWERED by R. W. Flint. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. Ap.3,

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

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

### BUSINESS CARDS.

### TWENTIETH YEAR

For PYLE'S SALERATUS, and not one successfully rival. Everybody acknowledges its superiority in all respects. It is always put up in pound packages under my ame, and sold by first-class Grovers. Beware that you are not deceived by the misrepresentation of crafty dealers, March 20,-4w JAMES PYLE, Manuf.

ERIE, PA., BOOK DEPOT. OLIVER SPAFFORD, the veteran bookseller and pub-lisher, keeps on sale at his store, 603 Fronch street, Erie, Pa., nearly all of the most popular Spiritualistic Books of the times, Also, agent for Hull & Chamberlain's Mag-netic and Electric Powders.

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NEW YORK ROOK DEPOT. A. J. DAVIS & CO., Booksellers and Publishers of stand-ard Books and Periodicals on Harmonial Philosophy Spir-fualism, Free Religion, and General Reform, No. 24 East Fourth street, New York. U-Nov. 1. -

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PHILADELPHIA ROOK DEPOT. Dit. J. H. RHODES, 918 Spring Garden street, Philadel-phia, Pa., has been appellited agent for the **Banner of Light**, and will take orders for all of Colby & Rich's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincoh Hall, corner Broad and Coates streets, and at all the Spiritual meetings.

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SAN FRANCISCO, CAL., BOOK DEPOT. At No. 3B Kearney Street (up stairs) may be found on sale the BANNER of LGUIT, and a general variety of Spir-fluralist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Frens. Planchettes, Spence's Positive and Negative Powders, Orion's Anti-Tobacco Proparations, Br., Storor's Nutritive Compound, etc. Catalogues and Circulars, malled free. AF Remittances in U. S. entrency and postage stamps re-ceived at par, Address, HERMAN SNOW, P. O. Jox 117, San Francisco, Cal.

## NEW WORK.

5

Just issued from the Press of COLEY & RICH, entitled,

### THE WORLD'S Sixteen Crucified Saviors;

### CHRISTIANITY BEFORE CHRIST. CONTAINING

New, Startling, and Extraordinary Recelations in Religious History, which disclose the Quiental Origin of all the Doctrines, Principles, Precepts, and Miracles of the

Christian New Testament. 🕤

and furnishing a Key for unlosking many of its Sacred Mysteries, hesides comprising the

### History of Sixteen Oriental Crucified Gods.

BY KERSEY GRAVES, Author of "The Biography of Solars," and " Bible of Bibles," (comprising a description of twenty Bibles, ) and "The

This wonderful and exhaustive volume by Mr. Graves will, we are certain, take high rank as a book of reference In the field which he has chosen for H. The amount of mental labor necessary to collate and compile the varied information contained in it must have been severe and arduous indeed, and now that it is in such convenient, shape the student of free thought will not withingly allow it to go out of print. But the back is by no means a mero collation of views-or statistics; throughout its, entro-course the author, as will be seen by his title-page and chanter heads follows a definite line of research and arument to the close, and his conclusions go, like sure arows, to the mark.

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Note of Explanation. Printed on finé white paper, large 12mo, 380 pages, 82,00 ; poviage 20 cents,

For sale wholesale and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floid). Boston, Mass,

The New Dispensation;

THE HEAVENLY KINGDOM.

An Argument showing that the Prophecies sup-

accomplishment in Modern Spiritualism.

BY D. W.-HULL,

books and newspapers going through the mails Insist that our public servants, when Congress meets, repeal the unjust and obnoxious law When the avenues of intelligence are unduly taxed, the freedom of the people is endangered

A valued lady correspondent, in the course of a private letter written recently from San Bernardino, Cal., thus expresses herself concerning the course of the Banner of Light with regard to the spiritual media: "God bless you for your noble efforts in behalf of mediums. Each one does some good, and in the great temple what matter whether we be stone hidden under the carth, or even simplest cement linking part with part, or dome overcrowning the whole: who shall call the other unworthy?"

Questions'concerning "The oldest nation on the earth," "Atlantis," "Mother Shipton's prophecy," etc., etc., are answered on our sixth page. Estella Vance, of Richmond, Va., desires to commune with her mother; John Hogan, of Belfast, Ireland, conveys to his brother James the intelligence of his father's decease; Mary Wallace Haven refers to her relatives and their action concerning her will ; and Annie Parkhurst, of Worcester, Mass., speaks of her mother.

IF A fine entertainment will take place at John A. Andrew Hall, corner Chauncey and Essex streets, Boston, on Thursday evening, April 15th. The programme, which will consist of tableaux, singing and declamations, and will extend from 8 to 10 o'clock P. M., will be carried out under direction of Mrs. David Adams; the hours from 10 to 12 will be devoted to dancing. Tickets 25 cents; reserved seats, 50 cents..

Those highly interesting sketches entitled "PERSONAL EXPERIENCES OF WILLIAM H. MUM-LER IN SPIRIT-PHOTOGRAPHY," which have recently appeared in the columns of the Banner of Light, will, in obedience to the popular demand, be soon brought out in pamphlet form by Colby & Rich, No. 9 Montgomery Place, Boston.

Those visiting Havana, N. Y., for the purpose of witnessing the marvelous Compton spiritquarters at the Montour House, kept by Gordon N. Souires.

Mrs. Mary Hardy, the well-known medium of this city, accompanied by her husband, contemplates visiting Europe next June. We commend her to all true Spiritualists in the Old World.

Dr. A. S. Hayward has for sale a magnetized paper that will warm cold feet; so many of his correspondents say.

127. Prof. McLaren, the Scottish seer, is one of the most remarkable and reliable mediums of the age. See his card in another column.

There are many who talk on from ignorance rather than from knowledge, and who find the former an inexhaustible fand of conversation,

THE SPELLING BEE. But where development will end It seems there is no telling, For Insects have become so smart, The very Besa are Spelling. And what is more, the hardest words, And by the Bees selected, And hose who do not spell them right Are from the class ejected. Bitt let us hope these Insects will Get perfect by degrees: And may we soon have Writing Wasps As well as Spelling Bees. -(Philadelphia Sunday Times.

There is an elm tree in Pahis that was planted in 1605, in the reign of Henry IV. This year a leaves were as carly

as those of its younger neighbors. Messrs, John G. Whittler, Wehdell Phillips, William Lloyd Garrison, George W. Curtis and Frederick Douglass are expected to participate in the centennial anniversary of the Pennsylvania Abolition Society, of which Benjamin Franklin was once President, on April 14th.

In France a man has been condemned for a libel which he wrote with a sharp stick on the skin of a green pumpkin growing in the fields.

The action of Judge Williams, of Chicago, in sentencing Mr. Storey, editor of The Times newspaper of that city, to ten days' imprisonment for contempt of court, met with an indignant condemnation, on the part of the other papers, as it deserved. Mr. Storey was however at once dis charged on ball for future examination, by order of Judge McAllister of the Supreme Court. In alluding to the case, the Inter-Ocean thus expressed its views-and its words mbody in the main those of the other papers of Chicago;

embody in the main those of the other papers of Chicago: "We are opposed to the imprisonment of any citizen without process of law, and we do not regard summary pro-ceedings of committal to jail for contempt of any individ-ual as due process of law, for the right, if it exists at all, goes to the extent of confinement for life. Judge Wil-liams, in imprisoning Mr. Storey for ten days, asserted the right to confine the prisoner during the remainder of his life. The American people will not consent to hold person-al liberty at the will of any court. They will not permit the doctrine of constructive contempts, as illustrated in the Storey case, to become the law of the land. The im-prisonment of the editor of The Times without any due process of law, upon the employment of an unknown pow-or by the judge of a criminal court. Is a matter which reaches far beyond the individuals who enact the chief parts in this performance."

A German geographical square mile contains 9567 Aus trian catastral joch. Of these jochs 100 equal 142 English icres.

The Massachusetts House of Representatives passed to a third reading March 31st, a bill so drawn as to prevent an inroad on Boston Common, unless sanctioned by a ma-jority of the citizens or authorized by a special legislative

Matters in Pennsylvania have a dark look for the lovers of peace and quietness, as the troubles between the mining companies and the miners daily draw nearer to what scena materialization manifestations, will find pleasant a desperate struggle in which physical force must bear its auarters at the Montour House, kept hy Gordon part. The rioting by miners in and about the Lehigh Valley, has already assumed a serious aspect, and there is much excitement on account of the outrages committed. Governor Hartranft, of Pennsylvania, and Governor Allen, of

Ohio, have both sent messages to the officials on the subfect. The Southminster theatre, Edinburgh, Scotland, was

the conflagration being supposed to have been caused by a lefect in the new heating apparatus. Two valuable circus horses were saved, but all the wardrobes, scenery and properties of the theatre were consumed. The loss was in th vicinity of \$100,000.

All the efforts which can be made to draw on a genera Indian war are now being put forth by the white maraud ers who hope for plunder in the event of a conflict. The Sloux are being shot and their ponies stolen with marked impudence-the thieves disposing of the captured stock in the most open manner, in Kansas. The next thing we

shall hear of, probably, will be a battle between the invad-ing whites and the Indians, who will then be driven to the wall. If the red men are routed, of course nothing will be | street, New York.

Dr. J. E. Briggs, of Troy, is descrying of our favorable notice; he is practically qualified by through education his profession, and over twenty years' experience as a prac-tical druggist gives the public confidence in his ability for handling and dealing in drugs, medicines and chemicals, fully understanding the nature and properties of every ir-differ. During the past-ter years he has been introducing ins valuable Throat Remedy, which we have used in our own family successfully, and know it is equal to all the claims of the proprietor in regard to it. In catarth, dip-therin, quinsy, common sove throat, and every discase that affects the organs of respiration, the Throat Remedy is a specific, and so acknowledged by a large number of emi-nent physicians and chemists. We state this from a long and personal acquaintance with the Doctor and his Throat Remedy, and give this testimony for the benefit of the af-licted.—Waterford (X, I.) Atbertiser.

by the advertisement in another column-is for sale by Colby & Rich, 9 Montgomery Place, Boston.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent in-section.

SPECIAL NOTICES, — Forty cents per line, Minion, each insertion.

BUSINESS CARDS. - Thirty cents per line Agate, each insertion.

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

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

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 Give age and sex. Remedies sent by mail.
 Specific for Epilepsy and Neuralgia.
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Mr.27.

Payments in all cases in advance.

Dr. Briggs's Throat Remedy-as will be seen

WANTINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, Nog Bulo Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Keform Works, published by Colby & Rich. -----

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AUSTRALIAN BOOK DEPOT, And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 95 Russell street, Melhourne, Australia, has for sale all the works on Spirituatism, LIBERAI, AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there. at all times be found there.

-----LONDON, ENG., BOOK DEPOT. J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W.C., London, Eng., keeps for sale the BANNER OF LIGHT and other Spiritual Publications.

VERMONT BOOK DEPOT. J. G. DARLING & CO., Lanenburgh, Vt., keep for sale Spiritual, Reform and Miscellaneous Books, pub-lished by Colby & Rich.

ADVERTISEMENTS. COLBY & RICH. **Publishers and Booksellers** No. 9 MONTGOMERY PLACE.

BOSTON, KEEP & COMPLETE ASSORTMENT OF

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MISCELLANEOUS BOOKS

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TERMS CASH. -Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sent is not sufficient to fill the order, the balance must be paid C.O.D.

paid C.O.D. So Orders for Books, to be sent by Mall, must invaria-bly be accompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mall or express.

Ar Chalogues of Books Published and For Sale by Calby & Rich; also of Books Published by Namuel R. Wells, on Phrenology, Physiolo-gy, Hyglene, Home Improvement. Ac., sent free.

AMERICAN PUBLISHING CO., April 10.-2wis HAVANA, N.Y.,

MANAGER.

GORDON N. SQUIRES, April 10.-6m -

Anthor of \*\* The Hereafter, \*\*\* "Christianity: Its Grigin, Satore and Tradiareg, \*\*\* Asteological Origin of Jeharah God, \*\*\*\* Spiritualism, a Test of Christianity, \*\* de, Price B cents, postage 2 cents, For-sale wholesale and retail by COLBY & RICH, at No. 9 Monegomery Place, corner of Province street (lower horr), Bosten, Mass. In Actual Use: MORE THAN 54,000 **ESTEY ORGANS!** 

MANUFACTURED BY J. ESTEY & CO.,

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### Catarrh, Diptheria,

And all Throat Diseases curable, by the use of DR, J, E. BRIGGS'S TIPROAT REMEDY.

MR. ANDREW JACKSON DAVIS WIDES (\*\*) D. Rifegs's. Throat Remedy for the Throat and Catarrhal Affections, including Dipliceria, 1 know to be equal to the claims in his advertisement.

Backgerisement. Price Societs per bottle. 49° Never sen(by Mall; by Expressionly, For sale wholesale and retail by ColdBY & RICH, at 50, 9 Montgomery Place, Boston, Mass.

PROF. MCLAREN, SCOTTISH SEER, REVEALS the Spiritual Laws, the cause and remedy of non-success in the affairs of life, also sickness. Ques-tions answered. Counsel and advice given by letter. En-close 91,00. 25 Kneeland street, Boston, Mass. April 10, -1w

MONEY easily made by selling TEAS at IMPORPERSY MONEY PRICES, or getting upclubs in towns and coun-try for the oldest Tea Company in America. Greatest in-ducements, Sepid for circular, CANTON TEA (Co., 149 Chambers street, N. Y. 4w-April 10.

D.R. J. R. NEWTON, Cosmopolitan Hotel, Box II, Snow, April 10, April 10,

nox 117. April 10. MRS, STANDFAST, Clairvoyante, from Lon-don, England, Tests and accurate dlagnoses, \$5. 374 West 32d street, New York. awis\* - April 3.

### ROOM TO LET.

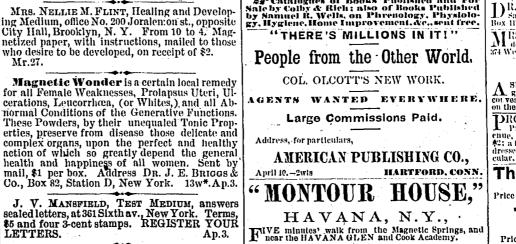
A SPACIOUS ROOM in the net Building No.<sup>6</sup> Mont-genery Place, corner of Province st. Has modern cerventences. Apply at the Bookgtore of COLB). & RICH, on the first floor, is-Nov. 1.

on the first floor. Is-Nov. 1. PROF. LISTER, ASTROLOGER, 44 years' Practice, 7 in Boston, can be consulted at 22% the av-cune, New York, Termis: Life Reading or Bilef Writing 42: a full written Nativity, 35, All hetters must be ad-dressed to P. O. Box 4829, New York City, Send for a Cir-cular. 12.15-March 20.

The Phrenological Journal For April. Price 20 cents.

### The Science of Health For April. Price 20 cents.

For sale, wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.



#### BANNÉR LIGHT. **OF**

## Message Department.

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

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-sphere in an undereloped state, eventually progress into a higher con-dition dition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or hor reason. All express as much of truth as they per-Geive-no more.

MRS. CONANT receives no visitors at her residence on Mondays, Tuesdays or Thursdays, until after six o'clock P. M. She gives no private sittings. AT The questions answered are often propounded by in-dividuals among the audience. Those read to the control-ling intelligence by the Chairman, are sont in by corre-spondents. Lewis B. Wilson, Chairman,

No Public Circles are held at this office

### for the present. Due notice will be given when they are resumed.

### Invocation.

Thou God, all beautiful yet unknowable, we invoke thy blessing while we worship in thy name this hour. That thou wilt bless us through our own individual efforts at goodness, we ask, oh Mighty Spirit, and for strength to make the effort. We pray thee, oh Lord, that as we wander through the darkness of human experience we may have no fear, but press securely onward, because thou art with us, and thy strength, thy love and thy wisdom shall sustain us now and forever. Amen. Dec. 7.

#### Questions and Answers.

CONTROLLING SPIRIT .- Mr. Chairman, if you have any questions to propound, I am ready to answer them.

QUES.—[By Dr. B. F. Clark.] What nations and how many millions of people were living on the earth at the time the Bible states that Adam was created?

ANS .- The tribes of men were few, small, and widely separated at that time, and, by reason of their being at that period semi-barbarous, they executed no record of their lives, therefore none has been handed down, except such as has been gathered by those who have come after them in the present ages ; so the question cannot be positively, satisfactorily answered.

Q.-Which is the oldest nation on the earth and how old is it? A .- The Chinese claim a priority, and I be-

lieve they are justified in their claim.

Q.—Was there ever a continent on the earth called Atlantis, and where did it exist ? A .- Yes, there was. It was submerged many

thousand years ago. I have not in mind the exact number of years, therefore will not trust myself to give the date. It was situated a little northeast of this present latitude.

Q.-Was there a nation on the earth about fifty thousand years ago, called Drallahas?

A.-Yes.

Q.-[A correspondent sends the following :] "Old Mother Shinton was born at Shirt "Old Mother Shipton was born at Shipton, near York, England, and lived in the time of Henry VIII. She was supposed to be a daugh-ter of Satan, and a witch. The night on which she was born there was the most dreadful storm ever known. She was the host directed at stand the burning of York Minster. The third time she said it would be burnt to the ground. It has been burnt twice. She also forefold that carriages would run without horses, that people would fly in the air, and that the earth would be would by in the air, and that the earth would be like unto a gridiron—we suppose from the net-work of railroads. Cardinal -Wolsey, hearing that she had prophesied concerning him, was very indignant, and sent three noblemen to hear what she had to say for herself, and to tell her that she would be burnt for witcheraft. When they arrived and knocked at the door, she called from within : 'Enter, Lords So and So,' at which they were much astonished, for she had had no means of knowing their names. When they had entered the cottage, they informed her of their mission, and that when Wolsey got to York she had better take care what she said. Taking off

and have an actual being, and what is true of me is true of every other living soul, and we have the same chance of progress, of gaining happiness, only increased, in this new spirit-life, that you have here. We are not in a fixed, unaltera-

ble state, by any means. I would not have my mother come to me ignorant of the life she's coming to. It's a natural, real and beautiful life, but unlike what she has been taught to be-Dec. 7. lieve it is. Good day.

of the body spiritual. In it I now live and move

### John Hogan.

Good day, sir. My name was John Hogan. 've been dead a little better than four years. I lived in Boston. I was a native of Belfast, Ireland. I come here to-day to tell my brother James that my father has been dead over a year and a half, and that my cousin Matthew, to whom he has been sending money to be given to my father, has kept him in ignorance of the fact in order that he may continue to send money, which he, Matthew, appropriates to his own use. Now if he has any doubt about the truth of this thing, he had better write to Father Regan, in Belfast, and he will give him the facts of the case. Dec. 7. Good day.

### Mary Wallace Haven.

My name was Mary Wallace Haven. 1 was sixty-four years old. I wish my relatives to know that I am aware of the efforts that they are making to set aside what was my will concerning my earthly matters. I wish them to know also that I believe I did right in doing as I did, and that I shall oppose all their efforts ; and I think if I try hard enough, I shall render them futile, so they had better, if wise, stop where they are. Good-Dec. 7. day.

### Annie Parkhurst.

I want to, see my mother. [You can send,a message to her. ]. I don't want to; I want to see her. [It will help you some, coming here and sending a message to her.] No, it won't. [You'll go, perhaps, where you can see her, after you 've left here.] 1 want her to come and live with me. Tell her I want her to. [We'll send your message to her.] Well, I want her to come and live with me. I live with father, and we want her. I'm five years old, now, but I aint big enough to stay here without her. I want her; father does too. My name was Annie Parkhurst. I lived in Worcester. Mother lived there, father lived there. I want her to come to me. Go git her. [After you have got through talking, I'll see about it.] I'm through, now. [Haven't you anything more you wish to sav?] No; go git her. [I can't go as well as you can.] Yes you can; you got boots. [This is Boston, and your mother lives in Worcester. It's a long way from here.] Mother used to come to Boston in the cars. Git into the cars and go. [I can't, to-night. It 'll take too long.] Do n't like you. [You can go to Worcester a good deal better than I can.] I can't. [Vashti will go with you and show you the way.] Mother don't see me. [She will, I think.] She won't either., I've been there, and she don't see me, and I can't speak. [Perhaps she will when you go again. She 'll see your letter, at least.] You go, bring her here. If I come to-morrow, will you ? [Your mother will see your letter, and maybe will come here sometime, then you can come and talk to her.] Be you a doctor? I shan't take your medicine: You kill folks. [I don't believe in killing folks. How long have you been away?] Since the Spring. I've a good mind to cry. [L would n't.] I will, too, if I've a mind to. I don't like you. [You will by-and-by. I'll send all you've said to your mother, that's all I can do now.] Go after her. [Can't do it to night.] What time is it? [About half-past three.] Half-past three! Well,

# Banner Correspondence.

### California. OAKLAND .- Mrs. F. A. Logan writes, March

14th, as follows: Through the columns of the good old Banner of Light we send greeting to all our dear friends in the Atlantic States, and would gladly transmit flowers plucked fresh from the evergreen gardens of many beautiful homes on the Pacific coast, if they would not lose their freshness; but the flowers of affection and kindly feelings may not decay, and such we would ever the how of one of a ways not for would waft to the loved ones far away, not to kinsfolk only, but to all who have aided the weary pilgrim in her mission of carrying the gos-pel of glad tidings from hamlet to hamlet, from village to village, from city to city, and from State to State. We did not then dream of reaching a perpetual summer-land before crossing the river we call Death; but such is the fact—not a particle of ice or a flake of snow have we seen during the past winter (our first winter here), having remained in San Francisco and this city adjoining during the past five months, holding public circles in Charter Oak Hall once a week during that time, for speaking, tests and devel-opment. Prof. Chaney, Dean Clark, Dr. Paul-san, Walter Hyde and others have contributed their talent as speakers from time to time; while several of the prominent mediums of the city have given hundreds of tests, one of which I will have given hundreds of tests, one of which I will name. One of the mediums said to a gentleman, "Your sister Mary is here!" and then gave an accurate description of her. "No," said the gen-tleman, "my sister Mary is not dead; she is liv-ing in York State." "But you will soon have a letter containing the news of her death;" which he did the ensuing week. We trust that the many reliable tests given, the manner of forming circles and so conducting them as to have massivcircles and so conducting them as to have passivity, quietude and harmony, have made an imression that will be lasting, and bring those who have attended into closer *rapport* with spirit-ual intelligences—for through the interblending of the spirit-world with ours will come the millennium.

EUREKA .- J. W. Sweasy writes : In this distant portion of Uncle Sam's dominion, we have occasionally a treat by some good lecturer paying us a visit. J. L. York and C. Fannie Allyn some time ago caused the people to take great interest in our glorious philosophy, and set the churches to patching up their old garments. The clergy, Sunday after Sunday, warned their hearers of the danger of attending our meetings. The result is increased interest in the subject of Spiritualism.

#### Montana Territory.

BOZEMAN .- J. G. D. writes, March 9th, as follows: Spiritualism in this Territory is comparatively a new subject, and thus far has had few advocates-in a public point of view, none. In this little village of a thousand inhabitants or less—a more recent emigration to the country, and of a more cosmopolitan character-there has been and now exists a most intense interest on the subject. Several mediums have been and are being developed, and many of the ordinary manifestations, in the different circles, are daily occurring, and some very extraordinary, among which seeing and healing are the most prominent.

Arrangements have just been completed for the use of a hall for the purpose of holding pub-lic meetings, with speaking. The best intelli-gence and citizens of the place are its friends and advocates, and it is hoped and believed that we are on the eve of, a better and more brilliant

day. No public test medium has yet set foot upon our Territory, nor public speaker, outside of our own lines, ever been heard on behalf of this great and vitalizing theme. Such an acquisition as a trance speaking and test medium at this time to our present medium and spirit forces, could hardly fall of being attended with interesting and glorious results.

### Colorado.

DENVER. - "Cottager" writes, March 7th: In July last we formed a Society and Lyceum, and both are doing well. The Lyceum meets at half-past one, and the Society at three P. M., every Sunday, ' At our Society meetings we have lectures a part of the time, and when we have none we occupy the time in general conference, which makes the meetings interesting and seemprofitable. We have splendid audiences and it is indeed a pleasure to look around and see the large and increasing number at every meeting. We are in a highly prosperous condi-tion, except financially; are too poor as yet to hire lecturers, but have several quite good ones residing here, that favor us with their efforts occasionally. The officers of the Society are: A. Bailey, President; Mrs. Hedges, Vice President; J. H. Cotton, Secretary; Mrs. Hedges, Vice Trestuent; responding Secretary: Officers of the Lyceum are J. H. Cotton, Conductor; Mrs. E. Bailey, Guardian; A. Bailey, Recorder. The meetings are held in the Knights of Pythias IIall, corner 15th and Hollicer the Secret at Mesant in a con-15th and Holliday streets, at present; we are, however, making strong, efforts to build a hall for ourselves. There has been a great excite-ment in regard to our beautiful philosophy for some months past, the clergy abusing and at the same time advertising us from their strong towers -the pulpit. There is a want in Denver of a good test medium. Such an one would be kept busy.

this right should find such expression in the fundamental law of the State as will not only establish its validity, but will also secure obedience to its authority. The equity, justice, and necessity of the position we now assume, will be found in the following unanswerable arguments made some time since by one of our most distinguished citizens, and we invite the careful attention of all to the irresistible logic and invitable conclusions of his statements: Hon, 6. Gratz Brown said (in substance, we may not which all free government rests, and out of which all nat-ural and hierent rights flow as from a common centre, has been stated to be the liberty of each individual librite by the liberty of all. All persons have freedom to do all that they will, provided they do not infringe upon the equal freedom of all Christian to you, "I is the law of just social relationships, and in this speech and of action, find their complete expression. It will be observed, however, that equality is the essence of it all. Any recognition of an inequality of rights is fatal to liberty. These rights inhere in the individual. They are a part of

the inherent rights of individual liberty, of thought, of speech and of action, find their complete expression. It will be observed, however, that equality is the essence of it all. Any recognition of an inequality of rights is fatal to liberty. These rights inhere in the individual. They are a part of any aggregation of mon. The assumption that freedom in itself, or in any of its forms of expression, is a privilege conceded by society, is uttery unwarrantable, because society itself is a concession from the individual, and society or government represents on from the individual, and society or government represents on from the individual, and society or government represents on from the individual, and society or government represents on from the individual, and society or government represents on fram the individual, and society or government represents on frame the individual, and society or government represents on frame the individual, and society or government represents on this axiom that the rights of franchise originally appendix to a liberty of all. And this is the core and essence of this inhere it fight of suffrage for woman. It is in this sense and flowing from this axiom that the rights of franchise originally appendix to a some of speech or freedom of action—fise prectory attach to freedom of action—fise prector of convicted criminals from the exercise of this right of franchise—the designation of turns of minority—as connected with the exercise of policial duties—the regristion for self-government or society a purely arbitrary control of the rights and necessity. We are avare that there are these who, from a lack of careful study of this question, or who, from a lack of careful study of this question, or who, from a lack of careful study of this question, or who, from a lack of careful study of this question, or who, from a lack of careful study of this question, or who, from a lack of careful study of this question, or who, from a lack of careful study of this question, or who, from a lack of c

It may divest not only one person, or sex, or class, but a hundred, a thousand, a million-all, except a chosen few, or the imperial one, thus arriving inevitably and logically at oligarchic or despotie rule; and if persons can divest themselves of this right, what other right is ascred from their renunciation? And so we claim that this right to vote must be given to women, or society will become cha-olic or despotic. To demonstrate the utter faisity and per-nicious consequences of the idea that the right to vote is a privilege to be farmed out by the government at its discre-tion and to whom it chooses, it is only necessary to ask. If this be so, whence comes the right or persentation? No one can for a moment deny, with any show of either jus-tice or reason. that the rights of women are not intrinsical-ly and personally the same other and less liberal forms of government, where political power has been of an abso-lute or hereditary character, women have shared in it when-ever they happened, by birth, to hold the position to which it was attached, shows conclusively their fitness to admin-ister the government, and all history proves their wisdom and fntegrity as well. It may divest not only one person, or sex, or class, but

ister the government, and all history proves their wisuom and integrity as well. We plead, then, in the name of the inherent rights of these disfraichised citizens—in the name of equity and jus-tice—in the name of law and order and purity and good government, that the right of the elective franchise for all the citizens of Missouri shall have the sanction and validity of the State Constitution itself; and we again invite the people throughout the State to hold meetings and to elect and send delegates to present the facts and arguments to the members of the Constitutional Convention. J. B. Mer-win, Virginia L. Minor, John Snyder, Lydia F. Dickin-son, Maria E. F. Jackson.

### [From the Cleveland Herald, March 12th.]

"I indict Spiritualism as a social and marital curse, as an unclean, adulterous, damnable religion, and the sconer it drops into heli, where it came from, the better. I wish I could gather all the raps that were ever heard from the blest or dammed and bring them together in one thunder-ous rap on its head. I would try to crush it out forever. I hate the doctrine, and believe that its long haired disciples, whose heads are soft marshes yielding rank grass, are doomed to death."

Whose heads are not marshes yielding rank grass, are doomed to death." Of course this is Talmage. Most people of sound, prac-tical sense, are opposed to so-called Spiritualism, and would be delighted to have it so thoroughly exposed that the hum-bug would never take definite shape again, but such sensa-tional thrades as this will neither reclaim the deluded nor strengthen anti-spiritualists. One Katle Khug so 'materi-alized'' as to become actual fiesh and blood, and one dis-comfiture of such a Spiritualist as Robert Date Owen is worth are counted reams of sermons made up of such sensa-tional, Talmagian stuff as the above. - Cleveland Leader.

EDS. HERALD: Thanking the Leader for good intentions in deprecating the rough manner in which Mr. Talmage ventilates his pent-up agony against Spiritualism, I am, in justice, however, compelled to say that after all there is no great difference between Mr. T. and the Leader as regards the great fundamental truths that underlies the Spiritual Philosophy. While Talmage calls it "unclean, adulterous, damnable religion," the Leader substitutes the low, vulgar, slang title of "humbug." The mere difference of expressing the same thing in different words does not affect the main point at issue. Both look at Spiritualism in the same light, through the same inverted vision, and, like St. Paul, before conversion, would persecute to the death if they had the power, all persons suspected of this "delusion," which some call damnable heresy. So far as the views of both are concerned they are the result of downright, inexcusable ignorance of the real facts in the case, backed up by intolerance, big-otry and willful mulishness. When one speaks otry and willful mulishness. through the press with so much assurance against Spiritualism, I would just like to be informed what he really "knows" about it! Mere belief amounts to nothing, founded upon the vituperain the scale that determines the relative value of things, what do theories and opinions amount to compared with absolute knowledge, the result of scientific tests and crucial analysis? Why, they are no more in comparison than a feather against a mill-stone. Suppose fraud has been practiced, as in the matter at Philadelphia, it proves nothing against the main fundamental truth of Spiritualism. Frauds and counterfeits are an every-day occurrence. The best and keenest detectives are often deceived and im-posed upon. Shall we say that religion is a "humbug, because so frequently is chronicled the fact of some 'wolf in sheep's clothing 'com-ing to the surface?" There can be no such thing as a counterfeit without a genuine. If Spiritualism is a "humburg," as the Leader calls it, why, in the name of all that is great and good, for the sake of humanity, is it not exposed? Why are the declarations of the greatest scientific men in the world, who have subjected this thing to the severest scientific tests that ingenuity could invent, at the risk of a life-long reputation, not disproved? There should be no time lost in this important work. Every diurnal revolution of the earth on its axis is adding to the accumula-tion of evidence which, like mountain piled upon mountain, will be as difficult to disperse and an-nihilate as the names of its defenders, such as Dr. Hare, Professors Crookes, Varley, Wallace, Judge Edmonds, Col. Olcott, Gen. Lippitt, Gov. Tallmadge, T. R. Hazard, R. D. Owen, J. D. Maxwell, Eli Perkins, A. J. Davis, J. J. Morse, Gerald Massey, Hon. J. M. Peebles, Lizzie Doten, Emma Hardinge, Cora Tappan, and thou-sands of other equally reliable and truthful men and women, sustained and endorsed by such divines as Bishop Watson, of Tennessee, Rev. Edward F. Strickland, and Rev. W. S. Bell, of Massachusetts. The foregoing could be extended indefinitely but enough is given to show the character and standing of the defenders of Spiritualism, which is received and spreading rapidly among every nation upon the globe where any degree of inte-ligence and civilization is known, and this, too, without the aid of missionaries or any concert of action or organization radiating from any particular point or locality. In view of the frequent attacks by such as Talmage and the Leader on Spiritualism, I have been induced to make this short reply, hoping that men and journals will be led to investigate the subject, and look at the evidence and phenomena from which the philosophy is derived, and on which it lives and thrives by new and startling daily and hourly manifestations of spirit-power and presence, and without which no individual can speak safely and understandingly from the pulpit or through the press. D. A. EDDY. APRIL 10, 1875.

### Spirit Communication.

Return of a well-known Spiritualist in Forty-siz Hours after Leaving the Form. [See Obituary Notice in this paper.]

Mu. D. A. EDDY-My Dear Sir: At your re-quest, I send you the following statement: On Monday last, March 8th, at 2 p. M., I called at the rooms of Mrs. S. F. Pirnie, 23 Prospect street, for the purpose of receiving a communication from some of my spirit friends in regard to an important spiritual movement in which I am act-ually and deeply interested. The first spirit-control of the lady was by "Corinda," the attend-ing spirit of the medium, who said there was a spirit present that wished to communicate with me, who had just left the physical form, and that he was a well-known Spiritualist of Cleveland; that he was a very pleasant looking gentleman, stout and rather fleshy, bearing the letter "P." over his head, and would speak to me, as I knew him well.

him well. After a few minutes, the control changing, the medium shook my hands very cordially, as old friends will do, and said, nearly as follows: "I am very glad, my old friend, that you are the first Spiritualist of the city I can speak to; you know me; my name is Pratt." [This reve-lation mede me sourcepted are it and not ation made me somewhat excited, as I had not even so much as heard of his being sick.] "Yes, yes, I left the form very recently—to-day—just now." "How long is it?" I inquired. "About three or four hours ago. And now I must tell you that for the past two or three weeks I had a strong desire to visit this lady, but was always hindered by some pressing business of the mo-ment; but after my departure, and coming to con-sciousness, I came directly here, and am really glad I can tell you that the hereafter is a truth a glorious truth! As some of my family were rather skeptical, 1 would now earnestly ask them to investigate more fully. I will try to commu-nicate through this medium with my friends that

nicate through this medium with my friends that will please to meet me here. Good-by." "Good-by; come again." March 9th, 6½ P. M. After receiving a touching communication from a very intelligent spirit friend, who formerly lived in Germany, (place of my birth) my friend closed by saying that my recently arrived Cleve-land friend, the Spiritualist, would now speak to me again, when I received the following: "How do you do, my old friend? D. U. Pratt is speaking to you again. I have also had à very

is speaking to you again. I have also had a very pleasant talk with a spiritual lady-friend, Mrs. Bowers, and hope to see some more of my old friends, including Mr. Eddy. I must make one correction of my former statement in regard to the time I gave you about arriving in the spirit-world. When I said three or four hours, I should have said : 'came to consciousness three or four hours before I saw or addressed you the first time. ' The fact is, I left my form Saturday, about sunset, and the departing at this time of day had some effect on my spirit. Monday morning I became conscious of spirit-life. One

of the first to meet me on this side was the spirit of my first wife. I may here state that my second wife for some years past was pretty well re-conciled to our philosophy. The new life is a grand existence, and I will work with you for progress. I had passed through much perplexi-ty and disappointment in business for some years past, but at last was on a fair road to pros-progress. When the perplexity of the perplexi-ty but the perplexity of the perplexity of the perplexi-ty but the perplexity of the perplexity of the perplexi-ty but the perplexity of the perplexi perity when I had to leave my family. But it is all right now. I would like that my family find no fault with the Doctor, and not think that he could have done better. It is not so. He (the Doctor) could not hinder or prevent my departure. I hope to see you again soon. Good-by." The above statement, to my recollection, contains the most essential part of the two commu-nications, which I here submit to your free use.

Respectfully yours, (Signed) John A. HEINSHON. Cleveland, O., March 13th, 1875.

P. S.-Immediately on receipt of the first com-P. S.—Immediately on receipt of the first com-munication in the foregoing statement Mr. Hein-shon dispatched a note to Capt. S. W. Turner, (who resides on the West Side, near the residence of the deceased) inquiring if it were really so that he had passed on. Capt. Turner had not heard of his departure, but on inquiry found it correct, and answered accordingly; so I am in-formed. The medium was a stranger to Brother Pratt; and knew nothing of his sickness or de-cease at this time. D. A. Eppy. cease at this time. D. A. EDDY.

### Passed to Spirit-Life:

From his home in Eagle, Wis., on the morning of March

3d, Isaac Severance, in the 7dth year of his age. Mr. Severance was one of the early settlers of the State, counting from Vermont and settling in the place from which ho has just departed in the year 1837. Milwaukee was then the nearest market, and a very small place. Its has lived to see the country around him transformed from a state of

a kerchief from her neck, she put it on the red coal, saying i'lf this burns, I burn.' She then took the kerchief off whole. She also said that Cardinal Wolsey would see York, but never reach it. The king called Wolsey back to London, and he died on his journey. So he never was in York, though he saw it either from a tower or a hill, making true what Mother Ship-ton had said. At Clifton, one mile out of York, there is a stone called 'Old Mother Shipton's Stone.' She was said to be a very plous and generous woman, and lived to a very great age, and died at Knaresbro'. The following remarkable prophecy by her was first published in 1448, and republished in 1641 :

ublished in 1641: Carriages without horses shall go. And accidents fill the world with woe: Around the world thoughts shall ny-In the twinking of an eye. Water shall yet more wonders do-liow strange 1 but yet they shall be true. The world physic down shall be. And gold be found at the root of a tree. Through fills man shall ride, And no horse or ass be at his side; Under water men shall be seen. In white, in black and green. Iron in the water shall be addreen. And the house hall be seen. In white, in black and green. And the house hall be seen. In white, in black and green. Tron in the water shall hoat As easy as a wooden boat. Gold shall be found and shown In land that is not how known. Fire and water shall not a shown Fire world to an end shall come In kei.'' remarkable seer's prophecies having of

This remarkable seer's prophecies having come to pass, in so many cases, in regular order, why may not the latter, in regard to the end of the world come true? Or is there another version of what is meant by the world coming to an end? A .- The previsions of seers with reference to the end of the world always had reference specially to the end of certain arbitrary periods. The world at that time lived, moved and was governed by religious prejudice. This doubtless will come to an end, or receive a culmination at the time, or near it, predicted by the seer; but that the end of things temporal will have come at that time would be a mathematical, astrological impossibility. The whole system of nature is founded upon the law or system of mathematics, and an accurate disposition of all worlds, of all conditions and times, is made by and through this law of mathematics. If the world came to an end, literally, at that time, it would upset the entire law and break up the whole system of nature, which we cannot for a moment believe. Dec. 7. .

### Estella Vance.

My name is Estella Vance. I was born and died in Richmond, Va. I was the daughter of Joseph and Charlotte Vance. My father is with me; my mother remains on the earth, and with her I desire to communicate. I was eighteen years old at the time of my death. It was said that I died of pulmonary consumption; but of that I am not sure. My mother believes in the Christian creed that teaches that the soul or spirit will return again to the body natural at the general resurrection day, and she believes also in a day of general judgment, when we shall be judged for all deeds done during our earthly lives. I wish my mother to know that this is all a fallacy ; that I was resurrected at the time of my death-resurrected from the body of death, and given sole, divine and immortal possession I B flat."

to come home. She got home in the night. You can, too. [Well, I'll see about it. You ask the folks on the other side if I can.] I won't. I know you can. Dec. 7.

ny mother used to leave Boston later than that

### Scance conducted by Prof. Bush.

### MESSAGES TO BE PUBLISHED.

Tuesday, Dec. 8.—Daniel N. Haskell; Lulu Castro, of Boston; Benjamin Nathan; Andrew Robinson, to his

Tuesday, Dec. 8.-Daniel N. Haskell; Lulu Castro, of Hoston; Benjamin Nathan; Andrew Robinson, to his brother, Thursday, Dec. 10.-James Barrows, of Taunton Mass.; James Johnson, of Boston; Susle Hyde, of Medford, Mass.; Ellen, Carnes, of Boston; Jo her brother; Joseph Borrowsent, Monday, Dec. 14.-Alfred Stiles, of Windsor, Conn.; Fila Stimpson; of East Boston; Ruth Perkins, of Saimon Falls; Conway, Tuesday, Dec. 15.-Filza Dunbar, of Boston; George W. Watkins, of East Cambridge; Mary Godin, of Edin-burgh, Scotland, to her parents. Thursday, Dec. 15.-Hiza Dunbar, of Boston; George W. Watkins, of East Cambridge; Mary Godin, of Edin-burgh, Scotland, to her parents. Thursday, Dec. 17.-James Cobley Cartwright, of Lon-don, Eng; Albro Wallace, of Hoboken, N. J.; Lillian Saivage, of Washington, D. C. Monday, Dec. 21.-Mary Adelaide Gaines, of Mont-gomery, Ala., to her mother; David Chandher. Tuesday, Dec. 21.-Mary Adelaide Gaines, of Mont-gonery, Ala., to her mother; N. H.; Sellie French. Thursday, Dec. 24.-Wild Garrison, of Portsmouth, R. I.; Simon Brown, of Hanover, N. H.; Sellie French. Thursday, Dec. 24.-Wild Garrison, Marker, of Exeter, N. H.; Jennie Johnson. Monday, Dec. 24.-Mark Jane Roberts, of Sait Lake City, to her mother; Julian Frazler, to his brothers; Capt. Thomas Neale, of Portsmouth, N. H.; Ninna Vibbert to her mother.

Monday, Dec. 29. -Annetta Jane Roberts, of Salt Lake (Ilty, to her mother: Julian Frazler, to link brothers; Capt. Thomas Neale, of Portsmonth, N. 11.; Ninna Vibbert to her mother: Mercy Foster, of Hillsborro, N. 11.; Caroline Adams, of Worcester, Mass.; Martha Fabens, of Philadelphia; Tom, to Mrs. Mary Elizabeth Sannders, of Charleston, S. C.; Sebastian Streeter.
 Monday, Jan. 4. -D, D. Byerley, from Philadelphia, lost on the Moralug Star; Joshua Harrison, of Dover, N. H.; Colonel Tom Leavitt, to his son-in-law; William Sanford, of Blacktone, Mass.
 Turzeday, Jan. 5. - Elizabeth Peters, to her sister, Harriet Ellen Peters, of Muncesota; Charlotte Konday, Jan. 7. - Sanuel Mason. of Boston: Thursday, Jan. 7. - Sanuel Mason. of Boston.
 Thursday, Jan. 7. - Samuel Mason. of Hoston.
 Thursday, Jan. 21. - Sam Wyer, of Chicago, Ill.; Jennite Walters, of St. Louis, Mo.; Dominic Ludzi, of New York City, to his father.
 Thursday, Jan. 22. - Margaret Barclay, of Boston; Paran Stevens; Harry Smith; Black Pince, to Mrs. Sally Henderson; Margaret Calkahau, to her mother; Cat. William Stryor, of Boston; Paran Stevens; Harry Smith; Black Pince, to Mrs. Sally Henderson; Margaret Calkahau, to her sister; "One Who Knows" (Ahonymous).
 Thursday, Jan. 22. - Angelia Sampson, to her mother; Cat. William Credeford, of Kennehus, Me.; Mary Eliza Robinson, of Brighton, Eng., to her children; Solomen Stevens; Margaret Calkahau, to her sister; "One Who Knows" (Ahonymous).
 Thursday, Feb. 1. - Mary Darlington, of St. Louis; George Hopkins, of Willianstown, V; Jaceoh Holgdon, of Charlestown, Mass.; Paul Jau, Oden, of St. Louis; George Hopkins, of Willianstown, V; Jaceoh Holgdon, of Charlestown, Mass.; Paul Jaue Ogden, of Ogdensburgh, N. Y. Major Henry W. Denning, of Second Alabama Infanty, Feb. 2. - Mary Jane Ogden, of Ogdensburgh, N. Y. Major Henry W. Denning, of Second Alabama Infanthy, Feb. 8. - Bennile Taibet. of Fracklin, N. H., to his moth

The reaction of Spiritualism had been a benofit, in that it had succeeded the old gloomy time of Now England reli-gion. Humanity could bear the Calvinistic hell no longer. The general information brought by the spirits was that such an infernal region as had been preached time out of mind had ne place. Spiritualism had broken up the brim-stone play.—Rev. Dr. Bartol.

The duties of a schoolmaster in 1601 were as follows: "To act as a court messenger, to serve summonses, to conduct services in the church, to lead the choir on Sundays, to ring the bell for public worship, to dig the graves, to take charge of the school, and to perform other occasional duties."

#### -----The teacher of a singlug-school, on leaving the hall in company with his scholars one winter evening, the side-

walks being covered with ice, by way of caution remarked Now, ladies and gentlemen, if you don't C sharp you'll

#### Massachusetts.

EAST BRIDGEWATER. - Mrs. E. L. P. writes : Shut out as I am, by ill licalth, from society and its pleasures, the Banner comes like the sun in the morning, to gladden my heart and revivify the light of hope and strengthen my faith in a natural but more perfect condition of life in the future state of existence. Enclosed you will find the amount for another year's subcription and postage. May those wise and good spirits, whose instrument you are, ever be able to bear you up and on in your great and arduous task of bringing truth to the light, though the waves of opposition and oppression beat upon you with their utmost power.

CUMMINGTON. - Mrs. L. B. Cobbs says: When Mr. Frank T. Ripley, the test medium, was here, a short time ago, he gave among others a test to one of the recent converts to Orthodoxy which so unmistakably bore evidence of spirit communion, that he immediately began to inves-tigate the subject, and is now holding regular spiritual circles at his house. [Spiritualist papers are requested to copy.]

### Maine.

EAST TURNER. - A. Allen writes: The Philadelphia flare-up will not kill Spiritualism, so much feared and hated by a part of the pulpit and press. It will do more good than harm.

### Female Suffrage.

An Address to the People of the State in its Behalf.

To the Citizens of Missouri :

To the Citizens of Missouri: At a mass meeting held in the City of St. Louis on the 25th of January, 1875, the undersigned were appointed a committee to prepare and present an address to the citizens of the State, setting forth the propriety and necessity of such action by the Constitutional Convention to assemble as will insure and maintain the rights of all citizens to par-ticipate in the choice of its law-makers, and in the admin-istration of the laws when enacled.

the pate in the choice of its is "mixers, and in the admini-istration of the laws when enacted. The fact that nearly one-half of our cltizens of lawful age are now deprived of this right without just cause de-mands that this action should be taken without further de-lay, and we cordinally invite the people to assemble and ap-point delegates to cooperate with a committee appointed by this meeting in presenting the facts in the case to the convention.

by this meeting in presenting the facts in the case to the convention. The claim for this participation is based upon the inher-ent right which has its foundation in the nature of man and in the constitution of society—a right which exists as one of the primal prerogatives of humanity in full force, prior to any and all human enactments. As this is not in any sense an acquired or conferred right, but is inherent in each individual person, the duty of protecting and preserv-ing it follows as a necessary consequence. This duty is absolute, and under our form of govern-ment the only and the indispensable means of fulfilling this duty, is in the equal participation of all men and women alike in the elective franchise, and the time has come when

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In the nearest market, and a very small place. He has lived to see the country around him transformed from a state of wilderness to towns and cities of first importance.
 His funeral took place on Friday, a large concourse of people assembling to pay the last tribute of respect to the form of one who had been so long in their midst, and tender their sympathy to the aged companion be has lived of the second duptor of the sympathy in the aged companion be has lived the second duptor who have blessed their union.
 The funeral discourse was delivered by Juliet H. Søverance, M. D., daughter have of the decensed, on the subject of "Life and its Lessons Here, Spirit-Life and its Conditions There," treating the subject in accordance with the Spiritual Philosophy.
 Mr. Severance was a man of more than ordinary intellectual ability, was always interested in the advance diags of the times, was one of the early abolitionists, and was a strong believer in the right of woman to political and social equality with man. He was for over twenty years a firm Spiritualist, and as his physical strength was gradually declining, his mind strong and clear, he loved to contemplate the four before of the form and of the ferme and so long for he truly feit, as was expressed so beautifully by the choir at the close of the services. ''We shall know each other there.''.'' The neighboring friends will mins the form so long seen among them with its white waving hair and flowing beard pure as the driven snow; but the many friends over the first orders. ''.'' The node may friends with the solites, it was the driven snow; but the many friends with the proper spect so the solite spectrum of the service. ''.'' The node so contranse and reinhow the spectrum of the service when the form so long seen among them with its while waving hair and flowing beard pure as the driven snow; but the many friends everther who knew him in early life-parents, brothers, sisters and fieleds- will rejoice to veceome him

From Paw Paw, Mich., Feb. 16 h, George Voke, aged 60 years, leaving a family consisting of his wife and four sons.

sons, Bro. Voke lived and departed a firm Spiritualist. Thus one by one are the old friends passing away. After more than thirty years of a most harmonious marriage, with a host of friends who loved him, with the blessings of all who knew him, he quietly passed from the shores of this life to the happy spheres of the next. The workers in our field will mits his genial manner and ever warm welcome. His wife Laura is conscious of his presence and sympathy. To her it is not a belief, but knowledge, that her hushand, with whom she has passed the sunniest hours of her existence, still lives and is to the her.

her. I have heard the most distinguished musical artistes, but a sweeter musician I never heard than George Voke. Beau-tiful, true soul, and unwavering friend, a few years more and we will lay down life's burdens and joys to take them up gladly yonder, when we will receive from those gone-before the old-time welcome. [Spiritual papers please copy.]

From Cleveland, Ohlo, after a short illness, David U. Pratt, aged 57 years.

Pratt, aged 57 years. Bro. Pratt was for six years President of the First Spir-titual Society of Cleveland. in which capacity he had the happy faculty, as well as in all the relations in life, of mak-ing triends; not only there but wherever known his warm and genial influence was folt and appreciated. It is sel-dom we meet with a person possessing so many qualities we admire. Kind, charitable, benevolent, obliging, he made every one feel at case that came within his atmos-phere. His relations at home with his family were such as to make them truly mourners at the loss of his physical presence.

His functal was largely attended by sympathizing friends of all persuasions. Our worthy and esteemed friend, T. B. Forbush, was present on the occasion. His remarks were not only impressive and appropriate, but consoling to the family as well as Spiritualists and all others who were in attendance. D. A. E.

From East Westmoreland, N. H., Mrs. Julia Augusta, wife of Henry Esty, Esq., and daughter of Capt. Chas. F. Watriss, of Windsor, Vt., aged 59 years.

watriss, of Windsor, Vt., aged 59 years. Mrs. Esty entered upon the mysterious realities of angel-life on the 21st of March, 1875, after a long lilness, during which everything was done to restore hor. She was greatly beloved by all who knew hor. Her estimable qualities will be remembered by her family. Austen E. Simmions attended her funeral in the church, and by courtesy the Rev. Messrs. Pierce and Claffin, M. E. ministers of Westmoreland, were invited to take part in the services.

The services, Friend Esty has long been a student in the philosophy of Splritualism, and his faith is undimmed when afflictions becloud his pathway; his mind is at rest when zealots coun-sel. That his last days may be as kindly cared for as were those of our translated sister, is the wish of his many friends.

From Williamsville, N. Y., Feb. 14th, Mrs. Selendia

Hutchinson, in the 64th year of her age. Deceased passed away in the full belief of the glorious truths of Spiritualism. J. S. I.

[Obituary notices not exceeding twenty lines published pratuitously. Twenty cents per line for additional mat-ter required. The average line in agate type contains ten words. Thus by counting the words, the writer will see at once whether the manuscript exceeds the stipulated number of lines, and is requested to remit accordingly.]



[Continued from first page.] the characteristics of a science and religion which past.º On the part of the materialists it was urged that religion was not natural to man, but engrafted upon him. However, this is but pure assumption, without any foundation whatever. One might as well say that the brain was not made to pray, to feel and to think. The speaker then gave an elaborate analysis of the qualities of the "top brain," the "back brain" and other brains, which was listened to with profound attention--Spiritualism has liberated the serfs of Russia and the slaves of America. It has not only freed four million of slaves, but four times four million who had been in far worse than physical-bondage. If Spiritualism repudiated the bondage of a false theology, a false revelation of the golden stream that runs through the border isles of the past, [Applause] it taught that the same love held together the star-spangled glorigs of the universe. [Applause.]

Mrs. Pauline A. Wieland sang a pretty song," which the exercises closed. In the evening religion. there was a social reunion and dancing until midnight.

### Philadelphia.

The meeting was held at Lincoln Hall, we are informed by our Philadelphia correspondent,-John M. Schear being called to the chair. He referred to Andrew Jackson Davis as one of the pioneers, and one who had done much with hispen to spread the gospel of Spiritualism. Modern-Spiritualism commenced twenty-seven years ago this day, although Spiritualism has always existed. All the religious sects of the past have had more or less of Spiritualism in them. Mr. Spear referred to the various papers that had been published in the interest of Spiritualism, and said that in twenty-seven years several millions of persons, in this and the Old World, had become believers in spirit-communion. He then referred to the necessity of taking care of our mediums, especially those who were advanced in years, and said if he had the means he would be glad to establish a honte for such, where they could be cared for and made comfortable. He said they could give wise counsel to their younger brethren and sisters. He suggested that those having property to leave should have their attention called to this as a proper means of doing a good work. He referred to the approaching Centennial, and said he thought the Spiritualists ought to have an exhibition of their writings and works of art.

Dr. Henry T. Child said : Friends, it is with unfeigned pleasure that I am permitted again to meet with you, on this twenty-seventh birthday of Modern Spiritualism. Twenty-seven years ago the word SPIRITUALISM may have been in the dictionaries, but an avowed Spiritualist was unknown. To-day the believers of this new philosophy are numbered by millions. We speak of Modern Spiritualism, and that implies that therewas Ancient Spiritualism. They are twin sisters, the elder as old as humanity, for when the first spirit left, its material form and went forth into the spirit-world, it held the same divine and Neter could it unto man such heavenly for distill enduring affection for those it left behind as exists between spirits and mortals to day. All the traditions and histories of mankind prove not only the existence of this-great truth, but that they knew it intuitively and unmistakably.

Modern Spiritualism then is not new, yet it has its distinctive characteristics, one of which is that it is based upon intelligence. In former times mankind believed in spirits, and their faith | remarks the following resolution was offered and was strong; but to day Modern Spiritualism lays adopted: its foundations broad and deep in knowledgeabsolute, intelligence. Twenty-seven years ago this evening, our good friend, Isaac Post, then of Rochester, New York, now a resident in spiritlife, made the propositions that one rap should signify no, two raps should convey a doubtful meaning, and three or more should convey an affirmative meaning. Bro. Post was a medium, and we have no doubt he was impressed to propose this arrangement, which has been universally accepted by spirits and mortals all over the world, and which has formed the basis for intelligent communications to millions of minds. The character of mediumship in former times was veiled in obscurity; to-day we are able to classify and arrange it, and to collect the facts and phenomena which are presented through these, and weigh and analyze them in the most satisfactory manner. I see before me some who, with myself, entered the spiritual ranks in the earliest days of the movement, and who have continued their researches patiently and earnestly during these years. We have seen how, it has gone on from an apparently insignificant matter to be the great question of the age-how it has entered the churches and modified the views of all classes of religionists, even though they may be disposed to denounce it. Free religion, which is extending in every direction, owes its origin to the influx of spiritual truths which marks our age. Science, cold and indifferent, has been compelled to look toward this as the means for the solution of many of the problems of life. The question is often asked, What is Spiritualism? It is the knowledge that man is a spirit now and here; that this spirit always realizes a resurrection when it leaves the body at the change called death; that it would be quite as correct to speak of this change as a resurrection as a death. Spiritualism teaches and proves that the spirit of man, after it has broken the chains of mortality and left this physical body, can, under favorable circumstances, communicate with those who still remain in the form, and give not only absolute tests of its identity, and reliable information in regard to its state in the spirit world, but also can communicate important practical knowledge in regard to the objects and duties of this life. Let us illustrate this point : Suppose the case of a person residing in this country, who has no absolute knowledge of the other continent; his father leaves him and sails to some unknown port; availing himself of the facilities of the telegraph he sends back a message to his son, giving his name, stating where he is and what he is doing, telling that he had met his grandfather, who had sailed from the same place many years before, giving the exact dates, and various kinds of information which was only known to themselves. Do men in their outward relations hesitate to believe on such evidence? In thousands of instances has the same kind of information been received, telling of events which were only known to the parties who had gone over the mystic river, sending us for corroboration to facts which are found to exist though we knew not of them. If the evidence be good and reliable in the one case, why is it not in the other?

Time will not permit me to note the changes which have taken place in the last twenty-seven was destined to disintegrate the fossils of the years : how the genial sunlight of affection from loved ones gone before falling upon the stony soil of unbelief, has warmed the ground and made the germs grow and bring forth their flowers and fruit to gladden not only their possessor, but all of those around them! How saddened hearts that wept- without hope have found that which alone could comfort them! How the race is growing less eruel and barbarous, and the harsh dogmas of the past are giving place to kinder and more appreciative lessons of wisdom! These and many other things that are written in the Book of Life will be recognized by us when we come to stand together on the shores of the Summer-Land, and ask again, what is Spiritualism? A few brief years, and all of us shall have exchanged these mutable shores for the land where our loved ones have gone : then as we gaze back upon this life journey, the light of the good leeds we have done, the kindness and love we

have bestowed upon our fellow-beings will shine with flute and piano accompaniment, which was along our pathway and make it radiant with joy. cordially applauded. Other addresses by Dr. J., Let us therefore seek to do all the good in our B. Newbrough and E. V. Wilson followed, after power. Let us make our Spiritualism a practical

Edward S. Wheeler read the following' poem, by Mrs. F. O. Hyzer, of Baltimore :

"AND GOD SAID LET THERE BE LIGHT," al said " Let there be light !" and thrilling evermore O'er Nature's countless iyre-chords swept the glad refrain

Of the divine commandment, on from shore to shore, Breaking the power of darkness, and the bonds of pain Through flame and fire and flood its echoes roll'd along, Rising in every age to loftler, grander strain, The rack, the stake, the cross, the seas of martyr blood,

Combining in their power to hush the voice in vain. God said "Let there be light !!! And seer and prophe strang

Up to the mountain summits to proclaim the Word, hile the fair morning stars their songs of glory sang, And all the wearled sleepers in the valleys heard, Old superstition trembled as her gods of elay, Crumbled to dust and ashes in the morning light, and bigot inquisition feit the chains give way By which she held her victims in the realms of night, God said "Let there be light !" and star and, rock and

flower Threw wide their sacred records for mankind to see; The rusted gates of ages swiftly flew ajar. And legion slaves of error walked forth glad and free.

cience stood glory-crowned beneath the noonday sun; Thought, on unfettered wing, swept up Truth's paths o light. And love that casts out fear her jewels one by one

Brought from their long scaled caskets to man's dazzled sight.

God said "Let there be light !" and yet the grave held Our brightest, dearest treasures; as they droop'd and fell

Into her cold embrace, we saw them pass, Looking on us through tears, their agonized farewell. ooks gave us doubtful records of a life above Dash's fearful empire: but no living ray

Of revelation answered our imploring love-No angel from the tomb rolled the dark stone away.

God said \*\* Let there be light upon the sepulchre !\*\*. And lo ! around us gathered dear ones gone beforefrom the near clime of being we had deem'd afar They sprang to our embrace, all our own once more. The grave no longer victor, death no longer king, Our dear earth drank fulfi iment of love's high decree, From her poor bleeding heart Truth drew the fearful sting. And crowned her with the wreath of Immortality, God said " Let there be light !" but grandly as his will liath wrought its glorious mission 'mid the countless spheres,

As it hath brought to earth in ticenty-seven years. ow angels walk beside us on our mortal ways, Making of earth a world and home of pure delight, while all the air is throbbing with the song of praise To the Eternal voice that said, " Let there be light !

Mr. E. S. Wheeler made an able address, (of which, however, we have received no report) in the course of which he said he was satisfied with the utflity of these celebrations. At the close of his

Resolved, That we, Spiritualists of Philadelon this twenty-seventh anniversary of Modern Spiritualism, favor an international con-vention of the friends of our cause, and suggest, is a proper occasion therefor, some time during the conting Centennial Exposition, to be held in this city. In furtherance of this purpose we ex-tend an invitation of cooperation to all Spiritual-ists, and in order to concentrate effort we appoint Edward S. Wheeler, Ann Eliza De Hass, Henry T. Child, M. D., John M. Spear, Watson Freeman, S. Minnie Shumway, Eliza L. Ash-burner, Henry B. Champion and Helen Champ ion a committee to call the attention of spiritual organizations to the matter, that they may take such action as to them may seem wise.

### How we progress! what need to pray For more of this fine subtle essence! Ever our needs will be supplied. And e'en our wants be satisfied.

OF.

BANNER

Twenty seven years old to day! Oh! spirits of the ether fine, That tread the clear and shining way, Fill us still more with thy divine And gracious power, so that we Reformers of the world may be! Twenty-seven years old to-day : Born for the future, grand, immense To lead us to the light alway. h, new bellef ! our every

Drinks in thy beauties, rising higher, ing to what we do aspire. Twenty-seven years old to-day

Come sound the praises of his birth, He who will guide us on our way: Let dance and song, and joy and mirth, Make musical these happy hours, While spring comes in with vernal showers,

Twenty-seven years old to-day ! Once more, oh young and growing good, Let us to thee this tribute pay, That, though thou 'rt not yet understood By all the world, yet we shall see Thou e'er shalt have thy liberty !

Twenty-seven years old to-day ! Yea, and thy growth is not by years, But through the inner spirit's sway. All hall, then, conqueror of fears ! Thou happy one, not born of elay, Twenty-seven years old to-day!

Until 9 o'clock the time was occupied with music, songs, recitations and tableaux, the participants in which acquitted themselves with credit, and to the extreme enjoyment of the audience; after which dancing till 12 o'clock terminated the exercises.

### Baltimore, Md.

The Twenty-seventh Anniversary of Modern Spiritualism was celebrated at Lyceum Hall, 92 West Baltimore street, by an exhibition of the Children's Progressive Lyceum, No. 1.

"Our newly fitted up hall"-writes Mrs. Rachel Walcott, Guardian of this school-"was filled till there was not standing room, all eagerly witnessing the services, which consisted of marching the children upon the stage, singing an opening chorus, reading Silver-Chain recitation, followed by a young lady reciting, "Our Anniversary." The entire exhibition, inclusive of dialogues. recitations, songs and tableaux-commencing at So'clock P. M. and closing at 12 o'clock-did great credit to all who took part in it, and to the cause generally. Strangers who witnessed our exhibition tell us they never saw better talent, and such a fine company of little children so well trained, and we feel encouraged with our ... its, and know that progress has marked our . S, as it always must with such earnest workers as our Conductor, Mr. Levi Weaver-who has held his position for six years, with a devotion known only to the true soul-and Mr. George Broom, who with unfaltering zeal has stood by us like "the firm old rock," and Miss Annie McClellan, who has aided and cheered us with her musical talent; these workers having been sustained by other noble souls, whose untiring energies meet at last with the sweet reward of success. I sav success, for when such a crowded audience pay us the respect that they did, and praise and applaud us, we must conclude we are not the despised people that Spiriturlists have been considered to be in the past.

It is indeed gratifying to me to return, after an absence of several months, lecturing in other. places, to find our Lyceum taking up the whole work in the midst of this financial crisis, and sustaining regular speaking through the entire season, employing some of the best talent in the spiritual field. And as I enter the ranks of the Lyceum again, taking up the duties of the unexpired term of the Guardian, who has been obliged to resign from ill health, I look with bright anticipations to its future destiny; and I can truly hope that the ringing sound of tiny raps heard twenty-seven years ago will thrill the heartchords of the earnest workers now engaged, and ring out a grander anthem, while their hands sow other seeds of truth in this springtime that shall yield a bounteous harvest when the angelworkers appear to bless humanity with something grander yet from their store-house of knowledge."

### ' New Publications.

LIGHT.

HOME TALKS. By John Humphrey Noyes. Published by the Oneida Community. With portrait. This is a collection of brief essays, in the form of famillar talk, from one whose name is thoroughly known in connection with the sect to which he belongs. Its general tenets will be recognized in a conversational form on these pages. There is much strong common sense in them, but othing, as a whole, to arrest attention or compel thought. The spirit manifested, however, is that of charity and love, and the doctrines incubated are such 'as Onelda believers are ready to defend. There is a mild form of egotism about the contents of this book, which might reasonably be expected of any sect. But it is to be questioned whether the perusal of this little volume will swell the number of conerts to the peculiar Oneida views and faith.

RELIGION AND SCIENCE. James Camphell, Boston. This book contains the well-known "Letters of Alpha," a the influence of spirit on imponderable actinic molecu lar substances, and the life-forces of mind and matter. It likewise embraces a review of the Address of Prof. Tyn-dall at Belfast-the same which has make such a stir in the religious world, and drew down so many volumes of comnentary. The illustrations accompanying the text will assist to its clearer comprehension. Although it is a mysterious theme which is discussed, and very remote from the popular apprehension, if exercises a spell over awaken form of these letters has already challenged a wide and ager perusal. The present volume will prove most accept-able to all those who seek to penetrate further into the mysteries of life as recognized by man.

DANGER: By T. S. Arthur. The sub-title of this story of Arthur's is, "Wounded in the House of a Friend." It is a Temperance tale, and strikingly illustrated. It is tramatically cast, the incidents rapidly but rationally de veloping the events that appeal with real power to the most erious reflection. The author aims to show that it is not in the saloon or the bar-room that the vice of drinking is established, but in our homes. The bars only serve the appetite that is already formed. On this basis he constructs astory that is meant to be a warning of the "Danger" which impends. It is a tale in the interest of Temperance that ought to be read by every one who has not yet serious-ly reflected on the use of intoxicants in the social circle. Published by Geo. M. Smith & Co., If Bromfield street. Boston

RICH MEDWAY'S TWO LOVES. By Cella E. Gardner, Carlton & Co., Publishers. The author of the present novel has written several in a similar vein, which have proved their popularity. This will bear comparison with its predecessors for vivacity, spirit and general effect. Carleton, as is generally under stood, publishes no dull books, and that is quite enough the say of "Hich Medway," Novel readers will no doubt make haste to improve the hint of the announcement of its publication. For sale by A. Williams & Co.

THE RAINBOW CREED: A Story of the Times. Publish ed by W. F. Gill & Co., Boston. The tile of this story satisfactorily advertises the reader of its character. But if he would better understand what kind of a human creed is the prismatic one, the publisher invite him to look steadily between these covers to ascer tain. There is irony, satire, plain truth-telling, and liveliness in the body of the story, whose alm will not long be missed by those who once sit down to its perusal.

Incess in the body of the story, whose alm will not long be missed by those who once sit down to its perusal. "The SPECTIE LOYER," by Mrs. Emma D. E. N. Southworth, printed from Mrs. Southworth's manuscript, and never before published in any form whatever, with stories by her sister, Mrs. Frances Henshaw Baden, has just been published by T. B. Peterson & Brothers, Phila-delphia, Pa. It would be small praise to assert that "The Spectre-Lover" is one of the best stories that has ever fall-en from the peru of the industrious and glited Mrs. South-worth, Not lacking one whit in the thrilling interest which characterizes all of her romances, it will no doubt prove to be one of the most popular volumes ever issued by this author. No words from us are necessary to commend this book to Mrs. Southworth's many admirers; they will find in it no failing, off of the power that has made her previous books so attractive to them, for the style is splrit-ed and the intense interest sustained to the end, which is admirably supplemented by a collection of brief and Inter-esting stories by Mrs. Baden, a sister of Mrs. Southworth. These beif anaratives are each charming-all perfect little gems of prose fictions-orient pearls at random strung. "The Spectre Lover" is published in a large duodeclino volume, uniform with Mrs. Southworth's other works, and is sold by all booksellers at Mrs. Southworth's thirty-eight books are put up in a neat box, and are bound in cloth, with full glit backs, price \$1.75 each, or \$5.50 for the complete set, and coples of any one or more of the volumes, or a complete set, will be sent to any adhress. free of postage, or freight prepaid, on remitting price to the publishers. or freight prepaid, on remitting price to the publishers.

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

The Boston Spiritualists' Union hold regular weekly meetings at Rochester Hall, 554 Washington street, every Sunday evening. Lectures and Conference. H.S. Wil-liams, President. John A. Andrew Hall. – Free Meetings. – Lecture by

Sunday evening. Lectures and Conference. H. S. Wil-liams, President, John A. Andrew Hall. – Free Meetings, -Lecture by Mrs, S. A. Floyd, at 24 and 75 r. M. The audience priv-lleged to ask any proper questions on splrituality. Ex-cellent quartette singing. Public invited. Rochester Hall, 55 Washington street, -The Children's Progressive Lyceum, No. 1, which formerly met in Joht. A. Andrew Hall, will hold its sessions at this place every Sunday, at 104 o'clock. Geo. H. Lincoln, Sec'y. The Ladies' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hay ward, President; Miss M. L. Barrett, Secretary. Spiritual Meetings at Lurline Hall, 3 Winter street, at 105 A. M.; 215 and 75 f. M. Good mediums and speakers will be present at each meeting. Mediums' Meeting at Templary Hall, 250 Washington street, at 104 A. M., each Sunday! All mediums cordially invited.

in Colorado. His lectures in Denver have been much ad-

in Colorado. His lectures in Denver have been much ad-mired. The Mirror says: "Last Sunday (March 21st) the services were of a most simple, impressive and beautiful character, and no one present could have been other than benefited, instructed and improved in heart and head. This speaker is dead-earnest in all that hears and does, and is seemingly actu-ated by a sincere desire to impart truthful information upon subjects in which the whole world feels an intelligent sympathy and interest. That he is serious and honest no one who hears him can doubt."

Mrs. Sarah A. Byrnes will lecture in Willimantic, Ct., luring April, and in Putnam, Ct., during May. She would ike to make further engagements East or West.

### Spiritualist Convention.

The Convention of the Central New York Association of Spiritualists, which met at Skanea-teles, March 20th and 21st, was one of the most profitable and interesting ever held since its or-ganization; and we felt more particularly to congratulate ourselves, as those most interested pre-dicted a failure. But the time has passed to have a Spiritualist meeting prove a failure; it would be difficult to find a locality where there is not an interest felt in the subject, and a few earnest ones ready to devote their time and

Means to its promulgation. Mr. Woolson, though but quite recently recovered from a long and serious illness, gave several very powerful lectures. No word of praise need be said of Mrs. Wiley to those who have listened to her inspired utterances, and the increase of audiences at each session was a sufficient guar-antee of the interest which they awakened Mrs. S. Kimball and Miss Martha Kellogg (two excelent test mediums) saw and described the spiritfriends of those present, who were recognized in almost every instance, and frequently proved, beyond a possibility of doubt, their identity. Among these was the noble philanthropist, Ger-ritt Smith, who also wrote, through Miss Kellogg, the following words of encouragement to President Ives:

My Dear Friend and Brother in the Great Human Fam-My Dear Friend and Brother in the Great Human Fam-ily: I come tooday to give you greeting, and to tell you that I am freer than I ever anticipated being — free, thank the Good Father, to work for all the downtrodden ones of earth, the black, the white, and all. My heart is overflowing with love to you for the work you are doing in helping on the great work of proving immortality. The blepsing is grand beyond conception which will come to all God's workers in the earthly vineyard. God bless you? G. SMITH.

Convention adjourned, to meet at North Bay, Convention aujourne, June 19th and 20th. WM. IVES, Peterboro', Pres.

C. H. HUBBARD, Sec y. Waterville, N. Y., March 29th, 1875.

### The Lake Pleasant Camp Meeting Association

Met at Liberty Hall, Springfield, April 1st, and voted to hold a three weeks' meeting at Lake Pleasant, to commence Aug. 4th, the first public exercises to be held on Sunday, the first public gust. There was much harmony and enthusiasm at the Convention, and the committees were instructed to make every preparation to secure a great success in August. Fine speakers and excollent music will be secured, and the campers and the public supplied with board in good style. The association passed the following resolution unanimously, which all free lovers are particularly requested to read :

larly requested to read: Resolved. That this Association cordially tenders its thanks to the officers and executive committee of last year-for their successful efforts in carrying out the programme of the first Lake Pleasant Camp-meeting, and especially for the pulse taken to secure only those auvocates of progress whose pure daily lives and high moral reputation were a sufficient guarantee that the sentiments uttered and the theories advocated would be in harmony with the purest morality of the age, and it is the wish of the Association that the committee for this year select those public speak-ers who have no less reputation for high moral character than for inspiration, ability and learning. PER OR DER COMMITTEE.

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### Notice.

DEAR BANNER-Our State Association of Spiritualists will hold its Annual Convention in St. Paul some time in September. We are desirous of corresponding with some of our rery best mediums, for the purpose of engaging their attend-ance at the Convention, to enable us to meet the ance at the Convention, to enable us to meet the constant demands of the people to give them proofs of the truths of our philosophy. We want good test mediums, whose truth and honor can-not be questioned. To such, our people will open their hearts, their doors, and their purses. No doubt many of our mediums will spend the summer in the North-west, and could make it both pleasant and profitable to be in St. Paul in Scotumber. Satisfactury, orrangements can be September. Satisfactory arrangements can be made by addressing, MAY C. MARSTON, Secretary Executive Board Minnesota State Association of Spiritualists, Room 7, 98 Jackson street, St. Paul,

APRIL 10, 1875.

Mrs. C. II. Spear read a poem, and Mr. Hoover offered remarks.

In the evening a social was held, which was largely attended. The services were opened by the reading of the following original Anniversary Poem by Loudon Engle: TWENTY-SEVENTH ANNIVERSARY OF MODERN

SPIRITUALISM.

Twenty-seven years old to day ! The young giant stretches his arms.

And shakes old beliefs, as in play,

Filling them all with alarms ! For they see with amazement and fright How he grows in a single night.

Twenty-seven years old to-day ! We meet with rejoicings and praise. For his progress naught earthly can stay. And gladly our voices we raise Till echo reëchoes in play,

'Twenty-seven years old to-day !"

Twenty-seven years old to-day ! (Can we really count progress by years?) Why, our glant 's still fresh as the May, And see how he 's conquered our fears ! Fears that the ages held us fast to so lor With wailings and tears, debasement and wrong.

-Twenty-seven years old to-day ! Oh Truth ! that this child to us bore, Ye have opened for us a bright way To the supernal and heavenly shore. And we'll grow with the growth of this child of thy love, Whilst thou soarest above us, like some holy dove.

Twenty-seven years old to-day ! The joyous earth, so full of force That we care not to check or stay, Spins all the happier on its course, Because its progress is assured, Though bigot wars it long endured.

Twenty-seven years old to-day ! What tribute shall we bring of praise? As yet no bloody battle fray Has caused us flag of truce to raise. But Knowledge, storming Error's tower. Has victory gained by its own power.

Twenty-seven years old to-day! Yes, we are glad to celebrate This birth-time, both the grave and gay. For we are slowly conquering hate, And Knowledge blossoms on Faith's stem,

Fairer than monarch's diadem! Twenty-seven years old to-day! Where shall we be when fifty years Of Progress full have paved the way? We'll have no need of sighs or tears, And death will then be but transition

To happiness in fields elysian! Twenty-seven years old to-day!

The young giant moves on his way secure; With creeds and dogmas me him play! Ah! though as yet he 's world'y poor, And still no temple calls his own, Have patience, and be very sure He knoweth Nature's altar-stone!

Twenty-seven years old to-day! From tiny rap to spirit presence.

### Remarkable Phenomenon.

FOOTPRINTS ON THE CEILING -IS IT SPIRITUAL ISM, OR WHAT IS IT?

A few days ago a phenomenon of a very sin gular nature occurred at the residence of a Mr. Veeder, at No. 37 Albany street, which is cer tainly a very unaccountable affair, and which has not unnaturally created a genuine sensation in that neighborhood. Mrs. Veeder at the time was engaged at her househould duties, and all of a sudden she was astonished and confounded, according to her statement, by what seemed to be a flash of light, that filled the room, for a mo-ment, with a brilliant illumination. She was so overcome by the strange occurrence that she screamed at first, but the light having disap-peared, she regained her composure, when, to her still greater astonishment, happening to cast her eyes toward the ceiling of the kitchen, where she was at the time, she saw the mark of a child's boot on the wall overhead. She stood a moment contemplating the object on the ceiling, when she saw another mark, precisely like the first, begin to develop itself on the ceiling, which soon appeared in full, being the print of a child's foot, corresponding exactly to the other one.

She became alarmed and rushed from the room. Proceeding to a neighbor's, she called in another woman, and both watched the curious affair. Soon after other foot-prints developed themselves on the wall, when another lady was called in, but the foot prints continued to multiply.

This curious development went on until the ceiling of the kitchen was almost covered with these tracks, crossing the wall in different lines of direction, and soon after similar marks were of direction, and soon after similar marks were seen in quite a number on the ceiling of an ad-joining bed-room. The marks in both rooms were all of a child's foot, and were all of the same size and precisely alike in all respects. The ceilings, like all others at this time of the year, are more or less colored, and the marks on the wall look like white spots, of the foot shape. The marks are still on the wall although some

The marks are still on the wall, although some of them have been rubbed off or erased. A large number of the neighbors have called at the house to see the wonderful phenomenon, and it is a

w see the wonderial phenomenon, and it is a mystery to all who have seen it. Mrs. Veeder, we are informed, looks upon the affair as a sort of warning, perhaps, of some probable event in the family of a fatal nature. This, of course, is mere surmising, and grows as much, or more, out of a failure to account for the affair on any other supposition, as from any rea-son for the conjecture entertained. Mrs. Veeder is not a Spiritualist, and has no faith in that direction, so that the phenomenon cannot be traced to a source of that sort. [Why not?] What it is, and what it means, remains to be seen.—Schenec-tady (N. F.) Daily Union, March 30th, 1875.

Benjamin Franklin wrote to Miss E. Hubbard, from

Benjamin Franklin wrote to Miss E. Hubbard, from Philadelphia, Feb. 12th, 1736: "We are spirits. That bodies should be lent to us while they can afford us pleasure, assist us in acquiring knowl-edge, or in doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for their purposes, and afford us pain instead of pleasure, in-stead of an aid becoming an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. That way is death."

Invited. Harmony Hall, 1834 Boylston street.—Public Free Cir-cles are held in this hallevery Sunday morning at 110 clock by good test mediums. All are invited to attend. Lec-tures every Sunday at 3 and 74 F. M. "The People's Spiritual Meetings every Sunday at 214 F. M., at Investigator Hall, Paine Memorial Building, Appleton street, near Tremont. Good speakers always in attendance.

attendance. Trimountain Hall, No. 8 Boylston street, --Developing Circle, for mediums exclusively, on the morning of each Sunday; afternoon, conference and tests; evening, test circle; each Wednesday evening a test and social circle.

Boston:-John A. Andrew Hall.-Mrs. Sarah A. Floyd acceptably officiated at the Sunday afternoon and evening free meetings held at this place April 4th. Good singing was also furnished by the choir.

Investigator Hall, -A correspondent writes: " audience (considering the inclement weather) greeted Mr Seaver and Mrs. Susie Willis-Fletcher Sunday afternoon April 4th, to hear them discourse upon the text "What i truth ?" Mrs. Fletcher and the Chairman, F. W. Jones opened the meeting by singing the beautiful song entitled Dreaming of Home." Mr. Seaver then recited the poem 'Truth'': another song by Mrs. Fletcher, together with wo excellent addresses, were the main features of interes in the meeting.

The beautiful Investigator Hall with the excellent meet ings held there on Sunday afternoons are worthy the liberal support of such Spiritualists as desire a pleasant resort. Sunday, April 11th, Mr. I. P. Greenleaf will occupy th

platform and interest the people. The audience will also be favored with vocal music by the accomplished concert singer, Miss Adelaide De Mont.

The Chairman has decided to have an admission fee of 10 cents at the door, as he has found by sad experience that the pecuniary liberality of the liberal element generally in Boston is not up to the requirement for the support of a first-class spiritual meeting."

NASHUA, N. H.-A correspondent, writing from this place April 2d, gives full endorsement to the value of the results accomplished at Historical Hall, that city, on the evening of Thursday, April 1st, by a test circle held by Frank T. Ripley, of 46 Beach street, Boston. This worker, the writer states, proved himself to be "a very reliable test medium, and we are in hopes to secure his services again in the future." Mr. Ripley went to Nashua a perfect stranger to all, even to the gentleman who was to be his ost, which made the personal tests given by his controlling intelligences even more convincing.

#### Movements of Lecturers and Mediums.

Theodore F. Price has been lecturing at Sturgis, Mich. and at other points on the Michigan Southern Railroad during the month of March, and is now moving toward foledo, filling engagements on that route. From Toledo he will proceed to Detroit; from thence he will follow the ine of the Michigan Central Railroad, making Michigan City the western terminus of the tour.

Mrs. P. W. Stevens, of Sacramento, Cal., has been lecturing to full acceptance at Hickman's Hall, Stockton, during March: and Miss Augusta Whiting is reported as doing good work in Sacramento at present.

J. J. Morse lectured at Oxford-street Chapel, Lynn, Mass., April 4th, afternoon and evening, his remarks calling together good audiences, when the inclemency of the weather on that day was considered. He will continue at Lynn for the Sundays of April.

N. Frank White lectured at Leyden Hall, Plymouth, Mass., on the afternoon and evening of Sunday, April 4th. He goes to Haverhill for April 11th, and will speak in Greenfield the last two Sundays of April.

Mrs. A. C. Woodruff is engaged to lecture in Buffalo, N. Y., during April.

Dr. A. C. Woodruff and wife have returned from their winter trip of lecturing, healing and holding shances They are intending to start out again about the first of May on a summer tour through the West.

Rev. William Alcott lectured at Springfield, Sunday, April 4th. He will answer calls to speak anywhere until further notice. Address Buckland, Franklin Co., Mass. Dr. E. C. Dunn, so says the Denver Mirror, is at present

Minn.

From The Wheeling (W. Va.) Intelligencer.

THOMAS HORNBROOK'S PLACE .- The fame of this four-mile place out the National road has reached the country round about. A gentleman with some friends from there, writes to Mr. Hornbrook the following letter:

Hornbrook the following letter: ''I desire to express thanks for myself and company for the pleasure we had yesterday in looking through your premises. I fet that I should have done so in person, but your notices posted up made us free to enjoy the visit with-out feeling that we were transgressing or taking up your time. We heartly commend the generous feeling that prompted you to allow strangers such freedom and pleas-ure at your expense, and we are glad to know that the pub-lic appreciate your kindness, as we saw no indications of rudeness among the visitors stroiling over the place. We drove over from here expressly to see your place, and found it more beautiful than we expected.''

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