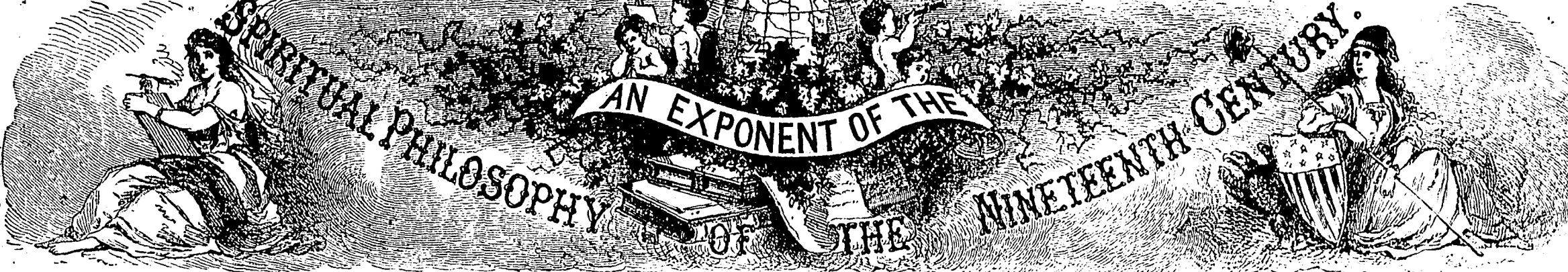


BANNER OF LIGHT.



VOL. XXXIII.

WILLIAM WHITE & CO.,
Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 26, 1873.

\$3.00 Per Annum,
In Advance.

NO. 4.

SPIRITUAL POWERS.

The following lines are quoted from "A Lyric of the Golden Age," a spirit-poem, delivered through the trance mediumship of Mr. T. L. Harris, and taken down in short-hand as the words fell from his lips:

Through harmony in body, heart and brain,
Through harmony of wisdom, love and use,
Man blooms in every faculty of soul,
And every organ of the cultured mind,
And consciousness itself becomes inspired,
And man reflects the streaming thoughts that shine

Through spirit atmospheres upon the world.
He takes impressions from the entities
Of the Divine Existence; in his sleep
He passes through the golden gate that opens
Into the splendours of the spirit-world;
He wakes beyond the body and its sphere,
He is at liberty from outward things.

This state of inner waking is beyond
The state men first take on beyond the grave,
Because the nervous system that first clothes
The spirit, leaving the dissolving form,
When mind becomes clairvoyant, yet remains
Connected with the outer particles;
And when this state grows perfect, man ascends
The spiral pathway of the upper life,
His exors being dormant, and he learns
Eternal and unutterable things.
That never are and never can be known
Till all the outward faculties of man
In perfect harmony prevent no ray,
But shine translucent from the light above.

Men cannot tell the secrets of the life
Beyond the portals of the natural sphere;
At best they dimly shadow out the truth—
Too glorious 'tis for mortal minds to bear.
When mortal puts on immortality,
Corruption incorpation, when the grave
Laths lost its sting and death its victory;
When, free from all the passions of the earth,
The soul becomes a conscious element
In the One Harmony that moves through all,
Man is translated to a realm of thought
Incomprehensible to minds in time.

A language infinite in thought, whose tones
Are as the accents of a heavenly God,
Assumes the place of the external tongue.
He speaks as he is wrought upon by powers
Innumerable and beyond himself
And can at will in perfect freedom change
His state each hour, as crystals change their hue,
Turned at a varied angle to the sun.
Humanly in heaven has varied forms;
Each Race of Angels differs in the sphere
Of its delight. Celestial faculties,
Varied as hues and harmonies of morn
And noon and sunset, alternating, give
Each various race some glory which is new.

And special, and its own appropriate name.
This specially may be received
By radiant souls of each kindred sphere.
On earth men send their writings to their friends;
In heaven they give divinely glorious states,
Transmuting by the mighty alchemy
Of thought the spherical air around their friends;
And filling up the void with images
Of loveliest truths in loveliest forms combined,
Whose beauty winds like groves of Paradise
Round the framed Angel whom they visit.
Angelic lovers give their blended love
Sages their intellectual realms of truth;
Poets inspire the spirit till it grows
Itself a melody, and floats afar
Through unimagined realms and seas of bliss,
And universal heavens of happy life.
Men give cold thoughts and words on earth below.

But living words and spheres of bliss above,
Shakespeare gave Hamlet, Romeo, Juliet,
Art-forms that, clothed with beauty, walk the world.
And multiply themselves in every brain;
Cordelia, Desdemona, Coriolanus Lear;
Timon and Shylock, Falstaff and his crew,
Macbeth, Puck and Oberon, and all
The hosts of that sweet Midsummer-Night's
Dream.

Ariel, Miranda, gifted Prospero,
Each form the type of some essential state
Of mind or heart, some gift or sphere of power,
Some use or presence of the intellect.
His thoughts have grown art-poems to the world,
Sweet, deathless entities, for he became
Creative. All the Angel-peopled sun
Is one transcendent Art-realm, where unfold
Myriads on myriads of evolving forms,
While the artistic faculties of mind
Create, projecting outward from themselves;
And Angels dramatize their radiant thoughts,
Marshaled in stately theatres, that open
Their vast processions for the inner sight.

Pass into *repose* with an Angel's mind,
And it becomes to you a living world,
Because each thought has its appropriate form.
The idea in the image grows revealed;
Therefore the wonders of the life to be
Transcend imagination. Every mind
Creates a universe within itself
As various as the worlds that people space,
The constellations of the singing stars,
The multitudinous angel-peopled isles,
Transferring all its sense or hears, or thinks,
All its enjoyment, all its ecstasies,
Into its own pure being, there to be
Forms in the picture-gallery of the brain,
And statues in the Pantheon of the soul,
And landscapes in the spheres of memory,
Beatified in its perpetual life.
Man hath such universe within himself
Even while he dwells below; strange are the
beams

That glide the mountains of the soul in sleep.
The happy valleys, whose fair landscapes lie
Bathed in purpurad haloes, that disclose
Temple and palace, grotto, garden and lake,
And silver stream and lotus-covered pool,
And waterfall with rainbows glittering o'er;
That world is man's own consciousness revealed.
'T is hard to give man's thoughts to the child's
brain.

Or outward light to infants in the womb;
So hard it is to give to mortal man
Defined conceptions of immortal life.
The charge of mysticism that all time
Has aimed at Revelation, is deserved;
And mystery is the setting of the soul,
Receding in the dimness of its sleep.
When all the senses lie diffused in rest,
And an apparent death usurps the place
Of the accustomed habits of man,
How wonderful is that enchanted state!
And yet 't is veiled in deepest mystery all.
Suppose no man had ever slept and dreamed,
And one should rise among his fellow-men
Able to pass into that mystic realm
Of outward slumber and interior sight.
Men comprehend things by experience;

And, since his differed from the world around,
No other man knowing the state of sleep,
He would be styled a liar and a knave,
Chained in a madhouse, torn by human wolves,
Doomed by the Church, and exiled by mankind.

The argument that nothing ever came
From Spirits or the Spiritual World
Is very ancient. "The Philosopher
Said to the Seer, 'All that you see, I know.'
The Seer, in his deep wisdom, made reply,
'All that you know, I see.' The outward mind
Shines in reflected beams and borrowed rays
From inspirations through all ancient time
Diffused, and made a part of the world's thought.
The Seer, upon the other hand, discerns,
With an original insight, what the world
Takes from its ancestral authority.

All that Isaiah saw was seen before,
And yet his state was real; all ablaze
Before him shone the New Jerusalem.
The Spirit movements of the present age
Approve themselves as real as the old,
Because the same objection smites at each;

That is, that they are mystical and dim,
Till they become each man's experience,
All spiritual states are evident.
Till man unfolds new faculties of mind;
And floats into the harmony of things,
Inhales the fragrance of the blessed spheres,
And rests within the perfect peace of God
That passeth understanding, Inner Life
Seems to the mind upon its sensuous plane
The poet's fancy and enthusiast's dream.

As the great atmosphere, whose massive weight
Presses upon the body, is not felt,
The mightier Spirit-ether, that descends
And holds the spirit in its fixed embrace,
Is all unknown, though in its breath we live.
Through solid substance runs the electric flame,
Invisible to sight; the mountains open
For its mysterious movement, and the sea,
So flees the thought, "The Spirit, like a sun,
Yet shined in human form, in luminous robe
Of living light, pervades the natural sphere;
And thoughts, like sun fires, penetrate the world,
And go where they are sent; so mind with mind
Communicates, though oceans roll between.
Affinity determines intercourse.
Surely as chemical affinities
Unite and blend material particles,
Moral affinities unite mankind.

All men are parts of one another; none
Live separate from the being of the race.
All share in its ascension; for a time,
Perhaps, misled and trodden under foot,
But destined at last to culminate,
Rise with its sun, and triumph with its noon.
There is a triumphing, all-conquering law—
The evolution of interior powers—
Which makes all men serene and complete
In the integral harmony of life
Wrought out by God, through immists of the
soul.

To ultimates of the external form;
'T is fixed in the necessity of things.
Pard the great Truth from star to answering star,
Blazon it on the shield, oh, orb of day,
Breathe it in all your sweets, ye summer flowers,
Chant it, ye winds, in all your harmonies.
Let the dull midnight feel it; let the grave,
Until it bursts its massive gates to let
The conquering Lord of light and mercy in.
Chant it in temples that no human hands
Have built on heavenly mountains in the skies,
Angels and hierarchies of truth and love,
Messiah-like, God-manifest in law.

As once in flesh, the Harmonizing Power
Streams from the Infinite, pervades mankind,
Uplifts the blind from ignorance and sin,
Smiles down the idols of mythology,
Raises the dead world from its grave, reveals
Immortal light to the recovered blind,
Restores the paralysed sons of fear
To intellectual vigor, wipes away
All tear-drops from all eyes, and feeds the race
With science, art and culture multiplied,
And clothing all the world with plenteousness,
While Angels chant, "Glory to God on high,
And peace on earth, and love forevermore."

Why people are poor.—"Gail Hamilton"
says that "in a country like this poverty is a
presumption of defect." We copy from one of her
articles in the Independent, as follows:

"What doth hinder any man from earning his
own living? These may choose suddenly and
any fall. A genius, even energy may be
powerless; but, apart from this, it is to be assumed
that he who fails fails because he lacks wis-
dom, and not opportunity. And the same wis-
dom which prevented him from grasping the op-
portunity prevents him from keeping hold of it
after it is put into his hand. Once in awhile,
once in a great while, a lucky success results in a
moment of temporary weakness or averts the
consequence of a mistake, and the man starts
ahead at a swinging pace. But often the re-
sults seem to indicate that it is of very little use
to help people who cannot help themselves. The
kingdom of pauperism is within them. The very
causes that make them poor keep them poor. It
is not that society wears down hard upon them.
It is that they are self-indulgent. If you see a
widow and five children shivering over a few
embers you pity them, and you must send them
coal; but you cannot help feeling a wrathful con-
tempt at knowing that they all went to the pho-
tographer's yesterday and had their pictures
taken, after buying a couple of twenty-five cent
brooches, on the way, to adorn themselves withal.
The very things that you yourself would hesitate
to do, on account of the expense, people who are
partially dependent on your charity will do with-
out hesitation. Where you will practice a natu-
ral, cheerful, unthinking self-denial, they will
practice an equally cheerful and unthinking self-
indulgence. The remnants of bread that you dry
in the oven and save for future use they throw
away. The fragmentary vest-sleeve that you
fashion into a hat-iron holder they put into the
rag-bag, and buy new cloth for their holders.
Where you rise at six, they lie till half-past seven.
Where you walk, they ride. Where you pray
and watch and strive to do your work thorough-
ly, they are content with anything that will an-
swer. That is the reason why people are poor."

THE CENTRE OF GRAVITY OF POPULATION IN
THE UNITED STATES.—In 1850, this centre had
moved westward 57 miles across the mountains,
to a point nearly south of Parkersburg, Va.; in
1860, it had moved westward 82 miles to a point
nearly south of Chillicothe, Ohio; in 1870, it had
reached a point near Wilmington, Clinton Co.,
Ohio, about 45 miles northeast of Cincinnati. In
no case had it widely departed from the 39th pa-
rallel. If the same rate be maintained during the
next three decades, it will fall in the neighbor-
hood of Bloomington, Ind., by 1900.

SPIRIT vs. FLESH AS THE SOURCE OF HUMAN RESPONSIBILITY.

Translated from the French of Allan Kardec, by Elie
Blache, for the Banner of Light.

There are some vicious propensities which are
obviously inherent to the spirit of man, because
they belong more to the moral than to the phys-
ical. Others seem to be rather the consequence
of the organism, and for this motive one believes
himself less responsible; such are the predispo-
sitions to anger, to indolence, to sensuality, etc.

Now-a-days, it is acknowledged by all the Spir-
itualist philosophers that the cerebral organs re-
sponsive to the various aptitudes over their de-
velopment to the activity of the spirit; that this
development is thus an effect, and not a cause.
A man is not a musician because he has the
bump of music, but he has such protuberance
only because his spirit has aptitude for music.

If the activity of the spirit reacts on the brain,
it must react also on the other parts of the organ-
ism. The spirit is thus the operative of his own
body, which he fashions, so to say, in order to
adapt it to his wants and to the manifestation of
his tendencies. Consequently, the improvement
of the body amongst the enlightened races is the
result of the work of the spirit, who improves his
habitation in proportion as his faculties increase.

By a natural consequence of this principle, the
moral disposition of the spirit must modify the
qualities of the blood; it must give it more or
less activity—provide a more or less abundant
secretion of bile or other fluids. It is thus, for
instance, that the gastronomist feels his mouth
water at the sight of a tempting dish. It is not
the dish itself that can excite the organ of taste,
since there is no contact; it is the sensuality of
the spirit which is awakened, and which acts by
thought on that organ, while such a sight has no
effect on some other spirits. It is the same with
all covetousness, with all desires provoked by
sight. The diversity of emotions can only be ex-
plained, in many cases, by the diversity of the
qualities of the spirit. Such is the reason why a
sensitive person easily sheds tears; it is not the
absence of tears which gives sensibility to the
spirit; it is the sensibility of the spirit which
provokes the abundant secretion of tears. Under
the control of sensuality, the organism has model-
ed itself on that of the gastronomist, spirit.

Consequently, it is easily understood that an
irascible spirit must hupel to a bilious temper-
ament; so a man is not choleric because he is
bilious, but he is bilious because he is choleric.
So it is with all other instinctive dispositions.
An indolent spirit lets his organism remain in a
state of atony responsive to his character; while,
if he is active and energetic, he will give to his
blood, to his nerves, different qualities. The action
of the spirit on the organism is so evident that grave
organic disorders are often produced by the effect of violent moral concus-
sions.

This effect is especially sensible in great sor-
rows, in great joys and in great fears, the re-
action of which may sometimes be the cause of
death. Persons sometimes die from the fear of
dying. Is there any relation between the body of
the person and the object which causes his fright
—an object which very often has no reality? Some-
one says that it is an effect of imagination; we
have no objection to that—but what is imagina-
tion, if it is not an attribute, a mode of sensibility
of the spirit? It seems difficult to attribute
imagination to the muscles, to the nerves, be-
cause one could not understand why these mus-
cles and these nerves have not always imagina-
tion; why they have none after death; why the
thing which causes mortal fright in some, excites
the courage of others.

Whatever may be the artfulness employed to
explain moral phenomena by the sole properties
of matter, one falls unavoidably into an inextric-
able difficulty, at the end of which he sees, in
all its obviousness, and as the sole possible solu-
tion, the independent spiritual being, for whom
the organism is only a means of manifestation,
as a piano is the instrument of manifestation of
the thought of a musician; as a musician accords
his piano, one may say that the spirit accords his
body, to set it at the diapason of his moral dispo-
sition.

It is indeed curious to see materialism always
talking about the necessity of elevating the dig-
nity of man, when it strives to reduce him to a
piece of flesh which decays and disappears with-
out leaving any vestige; to claim for him liberty
as a natural right, when it considers him as a ma-
chine acting like a kitchen-jack, without re-
sponsibility for his actions.

With the independent spiritual being, pre-ex-
isting to and surviving the body, responsibility
is absolute; for the great number, the first, the
premium mobile of belief in nihilism is the fear
of such responsibility outside of the human law,
and from which they think to escape by shutting
their eyes. Hitherto this responsibility was not
very well defined; it was only a vague fear,
founded—we must acknowledge it—on beliefs
that reason could not always admit. Spiritism
demonstrates it as an obvious reality, effective,
without restriction, and as a natural consequence
of the spirituality of the being; this is the reason
why certain persons are in dread of Spiritism,
which would disturb them in their quietude, by
erecting before them the redoubtable tribunal of
the future. To prove that man is responsible for
all his actions is to prove his liberty for action,
and proving such liberty is elevating man's dig-
nity. The prospect of responsibility outside the
human law is the most powerful moralizing ele-
ment; it is the aim to which Spiritism forcibly
leads.

According to the above physiologic observa-

tions, one may admit that temperament is at
least partially determined by the nature of the
spirit, which is cause and not effect. We say
partially, because there are cases where the
physical influences the moral: it is when a mor-
bid or a normal state is determined by an exter-
nal cause, accidental and independent of the
spirit, such as temperature, climate, hereditary
imperfections of constitution, etc. The *marade*
of the spirit may then be affected in its mani-
festations by the pathologic state, without modi-
fying its intrinsic nature. To excuse one's self
on the weakness of the flesh, is only a subterfuge
to escape responsibility. Flesh is weak because
the spirit is weak; this solves the question, and
leaves to the spirit the entire responsibility of
his actions. Flesh, which has neither thought
nor will, never prevails over the spirit—that is
the thinking and willing being. It is the spirit
that gives to the flesh the qualities responsive to
his instincts, like an artist who impresses upon
his material work the stamp of his genius. The
spirit, when enfranchised of the instincts of be-
stially, fashions himself a body which is no more
a tyrant, for his aspirations toward the spiritual-
ity of his being; it is then that man eats to live,
because living is a necessity, but he no more lives
to eat.

The moral responsibility for the actions of life
thus remains entire; but reason teaches that the
consequences of such responsibility must be in
proportion to the intellectual development of the
spirit; the more enlightened he is, the less exag-
gerable he is, because, with intelligence and moral
reflection, generate the notions of good and evil,
of justice and injustice. The savage, still near
animality, who yields to the bestial instincts by
eating his fellow-man, is, incontrovertibly, less
guilty than the civilized man who commits a sim-
ple injustice.

Such law still finds its application in medicine,
and gives the reason of its failure in certain cases.
Since the temperament is an effect, and not a
cause, the efforts attempted to modify it may be
paralyzed by the moral disposition of the spirit,
who opposes an unconscious resistance, and neu-
tralizes the therapeutic action. It is then on the
first cause that one must act: if one succeeds in
altering the moral disposition of the spirit, the
temperament will modify itself under the control
of a different will, or at least the action of the
medical treatment will be assisted instead of be-
ing thwarted. Give, if possible, courage to a
coward, and you will see that the physiologic ef-
fects of fear will disappear. It is the same with
the other dispositions.

But must a physician become the moralizer of
his patients?—Yes, in a certain limit; it is even a
duty that a good doctor never neglects; as soon
as he perceives in the state of the soul an obstacle
to the restoration of health to the body, the es-
sential thing is to apply the moral remedy with
fact and discretion, according to circumstances.
In this light his action is forcibly limited, be-
cause, as he has only a moral ascendancy over
his patient, a transformation of character is dif-
ficult at a certain age; it is therefore to education,
and specially to first education, that cases of this
nature must be entrusted. When education
shall be guided from the cradle in that direction;
when efforts shall be made to choke in their germ
the moral imperfections, as is done with physical
imperfections, physicians will find no more an ob-
stacle in the temperament, against which their
science is now too often powerless.

CALLS FOR WOMEN.

BY MRS. M. T. LANSTON.

Never in the annals of history, or at any period
of man's existence, has there been so great a call
for woman's influence as at the present time.
Woman is now constantly receiving calls to give
her influence to assist man to accomplish his de-
signs, either religious or reformatory. There is
a call now from the temperance reformers of
Michigan for woman to give her influence in en-
forcing the prohibitory law. Then comes an-
other call for women of the United States to
give their influence in "behalf of such amend-
ment to the Constitution as will recognize God
Almighty as the source of all authority in civil
government."

To the latter call I would say: My dear Chris-
tian brothers, your religion has ever deprecated
woman of all rights as a human being; and now
that we are making some headway in educating
and elevating ourselves, here you are asking us
to sign our own death-warrant by assisting you
to govern us and to trammel free thought and
action.

No, brothers—we have had sad experience un-
der the bonds of the Christian Church, and will
now throw the chains of bigotry from off our
spirits, and will now stand free and untrammelled.
We will think our own thoughts and find our
own employments.

We are now waiting to have another call from
our national House, to get the tangles out of the
criminal snarl there. The House is getting so
disorderly and in such confusion that the men
there will be calling on woman to give her influ-
ence and ingenuity to clean, scour, purge and
purify, and to set the house in order. Well, we
are ready to clean and purify, and to minister to
real wants; but as for giving our labor and influ-
ence to prevent freedom of thought and speech,
we never can.

The projected reforms looking to the immo-
date abolition of slavery in Porto Rico have caused
the greatest consternation among the slavehold-
ers, and every effort is being made to prevent the
Governor from carrying out the instructions from
Madrid.

Scientific.

COSMOGRAPHY:

A DESCRIPTION OF THE UNIVERSE.
NUMBER NINETEEN.

BY LYSANDER S. RICHARDS.

It is a common saying that "water will not run
up hill," but the plant furnishes us with suffi-
cient proof to the contrary. Fill a glass with
water, place therein a very small open tube, and
the water within the tube will at once rise con-
siderably above the level of the liquid in the tumb-
ler. This is called "capillary attraction." The
cause of this phenomenon is due to the nearness
of the inner opposite sides of a tube with a very
small passage, which serves, to a slight extent,
as a magnet to attract or draw upward to itself
any liquid matter therein contained. This pheno-
menon is also witnessed in the common sponge,
which is very porous, or filled with innumerable
narrow ducts or tubes, and consequently, as in
the above tube described, possesses the power of
drawing into and retaining, by said capillary at-
traction, a large amount of water. The plant,
also, by the aid of the microscope, exhibits the
same power of drawing upward its liquid food,
for within it are coiled or vascular bundles, which
are long and slender ducts or tubes, with very
narrow and minute passages through them, and
furnishes a fine channel for the operation of capil-
lary attraction. The nutriment (a liquid) taken
in at the roots ascends through the plant in the
manner described, and its accumulation makes
the new growth. The small amount of nutri-
ment absorbed through the foliage passes down-
ward through the plant. The flow of this sap,
in the temperate zone, is not continual, for when
the cold season approaches, its movement ceases.
In early spring, the maple tree is tapped. It dis-
charges sap; but this movement is not the nat-
ural flow of the sap from the roots, but the dis-
charge is due to the great pressure of water con-
tained in the tissues. At no season of the year
does the tree contain as much water as in the cold
winter season, and the out or wound in the tree
gives vent to the great store of water pent up
within. The wood cells contain air and water;
and, as both expand by heat when the sun in the
spring-time sends its heated rays upon the trunk
of the maple, the water and air expand; and
when an incision is made, the water or sap flows
copiously from the wound, but the rapidity of
the flow is governed by the temperature. If the
weather is cold, the water runs slowly; if warm,
it runs rapidly from the tree. While this flow
is in operation, there is scarcely any movement in
the centre or sound part of the trunk. The flow
proceeds within, near the bark. But when the
buds which were formed the summer previous
(being filled with sap all winter) swell or expand,
(as the sun's heat in the spring is more strongly
felt,) and finally burst forth into leaves and blos-
soms, then the natural flow of the sap com-
mences, and not till then; while the sap near the
outer portion of the tree ceases flowing through
the incision made, and the wound heals over.

All deciduous trees, or trees the leaves of which
drop off in autumn, possess the same flow of
sap. The composition of sap is mostly water.
In winter as it collects, the starch contained in
the wood or cells is converted or changed into
sugar, which latter, soaked in the water about it,
gives us in the spring-time from the maple the
sweet rich sap, which all deciduous trees possess
in greater or less extent. Evergreens contain
no starch of any account, hence sugar in them is
not formed, and accordingly the sap is not sweet.

Although the plant absorbs but little nutriment
through its leaves or foliage from the atmosphere,
yet nearly to ninety-nine per cent. of its food is
derived indirectly and directly from the latter
source.

Nitrogen, one of the constituents of the air, is
washed down from the latter by heavy rains,
forming nitrates; also ammonia, which is formed
in the atmosphere, is also washed down into the
soil by rains. Oxygen, another constituent of the
air, comes in contact with minerals, and oxidizes
them; all of which are incorporated in the soil,
and the plants through their roots absorb and
feed upon them. Between the plant and the ani-
mal, there exists a wonderful economic relation.
Man inhales oxygen, and exhales carbonic acid
gas. The latter is poisonous, and if some pro-
vision was not made to carry off or absorb it, the
existence of animal life upon this globe would be
impossible. It is estimated that man alone exhales
into the air sufficient carbonic acid gas to produce
one hundred and twenty-five billions four hun-
dred million tons of carbon in a single day, say-
ing nothing of the incalculable amount exhaled
by all animals, and the amount expended by the
combustion of wood, oils, coal, &c., as well as
from the ripening and decay of fruit, germination
of seed, putrefaction of organic substances, &c.,
&c. A candle will not burn in air containing
three per cent. of this poisonous compound;
thirty per cent. will kill a man quickly, and six
per cent. will make it so uncomfortable for him
that death will ultimately ensue if he does not
from it effect his escape. Nature, however, is
equal to the emergency, and provides in her
economy a fair exchange—what is poison to us
to inhale, is food for the plant. Absorbing the
carbon, it exhales also oxygen, and we inhale it;
thus a complete reciprocal relation is continual
between the animal and vegetable kingdom.
What is waste for one, is food for the other.

It is proposed to substitute tea for brandy in
the Russian army, and a committee of specialists
are preparing a report upon the comparative
merits of the two beverages.

SPRING.

The sun is warm, the sky is blue,
The birds are full, the grass is growing;
I wonder if the sun is true,
And winter really is going.
This is the spring, it seems to me,
That gentle spring that is coming.
This very morn' I saw a bird
That was humming.
The seeds don't seem to show as yet,
I don't see the grass as yet,
The winter is not so far yet,
But I have seen it all the while.
Those dewy clouds on high that wing,
Can we not find nobles and daughters?
And we perceive may find the Spring?
A spring of waters.
Oh, gentle spring, be true as not!
We can be true, and yet be false;
And play give back the water-logged
To January's cold Aquarius.
Where's your first foot shall touch,
Bid blossoms spring, the greenward fretting,
For we've an apple for each.
That needs no writing.
—London Press.

The Twenty-Fifth Anniversary of the Advent of Modern Spiritualism—Its Celebration in Various Parts of the United States.

The mails have brought to us the first drops of the shower of gladness which we are sure has fallen on the believers in the spiritual philosophy all over our country, in the accounts of meetings held in honor of the coming forth of our new scientific religion of demonstrated immortality. That we do not give in full the accounts sent us, is owing to the tremendous pressure of matter on our columns. We could easily fill a paper twice the size of the Banner of Light weekly with the articles on our subjects which have afforded us, but at present do not see our way clear to any enlargement of our paper. The Spiritualists of

St. Louis, Mo.

We are informed by L. L. Snyder, held a meeting on the evening of Sunday, March 24th (which was well spoken of by the Democrat and Globe of that city for March 25th), which our correspondent says was a very entertaining one for the friends of the cause present—much interest being manifested by the entire audience. The movement was inaugurated and conducted by the efficient and popular (when known) spiritual speaker, Mrs. M. L. Strong, who had been in the city a short time and had returned to the city after two Sunday evenings previous to this anniversary occasion—with the assistance of some personal friends.

The gentlemen on the platform assisting Mrs. Strong were among our best citizens, and some of the earliest avowed Spiritualists of the city. Those gentlemen and others present on this occasion manifested a renewed interest in the cause, and there is no prospect that they will continue the good work, and that, ere long, the Spiritualists of St. Louis may have a stated organization that will provide the people with spiritual and intellectual food which shall satisfy their famishing souls. Let us hope such may be the result of this anniversary meeting.

The Globe says—

"Quite a large and intelligent audience was present at the hall, corner of Fifth and St. Charles streets, last night, to listen to the celebration exercises of the twenty-fifth anniversary of Modern Spiritualism. The room was ornamented with vases of beautiful natural flowers of variegated tints, which lent an air of freshness to the surroundings, pleasing to behold.
After a prayer by Mrs. Strong, that lady proceeded to explain the object of the meeting in a terse, concise manner. She spoke of the growth and future prospects of the philosophy of Spiritualism, and asked where the limit of the tidal wave of progress was exemplified in these phenomena, which had been found in the succeeding quarter of a century." It spread had been unimpeded, and its influence was felt today throughout the world."

After Mrs. Strong came Mr. Levy, who gave a rescript of his experience and views upon the subject under discussion, after which he referred historically to the past of the cause in St. Louis, saying, "The Spiritualists had first occupied Odd Fellows' Hall, then Concert Hall, then Wyman's Hall, and finally Mercantile Library Hall." Spiritualism was not dead, and was glad to see it now being revived in earnest."

Mr. Outley had formerly been a Catholic, but had been by the light of the new philosophy to abandon the study for its priesthood. He had never had cause to regret the change, but rejoiced in his freedom.
Mr. Mellon, raised an Orthodox, had been converted to the new faith by being appointed as one of a committee of three by the church to study up the fallacy of the new phenomena of spiritual communication. "The church," upon hearing the report of the committee, said he must recant. He refused, and had been persecuted ever since.

Mr. Stagg had been also expelled from the church for heresy, but since he became a Spiritualist, he had been a happier man than he ever was before, and he believed that he was now on a road that led to a broader and a better field. Spiritualists could not go back—they must go forward.

Mr. Barker bore testimony to the truth of spirit communication, and was desirous that all should come—whether clergy or laymen—to the investigation and enjoyment of the higher and broader theory of religion unfolded by it.

Rev. Mr. Kelso, formerly a minister of the Unitarian Church at Alton, then gave his experience and testimony. He had become greatly interested in the subject, and determined to investigate it for his own satisfaction, which he did, and he had been led to the new faith. He had recently resigned his pastorate, but only a short time since was called upon, by friends in that locality, to perform the burial service for three different parties, which convinced him that there were some at least who did not consider him as gone over to the devil. He had seen enough to convince any reasoning mind of the great truths of spiritual communion. While in Moravia, N. Y., he had attended seances, and had there been shown the apparitions of two hundred persons in the spirit world, among them two stages of his own whom he had seen buried. Hundreds of others had there recognized spirit-friends. Those sisters told him to take a broader platform, and that he had been long enough in the pulpit, and that the churches must give way to a higher religion. He said there was a great desire in the churches to investigate Spiritualism, if it could be done safely. He knew ministers who were deeply interested. He hoped the Spiritualists of St. Louis would wake up, and they would set some of the best church people in the city to join them.

Mr. Cobb spoke at some length upon the subject. He believed the theory was not new, but as old as humanity. He said there were a great many who believed the doctrine, but lacked the moral courage to avow it. He had been a member of the Episcopal Church. He felt kindly toward all denominations and to all humanity. He had seen demonstrations which could not be controverted, and which had led him to conviction and belief. He said Spiritualism was the literal orthodox religion, according to the definition of the word ortho—right, doxy—teaching—right-teaching.

Mrs. Strong concluded the exercises with an address in favor of Spiritualism, which was listened to with marked attention, after which the assemblage dispersed.

Watertown, N. Y.

The event was commemorated at Apollo Hall on Sunday afternoon, March 24th. Rev. J. H. Harter, of Auburn, formerly a well known Universalist clergyman, addressed the audience from the 11th chapter of Luke, tenth verse: "Friend, go up higher"—or, in other words, "Excelsior."

After referring to the inexplicable raps which were heard by Kate Fox near Rochester twenty-

five years ago, and the interest they had created all over the world, he said progress—physical, intellectual, moral and spiritual—is the natural prompting of the human heart. Take good care of the temple of the spirit. He was a fool who looked himself in the house and set it on fire—he was a fool who poured fire into the house which contained his spirit. He did not live in total depravity. There was some good in every one, no matter how wicked or degraded. The duty of spiritual improvement was more important than intellectual and moral. The spirit is the same in the other world as it is in this, and the reason we have so many devilish communications is because we send so many devils there. Our faults and sins were filled with men imperfectly developed spiritually, though they might be well developed intellectually. Progression is man's duty, he said. It is a law of his being, and the result of such progression is happiness now and hereafter.

Dr. Kimball read a paper tracing the history of Spiritualism through the Bible up to the present time, especially in the sect of Essenes, and called attention to the state of the church eighteen hundred and seventy-three years ago compared with now. The Jews crucified Christ because he exasperated them by preaching Spiritualism, and asserting that "this day is this prophecy of Isaiah fulfilled," but his crucifixion did not stop the march of Spiritualism. He demanded the effort to get God incorporated in the Constitution, and the Y. M. C. Association for improving Wood-hull & Channing. He gave the spiritual interpretation of the twelfth chapter of Revelations, and advised the brethren to organize here, as they have in Central New York, and take Orthodoxy by the horns.

Mrs. Kimball then gave tests, after which she delivered a prayer, followed by an address from the words, "Let your light shine among men, that they may see your good works and glorify your Father in Heaven." God and the angels were against having God in the Constitution; against the course of the clergyman and the Young Men's Christian Association. You will have your resurrection and judgment as soon as you have passed out of the body, preachers, and the Bible to the contrary notwithstanding. The controlling spirit said these things because they were the result of a spiritual vision. At the conclusion of her remarks, Mrs. Kimball described many spirits present among the audience.

Horsesheds, N. Y.

The beautiful village of Horsesheds, suburban to the growing city of Elmira, commemorates in its name a historical fact, as the skulls of horses, abandoned by Gen. Sullivan in his campaign against aggressive Indians, were found in large numbers, bleaching on the site of the now popular hamlet, by the early settlers. The place is now the home of many progressive men and women. Among them, a talented and leading spirit in all liberal and reformatory movements, bears a name well known to the thinkers of the present time, and partakes of the character of his late illustrious kinsman.

On Monday, the 25th of March, this place was the scene of a gathering in remembrance of the advent of Modern Spiritualism. The venerable Dr. Palmer, President of the local organization, called the Convention to order, made some remarks, and introduced the reading of a communication purporting to come from John Pierpont, through Dr. H. T. Child, of Philadelphia. The morning was spent in conference by all disposed to speak, alternated with the singing of an Anniversary Ode and other appropriate pieces by our friends from the adjacent village of Millport, led by Colonel Jones.

At noon a recess of two hours was held, after which exercises were opened with music. A selected poem—"Dance to the Right," was read by Mrs. Ingalls; then followed a speech by Mrs. Palmer (in a trance state), exhorting her listeners to purity of thought and life. She was followed by J. K. Ingalls, on the final acceptance of all well-based religions faith with actual science. The closing and most lengthy address was made by Rev. L. V. Mages, who spoke with great force and feeling of the changes of views which had come to him and to many others within the last quarter of a century.

Between and after the speeches the choir sang pieces admirably suited to the thoughts expressed. The convention formally closed soon after 4 p. m., to allow the friends to return to their widely scattered homes—their hearts and hands strengthened for the unceasing struggle of life by the glimpse of harmonious unity they had enjoyed, forshadowing, as it did, the era of universal brotherhood.

O. H. F. EXCERPTS.

San Francisco, Cal.

From the Morning Chronicle of that city for April 1st, we collate the following concerning the anniversary services:

"The Twenty-Fifth Anniversary of the birth of Modern Spiritualism was celebrated yesterday at Dashiway Hall, under the auspices of the San Francisco Spiritualist Union. The belief in Spiritualism as it today exists, dates from the remarkable manifestations made through the Fox Sisters at Rochester, N. Y., in 1848, and subsequently, and hence the adherents of the faith accept that date as the beginning.

Dashiway Hall was beautifully decorated for the occasion. Flowers were brought in the greatest profusion, and these, with evergreens, were tastefully arranged about the platform. Pictures, some of them claimed by their owners to be spirit-creations, were also placed in the hall, and several terra cotta busts were arranged around the exterior of the building. The entire hall was filled with the voices of the speakers, and the effect was quite pleasing.

The celebration began in the afternoon, and continued throughout the evening. In the afternoon the President of the Society, Albert Kendrick, opened the exercises by reading an address, purporting to be from the spirit of the late Rev. John Pierpont, recently published in the Banner of Light. There was a good audience in the hall, and the address was listened to with attention, and well received. It was followed by a series of addresses, some excellent music, after which Mrs. Belle Chamberlain delivered an address setting forth the progress of Spiritualism during the twenty-five years of its existence. She claimed for it the title and dignity of a religion; that it had sprung from nothing, and having gone through different stages of opinion, from abuse and ridicule to wider, admiration, and finally acceptance as a faith by millions of people. It showed the progress of the great physical forces, and entitled to the respect at least of every one. She outlined that Spiritualism has had great effect in modifying the religious views of those outside of its organization; that it has entered the churches, reforming creeds and bringing human belief into harmony with Nature; that it has entered politics, aiding materially in the dissemination of liberal ideas; that it is also having great influence in the education of the people on all social, religious, moral, political economy, etc.

When Mrs. Chamberlain had finished, and the choir had given another musical exercise, Mrs. Anna Kimball, of New York, delivered an address, which was highly entertaining. She was followed by Mrs. E. H. F. McKinley, and others."

The official report of the occasion, which reached us after the above was in type, and which is substantially the same as the Chronicle's narration, informs us in addition that Dr. Henry Bush and Mr. Leighton also made speeches. Miss Leighton sang; Mrs. E. Hughes gave a poetic reading; and Mr. Barker, Mrs. Kimball and Mr. Wells sang "Beautiful Hills," the choir ending the afternoon services with an appropriate selection.

The official account states that "in the evening there was singing by the choir. Mrs. Stevens, of Sacramento, gave an excellent address. Miss Edwards, one of our sweetest singers, gave us a song. Mr. Kendrick made a few remarks, suggested by the reading by Mrs. Hughes of the poem, 'Battle of Lake Regillus.' He said that Castor and Pollux, whom this legend represented as appearing in the guise of horsemen clad in armor, fighting and winning the battle for the early Romans, personified in the mythology of ancient Greece, the twin elements of Light and Heat, or, in her deeper philosophy, Divine Wisdom and Love, corresponding to the Father God

and Mother Nature of the spiritualistic philosophy; thus furnishing one of the thousand existing proofs that Spiritualism is not a new philosophy and religion of the day, but that it is as old as civilization, or even our race itself; that this Divine twin principle of Wisdom and Love, now as of old, is ever battling for right, progress, and the disenthralment of the mass from ignorance and superstition; that Spiritualism, as one of the agents of this Divine principle, has before it the work left undone by the religions of demagogues and creeds, which, after a way of thousands of years, have left society and the world in their present unimproved condition; that it must lay aside its passive spirit and attitude, and assume the energetic activity required to perform its mission; that this battle, to be waged, will by local, national, progress and free thought, will by local and national peaceful effort, and the organizing forces of the towering crowd shall, in their insubordinate attempt to oppress the people of this country into the unwitting adoption and acceptance of their dogmas, by getting them, speciously and under false pretenses, engrated upon our national Constitution.

Then followed a duet by Miss Hammond and Miss Roberts. Mr. J. Butler read an excellent original poem written for the occasion. Mrs. Hendon then spoke and referred to the benefits derived from spirit influx, and the harmonious results that would flow from it. Mrs. Leland said she was delighted with the progress made in the Children's Lyceum, but suggested that object-teaching from a cabinet collection of natural objects would greatly aid the work of improvement.

A duet was then delightfully sung by Mrs. Matthews and Miss Morse.
By nine o'clock the hall was crowded; and at that hour the seats were removed, and the duet was sung over the organ. Suitable orchestral music had been provided, and from then until midnight the scene was a joyous one. Among the more prominent persons present were Judge A. M. Crane, Gov. Chellis, Dr. Knowles, and Hon. J. K. Ringos.

The Spiritualists are becoming a power in San Francisco, and the organization is steadily gaining strength."

Cleveland, O.

Garrett's Hall, which was very elaborately decorated with evergreens in various designs, was the scene of the celebration in this city. The morning exercises consisted of a Conference, at which remarks of a general character constituted the programme. The members of the society were either called upon or volunteered, and spoke briefly upon various subjects connected with the interests of Spiritualism.

Elder James S. Prescott, of the Shakers at North Union, Warrensville, then delivered a short address. He was followed by a speech by the Spiritualist Association of Cleveland, and with the Children's "Progressive Lyceum," to commemorate the Twenty-fifth Anniversary of "Modern Spiritualism" to the world. In celebrating this event we have a sentiment to offer: "Modern Spiritualism! We hail its advent as the harbinger of the millennium; based upon the law of progression, cooperating with and through visible agencies, the last and only hope for the redemption of the human race."

When the first went to the world, it took the inhabitants by surprise. It commenced on the animal plane in the rudimentary sphere, and progressed rapidly until it reached the intellectual, and is now the all-absorbing topic, and delightful theme of seers and sages, poets and philosophers, extending to all classes, ranks and conditions of people, from the crowned heads of Europe, down to the humblest individual that walks our streets.

And still the subject is not exhausted. It is being added to, and is assuming a new phase, and that is the evolution of the moral and spiritual faculties which will lead to a moral reform—a virgin life. This is what the world needs more than anything else—men have been governed by the black brain region long enough. Is it not time that Spiritualists took another step higher on the ladder of progression? This can only be done by cooperating with the "spirit-world" as with the "flesh."

Let us grasp the hands of the angels.
As they spread their shining wings,
They are singing, come up higher,
Rejoice and glory in the light.

"For when thy judgments are in the earth,
The inhabitants of the world will learn righteousness."
Isaiah xxvi: 9. They will learn to do right from principle, if they learn at all, not because they are compelled to by the civil law. Therefore, we object on this ground, of having the terms of God, Christ and the Bible ever put into the Constitution of the United States. We protest against this traitor ever being inserted in that instrument. We believe the wise fathers who framed it were inspired men, and their inspiration holds good yet, and will to the end of time.

If Christianity cannot stand upon its own merits, without calling to its aid the arm of the civil and ecclesiastical powers combined to sustain it, we say, let it go down—the sooner the better! The world has had enough of the union of Church and State, during the dark ages. The freedom of thought and of the press is already assailed in New York, and "If these things be done in the green tree, what will be done in the dry?"

We never wear, but in the language of Thomas Jefferson, we affirm "upon the altars of God, eternal hostility to every form of tyranny over the mind of man; and woman too."

In the afternoon the following programme was executed, the services commencing at 2 o'clock: Singing by the choir. Introductory Address (George Kates), Eugene Johnson, Reformation, Berlin Fisk; Happy Go Lucky, Lottie Van Scooten; It Never Pays, Emma Dutton; Dialogue, Willie Dunlap, Harry Lees; Song (Only a Dream), Ella Rite; Reformation (Anniversary Poem), Esther S. Fenton; Callisthenes, Lyceum children; Catechism, Leaders of Lyceum; Singing, Lyceum children; Reformation, Carrie E. Ingersoll; Reformation, Lillian Van Scooten; And the children sang, "The Power of Prayer," and "Louis Whitman; Kiss My Children, Ethie Reed; Dialogue, Mary Van Druver, Ruth Reed, Florence Dixon, Minnie Lees, Kitty Van Druver, Annie Stanvin, Nellie Ingersoll; Jubilate, A. G. Smith, of Palmolive, G. F. Homes, Chorus, Choir and Audience; Address, Hudson Tuttle; Song, Alice Robbins; Address, Sarah M. Thompson; Reading (comic), Emma Tuttle; Address, R. H. Winslow; Song, Alice Robbins; Benediction, O. P. Kellogg.

The first regular address of the occasion was by Hudson Tuttle, who said that in Cleveland was held the first convention of Spiritualists west of the Alleghenies. How wide had been the spread of Spiritualism since the rappings were first heard in the obscure village of Rochester twenty-five years ago! Starting in an humble cottage, it had increased until now its doctrines were disseminated in all countries in the world. It had its mighty newspapers, and had built up a literature of its own. It had ignored local worship, which had proved the bone of other organizations. When he heard complaints of the failure of their societies, he thought nothing of it. He did not think that the Almighty intended that they should have organizations, for they were not needed in the work of making perfect men and women. They did not want it to become a system of religion, for they did not believe it was a religion. Its object and aim were not religious, but the development of the great physical forces. He believed that Spiritualism had existed from the earliest epochs, and he thought that its manifestations had been seen in the gradual development of animal into man, as demonstrated in the "natural selection" theory of Mr. Darwin.

After he had concluded Miss Alice Robbins favored the audience with a song and was cheered several times.

Mrs. Sarah M. Thompson then delivered an inspirational speech. The evening session was devoted to a grand reception and ball in aid of the Lyceum Library Fund. Addresses were made by D. A. Eddy, O. P. Kellogg and C. I. Thacher. Modern Spiritualism being the subject of matter. Mrs. Emma Tuttle recited a poem, and Miss Alice Robbins sang a couplet of songs. The audience enjoyed the exercises very much, and at the close a vote of thanks was tendered to the committee who have had the management of the Twenty-Fifth Ann-

versary celebration of the "Rochester Rappings." The hall was then cleared, and dancing commenced, which was kept up until a late hour.

Battle Creek, Mich.

DEAR BANNER—Just a word about our Anniversary here on the 21st ult. It was a success. I assure you, full of inspiring thought and aspiration. Bros. Todd, G. W. Lusk, Dr. P. T. Johnson and Barrett, and Sisters Augusta Whiting, L. E. Drake, and Lois Waisbrooker were present. It was a beautiful Pentecost. The remarks were radical, salutary, resolute with fire of moral will. The Free Press, of Detroit, and Chicago Times sent for special reports of our celebration. The pulse of it goes over the State and country.
J. O. BARNETT.

Lawrence, Kan.

Progressive Lyceum.—Interesting Anniversary Entertainment at—Music, Poetry, Recitations, Reading and Dancing.

The Anniversary of the organization of the Progressive Lyceum was celebrated last evening at Liberty Hall, by a most interesting entertainment, consisting of music, poetry, recitations, tableaux, readings, etc.

The first exercise on the programme, after the "Columbia Grand March," was a duet on the piano, entitled "Clear the Track Gallop," executed by Miss Zella and Master Bert Nell. For so young players the piece was well played, and the effect well received.

Mr. Theo. F. Price followed with an original poem, the text of which is as follows:

THE DAWN OF REASON.
Behold and clear is the stream that flows by
The foot of Truth's adamant mountain,
And its banks are the lofty spires of the desert
Bright gems in the beautiful fountain.

The voices of millions, through vistas of years,
In the tongues of all nations were blending,
And the nations in blindness their stern priests obeyed,
And bowed 'neath their sovereign displeasure.

But their gods heard them not, though the sacrifice made
Was over the heart's fires of desire—
And the nations in blindness their stern priests obeyed,
And bowed 'neath their sovereign displeasure.

But the angels were touched by those tears which were shed,
And the spirits returned to their friends who were dead,
Bringing comfort to hearts which were bleeding,
And the nations in blindness their stern priests obeyed.

In the midst of the progress, were made,
As they toiled in constructing the arches,
Compelling their world with their own, which they laid
With the hands of the noble spirits now aches.

Diversity suffered the doctrines of earth,
For many a long, weary season,
Their creeds, though ten thousand, to dogmas gave birth,
And mocked at the dim lapse of ages.

But the nations in blindness their stern priests obeyed,
And bowed 'neath their sovereign displeasure,
And the nations in blindness their stern priests obeyed,
And bowed 'neath their sovereign displeasure.

What myriads of martyrs went out from the world?
For the faith which in hope fondly cherished:
While the nations in blindness their stern priests obeyed,
And bowed 'neath their sovereign displeasure.

And the devotees died in his blindness of faith,
For the faith which in hope fondly cherished:
While the nations in blindness their stern priests obeyed,
And bowed 'neath their sovereign displeasure.

To appease the fierce god in the midst of his wrath,
"Nath the wheels of grand juggernaut thundering,
Though error's agony strives to maintain
Her reign over the hearts of the nations.

The angels of light ever strive to make plain
The results of their high communion,
Then and now, the noble spirits now aches,
When those teachers among us have tarried.

And deep in the mystical sea of the past
Faintly the light of the noble spirits now aches,
Oh, the shining arches earth's ministers are,
From the summer-land's mystic regions.

And they shall lead us from darkness and war
By the shining arches of their legends,
The beautiful life its deathly shroud shall throw
Round raptur'd pageant and temple.

Where devotion's fond millions assembled,
Oh, pellucid and clear is the stream that flows by
The foot of Truth's adamant mountain,
And its banks are the lofty spires of the desert.

Bright gems in the beautiful fountain.
An instrumental piece entitled "Harp of Mid-
night," by Miss Lillie Leiby, was well executed,
and called forth considerable applause. A recitation entitled "Good of Evil," by Mrs. Price, proving herself a good exponent, bringing out the strong points of the piece. Some more instrumental music followed the tableaux.

This was excellent, but was not continued long enough. The audience called for an encore, but it was not given. To satisfy the audience, however, as it were, here little Nellie Nell appeared in a song and dance—"I would not marry an Old Man." Her singing and manner were perfectly charming. She took the audience by surprise, and it gave her a deafening applause. She came out again and added another verse to her song. Judging from the amount of demonstrative appreciation, the effort must have been considered the best of the evening.

Prof Snow's selection was full of fun, and kept the audience in continued good humor. The second part of the programme was fully as entertaining as the first. It consisted of vocal and instrumental music, tableaux, and another instrumental piece by Prof. Snow. The most attractive piece was "Ariel's Visit to Earth," a tableau and dialogue. It was beautiful. It was under the special charge of Mrs. J. O. Walters, who displayed much taste in its arrangements. The programme closed the gymnastic exercises with dumb bells. This was quite a unique affair. The children went through a great variety of movements to an air on the piano, keeping perfect time. Mrs. Price deserves much credit for her bright and her class to such a point of efficiency. These exercises composed one of the best features of the entertainment.

The whole thing was concluded with a grand social hop, which lasted until a late hour.—*Lawrence (Kan.) Journal, April 10.*

"Our Children."

This is one of the most charming little books I have met in a long time; and if any reader of taste and feeling gets hold of it, I know, by blessed experience, that he will be sure to keep hold until the last leaf is turned. In all our literature there is nothing so much wanted as right reading for children. Such a book as this, taken up by some little darkened spirit, that was, so to speak, born in creedal chains, might furnish a key to the profound mysteries that haunt the mind of every thoughtful child, and will not retire to the bottom of the Red Sea, or be put to sleep anywhere, at the dictum of hireling priest or his accomplices. The old fears of Hell and the Devil, that are still held over the heads of many an innocent child, turning all the natural sweetness of life into a troubled and bitter fountain, are here divested of their awful sanctity, and appear among the comic details. The old veneration for mere outside religion is handled without mittens, and so are the ministers—not because they are ministers, but because they abuse the public faith, and are unworthy of their trust as spiritual teachers. One cannot help smiling at the cool and quiet way in which these sanctimonious matters are disposed of, nor the happy manner in which HUMANITY is contrasted with the dead old thing that is by many still regarded as RELIGION.

Nor is the artistic execution in any degree unworthy of the sweet philosophy it embodies and embodies. There is not a single piece in the book but has a character and interest of its own, from the sweet spiritual story of "Katydid," by the Editor, Mrs. H. F. M. Brown, to "The Ambitious Goose," by Mrs. Tuttle. The "Legend of the White Lily," by Hudson Tuttle, is a genuine poem of fine and delicate drawing.

But among them all, "The Adventures of Jack Worthington" bears off the palm. The characters are sharply drawn, and endowed with a dramatic interest and power rarely to be met with, and not unworthy the pen of a Dickens. Mrs. Kimball has a genius that deserves attention, and if properly put forth, must command it.

This book comes in answer to a long acknowledged want, and to be appreciated intelligently and actively is all the aid it requires. [Published by William White & Co.]

FANNIE GREEN McDUGAL.

Let your life-spring be in heaven.

Spiritual Phenomena.

Manifestations at Dr. Slade's.

DEAR BANNER—I have lately had a series of sittings with Dr. Slade, in which the phenomena were wonderful and varied. The hand of the medium's Indian control, Owasso, was shown me many times, both by daylight and gaslight. Usually it appeared exactly like the hand of an Indian in the flesh; but on one occasion it was covered with phosphorescent flames, from which fumes arose precisely like those of burning phosphorus. This flaming hand grasped my arm above the elbow, so as to be distinctly seen, and the fingers, playing with my neck-ribbon, left for a moment afterwards upon it quivering, phosphorescent lights. This Indian hand clasped mine several times, once so forcibly as to cause an exclamation of pain. I was also allowed to clasp it in mine. Beside much slate writing, which was done with the slate placed upon the top of the table, and untouched by the medium or myself, I also had a sheet of paper (which I examined and placed between two slates, with a bit of lead from a pencil laid upon it) covered with writing, and signed with the name of the communicating spirit. I had various little mementoes (of no intrinsic value) brought me into a light room, and placed by the spirit-hand in mine.

I saw, at an evening sitting, vague spirit-forms, looking like columns of faintly luminous vapor, move about the room, and these seemingly impalpable bodies produced, by thumping and stamping, sounds almost terrific in their violence. Chairs were moved about. The rocking-chair, was many times rocked violently, and, at our request, lifted so that its seat was above the level of the table. At the last seance, the solid walnut table at which we sat was lifted into the air, turned upside down, and floated over our heads, the legs nearly touching the ceiling. It came down again gently, carefully avoiding, in its descent, the globes which covered the brightly-burning gas jets, and was replaced upon the spot from which it had arisen. One of the seances, which may appear, in the recital, less remarkable than some others, was to me peculiarly satisfactory and beautiful. I will give you my notes of this, as taken at the time: Feb. 10, 1873. Room lit with gas. I sat, as usual, with my back to the east, the medium on my left-hand, and facing the north. The rocking-chair which we saw rock at a former sitting, stood some five feet from me, toward my right, and of course further from the medium. In the northeast corner of the room, near the chair, stood a small table, with some papers and a little hand-bell upon it.

After sitting a few minutes, Dr. S. said he saw Owasso by the rocking-chair, and afterwards exclaimed, "There is the form of a boy standing by the little table!" Just then, the bell was lifted, as if by a hand, and rung. It was placed gently back, again lifted, rung for a moment or two sharply, and then replaced. I said, "If it is—who has the bell, will he please lift it three times?" This was directly done, the bell rising about a foot from the table each time. Several questions were then asked by me, and answered by lifting the bell once or twice. "Can you bring it to me?" I asked. It was at once lifted higher than before, from two to three feet, held suspended awhile, and then brought a little way toward us, but floating back, settled down again on the spot from whence it had been taken. Once, while it was in the air, I counted twenty-five, but not having begun to count as soon as it rose, I asked the spirit to hold it up again, still; that I might see how long it remained suspended. This was immediately done, and I counted thirty-six (not counting very rapidly) before it descended and rested as before.

Several times an effort seemed to be made to bring it to us, but after coming a little way it went back again. It was rung vigorously many times as it hung in the air. I asked "Did himself write the letter upon paper?" when it was at once raised and set down again rapidly three times, and then lifted high up, and rung long and loud, a real joy-bell, I believe, to the spirit as to me. It was very wonderful to see, but no description can give an adequate idea of the feelings produced in witnessing this, and other manifestations of spirit presence, volition and power over matter.

I would also say that while in New York I had a sitting with Mrs. Kane (M. Fox) at the house of a mutual friend, which took place near noon, Feb. 12th, the room being light, and no one present but the lady of the house, the medium, and myself, at which sitting fresh flowers, the petals still wet with dew, or the light rain that was falling, were brought into the closed room and laid, in a carefully arranged group, upon a sheet of paper which I had been requested (by raps) to place upon the floor under the table.

I have not attempted here to give more than a mere intimation of the phenomena witnessed by me through the mediumship of Dr. Slade, with whom I had, while staying at his house for nearly two weeks last winter, twelve consecutive sittings. It would occupy quite too many columns of your paper should I give you all the particulars contained in my notes, but I shall be glad to communicate more of my experiences should your readers so desire.
—LUCIA ANDREWS.

Albany, N. Y., April 8, 1873.

STRANGE SPIRITUAL PHENOMENON AT ECCLES-TON.—Our Chorley correspondent writes: "Bank House, Eccleston, in which two respectable ladies, with their niece, reside, has been the scene, several times during the past fortnight, of a most singular phenomenon, the inmates having been subjected to some occult influence which is at once unaccountable and annoying. Whilst sitting quietly in the house, the inmates have been frequently alarmed, sometimes two or three times a day, by the descent of showers of water, apparently from the ceiling. These showers have drenched them, flooding the floor and covering the furniture with water, rendering the house almost uninhabitable. The shower lasts for a few minutes only, and comes down in a mysterious manner. A few days since, a number of men were engaged to examine the premises. The roof was thoroughly tested, so also were the bedroom floors; but no sign of water could be discovered to account for the unwonted visitation. The ceiling remains quite dry. The showers descended after the examination of the premises just the same as before. The unusual visitation soon got talked about, and numbers of people have inspected the premises. Some who expressed a desire to witness the downpour were gratified, and thoroughly drenched for their Thomsonian temerity. The water comes straight down from the ceiling, and shows not the slightest indication of its being thrown into the apartment. So singular is the affair that people have concluded that it is some spiritual influence, and is a sort of judgment upon the good ladies of the house for some dereliction, who, naturally enough, are much affrighted."—*Preston Herald, Eng., Feb. 15, 1873.*

Walcott, Guardian; Daniel S. Armstrong, Librarian; George Broom, Musical Director.

E. A. Wilson, Comptroller; J. K. Kijp, Assistant do.; Mrs. Ada E. Cooley, Guardian; Miss Thyrza Wilson, Assistant do.; H. M. Gwyn, Treasurer; Miss M. H. Little, etc., etc.

T. C. Coady, Guardian; Miss Thelma Wilson, Assistant doc-
 tor; Mrs. M. C. Coady, Secretary. Meetings every Sunday
 at 10 A. M. in the Methodist Church, Lufkin and
 S. C. Meetings, Miss Coady, Missionary.

BAY CITY, MI. H. Services are held each Sunday at 10
 A. M. and 7 P. M. in the Spiritualists' Hall. Hon. S. M. Green,
 President; Mrs. J. C. Green, Secretary.

CHILMARK, MASS. The Bible Christian Spiritualists hold
 meetings every Sunday in Hawthorn street Church, near
 the depot. Meetings at 10 A. M. and 7 P. M. Free. Free
 regular service, Seat-Rite, D. J. Ricket, Sup't.

CHILMARK, MASS. Meetings are held at Evening
 7 P. M. in the Spiritualists' Hall. All communications
 should be addressed to J. B. Marsh.

CLAYTON, O. Progressive Association held meetings every
 Sunday at 10 A. M. in the Children's Progressive Lyceum
 meets in Kings, Ohio. Officers: J. W. Smith, Pres.; Geo.
 S. Dwyer, Sec'y, Guardian.

CLINTON, N. Y. Lyceum meets every Sunday at Tem-
 perance Hall, 100 West Main St. Officers: Wm. J. Dun-
 ley, Pres.; Asst. and Conductors, E. C. Thacher, Guardian;
 J. C. Lee, Sec'y; F. C. Felt, Asst. Conductor; Thelma M. Dun-
 duff, D. C. Felt, Asst. Sec'y; H. H. Felt, Treas'r.

COLUMBIA, N. Y. Spiritualist meetings are held every Sun-
 day at 10 A. M. in the Washington St. Church. Officers:
 D. President; A. H. Williams, Vice President; Wm. J.
 Jones, Secretary; Dr. Ambrose Davis, Treasurer; M. J.
 Hunt, A. H. Williams, Trustees; Lillian F. Howe, regu-
 lar speaker. Progressive Lyceum meets in same hall at 10
 A. M.

COLUMBIANA, O. The Society of Progressive Spiritual-
 ists hold meetings every Sunday morning in Thome's Hall,
 100 West Main St. Officers: J. W. Smith, Pres.; J. W. Smith,
 The Lyceum meets at 7 A. M., J. A. Putnam, Conductor;
 J. W. Smith, Sec'y; J. W. Smith, Miss Lizzie Reiter, Treas-
 urer; G. W. Kates, Secretary.

DELHI, MI. H. The spiritualists hold meetings Sun-
 day morning and evening in Homestead College Hall.
 Officers: J. W. Smith, Pres.; J. W. Smith, Sec'y. Free.
 Eastern hold meetings the second and fourth Sundays in each
 month at 10 o'clock in the Catholic Church, Eastern Cen-
 tre, N. Y. Officers: J. W. Smith, Pres.; J. W. Smith, Sec'y.

EAST ARINGTON, MASS. The Progressive Lyceum
 meets every Sunday at 10 A. M. in Phoenix Hall, E. J.
 Cushing, Secretary.

FOXBORO, MASS. Progressive Lyceum meets every
 Sunday at 10 A. M. in the Phoenix Hall. Officers: Con-
 ductor, Mrs. N. Howard, Guardian.

GENEVA, O. Meetings are held every Sunday in the Spir-
 itualists' Hall, at 10 A. M. and 7 P. M. Dr. Webb, Presi-
 dent; Mrs. J. C. Green, Secretary. Meetings at 10 A. M.
 at same hall. F. W. Eggleston, Conductor; Mrs. A.
 F. Fisher, Guardian; Mrs. N. S. Cassell, Correspond-
 ing Secretary.

HANNAH, MASS. Children's Lyceum meets every Sun-
 day afternoon at 2 o'clock in Temperance Hall, Lufkin
 and S. C. Officers: J. W. Smith, Pres.; J. W. Smith, Sec'y.
 All.

HAWTHORN PORT, MASS. The Children's Progressive
 Lyceum meets each Hall every Sunday at 10 A. M. G. C.

HARTSHURNG, PA.—The Spiritualists hold meetings every Sunday at 2 P. M. in Barr's Hall. H. Bronnerman, President.

[illegible]

7. Good Temper's Hall, 102 and 6 p. m. Progressive Lyceum
8. meets in the same hall, on the first and third Sunday,
9. 10 a. m. D. J. Bates, Conductor; Mrs. Sarah J. Marsh,

[illegible]

malists hold regular meetings on Sundays at 10 1/2 A. M. and 7 1/2 P. M., also on Thursday evenings, at Institute Hall, corner of Broad and Spring Garden streets. Harry Child, M. D., President, 634 Race street; J. E. Shumway,

[illegible]

WASHINGTON, D. C.—The First Society of Progress Spiritualists meets every Sunday, in Harmonical Hall, at 4 M. and 7 P. M. John Mackay, President; F. H. Burr, Librarian; Elvira L. Hull, Corresponding Secretary.

WORCESTER, MASS.—The Spiritualists hold meetings every Sunday, afternoon and evening, in Horticultural Hall.

was a God of justice and love and humanity, o

Price \$1.25, postage 11 cents.
For sale wholesale and retail by the publishers, W
WHITE & CO., at the BANNER OF LIGHT BOOK
STORE, 14 Hanoverstreet, Boston, Mass.

Price \$1.25, postage 14 cents.
For sale wholesale and retail by WM. WHITE & Co., &
the BANNER OF LIGHT BOOKSTORE, 14 Hanover
street, Boston, Mass.