

THE SPIRITUAL PHILOSOPHY
 AN EXPONENT OF THE
 OF THE
 NINETEENTH CENTURY.

NO. 2.

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 combine

[Continued on eighth page.]

A song by Mrs. Mary Ann Lang (*née* Sabin) followed, after which Mr. J. B. Hatch (who presided over the evening meeting) stated that

A song by Mrs. Mary Ann Lang (*née* Sabin) followed, after which Mr. J. B. Hatch (who presided over the evening meeting) stated that

A song by Mrs. Mary Ann Lang (*née* Sabin) followed, after which Mr. J. B. Hatch (who presided over the evening meeting) stated that

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

(continued)

Spiritualism Abroad.

REVIEW OF FOREIGN SPIRITUALISTIC LITERATURE.

BY G. L. DITSON, M. D.

So overflowing with good things—besides the wonderful portrait photograph of Madame and Monsieur Kardec—was the January number of our favorite French periodical, much in it had to be passed over unnoticed.

The Baron Kirkup, an old resident of Tuscany, 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 rap upon 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 Dante. I have at least a hundred of their letters. As if to try my faith, they announced that they would come to my little nine days' old grandchild to write, and I invited in six friends to witness the phenomenon. Pencils had been prepared and hidden away in an obscure corner. My son seated himself at a table with the infant, who already had a pencil in hand, holding it like a penholder. Paper having been arranged, the child immediately wrote R. A. I. D., initials of my above-named four friends. The pencil then fell from his little grasp, and I thought its task completed; but my son exclaimed, 'He has the pencil again!' and Regina wrote these words in Italian: *Non tardare questo buon prole, e ora ti abbiamo detto.* Addio: (Do not tarry this, a good test, the thing which we had told you of. Farewell.)

"That no doubt could attach to the above, the Baron wrote the following (in Italian), which was signed by his friends present: 'We testify to having seen the infant Valentina, of nine days, write as above; the pencil having been placed in his hand by some invisible power.' (Signed)

Fortunata Carboni, Teresa Beltrami, Teodoro Cini, Paulina Carboni, Imogene Kirkup Cini, Vittorio Beltrami."

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 here called the treatment *par feinte*. Remark on this, the editor of the *Revue* says: "The spirits reply that in our groups there are mediums who often cure at a distance, through the aid of (or, in technical terms) an intermediary."

Mons. Loiseau, 5 Lanery street, Paris, writing of Mons. Buquet'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 veil. "All the operations, I repeat," says the writer, "were made in my presence; and M. Buquet kindly offered 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 criticism of a sermon on cremation, pronounced in Westminster Abbey by the Bishop of Lincoln. 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 ignorant 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 reconstituted with their actual bodies." 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 earthly matter. The *moral* of the thing is then considered and ably digested.

The *Revue Spirite*, February number, contains a photograph of M. Blanckeman, of the French army, who writes as follows:

"M. Buquet 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 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. 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 veil, 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 Emilie De Wittgenstein favors this number of the *Revue* 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 says he knew the Countess when in the Caucasus; that her husband was for many years Governor of Erivan; that she speaks a number of the transcaucasian idioms, and that he can bear testimony to the apparent truthfulness—the *coeur facile*, 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 Madame B., when she was a beautiful young lady; and I doubtless met at the soirées of Prince Woronzoff, Mons. the Prince Wittgenstein. That a Georgian, a Persian, a Kour, 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

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) there are really with us, 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. Teneoph, which opens the present number of the Review, has an extract from Madame Pfeiffer's "Second Journey Around the World," published in Paris about the year 1831: "At the residence of Cherbon, on 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 into it. He placed a guard about the premises, then entered, and taking the child on his knees awaited 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 and hid them away in a far distant place (*then changed*). It was all in vain; the same stones fell again in the same place and at the same hour. To put an end to this incredible history the Government had the house torn down."

El Critico Espiritista, of Madrid, begins its January number with a review of the progress of "Spiritualism in Spain." During the past year, it says, much seed has been sown—carried by the winds of publicity, to fructify in ground already prepared, through the propagation of the magazine, the book, the controversy, public lectures and private conversation. A "memoria" of the Board of Directors of the Association of Spiritualists, claim that the principles of Spiritualism have gained access to places formerly denied them, that they are respected where they were once denounced, and are judged with impartiality by those who once scouted them; that they have acquired this enviable position by contending tenaciously with ancient prejudices, overcoming the indifference of the masses and the opposition of the lesser body, maintaining the enthusiasm of the few in the midst of so many political convulsions of the nation—advancing calmly but firmly, combating successfully the most malevolent of criticisms, and sustaining themselves against the formidable assaults of the schools of philosophy.

In confirmation of the statement that our cause is advancing in Spain, and that its literature is consequently in demand, there is added to the article in question the names of some twenty works (several translations, but mostly original) that have recently been published in that country in the advocacy of, or by believers in, Spiritualism.

"Celestial Chemistry" and a letter on "Spiritualism in England," occupy much of the present number of the *Critic*. 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 against Spiritualism—add to its interest.

Two more numbers of the *Buda-Pest* (Hungary,) magazine of Spiritualism, *Reflexiones aus der Geisteswelt*, 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 Clara—the phenomenal is nearer the American tone of thought, and we are hardly satisfied if some startling fact is not forthcoming that may even challenge our wide-mouthed credulity.

That our Buda-Pest friends are thoroughly acquainted 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. Aksakoff, of Goldenstube, and of A. J. Davis.

La Ruetracion, Espiritu, (Mexico, February 1875,) edited by Sr. Don R. L. 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. Kardec 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 stir in Spanish circles; an interesting historical sketch of vampires and witches (so called), of their great influence on the habits, thoughts, religion of many Oriental people, including the ancient Greeks and more modern Slonians, Moravians, Hungarians—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. e., the father) had been dead and buried for the space of ten years," Count de Cabrera 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 foreign drapery.

The March number of Don Gonzales's elegant periodical (may its shadow never be less!) has come to hand; also the *Dagbladet* (Scandinavian), and the February number of *El Critico*, 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 England and a communication from Dr. G. Bloede. Minor items, (if we may so call) "Heaven and Hell," "What is Spirit?" the "Harmonical 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 see those swept away who strive to stop it, when I hear the shout of its devotees, (maybe sometimes 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.

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 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 call the medium—has thus far exhibited his physical 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 prediction 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 you eat it?" His answer, coming quickly enough, was, "To be sure I would." "Well, James, you shall have one the next time we meet," was my reply.

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 it, I carried a small mince-pie, just bought at the baker's, and wrapped up in the inevitable 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, after the medium had been in the cabinet for some time, and entranced, James asked in a loud voice, "Where is my mince-pie?" To the great amusement of the circle, I then assured James 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 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 came 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 lips and teeth, and the rest of the pie cut with the knife into two equal halves.

Now every one not acquainted with the concomitant circumstances and the condition the medium was in at the time, will say: "What was there wonderful in this? of course the medium 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 puzzle 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 and 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! The independent reader may take his choice.

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. H. Slade, 25 East Twenty-first street, widely known as a remarkable test medium, 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 square table. A small piece of slate pencil was

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 seance.

In the evening, at 8 o'clock, we attended another seance. 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. B. 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 raked 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,
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;
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, oftentimes, when very gloomy
Do 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 born 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 uncertainty. I will only say that I know nothing to prevent this knowledge. We are indeed accustomed to think of heaven as distant, but of this we have no proof. Heaven is the union, the society 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 widely 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. III., pp. 227-8 of Channing's complete works.

The Rostrum.

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 Haven, 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 represented 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 mesmerism 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 impressed—he 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.

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 mediumistic 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 his organism, such as writing through mechanical control of the arm in many different languages, including Greek and Hebrew; writing most freely and completely while in conversation upon other subjects; speaking the unconscious 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 invisibles 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. The 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 Carolina, and in this city, all of them giving conclusive evidence of spirit power and intelligence beyond the medium and those seeking communication. During the recital of his early experience considerable 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 earnest determination to trust still to the invisibles to do their work in their own way, and to submit as long as his strength would permit; he spoke gratefully and feelingly of the Indian or physical 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 consequent building up of a good physical condition, could they do their work completely and successfully.

A hearty round of applause followed the closing of the discourse. A few earnest and pointed remarks from Dr. Storer complimentary to Mr. White, whom he had long known, and a song with a few words, from Prof. Locke, closed the exercises of the evening.

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-world mask,
And sin and sorrow must as sad appear,
And in our life their life would needs be dear!
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 'tis true, may they their wisdom lend,
And guide us onward to life's purest end!

—[William Branton.]

The Reviewer.

THE PROOF PALPABLE OF IMMORTALITY. Being an Account of the Materialization Phenomena of Modern Spiritualism. With Remarks on the Relations of the Facts to Theology, Morals and Religion. By Epes Sargent. *Nuttall in Macrocosmic Spiritus. Nuttall in Macrocosmic Deas.* Boston: Colby & Rich, 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 inappreciable 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 he 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 phenomena, in comparison with which the old seem to dwindle. It has survived not only the dislike and denunciation of the critical, 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 attempted 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 tangible. This is all well, for ultimately all will 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 catch through 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 win now the straw and chaff from the golden grain, which will, in the future, be still further concentrated 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 prophesied 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 months old. 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 disbelief 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 so devout a Christian as the late Albert Barnes of Philadelphia, well known to the religious public at home and abroad, in his doubt and despair, 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.

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 majority 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 obliquity.

The chapter on Spirit-Photography is highly interesting, 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 photographer, 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 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 call 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 action. Idealism regards mind as the first and only existence, having matter for one of its modes; the conception of matter being only a mental synthesis 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 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 lives 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 fall. 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.

"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 Oldenburg to the Great Oasis of Western Egypt has been successful.

THE ANGELS' WELCOME TO THE SPIRIT OF THOMAS CLAVEY.

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 him after reading the communication of James A. Frazer, 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 joys with joy performing—
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-land!

Health.

SANITARY CONDITION OF DWELLINGS.—Notwithstanding 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 housekeepers 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, resulting from defective house-drainage, were uncommonly numerous in cities and country towns; happened at the houses of the summer resort, 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 experienced 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 corner 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 dwellings. 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 housekeeper, whose sink-room is a pattern of cleanliness, 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 show layer upon layer of decaying potato-sprouts, cabbage-trimmings, onion-tops, etc. They lie just down in the beginning of the slight excavation 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 called in, and a few vigorous thrusts with a long pole push the putrescent mass along, out of immediate interfering distance, the wife merely remarking that "the drain did smell awfully when/when/when 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 ill-health, though happily growing less by the force of circumstances, is the use of feather-beds. These are often precious family heirlooms, 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 sack, filled with inexpensive straw, forms the "under-filler" of a large bed, and is filled with thirty or thirty-five pounds of feathers. The farmer, with his blood at almost boiling heat, after a day's haying, lies down on this cheap and unpurified vapor-bath and perspiration and tries to sleep. Is it any wonder that he tosses and groans; that he finds his garments "wringing-wet" and himself nearly delirious; 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 justifiable 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 life 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 careless are thousands at the head of families, that the most constant warnings are necessary to avert them to a sense of the peril which surrounds them. It is to be hoped that more heed will be given to these important matters.—*Boston Journal of Chemistry.*

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, natural 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 rock kernel. A single drop of tobacco oil will kill a cat or dog in five minutes. Many persons are, daily ruining their eyes by opening them morbidly 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 manner 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 thoughtlessness or great mental obliquity. Nothing stronger than lukewarm water should 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-bait, 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 year, and I think the notice to be 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 be spread upon it surface of cantharidal plaster the size of a three-cent piece. This surface should be applied over the tender part, and the adhesive plaster

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. If 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 forty-eight hours when applied to the palm of laboring men, a fresh one being furnished at the end of twenty-four hours. In these cases the opening may be enlarged as the quantity of pus is greater. The pain is greatly diminished 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.

To 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 accused persecuting principles and tendencies of "The God-in-the-Constitution" scheme (and that, too, ere it becomes a Constitutional enactment) are to be carried into effect. Perhaps it is well that a State confessedly in most respects about a century behind the general civilized world, should lead the van 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 Pennsylvania, 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 years to thirty-two days (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 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 rival 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 staunch 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 fraternal 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 great infusion of negro element in any law-making body. His general moral character will bear the utmost scrutiny; but this weighs as nothing when attacking their perille and almost expelled 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 believed the true God was exhibited in some portions of the New Testament. But the speaker seems to have ruled that he must confess his faith in every portion of the Bible as it now stands, as from God, and the Almighty God alone, or be ruled out as unfit to sit in Assembly with their saints.

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 unprogressive 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 direct enemies, "The God-in-the-Constitution men," 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.

SPIRITUALIST MEETINGS.

CHILMARK, MASS.—The Bible Christian Spiritualists hold meetings every Sunday in Hawthorn-street, near Ballingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't.

FAIRHAVEN, MASS.—The Spiritualists of Lynn hold every Sunday at 10 A. M. in Phoenix Hall, F. J. Currier, Conductor; L. H. Shaw, Guardian; Brainerd Colburn, Secretary.

HARTWICK, MASS.—The Children's Progressive Lyceum meets at Social Hall every Sunday at 12 P. M. G. D. Snoddy, Conductor; T. B. Baker, Assistant Conductor; Mrs. J. J. Smith, Guardian; W. B. Ricker, Secretary; Director, S. Turner; Librarian, Mrs. A. Robbins, Secretary.

HUDSON, MASS.—Children's Progressive Lyceum meets in Hudson Hall every Sunday afternoon at 2 o'clock. A. F. Hall, Conductor; Eliza Loggato, Guardian; E. W. Wood, Secretary.

LYNN, MASS.—The Spiritualist Society holds meetings every Sunday at 10 A. M. in the Lyceum Hall, A. C. Robinson, President. The Children's Progressive Lyceum meets at 10 o'clock.

LYNN, MASS.—The Spiritualist Association hold meetings in Lyndon Hall, Cornelius Bradford, President and Corresponding Secretary; Henry Bradford, Secretary; Children's Progressive Lyceum meets in same hall every Sunday at 12 P. M. Cornelius Bradford, Conductor; B. F. Lewis, Assistant; M. D. Smith, Secretary; Guardian, Mrs. Lucetta Blackmer, Assistant; Miss Mary L. Lewis, Librarian; Mrs. Lydia Benson, Musical Director.

STONHAM, MASS.—Children's Progressive Lyceum meets at Harmony Hall every Sunday at 1 P. M. E. T. Whittemore, Conductor; J. M. Whittemore, Guardian; Elia H. Merrill, Guardian; Mrs. Jennie Manning, Assistant.

SPRINGFIELD, MASS.—Spiritual meetings are held in Liberty Hall every Sunday. Henry Smith, G. D. No. 92, Secretary.

WEST GROTON, MASS.—The Liberal Association hold meetings every Sunday in West Groton Hall, at 7 and 7 P. M. E. French, President; H. M. MacIntyre, Secretary. Mary L. French, regular speaker.

ANDOVER, MASS.—Children's Progressive Lyceum meets at Morley's Hall every Sunday at 12 P. M. J. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. T. Coleman, Assistant; Guardian, David Dayton, Secretary.

ANDOVER, MASS.—The Spiritualist Society holds meetings at 10 A. M. and 7 P. M. at Berry's Hall, opposite Masonic Temple, Main street. M. Tuttle, President; Communion, Sunday school, addressed to G. H. Case, Secretary, Box 164, Andover, Mich.

ATLANTA, GA.—First Association of Spiritualists, officers: J. M. Ellis, Atlanta, President; R. C. Kerr, Marietta, Vice President; C. G. Culbert, R. H. Wood, Secretary; Vice Presidents: Wm. G. Forsyth, Atlanta, Secretary.

BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall, at 10 A. M. and 7 P. M. A. H. Avery, President; J. V. Spencer, Secretary; William Merrill, Treasurer.

BAY CITY, MICH.—Services are held each Sunday at 10 A. M. and 7 P. M. at Spiritualist Hall, Dr. H. M. Green, President; Mrs. M. S. Knapp, Secretary.

BALTIMORE, MD.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings.

LYNN, MASS.—The Spiritualist Association hold meetings in Lyndon Hall, at 10 A. M. and 7 P. M. G. D. Snoddy, Conductor; T. B. Baker, Assistant; Mrs. J. J. Smith, Guardian; W. B. Ricker, Secretary; Director, S. Turner; Librarian, Mrs. A. Robbins, Secretary.

CHILMARK, MASS.—The Spiritualists hold meetings every Sunday at 10 A. M. in Phoenix Hall, F. J. Currier, Conductor; L. H. Shaw, Guardian; Brainerd Colburn, Secretary.

CHILMARK, MASS.—The Spiritualists hold meetings every Sunday at 10 A. M. in Phoenix Hall, F. J. Currier, Conductor; L. H. Shaw, Guardian; Brainerd Colburn, Secretary.

CHILMARK, MASS.—The Spiritualists hold meetings every Sunday at 10 A. M. in Phoenix Hall, F. J. Currier, Conductor; L. H. Shaw, Guardian; Brainerd Colburn, Secretary.

CHILMARK, MASS.—The Spiritualists hold meetings every Sunday at 10 A. M. in Phoenix Hall, F. J. Currier, Conductor; L. H. Shaw, Guardian; Brainerd Colburn, Secretary.

CHILMARK, MASS.—The Spiritualists hold meetings every Sunday at 10 A. M. in Phoenix Hall, F. J. Currier, Conductor; L. H. Shaw, Guardian; Brainerd Colburn, Secretary.

CHILMARK, MASS.—The Spiritualists hold meetings every Sunday at 10 A. M. in Phoenix Hall, F. J. Currier, Conductor; L. H. Shaw, Guardian; Brainerd Colburn, Secretary.

CHILMARK, MASS.—The Spiritualists hold meetings every Sunday at 10 A. M. in Phoenix Hall, F. J. Currier, Conductor; L. H. Shaw, Guardian; Brainerd Colburn, Secretary.

CHILMARK, MASS.—The Spiritualists hold meetings every Sunday at 10 A. M. in Phoenix Hall, F. J. Currier, Conductor; L. H. Shaw, Guardian; Brainerd Colburn, Secretary.

CHILMARK, MASS.—The Spiritualists hold meetings every Sunday at 10 A. M. in Phoenix Hall, F. J. Currier, Conductor; L. H. Shaw, Guardian; Brainerd Colburn, Secretary.

CHILMARK, MASS.—The Spiritualists hold meetings every Sunday at 10 A. M. in Phoenix Hall, F. J. Currier, Conductor; L. H. Shaw, Guardian; Brainerd Colburn, Secretary.

CHILMARK, MASS.—The Spiritualists hold meetings every Sunday at 10 A. M. in Phoenix Hall, F. J. Currier, Conductor; L. H. Shaw, Guardian; Brainerd Colburn, Secretary.

CHILMARK, MASS.—The Spiritualists hold meetings every Sunday at 10 A. M. in Phoenix Hall, F. J. Currier, Conductor; L. H. Shaw, Guardian; Brainerd Colburn, Secretary.

CHILMARK, MASS.—The Spiritualists hold meetings every Sunday at 10 A. M. in Phoenix Hall, F. J. Currier, Conductor; L. H. Shaw, Guardian; Brainerd Colburn, Secretary.

CHILMARK, MASS.—The Spiritualists hold meetings every Sunday at 10 A. M. in Phoenix Hall, F. J. Currier, Conductor; L. H. Shaw, Guardian; Brainerd Colburn, Secretary.

CHILMARK, MASS.—The Spiritualists hold meetings every Sunday at 10 A. M. in Phoenix Hall, F. J. Currier, Conductor; L. H. Shaw, Guardian; Brainerd Colburn, Secretary.

To Book-Buyers.

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

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

"The Proof Palpable of Immortality."

At a time when the public mind is being so deeply agitated with regard to spirit-materializations and kindred phenomena, we would call the special attention of the reader to that admirable work by E. Sargent, Esq., whose title 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.

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

Banner of Light.

BOSTON, SATURDAY, APRIL 10, 1875.

PUBLICATION OFFICE AND BOOKSTORE.

No. 9 Montgomery Place, corner of Province street (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK.

THE AMERICAN NEWS COMPANY, 119 NASSAULT.

COLBY & RICH.

PRINTERS AND PROPRIETORS.

LUTHER COLBY, EDITOR.

ISAAC B. RICH, BUSINESS MANAGER.

Letters and communications pertaining to the editorial department of this paper should be addressed to LUTHER COLBY and all BUSINESS LETTERS TO ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, 208-708, 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 notice and challenge our thought. They are not blind, if we are. They work intelligently, if we cannot compass and comprehend them.

Look along the line of human affairs since Modern Spiritualism made itself manifest. Who dare say that this stranger in the life of the world has accomplished nothing since its unheralded advent? Is the state of the church now what it was twenty-five years ago? Has politics undergone no change? Do the workingman and workingwoman as quietly submit to the encroachments of soulless 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 all believed in a larger way than before. Whether they continued with the church or came out from it, the work in the church went on the same, those remaining in it becoming silent missionaries to heaven the lump and infuse into it the life of higher doctrines.

Political parties are visibly feeling the influence 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 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 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. Assaults or defenders, it makes no difference; either way means a confession of the great and grave fact of the time. The preacher sees and feels them at

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 invisible! 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 faith, 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 truth, in which are included all the interests and events of human life: something that is vastly more real than the entire 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 and confusion and misery. Let us work with these forces and all will be well.

Attended 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 columns 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 A CITY OFFICIAL—HIS SEANCES AS "RELIGIOUS 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 exhibitions for pay without procuring a license."

This statement is true. But for the sake of the rash boy who, seemingly without the knowledge of his general and gentlemanly superior, made this ridiculous demand upon me, I hoped that his folly would not have become generally known in Troy. I am 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 private seances in the private house of a friend, the purpose of these seances being to demonstrate the one central hope and claim of all religions in the world, the immortality of the soul.

My "exhibition," therefore, is one of the religious 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 "exhibitors" of the truths of immortality, he will carry out to the full extent the mandate of his impertinent note to me, to wit, of course, I shall pay as little attention as I pay to the nameless 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 were 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. H. FOSTER.

No. 35 North Second Street.

Diakism.

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 Diakia, their locality in the supramundane sphere 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 of the so-called dead who once inhabited bodies of flesh on this planet, many of whom communicate 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 Zondar; 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 "Diakia," 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.

Rev. Washington Gladden in the Congregationalist newspaper of this city takes a very unfavorable view of the religious life of the negro population of the South. "Almost universally," says this writer, "these Christians; whose songs are so sweet and whose prayers are so fervent, are leading lives of gross immorality; that their religion has not the remotest relation to their conduct; 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 shameful 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 Legislature upon the allegation that he was an infidel! What a mockery of religion!

We have on file for publication a fine lecture by Prof. J. R. Buchanan, entitled "MORAL EDUCATION." It is one of the Professor's very 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 yet raise our schools out of their present unsatisfactory condition of routine and formality."

It 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 they will scatter your enemies like chaff before the wind.

"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 household 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 disembrassed 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, impossible; mind-reading, by the medium; followed by his creation of the shades of our deceased friends, absurd. Result: A possibility that, by some occult control over now unknown 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 household, 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.

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 Wither or somebody else assisted the Holmeses to deceive the public by personating Katie King, the evidence hitherto attainable does not enable us to designate any one of the phenomena, observed and described by Mr. Owen or Gen. Lippitt, as probably fraudulent. The accuser of the Holmeses is apparently successfully impeached, and her indorsement, Dr. Child, shown to be incompetent 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 most 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 control, is forced upon our attention. Its examination, moreover, involves the verification or rejection, by modern scientific processes, of the Biblical, historical, and traditional accounts of intercourse between man and the angel-world; the definition of the laws of so-called magic and sorcery; the formulae of evocation and exorcism; and the moral effects of this intercourse upon humanity.

We cannot afford that another day shall be lost. The Hour is come: let the Man step to 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 narrative, 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 such irresistible force of evidence and reason, to attract the attention of all persons who are not afraid to examine and think for themselves.

Treatment of Criminals.

It is not necessary to disavow 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 arrested 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 wallings that make night hideous all around. Men, women and children, says Professor Brittan, who are spotted compared with their persecutors who rob them of liberty, suffer and are silent; and we are asked to reverence the majesty 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 caused a deal of work on the Sunday returns at the Tombs. In anticipation of the rush, Judge Keane was early on hand and at work. The returns from the different precincts reported at the Tombs contained about three hundred and fifty cases, all of which had to be disposed of before Judge Keane got any dinner. At half-past twelve—in two hours and a half—the last case was disposed of and the Court closed."

To which Prof. Brittan replies:

"And has it come to this, here, in democratic and Christian America, that an inferior magistrate, 'dressed in a little black robe,' may deprive men of the sacred right of personal freedom as freely as the heathen executioner of an absolute despotism may whip off heads? If it is so, we are now way to terminate this shameful iniquity, let us inaugurate a peaceful revolution that shall turn all the old law-makers and the administrators of the justice 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 become more and more a great lazaret-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 results. The first two occurred on the evening of April 1st, and were held, respectively, at 27 Milford street and 46 Beach street, Boston—the first to congratulate J. J. Morse on his return to the city after his eastern engagement, and the second 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. H. 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. Mary 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. 28 Hanson street, Boston, on Monday evening, April 6th. 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 Wilcox, George A. Bacon, Mrs. M. A. Charter, I. P. Greenleaf, Mrs. Mary M. Hardy, Mrs. S. Dick, J. 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 6th 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 of many. Our regret at her departure is softened by the assurance that she will be with us again in May."

Letter from Edward S. Wheeler.

To the Editor of the Banner 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-the-way, referring to that matter of good judgment, how 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 knowing 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! 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 criminality 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 untimely 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 the self-constituted 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 Harding, 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 our indignation. The explosion of wrathful nitro-glycerine has not lifted the icebergs 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, giving currency to facts, the processes of our argument. 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 consideration. Missing it, injustice is done the honest and the cause of progress wounded in the house of its friends. I am not soft-hearted of office, either as informer, judge or executioner. "Tis 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 direct 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 cooperation 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 co-workers 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 and weakness of others. E. S. WHEELER.

Philadelphia, March 31st, 1875.

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.

[Continued from first page.]
the characteristics of a science and religion which was destined to disintegrate the fossils of the past. 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 lines of the past, [Applause.] it taught that the same love held together the star-spangled glories of the universe. [Applause.]

Mrs. Pauline A. Wieland sang a pretty song, with flute and piano accompaniment, which was cordially applauded. Other addresses by Dr. J. B. Newbrough and E. V. Wilson followed, after which the exercises closed. In the evening 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. Spear being called to the chair. He referred to Andrew Jackson Davis as one of the pioneers, and one who had done much with his pen 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-communication. 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 home 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 there was 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 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 was strong; but to-day Modern Spiritualism lays its foundations broad and deep in knowledge—absolute intelligence. Twenty-seven years ago this evening, our good friend, Isaac Post, then of Rochester, New York, now a resident in spirit-life, 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 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 cruel 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 deeds we have done, the kindness and love we have bestowed upon our fellow-beings will shine along our pathway and make it radiant with joy. Let us therefore seek to do all the good in our power. Let us make our Spiritualism a practical religion.

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

"AND GOD SAID LET THERE BE LIGHT."
God said "Let there be light!" and thrilling evermore
"O'er Nature's countless pyre-chords swept the glad re-
frain
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 toll'd along,
Bidding in every age to bolder, 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 prophet
rang
Up to the mountain summits to proclaim the Word,
While the fair morning stars their songs of glory sang,
And all the warbled sleepers in the valleys heard,
Old suggestion trembled as her post of clay,
Crumbling to dust and ashes in the morning light,
And bigot Ignorance felt 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 swung their airy
And legion slaves of error walked forth glad and free,
Science stood glory-crowned beneath the noonday sun,
Thought, on unfettered wing, swept up Truth's paths of
light.
And love that casts out fear her jewels one by one
Brought from their long sealed casements to man's dazzled
sight.
God said "Let there be light!" and yet the grave held
fast
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.
Books gave us doubtful records of a life above
Laid the fearful empire; but no living ray
Of revelation shone from our impaling loaves.
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 glim'd before—
From the clime of being we had found our way,
They sprang to our embrace, all our own once more.
The grave no longer victor, death no longer king,
Our dear earth drank full morn of love's high decree,
From her pale bleeding heart Truth drew the tearful sting.
And crowned her with the wreath of Immortality.
God said "Let there be light!" but grandly as his will
Hath wrought its glorious mission 'mid the countless
spheres,
Ne'er could it unto man such heavenly joy distill
As hath brought to earth in twenty-seven years
Now angels walk beside us on our mortal way,
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 utility of these celebrations. At the close of his remarks the following resolution was offered and adopted:

Resolved, That we, Spiritualists of Philadelphia, on this twenty-seventh anniversary of Modern Spiritualism, favor an international convention of the friends of our cause, and suggest, as a proper occasion therefore, some time during the coming Centennial Exposition, to be held in this city. In furtherance of this purpose we extend an invitation of cooperation to all Spiritualists, 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. Ashburner, Henry B. Champion and Helen Champion a committee to call the attention of spiritual organizations to the matter, that they may take such action as to them may seem wise.

Mrs. C. H. 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 reaches in play.
Twenty-seven years old to-day!
"Can we really count the years?"
Why, our giant's still fresh as the May,
And see how he's conquered our fears!
Fears that the ages held fast so long
With wallings 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 spiritual 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 joyful 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 treasure shall we bring of praise?
As yet no bloody battle fray
Has caused us flag of truce to raise,
But Knowledge, storming Earth'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 he plays!
Ah! though as yet he's a worldly poor,
And still no temple calls his name,
Have patience, and be very sure
He knoweth Nature's altar-stone!
Twenty-seven years old to-day!
From tiny rap to spirit presence,

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."

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 away,
Oh, how bold! our every sense
Drinks in thy beauties, rising higher,
Growing 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 'er'st 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,
A hall, where, conquerors of fears:
Thou happy one, no born of clay,
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 no 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 8 o'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 efforts, and know that progress has marked our way, as it always must with such earnest workers as our Conductors, 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 unflinching 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 say 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 Spiritualists 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 heart-chorus of the earnest workers now engaged, and ring out a grander anthem, while their hands show other seeds of truth in this springtime that shall yield a bounteous harvest when the angel-workers appear to bless humanity with something grander yet from their store-house of knowledge."

Remarkable Phenomenon.

FOOTPRINTS ON THE CEILING—IS IT SPIRITUALISM, OR WHAT IS IT?

A few days ago a phenomenon of a very singular nature occurred at the residence of a Mr. Veeder, at No. 37 Albany street, which is certainly a very unaccountable affair, and which has not only created a genuine sensation in that neighborhood, but has attracted the attention of the public. Mr. Veeder at the time was engaged at her household 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 moment, with a brilliant illumination. She was so overcome by the strange occurrence that she screamed at first, but the light having disappeared, 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 foot 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, and 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 seen in quite a number on the ceiling of an adjoining 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 chalk, and the marks on the ceiling of the foot-prints of the foot shape.

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 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 reason 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 is it, and what it means, remains to be seen.—*Schenectady (N. Y.) Daily Union, March 30th, 1875.*

Benjamin Franklin wrote to Miss E. Hubbard, from Philadelphia, Feb. 12th, 1756:
"We are spirits. That bodies should be lent to us while they can afford us pleasure, assist us in acquiring knowledge, or in doing good, for our fellow-creatures, is a kind and benevolent act of God. When they become unfit for their purpose, and when we are no longer able to use them, it is equally kind and benevolent that a way is provided by which we may get rid of them. That way is death."

New Publications.

HOME TALKS. By John Humphrey Noyes. Published by the Onondaga Community. With portrait.
This is a collection of brief essays, in the form of familiar 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 nothing, as a whole, to attract attention or compel thought. The spirit manifested, however, is that of charity and love, and the doctrines inculcated are such as Onondaga 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 converts to the peculiar Onondaga views and faith.

RELIGIOUS AND SCIENCE. James Campbell, Boston.
This book contains the well-known "Letters of Alpha," on the influence of spirit on imperceptible actinic molecular substances, and the life-forces of mind and matter. It likewise embraces a review of the Address of Prof. Tyndall at Belfast—the same which has made such a stir in the religious world, and drew down so many volumes of commentary. The illustrations accompanying the text will assist its clearer comprehension. Although it is a very serious theme which is discussed, and very remote from the popular apprehension, it exercises a spell over awakened intelligences that delight in speculation, and in the form of these letters has already challenged a wide and eager perusal. The present volume will prove most acceptable 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 a dramatically cast, the incidents rapidly and rationally developing the events that appeal with real power to the most serious 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 a story that is meant to be a warning of the "Danger" which impends. It is a tale in the highest of Temperance that ought to read by every one who has not yet seriously reflected on the use of intoxicants in the social circle. Published by Geo. M. Smith & Co., 11 Brimfield street, Boston.

THE MIDWAY. Two LOVES. By Celia 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 vividly, spirit and general effect. Carlton, as is generally understood, publishes no dull books, and that is quite enough to say of "Midway." 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 CREEK. A Story of the Times. Published by W. F. Gill & Co., Boston.
The title of this novel is a very attractive one, and the character of the story is the praiseworthy one, the publishers invite him to look steadily between these covers to ascertain. There is irony, satire, plain truth-telling, and liveliness in the body of the story, whose aim will not long be missed by those who ever sit down to its perusal.

"THE SPECTRE LOVER." By Mrs. Emma D. E. N. Southworth. Mrs. Southworth's manner of writing, and never before published in any form whatever, with stories by her sister, Mrs. Frances Henshaw Baden, has been a great success. The Spectre Lover is a new departure. It is a story of a woman who is haunted by a spectre, and the Spectre Lover is one of the best stories that has ever appeared in the 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 it all in the power that has made her name so prominent in the literary world. The Spectre Lover is published in a large duodecimo volume, uniform with Mrs. Southworth's other works, and sold at 25 cents. It is in cloth or 50 cents. In paper cover of copies will be sent by mail, post-paid, by the publishers, T. B. Peterson & Brothers, Philadelphia, Pa., on receipt of 25 cents. All of Mrs. Southworth's books are put up in a neat box, and are bound in cloth, with full gilt backs, price \$1.75 each, or \$5.50 for the complete set of all her works. All of the volumes, or a complete set, will be sent to any address, free of postage, 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 the Lyceum Hall, 230 Washington street, on Sunday afternoon, 2 o'clock, and on Tuesday evening, 7 o'clock. H. S. Williams, President.
John A. Floyd, at 24 and 7 1/2 P. M. The audience privilege to ask any proper questions on spirituality. Excelsior Hall, 551 Washington street.—The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sunday at 10 o'clock. Geo. H. Lincoln, Sec'y.
The Ladies Aid Society will until further notice hold its meetings at the Lyceum Hall, on Tuesday afternoon, 2 o'clock, and on Wednesday evening, 7 o'clock. Mrs. C. C. Hayward, President; Miss M. L. Barrett, Secretary.
Spencer Hall, 135 Bay State street.—Public Free Circles are held in this hall every Sunday morning at 10 o'clock by good test mediums. All are invited to attend. Lectures every Sunday at 10 o'clock, and on Tuesday evening, 7 o'clock. The People's Spiritual Meetings every Sunday at 2 1/2 P. M., at Investigator Hall, 100 Montgomery street, near Tremont. Good speakers always in attendance.
Tremont Hall, No. 8 Bay State street.—Developing Circle, for the purpose of giving the public a practical knowledge of the nature of the medium, and the power of the mind; 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: "A good 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 is 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 two excellent addresses, were the main features of interest in the meeting."

The beautiful Investigator Hall with the excellent meetings held there on Sunday afternoons are worthy the liberal support of such Spiritualists as desire a pleasant resort. Sunday, April 11th, M. L. P. Greenleaf will occupy the 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 notes 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 host, 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 Toledo, Ill., giving engagements on that route. From Toledo he will proceed to Detroit; from thence he will follow the line 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 Whitting 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 séances. 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

in Colorado. His lectures in Denver have been much admired. 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 he says and does, and is seemingly actuated by a sincere desire to impart truthful information upon subjects in which the whole world feels an intelligent and earnest interest. That he is serious and honest no one who hears him can doubt."

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

Spiritualist Convention.

The Convention of the Central New York Association of Spiritualists, which met at Skaneateles, March 20th and 21st, was one of the most profitable and interesting ever held since its organization; and we felt more particularly to congratulate ourselves, as those most interested predicted 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 attestation of the interest which they awakened. Mrs. S. Kimball and Miss Martha Kellogg (two excellent test mediums) saw and described the spirit-friends 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, Gerritt Smith, who also wrote, through Miss Kellogg, the following words of encouragement to President Fives:

"My Dear Fives and Brother in the Great Human Family: I come today to give you good tidings, and to tell you that I am free from the work I have undertaken—free, thank God, to work for all the downtrodden millions of earth, the whole world is at my feet; I am here with love to you for the work you are doing in helping on the great work of moving immortality. The blessing 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, June 19th and 20th.

WM. IVES, Peterboro', Pres.
C. H. HEBBARD, 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 8th of August. 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. Five speakers and excellent 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:

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 program of the first Lake Pleasant Camp-meeting, and especially for the pains taken to secure only those advocates of progress who were daily lives and whose 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 to the Association that the committee for this year select those public speakers who have no less reputation for high moral character than for inspiration, ability and earnestness.
PER ORDER COMMITTEE.

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 very best mediums, for the purpose of engaging their attendance 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 cannot be questioned. To such, our people will open their hearts, their hopes, 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 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, Minn.

From The Wheeling (W. Va.) Intelligencer.
THOMAS HORN BROOK'S PLACE.—The fame of this four-mile place out the National road has reached the country round about. A gentleman out at Bethany, who lately visited it in company with some friends, writes to Mr. 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 felt that I should have done so in person, but your notices posted up made it free to only visit without feeling that we were trespassing or taking up your time. We heartily commend the generous feeling that prompted you to allow strangers such free and pleasure at your expense, and we are glad to know that the public appreciate your kindness, as we saw no indications of rudeness among the visitors, and the place was crowded over from here expressly to see your place, and found it more beautiful than we expected."

THE LYCEUM STAGE:
A COLLECTION OF
Contributed, Compiled and Original
Recitations, Dialogues, Fairy Plays,
etc.,
ADAPTED FOR THE CHILDREN'S PROGRESSIVE LYCEUM AND SCHOOL EXHIBITIONS.
BY G. WHITFIELD KATES.

Price 50 cents, postage 5 cents.
For sale by the publishers, COLBY & RICH, at No. 9 Montgomery place, corner of Province street (lower floor), Boston, Mass.

Little Bouquet
For April:
A MONTHLY MAGAZINE, containing Beautiful Illustrations, Encyclopaedia of the Truths of Spiritualism, Sketches of Angelic Ministries, Spirit Communications, &c. S. S. JONES, Editor. Per copy, \$1.00; six copies, \$5.00.

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

BANNER OF LIGHT:

A POPULAR FAMILY PAPER,
AND AN EXPONENT OF THE
SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY
AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS.
COLBY & RICH,
Publishers and Proprietors.

ISAAC B. RICH,.....BUSINESS MANAGER,
LUTHER COLBY,.....EDITOR,
Aided by a large corps of able writers.

THE BANNER OF LIGHT is a first-class, eight-page Family Newspaper, containing FORTY COLUMNS of INTELLIGENT AND INSTRUCTIVE MATTER, embracing LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects, EDITORIAL DEPARTMENT, SPIRIT-MESSAGE DEPARTMENT—Mrs. J. H. Coan, Medium. ORIGINAL CONTRIBUTIONS from the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE.

Per Year,.....\$3.00
Six Months,.....1.50
Three Months,......75
Postage fifteen cents per year, which must accompany the subscription.

In remitting by mail, a Post-Office Money-Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & RICH, is preferable to Bank Notes, since, should the Order or Draft be lost or stolen, it can be renewed without loss to the sender.

Subscriptions discontinued at the expiration of the time paid for.
No Spectator copies sent free.