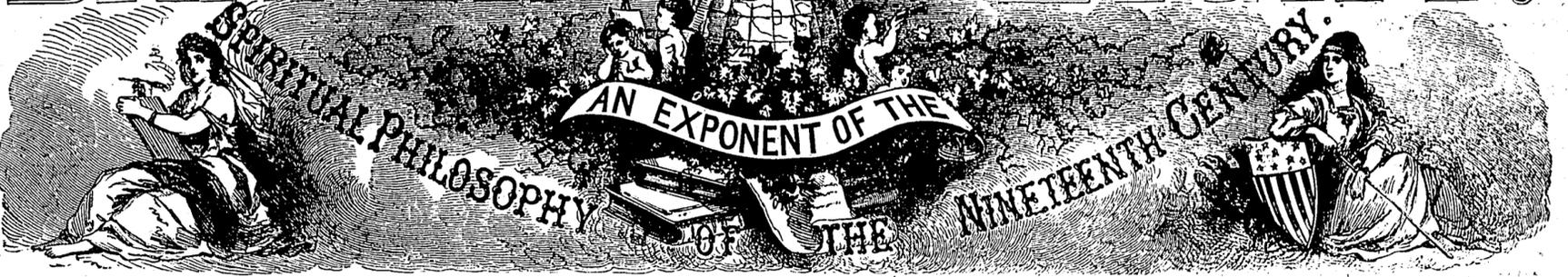


BANNER OF LIGHT.



VOL. XXXVII.

COLE & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 17, 1875.

\$3.00 Per Annum,
In Advance.

NO. 3.

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Spiritual Phenomena.

REMARKABLE SPIRITUAL MANIFESTATIONS IN PHILADELPHIA.

To the Editor of the Banner of Light:

Believing that the following narrative of recent spiritual occurrences in Philadelphia will be interesting to your readers, I respectfully ask its publication in the Banner.

About three weeks since an arrangement was made with Mrs. Jennie Holmes to give a series of six spiritual séances to a special circle of investigators, under such circumstances as were thought best calculated to secure harmony and the necessary conditions for spiritual manifestations. The circle comprised the following persons, all residents of Philadelphia except myself: Peter Crans, Esq., Mr. Thomas Watford, Mr. Samuel Rush, Mr. Abm. C. Dennis and wife, Dr. Adolph Felger, Mr. Josiah Wood and wife, Miss Emily Wood, Mrs. — Lippincott, Mr. Samuel Tucker, Mr. F. B. Chase, and the writer. Capt. J. F. Keffler, attended the three first séances, but not the three last.

The séances were held at the residence of Mr. Wood, at No. 1222 North 19th street, Philadelphia. Mrs. Holmes has for the past two months been compelled to give her séances unattended by Mr. Holmes, he being in very poor health and unable to leave his Vineland home. The first séance of the series was given on the evening of March 22d. The rooms used for the purpose were the parlor and adjoining sitting-room. The company assembled in the parlor each evening, and adjourned to the sitting-room to hold the circle. As the manifestations, which occurred in the dark circle, were similar on each of the six occasions, it will suffice to describe them generally, although there was a marked difference in the manner and order of their occurrence. Sometimes the power exerted was very great, and such as to cause fear of injury to the members of the circle. At other times the manifestations were less vigorous, but not less interesting and convincing of the presence and power of spirits.

In the dark circle Mrs. Holmes, the medium, sat in the room with us. On a table near her were placed various articles, such as tambourine rings, bells, a violin, guitar, &c. As soon as the circle was formed and the lights were put out, the violin would be snatched from the table and be borne with great rapidity through the room, from side to side, and from floor to ceiling, the strings of the instrument sounding as it seemed to fly through the air. A voice accompanied the instrument, which conversed with and addressed the persons present. This voice was very peculiar in its nature and individuality, entirely different from that of the medium, and once heard, could not be forgotten. It purported to be the materialized spirit-voice of a young French Canadian sailor, called Richard, who is one of the principal spirit-guides of the medium. It was truly wonderful how even a materialized spirit-form could move through the room as this spirit did, bearing the violin, the guitar, or the tambourine rings with him, touching the members of the circle with them, in total darkness, with greater promptness and gentleness than it would be possible for any one in the physical body to do in open day. At request he would promptly touch the face, head or hands of those asking it, always so promptly, intelligently and correctly as to show that what was total darkness to those in the circle, was perfect light to the intelligence which was thus responding to their requests.

Several times Richard's voice could be distinctly heard singing in concert with the circle, Mrs. Holmes singing at the same time in concert with us. At the fourth séance of the series, soon after the light was extinguished, Richard went up to Miss Emily Wood and said, "Your boy wants you, why don't you go to him?" We then heard the little son of Mr. Wood, two years old, crying up-stairs. Richard then said, "Bring him down here." Miss Wood did as requested, but was some minutes in doing so. Until she returned to the room, the manifestations ceased. As soon as she was seated, with the child in her lap, the sounds of the musical instruments were resumed, and floated around the room with unusual vigor. While this was going on, Miss Wood exclaimed, "He has gone; they have taken the child." Not knowing what had occurred or what to do, we waited in breathless suspense and apprehension for the child's safety. Not a sound could be heard to denote the whereabouts of the child. It was only when Mrs. Wood was about to light the lamp, and nearly a minute had elapsed, when Richard laid the child in her lap, saying, "Mrs. Wood, take your child." The little fellow then, for the first time, gave a few low sobs, as if relieved from a dread of injury. Mrs. Wood sat upon the opposite side of the room, fully twelve feet from her daughter. Whether the child was

borne directly from one to the other, was led across the floor, or was floated around the room, it was impossible to tell, as all was silent while this was taking place, and the position of the child was undiscoverable in the total darkness, until laid in his mother's lap. Had the medium or any one in physical form walked across the floor, the rustling of their dress must have been heard, and the floor of the room felt to vibrate, as it did when any one of the circle moved across it. Why the child should not have expressed its alarm, by crying, while away from his sister and mother, and only did so after he reached his mother, is not the least singular incident of that occurrence. It is due to the parents of the child to say that he was accustomed to sitting in similar circles, and showed as much interest in them as the older members of the family did. The child frequently during that séance appeared to see the spirit forms present, when none of us could see anything, and not being able to talk intelligibly, would say, "See!" "see!" as one or another spirit would manifest to us by sounds.

At the second séance of the series, the manifestations in the dark circle displayed unusual power in the producing intelligences. Similar manifestations to those related were going on, when suddenly a heavy body struck the floor, shaking the house and startling all present. A moment afterwards the room rang with a loud and terrifying yell or whoop. Mrs. Holmes was as much startled as the other ladies, and ran over to Mrs. Wood, to whom she clung; protesting aloud that she would leave the house if the occurrence was repeated. As if defying her, again and again the same thing was repeated. The sound was such as would result if a heavy man should jump from the ceiling of the room, upon the floor. Each jump was accompanied by a loud whoop, that could have been heard several squares.

At one of the subsequent séances, while the circle were singing, "Tramp, tramp, the boys are marching," the voice of "Richard" was heard accompanying the singing, and at the same time a heavy tramping on the floor followed the voice about the room, keeping time to the singing. Mrs. Holmes's voice indicating that she was in her seat at the same time.

At all the séances I have been describing, what are called spirit-lights were frequently seen to form in different parts of the room and at different elevations. These lights are very peculiar and distinct. Nothing like them has ever been or can be produced by human ingenuity. If no other manifestations except the occurrence of these lights should take place through the mediumship of Mrs. Holmes, they alone would suffice to rank her high in the list of remarkable mediums. Why is it that this most wonderful and mysterious phenomenon has not arrested the attention of scientists, and induced them to investigate the philosophy which can alone explain its occurrence? To suppose the medium capable of producing those lights by any chemical, mechanical or physical agency is to credit her with a skill, as a trickster, that is inconceivable.

Another manifestation which occurred each evening was the simultaneous fanning of the air in the faces of all in the circle—a thing which it would have required many pairs of hands and a dozen fans to have produced. This took place without a sound being heard such as would have been necessary to produce, by any mechanical means, so violent an agitation of the air over so large a space.

Your space will not allow me to minutely describe all the interesting and amusing incidents of the dark séances, or to give even a synopsis of the entertaining communications of "Rosie," "Irish Ann," and "Belle," other guides of the medium. Their prompt and intelligent answers to the numerous and puzzling questions which were asked them were as entertaining as they were philosophical and instructive. Mrs. Holmes must be possessed of extraordinary means of knowledge, if she could give such evidence of superhuman insight as these guides displayed. With this general description of the occurrences in the dark circles I will pass to what occurred in what are called the light circles. Before doing this, it is but just to state the fact that Mrs. Holmes's mediumship, until recently, was principally used to produce the manifestations in the dark séances; the materializations occurred mainly through Mr. Holmes as the medium. Since the breaking down of Mr. Holmes's health Mrs. Holmes has been the only medium, both in the light and dark séances at which she has been present.

In the light séances of our circle, Mrs. Holmes sat in a chair, in the parlor, three feet from a thick, dark curtain which was suspended in the doorway leading to the sitting-room in which the rest of the circle sat. In this curtain was a diamond-shaped opening, about fourteen by fourteen inches in dimensions. A smaller curtain was hung so as to cover this aperture. The circle was formed in two rows. The front row formed a semi-circle around the doorway, four or four and a half feet from the curtain. The second row was close behind the first, but no one in it was more than seven or eight feet distant from the curtain.

The lights were lowered until the room was left in semi-darkness, although the articles in the room were plainly distinguishable. Hands were then joined, and the circle united in singing. After some minutes a face appeared at the aperture in the curtain, but so indistinctly and imperfectly formed as not to be recognizable. It reappeared several times, and finally became distinct enough to be recognizable as the face known as that of "John King." If a materialized form ("John King"), in this instance he failed to display his usual power. He could neither speak,

nor would he allow any one to approach the aperture. At this séance a second face, apparently that of a negro woman, appeared, but no one could recognize it. Surprised at this unexpected visitation, the question, "Is it for me?" was asked by several, to which the answer "No" was rapped. I then asked, "Is it for me?" when the answer "Yes" was rapped. I was puzzled at this reply, and tried to conceive who it could be. The same form repeatedly returned to the aperture, but I could not recognize it. I again and again asked, "Can it be for me?" always being answered "Yes." I finally thought of a colored woman who had lived with my parents in my early childhood, and asked, "Is it Mary Scott?" and was answered "Yes," both by the raps and the emphatic nodding of the head. It having been nearly fifty years since I had seen her, I could not recognize her. This ended the materializations for that evening.

The next evening the materializations were very indistinct, and although several attempts were made to manifest faces in the aperture, nothing that was clearly distinguishable could be seen. The rooms were very warm and close, and the guides in the dark circle had told us the materialization of forms would be difficult. Although disappointed we were in a measure prepared for it.

At the third light circle the manifestations were much more distinct, and were witnessed in a stronger light than had been allowed on the other occasions. It is proper to observe that frequently during the light circles the request would be made to raise or lower the light, as the forms which appeared were more or less distinct; the stronger light being called for when the forms appeared most distinctly. This evening a female face appeared at the aperture, which was easily recognized as that of the female form known as "Katie King," and which was familiar to most of the circle. She spoke to the circle, bidding them good evening, calling them individually by name as she did so. She called Dr. Felger to the aperture, extended her hand through it, and rested it upon his head, and held a lengthened conversation with him. She subsequently called me up, and I also conversed with her. Both Dr. Felger and myself are confident that neither Mrs. Holmes nor any other person in permanent physical form could have deceived us in our recognition of that figure as being the same we had seen appear under strictly test conditions many times before. A second female face appeared the same evening, but so indistinct and imperfectly formed to be recognizable. After several had asked, "Is it for me?" and been answered "No," by the shaking of the head, I repeated that question, and was answered "Yes." Seeing the face to be that of a young person, I asked, "Is it my daughter 'Lilly'?" and the form nodded assent. I asked to be permitted to approach the aperture of the curtain, but was refused, the form shaking the head. If this was the materialized form of my daughter she failed to manifest herself to me so that I could recognize her. I have seen her materialized perfectly, several times, when sitting with Dr. Henry Slade, of New York.

At the fourth séance of the series both "Katie" and "John King" appeared many times. Both talked a great deal to us, "John King's" voice being a singular blending of a male and female voice. In the dark séance, just before, "Belle," the principal spirit guide of Mrs. Holmes, had mentioned that "John King" had not spoken through Mrs. Holmes, because of the difficulty he found in using the lungs of a female to speak. Through Mr. Holmes he had found little difficulty in speaking in his natural voice, and as he could not do so through Mrs. Holmes, he had refrained from trying to speak through her mediumship. This evening the identity of "John" and "Katie King" were unquestionable. Several of the circle were called up to the aperture, and saw both faces at a distance of a few inches, and conversed with them. The lips appeared to move precisely as if uttering the words which were spoken. "John King" frequently grasped his long, full beard in his hand and stroked it downwards. His hand was distinctly seen, which was that belonging apparently to a large and powerful man. Most certainly it was twice as large as the hand of Mrs. Holmes. He several times put his hand to his lips and kissed it loudly to the ladies in the circle.

The occurrences in the fifth light circle were as remarkable as they were unexpected. Not only did "Katie" and "John King" appear at the aperture very plainly and clearly, in a strong light, but "Katie" twice appeared, in full form, under the most remarkable circumstances. After appearing many times at the aperture, and conversing with those in the circle so as to leave no doubt as to her identity in the minds of those who were familiar with her features, she requested the light to be lowered, and promised to try to come out into the sitting-room. The room being dimly lighted, after a few moments a cloudy phosphorescent light was seen in front of the curtain. It gradually concentrated until a light and semi-transparent female form could be distinctly seen by all in the circle. It remained for some moments, and then faded away. The curtain was not raised or moved, and the figure must have formed on the opposite side of the curtain from the medium. It was not more than four and a half feet high, and the other proportions were symmetrically consistent with that stature. She appeared a second time in the same manner, apparently taking form in front of the curtain and vanishing as before. This form was seen by the front circle at distances varying from two to five feet. The table on which the instruments were lying was placed partially in front of the

curtain, and the figure formed beside it, nearer to one end of the front row than to the other.

As the object of these séances was to add the medium in producing the conditions which were necessary for the materialization of spirit-forms, and were not given with a view to satisfying public curiosity, test devices were not used. Having at last been successful in getting the full materialized form of "Katie" in the remarkable manner stated, it was concluded to hold the next light séance under strictly test conditions.

The sixth séance was held on the evening of March 31st. Mrs. Holmes was very sick, having to leave her bed to sit in the circle, and was obliged to lie upon a lounge a part of the time during the dark circle. Before beginning the light circle the parlor was thoroughly examined, and it was morally impossible for any accomplice of the medium to be concealed in it. The chimney place was walled up, the window shutters were firmly bolted, and the door of the room carefully closed and secured by marked strips of paper, so as to preclude the opening of it without detection. Mrs. Holmes was then put into a carefully examined muslin sack, the mouth of which was drawn up closely around her neck, and the drawing-string was fastened by many knots, which were sewn through with thread in such a manner as to render the unfastening of them by the medium an impossibility, without tearing the bag or breaking the string. Having taken every precaution against deception, the circle was formed, and the medium took her seat. Very soon the face of "Katie" appeared very distinctly at the aperture, the light of the room being quite strong. She spoke apparently with great ease, and showed unusual strength, to our great surprise, as the medium was very sick. She many times extended her arm to full length out into the room, showing the short white sleeve of her dress near the shoulder. Her hand and arm were thoroughly materialized and perfectly symmetrical. She called up each member of the circle, spoke to them, when their faces were within a few inches of hers, and while she so conversed with them, she extended her arm through the opening and placed her hand on each of their heads. When I was myself called up, I had every opportunity to scrutinize the features of the face, and I know, as well as that I live that that form was neither a mask nor Mrs. Holmes. I am almost as confident that the form I then saw was the same I had seen distinctly, in June last, at the room of Mr. and Mrs. Holmes, at No. 50 North Ninth street, and on and after December 5th at their room at No. 825 Tenth street. While conversing with her, she extended her arm and placed her hand upon my head. As she did so, I saw distinctly intensely brilliant lights, an eighth of an inch in diameter, on the points of the fingers and thumb of her hand. I was particularly struck by the fact that the sleeve of the dress on the arm was entirely different from that worn by Mrs. Holmes, the latter being a closely fitting black silk fabric and extending to the wrist, the former a gauze-like short white sleeve.

After appearing many times, as stated, she asked that the light be lowered, and she would try to appear to us in full form. After a few moments, the members of the circle continuing to sing, the cloud-like appearance in front of the curtain was seen as on the previous evening, which seemed to concentrate until the dim but visible form of "Katie" was discernible to all who were present. The form was not as distinct as on the previous evening, and this was spoken of as it faded away. After a few moments the distinct form of "Katie" stepped out from behind the curtain, and, addressing the circle, asked in a clearly audible voice, "Can you see me now?" She was dressed in a robe of thin white texture, and her features were plainly recognizable by those who had seen her frequently before. She did not again appear after fading away before our eyes, and the séance closed. We at once entered and critically examined the parlor, and found everything precisely as it was immediately before the light séance commenced. Mrs. Holmes was in the bag, which was just as it was when secured by Mr. Dennis and myself before the circle began. The hands of Mrs. Holmes could not possibly have been out of the bag during the time when the arm and hand were being extended frequently through the aperture into the sitting-room, and it was equally impossible for any accomplice of the medium to have done it.

It must be borne in mind, also, that these séances were held at the private residence of Mr. and Mrs. Wood, and that there were no traps, contrivances, masks or other devices available for trickery or deception. Mr. and Mrs. Wood are most estimable and reliable persons, and would not for a moment tolerate the practice of the least deception in their home, and they both assured me that it was impossible, from their knowledge of what Mrs. Holmes brought with her, that she could have practiced any deception such as has been so thoughtlessly charged against herself and husband.

Not only has Mrs. Holmes proven herself a genuine medium, but one of the most remarkable that has appeared since Modern Spiritualism dawned upon the world. Single handed and alone she has faced a storm of aspersions and denunciations such as few persons were ever called upon to endure. She has triumphantly vindicated, through the aid of her wonderful spirit guides, her claims of veritable mediumship, and has fulfilled wonderfully her part as a true woman and a noble wife. *Vivat Justitia.*

J. M. ROBERTS.

Burlington, N. J., April 4th, 1875.

The Anniversary.

The Twenty-Seventh Anniversary of the Advent of Modern Spiritualism; Exercises at Battle Creek, Mich.; Milwaukee, Wis.; Springfield and Mansfield, Mass.; and Sacramento, Cal.

Reported for the Banner of Light.

Battle Creek, Mich.

Agreeably to a previous notice, a meeting of Spiritualists was held in Stuart's Hall, this city, March 31st, to commemorate the advent of Modern Spiritualism.

Dr. J. V. Spencer presided over the meeting in his usual acceptable and satisfactory manner. The attendance was large, both on the part of the citizens, and non-residents. The speakers present upon the occasion were Hon. J. M. Peabody, A. A. Wheelock, of Chicago, Benjamin Todd, of Port Huron, Elder Stewart, of Indiana. Excellent music was furnished by A. M. Jordan, Miss Pierce, and Miss Hattie Snow.

J. M. Peabody opened the exercises by appropriate remarks relative to the past and present aspect of Spiritualism, and its mission to earth; he also paid a glowing tribute of respect to the aged in our midst, the absent, and the loved ones gone before; especially did he mention Fathers Merritt and Snow, J. P. Averill and A. B. Whiting. Mr. Peabody further said: We have met here this morning to celebrate the twenty-seventh anniversary of Modern Spiritualism. In the past, when Moses spoke of worship, or Mahomet of reverence, they simply had reference to God. God means the divine incarnation in man. All real substantial things are the soul, yet we live so much in the outer and external, that we sometimes mistake this for the real. All that I know of an after-life I have derived from spiritual manifestations.

All ancient history teaches the fact, and the lives of all illustrious persons are replete with it. Swedenborg, for twenty-seven years held converse with departed spirits; so also did the Shakers; and later A. J. Davis said: "The time shall soon come when the mystic veil shall be removed, and we shall see the future as in a vision."

Then followed the Rochester rappings; seemingly from the smallest events the greatest blessings flow; thus the tiny raps have become a power wherewith to shake a world.

But from time to time they tell us that Spiritualism has exploded; still it grows, the river rolls on—and thus it ever will—for it is the river of Life. The rapid march of Spiritualism has already kindled a fire upon the distant shores of India, Hindostan, and Australia, where they publish two papers and have a Lyceum; throughout all the East it has grown into a mighty power; in England seven papers are published, and Lyceums are held. Give us twenty-seven years more, and then what a change shall dawn.

I want to thank Benjamin Franklin and every power in the past, and the spirit-world as well, for this knowledge which has come to us. The truth still rolls on. This beautiful faith has comforted us in sorrow, ay, healed many a broken heart. I want this day to reconsecrate myself to this work, to defend our glorious belief. "The eyes of all the world are upon us; they ask if our gospel has made us better, nobler and truer. Let us live so purely and divinely, that if they cannot accept our faith, they can accept our lives."

Mr. Stewart from Indiana then addressed the audience. He stated that he differed from most people in theory; was considered a Spiritualist, though hardly that in its different elements. He thanked the angel world for this intelligence, that we were permitted to commune with our loved ones. He hoped we might devise some plan for practical work, with organization or without; when he could see the way, then he was ready, with time, money, labor, everything he could bestow.

Conference supervened for one half hour, during which Dr. Spencer, Mrs. Parish and Mr. Harper, of Battle Creek, Mr. Ashley, of Eaton Co., and Mr. Pope, of Ind., made short speeches. Music by the choir.

Mr. Todd then delivered an able, eloquent and touching address; subject: "A Glimpse into the Future Life." He said: It is with unfeigned pleasure that I address the Spiritualists of Battle Creek once more, which I feel is to be the last time. I am weary, and I long to go "Where the sad hearts cease from troubling, and the weary are at rest." How tired, sorrowing hearts long for a glimpse into the unknown—whither we are all tending—how gladly we accept one word of assurance or endearment from our dear departed ones.

If a child were to confine itself to the rudiments of the English language could we consistently call it educated? Nay; just so far as it had been confined so far was its life a failure! When we pass into the future life we are just the same as when we left the sublunary sphere. Reasoning from a natural view of things, we can only come to the conclusion that in a future realm we shall follow our appropriate and usual avocations. I am sure, flowers will bloom, and why not the spirit of some sweet, decaying flower? I have no doubt there will be birds, also; very many individual lives are made up of the spirit and songs of beautiful birds, and to rob them of their loved companions would be cruel in the extreme. Should you take away our ideal and sublimity, life there would be minus its greatest blessing. Mahomet taught that only the faithful in their especial faith should inhabit their fu-

[Continued on eighth page.]

Written for the Banner of Light.

ARISE, MY SOUL.

Arise, my-soul, be strong! Be swayed by doubt no more. For thee shall swell the victor's song, Sounding above the trumpet's roar: From out the darkness of the night Shall glow those beams of fairer light From the far distant shore. To dare and still to brave! With all a conqueror's power, The wind, the storm, the swelling wave, The swift, full tide's resistless hour: Nor find upon some barren shore An unknown, unwept grave. They wait, a shining band, A countless, glorious throng, Upon the fair and silver strand, To crown the victor's brow, the song Of triumph still to chant anew. Be swift, my soul, be firm, be true! The night cannot be long. JANET. Penn. Yarn, &c.

"MIRACLES" SPIRIT PHOTOGRAPHIC PICTURES IN THE DARK, IN THE CITY OF NEW YORK.

BY HON. A. G. W. CARTER.

To the Editor of the Banner of Light: For some time past I have been trying to get a leisure hour to communicate some remarkable facts in spirit photography to the columns of the Banner, and now having an opportunity I will do so, if you and your readers are pleased to look at them. Wonders, it seems, will never cease in the facts of Spiritualism, even to Spiritualists, and what I am going to relate in this communication will, I think, astonish a great many of the most experienced in the facts and phenomena exhibited and manifested by the spirits, and will justify me in heading this article "Miracles," in the true sense of that term from the derivation of the word. Mr. Mumler's photographic mediumship is remarkable and wonderful, but what has recently occurred here is even beyond anything I have yet read or heard of.

Mr. T. J. Evans, from Washington City, has been in this city for some weeks, and by his invitation a number of ladies and gentlemen assembled at his photographic rooms, number 302 Bowery, on the night of the 25th February last. There were thirteen of us exclusive of the medium—three ladies and ten gentlemen—honestly and truthfully interested in whatever manifestations the spirits, through Mr. Evans' mediumship, might give us, and demanding nothing. We occupied a second story large front room, with a dim light proceeding mostly from the fire in the grate, which we had not means at hand of sufficiently covering. On the mantel-piece there was a kerosene lamp, the light quite turned down, so that the room was as dark as we could make it at the time, the blinds of the front windows all being closed to admit no light from the street. In the room there was a large, round centre-table, and around this, in double circle, at the suggestion of the medium, we sat in chairs; the three ladies, also at the suggestion of the medium, being in the inner circle. In the middle and on the top of the table was a camera obscura, with tube and lenses, and this was covered with a black muslin cloth over it. On the mantel-piece there were several sheets of ferrotypic or ferrotypic, from which small oblong and square pieces were to be cut, to be prepared and placed in the camera. That all things might be fair and aboveboard, without even the remotest appearance of room for trick or fraud, Mr. Gurney, the veteran photographer of this city, of so many years' standing, was appointed a committee of one, in connection with the medium, to cut the plates from the ferrotypic sheets, and superintend their preparation in the chemical room of the photographic medium. For this purpose no one could have been a more worthy and trusted person than Mr. Gurney. His honesty, simplicity and truthfulness were so well known, and his long experience in taking daguerotypes, ferrotypes and photographic pictures just fitted him to supervise the manipulations of the spirit-photograph. He was unanimously called to the duty, and modestly accepted the responsibility.

The circle or circles being in place, Mr. Gurney cut with the scissors one or two small plates from the ferrotypic sheets on the mantel-piece, and, taking one of them, he and Mr. Evans went to the chemical room and prepared the plate together. They returned with plate in holder, and placed it in the camera—which was immediately covered over with the black muslin cloth, and Mr. Gurney and the medium took their places in the circle. The medium, who is a large, robust man, now began to shake and quiver with "influence," and placing his right hand upon the camera, he held it there for a few moments, when the influence seemed to snatch it away, and slap it two or three times upon the table, which it seems was the signal for finished effort. The medium took the plate and holder out of the camera, and accompanied by Mr. Gurney, went to the chemical bath room—the circle sitting quietly in the meantime, waiting for return and results. Medium and committee soon returned, and the result was a failure—nothing at all could be discerned upon the ferrotypic plate. The medium said, "The spirits say—my guides say—that the circle must sing to procure harmonious and proper conditions, and we will prepare another plate and try again." Accordingly all the circle joined in singing, while Mr. Gurney cut off two other plates, one of which he took himself, and the other he gave to me, asking me to put a private mark upon it, which I did with my penknife. Away went Mr. Gurney and the medium again, and soon returned with prepared plate and holder, the circle in the meantime being engaged in singing. The plate was placed in the camera, and it was covered as before; the circle sang, and the medium, under influence, again placed his hand upon the camera, and in about ten seconds took it off again, triumphantly slapping the table and pronouncing, "A success this time." Medium took the plate in holder from camera, and, accompanied by supervisor Gurney, went to the bath room to bring out, by the use of the chemicals, whatever was on the plate. They returned, and, to the wonder of us all, produced the plate, and on it was written in good, plain, fine hand-writing, as if photographically taken, the following: "friends, let this be your test; we will try and give you something that will interest you.—perkins."

"What a wonder!" we all exclaimed. "Who ever heard of writing photographically before? And see how plain and distinct it is! To be sure, there are no capitals in the writing, no crossings of 't's, and one of the words is spelt wrongly;

but what of that? it was done in wondrous haste—in seconds! And who is 'perkins,' that uses no capitals, even in his own name, on this occasion?" Mr. Evans, the medium, in reply, informed us that "Mr. Perkins was one of his spirit guides for producing spirit pictures; that in his mundane life he was a photographer, and worked for him in his rooms in Washington City; and the writing, in penmanship, spelling, no capitals, &c., on the ferrotypic plate was a fac simile of that he used in this life. I do wish you and your readers could see this ferrotypic plate and this photographic writing on it. I have it in my side coat pocket now, and copied it in words in this communication; and the more I look at it the more I wonder at it. It is something new, novel, wonderful, even to us—photographic writing done in the dark on a ferrotypic plate." We have heard of spirit-photograph pictures, but who before has heard of spirits writing in their mundane chirography on these photographic plates? If any person desires to see this specimen of spirit photographic writing, I will gladly show it to him. It is just a word; that is what it is.

Our excitement being over, and our respective places sought and taken and singing again commenced, Mr. Evans asked us if we were not satisfied to dispense with Mr. Gurney as committee-man; "for," said he, "I am satisfied the spirits can do better with my manipulations alone than if I had any one with me." We expressed ourselves willing to trust him alone. Accordingly the plate that I had marked was taken to the chemical room and prepared, brought back in holder and placed in camera, and in a few seconds another success pronounced emphatically. Plate was taken to the bath, washed and returned, and on it was a beautiful picture of a little girl child, in plain frock and belt, within one year of age. The excitement of the circle was intense. "Could any one recognize the likeness?" I looked steadily at the picture. I had lost a daughter child within a year old, but I failed to recognize the likeness: but I looked upon the back of the picture, and there was my private mark, which I had made with my penknife when Mr. Gurney cut the plate from the sheet and handed it to me; and I could take my oath that there was nothing on that when it went into the hands of the medium. The picture went the rounds for recognition, and at last reaching the hands of Mr. Demarest, of our circle, he recognized a likeness in it to a departed child of his, and now, I believe, has it in his possession, and will show it, no doubt, if called upon.

Another plate was marked stenographically by Mr. K. of our circle, taken by the medium, duly prepared and inserted in the camera, and with the usual singing and harmony, another success in a few seconds—the picture of a beautiful boy, handsomely dressed, of about four years of age, recognized by Mr. K. as a brother of his, deceased many years ago at four years of age, in Germany. He recognized the likeness, and on the back of the plate found his own stenographic mark, which, when cut, he had put there.

Photographic, ferrotypic pictures, likenesses, in the dark, taken in the camera obscura in the dark: How is this? What can this mean? And those pictures, too, not like the spirit-photographs heretofore seen and known, but looking just as if taken here from mundane life. No dimness, no obscurity, no evanescence, but solid, substantial, real. What does it mean? How can the spirits do this? What practical scientists they must be! What capital experimenters in scientific domain!

Again a plate was prepared and placed in the camera and out again, and returned to us; but this time another failure. Another ferrotypic plate was prepared and duly marked with private mark and placed in the camera—circle singing—and taken out with another triumphant success. It was put into the bath and returned to the circle, and proved to be a message to Mr. Gurney, the exact words of which I cannot cite, for I have it not. (Mr. Gurney has it) but the tenor of which was, "Friend Gurney, we hope you are now satisfied that this thing can be done. If so, we want you to come again.—Your friends, Addis and others." Mr. Gurney was so pleased, and he answered emphatically that he was entirely satisfied "this thing could be done." But who is "Addis" that subscribes his name to this communication? Medium answers, "He is another of my spirit guides, and he was a photographer in New York City for many years during his life in this world." This more than pleased Mr. Gurney. I never saw any one so joyously pleased, and he said that he would ever keep that ferrotypic plate with that message on it, and he has it now ready to show any one.

Another trial in the same manner as the others, and another failure—being the third failure. Another marked ferrotypic plate was prepared as usual, and placed in the camera, and this time another and a fifth success. It was a writing to the following effect, though not having it by me, I cannot cite the exact words: "friends, we have done all we can to-night; so good-night.—perkins." This written message, like the others, was very plain and distinct, but without capitals, crossings of 't's, &c., and, following its timely suggestions, the members of the circle bade the spirits good-night, and went to their respective homes—all but myself. The manifestations had been so singular to me, that, late as it was, I resolved to remain behind and have a talk all alone with the medium, and I am right glad I did so for the information I obtained.

Mr. Evans told me that he had had his spirit-photographic and ferrotypic experiences for the last seven or eight years; that he recognized the fact that he had been a medium for eleven or twelve years—at first a strong healing medium, then a rapping and writing medium, then a spirit-photographer, besides being a combination medium for many purposes. He said he had not given his attention regularly to taking spirit-pictures, for it interfered with his other regular photographic business; but he had had the power for a long while—the power, unlike that of all others, of producing lifelike pictures of departed spirits in the dark.

"But," said I, "how is this, Mr. Evans? This producing spirit pictures in the dark surely requires no lenses, or camera obscura?" "That's a fact, Judge," replied he, "and I am glad you have found that out. The spirits have told me that they needed no lenses or camera obscura; and they wanted was the plate made sensitive, so they can manipulate upon it. The best picture I ever got, was in a box prepared by the direction of the spirits. It was eight or ten inches square, made of fine wood, and lined with polished zinc, and plate glass over that, with lid the same. In this I used to just put my prepared plates, and I got better pictures and better writings from the spirits than I ever got before or since. I not only got portraits and likenesses, but I obtained some-

times the most beautiful landscapes—scenes, I suppose, in the spirit-world—at all events, the spirits said they were."

Again I asked, "Why to-night did you use ferrotypic plates, instead of taking the negatives on glass?"

He answered, "Because the pictures and writings can be made on ferrotypic in so much shorter time; ferrotypic is so much more sensitive than the spirits prefer it for rapid use; and besides, pictures made this way, on ferrotypes, are so much more palpable, and satisfactory to the circle, or people interested, and are cheaper too!"

"Then," said I, "there is no use of the lenses of the camera?" "Oh, not at all," said he; then adding, "The spirits tell me that even with Mumler, for taking the pictures of the departed spirits, they have no use for the lenses, and this notwithstanding clairvoyants have seen the spirit standing beside the mortal, while the picture was being taken in the camera. The spirits present the photographic plan of taking their pictures, for the sake of acceptance and more ready recognition of their efforts among mortals in this direction."

A great deal more information and philosophy I could have put down, which I then and there cleaned from the medium and his spirit guides, but I am reminded as usual of the room in your columns.

If in this feeble communication I have contributed something in addition to the stock of facts and knowledge so abundant in the field of Spiritualism, I am satisfied. Every day and every hour prove as much to us—that

"There are more things in heaven and earth, Horatio, Than are dreamt of in your philosophy."

New York, March 27th, 1875.

TEST SEANCES—MAUD E. LORD AND MRS. NELSON.

To the Editor of the Banner of Light:

I wish to briefly relate a few test facts given at seances held by Mrs. Nellie Nelson and Mrs. Maud E. Lord, both of Boston, at the Lake Pleasant Camp-meeting last fall. They are of so convincing a nature that all will be pleased to read them. My sister, who resides in a neighboring town, and was brought up a strict Congregationalist, like myself, and had never received a test previous to this, came to the camp-meeting and remained one day; she was an entire stranger to the medium. Mrs. Nelson came to the tent adjoining mine, and while there became entranced by "Maggie," the spirit who controls her for giving tests. My sister, hearing the strange talking, went out and looked into the tent. Soon the medium turned to her and said: "Lydia, Dr. Homan is here and wants to talk to you." He was our brother, Dr. Homan H. Beals, who passed to spirit-life in 1861. After giving a message or two from him she said, "Harriet and Annis are here," and then gave messages from them; also from father and mother, who all passed away before our brother did. These messages contained several tests besides the names of Homan and Annis, which I think are quite uncommon ones. Afterwards, at another sitting, she described very accurately a brother and a sister of my wife, first giving their personal appearance and then their peculiar characteristics, and gave their names, adding, "Your sister Lucy says she will come to you to-night at Mrs. Lord's circle, and kiss you."

And now a word about Mrs. Maud E. Lord and her circles, which to me are very wonderful. I think it rare that any one visits her circles when the conditions are good without being pretty thoroughly convinced that their spirit friends do come back and make themselves known.

At the first circle we attended there were the usual manifestations, such as patting and shaking of hands, and whisperings of the different spirits to the sitters all around the circle, and at the same time giving names of the dear departed ones. When the circle was nearly through a spirit voice said to my wife, "I tried to kiss you, but could not." At the next circle there were present a young man of German descent (but born in this country) and his wife, an American lady. The gentleman had recently come from Germany, where he had been to complete his musical education, and where his grandfather resided. During the evening they received, in loud whispers, a great many names of loved ones who had passed to spirit-life. Mrs. Lord remarked, "Here is the spirit of an old man; I should think he was a foreigner; yes, I know he is; but I do not know of what country. Why, he must have had the asthma badly; how hard he breathes. Why, listen; you can all hear him." We did so, and, sure enough, we could hear a loud, asthmatic breathing, very near the young man, who then asked Mrs. Lord if he might speak in his native tongue. "Oh, yes." He then asked several questions in German, and was answered in the same language! He then said to us that it was his grandfather, adding, "I did not know he was dead; the last I heard from him he was sick, but I had not heard of his death."

Spirit hands took hold of the collar of a gentleman by the name of Butler, of Greenfield, and gave him quite a shake. Mr. Butler asked, "Who is this?" and in a loud whisper the spirit said, "Don't you know me? I am Victor. God bless you, I have been with you all day. I wanted you should come here; father and mother are both here."

Quite a number of my spirit friends came to me and gave their names, and one of them, my Uncle Robert, shook hands with me; and to crown the whole, my wife's sister Lucy came to her, put her arm around her neck and kissed her on her cheek. Those near her heard it plainly, and she says it was as natural as though a person in the form had kissed her.

If these few words shall cause any one who is now a skeptic to our beautiful and comforting religion to investigate for himself, I shall feel well repaid. Yours for the truth, JOSEPH BEALS, President of Lake Pleasant Camp-meeting Association.

PHYSICAL PHENOMENA IN THE LIGHT.

TO THE EDITOR—Dear Sir: I had the good fortune to be in your office on Wednesday the 3d inst., when Mr. Herne came in, and said he would to hold a seance up stairs with three ladies, and in order to balance the force, he invited me to join them. I gladly consented. We took our seats in the dark as usual. In about two minutes the guitar was played an fluted round the room. The bell and speaking-trumpets were next conveyed, touching one and another, till at last an elderly lady was struck, who, with her friend, became very excited. The table, which is a large, heavy one, was lifted from the floor. "Katie" spoke to one of the ladies at the same moment. This proved too much for our lady friends, who had never before seen anything of the kind. Mr. Herne was requested to open the door and let in the light, which of course he did. And it is to this point I wish to draw the attention of

your readers. There was light enough in the room not only to see every person and thing, but also the features of the sitters; and we all distinctly saw the speaking-trumpets and the guitars moving about and off from the table, to the great consternation of the ladies before mentioned; but the climax came in the table being lifted some eight or nine inches off the floor. Instantly one of our party rushed out of the room and closed the door, leaving the rest of us to hold a very pleasant conversation with our spirit friends. Yours fraternally, GEO. A. STOW, In London, Medium and Daybreak for March 12.

Banner Correspondence.

Iowa.

STATE CENTRE.—Capt. H. H. Brown, lecturer for the State Association of Spiritualists, writes, April 1st, as follows: It is just a year since I began my work in Iowa. It has been to me a year beyond all others of toil and strife, of pain and pleasure, and struggle and victory. Yet the milestone I to-day plant is a golden one, for it tells of grander triumphs, if it also tells of harder contests. It is golden because of the many friendships won, the kindnesses received. Proud am I of the record it bears. No young speaker ever received a warmer welcome, and none ever I do not care to report my work. Whether I have wrought wisely or not, I shall learn when on the angel side I count my sheaves. I only wish to say that I shall continue to work the coming year under the auspices of the State Association, and to request the friends in different portions of the State to at once correspond with me, that I may arrange for my summer work; April and May I wish to be in the north-eastern part of the State, and in June I hope to be in the north-west, but will accept invitations from any part of the State. I would also like to make short excursions into Dakota, Nebraska, Minnesota, Wisconsin, Illinois, Michigan. Will friends please correspond with me. The officers of the State Association have kindly given me the following certificate:

"To our Brother and Sister Spiritualists: This is to certify that Capt. H. H. Brown has for the last year acted as State lecturer under the auspices of the Iowa State Association of Spiritualists. In that capacity he has shown himself fully able to meet the demands of the times. He has ever made warm friends and won an unrivalled reputation and depth of thought. Therefore, we, officers of said Association, cheerfully recommend him to all local societies and communities in want of spiritual instruction, not only as a good and eloquent speaker, but as a thorough gentleman and scholar. Trusting that he will be ably sustained the coming year, as he will ever receive our cordial support, we remain, Truly yours, EDWIN CATE, A. L. A. Pres., Mrs. J. SWAIN, Vice Pres., Of the I. S. A. S. Anita, Iowa, March 24th, 1875.

I have received many encouraging letters and liberal notices from the press, and for all I return my thanks. I am ready to attend funerals, and being regularly ordained by the State Association, am ready at all times to officiate at weddings. My address during April will be State Centre, Marshall Co., Iowa. My permanent address is Missouri Valley, Harrison Co., Iowa.

Oregon.

LA GRANDE.—E. S. McComas, editor Mountain Sentinel, writes as follows: Not having an acquaintance with any of the many able lecturers on the grand theory of Spiritual Phenomena, I have persuaded myself to sit down and drop you a line, hoping you may be willing to interest yourself in our behalf, or place this communication in the hands of some good friend who will give it special attention. I will not detain you by giving a description of the many beauties and attractions of this new country, but will say that, as a general rule, the people are in comfortable circumstances, and are liberal to a fault: they are of a progressive nature—a spirit of independence, self reliance and love for freedom of thought being strongly marked and of a noble character; in fact, they are the kind of people who cannot believe in the unreasonable doctrines of Orthodoxy, and who would love to investigate Spiritualism.

I know of a large number of avowed Spiritualists, and I do not believe there is a better field for some lecturer and healing medium of ability than throughout this State. In my opinion the lecturer should be a man, as he would have to travel in all kinds of conveyances; as we are not, as yet, favored with railroads in this section of Oregon. There is unquestionably work demanded here to sow the good seeds, for which the soil is in a splendid state of preparation; and have no doubt a lecturer would make money here. There are many towns along the Union Pacific Railroad to Kelton, where he would take the stage for Boise City, the capital of Idaho Territory, and where Eastern Oregon is reached. Many small towns, surrounded by heavy population, would be reached, and I am sure that a good medium and lecturer would be amply rewarded. I hope you will be able to lay this matter before some of our many able lecturers, and that some eloquent, able advocate may be induced to visit this fertile field at an early day. P. S.—I will be happy to answer any correspondence on this subject.

Kansas.

WICHITA, SEDGWICK CO.—S. W. Richmond writes: Three years ago I wrote you an article describing this frontier town, and tried to induce some wealthy Spiritualists to come and build a hall, with a business room below. My communication brought many letters of inquiry and a few poor emigrants. Since then the lots on Main street that could have been bought for one hundred and thirty dollars, have sold as high as thirteen hundred dollars.

Our city is not yet five years old, and contains three thousand five hundred inhabitants, with a large liberal element, and some fearless, outspoken, independent thinkers. I am reading, each Sabbath, to very fair audiences, the famous lectures of Hon. Robert G. Ingersoll. We are now organizing a free Religio Philosophical Society, and intend to keep the ball rolling, by reading lectures whenever we cannot procure speakers. The extent of our spiritual literature, in the shape of readable lectures, is quite limited, and the grasshopper raid has left us without extra means to procure speakers from abroad, or even to purchase the needed books. Could our Eastern friends, who have been so liberal in their donations to feed our bodies, see how we furnish for liberal literature, they certainly would send us such volumes as are now rusting on their shelves. I already have several invitations to read Ingersoll's lectures in different parts of the county, and shall keep reading as long as I can procure suitable lectures to read.

This is the finest winter wheat country east of California, the wheat yielding from twenty-five to forty bushels per acre, and weighing from sixty-two to sixty-eight pounds to the bushel. A Spiritualist here has a large water-mill nearly completed for five run of burrs, but lacks means to finish it, and would sell a part interest. I have no interest in the matter, but will answer all inquiries, and prefer that a Spiritualist should have it.

New York.

AUBURN.—M. A. C. writes recently from this city, with regard to the present rapid advance of the cause. While not wishing to disparage physical mediumship, our correspondent still holds up to view the great work performed by the mental phase of the spiritual phenomena, such as trance, inspirational speaking, etc., etc., and considers that the mental shares with the physical in the honor of being the sure foundation upon which Spiritualism rests in our day. The father of the writer, who was for forty years an elder in an Orthodox Church in Auburn, has accepted Spiritualism at last, and withdrawn from his church relations, and in view of the blessed revelations of the new truth proclaims himself to be "the happiest man God ever permitted to live." This result was brought about by private circles held at his own house—the sis-

ter of our correspondent being the medium—many spirits returning and giving indubitable proof of their continued existence, and of the verity of their claims to recognition. These private circles were inaugurated some two years since, and are still continued in the family with much mental and spiritual profit; twice a week they are convened—Sunday evening for materialization, and Tuesday evening for tests. Much pleasure and great success have attended these regular meetings thus far. "Experience demonstrates," says our correspondent in closing, "that Spiritualism is continually developing phases of evolution fitted to the comprehension of all classes of mind."

Iowa.

DUBUQUE.—Mrs. H. Morse writes, March 25th: We are still at work for true Spiritualism, in our poor way. We have labored for the friends in Iowa for two years, and have lectured before large audiences Sundays, and almost every evening. We have found noble souls and good people wherever we have been. In many towns we have organized developing circles, and new mediums have been developed in almost every circle. The good friends of Iowa believed what the spirits told them, through me, and followed the advice given, and now, instead of resorting to foreign sources for evidence of spirit communion, they have found the angel at home. Iowa is one of the most delightful States in the Union, with its healthy climate, and all the facilities that man needs to make a home happy and pleasant. The good cause is progressing. Brothers Chase and Eccles and our State missionaries have done a good work. The Grangers and the Temperance movements are liberating the people. Mrs. Susan B. Anthony is giving some of her radical words of cheer to the Grangers for allowing woman to vote; and she is invited all through the State to lecture on social purity and temperance, and of course brings in the suffrage question, which goes to help liberate the minds of the people. On the whole, I think we are progressing as fast as some of the older States.

California.

SACRAMENTO.—Miss R. Augusta Whiting writes, March 30th: Allow me to send a word of greeting, and an answer to numerous inquiries as to my movements. To the Spiritualists of California, who have so cordially appreciated and seconded my labors since I came among them last autumn, I am reluctantly obliged to say farewell at the present time. Business matters have arisen requiring my presence at my home in Michigan. I therefore give up my contemplated engagements for the next two months here, and go eastward immediately on the close of my lectures in this city. Sometime, possibly within the year, I shall return again to take up the work so promisingly begun. Will then be glad to accept many invitations which I must now decline. To societies in the East I would say that my time is open for engagements after May 1st. Address, Albion, Mich.

WE CHRISTIANS.

Christ dwindles into insignificance by the side of the Spiritualist wonder-workers. Jesus never rang bells or tipped tables. He never "kissed Nodemus's hair in the dark." He could not show materialized women and Indians to the Sanhedrim. He was never able to have bells rung and fiddles played in the air "without apparent visible agency." He only wrought wonders to relieve distress as acts of overflowing benevolence, and he did manage to do good to some people.—Christian Union.

Neither did any Spiritualist wonder-worker ever make a world in six days; or overspread it with a solid sky; or make a woman of a man's rib; or cause a serpent to talk; or confound the languages of mankind on account of the building of a tower; or drown all the human race but eight persons; or make a covenant with Abraham by the filthy rite of circumcision; or wrestle with Jacob; or turn Aaron's rod into a serpent; or convert the waters of Egypt into blood; or cover that land with frogs, lice, and flies; or slay all its first-born; or conduct six hundred thousand men, beside children, and all their flocks and herds, out of Egypt in one night; or take the same multitude of men and beasts through the divided waters of the Red Sea; or cause manna and quails to rain down from heaven; or order the sacrifice of brutes in atonement for sin; or talk with Moses on Mount Sinai; or write the decalogue with his finger on stone; or direct the Hebrews to slay the people of Canaan, and sell carrion to the heathen; or turn back the shadow on the dial of Ahaz; or make an axe swim in the Jordan; or give an emetic to Jonah's great fish. But Christ and the Father have the joint credit of these performances, and it is regarded as an unpardonable sin to disbelieve them to have been facts. Were these wonders all wrought "to relieve distress?" and were they all the outcome of "overflowing benevolence?" And does it make men and women noble and good to believe such things of God and Christ? or that they were essential parts of a divine plan of salvation? Strange as it may seem, moreover, notwithstanding the assurances of the Christian Union, no Spiritualist wonder-worker acting as a Spiritualist or as a true medium, ever rang a bell or tipped a table; or frizzled or pulled a deacon's hair; or injected or beat a new idea into an Orthodox parson's head; or materialized women and Indians; or caused fiddles and accordions to play without the aid of hands, or chairs to leap into the air; or doors to open or shut; or persuaded pens and pencils to write automatically, or raps to combine into significant words and sentences. These things occur without the active agency of any true Spiritualist, and even without any clear knowledge on his part how they happen. It is only charlatans, savans and the clergy who understand the whole secret of these wonders.

If Christ's works dwindle into insignificance beside them, it may not be a bad thing for his true honor. He never claimed the glory of his own deeds, not even when he withered the fig-tree at Bethany, being either too little of a god or too much of a man to boast of his exploits or hunger for renown. That a god should be anxious for praise is to be expected; a true man can dispense with it. The spread of these phenomena, however, does not bid fair to be of any benefit to that large class that vote themselves saints, and pretend to mediumship between God and man, crying Lord! Lord! all the way from Rome to Brooklyn, while some of them "creep into houses and lead captive silly women," displaying far greater alacrity in following the example of David in the matter of Uriah's wife, than of obeying the precept of Christ and imitating Origen by making themselves eunuchs for the kingdom of heaven's sake. Did the Christian Union ever hear of a case of this kind? D. L.

Washington, D. C.

A quarrelsome couple were discussing the subject of epigrams and tombstones, and the husband said: "My dear, what kind of a stone do you think they will give me when I die?" "Brimstone, my love," was the affectionate reply.

A young lady says she don't object to "Loan of a Lover," but she does object to his keeping Lent.

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 hand a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

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

Articles 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 important free thought; but we cannot undertake to endorse the various shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, APRIL 17, 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 NASSAU ST.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

LETTER COLBY, EDITOR. ISAAC B. RICH, BUSINESS MANAGER.

Letters and communications appearing in the Editorial Department of this paper should be addressed to LETTER COLBY; and all BUSINESS LETTERS TO ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

People from the Other World.

As will be seen by reference to the advertisement on our fifth page, COLBY & RICH, No. 9 MONTGOMERY PLACE, BOSTON, now offer for sale this new and remarkable work from the pen of COL. H. S. OLCOCK, and are prepared to fill all orders for the same on the part of their patrons.

We have frequently adverted to this wonderful book, both during the process of its preparation for the press, and since its publication, although what has been said by us can necessarily convey to the mind of the reader but a faint idea of the great value of the evidence adduced in substantiation of the reliable character of the spiritual phenomena by this talented author, who writes from the standpoint of an unbiased questioner, and gives a reasonable basis for each and every conclusion at which he arrives.

The book is in the form of a large 12mo volume of 492 pages, and is illustrated with upward of sixty fine engravings which bear directly upon the subject matter in hand, which we have previously stated to be the long continued and carefully tested seances held by Col. Olcott at the residence of the Eddy mediums, at Chittenden, Vt., and his experiments going to show the genuineness of the phenomena occurring in presence of the Holmes mediums, at Philadelphia, Pa., and Mrs. Compton, of Havana, N. Y. The truth expressed in the laconic summing up of the evidence by the author is, to our mind, the conclusion which will be arrived at by many who read his interesting narrative, and are willing to allow their reason to have uncontrolled sway: viz.: "Confederacy, disproven; personation, discredited; spontaneous generation of the apparitions, impossible; mind-reading, by the medium, followed by his [or her] 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."

We believe the perusal of this book will inevitably tend to create an intense interest in and multiply the number of investigators concerning the phenomenal phase of spirit intercourse; and it therefore should receive the widest circulation at the hands of the well-wishers of the cause for the advancement of which it is destined to prove so powerful an ally!

The Religious Test.

The action of the superstitious blacks in the North Carolina Legislature, in expelling a member who was obnoxious to them for his religious belief, which they are pleased to regard as no belief, although the constitutional qualification was fully answered to in his case, is suggestive of what is in store for all persons in States where an ignorant and superstitious population are ready for the molding hand of bigoted leaders. Since it is found so difficult, if not wholly impossible to make an impression upon an intelligent and rational public, the new scheme of introducing God into politics is to be tried, with the aid of the ignorant masses of the South, both black and white; and no State is better chosen for inaugurating the experiment in a practical form than North Carolina, which is notoriously a hundred years behind the age in everything. What a sight for these times in a country professedly republican, for a speaker in a State Legislature to stand up and reprehend a member for not entertaining a religious belief in harmony with that which the rest of the body claims to entertain! What a caricature upon freedom of every sort that is! Who can, by the closest inspection, find out in such a case where the dividing line runs between Church and State? The idea is as plainly exemplified in North Carolina as it need be, if not as distinctly as it can be.

From small beginnings it is that large consequences flow. This North Carolina affair may be the first practical step in the work which it belongs to all lovers of religions as well as secular freedom to oppose. The God-in politics party are busy as beavers, working for their plan early and late. They are determined to succeed, if it is possible. The people must be equally determined to resist them, or in a little time all efforts at resistance will be useless. Orthodoxy having held its footing so long, with the aid of superstitious fear, now feels it to be necessary to retain it by calling in the agency of power. To this end it works subtly and ceaselessly.

Through Congress and the State Legislatures this new party expects to carry its ends. If it can seize the fountains of authority in State and nation, it expects to be able to bend all things to

its will. Our own belief is, that then will the struggle really begin, and that it will be all the fiercer for the delay. What we counsel and urge therefore, is, that resistance shall begin at once; not in a loose, general and unorganized way, but with energy and vigor, with a fixed and central purpose, under a recognized leadership, and with a firm and compact organization. Unless the liberty-loving people of the country take early and determined steps in this direction, it will be necessary for them to embark in a long and severe struggle later, which will better be called a war. Is it not much better to prevent this than to have to suffer it?

Ghosts and Jails.

Reports are going the rounds of the secular press to the effect that the "ghosts" or materialized apparitions of two murderers, Avery and Wilson by name, have recently been making matters decidedly unpleasant at the jails where they were severally executed—Avery having been hanged at Hackensack, N. J., and Wilson at Hartford, Ct. The number of the witnesses in both prisons who are alleged to have seen the apparitions is large, and if any credence can be given to the reports of the papers, the occurrences are of a startling character. We cannot, from our standpoint, see anything unreasonable in a disembodied spirit lingering through sheer sympathy of conditions about the locality where it was forcibly ejected from its physical body; and—the phenomenon of materialization being a fixed fact in spiritual science—if jail-yards are consecrated to the execution of such work, there is nothing remarkable in the reappearance to mortal vision of their victims among the last scenes known to them in material life.

When people begin to learn that hanging the man does not rid the world of the murderer, but only chokes his spirit out of his bodily form and places it upon ground where it is in position to do yet more deadly work by acting upon the minds of impressible ones left in earth-life, we opine an effort will be made in earnest to abolish capital punishment, and make imprisonment for life, with no executive pardoning power to interfere, the requital for the offense. That the execution of the death penalty falls far short of producing the desired result, is demonstrated by each exhibition as it occurs. The popular theology makes a martyr of the murderer, and consigns him straight to the bosom of Immanuel directly the strangling cord shall have accomplished its purpose, and the secular press, on such occasions, teems with exciting details, to the great detriment of its youthful readers at least, and to the sure excitation of the lowest passions of ignorant humanity. In proof of the first assertion we have only to refer to the recent case of the brutal Ortwein in Pennsylvania, where the fulsome utterances of the clergy at the scaffold were so mawkish as to draw from Jane Grey Swisshelm the following indignant protest:

"It is not well that people should come to believe that a few prayers, and a little pious talk is better evidence of acceptance with God than an honest, earnest life, a life of resistance to temptation and faithful attempt to learn and do daily humble duties. It is not well that a man who spends his days digging ditches to earn an honest living for himself and those who may depend on him, should be accounted a sinner under God's wrath and curse, a brand ready for the burning, while he who unjustly acquires a family for money is held up as a saint mete for glory, because he has prayed and talked nice. I do not believe in indulging a Theodore Parker to eternal rest, and an Orstein to everlasting bliss."

And in evidence that the second is correct, see the later case of the hanging of Joseph Brown in Pottsville, Pa., where the public thronged to witness the execution, and the greed of gain proved itself so fully equal to the demands of morbid curiosity, that one householder whose residence commanded a full view of the jail-yard, determining not to be outdone in the speculation by his neighbors, cut a hole in the top of his dwelling, and charged twenty-five cents each for all would-be spectators who saw fit to crawl through it and sit astride the roof!

There are those who cling to capital punishment in full view of all these dark attendant conditions, as a measure of settled safety, and object to the "life-sentence" plan, because they see uncertainty attending it through the undue use of the gubernatorial pardoning power. But we think this class would fully concur in the system of life-confinement, if—we repeat—the power to pardon was irrevocably taken from the Governor and Council, and vested only in a special act of the Legislature for each particular case. Until something of the kind is brought about in substitution for the death-penalty, society will continue to breed the spirit of murderous passion "in and in"—both for this-world and the world of souls—instead of wresting it as a foul exorcism from the fair face of life.

Coming Events Cast their Shadows Before.

How true this is the following will illustrate: Speaking of the tragic death of the late Mrs. Margaret Bingham, murdered in East Boston, Zion's Herald says: "A clergyman relates to us a singular incident which came directly to his knowledge. The night before her death she told one of her friends she had suffered from a terrible dream, which she could not throw off. She dreamed that she was murdered. She remarked that she was not afraid to die, but was terribly shocked at the idea of such a form of death. How singular, at times, these mysterious mental pictures of coming events cast their shadow upon us! Or was a divine whisper preparing the soul for the hour of extreme discipline?"

The "Divine Whisper," alluded to by the Herald, is no uncommon occurrence to most of our spiritual mediums. The warning voice, bidding us prepare for the change called "death," is no idle myth, to Spiritualists. The night previous to the demise of our esteemed friend and co-worker, Mr. White, the Banshees came, five in number, giving us palpable warning that one at least of our most intimate friends would depart on the morrow. Therefore, when Mr. W.'s sudden exit from his earthly body was announced to us we were not surprised. His time had come to go up higher, and his gentle spirit was ready to experience the realities of the world of souls. The very next day after he had passed on, he influenced a medium to call at our office, through whose lips he spoke words of consolation to us, saying that he was all right, and truly glad that he had so easily and quietly passed from the mists and clouds of an earthly existence to the glorious sunlight of the eternal world.

Read Kersey Graves's new book, just issued by Colby & Rich, No. 9 Montgomery Place, Boston, entitled THE WORLD'S SIXTEEN CRUCIFIED SAVIOURS.

Mrs. Thayer's Mediumship.

There has been a great diversity of opinion among Spiritualists and others for a year or two past in regard to the genuineness of the "floral seances," so called, held by Mrs. Thayer, on Pembroke street, Boston. Not having witnessed the manifestations in presence of this lady, we cannot speak authoritatively upon the subject, but give in lieu thereof the evidence of one of the editors of the Boston Herald, who has. The writer says:

Mrs. Thayer is a middle-aged lady of prepossessing address and appearance, and of a highly sensitive organization. Like other mediums for physical manifestations, she holds her seances in a dark room. On the occasion referred to, the party consisted of seven persons beside the medium. They sat about a long table, the medium occupying a chair midway of its length, with her hands upon and at frequent intervals convulsively beating upon it, accompanying this motion by nervous shudders of the whole body. In a very few moments several objects were heard to drop upon the table. Soon after the medium called for a light. A candle being lighted, there were found upon the table three varieties of the lily, a rhododendron, a species of dwarf palmetto, white rose bushes, two branches of fern and a dandelion plant, white with blossoms. The plants were all moist, as with rain or dew, entirely fresh and perfect, and accompanying the rose bush and dandelion was a considerable quantity of earth, not less than a pint to each. These were so distributed among the sitters, according to their positions at the table, that one gentleman was omitted. He, however, was requested to take a seat next the medium, and in response to his mental request, or as so stated to him, a rosebud was placed in his hand. The candle was again lighted, and after a short recess was again extinguished. The convulsive motions and shudders of the medium were resumed, and during their continuance more objects were heard to patter upon the table. When the light was struck, one gentleman was found to have an orange, partially ripened, while various flowers were distributed among other members of the party. During a fourth and final brief session of darkness, a lady, who said she had mentally asked for a forget-me-not, as an expression of love to a friend, not only received a specimen of that flower, but two others, while a gentleman received a bunch of delicate grass, and a third person a little piece of exquisite green moss. When a light was struck, in response to the request of the medium, she was observed to be very pale and exhausted, and desired to be taken to an open window, where she soon revived. It will be asked if this manifestation was under strict test conditions. The medium requested that all the doors and windows be secured, and that this was not done it was the fault of the investigators present. Indeed, the manifestation is said to have so frequently occurred under the strictest tests that no one present seemed to think it worth the time and trouble to renege the part of spy or detective, but all were satisfied to watch for and accept the results of the seance without much questioning. Mrs. Thayer avers that the flowers are brought to her by spirits, and that in all cases they express ideas according to their language. She says that a band of spirits within the room and another band without, through a series of connecting spiritual batteries, produce the marvelous manifestation, but never with a party of friends; to the amazement of the waiters, who looked in vain for the source of the floral shower which descended about her.

Renewal of Spirit Materialization Seances in Philadelphia.

The whirligig of time produces rapid changes in men's minds sometimes in a very brief period. And now it is Robert Dale Owen, who has again changed front by asserting that the Holmes mediums for spirit materialization are genuine, although (as a saving clause) he is still of the opinion that fraud is sometimes practiced by them. It may be that their spirit conductors impel them in this direction occasionally, for the very-brewed, if not wise, purpose of sifting the genuine from the credulous investigator. The band of spirit chemists who control the Holmeses are but human beings like ourselves, you know, Bro. Owen, and therefore are not infallible. Under the circumstances, we think these mediums have been more sinned against than sinning, being simply instruments in the hands of a superior power. And now, according to the great law of compensation, "after the storm comes the sunshine" for them. Vide the interesting account of the wonderful manifestations of spirit power which have recently occurred in their presence in Philadelphia, under conditions, according to the statements of the writer, that would render fraud impossible. We are sorry for our friends, Dr. Child and Mr. Owen, who were so terribly wounded on the battle-field of investigation; but we should and do rejoice that their wounds are rapidly healing, and opine that these scarred veterans will yet do valiant service in behalf of the glorious cause we all have so near at heart. "Forgive and forget" is the motto of all loving souls.

The Proof Palpable of Immortality.

This grand work by Epes Sargent, Esq.—which is for sale by the publishers, Colby & Rich, No. 9 Montgomery Place, Boston—is receiving merited attention both by readers at large and the cultivated minds of the age, and is sure to accomplish direct results the far-reaching importance of which time alone can demonstrate. We would recommend the work to the attention of all investigators who desire firm mental ground on which to stand as they try to follow, in thought, the beckoning hand which the spiritual phenomena and philosophy extend, calling them out from the shelter of preconceived notions and long cherished beliefs. The confirmed Spiritualist should read this volume, that he or she may attain to some idea of the immense advances which the cause is making, and the wide circle of evidence which it is able to command as proof of its verity.

In our last issue we took occasion to notice a new work, "Religion and Science," from the press of James Campbell, Boston, wherein the well-known letters of "Alpha" were reproduced in book form; and it gives us pleasure to add that this author has paid the highest compliment possible to "The Proof Palpable," by making the most copious selections therefrom—all of which are acknowledged in full—in one case five pages being transferred from it to point the treatise on the immortality of the soul.

D. A. Eddy, of Cleveland, O., writes, stating that the figures "49"—as inadvertently forwarded to us by him—should read 36, in the number of hours transpiring before the return of the spirit of D. U. Pratt, as related in our last issue.

The Cost of Worship.

If attending the Sunday services of fashionable churches may be called worship, then it is a something whose expense may be consistently alluded to. The New York Herald, with an ingenuity peculiar to itself, undertakes to combat the theory "that the building of splendid churches, the employment of grand organs, orchestras and choirs, the system of expensive pews and all the methods adopted to make religion popular and fashionable, are really the enemies of the true and simple religion taught in the Bible." It says that "it is claimed that the disposal of pews by auction annually tends to excite jealousy and ambition among church members, and encourages the distinction between the rich and the poor. The lady who owns a five hundred dollar pew is likely to feel an unchristian pride in the possession, and her neighbor, who has a ten dollar pew, is probably tortured with an envious disposition. Wealthy church members are said to be proud of their choirs, their organs, and all the pomp and magnificence of worship, while the poorer congregations are often humiliated by the comparisons they are obliged to make." This is emphatically true; but instead of condemning the system that degrades pure religious purposes by introducing and stimulating such worldliness, and exciting such evil passions, the Herald undertakes to show how it is, after all, the best thing for the churches themselves.

For example: inasmuch as it is the professed aim of the church to "convert" sinners of all kinds, the first duty of the pulpit is to "eradicate or subdue such evil passions as envy, pride, jealousy, covetousness, vainglory and delight in the transitory pleasures of this deceitful world." This, argues the Herald, can best be done by bringing these vices directly under the control of the pulpit. Now mark the sapient conclusion: "A system which promotes envy in the church enables the clergyman to preach against it with powerful effect!" If this is not rank Jesuitry, will somebody tell us what is? This is indeed seeking to do evil to do good, that good may come. "Sin," adds this apologist for the church, "is in this way developed, only that it may be the more effectually destroyed; and a person who is converted from the false pride of membership in a fashionable church is certain to be forever afterward humble in everything else." These are the specific reasons furnished by the Herald why it "cannot agree with those who attack fashionable religion, but consider it to be, under wise management, the most successful means of inducing worldly individuals to attend church." But now that these "worldly individuals" fairly understand what they are drawn into the church for, that they may first be encouraged to let loose their pride and other evil passions, and afterward be thundered at from the pulpit for it, the probability is that they will not long be enticed into a trap which is to result so differently from their desires. They will be much more likely to keep away from a place where they are thus invited to enter on false pretences.

The Double Postage Business.

It should be clearly understood, and once for all, that the parties personally responsible for doubling the rate of postage on transient newspapers and all other printed matter were Senator Hamlin and Gen. Garfield, of the House of Representatives. During the night of March 3d, the former proposed to amend that section of the Sundry Civil Appropriation bill which makes appropriations for the service of the Post Office Department, by making the postage on third-class matter one cent for each ounce, in place of one cent for two ounces—a difference of just 100 per cent. It was a time of general hurry and confusion, and few Senators understood that "third-class matter" carried in the mails included anything but "merchandise," certainly not newspapers. Mr. Hamlin assured the Senate that the Department would add \$2,000,000 to its annual revenue by the change. The amendment went hastily through that branch of Congress on this representation. But Mr. Hamlin was careful to mention "merchandise" only as "third-class matter," saying nothing about transient newspapers, books, or any other printed matter. It was after 2 o'clock on the morning of March 4th, the day of the adjournment, that the Sundry Civil Appropriation bill came before the House, with the Hamlin amendment thus smuggled in, as everybody believes in the interest of the Express Companies, or certainly of the leading one among them. Gen. Garfield, as Chairman of the House Committee on Appropriations, reported the bill thus amended, saying not a word still about the operation of the amendment on newspapers, books, and other printed matter. There was not a handful of the members who saw or comprehended the meaning of the change, or if they did, only supposed it referred to "merchandise," and the contemplated addition to the revenue of the Post Office Department. It was rushed through, and these two men are responsible for it.

Decease of Annie Denton Cridge.

Herman Snow, writing from San Francisco, Cal., April 4th, says: "In a letter from Dr. Greves, the physician in the case, dated Riverside, Cal., March 30th, I have received the following: 'Our good sister, Mrs. Annie Denton Cridge, has passed on to the higher life. She was buried to-day.' Mr. Cridge was with her during her last sickness, and will probably continue to reside here."

Seances at Havana, N. Y.

From a private letter just received, shown by a friend, we learn that "Mrs. Compton's seances continue to be very interesting, and many spirits, beside Katie and Seneca come out of the cabinet to meet and converse with friends, among these many children. Tests are abundant and satisfactory to investigators."

The Rochester Democrat and Chronicle takes issue with Mayor Murphy's Private Secretary, Troy, N. Y., for insisting on the payment of a showman's fee by Mr. Foster, the medium, and says: "There are very many good citizens who believe in Spiritualism just as fervently as others believe in the creeds more generally recognized, and we suspect they are entitled to as much consideration. Foster is a great favorite among mediums, and has their entire respect and confidence. It would appear therefore that Spiritualism is a religion in the eyes of the law, and Foster certainly has not been shown to be a mountebank. If immunity from license is visited upon one creed, it certainly should be visited upon the others. Perhaps it would be well to have no immunity at all, making all the creeds and their advocates pay a license in certain cases. That would certainly settle the matter; that would be fair play all around."

Mr. Conway's Misrepresentations.

The Globe of April 10th says: "M. D. Conway, in a recent letter, exposes a Mr. Williams, who has been creating a sensation in London by producing spirit performances on musical instruments; and then makes this important assertion: 'There is now not a medium of any fame in London whose fraud has not been exposed to the satisfaction of all except the large class of those who wish to be deceived.' We are about tired of exposing the deliberate falsehoods of the Rev. M. D. Conway in reference to Spiritualism. In the hope of making the prediction work its fulfillment, he is continually writing out to the Cincinnati paper of which he is a correspondent that Spiritualism is coming to grief in England, that it is dead or dying, or has been exploded in some decisive way. At the very time that the testimony of Mr. Crookes and the pamphlet of Mr. Wallace had created an unexampled interest in reference to Spiritualism in Europe, Mr. Conway, who seems to have an especial spite against the facts, wrote that the interest in the subjects was fast declining. Directly the contrary was the truth, as every intelligent person knew. His present assertion is notoriously and audaciously false. If there has been any exposure of any Mr. Williams, it has excited hardly a ripple of attention; and it is wholly untrue that every medium of any fame in England has been proved fraudulent. It is time that our English friends were made aware of the character of the man who avails himself of their hospitalities to stab the cause they have at heart, and we hope the London 'Spiritualist' will look after and 'expose' this reverend libeller."

Spiritualism in Greenfield, Mass.

Dr. Joseph Beals writes us from this town, giving an encouraging report of the progress of the cause there. John Collier, lecturer, Mrs. Nelson, test, and Maud E. Lord, physical medium, labored successfully in their respective capacities during November in Greenfield; J. J. Morse spoke there one Sunday in January and during the month of February, and lectures have also been delivered there by Mrs. Nellie J. T. Brigham, Robert Cooper and Rev. William Alcott in March. J. Frank Baxter has recently been creating a profound sensation by his lectures and tests, to which he adds the winning power of song. Our correspondent says: "Mr. Baxter has accomplished a great work in this place. I have never seen so many church members at a spiritual lecture as attended his last one here. His remarks are clear and logical, and his tests are far beyond anything I have ever heard—he always giving the full name. One gentleman who passed away from here a few months since not only gave his own name in full—Whiting Griswold—but also gave the names of eight of the prominent business men of the place, one of whom was in the audience at the time—the medium turning and pointing to him, called him by name. It created quite an excitement at the time. The two last Sundays of this month we are to have N. Frank White, when we hope there will be so great an interest that we shall be enabled to form a Spiritual Society."

A Night with Spirits.

With this title a correspondent of the Northern and Eastern Examiner, (a suburban London newspaper), date of March 27th, gives an interesting account of materializations under what he terms "extraordinary test conditions," at a circle conducted by Messrs. Bastian and Taylor, two American mediums. Many of our readers will remember Mr. Harry Bastian as an excellent physical medium, who, with his companion, Mr. Malcolm Taylor, a superior clairvoyant, gave many public seances in our principal towns and cities. These gentlemen have during the last two years been traveling in Europe for the same purpose, with good success.

Honor to J. J. Morse.

We are informed that the Dalston Association of Inquirers into Spiritualism—which Society is stated to be the most powerful and influential of the London (Eng.) local organizations—has, through its Secretary, tendered an Honorary Membership in its ranks to J. J. Morse, (who is at present lecturing in Lynn, Mass.,) and that he has written in reply, gratefully accepting the compliment. This Society has just added to the scope of its former labors a new section for the investigation of the claims and uses of Mesmerism, and is reported as doing much good work in all its departments for the elimination of truth.

As wonderful manifestations of spirit-power in the old world are going on at the present time as in this country, and even more so, if the accounts we receive from across the water are to be relied on. The latest phase recorded is "The Painting Mediumship of Mr. Duguid, of Glasgow." The account we shall reproduce in our next paper. The writer says: "I was privileged to witness (March 25th) a phase of Spiritualistic phenomena, unique, so far as I know, namely, the production of oil paintings in the dark, and without any action whatever by embodied human beings."

On our sixth page will be found the regular Message Department, in which much material of interest is embodied. The crucifixion of Jesus, the elevating tendency of Spiritualism, the transportation of solid material objects through closed doors, etc., etc., are spoken of in the "Questions and Answers;" Daniel N. Haskell endorses the truth of spirit communion; Lulu Castro, of Boston, Mass., sends a word to her father; Benjamin Nathan declines to give information which would lead to the detection of his murderer; and Andrew Robinson (colored), of Boston, speaks to his brother George, in New York City.

Our "God's poor" donation fund, with occasional additions from our own exchequer, has accomplished much good the past winter in relieving destitute ones in our midst. We have refrained from making public the details of this philanthropic work, which was suggested by our spirit-friends, for the simple reason that we do not court the applause of the multitude. It is sufficient to know that we have done our duty, as the angel-world and those who have been aided through our instrumentality are fully aware.

Dr. L. K. Cooley, writing from Newark, N. J., April 10th, says: "Mr. John B. Wolf is speaking here now, the meetings being well attended. We are in need of a first-class test and medical medium. The opportunity here offered for work and remuneration is good. Who will respond?"

We have received an interesting letter from that indefatigable worker, Miss Jennie Leys, wherein she gives some tracings of her experiences in California up to date. We shall print it in our next issue.

Lake Pleasant Camp Meeting.
A correspondent writing from Springfield for the Committee with regard to this enterprise, thus treats of the preparations by the Committee and the already expressed plans of the people: The Camp Meeting Association will have public exercises on the 8th of August next at Lake Pleasant, and many will pitch their tents the first week in August and get settled; others will come as soon as the Silver Lake Camp Meeting is over, which closes the 9th. The Fitchburg Band has been engaged, and will take their quarters at the Lake on Thursday, August 12th, and will remain through the entire meeting. Mr. Dunklee, of New Hampshire, has been engaged to keep the boarding tent. He will not be ready for the public till Wednesday, the 11th, as he has to cater for the Silver Lake Camp Meeting. All who wish board before the arrival of Mr. Dunklee, can get it at Richardson's Restaurant, which is on the ground all summer. Tents can be had the first week in August by applying to Harvey Lyman, Springfield, Mass., as early as convenient. William Denton and other prominent speakers have signified their intention of attending the Camp Meeting.

Peace, the Policy of the United States.
In a dispatch from Washington to the associated press, on Saturday last, reference was made to an interview of Dr. Miles with President Grant, in which the President expressed himself strongly in favor of the effort which is being made to codify International Law, and establish arbitration as the permanent policy of nations. One of our citizens, who was present, speaks of the interview as one of much interest, and says General Grant spoke quite fully and earnestly upon the evils that the world suffers from the enormous standing armies, and upon the desirability of providing means for the peaceable settlement of questions arising between nations.

Wanted to Complete our Files.
We are greatly in want of Nos. 1, 2 and 5 of Vol. I, and No. 26, Vol. XX, to complete the files of the Banner of Light up to date. We should feel much pleased if any of our subscribers who may be possessed of either of these numbers would forward the same to our address, and in the event of their so doing we will recompense them well for their trouble.

To the Public Press of the Country.
Keep before the nation the last great Congressional sin, charging double postage on books and newspapers going through the mails. Insist that our public servants, when Congress meets, reveal the suit and objections in. When the avenues of intelligence are unduly taxed, the freedom of the people is endangered.

A prominent lady medium in California, in the course of a recent private letter to us, gives utterance to the following kind wishes on our behalf: "Just and true to all mediums, God and the angels bless you most tenderly and abundantly for your fidelity. We are driven into the world to do the best we can with imperfect organisms—to meet the world's stern insatiation with nature most keenly sensitive; and I only marvel that mediums do as well as they do—that spirits have the power to accomplish as much as they do; and as one of the class 'despised of men,' I will stand by the side of every one who, as a medium, is thus a messenger of God fit but to one seeking soul!"

Read the New York World's review of Dr. Eugene Crowell's standard work, "THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM," which we print on our third page. Those desirous of forming further acquaintance with this entertaining and valuable volume, will find it for sale by Colby & Rich at their bookstore, No. 9 Montgomery Place, Boston. For price, etc., see advertisement elsewhere.

Died in Lowell, Mass., on the 12th inst., Mr. Abel Conant, (father-in-law of Mrs. J. H. Conant,) at the ripe age of ninety. He was a firm Spiritualist, taking great pleasure, as he has stated to us many times, in perusing this paper. Mr. Conant was a native of Hollis, N. H., and was the oldest living person admitted to the Middlesex bar, having been a member of it in 1813.

Mr. J. William Fletcher, of Boston, aroused much interest in matters spiritual during his recent engagement at Webster Hall, Lawrence, Mass. The Lawrence Sentinel, though a paper of decidedly conservative tendencies, gave good reports of his discourses, and his audiences increased on each occasion. He speaks in Putnam, Ct., during April.

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

O. French, writing from Glover, Vt., April 12th, says: "Although we have had but few spiritual meetings during the winter, we shall open again on the first Sunday of May, with the eloquent Mrs. Emma L. Paul for our speaker. We are in hopes to have meetings regularly every Sunday through the summer."

We publish in this issue an interesting letter from our good friend and firm Spiritualist, Dr. Joseph Beals, President of the Lake Pleasant Camp-Meeting Association, giving an account of séances in presence of Mrs. Nelson and Mrs. Maud E. Lord.

READ STARTLING FACTS IN MODERN SPIRITUALISM, by N. B. Wolfe, M. D. It is a book of rare interest, and deserves a full share of the popular attention. For sale by Colby & Rich, No. 9 Montgomery Place, Boston.

One of our esteemed subscribers at Steubenville, O., in renewing his subscription, says: "I have taken the Banner over fifteen years, and the longer I read it the better I like it." Thanks for the unsolicited compliment, friend.

"ECCE RESPONSA"—No. 4—by John Wetherbee, is in type for the forthcoming issue of the Banner. John's sprightly "talks" are well liked, judging by the notices of them we often receive from many of our patrons.

Read the article on our first page, wherein J. M. Roberts, of Burlington, N. J., sets forth the results attained at six séances recently given by Mrs. Jennie Holmes, in Philadelphia, Pa.

BRIEF PARAGRAPHS.

SHORT SERMON.—As the eye of morning to the lark, as the shade of evening to the owl, as honey to the bee, or as the carcass to the vulture, even such is life unto the heart of man. Though bright, it dazzleth not; though obscure, it displeaseth not; though sweet, it cloveth not; though corrupt, it forbideth not; yet who is he that knoweth its true value? Learn to esteem life as it ought; then thou art near the pinnacle of wisdom.

A man who is a man dares and says and does anything that becomes a man—that his reason and conscience dictate; and he is no man who creeps and cringes and trembles in doing less.

The Springfield Republican thinks \$20,000,000 can be saved easier and more creditably by retrenchment than gained by laying more taxes.

If the addition of one letter will make Mary marry, how many letters will it take to let her get a divorce?

When we have taken care of ourselves and spoken the truth, as it appears to us, we shall find it impossible to proceed much further. The attempt to compel virtue always fails, because the compulsion is wrong, and human nature rebels against it, says a learned writer.

Last Sunday was a perfect Sunday; as genial as June. Everybody gushed! But, alas! a regular old-fashioned snowstorm followed.

Oliver Sawyer, writing from his home in Fitzwilliam, N. H., April 8th, says: "It is about twenty years since I became interested in Spiritualism, and eight since I became a medium, and I can now look back over a life of almost sixty years, and see what man was before Spiritualism was revealed and behold him, as he is to-day, and thus trace the benefits he has received from its influence, and if he is ever to be elevated above his present status, religiously, it will be by the influence of Spiritualism rather than by the old creeds."

The old adage that "barking dogs never bite," is as applicable to-day, especially in this city, as it was when first written many years ago.

The report that the Emperor of Brazil was about to abdicate in favor of his daughter, turns out to be unfounded.

The flag of the Mass. 54th Regiment, captured at Fort Wagner, S. C., in 1863, has been returned to the Commonwealth by Gen. Ripley (date of the C. S. A.), by whose command it was taken, and has been placed among the other relics in Doric Hall, State House, Boston.

A fearful rumor is current that the present spelling-match fever is to be followed by "orthographic contests" between pronouncers, the words to be written on a black-board.

Church property is now taxable in the District of Columbia. The assessed value of church lots there is \$1,000,000, while the buildings are estimated at the present market value of \$500,000.

One man was killed and several persons were wounded by a recent boiler explosion in Syracuse, N. Y.

The ceremony of unveiling the monument to the memory of late Emperor Maximilian took place in Trieste, Austria, April 13th, in presence of Emperor Francis Joseph, the arch-duke's ministers and an immense concourse of people, by whom great enthusiasm was exhibited.

Mound College, San Francisco, Cal., was burned on Sunday night, April 11th. Loss \$60,000.

Since the issue of General Cabrera's manifesto to the Carlists, two hundred and forty-four officers have left the service of Don Carlos and entered France. Of these nine were generals. Many others have surrendered to the Alfonsists.

Girls in treating dissipated young men as equals, do a wrong they can scarcely realize. Such men should be made to feel that until they walk with correctness and honor in the paths of right, good people stand aloof from them. Girls who respect themselves will not be won by such men, and will decline to receive them on the familiar footing of familiarity. It is a mistaken kindness to politeness when a caution is needed, and it is better to give a sharp decision on the part of the girls to-day would do far more to correct the general looseness of morality among young men.—*Woman's Journal.*

In April, 1775, there were 250 British soldiers in Boston, who were distributed in the following localities: Rightly King (now State) street, 30 on the Neck, 400 at Fort Hill (now leveled), 1700 on the Common, and 330 at Castle William.

and four horses killed. The Indians fought all day behind the sand hills, and then retreated under cover of darkness, the cavalry being in close pursuit, according to latest dispatches.

Justice is at last after the "Mountain Meadow" fiends in Utah.

Daniel W. Bryant, the famous minstrel performer, died at his residence, 20 West Sixth street, New York City, on Friday night, April 10th. His disease was pneumonia. Mr. Bryant was born at Troy, N. Y., May, 1821, and was therefore in his forty-fourth year. He first appeared on the stage, as a dancer, at Vauxhall Garden, N. Y., in 1845.

The bill for establishing a Supreme Court passed to its third reading at Ontario, Canada, March 20th. This measure does away with appeals to the mother country; its decision will be final. John Macdonald said this was the first step toward a separation of the Dominion from England.

The passenger earnings of the Union Pacific Railroad on the 7th inst. were \$21,000, or \$500 more than on the corresponding day in 1874. The gross earnings of the road from the 1st to the 7th inst. were \$27,117, an increase over the same time last year of \$101,401.

A curious blunder has been discovered in the Revised Statutes. By a misprint, flint-jacks are described as the standard arms of the United States.

A MASONIC TEMPLE IN ROME.—On the 5th of March the opening of a Masonic temple will take place in Rome. General Garibaldi will assist at the ceremony. On March 4th the Proclamation of the Statute of Charles Albert will be celebrated, and the first article of that statute declares the Catholic and Apostolic religion, is the only religion of the State, and the first article of that statute declares the religion of "redeemed Italy." This is a curious coincidence in his denunciations of Masonry, and now in this our city, and under his own eyes, an outward sign of that redemptive and holy society is established.—*Rome Correspondence of the Pilot.*

Massachusetts will license dram shops on the first of May next. A law could be enacted to shut them up in three weeks; but no such law is wanted. That's it.

"It isn't long praying which counts with the Lord so much as giving four full quarts for every gallon," says an Arkansas elvish rider.

The bookseller's guide says: "Individual publishers are recognizing the fact that books must be read before they are printed, and cannot be taken on the author's word alone; that paying editors are not to be taken on a single article or single week; that the books must seek the purchasers, as the purchasers cannot be depended on to seek the books; hence judicious advertisements and careful reviews are daily becoming of more importance."

How small of all the ills that we endure That part which kings or laws can cause or cure.

The Watchman and Believer thinks "there has come to be a new era in the world, that of individual conversions. It is an advance, on the part of our churches, in enlarged and self-sacrificing sympathy with Christ in his purposes of mercy in respect to our world." The writer doubts whether the churches have rendered any more effective by the big revivals, adding one hundred thousand to their membership last year, from any high standpoint this ought to have added \$100,000 to the missionary funds over the year before, but instead of that they have fallen short.

The common schools of this country (says Gail Hamilton) are its pride and boast and boast. Money and thought are lavished upon them. Boston can suggest nothing better to show to princes of the blood than a single school children. Men of renown are led through the school-house, and patriots rejoice, and poets sing: None need to fear the bigot's rule, If we keep free the common school.

Father Taylor once prayed for all the musicians and opera singers, and especially for the beautiful young woman (Jenny Lind) who had just landed on our shores to gladden American ears with her songs. As she closed a long, languid course from the pulpit steps and asked whether the preacher supposed a person who died in a bad state of mind would go to heaven. Father T. replied: "All good people will go to heaven, but a fool will not, even though he die on the steps of a pulpit."

To the Editor of the Banner of Light: Please to say through your paper that my chiefes for next President of the United States is Lyman Trumbull, of Illinois, for which I can give abundant reasons and remove all objections. W. WARREN CHASE, April, 1875.

CLOTHING FOR BOYS AND YOUTH.—Fermo, the clothier, corner of Washington and Beach streets, has received his spring stock of boys' clothing from New York, styles peculiarly their own. These goods are endorsed "better made and better fitting than any made here, and will give you just as good a custom work, can be sold at much less price." "Show us" overlaid is just the thing for boys, and you will find it so. Fermo provides ample protection for rainy weather. To make room for these new goods, they are willing to close out their old lots of clothing at a sacrifice. You can not expect to find anything a boy wears at Fermo's, from a hat for the head to shoes for the feet.—*Gazette.*

With "Rabbi Stromberg" (a spirit of a high order communicating through the Banner of Light American paper), I cannot too strongly urge the earnest consideration of the fact that success in spirit manifestations, while depending much upon the condition of the spirit communicating, the condition of the medium, and the condition of the atmosphere, depends undeniably, even if not equally or more, upon the condition of feeling in those attempting the science or circle.—*Correspondent of the London Medium and Day-break.*

Around the World, "Travels in China, India, Arabia, Egypt, and other Heathen Countries, by J. P. Peabody, 414 pages, Colby & Rich, Publishers, lies on our table. It is a neat looking volume, and as far as we have read it is very interesting, and in Brother Peabody's best style; every Spiritualist in the land ought to read it. We shall speak of it again when more fully digested.—*The Spiritualist at Work.*

Spiritual and Miscellaneous Periodicals for Sale at this Office:
THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.
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THE SPIRITUALIST: A Weekly Journal of Psychological Science. London, Eng. Price 8 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 10 cents.
THE PHENOMENOLOGICAL JOURNAL AND ILLUSTRATED LECTURES. Published in New York. Price 10 cents.
THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 15 cents.
SCIENCE OF HEALTH. Monthly. Published in New York City. Price 20 cents.

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Since "spelling matches" are the rage, "Mong rich and poor, and high and low, We wish the attention to engage To what the people ought to know: That, while in "spelling" we'd improve, And read and write with greater care, If in good company we'd move, We need a handsome "suit" to wear. The boys who wish to learn to "spell," And want "a suit of clothes" that's neat, At FENSO'S can be fitted well, Corner of Beach and Washington street.

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

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

R. W. HUME, having retired from the Associate Editorship of Woodhull & Claflin's Weekly, after June 25th will be prepared to lecture on the reforms connected with Spiritualism. Terms moderate. Address R. W. HUME, Long Island City, N. Y. Ap. 10.

HEADACHE, NEURALGIA, NEUROSTHESIS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the extract of Cranberries and Hemp cures dyspeptic, nervous or Sick Headache, Neuralgia and Nervousness. Prepared in Pills. 50 cts. a box. Sent by mail by the doctor, or by Geo. C. Goodwin & Co., 38 Hanover street, Boston, Mass. Ja. 16.—ly

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

SEALED LETTERS ANSWERED BY R. W. FLINT, 371 West 42d street, New York. Terms \$2 and three stamps. Money refunded if not answered. Ap. 3.

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

BUSINESS CARDS.

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OLIVER SPAFFORD, the veteran bookseller and publisher, keeps on sale at his store, 68 French street, E. B. No. 1, nearly all of the most popular Spiritualistic Books of the Hour. Also, agents for Hall & Chamberlain's Magnetic and Electric Powers.

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DR. J. H. HUGHES, 316 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications, Spiritual and Liberal Books on science, metaphysics, and all the Spiritual meetings.

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FRANCIS J. LIPPITT, Counselor at Law, 13 PEMBERTON SQUARE, BOSTON, MASS. (Room 13.) Feb. 23.—1f

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AUGUSTIA DWINELES, Clairvoyant and Medium. Phases: Medical, Business, Finance, Test and Diagnosis. Mental Questions answered; accurate Diagnosis given of Disease. Distance makes no difference. 100 Washington Street, Rooms Nos. 12 and 13, Boston. April 7.—

MRS. A. C. SYLANDS, Test and Clairvoyant Medium. Test Circles every Sunday, Tuesday and Thursday evening at 8 o'clock. Developing Circles every Monday and Friday afternoon, at 2 o'clock. Adult Classes. Sittings from 3 until 11 A. M., and from 1 until 6 P. M., 240 Elliot street, Boston. 4wts—April 17.

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SPECIAL NOTICES.

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[Continued from first page.]
ture "harem." The wild Indians have chanted for long ages their weird songs to the Great Spirit in the far away hunting-ground. The theologian's idea of a future heaven is, to me, the least desirable of all, as it presumes an extreme life, either of joy or suffering.

I am not afraid that socialism is going to destroy human society, for I have good faith in humanity. Yet it is true that we sometimes pay a fearful price for the knowledge we gain through our experiences.

Music—"When the mist has cleared the mountain." Adjoined.

Afternoon Session.—Speeches were made, in conference, by Dr. Spencer, Mr. Stewart, Mr. Newman, Mrs. Loomis, Mrs. Nye, of Battle Creek, and Mr. Winslow, of Kalamazoo.

J. M. Peebles then addressed the audience. He did not think that organization was essentially necessary. Spiritualism was making rapid strides, was brimful of cheer, and he thought that the time was not far distant when we should see materialized spirits standing upon this rostrum.

Is it a fact that spirits do return? Is an important question, he said, and quoted numerous instances of different times and places at which he had been an eye witness to materialization of spirits; he had seen, felt and heard them, thus making a majority of his senses give testimony to the fact.

This had also been accomplished in the presence of celebrated scholars and individuals, in various parts of the world. He knew no bound to Spiritualism. The object was not to build up church or sect, but to diffuse knowledge. As an individual he was in favor of organization, but high and noble spirits who had themselves become harmonious were not; they had learned what concession meant, and when mortals also learned this, then would our faith cover the earth as the waters covered the ocean.

A. A. Wheelock, being introduced, gave some pleasing reminiscences of a former meeting with the Spiritualists of Battle Creek at the first Convention of the kind ever held in the State. He testified to his firm belief in spirit power—a knowledge attained in like manner as stated by Brother Peebles—and said he cared no more for Spiritualism, as an *ism*, than any other *ism*, but in its divine spiritual outgrowth, because it was natural, he had the utmost faith. Modern Spiritualism has more ripe, rich, luscious fruit than ever grew upon the "tree of knowledge" in the "garden of Eden," for Spiritualism was not a force, but a result. It was immortal, and it could not be sunk by remissness or imperfection on the part of its followers. Like a living rill it flowed on, still on. Have we been doing all that we could in the past twenty-seven years to advance this intelligence? Just in proportion as we shirked this, we were shirking a responsibility we must one day meet.

Evening Session.—Conference. Speeches by Dr. Spencer, C. H. Stillman, of Albion; Elder Stewart, of Indiana.

Dr. Newcomer, of Battle Creek, read an original poem, written for the occasion. Subject, "The Philosophy of Spirit and Earth-Life."

A. A. Wheelock spoke briefly. He thought Spiritualism was rapidly gaining ground. There was something strange to him in the tidal waves of intelligence. He thought that in mediumship was a good place to begin a reformation; if the natural tendency of some mediums was toward animateness or acquisitiveness, these would be the result. The law of attraction held good here as elsewhere. He believed in reformation of character.

J. M. Peebles followed with a closing address in his usual happy style. Subject, "A Trip Around the World." Mr. Peebles' lecture was replete with interest and instruction to all who had the pleasure of listening to it.

Mrs. L. E. BAILEY, Sec'y.

Milwaukee, Wis. The Twenty-Seventh Anniversary of Spiritualism was duly celebrated in this city March 31st. Although the weather was very unpropitious, a goodly number of people from country and town assembled to do honor to that most important event of the nineteenth century, and all concurred in the opinion that it was an occasion worthy of the time, place and object of meeting, and good for both soul and body to be there.

The programme was as follows: At 10 A. M. a conference was held, after which Mrs. Juliet H. Severance, the talented orator of the day, delivered an admirable address on "The Mission of Spiritualism," and its benefits to the world as already demonstrated, which made every Spiritualist prouder for being identified with this important cause at its close.

At noon ample provisions were made for the entertainment of visitors at the homes of the friends, and after the refreshment of the inner man, from a physical standpoint, at 2 P. M. it again repaired to Lyceum Hall for the spiritual refreshment that comes from the imperishable sources of the mind.

The meeting was again opened by a conference, as in the morning, and such speakers as E. W. Baldwin, President of the Society, Dr. Brown, Geo. Godfrey, A. B. Severance, U. B. Smith, E. C. Quiner and a number of other well-known and gifted advocates of our cause, were present to make it one of the most interesting meetings of the day.

At the close of the afternoon conference Mrs. Nettie C. Tator, of this city, delivered the anniversary address, which is here subjoined; it being the only document that was written out, the other addresses being extempore.

In response to your President's kind invitation to take part in this Anniversary, I have come only to utter a few words of kindly greeting to you all, and say that it gives me pleasure to be present at the celebration of one of the most important events of the nineteenth century—the advent of what is termed Modern Spiritualism.

It is indeed a most important event when some new land is discovered, that by the fertility of its soil, the quality and quantity of its productions, the richness of its mines, or the grandeur of its lakes, rivers and forests, promises to the world additional wealth, comfort and pleasure, leading the mind into new channels of thought, enriching the imagination with fresh pictures of prosperity, happiness and natural beauty. But infinitely greater is that discovery which opens up to the world's sight the shores of immortal life, and brings the "Summer-Land" so near to view that its surpassing beauties are foreshadowed to mortal eye, its soft balmy airs are felt upon the cheek, its heavenly music greets the listening ear, and voices long hushed in the solemn silences of death, once again send forth their loving tones to cheer the heart, that, ere this new dispensation, had been bowed down by its weight of woe and grief.

This new and higher country, although seemingly not bearing the fruits of material life, is still rich with the immortal qualities that yield sustenance to the soul, endow the mind with most brilliant thoughts and ideas, and clothe the en-

tire nature with a radiant beauty—a spiritual radiance—that is more attractive and lasting than the most gorgeous robes of earthly manufacture, or the gems that bedeck the brows of kings and queens. Nor is this all. As God has power over all material things, because of his superior spiritual qualities, so has the mind of man supremacy over matter, according to his spiritual and intellectual development and understanding; and he who has the power to pierce the dark shadows that intervene between this and the "better-land," has also the power to look into the sources of material wealth and find all that there is in them, and their application to the uses of the world, that the man whose mind is clogged by the mere emotions of sense cannot possibly have. Spiritualism therefore has not only its uses in tearing off the shroud of gloom that has been thrown over the earth through death, by opening up to the gaze a view of immortal life, but it has also its uses in opening up a higher school of thought, a deeper knowledge of philosophy and an insight into science, than could otherwise be attained; but it has its uses also in the lives of those who, by quickening his thoughts to new inventions, and leading his mind into new avenues for material wealth that he would not otherwise have thought of.

Nor is this all; the loved and loving ones who have gone before, and who while in this life showed their parental care by a watchful guardianship over our best interests, still continue that same vigilance and guardian care—warning us when danger approaches, soothing and comforting us when in sorrow and trouble, and when sickness threatens to disable us for our earthly work, pour upon us the healing balm, either by their direct presence and influence upon us, or through the hands of some kind, sympathetic friend, as was done in the days of yore through the gentle and loving Jesus.

Social life is also enriched. The grand and gifted of all ages revisit the scenes of earth, and by their noble presence and the brilliancy of their unfolding geniuses add new lustre to the lives of those who tread the shores of time, and who are favored by their visits whenever occasion or circumstance permits. From these associations genius is quickened by new fire; poetry has a deeper meaning, and flows in smoother numbers; philosophy a wider range and more thorough application, while religion, that so often is lost or covered by the mould and cobwebs of ancient creeds, shines forth again with newer and stronger light, reflecting more gradually the love, wisdom and power of God.

This time Spiritualism did not come in the "burning bush," as it did to Moses, or in the pillar of cloud by day or the pillar of fire by night, as to the children of Israel; nor did it come as the star of Bethlehem to the shepherds on the plains of Judea, but it came in the form most adapted to the age in which science stands pre-eminently greater in the estimate of the world than ever before. The genius that drew the lightning from the clouds, and prepared the path which in after years, and by the aid of the telegraph wires, and the lines and thoughts of men to distant countries in almost an instant of time, could not be kept quiet in the great realm of eternity where he had been removed by death from the things of time; but, like him who tried to span the great ocean by the cable of electrical communication, he sought by the same means to span the fabled river of Styx that flowed between earth and the heavenly land. The first sound that was heard from the unknown country was a gentle rattle, which gradually became louder and more frequent until the passer-by was compelled to give heed, to ask, "What can this be? From what source does it come?" And as intelligence seemed to be manifested by vigorous rappings after certain queries had been made, it was concluded that intelligence was at the back of it, and means were devised, through calling over the alphabet, to get intelligent answers. And when these came, then the queries arose—From whence do they come? And the reply was—"From the world of spirits, where they lead exist after having put off mortality for the robes of immortality."

But I need not go over this history with which you are so familiar, nor need I recount the different methods of communication that have been established since that time. I only need add that in the short space of a few years this fact has become so well established, that none but the most ignorant and bigoted will positively dispute it, and there is scarcely a man, woman or child in the country who does not know something of it. Like all facts that come to upset theories that are devoid of facts for a basis, it has made the usual trouble with old creeds and dogmas. The church has been shaken to its very foundation with the developments that Spiritualism has produced upon the human mind, and has been compelled to accept the liberal thoughts of the age or die of inanition. It has produced a warfare that makes the hills shrink from any part in the contest, but for all that, the line and the battle are there, and for the change, and in their hearts, hope that Spiritualism is true, whether they know it, or believe it, or not.

Nor has the effect been alone in the church; life, social and political, has been revolutionized more or less. Every reform has received fresh impetus from this very same source; and those who had become lukewarm in the cause of human justice, or human redemption from error, have been fired with new resolves, and given new inspiration from the same source.

Let us thank God that so much has been done, and buckle on our armor with fresh courage for the struggle between right and wrong, truth and error; and may the blessings of Heaven descend upon all, and the ministering angels who bring peace and good will to the world take back our prayers of thankfulness and gratitude to the Father of all, both in the heavens and upon the earth.

Green's Quartette Glee Club enlivened the occasion with soul-stirring music, and made all feel nearer the harmonies of heaven by their presence, and fine selections of music.

At 8 P. M., the people again assembled for a social reunion, and after a short time spent in pleasant greetings, the band of music engaged for the occasion struck up a grand march, in which all joined. The rest of the evening dancing was kept up, and by the younger portion of the assembly even into the "wee sma' hours."

H. L. BARTER, Sec'y.

Sacramento, Cal. The Spiritualists of this city celebrated the Twenty-Seventh Anniversary of Modern Spiritualism, and at the same time the First Anniversary of the organization of their flourishing Lyceum. The exercises included brief addresses by the Conductor of the Lyceum, Mr. Van Alstine, Mrs. Duppe and Mr. B. F. Lowe, of Sacramento, and by Miss R. Augusta Whiting, of Michigan, who, having just closed a highly successful lecture engagement in this city, kindly consented to remain and assist upon this occasion. A Lyceum concert and ball concluded the celebration, all passing off most pleasantly and harmoniously.

Springfield, Mass. The Spiritualists of this city held very successful meetings at Liberty Hall, on the 31st ult.—so we are informed by a correspondent. In the morning a conference took place, short speeches being made by Mr. Alcott, of Buckland, N. Frank White, Dr. Deas, of Greenfield, Rev. Mr. Yates, of Sholesbury, and others.

In the afternoon William Denton, of Wesley, gave one of his powerful addresses; Miss Lizzie Doten, of Boston, also spoke briefly, in an impressive manner, and Dr. H. F. Gardner gave an interesting account of his experiences as an apostle of Spiritualism in different parts of the country, and especially in Springfield with the Fox family.

In the evening Charles W. Sullivan and N. Frank White gave songs and recitations preliminary to the dancing, which concluded the evening, and in which all joined with good will.

Mansfield, Mass. A correspondent informs us that the Society of Spiritualists which was formed in this place, May 11th, 1873, held a meeting at the residence of Hiram Phillips, on Anniversary night, Mrs. J. C. Mears presiding. Speeches were made by Mrs. Mears, Mr. Phillips, Harrison Doty and others; a series of resolutions was passed, and the company was favored by choice singing from the Misses Phillips—to whom was extended a vote of thanks. The occasion was marked with much harmony and quiet enjoyment.

Spiritualist Lectures and Lyceums. MEETINGS IN BOSTON. The Boston Spiritualists' Union hold regular weekly meetings at Rochester Hall, 54 Washington street, every Sunday, at 2 1/2 o'clock P. M. The audience is large, and the lectures are of high quality.

John A. Andrew Hall, Free Meetings.—Lectures by Mrs. J. C. Mears, on "The Philosophy of Spiritualism," and "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 2 1/2 o'clock P. M. The lectures are of high quality, and the company is favored by choice singing from the Misses Phillips—to whom was extended a vote of thanks. The occasion was marked with much harmony and quiet enjoyment.

The Ladies' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening, at 7 1/2 o'clock P. M. The lectures are of high quality, and the company is favored by choice singing from the Misses Phillips—to whom was extended a vote of thanks. The occasion was marked with much harmony and quiet enjoyment.

Melville's Meeting at Tompkins' Hall, 250 Washington street, at 7 1/2 o'clock P. M. All mediums cordially invited.

Lyceum Hall, No. 3 Winter street.—Public Free Circles, at 10 1/2 o'clock P. M. The lectures are of high quality, and the company is favored by choice singing from the Misses Phillips—to whom was extended a vote of thanks. The occasion was marked with much harmony and quiet enjoyment.

Trinity Hall, No. 8 Daplington street.—Developing circles, for mediums, on Tuesday and Friday evenings, at 7 1/2 o'clock P. M. The lectures are of high quality, and the company is favored by choice singing from the Misses Phillips—to whom was extended a vote of thanks. The occasion was marked with much harmony and quiet enjoyment.

Boston.—Rochester Hall.—William A. Williams, Corresponding Secretary, reports: "The services at the session of Children's Progressive Lyceum No. 1, on the morning of Sunday, April 11th, were well attended, particularly by the adult portion of the community—the number of seats assigned for visitors being insufficient to meet the demand. Marching, Silver Chalk recitations, singing, and other exercises, composed the regular order of exercises, and were well carried out by the school. In addition, recitations were furnished by Walter Woods, William Partridge, Helen Coffin, Mabel Edson, Bertie Kemp, Grace Burrows, Eddie Washburn, Elmer Smith; readings by H. B. Johnson, Lucy A. Osborne, Miss Frank Wheeler, and Mr. Vaughan. Songs were participated in by Misses Cora Stone, and Nellie and Geo. Charles, and the choir, and the choir performed a piano duet. Dr. Taylor, J. M. Peebles and others made remarks, and Willie S. French recited the Anniversary poem, written for the Lyceum by John W. Day."

The following letter, redolent of fraternal feeling, was received March 21st by Alonzo Danforth, Conductor of this school, from F. J. Gurney, Conductor of the Rockland Lyceum, in connection with the Progressive Lyceum, in regard to the twenty-seventh Anniversary.

ALONZO DANFORTH, Conductor of the Children's Progressive Lyceum of Boston, conveyed at Rochester Hall: Upon this bright and glorious twenty-seventh anniversary of the advent of Spiritualism, please accept through me the happy greeting of Lyceum No. 1, of Rockland, Mass. May the happy occasion give to you and mine, a new and deeper love, and give to the intellect and give the cause which you have assembled to commemorate, a new lease of usefulness. For the day, please accept through me the happy greeting of Lyceum No. 1, of Rockland, Mass. May the happy occasion give to you and mine, a new and deeper love, and give to the intellect and give the cause which you have assembled to commemorate, a new lease of usefulness. For the day, please accept through me the happy greeting of Lyceum No. 1, of Rockland, Mass. May the happy occasion give to you and mine, a new and deeper love, and give to the intellect and give the cause which you have assembled to commemorate, a new lease of usefulness. 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