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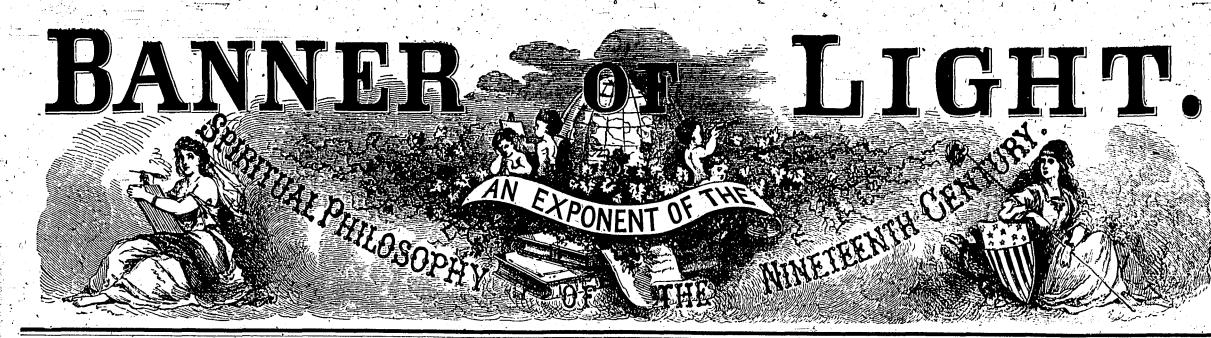
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Banner Contents. FIRST PAGE,-"Spiritualism Vindicated Against the

Unfounded Aspersions of the Rev. T. De Witt Talmage, D. D.," a discourse by George Sexton, M. A., M. D., LL.D. p / / SECOND PAGE.—Discourse concluded; Poem—"Pa tionce," by Mrs. E. M. Hickok; "Physical Manifesta-tions at Savannah;" "A Sitting with Mrs. Thayer," by Anthony Higgins, Jr.; ,"Lovitation of a Materialized

Spirit—The Mediumship of Mr. Williams;" "Materializations at Mrs. Maud Lord's." THIRD PAGE.—Banner Correspondence: "The Rutland Globe Criticised," by Harvey Howes: "Thorne's Expulsion—The Truth," by Ed. S. Wheeler; Poem—"The Carnation," by Emma Frances Dawson; "Notes of Travel," by Warren Classe; List of Spiritualist Meetings, FOURTH PAGE.—Editorials on various interesting topics, FIFTH PAGE.—Brief Paragraphs, New Advertisements, etc.

tc.
SIXTH PAGE.—Spirit Messages; "The Biography of
Ars. J. H. Conant;" "Experiences in America;" "Spirit
Communification;" Oblituaries, Convention Calls, etc.
SEVENTH PAGE.—Book and other advortisements.
EIGHTH PAGE.—"Spiritualism in Belleville;" "New
"ablications," etc.

The Rostrum:

Spiritualism Vindicated Against the Unfounded Aspersions of the Rev. T. De Witt Talmage, D.D.

A Discourse delivered in Goswell Hall, Goswell road, London, on Sunday evening, April 11th, 1875, by George Sexton, M. A., M. D., LL.D.

[Reprinted from the London Christian Spiritualist.] "A false witness shall not be uppmished, and he that speaketh lies shall not escape."—Proverbs xix: 5.

This is an age of sensationalism. Nothing goes down with the public but that which is calculated to startle and surprise. The most popular men of the day are not the profoundest thinkers, the greatest scholars, the most renowed scientists, the most brilliant writers, or the most distinguished orators; but the men who pander to the wretched taste for sensation now so prevalent. In every department of life this is apparent. In literature, works containing grand and loft, thoughts, dealing, with the professionalest lofty thoughts, dealing with the profoundest problems which force themselves upon the human mind are little read, whilst the trashy novels of Miss Braddon, and the other members of the school to which she belongs, are circulated by tens of thousands, and perused with an avidity that is lamentable to witness. In poetry, bewildering rant predominates, and unmeaning bal-derdash is mistaken for lofty sentiment and keen penetration into nature. On the stage, Shak-speare no longer draws, or if perchance occasionally some one of his plays should prove an attrac-tion, it is only in connection with the accessories of scenery and show, or may be what is called a new personification of some leading character. travesty of the original, which the actor has not ters fare but little better. The great men with the public are neither profound thinkers nor discoverers of new truths, but men who endeavor to please the populace by talking scientific twaddle, and startling audiences with magic-lantern shows, "brilliant experiments," and verbal par-adoxes. Philosophy, statesmanship, and every department of knowledge, are subject to the same rule. Sensation carries off the palm, and the line on the play-bill announcing startling effects fitly describes the end had in view by almost all those who aim at gratifying the public taste. This is a lamentable state of things, but so it is. And now we find this same sensationalso it is. And now we find this same sensationalism dominant in the pulpit, and taken advantage of by conspicuous religious teachers. In Amer ica, perhans, this is the case to a greater extent than in England, yet even here it would not be difficult to name, half-a-dozen men whose popularity depends entirely upon their persistent attempts to pander to this morbid public taste. The American clergyman with whom I have to deal to-night is foremost among the sensational religious teachers. Everything that he does is studied for effect with as much care as a theatrical manager would employ in arranging the scenes of his play, or a showman resort to in planning his advertisement. Not content with sensational titles to his discourses he, in common with some other Americans, adopts the pre-posterous and ludicrous custom of elevating into capital letters, placed in separate lines, a few startling words, selected here and there from different parts of the discourse, making them look as though they were the headings of paragraphs, when in truth they mark no separate division in the sermon whatever, and are simply thus thrown up for effect. His discourses are, as you are perhaps aware, published week by week in this country in the Christian Age, a paper which has a large circulation, and has been until recently respectably conducted. Should it continue the course, however, that it has adopted within the last two or three weeks of outraging the feelings of great numbers of its readers, its circulation will soon be considerably diminished. For my own part, I am thoroughly astonished, as well as pained, that a respectable publisher like Mr, Dickinson and a liberal-minded editor like the Rev. G. Hunt Jackson, should have allowed the pages of their publication to become contaminated by the vile and disgraceful garbage with which Dr. Talmage has recently been feeding his flock in Brooklyn. One week we had an attack upon Universalism, a sermon in defence of the eternity of hell, containing not the smallest vestige of argument, or the slightest trace of reason or logic, but consisting exclusive-ly of misrepresentation, denunciation and abuse. Next, an attack was made on Unitarianism, about which Dr. Talmage knows as little as about which Dr. Talmage knows as little as he does of good manners and gentlemanly behavior, and last week Spiritualism, came in for an amount of scurrilous abuse from this gentleman, which eclipses everything that he has done before. The sermon was entitled the "Religion of Ghosts; a Denunciation of Spiritualism" and a denunciation it contains to make

vengeance. Seldom, indeed, has anything so villainously false as many of the statements contained in it issued from a Christian minister. The religious sensation-mongers seem to have considered it so unusually good as to be deserv-ing of wider circulation than it could obtain in

ism," and a denunciation it certainly is with a

falsehood, we can only pity their taste and hope for their ultimate improvement. Sermons redolent of vulgarity, coarseness and slang, and overlowing with false and calumnious statements truth, to introduce into a sermon professedly respecting other people, many of them, in every sense of the word; the superiors of the preacher may please the deprayed taste of a gaping mob, but can hardly redound to the honor of the minster, the credit of the church, the edification of the congregation, or the glory of God. How-ever, I will deal with these charges seriatim.

I. - SPIRITUALISM IS AN IMPOSITION. PRO-DUCED BY TRICKERY. Dr. Talmage remarks:

"Nine hundred and ninety-nine out of avery thousand achievements on the part of Spiritual mediums are arrant and unmitigated humbug. The mysterious red letters that used to come out on the medium's arm were found to have been made by an iron pencil that went heavily over the flesh, not tearing it, but so disturbing the blood, that it came up in great round letters. The witnesse of the scances have locked the door, put the key in their pocket, arrested the operator, and found out, by scarching the room, that hidden levers moved the tables. The scaled letters that were mysteriously read without opening have been found to have been cut at the side and then afterwards silly put together with gum arable; and the medium who, with a heavy blanket over fils head, could read a book, has been found to have had a bottle of phosphoric oil, by the light of which anybody can read a book; and ventriloquism, and legerdemain, and sleight-of-hand, and optical delusion, account for nearly everything. Deception being the main staple of Spiritualism, no wonder it chooses the darkness." DUCED BY TRICKERY. Dr. Talmage remarks:

Of course this is all clear enough, and easy to be understood, and were this the only objection urged by Dr. Talmage against Spiritualism, we should have no difficulty in ascertaining his whereabouts. The whole thing is resolvable into whereabouts. The whole thing is resolvable may a series of conjuring tricks, effected by means of sleight-of-hand or mechanical contrivances. Spiritualists are one half fools and the other half knaves, all the honesty and wisdom in the world half a sping agained by the Brooklyn Tabernade. being confined to the Brooklyn Tabernacle. I fancy I have shown, in a small publication that Lissued two years since, entitled "Spirit Mediums and Conjurers," that this theory of legerde-main is utterly incompetent to explain the phe-nomena that take place in the spirit circles. Probably Dr. Talmage has not seen my publication ; I will take care, however, that he has a copy of it with this discourse. Not that it is very important, for, as we shall see presently, he disproves the conjuring theory himself. The statement about producing the letters on the arm by means of an iron pencil is copied, with a slight alteration, from Dr. Carpenter. It is, however, preposterous in the extreme. No such effect can be produced by any hard substance, efther-iron or wood, as is here described. Let Dr. Talmage try the experiment for himself. Let him take a or any piece of blunt iron, in the form of certain letters, and then compare the result with the writing that makes its appearance on the arm of Mr. Foster, the medium, and he will see how totally unlike they are." Even were they, however, exactly similar, the former would form no explanation whatever of the latter, because, in Mr. Foster's case, the name appears of a deceased person of whom he has never heard. In the case of Laman Blanchard, who visited Mr. Foster when in this country, in 1862, in company with some friends—well known public men—the medium had no idea who his visitors were, and yet the name William Blanchard—Mr. Laman Blanchard's father—appeared upon Mr. Foster's arm, and afterward the figures 27-came out upon his hand, in answer to the question of how many years Mr. William Blanchard had been in the spirit-world. The letters appeared in the presence of the visitors and faded away before their eyes. Clearly no theory about scratching the arm with an iron pencil is of any avail here. And still more wonderful cases than this are re corded of Mr. Foster, as happening in Dr. Talmage's own country, on the authority of men who are above suspicion. A recent instance has peen published by Dr. Eugene Crowell, of New York, which Dr. Talmage and other people who adopt the iron pencil theory would do well to consider. The case, as recorded by Dr. Crowell, is as follows: He visited Mr. Foster unannounced and unexpected, and took his seat without saying one word, further than that he desired a scance. On Mr. Restry's convention. sired a scance. On Mr. Foster's consenting without having the slightest idea as to who his visitor was, Dr. Crowell wrote on a paper the question, "What is the name of my first-born child?" Whereupon Mr. Foster bared his arm child? Whereupon Mr. Foster barea instantiumediately, and there appeared upon the clear skin the letters formed before his eyes in scarlet, E. W. C. These being the correct initials of the name of the child to whom the question referred, and who had passed away at the age of about four years; Dr. Crowell inquired if the full name could be given, when the medium immediately seized a pencil and wrote Eugene Wharton Crow-

ell. The Doctor remarks, in reference to this:
"There were but two persons this side of the grave who knew the middle name, and these persons were the parents of the child." What becomes of Dr. Talmage's from pencil theory in the face of such facts as these? The nonsense talk." ed about the levers that moved the tables, the phosphoric oil, ventriloquism and legerdemain, all go to show the thorough ignorance of this clerical critic. Had be taken the slightest trouble to investigate the subject he would have seen the utter impossibility of producing what are called spiritual phenomena by means of any kind of conjuring. To tell us who have seen these manifestations occur in our own houses, in the midst of our own family circles, in the absence of ven-triloquism, phosphoric oil and mechanical contrivance, that clumsy jugglery has anything to do with the matter is an insult to our intelligence. Dr. Talmage knows nothing whatever of the sublect about which he talks, and his sermon is only another illustration of a very old aphorism There came a wise man and a fool; the wise

II.—SPIRITUALISM IS A HALLUCINATION PRODUCED BY EATING HOT MINCE PIE, AND TO BE CURED BY BILIOUS MEDICINE. The Brooklyn preacher proceeds:

man heard, investigated and decided; the fool

lyn preacher proceeds:

"You have all seen strange and unaccountable things in the night. Almost every man has at some time had a touch of ballucination. Some time ago, after I had been overtemnted to eat something indigestible before retiring at night, after rotiring I saw the President of one of the prominent colleges astrick the foot of the bed, while he demanded in a loan of five cents! When I awakened, I had no idea it was anything supernatural.—And I have to advise you, If you hear and see strange things at night, to stop rating hot mince ple and take a dose of hillous medicine. It is an outringed physical organism, and, not to deceive the very elect after sundown, does mearly all its work in the night. The witch of Endor held her scances at night; so do all the witches."

This is to resolve the whole thing into a dierr

truth, to introduce into a sermon professedly evangelical to the highest degree. Dr. Talmage was tempted to eat something indigestible — which is certainly not much to his credit; had he been a Spiritualist, he would probably have paid some attention to the laws of diet—and then went to bed and dreamed of a retiring President sitting astride his bedstead, begging for the loan of twopence-halfpenny. In the morning he awoke, and had not, he tells us, the slightest ideathat anything supernatural had occurred. Great heavens! How marvelous, to be sure, to think that a man should eat too much supper, go to bed and dream of the President of a college begging him to lend him a few coppers, and not immediately conclude that something supernatural had happened! Verily, this Dr. Talmage must really be the Sapicatum octavus. But what has all this pulpit twaddle to do with Spiritualism? Indeed, one might ask with a good show of reason, what has it to do with religion? Spiritualists do not get their manifestations after eating "hot mince pie," nor do they find that antibilious nomena. Their experiences do not come in dreams, but when all concerned are wide awake. Nor do mediums select night, in order to work their marvels under cover of the darkness, many of them having as strong a liking for daylight as Dr. Talmage himself, though if the value thing be the result of imagination, the mediums—or witches, as Dr. Talmage chooses to call them have little, indeed, to do with the matter. If we are the victims of hallucinations, then no mediums are required, since the "hot mince pie," and the indigestion which follows, can accomplish everything that is required. The theory of imevents. He and we are agreed as to the cause agination is, however, a thousand times more absurd than the hypothesis of deception. To say that sober, respectable, rational, dispassionate, cool-headed, intelligent men, half a-dozen at a time, imagine that they see things which have no existence, is to set aside all the laws of evidence, and to render certainty in the most simple mat-ters utterly impossible. Serjeant Cox, who, bear in mind, is not a Spiritualist, says in reference toa large number of the facts and manifestations upon which Spiritualism is based: "Here is evidence which in any court of justice in the world would be held to be conclusive proof of the fact. asserted by the witnesses, whose honesty and capacity nobody has questioned. If so palpable a fact as the motion of an untouched table cannot be received on the testimony of so many ob servers, specially charged with the duty of noting and testing, truth in any matter must be unattainable, and treatises on evidence a mockery.

All the facts of Science must'equally be denied, for not one of them is established by better evidence than is this fact of motion without contact." Now, Serjeant Cox is a judge in a Crimi-Now, Serjeant Cox is a judge in a Criminal Court, and should be, therefore, tolerably competent to form an accurate opinion of the value of evidence. What think you would be his opinion of a council who should endeavor to destroy the evidence of a number of intelligent and impartial witnesses in a law case by declaring that they were suffering from a disordered imagination caused by eating too much mince pie, as was proved by the fact that he himself ate pork chops for supper the night before, and dreamt that the Characteristic of the University of Orford have any effect, except upon the minds of the providence of the Characteristic of the Characteristic of the control of that the Chancellor of the University of Oxford came to him, and pressed him for the loan of twopence? But enough of this. Such imbedile drivel is utterly unworthy of notice,

III.—SPIRITUALISM IS THE RESULT OF SOME OCCULT FORCE, WHICH MAY BE HEREAFTER DEMONSTRATED. Dr. Talmage remarks:

"Some of the performances of spiritual mediums are not to be ascribed to fraud; but to some occult law that after awhile may be demonstrated." It appears, then, that there are phenomena that can be accounted for neither by trickery nor by imagination, but will have to remain unexplained until some occult and at present unknown law is brought to light. We should be glad to be informed what Dr. Talmage knows of this occult law, or the phenomena which it is supposed to be capable of explaining. He has given abundant evidence that he is utterly ignoant of the nature of the manifestations that take place in spirit-circles, and his opinion as to the agency by which they are caused is as worth-less as the rest of the twaddle to be found in this wretched discourse. What does he know about occult laws of Nature that may be hereafter demonstrated? Not being demonstrated at present, he is clearly in no position to resort to them as explanations of anything. This theory of occult law we have met with before—Dr. Talmage has but borrowed it for the occasion—and we have always considered it to be a miserable subterfuge for avoiding the conclusion to which a due consideration of the facts, inevitably leads. What would the Brooklyn preacher think of a skeptic who should object to the Christian mira-cles upon such grounds and in such a spirit as he displays toward Spiritualism? True, the unbeliever might say, there are events in connection with the early history of Christianity, especially in the life of its Founder, which I cannot explain by any natural law, but which, after all, are probably due to some occult force which may be discovered hereafter. We venture to say that Dr. Talmage would call this the lamest of all lame arguments. If you admit the facts, he would say, you are bound to accept the conclusions to which those facts irresistibly lead. And he would be right. Eighteen hundred years ago occurred a series of effects whose cause lie outside the domain of natural law, known or unknown, and which pointed unmistakably to the supernatural. To day, similar events happen in our midst, and to talk about explaining them by occult law" is to show a desire to avoid the truth by a miserable subterfuge which, for a time, may serve to bolster up a skeptical philos-

-Spiritualism is Witchcraft, Sorcé-RY, NECROMANCY, AND COMMUNION WITH THE UNSEEN WORLD, CONDEMNED BY GOD, AND MERITING THE PUNISHMENT OF DEATH. Piling up the agony, with the view of horrifying his congregation on the subject of Spiritualism, Dr. Talmage goes on to remark:

ophy, or a no less skeptical theology, but must in the end be crushed and overwhelmed by the ad-

ing of wider circulation than it could obtain in the Christian Age, and they have consequently issued it in a separate form, and distributed it far and wide. The merits of this elegant production you will be able to judge of as I proceed.

The objections urged against Spiritualism by Dr. Talmage are some of them very curious and novel. Several of them might be answered by being placed one against the other, so flatly do they contradict each office. "All of them; however, slow how thoroughly ignorant he is of the entire subject upon which he speaks. If the large numbers of people who assemble Sunday after Sunday in the Brooklyn Tabernacle are satisfied to waste their time in lighting the sports of the contradict and proves too much. Worse still, however, he has more theories yet, as we shall see as we pro-

the spirits have exploited in our day; precisely the same thing, over and over again, under the manipulations of the Brahmins. Now, do you say that Spiritualism is different from these? I answer, all these delusions I have menifored belong to the same family; they are exhumations from the unseen world. What does God think of all these delusions? He thinks so severely of them that he never speaks of them but with livid thunders of indignation. He says? 'Pwill be a swift witness against the sorcerer.' Ho says: 'Phill be a swift witness against the sorcerer.' Ho says: 'Phill be a swift witness against the sorcerer.' Ho says: 'Phill be a swift witness against the sorcerer.' Ho says: 'Phill be a swift witness against the sorcerer.' Ho says: 'Thou shalf not suffer a witch to live.' And lest you might make some important distinction between Spiritualian into be among your consulter of familiar spirits, or wizard, or necromancer; for they that do these things are an abomination unto the Lord.' And he says again: 'The soul of those who seek after such as have familiar spirits, and who go whoring after them, I will set myself-against them, and he shall be cut off from among his people.' The Lord Almighty; in a score of passages which I have not now time to quote, utters his indignation against all this great family of debusions. After that, be a Spiritualiat if you dage!''.

Here is a violent explosion for you. Spiritualism is, it seems, after all, what it professes to be— communion with the unseen world. First it was trickery, then it was imagination, then there wis a certain small residuum of it which "occult" law" had to be called in to explain, and now-yegods, where is this man's consistency?—we are told that it is the witcheraft of necronancy prohibited in the Mosaic law, and therefore really and truly what it professes to be: communion with those who have undergone the change called death. It is clear that if Spiritualism fulfills the conditions of Old Testament necromancy, it is neither juggling, nor illusion, nor "occult law." Despite, then, all the nonsense talked by this clerical mountebank about tables moved by levcherical mountenant about noises moved by levers, letters written on the arm with iron-pencils, a disordered imagination produced by "hob mince pie," and such like twaidle, Spiritualism is, afterail, a great reality, and consists, in truth, in what those who believe in it profess—communion with the spiritual world. We are glad to have brought Dr. Talmage to this point at all to have brought Dr. and we are agreed as to the cause.

in which the phenomena have their origin. far he has replied to his own objections about trickery, delusion and occult law. Spiritualism, being genuine, must be got rid of by another method. No longer able to dispute the reality of the phenomena, a number of men of Dr. Talmage's turn of mind have arrived at the conclusion that the spirits who communicate the conclusion that the spirits with them pro-are devils, and the intercourse with them prohibited on pain of death in the Scriptures.

is this a very unsuccessful method to adopt with nervous and weak-minded people. If you can-not reason men out of their convictions you may frighten them into silence with regard to the ad vocacy of them. Butler said, long ago, in Hudi-

"He who complies against his wills Is of the same opinion still." And the numbers of persons that this line of argument frightens out of the practice of Spiritual-

m will, in theory, remain Spiritualists still. Dr. Palmage found that his congregation was large-y tainted with this modern heresy, and fearing hat they might learn to prefer the wisdom of inand fustian, coming from so-called teachers in the flesh, he sounds the tocsin of alarm, waves the red rag of hell-fire before their eyes, and bawls out, till he is well-nigh black- in the face,

nervous and timid. Now, in the first place, there is no analogy whatever between witchcraft-either ancient of modern - and Spiritualism, as could be easily shown had I the time to devote to the subject A witch, according to the ordinary acceptation of the term, was a woman who employed a disembodied spirit to aid her in carrying out some malignant designs of her own. She, in her normal condition, was actuated by hatred, or animosity, against some one at whose hands she had suffered a wrong—real or imaginary—and resorted to spiritual beings as agents for avenging herself upon the aggressor, in which case you see the spirit was the medium employed by the witch: In Modern Spiritualism the human being is the medium through which the disembodied speaks, and the wishes and desires of the former are, for the time being, completely subjugated by the will of the latter. This distinction is a most important one. Neither is there any evil influence exercised over mankind through modern mediumship at all analogous to that which constituted, a few centuries ago, the crime of witchcraft. In dealing with this question, Dr. Talmage takes his text from the passage describ-ing the visit of Saul to the woman of Endor, and drawn entirely from his own fertile imagination The woman he speaks of as haggard, weird, and shrivelled," sitting by a table on which are divining rods, and polsonous herbs, and bottles and vases;" and the circumstances attending the appearance of Samuel are described in minute detail, for the account of which Dr. Talmage must, we sliguid think, have consulted a spirit medium, since he certainly did not obtain his in-formation from the Bible. Who told him that this woman was a miscrable old hag, such as he has described, or that she used poisons at all in carrying on her trade? The Bible does not even speak of her as a witch, and this man who talks so loudly about other people being wise above what is written should be more careful himself in his interpretation of the sacred record. tain it is, that if she was old and haggard she was rather amiable than otherwise in her disposition for she risked her life in the exercise of her craft to serve the king, and, when she saw him exhausted and fainting through want of food, she pressed him to take refreshment, and in the end killed the fat calf that she had in the house, kneaded and baked bread, and induced him to ent. These do not look, to say the least of it, like the acts of a malicious and diabolical poisoner. Nor do we learn that she had communion with the inhabitants of the infernal world, for the spirit that she called up was a prophet of the Lord, who came not for the purpose of practicing

hibited under the Mosaic law no one attempts to deny. The only questions that arise in connec tion with the subject are why this was, and how far the law is at present binding upon us? A great portion of the Mosaic law was only applicable to the people to whom it was first given and no Christian at the present day considers it incumbent on him to obey its mandates. Even Dr. Talmage, I take it, eats hare and pork, and in a dozen other ways violates the strictest commands of Moses. Sabbath breaking, in common with witcheraft, was punished with death, as was also disobedience to one's parents. Sabbath-breaking, in the Jewish sense of the word, is practiced throughout Christendom, for the command distinctly states that the "seventh day command distinctly states that the "seventh day is the Sabbath," and the law enforces that it shall be kept from sunset on Friday to the same hour on Saturday. The day has been altered,

deception, but to deliver to Saul a most truthful,

That communication with the dead was pro

although a very terrible, communication.

you say. True; but in that very alteration you have disregarded the Mosaic law. In no case, however, is the crime of breaking the Sabbath, either Jewish or Christian, punished as the old law enjoined. Certain principles enforced under the Old Testament dispensation were of univerthe Old Testament dispensation were of universal application, and related to morality in its broad and general sense. These are eternal in their obligation upon mankind. Certain other principles appertaining to Old Testament times were limited in the obligation they imposed, and referred principally to the state of things then existing, and the conditions by which the people concerned were surrounded. These latter are no longer binding. Then was the prohibition of communion with the dead a principle Intimately bound up with morality itself, and appertaining, therefore, to the ethical code that should be binding upon all men in all ages. Or was it limited to the Israelites under the Old Dispensation, and called into existence by some special circumstance adapted to their condition at that time? stance adapted to their condition at that time? This question I will endeavor to answer.

It must be borne in mind that communion with the dead, and the practices usually associated. with it, per se, were not prohibited under the Mosaic law. Therease of Saul going to inquire respecting his father's asses is a case in point, for he did no wrong, as far as we can learn, in the performance of that act. In reference to this very event the Bible remarks:

"Reforetime in Israel, when a man went to Inquire of God, thus he spake, Come, and let us go to the seer, for he that is now called a Prophet, was beforetime called a Seer, "-1 Sum. (x; 2)

And, we might add, is now called a spirit-medium. Moreover, Saul, in the very case in which the woman of Endor is concerned, before going to her, sought for a communication from the spirit-world by what was evidently a legitimate?

Method—

And when Saul Inquired of the Louis, the Louis answered bim not, neither by dreams, nor, by Urim, nor by prophets, U. 1 Sam. xxvIII: 6.

There was clearly no wrong in this, and hence There was clearly no wrong in this, and hence there must have been two kinds of spirit communion, one of which was prohibited, and the other permitted; and it was only after Saul had tried the latter and failed, that he, in desperation, resorted to the former; If all intercourse with the spirit-world had been prohibted under the Mosaic dispensation, then Moses himself must have been the greatest of all probables of seventhing of the greatest of all offenders, to say nothing of the repeated transgressions in this respect of Samuel, Elijah, Ishiah, Ezekhel, Daniel, &c. And in the case of our Lord himself, he held communion with Moses and Elijah on the Monnt; in the presence of Peter, James, and John—an instance which of itself is sufficient to refute the charges so frequently made, that Spiritualism is criminal in the mass of God.

Nor is there any difficulty-in gathering the reasons that necromancy was prohibited in certain, cases under the Old Dispensation. The Israélites, in their communion with the heathen nations, were perpetually falling into evil practices, and adopting the wicked and idolatrous rights of these peoples. From them they learned polythelism, and from the same source they acquired the above treatment of a principle of the control of the cont sinful practice of sacrificing to the dead. "They joined themselves unto Baul Peor, they ate the sacrifices of the dead." In truth, with them, communion with departed spirits culminated in the worship of deified dead men. And it was to destroy root and branch, this practice that necromaney was prohibited on pali of death. We repeat, therefore, that intercourse with spirits was not altogether prohibited under the Mosaic law; and, that where the prohibition did exist, it was for a special reason applicable only to that time, and that it is altogether beside the question to quote the passages which denounce witchcraft and necromancy as though they had any application to Modern Spiritualism. Communion with the spirit-world was, as I have shown, practiced with the approval of God throughout the whole of the Old Testament Dispensation; indeed, it is even made the basis of the Dispensation itself. A skeptic may object to it, but a Christain min-ister can hardly do so without betraying the grossest inconsistency.

V.—SPIRITUALISM IS A SOCIAL AND MARITAL CURSE.— Dr. Talmage proceeds to fulnimate his denunciations of Spiritualism as follows:

denunciations of Spiritualism as follows:

"I undet Spiritualism also, because it is a social and morital curse. The worst deeds of licentiousness, and the worst orgies of obscenity, have been enacted under its patronage. The story is too vile for me to tell. I will not polinte my tongue nor your cars with the recital. Sometimes the civil law has been evoked to stor the outrage. Families Immunerable have been broken up by it. It has pushed of hundreds of young women into a life of profligacy. It taks about "elective allimites," and "allimital relations," and "spiritual maches," and adopts the whole vocabulary of free-howism. In one of its public journals it declares; "Marriage is the monster curse of civilization. It is a source of debauchery and intemperance," If Spiritualism could have, its full swing, it would turn this world into a pandemonituring of carnality. It is a nuclean, adulterous, dammable religion, and the sooner it drops into the hell from which it rose, the better both for earth and heavin."

What can we say to this vile, scandalous, disgusting, and mendacious statement? The man who vomits forth from his own foul mind such venomous filth, and then charges it upon other people, hardly deserves to be noticed, and but for the fact that there are large numbers of evil disposed people who will swallow with avidity these false and malicious slanders he would receive no notice from me. Shakspeare has admi-

rably remarked: \*Wisdom and goodness to the vile seem vile, Fifths savor but themselves.\*\*

Unless we find in this fact the explanation of Dr. Talmage's outrageous charges against Spiritualists and Spiritualism, it is difficult to imagine where to seek them. He knows perfectly well that the statement he makes, if applied to the great-mass of Spiritualists, is a deliberate and wicked falsehood; and I hurl the atrocious lie back in his teeth. If Spiritualism were the abominable thing that he describes it to be it could not exist for an hour, for a society which is at bottom usually sound upon moral questions would not allow its presence amongst them. That there is a small band of people calling themselves "Free-lovers," among American Spiritualists—in England there are none—I do not deny. But, in the first place, these have, I believe, been grossly misrepresented in their views and practices; and, in the second place, the great bulk of the Spiritualists in all parts of the world are thoroughly opposed both to their opinions and their doings. To charge the faults of this and their doings. To charge the faults of this small number of people upon Spiritualism at small number of people upon Spiritualism at large can only proceed from a feeling of the bitterest malignity and an utter disregard both of fair play and of truth. If Dr. Talmage will take the trouble to read Mr. Hepworth Dixon's work on "Spiritual Wives," he will find a description of several sects of Christians, quite orthodox in their faith in every other respect, who disregard entirely the marriage law, Father Noyes and his community at Oneida Creek go to a much greater extreme in this matter than the most ardent "Free-lover" among the Spirituallists, yet they call themselves "Bible Christians." and yet they call themselves "Bible Christians," and profess to base their whole system upon Pauline teaching. Now, what would Dr. Talmage say to a skeptic who should charge the practices of this

small community upon the entire Christian Why, that such a man was a derer, a lying calumniator, spitting forth the evil venon from his own hear, upon better men than himself. And he would be right. Apply the principle to Spiritualism and you have an exact y analagous case. Dr. Taimage knows perfect, well that there are thousands, and tens of thousands of Spiritualists as good husbands, wiyes, fatherse-mothers and children as any member of his congregation, and that the dis character of men whom he would do well to em-

VI.—Spiritualism is a Fruitful Source of Insantity, leading to Sciolde. Dr. Talmage

After what we had on the marriage question we are in a pretty good position to judge of this man's veracity. He scruples at nothing that is calculated to support his position and pander to the deprayed appetites of his hearers. The truthfulness of this statement about the insanity is on a par with the one concerning the marriage question. It is simply false. Spiritualists are no more mad than other people, frequently per-haps less so; and most certainly do not supply as many victims to asylums as so-called ortho-dox Christians. The statement, so frequently repeated, about the Asylums in America being full of Spiritualists has been disproved by facts again and again. Dr Talmage knows this, or ought to know it before hurling abroad his denunciations. I know nothing of the individual cases to which he refers. They may or may not be true, but whether true or not, they certainly prove nothing to the purpose. What if a Spirit ualist didattempt three three to commit suicide Was he the first main who was ever thus guilty? It would not, methinks, be difficult to name a few ministers of the gospei, as orthodox and as narrow-minded and bigoted as Dr. Talmage hilmself, who have done the same thing. A man leaving his family, and giving his money to some person who has exercised over him an undue influences-Even if it occurred, is 'not so exceptional an'in-stance of human credulity that it deserves to be brought conspicuously in the foreground when it happens in the case of a Spiritualist. Heaven knows it is common enough in the class of people to which the Brooklyn ininister himself belongs. We have already had attention called in this country to the increase of insanity caused by the preaching of Messrs, Moody and Sankey, and in rectly to this source, but any man who should on that ground, condemn the entire revival movement, would display alike a lack of intelli-gence, and a disregard of justice. Spiritualism does not alrive people mad. On the contrary, it brings them to their senses. If you want to learn of a real cause of madness, you will find it in your monstrous, inhuman, unscribtural, and Godlishonoring doctrine of eternal torment, and in the Calvinistic bugbear of reprobation to dam-nation of millions of <u>men</u> before they were

VIII. SPIRITUALISM RUINS THE PRYSICAL HEALTH, AND CAUSES ALL THOSE WHO BELIEVE IN IT TO BE CADAVERO'S, WEAK AND NER-

VOUS.

"It ruins the body. Look in upon an audience of Spirit grade persons, exhausted shand "At ruins, the body. Look in upon an audience of Spiritualists. Cadaverous, weak, nervous, exhanted shands claimity and cold. Nothing prospers but long hair soft marshes yielding rank grass, spiritualism destrays the physical health. Ats disciples are ever hearing starting news from the other world. Stratego beings crossing the room in white. Table disketty, wanting to get its feet loose as if to dance. Votes sepaicheral gadominous, he-wijdered with raps. Theyer knew a confirmed Spiritualist who had a healthy nervous system. It is included epilepsy and catalogy."

So eme this Decablica about the

So says this Brooklyn clerical demagogue. So we are not simply periling our eternal welfare ical constitutions as well. Poor simpleton. To Paul. Materializations, so ridiculed in our day what straits he must be driven to find arguments. Dy people who think themselves possessed of against Spiritualism. I have addressed larger audiences of Spiritualists, and more frequently than perhaps any other man in this country, and I had a notion, judging from my observation, that we were, as a rule, an unusually healthy class of people. The reason for this is obvious. One principal characteristic which marks the One principal characteristic which marks the in his hand—appeared to David by the threshing-teaching of the spirits is the importance of attending to the laws of Nature implanted by God, character, was seen by Joshua. Did an analoin the physical constitution of man, and avoiding gous case to these two latter occur in modern ing all kinds of foods and drinks of an injurious stimes, skeptical critics would demand with a character, obtaining pure air, taking exercise, chuckle to know whether the sword was a mateand in other ways resorting to those practices rial sword; if so, whence it had been obtained, which are invariably conducive to health. Every and if not, how it was manufactured so as to apone who has had experience of Spiritualists knows perfectly well that, as a class, they are unusually particular about matters of this kind, and that, consequently, they possess the Mens John in corpore some in a larger degree than most acother people. Almost all the spirits who communicate make a point of insisting upon the necessity of inteliums obeying the laws of health; and the great mass of Spiritualists, in obedience to the distinct injunctions of the spirits, carry of the modern phenomena were of frequent oc-out the strictest hygical principles. Spiritualists "weak, nervous, exhausted." with cadaverous countenances and claiming hands! Well, this is that Spiritualism and the Bible are not in haramusing! I fancy some of its are quite equal to Dr. Talmage or any member of his congregation one or the other, or both. Dr. Talmage or any member of his congregation in physical stanfina, and I should myself, although fifty years of age; be delighted to try an encounter with him in any athletic sport he may like to name. As to the twaddle about incipient epilepsy and catalepsy, why Spiritualism has equally ignorant of the same turn of mind, and enterprise of those diseases than all the colleges of the same turn of the habit to be best acquainted, are constantly in the habit colleges of physicians that have ever existed.

ING INTO GOD'S SECRETS, WHICH WE HAVE NO prophecy: RIGHT TO KNOW. Dr. Talunge goes on to say: "M God is ever shaped square in the face (edgant and refined dauguage to use in the pulpit), it is when a spiritual medium pars down her hand on the table, invoking spirits departed to make a revelation. God has told you all you ought to knew, and how dare you be prying into that which is none of voir business? . . . Remember that Spiritualism, at the best, is a useless thing; for if it tells what the Rible reveals it is a superfluid; and if it tells what the Bible does not reveal it is a lie.

How has this man become so well informed as to what are God's secrets, and what are not? The fact that the communications to which he refers are made should be sufficient proof that they are no longer secrets, but appertaining to the "revealed things" which are the birthright of ourselves and our children. The objection urged here about that being useless which teaches what is in the Bible, and injurious which communicates what is not, I think we have met with before. An entire Eastern library was burned in consequence of a conclusion that was arrived at in reference to the Koran by this misérable process of reason-ing—if reasoning it can be called. If the plain letter of the Bible be sufficient for guidance even on religious matters, why are commentaries ever written, or why does Dr. Talmage preach? If it be lawful and désirable for a man in the flesh to throw such light upon spiritual subjects as his superfor intelligence may have enabled him to pos-sess, it is difficult to see how it can be wrong for the same man, after he has thrown off his mate rial body, and attained to a position in which his intellect is sharpened, his knowledge increased and his experience widened, to do the same thing for which now he is evidently much better fitted than he was before; and of course if the ques-tion be taken out of the field of religion into that of science and philosophy, to which, after himself were to be repeated by his that of science and philosophy, to which, after he had left the earth, and, in truth, disciples after he had left the earth, and, in truth, the promise is that they should do even greater works than he had done.

"Verily, verily, I say unto you, he that believeth on me, the works that I do shall be do also, and greater works."

covery of every new truth from whatever source

IX.-Spiritualism Effects the Ruin of THE SOUL. Dr. Talmage's words are: "I bring against this delusion a more fearful indict-ment: it ruins the soul isomerful,"

Again waving the red rag of hell-fire, which

priests in all ages have found effectual for the purpose of arresting progress, and destroying everything like freedom. There has seldom been a great discovery made, or a new fruth brought to light, but the threat of damnation has been member of his congregation, and that the dis-gusting charges that he brings against them are both candadon-Sand false. One wonders that his entire gongregation, on the occasion of the dest livery of this sermon, did not rise and leave the place in masses to show their contempt for a man who could thus degrade the sacred office of the preacher into that of a vile slanderer, a lying ca-lumniator, burling abroad dirt and fifth at the observation will progress despite the fury of the Jupiter Tonans of Brooklyn and the very small thunder with which he trips to display his wrath. Spiritualists are quite competent to look after the affairs of their own souls, and require no advice from so pigmy a Pope as Dr. Talmage. Let him look after his own soul, which, judging by the vulgarity; malignity, and violation of truth displayed in this discourse, will require a good deal of improving before it can be fitted to.

gain admission into the region where only that which is holy and pure shall be allowed to enter, and he will find the task sufficient without troubling his head about Spiritualists and Spiritual X.-Spiritualism is Adverse to the Bible.

The Brooklyn óracle remarks: "You cannot keep the Bible in one hand and Spiritual-ism in the other. One or the other will slip out of your

Some of us have a notion that we can hold Spiritualism and the Bible both in one hand, so closely do they accord, and so thoroughly are they in harmony the one with the other. As Dr. Talmage' does not point out the instances in which Spiritualism, and the Bible disagree, save a reference or two to some reputed communications from Wesley, Bunyan, and a few other eminent Christians—who are said to have changed their religion since they entered the spirit world—which are of course, nothing to the purpose. which are, of course, nothing to the purpose, one hardly knows which is the best way to reply to this statement. I have already shown you, in an earlier part of the discourse, that the passages in the Old Testament prohibiting witchcraft, usually so triumphantly quoted against Spiritmalism, have no bearing whatever on the subject. When a man, therefore, says that Spiritualism is opposed to the Bible, and gives no reason for his statement, his objection might very properly be dismissed without further notice. But is Spiritualism opposed to the Sacred Record? Why, the Bible is the most spiritual book that has ever appeared in the history of the world, as must be obvious to any person at all acquainted with its contents-spiritual in the very sense in which that term is used in reference to the modern manifestations. On every page may be discovered indications of its spiritual origin, and in thousands of instances phenomena, are recorded of a character exactly analogous to those which

It is, of course, impossible on this occasion to dwell at length upon the numerous instances recorded in which phenomena took place of pre-cisely the same character as the modern manifestations. All that can be done, therefore, is briefly to refer to some few cases with which seen again and again, the most paipable instances being probably the pillar of fire which guided the Israelites by night, the light that was seen by all present at the conversion of Paul, and the "cloven tongues like as of fire," observed on the day of Pentecost. Spirit voices are heard so frequently by the writers of the books of the Bible that simply to record the instances in which they occur, would occupy half the time that I have to devote to the whole discourse. Spirit-writing is also an exceedingly common occurrence, the most remarkable case being that in which the ominous words were inscribed on the wall at Belshazzar's feast, on which occasion not only was the writing, but the hand itself seen, a circumstance exactly analogous to what frequently occurs in our own day. Daniel is recorded to have had strength imparted to him by aspirit touch. Spirits move material objects repeatedly, as in the case of the angel who released Peter from prison, and the supernatural beings who re-moved the stone from the sepulchre in which the body of Jesus had been entombed. Inanimate substances were often made the vehicles of spiritual power, as they are to-day. A dead man was raised to life by touching the bones of Eli-jah, and miraculous cures were effected by means pear like one, or whether it was the spirit of a material sword. Instances of the levitation of human beings are also to be found in the Bible. Ezekiel was lifted by the hair of his head and carried to Jerusalem, where he met seventy spirits of men who had lived and passed away from earth long before. And the case of Philip, who was carried through the air to Azotus, is familiar to every one. In point of fact, the whole

of stating that the Apostle Paul had Spiritualism VIII.—SPIRITUALISM IS THE CUSTOM OF PRY in his mind when he penned the following

mony is to display gross ignorance either of the

"Now the spirit speaketh, expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot from: forbidding to marry, and commanding to abstain from meats, which God hard created to be received with thanksgiving of them which believe and know the truth, "—I Tim, iv; 1-3.

Now, we should be glad to be informed what possible connection there can be between the event here predicted and Modern Spiritualism. Spiritualists neither forbid marriage, nor abstain from those "meats which God hath created to be received in thanksgiving," neither do they speak "lies in hypoerisy," nor are their consciences seared. Whether they have departed from the faith by giving heed to seducing spirits, we shall

see presently.
Supposing the prediction to refer to the present time, which there is not a shadow of reason for believing, it would be interesting to inquire what classes amongst all those in existence most nearly fulfill the conditions therein set forth. Depart from the faith! What faith? Assuredly if words have any meaning, it refers to the faith which the early Christians—some of them then living-had received from Christ. Now one fact, and a most important one in connection, with that faith, was that the powers given to the Church were to remain with it. The following

passage will illustrate my meaning: "And these signs shall follow them that believe: in my name shall they east out devils they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark xvi: 17-18.

These were the signs by which believers were to be known. The miracles performed by the great Master himself were to be repeated by his

than these shall he do, because I go unto my Father. "- John xiv; 12.

If such were to be the characteristics possessed by believers, a departure from the faith would be indicated by the absence of these powers. Let Dr. Talmage, who talks so glibly about Spiritual-ists having departed from the faith, and being influenced by doctrines of devils, tell us whether he is capable of exercising any one of the miraculous powers just entimerated, and if he confess—as he no doubt would—that he is unable to perform any of these acts, is not that a tacit admission that it is he and his party, and not we, who nothing. In this they are mistaken, as we are have departed from the faith. I had back the having wonderful manifestations through the charge of departure from the faith in the teeth, mediumship of Dr. Benjamin F. Sheftall, a naof these sham teachers of Christianity—gigantic semblances, offering to the people a husk from which the kernel has been extracted—and tell them that it is they, not we, who have been seduced away by doctrines of devils, and that we who are Christian Spiritualists have preserved intact the pure and underired religion of Jesus.

They tell us that the miraculous gifts were limited to the Apostolic age, and that with the rect from the Lord, they ceased. I reply that not only is this a pure assumption unsupported by the smallest tittle of evidence of a Scriptural character, but that it is diametrically opposed to historical fact. There is no intima-tion given in the New Testament that the powrs were to cease at the passing away of the Apostolic age, and that they did not we are very well assured, for we find them exercised repeatedly for centuries afterwards. Let us, thereore, hear no more about our having departed from the faith, when it is, in truth, our accuser and opponents who are in that position themselves which they unjustly ascribe to us.

The next and last objection of Dr. Talmage's

that I shall notice is one of the most curious that it has ever been my luck to come across. It is

XII. - SPIRITUALISM FINDS ATS VICTIMS AMONGST THOSE WHO ARE IN TROUBLE AND DISTRESS. Of Saul, Dr. Talmage remarks: "He did not know where to go for relief. After awhile resolved to go and see the which of Endor. He expected at somehow she would afford him tellef. It was his mable that drove him there." He then adds:

"And I have to tell you now that Spiritualism finds its victims in the troubled, the bankrupt, the sick, the bereft." I venture to say that such an objection as this has never been urged against Spiritualism or any-thing else. The fact that a principle can bring comfort to those who are distressed, consolation to the sorrowing, hope to the desponding, and solace to the wounded spirit and the troubled mind, should assure thy be considered one of the highest recommendations that could be presented in its favor. Yes, it is quite true that many persons have gone to Spiritualism for succo and support in affliction or sorrow, and the fact that it could supply them with the balm they needed I think tells largely in its favor. Imagine a Christian minister objecting to any system on the ground that it is calculated to soothe the suffering, cheer the drooping spirit, and take the sting from the intensest pain that humanity has to experience. What would such a man have said to the blessed invitation of Christ to the weary and heavy-laden to come to him for rest? He would probably have objected that a system which was adapted to "the troubled, the bankon error. What sort of people, one wonders, does Dr. Talmage preach to. Folks, we suppose, who have no troubles, no cares, no afflictions. Well, it is lucky for them, for the religious teaching or expecting from the public in the Prechlem ing emanating from the pulpit in the Brooklyn Tabernacle is not much calculated to supply consolation to those who need it. The doctor may charge us with imparting solace and comfort to those who are "troubled," and endeavoring to aid the "sick and the bereft;" we are sorry we

cannot return the compliment. In conclusion, I have only to say that Spiritualism is one of the most glorious truths that has even been made known in the history of the world. It came from God, and God's work is being accomplished by it every day. It aims not to supplant religion, or to overthrow Christianity, but shows itself the best ally of both by working for the same grand end. It has shaken Athe ism to its foundation, humbled the most stiffneeked skepticism, and crushed Materialism be neath its feet. Our lot has fallen upon glorious times—to hear the news that we have heard, and see the things which we have seen. The glory of the olden days has come back again, course with the spirit-world is reestablished communion with angels is again an every-day occurrence, and we now see the swelling of the wave which carries on its crest righteousness, and truth, and love, and the worship of God, and the brotherhood of man, and which will roll on until that ancient prophecy be fulfilled that "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

\*\*Countless chords of heavenly music, Strack ere earthly sounds began, Vibrate, in homortal concord, Through the answering soul of man; Countless gleams of heavenly glory Shine through spirits pent in clay, On the cld men at their labors, On the children at their play, We have gazed on heavenly secrets, Sunned ourselves in heavenly glowy Seen the glory, heard the music! Seen the glory, heard the music! We are wiser than we know,"

Written for the Banner of Light. PATIENCE.

BY MRS. E. M. HICKOK. Life is a struggle so bitter and hard, With sentinel Poverty ever on guard.

Never relaxing his terrible hold, Never relenting to feeble or old ! Hands grow so weary with toiling for naught: Hearts growso heavy with grief burdens fraught,

Lining fair brows with the furrows of care, Sinking the soul in the deeps of despair. Wishing and striving forever in vain, Hearts' noblest impulses crushed back again, Fain to bless others, but nothing to give,

Oh, what rare courage it takes just to lire! Wandering, praying, and seeking for light, Shrouded in gloom like the darkness of night, Sometimes so weary that death seems a friend, Struggling still to be true to the end;

Sometimes enduring the chastening rod, Sometimes imploring a merciful God To help us to bear it-to help us to wait, And teach us to bow to a merciless fate!

Ah, little they know who have never a care, Whose life-path is smooth, and whose life-sky is Of the keenly-felt torture a brave spirit proud

Is bearing in silence, 'neath poverty bowed! And little they know of the powers outwrought By the praying and striving and conflict of

thought } And little they learn in their dead lives, I ween, Of the dearly-bought wisdom the spirit may glean! Or the richly earned freedom, when over it all-O'er the crosses and trials and keenly-felt thrall, The spirit can rise by a powerful will,

Work on, then, poor toilers, this life is not all; Somewhere in the future earth's fetters must fall Then the souls strong and happy in freedom and

And bid the rebellious heart, sternly, be still.

Will be they who were faithful to truth and to right.

There recently died in Paris, at the age of seventy-eight a man who had carried the willow basket and hook of a rag-picker in the streets of that city for fifty years. He and gone through a fortune in his youth at Toulouse, and had studied law subsequently, but fell from point to point till he got to a station below which it was apparently im-

## Spiritual Phenomena.

PHYSICAL MANIFESTATIONS AT SAVANNAH.

To the Editor of the Banner of Light: As nothing has of late been published in the Banner from this part of the country, I suppose our friends have concluded that we are doing 'nothing: In this they are mistaken, as we are mediumship of Dr. Benjamin F. Sheftall, a native born of this city, a gentleman who is from one of the best families of Savannah, and one who is highly respected here. The phenomena that occur in his presence are wonderful and marvelous, and have mystified all those who are fortunate enough to obtain admission to his séances-so much so that he is daily in receipt of letters requesting him to give public exhibitions. I have been fortunate enough to witness several of his scances, and am ftank to state that they excel anything I have ever seen. I will endeavor to give a description of his scance on Sunday, night, April 4th.

The cabinet was examined by the audience, who pronounced it to be all right. The Doctor was then bound with ropes, his wrists were tied behind his back, and his arms also tied firmly. The gentleman who tied the Doctor is an old sailor, having followed the sea for fifteen years. He consumed twenty-two minutes in tying. The door of the cabinet was then closed, and in fiftyeight seconds the ropes were thrown out of the cabinet, and the medium walked out free.

The ropes were put back into the cabinet, the cabinet door closed, and in the short time of ten seconds-the door being reopened-we found the medium firmly tied, hands under the chair, and feet to the spokes of the chair. The door was again closed, and the medium walked out free in the remarkable time of seven seconds. He returned into the cabinet and was tied in at least twenty different positions in about two minutes. The medium was tied down to a chair and the knots sealed with the private signet of one of the audience. Your correspondent was requested to go into the cabinet, which I did, when, to my great surprise, the medium's coat was immediately placed on me and mine on him.

My right wrist was now handcuffed to the medium's left, and my left to his right; we then entered the cabinet together, and in about ten seconds the handcuffs fell off the medium, and yet he did not move, neither did I hear a sound. Chains were next placed on the medium, locked with seven padlocks, and the handcuffs ran through the chains, and both of his hands were handcuffed. We then searched the medium (at his own request), but, not a key could we find. We then formed a circle around him, but did not have to sit long, for in one minute we heard handcuffs, locks and chains fall upon the floor. We carefully examined them all, but they were all unlocked and the medium free. I brought with me a solid iron ring, which I proposed for the medium to ask the spirits to place on his arm while I held his hand. He consented to make the trial, and in two minutes from the time I made the proposition the ring was on his arm, and I holding his hand all the while. How this was done is beyond my comprehension, but it was done, and well done, too. The Doctor is then firmly tied; hands behind his back, and a handkerchief placed over his mouth, so that it is impossible for him to write. A common school slate is placed on his lap, with a pencil one-six teenth of an inch long; in this manner sealed letters and mental questions are answered.

A coat was then placed upon the Doctor, and sewed up at the neck, sleeves, and also under his legs, so as to make it impossible to remove it quest of the company, in order that more of the without breaking the stitches; yet the coat was power and vitality of the medium should be conremoved in twelve seconds, and then replaced on him in six seconds, the stitches undisturbed and unbroken.

The next and last phenomenon was the materialization of hands. The Doctor was securely tied-hands, arms and feet-to a chair, when instantly four materialized hands appeared at the aperture. The door being opened, the medium was found bound as before, and the knots undisturbed.

In conclusion I would state that Dr. Sheftall does not give scances for the general public or for money, but has several scientists investigating the phenomena, and has given every opportunity to them and others to investigate; he allows any one to enter the cabinet with him, who expresses a wish or desire so to so.

"SAVANNAH." Sarannah, Ga., April 9th, 1875.

A SITTING WITH MRS. THAYER,

BY ANTHONY HIGGINS, JR.

To the Editor of the Banner of Light:

Flowers, roots, mosses dripping with moisture introduced by spirits in a closed dark room-no wonder we impeach human evidence! Twelve months ago, or thereabout, when this extraordinary phase-of-mediumship-was first presented through Mrs. Thayer's organism, I attended one of this lady's scances. I question if "Jack Bunsby" looked wiser than I did when delivering myself on "an opinion as is an opinion"-" humbug!" Since then, my summing up without evidence-a failing among most of us-has had what "hookey-from-school-urchins" call a "pickeyback." Mine opinion, Mr. Editor, has received the severe logic of the birch rod of facts, and facts are "stubborn chiels," and as the author of Tam O'Shanter says, "Winna be thwarted."

With rare magnanimity (among sensitive mediums) Mrs. Thayer harbored no ill feeling against me for expressing my doubts as to the genuineness of her mediumship, but kindly invited me to attend her regular Sunday evening circle, which I did Sunday, 9th inst. Skipping the tedium of unnecessary description of the room and arrangement of circle, all of which your readers can learn for themselves. I with proceed to the statement of results. Flowers, roots, mosses, mould mixed with clay, angle-worms and insects came upon the table; and said table was literally covered with fresh and dewy products of Flora, among them being many rarities. They seemed thrown from all directions, and struck the table with considerable force. One branch of fir struck me a la Donnybrook. It weighed at least between two and three pounds. My mental order for a rose-bush and roots was responded to by the mysterious agent at work. The amount of material on the table at the end of the sitting caused Mrs. Thayer to exclaim: "That's quite a load for one woman."

When the lighted gas illumed the occult floral display on the long dining-room table, it was really amusing to read the play of thought on the faces of the viewers—the contemptuously-

curled lip and knitted brow of the hard-shell. skeptic was replete with Jovian thunder, ready to\smash up Spiritualism, Mrs. Thayer and all the green-houses in spirit-perturbed Christendom; some " Artful Dodgers." in their own conceit knew all about it-saw the whole thing clear as mud-but wouldn't tell; they were mad, disgusted-wanted to go home. A sly-appearing fellow of the terrier type (might be the veritable Joe Bagstock-no telling, you know, in this materializing age) when not engaged studying out traps in the plastered ceiling, or coaxing out a solution\from between his eyebrows, cast furtive glances at the writer, and whispered to a neighbor: "Confederate.". The sound of his own audible whisper confirming his clever coup-d'-état and giving him assurance doubly sure. It is very common for converts to be honored with "grave suspicions;" but where a person is constitutionally opposed to conviction, silence is the best-argument. Unfortunately a first-proof skeptic is a portable budget of "fixed opinions," and will, like Joe Bagstock, "sell short" every time. But, after all, such persons are not altogether irrational in their "hunt for the weasel." If they cannot rub out the phenomena (the object of the secret detective bureau of the Young Men's Christian Association) something must go by the board. If Mahomet will not come to the mountain, the mountain must go to Mahomet. . Hence their efforts to injure the reputation of the mediums, and their efforts to fasten "confederacy" on every person supposed to be available.

Whoever or whatever it is that commits petty larceny on the florists of Boston and suburbs, I am satisfied-though not applying the crucial-test of Storer, Wetherbee et als-that Mrs. Thayer does not either through herself or confederates introduce or in anyway assist, save as a medium, in the production of flowers and plants at her remarkable séances.

Having doubted the lady's honesty I take this method of apologizing for an error of judgment and thank her for her courtesy, forbearance and unexpected kindness.

# LEVITATION OF A MATERIALIZED SPIRIT-THE MEDIUMSHIP OF MR. WILLIAMS.

In the physical manifestations of Spiritualism, In the physical manifestations of Spiritualism, as in other operations of nature, when there is a gain of power in one direction there is usually a loss of power in another, and vice versa. At the materialization scances of Mr. Williams, the spectators sit in the dark instead of in the light, as with other imediums, and when the spirits are ready to show themselves, they illuminate themselves with a light of a phosphorescent nature, which flashes up for a few seconds and then dies which flashes up for a few seconds and then dies away. But the light being thus moderated, and produced only when necessary, there is a consequent gain of power in another direction, for the spirits are able to show themselves floating about the room, the test being of a most convincing nature when the conditions are good. It is given

in more or less perfection at nearly all of Mr. Williams's materialization scances.

On Thursday evening, last week, at Mr. Williams's ordinary public scance, the spirit "John King " first showed himself several times near the cabinet, then he floated upwards in one steady sweep, and while his white turban was pressing against the ceiling, lit up his face and the ceiling; next he floated round the circle, above the neads of the sitters, and a little in front of their faces. Afterwards he floated to the other side of the circle, and stood upon the floor, so that he was upon the opposite side of the circle to the cabinet; while there he lit himself up so that all could see him and his features clearly, and at this time there was a violent fluttering noise in the cabinet, which he said was caused by his drawing power from the medium.

Among the observers present were Mrs. George Neville, Mrs. and Miss Cutmore, and Mr. Cutmore, Jr., Miss Poyser, Mr. W. H. Harrison, and several other friends. The ordinary dark scance which usually precedes the materialization seance, was for the most part abolished at the reserved for the latter .- The London Spiritualist,

[From the Boston Herald.] MATERIALIZATIONS AT MRS. MAUD LORD'S.

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A few evenings ago Mrs. Maud E. Lord gratified a few friends assembled at her parlors 26 Hanson street by a "materialization" scance. The rear parlor was darkened and used as a cabinet. Between that and the front room, which was occupied by the spectators, was suspended a curtain, with an aperture over which fell some dark drapery. The "workshop of the spirits" was examined and secured against mortal intrusion, when Mrs. Lord, with her hands tied behind her, entered the dark apartment. The door was scarcely closed upon her before hands were thrust through the aperture in the curtain, and a few moments later two well-defined faces—one having a moustache and the other a full beard also appeared. Some one behind the curtain whispered hoarsely through a tin trumpet and then threwit into the room occupied by the spectators. A rose was also taken from the dress of the medium and thrown into the lap of a lady in the front row: During these manifestations the medium was in her normal condition and conversing with her friends on the other side of the curtain. While thus engaged she remarked that the spirits were dissatisfied with the imperfect. manner in which she was tied, whereupon the cords were removed, and as the medium solemnly avows, securely replaced by the spirits. Be-fore the close of the scance the medium called for a copper wire, which, being brought, was taken by some viewless hand behind the curtain. Then followed noises of busy work within, accompanied by the sound of a hammer, driving nails; and when, at the close of the séance, light was let into the dark room, the wire was found attached to the chandelier, and fastened by nails various points along the walls, as though an attempt had been made to strengthen the manifestations by the aid of an electrical circuit. All this time the medium was alone in the room, with her hands tightly secured by cords.

We are glad to learn that Mr. J. Williams Thorne, whose expulsion from his seat in the North Carolina Legislature we referred to some time ago, is sure of being returned by an overwhelming majority of his constituents. Mr. Thorne, it will be remembered, was the victim of an opposition which sought to accomplish its purpose of ousting an enemy of trickery and corruption by falsely representing him as denying the existence of a God. This use of a religious clause in the Constitution to accomplish partisan purposes has been almost unanimously condemned by the press of the country, and the result is seen in the very State where this unjust proscription was had. The lesson of this whole business is the danger of having a religious test incorporated in a political continuous test incorporated in a political continuous. corporated in a political constitution, and North Carolina should profit by it to expunge the clause which has been the means of doing an injustice which now bids fair to be remedied through the potent influence of the press upon public opinion.

Boston Daily Globs. What will the God-in-the-Constitution bigots say to this? While the bigots in Massachusetts cry out "Persecute!" " persecute!" North Carolips wheels into line with the army of progress.

"How is your church getting on?" asked a friend of a religious Scotchman who had separated in turn from the kirk, the Free Church, the United Presbyterian, and several lesser bodles. "Pretty weel, pretty weel; there's nobody belongs to it now but my brother and myself, and I am sure of Sandy's soundness."

### BANNER OF LIGHT.

Banner Correspondence.

the hard-shell hunder, ready hayer and all bed Christenin their own e whole thing iey were mad. sly-appearing e the veritable w, in this mastudying out coaxing out a s, cast furtive ed to a neighof his own er coup-d'-état re. It is very with "grave a is constituilence is the st-proof skeppinions," and every time. iot altogether asel." If they the object of Young Men's nust go by the

1875.

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RIALIZED HIP OF

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e Mrs. George and Mr. Cut-Harrison, and y dark séance rialization sét more of the a Spiritualist,

RS. MAUD

E. Lord grati-er parlors 26 ion" séance. used as a cab-room, which suspended a rich fell some the spirits " mortal intrulands tied bent. The door re hands were curtain, and a ed faces—one a full beardl the curtain trampet\_and d by the spec-m the dress of p of a lady in festations the ion and coner side of the emarked that the imperfect hereupon the dium solemne spirits. Be-nedium called brought, was d the curtain. rk within, acmmer, driving e séance, light ire was found tened by nails as though an hen the manial circuit. All in the room,

r. J. Williams s seat in the erred to some d by an overituents. Mr. as the victim eccomplish its ckery and cor-n as denying of a religious plish partisan imously con-y, and the rere this unjust of this whole ligious test inon, and North nge the clause g an injustice i through the ublicopinion.

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Peńnsylvania.

PHILADELPHIA.-Damon Y. Kilgore, Esq., writes: We have had quite an excitement here recently, over the "wonderful and inexplicable" performances of a medium by the name of Brown. Concert Hall has been several times packed with lawyers, doctors, ministers (Catholic and Prot-

estant) and editors, and a large number from the Young Men's Christain Association—all eager to find out how these wonders are performed.

On Sabbath evening (18th ult.), in company with a select number of Methodists, Presbyterians and skeptics, I witnessed the same "miracles" that Brown has performed without browning. ans and skepites, I witnessed the same, "miracles" that Brown has performed, without knowing how he does it, repeated over and over again by Master De Witt C. Hough, at the fesidence of his parents, No. 216 North Twelfth street, in this city, Master Hough not only found articles that were hid while he was in another room, in the beauting of Mr. Rudd on a not rectified Broat keeping of Mr. Budd, one of our railroad Presidents, but gave abundant evidence of being able to answer mental questions, perform mental re-quests, and read the minds of those with whom

e came in contact.

To Spiritualists it is quite amusing to see the childish wonder expressed by full grown men at facts with which we are familiar, and even malacts with which we are familiar, and even maligned for knowing, but which are as new to some of our persecutors as if they had first come to light. When will the stupid believers in a Christianity, with a Christ left out, have that love of truth superior to love of traditionary creeds that will enable them to fairly investigate the palpable proofs of continued individual or the palpable proofs of continued individual exwithout that ignorant and foolish preju-

dice which effectually shuts out the light of truth.
When we reflect upon the possibilities of scientific research into the realm of magnetism and what we call spirit—of the great good that might result, and the great glory that would be sure to crown every successful effort—how insignificant appear the objects that engage the attention

of our scientists both at home and abroad.
On Sunday morning, April 18th, Prof. Brittan
delivered an address at Lincoln Hall, which ought to be read by every mind able to comprehend truth, eloquence and beauty.

We have recently organized a Liberal League, which meets every Sunday at 3 o'clock P. M. In seven weeks we have grown to number nearly a

seven weeks we have grown to number nearly a hundred souls more or less truth-loving and free. For the opening address thirty minutes are allowed, and that is usually followed by ten minute speeches, the hearers having the right to question any doctrine publicly taught. The question, "Is a religious persecution imminent?" was profitably discussed at three meetings, and the question of the citizen's right to the ballot, and "why should women vote?" bids fair to rival the first in profit and interest.

In view of the political and religious move-

In view of the political and religious movement now going on in our country, is it not the duty of the Spiritualists everywhere to encourage the organization of all liberal thinkers for resisting oppression and preserving religious freedom?

lowa.

DES MOINES .- Dr. J. W. Kenyon writes, April 22d: The truth as it is in Spirithalism, is spreading rapidly through the entire West, esspecially in Iowa. The spiritual element is more extensively received in this State than in any other of the Western States, and its philosophy is advocated by a band of State lecturers. Their names are as follows: Dr. Sanford, Mrs. H. Morse, Capt. II. II. Brown, Dr. J. W. Kenyon, of Des Moines, and one other, whose named cannot call to mind. I have not heard Dr. Sanford sufficiently to indee correctly of his lectures but sufficiently to judge correctly of his lectures, but believe he confines himself closely to the science of Spiritualism, letting "side issues" alone. He was formerly a minister of the Christian faith. Mrs. II. Morse has received her education from the spirits who act on her organism; I hear her spoken highly of in all parts of the State as a good inspirational speaker, who has much power over her audiences. She is said to be a fine test medium also. Capt. H. H. Brown I would speak especially of, as he is a young man, and of a very sensitive nature, is finely educated, of a refined mind, honest in the extreme in the advocacy of his opinions, as well as in every other sense of that word. He has a wide range of thought and inspiration; iconoclastic, and a teacher of posi-tive science and philosophy, he by no means steals the livery of Spiritualism to serve sensualwell as in all other relations. I may, while speaking of the other State speakers, allude to myself, or at least of the powers the spirit-world are able to manifest through me. I lecture only by inspiration, taking no thought of what I shall say, but yield my organism to the use of spirits, who control me to speak on a variety of subjects in revealing the truth of Spiritualism. My forte seems to be in revealing the mysteries of the sci

During the winter, my labors were confined to the city of Des Moines mostly, having lectured for the spiritual society during four months; also gave thirty lectures in Jefferson, Grand Junction, Nevada, Winterset, Somerset, and in the vicinity of this city. Liberalism is strong in all these places. Mr. Brackett, of Jefferson, is an earnest worker, who makes large sacrifices to build up the cause. Mr. Briggs, of Nevada, is an extensive business man; owns a hall which he has dedicated to the cause of the spirits. His companion is a fine medium; they are working for the spiritual elevation of their neighbors. There are also many other earnest and noble workers in these parts.

Spiritualists of Iowa, your State lecturers are ready to work in the hall, in the grove, and from house to house, in curing the sick, as well as lending our sensitive organisms to the control of spirits for the education of the world. Will you work with us by making arrangements and cor-responding with us? I intend to work much in grove during the coming summer. Address Dr. J. W. Kenyon, East Des Moines, Iowa.

California.

EUREKA.-W. J. Sweeney writes: Addie L. Ballou finished a term of two months with us, April 18th. On this occasion our hall (the best in the city) was filled with an attentive and appreciative audience. Her lecture was extremely radical, and elicited frequent applause. For the last six months we have had constant lectures on Spiritualism and reform questions connected there-with, commencing with J. L. York, C. Fannie Allyn, and last by Addie L. Ballou; we expect Jennie Leys next June. A reverend gentleman when asked the religious status of the place answered: "The Episcopalians are the most respectable, the Catholics have more communicants? but the Spiritualists and Liberals are more nu merous than all the sects put together." We want a good test medium, who would be well received, and I am confident would be well paid.

### Ohio.

ARCADIA.-Joseph Dillery writes: Spiritualism is gaining ground here, and yet we are not favored with any lectures. We wish some lecturers on their way West would stop over and speak for us. We will pay the extra fare, furnish a hall for free lectures, take care of them and pay them for their time. There are not many outspoken Spiritualists here, but many who would like to learn constituing of the Spirit would like to learn something of the Spirit ual Philosophy. A test medium would do well

Maine.

RIVERSIDE .- P. C. Mills writes: I have lectured a good deal the past winter, but mostly in places where there had been no lectures on Spir-

tion. I am ready to respond to calls from any part of Maine, at reasonable prices, and hope to

Massachusetts.

FITCHBURG.—Dr. Arthur Hodges, of Boston, has been spending a few weeks with us, and we believe him to be an honest and reliable test medium, he having given very many excellent tests, personating, etc., and also in giving names and places. He has also given the best satisfaction in examining and prescribing for the sick, and we most cheerfully recommend him to all the world. all the world.

MR. AND MRS. JONAS COREY, MRS. A. EWEN, MR. SAWTELL,

"Indiana.

NEW ALBANY.-Mary J. Thomas writes, April 23d : Capt. E. H. Green has been lecturing here on Spiritualism for some time. He and his wife, are excellent mediums, and have done a great work here in the cause, and deserve the thanks of the friends of our beautiful philosophy. Under their ministrations many have been led to see and embrace the truth.

The Rutland Globe Criticised.

To the Editor of the Banner of Elight:

The Rutland Globe, a newspaper published at Rutland, Vt., (in common with many other newspapers that cater for popular applause,)

embraces every favorable opportunity to ridicule and belittle Modern Spiritualism. In one of its issues in the month of December, 1874, the Globe in an editorial somewhat strongly criticised the action of the "managers of the Western House of Refuge at Rochester," for granting the Catholic inputes of that institution the right to worship according to their professed faith. And in doing this the editor indulges in his usual tirade against Spiritualism. Believing, as I did, that his language was not dictated in accordance with proper rules of propriety, I reviewed the portion of his article relating to Spiritualism and its immediate connections, and sent the same to the Globe office; but its public cation has never appeared. Believing a perusal of my review might be interesting to the readers of the Banner, I send a true copy of the same for publication. HARVEY HOWES.

North Bennington, Vt., May 4th, 1875.

To the Editor of the Rutland Globe: I observed an editorial article in the Globe Tobserved an entorial article in the Globe under date of Dec. 4th, 1874, in which you refer to the action of the "Managers of the Western House of Refuge at Rochester" in granting the right of the Catholic inmates thereof, "to worship according to their professed faith," &c. The action of the Managers appears to be "based upon the legal opinion of Henry'A. Selden, one of the ablest lawyers in Western New York.". You admit that Mr. Selden way he correct "es You admit that Mr. Selden may be correct, "as a pure matter of Constitutional law," but as a practical question you consider it a great impro priety to adopt such a rule. You base your objections upon the fact of the multiplicity of be liefs being so great that the lowest class of socie ty, down to the "Eddy kind of Spiritualist," would be likely to present their claims for such privileges. I will here remark that the "Eddy kind of Spiritualist" believe that men, women and children, after they have passed to spirit-life, of them are recognized by their relatives and friends, with whom they hold social conversa-tion, and often manifest a great degree of pleas-ure in such a reunion. Such appearances are the greatest evidence of immortality or life be-

yond the grave.
You say, "In all reformatory and penal insti-tutions moral and religious instruction must, of necessity, constitute a part of the means used for the well-being of the convict, both while confor the well-being of the convict, both while confined in prison and after discharge therefrom."

In each of these "reformatory and penal institutions" we now have a chaplain of the Protestant and Orthodox faith (who are paid a salary by the State), whose duty it is to inculcate this "moral and religious instruction." The first duty of this chaplain is to prove to the several parsons "under his challedong" charge?" that persons "under his (religious?) charge" that they will have a continued spiritual existence after the present life, and for the proof of the same will refer to the "Woman of Endor, through whose mediumship the spirit of Samuel appeared in a materialized form and talked with ul; also the materialized spirits of Moses and Elias, who appeared to Peter, James and John, who heard such spirits talking with Jesus, with other spiritual manifestations recorded in the Bible, too numerous to mention in this communication. Having truly proven a future existence in spirit-life, the chaplain tells the persons "under his charge" that by nature they are totally depraced, and unless they comply with certain conditions (hereinafter mentioned) their spirits will be cast into a "lake of fire and brimstens" out there some for the contraction. stone" and there remain (suffering the most ex-treme agonizing torments) during a never-ending eternity; but if they will "come to Christ," or, in other words, "love Jesus," they will be carried to a local heaven, where they will see God seated on a great white throne, with Jesus Christ seated at his right hand, and the Holy Christ seated at his right hand, and the Holy Ghost flitting about as occasion may require, and in this desirable situation pass a never-ending eternity in shouting Hosannas to three separate Gods embodied in one! When persons convicted of murder are incarcerated in prison, the chaplain tells such persons if they will solicit the attendance of a clergyman (a clergyman of our church is preferred) to pray with them, and they express a sincere "love for Jesus," all will be well with them. This may be done while standing under the gallows, and even but one moment before they are "launched into cternity," al-though they pass away dyed with the blood of their victim; while the unregenerated sinner, who depends upon his or her moral and virtuous conduct of a lifetime for their present and future spiritual elevation, will be east into hell! Such is the (so called) "moral and religious instruc-

tion" now practiced in our "prisons and reform You pass along with your subject, and anticipate the probable claims of the several religious sects—if the Catholics are not compelled to observe the regulations now existing in the several institutions you have mentioned—and close this part of your remarks by asking what shall we do with the followers of the "Eddy Prophets"? I will answer your question by telling what I believe the followers of the Eddy prophets (or Spiritualists) will do. I believe that before very many more years of time have passed, the principles of true Spiritualism will be universally introduced into our "prisons and reformatory in-stitutions," when the evidences of immortality will be presented to the inmates of such institutions by spirit manifestations of the present time of so clear and convincing a character that the

most skeptical minds will not doubt its reality. Such evidences will be decidedly more positive than the account of the woman of Endor, which dates back four thousand years ago; or the appearance of Moses and Elias at the "Transfiguration" two thousand years ago. While I admit the probable truth of spirit-manifestations that are recorded in the Bible, I claim the similar manifestations of to day which are brought to our several senses of seeing, hearing and feeling are entitled to much greater attention than histories of the far distant past.

When this desirable time arrives the inmates of our "prisons and reformatory institutions" will hear no more from their authorized instructors of a hell of fire and brimstone, but that each man and woman make their own hell or their tualism, and where but little was known of its own leaven according as they practice vice, or facts and phenomena, and consequently have virtue; that their present and future welfare not received a dime for lecturing since I came will not be affected in any manner or form in from the South. I intend to devote more time consequence of the shedding of some man's to the cause, and though I am willing to do all I blood, who died upon a cross two thousand years can for places where they cannot afford to hire a ago; that immediately after they have passed to speaker, yet I hope to receive some remunera- spirit-life their condition in regard to misery or

happiness will be on the same plane that immedi-

nappiness will be on the same plane that immediately preceded such passing away.

And finally, they need not be looking into the immensity of space to find some local heaven, but if they live and act in accordance with their highest conceptions of moral right the "Kingdom of Heaven is within them."

dom of Heaven is within them."

I believe I have trutufully presented two systems of instruction: the one now practiced by Protestant Orthodox Christians; and the other that will at some future time be practiced by Spiritualists. And I believe no intelligent, unprejudiced individual will hesitate to decide that, of the two systems, the one last mentioned will conduct to study grant the real transfer derivative for the conductor. conduce to a much greater degree for the well-being of the convict, both while in prison and after discharge therefrom. HARVEY Howes.

North, Bennington, Vt., January, 1875.

Free Thought.

THORNE'S EXPULSION-THE TRUTH.

I notice with regret in the Ranner of Light of April 17th that you have quoted the prevalent newspaper error in regard to Mr. J. Williams Phorne and his recent expulsion from the Legislature of North Carolina. Under the heading of 'The Religious Kest," you, assuming the correctness of general report, attribute the expulsi sion of Mr. Thorne to "the action of the superstitious blacks," and, by logical thought, from that idea infer that the blacks constitute a class ready for the molding hand of bigoted leaders." Your reflections, as such, are, as usual, timely, just, and wise; but "ignorant" blacks are not in fault, but, still worse, designing, malignant whites are the criminals! Having recently a personal interview with friend Thorne, have from his lips the facts I communicate, which I know you will gladly publish, in justice to his constituency and the entire North Carolina negro delegation.

The Luttle in the case of Mr. Thorne, is, that an unprincipled but successful effort was made to oust him from his sent entirely on account of his high character, strong intelligence, and political liberalism; not, as appeared, because of his advanced religious convictions.

The fact is the "white man's party" in the Legislature took advantage of what they sup-posed the circumstances to be, solely and simply as a matter of base partisan tactics. Thorne was too good a man, and too able; hence they made the occasion, and defrauded his constituents of their representation.

The original charge made against him was Atheismachut it was found, as one of Thorne's old Pennsylvania acquaintances certified, as a clergyman, that Thorne "knew more of God, and lived more continually evidently in thought of God than many honored Christians.'

The charge was then made that he fadvocat ed and promulgated a most blasphemous doctrine, subversive of the Constitution of North Carolina and of sound morality." A negro mem ber was cajoled into presenting the Resolution of expulsion, and after a debate, which did the highest honor to Thorne, and should have shamed his persecutors into retirement and oblivion, it came to the prearranged vote. Of the forty-five who voted for expulsion, forty-two were of the "white man's party," the negro mover of the Resolution realizing his mistake, and voting against his own motion. Of the thirtytwo who voted against expulsion, one-fourth were Democrats also, men who for very shame rebelled against caucus tyranny and dictation. But Thorne was a Northern man, and a Radical, and desperate measures were taken to deprive his party of his moral influence and ability. The same tactics would doubtless be used by them whenever a vote could be counted out by the operation; hence our danger.

Now, this shameful affair only adds another to e long list of imposite heterodox souls have suffered, and still suffer, in Democrocy and bogus freedom! Under the chronic injustice from which we appeal, forbearance long ago coused to be a virtue; but love of peace, and the insensibility which comes of continued suffering, combined to restrain resistance and revolution.

But now, that progressive science and practical Spiritualism have made so evident the gross absurdity of sectarian dogma; now that the power | church party trying to abolish the Normal School of free thought has conquered in all places an immense and most respectable following of the best men and women, we see everywhere an atpriestly rule!

"The Christian Statesman," organ of "The God-in-the-Constitution" movement, heartily endorses and enthusiastically applauds the Constitution of North Carolina and the action of the shameless Legislature, and demands that similar Constitutions be framed for all States and for the General Government; and that all men like left at the proverbial and historical mercy of Christian Statesmen!

fidel philosophers who take from long use, meekthousands-yes, millions of Liberalists are now. made freedmen in mind, and know no reason why they should tolerate a rabble of ignorant, canting fanatics in their supercilious pretence of privileged superiority; or allow corrupt poli-ticians to rob them of political and personal rights, to suit partisan convenience, while at the same time purchasing, by the crime, the good-will and applause of short-visioned and malignant Christian sectarians!

Modern infidels have active brains, persuasive tongues, educated pens; they have long and full purses often; they have proud spirits; they have a sense of justice; they have immense and increasing numbers; millions of them have the ballot; hundreds of thousands understand the use of arms, the tactics of armies. Let Christian Statesmen beware! before they allow themselves to be further put in the wrong by the machinations of sanctimonious hypocrites or the violence of ignorant zealots. Tens of thousands of firm hands will, if driven to it to save freedom, seize their arms, and give "Christian itics such a universal overthrow and awful burial as will abolish the greatest and last obstacle to genuine Republicanism and pure Democracy

Mr. Thorne gives a high character to the peo-ple of North Carolina, assuring the public that danger from the negro, voting "intuitively right," is not to be dreaded; but that selfish arrogance, in the case of prejudiced "conserva-tives," has brought the present disgrace upon the State. This all classes are now conscious of, and the consequence has been such an agitation of free thought as has never aroused the people before. The reaction was immediate, and the result has made famous and popular the man co-clesiastical tyranny was invoked to crush.

"He who would have rent the oak," Dreamed not of the rebound!" Ed. S. Wheeler.

IN-CARNATION. BY EMMA FRANCES DAWSON.

Clove-Pink! thou bringest scent-brimmed bowl From gardens of the Long Ago, Where dear old grandma' (saintly soul!) Loved thy rich glow.

The years that pristine vigor took,
Her inward sight and ear refined; Upon thy leaves as on a book She bent her mind.

"Grandma, what is it?" I would cry. She answered, with an absent smile, 'The latest word from God. The sky Unfolds awhile!" When I am grown, I then would think, I too, may message hear, like her, 2

By looking long within a pink, See angels stir. Like old Scriptorium, illumed With cherule figures through the text,
Her life with charities had bloomed
Though cares perplext.

When gossips murmured o'er their tea,
And bad in this or that one spied,
"What good can now be told?" said she.
"Thus turned the tide.

Such peace she made, her presence brought A calm life that which follows prayer, Or peal of blesséd bell athwart? Hell's murky air.

The poor were helped, the rich were blest, Who did but touch her garments' hem, The angels missed what we possessed, Recalled to them.

Time has not taught me grandma's grace Yet test thy charm, sweet Pink, I would, Though conscious that my years embrace No special good.

Still at thy shrine be my oblation.
For if I only "stand and whit,"
My heart is full as thine, Garington,
And—Godfis great!

Thy pungent breath inflamas like wine, Like wine thy fringed depths are hued: Thy velvet lips I lift to mine Are fire imbucd.

I look on tropic sea and sky,
I feel a soft and spicy wind
That touched the cassis and flew nigh The tamarind. The mangoes' massive towers arise

Like sentries while the vast woods sleep ; Stray bird-song but intensities.

The silence deep. Gay birds and moths gleam, rainbow-hued,

Through trailing vines, cicadas whir, Shrill insects fill the solitude With mystic stir. I follow red flamingo where The lotus dreams in slumbrous take,

Where blue and silver fire flies flare.
Through tangled brake A low, large moon, like topuz door
To other world, lights land and sea,
Drops down those depths that own no oar,
Lost argosy.

In this pellucid pool where palm And cactus pictured are, I see \(\time\) Oh life! Oh time! this sight could charm / Eternity!

From lotus blossoms slowly rise Familiar forms that float and fly, We are your dreams, your longing sighs, Desires gone by.

Your fancies, visions unexpressed, Chimeras vague of pensive brain, Forgotten, lost, or unconfessed, A mighty train.

Desires to aid though without power, In spirit join all good deeds done, The poor man's wish, the rich man's dower, Each count as one?

While lost in clouds they drifted up, The magic scene dissolved, and 1 Looked long in thy enchanted cup
And wondered why!

> NOTES OF TRAVEL. BY WARREN CHASE.

Kirksville, Mo., on the St. Louis, Kans Kirksville, Mo., on the St. Louis, Kansas City and Nothern R. R., is a town of about three thousand inhabitants, pleasantly situated on a winter. Corresponding Secretary: N. Winter, Corresponding Secretary: J. B. Sammis, Treasurer Mrs. E. J. Adams, Mustad Director. this land of counterfeit Republicanism, sham thousand inhabitants, pleasantly situated on a prairie, but with timber and coal plenty near by.

It has a State Normal School, and six or seven churches running at a very low stage of water, as the school is evidently letting in light that disable school is evidently letting in light that di the school is evidently letting in light that dispels their darkness, and will soon ruin their business if the preachers do not get control and stop the scientific and historical knowledge disseminated by the school, and hence there is already a

in Missouri. There is also a railroad from this point running eastward direct To Quincy, Ill., making it a fatempted revival of that which is worst and most, variable location for business, as it is one of the keenly offensive in ecclesiastical arrogance and best and most enterprising towns in Northern Missouri, and noted also for its liberal and infidel sentiment. We closed a course of five lectures here on the 9th of May, and have rarely found more general interest and appreciation; and as it is only about thirty-five miles from the home of Mr. Mott, the materializing medium, several, of the best citizens had visited him and became fully satisfied, and he had also visited the place Thorne be forever excluded from citizenship, and and gave satisfactory tests to all who sought them, and could and would have convinced every clergyman in the place, if they had been willing The trouble and danger in the way of such a to be convinced by the evidence, which was sufprogramme is, all free thinkers are not Quakers, ficient to satisfy the most inveterate skeptic; but like Thorne; all are not of the old school of in- the clergy are the last persons who will examine, as their interest lies-in keeping it from being ly, Christian insults and ostracism. Tens of known that spirits do return and communicate to the living. There is the most inveterate willfulness, stubbornness, and ignorant resistance to the truth from the clergy and leading, church members.

Our time was so closely engaged and fully occupled that we could not visit Mr. Mott at his nome, and his so engaged he could not meet us at Kirksville, where he has many friends and no enemies except those whose prejudice is strong enough to keep them blindly in ignorance. We read the letters of a Judge who came all the way from Salt Lake to see him and got the most complete and convincing evidence, fully satisfying him. To one who looks at these facts of materializing friends of strangers to Mott, and perfect identity and correspondence on subjects known only to the meeting friends, it seems strange that there is, or need be, any skeptics; and indeed there are none who seek the truth and have opportunity to witness it, but there are many who do not have the opportunity, but would gladly embrace it, and many who have the opportunity but will not examine, for fear of being convinced and thus becoming subject to the clerical and sectarian prejudice and persecution, but if they

sectarian prejudice and persecution, but if they knew how much wiser and better this persecution would make them, they would surely embrace the first chance and be convinced.

Mr. Mott has done a great work in the region about his home in Memphis, Mo., a little town that has gained more notoriety and had more visitors from his mediumship in the last two years than from all other causes—at least from people out of the county, and yet they do not reason.

Little Corresponding Secretary.

WILLIAMSHURGH. N. Y.—The Spiritual Progressive Association of Williamsburgh meetsevery Sunday, at 30 clock to things both spiritual and temporal, are cordially invited to meet with us. J. H. Kollock, Secretary, 60 Union avenue.

WASHINGTON, D. C.—The First Society of Progressive Ashington, D. C.—The First Society of Progressive Ashington of Williamsburgh meetsevery Sunday and January of Collection of Williamsburgh meetsevery Sunday and Society of Progressive Ashington of Williamsburgh meetsevery from the secondary in the Institute of the promotion of all that is good, true and pure. In reference to things both spiritual and temporal, are cordially invited to meet with us. J. H. Kollock, Secretary, O. C.—The First Society of Progressive Washington, D. C.—The First Society of Progressive Ashington of Williamsburgh meetsevery Sunday and January of the country of the promotion of will had the promotion of will have been desired the promotion of will have been desired the promotion of will have been desired the promotion of will had the section of Williamsburgh meetsevery from the secondary will have been desired to meet with us. J. H. Kollock, Secondary in the last two promotion of will have been desired to meet with us. J. H. Kollock, Secondary in the last two promotion of will have been

appreciate him at home, as it was said of the old prophets. Those who have attempted to expose him have invariably exposed themselves as either knaves or fools, as we are assured by those who

### SPIRITUALIST MEETINGS.

CHELSEA, MASS.—The Bible Christian Spiritualistshold meetings every Suiday in Hawthorn street Chapel, mar Bellingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. ScatStree, D. J. Ricker, Sup't. HARWIGH PORT, MASS.—The Children's Crogressive Lyceum meets at Social Hall every Sunday at 12½ P. M. G. D. Smalley, Conductor; T. B. Haker, Assistant Conductor; Mrs. A. Jenkhus, Guaudhan, W. B. Kelley, Musical Director; S. Turner, Librarian; Mrs. A. Bobblins, Secretary, Servey Mass.—Lucoum Bill.—The Humandiration Assistance of the Conductor of the Conduct Mrs. A. Jenklus, Guardian; W. B. Kelley, Musical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary.

SALEM, MASS. Lyncom Hall, The Humanitarian Association hold meetings every Sanday, at 3 and 75-P. M.

Rf. M. Robinson, A Andover Street, Secretary.

Children's Progressive Lycenna. Conductor, John Handall; Guardian, Mrs. A. Waterhouse; Librarian, James Foster; Secretary, S. G. Hooper; Treasurer, E. B. Ames. Contectence Meetings connected with the Lycenn archebit every Sunday at Hubon Hall, and 3 P. M.

PLYMOUTH, MASS. Meetings are held every Sunday in Leyden Hall, F. W. Robbins, Corresponding Secretary, The Children's Lycenn meets at P.A. M. L. Carver, Conductor; Mrs. M. C. Robbins, Guardian, Miss Mary Lewis, Librarian; Mr. Lewis Doten, Musical Director; Mr. Thos. P. Swill, Musicant.

Rockeant, Mass. The Children's Progressive Lycenn meets at P. P. N. J. Phoenty Half, F. J. Gurney, Conductor, Maria Bennett, Guardian; Henry Chase, Secretary.

Springer (Barra Bennett, Guardian; Henry Chase, Secretary).

Springer (Barra Bennett, Guardian; Henry Chase, Secretary).

Springer (Barra Bennett, Guardian; Henry Chase, Secretary).

Ly Netts, President; J. P. Mien, Vice President; Mis, E. Dalle, Treasurer; W. S. Vale, Secretary, declared at 10 clock A. M.

West Girotox, Mass. The Elberal Association hold inverting every Sanday by Wiedwood Hall, Loctures at 2 and 7 p. M. M. E. French, regular speaker.

Andover, O. Children's Progressive Lycenn meets at

ANDOVER, O. Children's Progressive Lycoum meets at Morley's Hallevery Sindlay at 119 A. M. J. S. Morley, Confluent, Mrs. T. A. Knapp, Guardian; Mrs. E.-T. Coleman, Assistant Omirdian; Harriel Dayton, Secretary, APPLITON, Wis. Meetings are held at Council Hall-each Sunday at 2 P. M. each Sunday at 2 P. M.

ATLANTA, GS. First Association of Spiritualists.—
Officers: J. My Ellis, Alfania, President; R.C. Kerr, Marietta, Wur, Coleman, Cuttakert, R. B. Alfond, La Grango, Vice Presidents; Sun, G. F. Corsydia, Alfania, Secretary,
BATTLE CRELOGATION, The First Society of Spiritualists hold meetings at Sum Cs. Hallevery Sunday, and Cs. Secretary; William Mertift, The Spiritualists of Stray, M. A. H. Averlik, President; J. V. Spencer,
Secretary; William Mertift, The spiritualist Society hold meetings in Lycenia Hall each Sinclay at 105 A. M. and 75 P. M.
Hon, S. M., Green, President; Mrs. J. A. Webster, Secretary.

Hon, S. M. Green, President; Mrs. J. A. Webster, Secre-lary.

RALTMONE, Mr. Lyrte Hall, The "First Spiritualist Congregation of Baltimore," Lectures every Sunday by Wash, A. Danskin, and circles for spirit communications every Friday evening.

Lycoum Hall, No. 92 W. Baltimore street. Children's Progressive Lycoun, No. 1, meets in this hadrevery Sunday morning, at 160 block, and every Thursday evening, Levy Weaver, Conductor; Miss Llazie Werndy, Guardiam, Miss Kate Powelt, Albrarian, George Broom, Musical Director and Secretary.

BRADLEY, ME. Meetings will be held at Union Hall during the current year, Mrs. Prischla D. Bradiany speak-ing every fourth Sunday at 10 x.M. The Children's Pri-gressive Lyceum meets in same Hallyagh Sunday atter-mon, at 12 o'clock, James J. Nortis, Conductor; John Lyin, Corresponding Secretary, to whom all communica-tions should be addressed.

CLEVELAND, O. Lyceum meets every Sunday at Tem-

Hons should be addressed.
CLEVELAND, O. 'Levenin meets every Suidak at Temperance Hall, 184 Superfor street, at 117A, M. Conductor, F.-C. Rich; Guardian, Miss C. Thompson: Treasner, George G. Wilsey; Secretary, A. Dunlap, 53 Whitman street. G. Wilsey; Secretary, A. Dunian, 53 Whitman street.

CHICAGO, I.L.: The First Society of Spirificalists meets in Grow's Opera Hall, 547 West Madbon street, every Sunday, at 10% A. M. and 7% F. M. A. H. Williams, President; W. T. Jones, Vice President; S. J. Avery, M. D. J. L. Hunt, A. H. Williams, W. T. Jones, Collins Eaton, Trustees; E. J. Stocum, Secretary; Dr. Ambress Davis, Treasurer. Present speaker, Samuel Maxwell, M. D. Gond Templar's Hall. The Progressive Lycecum holds its residents in Good Templar's Hall, corner of Washington and Desplains streets over 8 Sanday at 12% P.Sm. All are invited. Mrs. C. A. Dystanductor, A. Dinsmore, Corresponding Sectetary.

Haltersal Association of Spiritualists.—Prinary Council No. 1, of Hilmols, meet every Sunday, at 3,30 P. M., at hall 20 Van Buren street, cor. Franklin, Chiengo, Free conference and free seats, T. S. A. Pope, Cresident, John Mc Aullie, Vice President, M. Paris, becording Secretary; Mrs.—A. Androws, Treasurer.

CLYDE, O. Progressive Association hold meetings Ferry

A; Androws, Treasurer, Association hold meetings for Sunday in Willis Hall, Children's Progressive Association hold meetings for Sunday in Willis Hall, Children's Progressive Lyceum meets in Kilme's New Hall at Hall, M. S. M. Terry, Conductor; S. Dowy, Guardian,
Hammontoy, N. J. Moetings held every Sunday at 104
A. M., at the Spiritualist Hallgon Third street, Mr. W. D. Whatton, President; G. Valentine, Secretary, Lyceum at Hy, A. M. James O, Ransom, Conductor; Miss E. Hrown, Guardian.
MOBULE, ALA, Shelmed, M. S. Shelmed, Mr. Shelmed, Mr. M. M. Markey, Shelmed, M. S. Shelmed, M. Shelmed,

MOMEL, ALA, Shiritual Association: Prof. II. A. Tatum, President; S. Moore, M. D., 1st Vice President; Captum, President; S. Moore, M. D., 1st Vice President; Captum, P. U. Murphy, 2d do.; C. Barges, Secretary, and Treasmer; Oliver S. Berst, Corresponding Secretary, Regular meetings at 11 A. M. Sundays, and Seances Sunday and Tuesday evenings, at 7½ o'clock.

MILWAUKEE, WIS. J. The First Spiritualists' Society hold meetings every Sunday at 25 p. M., in Field's Hall, 119 Wisconsin street. E. W. Baldwin, President; H. L. Bardos Societary Barter, Secretary.

Barrer, Secretary.

MILAN, O.—Society of Spiritualists and Liberalists and Children's Progressive Lyceum meets at II A. M. Thubson Tuttle, Conductor; Emma Tattle, Guardian. NEW YORK CITY. The Society of Progressive Sufr-tuacists hold meetings every Sunday in Republican Hall, No. 55 W. 36d street, near Breadway, at 16s. A. M. and 7 g 1981. J. A. Cozho, Secretary, 312 West 32d street,

address Dr. L. K. Coonley, 53 Academy street.

NEW HAVES, CONN.—The "Free Lecture Association" meets at Loomis Temple of Music, corner Orange and Center streets. E. R. Whilling, Treasurer, 95 Diswell ave, Services cach Sunday at 25 and 75 p. N.

MEWPORT, KY.—Lecenin meets every Sunday at 25 p., at Barnes Hall, No. 54 York street. John Johnson, Conductor; Miss May Marsh and George Morrow, Guardians; Chas. Donahower, Musical Director; Wille Johnson, Guard, Lecture every Sunday evening at the above hill at 75 o'clock.

PRILATOR OF ASSOCIATION OF SIGNIFICATION OF Sulrit-

hall at 7½ o'clock.

PHILADELPHIA, PA.—The First Association of Spiritualists hold regular meetings on Smidays at 10½ A. M. and 7½ P. M., also on Thursday evenings, at Lincoln Hall, corner of Broad and Coatesstreets. Wm. R. Jones, President, No. 1624 Market street; E. Addite Engle, Secretary, 1657 North 6ff street. Lyceum No. 1 meets every Smiday at 25½ P. M. J. W. Toller, Conductor, No. 255 Gaul street; Mrs., E./ S. Cheate, Guardian, No. 1045 Faltmont avo. Lyceum No. 2 meets at Thompson street Church, Thompson street, below Front, Smidays at 10½ A. M. Geo, Jackson, Conductor; Mrs., Hartiny Guardian.

PLATTSBUTRG, Mo.—"The United Circles of the Friends of Preferes," Charles V. Lively, President; John G. Priege, Medlum, Locumer and Corresponding Secretary; Miss-denny Lively, Recording Secretary; Chas. Dietrich, Treasurg.

Missdenity Lively, according to Treasurger, Powri Andr Me.—Areana Hall, Conpress street, Sparlinal Fragerity meets every Sunday, at 3 P. M. James Furbish, Eq., President; William Williams, Vice President; George C. French, Secretary; William Thayer, ident: George C. French, Secretary; William Thayer, Treasmer.

Sons of Temperance Hall, 3519; Congress street.—The Spiritual Association meets regularly every Sunday. Absociation seems through the Sanday, San, Francisco, Cal., Under the patronage of the San Francisco Spiritualists' Union, a Chibinen's Progressive Lyceum is held at 10½ A. M., and a Conference at 2 P. M.; also regular Sanday evening fectures are given at the New Hall, bit Market street.

The San Francisco Spiritualist Society meet every Sunday at Charter Oak Hall, but Market street, near Fourth, Progressive Lyceum at 10½ A. M., Medlums' Conference at 2 °Colock P. M., Lecture at 7½ P. M. Mys. Ada Foye, President.

Mall, on Hunter speed, each Sunday evening, by the Spiritsullst Society, of which Dr. Hudson is President, Mr. A. Martinger, Cyc. President, and Messrs, Manchesler, and Strong, Cyc. President, and Strong, Cyc. President, and Strong, Cyc. SACRAMENTO, CAL, Meetings are held at Central Halt, K street, each Sunday evening. Messes, Wheatley, Van-alstine and Butler, Lecture Committee, The Unitern's Progressive Lyccum meets each Sunday at the same hall,

Progressive Lyceum meets cack Sunday at the same hall, Sphryngpilld, O.—The Spirimalist and Liberalist Society of this place meets at Allen's Hall Sundays, at 11 A.M. and 7 P. M. Mrs. Mary A. Henry, President; John P. Allen, Ylee Bressleint; Mrs. R. Diss, Treasurer; Melvin Henry, Secretary, The Lyceum meets at 10 A. M. Mrs. Mary, A. Henry, Conductor;

Thoy, N. Y.—The Progressive Spiritualists' Society meets every Sunday in Lyceum Hall, Nos. 12 and 14 Third Street, Lectures at 105 & A.M. and 75 P. M. The Children's Progressive Lyceum meets in same hall at 2 P. M. E. C. Howe speaks there. May and June; Julyand August vacation; September, J. M. Poebles; next four months, Nelle J.T. Brigham; February and March, 1876, N. Frank White.

White, — VISCENNES, IND: "Free lectures at Noble's Hall each Sunday evening at 7% o'clock, before the First Spiritual Association, C. W. Stewart, Lecturer, S. S. Barnett, President; M. P. Ghee, Vice President; D. B. Hamaker, Sections

relary.

VINELAND, N. J.—The Seciety of the Friends of Brogress meet at Cosmopolitan Hall, Plain street, every Sunday, at 10% A. M. and 7 P. M., for dectures, conference or free discussion. Louis Bishol, Presidenti C. B. Cainpiell, Lucinda D. Ladd, Vice Presidents; Nelson E. Shedd, Treasurer and Agent of halt; Dr. David W. Allieh and Sylving Sylvester, Colresponding Secretaries, The Children's Progressive Lyceum meets at 12% P. M. 'Dr. David W. Allieh, Conductor, Mrs. H. R. Ingalls, Guardian Lugans Wood, Musical Director, Miss Phebe Wilbur, Etharlian, Elvira L. Hall, Corresponding Secretary. Speakers wishing engagements will addr as the Corresponding Secretary.

### To Book-Buyers.

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# Banner of Light.

BOSTON, SATURDAY, MAY 22, 1875.

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

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Letters and communications appertaining to the different Department of this paper should be addressed to a THER COLEY; and all BUSINESS LETTERS to ISAAC BRICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSON, MASS.

### "The Unseen/Universe."

A somewhat remarkable work under this title said to be the production, of "eminent English scientists," was published last work by Macmillan & Co., an English house Amying a branch in New York. For sale by Lee & Shepard, Boston. The authors would seem to be somewhat ignorant of the facts of Modern Spiritualism, for they dismiss the subject with the purely dogmatic assertion that there is "asprominent distinction" between the spiritual appearances recorded in the Scriptures and those of our day. Of the former they remark:

"They are, represented as made to those who were unprepared to receive them, and also for the most part as taking place in open daylight or, to speak more properly, having no sort of reference to light or darkness. Whatever be their explanation, they have an open-air lookabout them: "On the other hand, the manifestations recorded by the Spiritualists take-place, as a rule, in insufficient lights if not in total dark-ness, and in presence of those who are in a state of mental excitement. Now, for our own part, we should not be disposed to credit any commumade in open daylight, and to those unprepared to receive it, and therefore unprejudiced.",

This is all that the authors have to say on the subject. We are surprised that these "eminent scientists," who really seem to be sincere in their attempt to proceed by scientific methods, should show themselves either so, ignorant or so unjust in regard to Spiritualism. Had they given the subject proper attention they would have learnt that the modern manifestations are so various that in some way or other nearly all those recorded in the Scriptures are paralleled by them. This is abundantly proved in the first volume of Dr. Crowell's remarkable work on the subject. If the authors of "The Unseen Universe" had ever read that work, they could never have fallen into the error which mars their otherwise excellent volume. Nothing could be more absurd than to assume that the witnesses to the modern, phenomena are "in a state of mental excitement." Quite the confrary is generally the case, and the phenomena are witnessed with a sang froid which is almost unaccountable in view of their really; amazing and significant character. Nor is it true that all the phenomena take place in the dark. Some of them occur in the light, and some in a semi-obscurity. 1

But we must forgive the authors of "The Unseen Universe! their misrepresentation in regard to Spiritualism, in view of the fact that by scientific processes they arrive at preclsely the conclusions to which Spiritualism conducts us. We have been surprised in reading this volume to see in how many instances the results attained by rigorous scientific induction are identical with those at which Mr. Sargent arrives in his "Proof Palpable of Immorhallty, a work that it is not likely the authors of "The Unseen Universe" have ever read. They rest their argument for immortality on what they call the Law of Continuity in the unirerse, and suggest that the visible universe is but an infinitesimal portion of the invisible, into which it is to dissolve again. This is precisely the idea that runs through the "Proof Palpable." where it is said, "Other universes may have preceded the present."

We are told of the authors of "The Unkeen Universe," that they present "an entirely new view of miracles, which are explained not as breaks of continuity, but as a conjunction of the unseen with the visible universe;" but this "entirely new view" is common not only to the Proof Palpable" but to many other works on Spiritualism. It has become one of the commonplaces of our belief.

The authors show by scientific induction how the primordial potential energy of the visible universe is gradually converted into fight and heat, and how this light and heat are ultimately dissipated into space. As the process proceeds the masses of the universe become harger and larger. In fine, the dissipation of the energy of the visible universe proceeds, pari passu, with the aggregation of mass:

The very fact, therefore, that the large masses of the visible universe are of finite size is masses of the visible universe are of inite size is sufficient to assure us that the process cannot have been going on forever; or, in other words, that the visible universe must have had its origin in time; and we may conclude with equal certainty that the process will ultimately come to an end. All this is what would take place, provided we allow the indestructibility of ordinary matter; but we may perhaps suppose that the matter; but we may perhaps suppose that the very material of the visible universe will ultimately vanish into the invisible."

Energy, they prove, has as much claim to be regarded as an objective reality as matter itself. But while matter is always the same, though masked in various combinations, energy is constantly changing the form in which it presents it self. The available energy of the visible universe will be appropriated ultimately by the invisible. That the invisible universe existed before the visible must be scientifically conceded. and from this it is concluded that the invisible universe exists now. And then the question is put, "Whether is it more likely that by far the larger portion of the high-class energy of the present | coming number of the Banner.

universe is traveling outwards into space with an immense velocity, or that it is gradually transferred into an invisible order of things?" "May we not at once say that when energy is carried from matter into ether it is carried from the visible ifto the invisible?"

The Spiritualist doctrine of the spirit-body has to be admitted, as our scientists proceed in their and the agents have made fortunes by their deductions. If the principle of continuity and the swindling. The Boston Journal, which would doctrine of immortality are both true, then must the spirit-body become a scientific necessity. All that "as to the facts there can be no dispute." scientific objections to this assumption are fairly and squarely met and answered. The conclusion is like that which Mr. Sargent arrives at in his "Proof Palpable"; this, namely: "There is of sight. His specimens of vile groceries found an intelligent Agent operating in the universe, among the Indians just as they had come from whose function it is to develop energy; and a similar (the same?) Agent whose function it is to develop life."

In the twelfth chapter of "The Proof Palpaple" we find these expressions: "If atoms are acter of the several Indian tribes which had fallthe ultimate reality, the one real substance, then there is no place for spirit, no future for man; which they had been dealt with by the agents an assumption wholly disproved by the facts of and contractors, was very pertinent and importhis volume. \* \* \* The facts of Spiritualism tant." are now facts of Science. \* \* \* He [Mr. Tyff\*] Then the testimony given on the subject by dall] conducts us as far back as atoms, and there sets up his board, labelled, No Thoroughfurge But Spiritual Science disregards his warning, and passes on; whither, the next Chapter may show." And the next Chapter shows that it is by the unsein universe that Spiritual Science is authorized, by the modern verified phenomena, to horses. The statement is likewise endorsed by pass on.

Compare with these remarks from "The Proof Palpable" the following, from the concluding pages of "The Unseen Universe," and observe. how closely they coincide:

"The truth is, that science and religion neither are not can be two fields of knowledge with no possible communication between them. Such an liypothesis is simply absurd. There is undoubt-cally an avenue leading from the one to the other, but this avenue is through the unseen universe and unfortunately it has been walled up and tick ted with 'No road this way,' professedly alike in the name of science at the one end, and in the name of religion at the other."

Thus we see that mechanical Science itself is drawing nearer and nearer to the spiritual bypothesis; and that all advances in universal Science are in perfect harmony with the facts and legitimate deductions of our Spiritual Philoso-

We commend "The Unseen Universe" to the attention of all studious Spiritualists.

### Church Taxation.

Our excellent friend, Thomas R. Hazard, of Rhode Island, reviews at some length, in the Providence Press, the Report of the Joint Special Committee of the General Assembly of Rhode Island on the subject of "Property liable to and exempt from taxation." His comments are of general interest, and merit'a running extraction. After paying a proper tribute to the spirit of candor and fairness pervading the Report, he still thinks it open to grave criticism, if not to actual condemnation. At the outset, the Committee admit in unequivocal terms that the General As sembly has no right to bestow a dollar of the people's money for the support-of churches or feligious worship; and, also, that exempting, church property from taxation is exactly equivalent to Bestowing upon religious\_institutions a gratuity equal to the pro rata amount that would have been assessed on them did ,no such exemption exist. They fortify this implied and expressed conviction by quoting from Section 3 of Article 1st of the State Constitution.

He then charges that when the committee ar ived at this conclusion their duty was too plain to be mistaken, and that they should have stood by and sustained the fundamental law of the ment, after making a solemn treaty with the Inite they had sworn to respect and abide by, re gardless of any neglect perversion or abuse it had hitherto been subjected to. And he insists | rumors of the gold it contains. When treaties that it had nothing to do with the wisdom or expediency of its provisions, but were bound by the solemn official oaths of all its members to sustain its enactments, whether in its view expedisat or inexpedient, or whether right or wrong, The committee proposes, he says, by way of compromise, to exempt from taxation "houses for religious worship," and this, too, in the teeth of a provision in the constitution, that by the committee's own showing and acknowledgment for-

In contrast with the exemption of churches from taxation, Mr. Hazard pointedly observes : Our common schools are maintained and conducted, not in part, but in whole, by the whole public, and therefore it would be worse than use less to tax them. So, too, with our State, county and town asylums, poor houses, court houses, jails, prisons, etc. But, apart from these, I would make a clean thing of it and have every corpo rate or private institution, whether for charitable or educational purposes, "left to stand on its own bottom" and made to depend on its usefulness and the munificence of its patrons, and friends for support, without being exempted from taxation in common with other property enjoying the protection of the law.) This would be rendering unto Casar the things that belong to Casar, and to God the things that belong to God." The "quality of charity" cannot "be strained," neither will true charity covet gifts from unwilling donors, Instead of depending on forced loans or taxes for the support of our charitable, educational or other commendable institutions; let us rather aim to elevate the moral and religious standard of our schools and churches, so that every member of society will feel in his heart that it is "better to give than to receive," even though we do it from the love we bear toward God and our fellow creatures of our enury, rather than of our abundance.

In conclusion, let me express a hope that our General Assembly will perfect what glorious old Roger Williams, so, nobly began, and, make our little State free indeed, as well as in name, of the priestly thralldom that has so long, in spite of its claims to the contrary, impeded the progress of mankind, and thus place Rhode Island, small as it is in territory, in the van of every civilized nation and State in the world, as it would in such an agent deserve to stand an event deserve to stand.

To a coterie of literary gentlemen assemoled a few evenings ago at the house of Dr. J. R. Buchanan, Louisville, Ky., the distinguished host read a chapter of his forthcoming work, "Philosophy and the Philosophers:". The essay was chiefly devoted to a discussion of Herbert Spencer's speculative philosophy, and was pronounced by the cycleal auditory a profound and philosophical commentary. Dr. 'Buchanan's work, we are informed, is a historical and critical review of the systems of philosophy from Plato to Huxley, and demolishes the pretensions of metaphysics and the doctrines of materialism to solve the actual problems of life. Those who have read the Doctor's masterly essay on "Moral Education," will await the publication of this work with eager expectation.

"ECCE RESPONSA," No. 6, by John Wether bee, Esq., of this city, will appear in the forth-

### Defrauding the Indians.

Of late the public journals have had a great deal to say about the way the Government has been treating the Indians. It has come out at last that 'they have been regularly cheated for years, and that, as we have for many years charged in the Banner, the Government favorites not say it unless it were obliged to, confesses The revelations of Prof. Marsh, it says, "made with the remorseless accuracy and thoroughness of a scientific explorer, could not be winked out the hands of the agents, were much more impressive evidences of fraud than any of the Professor's fossils are of the monsters of a former epoch, while his general testimony as to the charen under his notice, and as to-the manner in

Licut. Col. Hatch, commanding at Fort Sill, is to the effect that there was no flour at that agency, and that not more than one-third the amount anthorized had been issued during the year. The sugar had given out, the beef had been poor, and the Indians had been driven to kill and eat their Gen. Pope, who forebody, serious trouble if this condition of affairs continues. The severity of the winter has been pleaded in excuse for this delay-in transporting supplies, but even such an excuse fails to meet the many other charges of similar character that are preferred and supported by positive evidence. A severe winter will not palliate notorious corruption, nor will the state of the roads conceal the conduct of the Indian rings. Something must be done, and done at once.

If the Indians are seriously regarded as the wards of the nation, it is very evident that other agents must be sent among them than such as are eager only to plunder them. There is no department of the Government that shows a more infamous record than the Indian Department. Since just before, the war the tribes have dwindled to one-half their former number, yet the cost of the Indian Department is doubled. This vast difference of course sticks to dishonest hands. The Indians are made the pretext for such a series of outrageous swindles, on the tax-payers of the country as well as on them, that the very mention of it excites wonder and indignation. The agents are joined with the contractors in many instances, so that the Indians get the worse swindled and plundered; but when the agents are honest, the contractors and traders get in between them and the Indians and skim all the cream besides cheating shamefully on the milk, that is left.

It is the candid opinion of Prof. Marsh that ven a new system of dealing with the red men, moh as the Government has claimed it has established, still needs the most honest and capable men to administer it. But, in addition to honesty, something of a firm character's wanted. too. Prof. Marsh favors the appointment of army officers as Indian agents, believing them to possess the requisites for the place and the task But the trouble comes from the traders, and ruffians, and whiskey sellers. They need suppression, so far as it is possible. At any rate, it ought to be in the power of the Government to protect the people who are directly dependent on its protection. This thing has run along as far as it ought to. What is to be said, when the Governdians concerning the Black Hills Territory, goes to work to get it away from them because of the are thought so lightly of, what is to be expected of agents and contractors?

### Persecution of Media in Paris.

In our last issue we referred to the arrest of M. Buguet, the Parisian spirit-photographer, on charge of swindling the public by and through the exercise of his gift; and our latest English advices inform us that the French authorities have proceeded even further, and have seized upor and confined M. Leymarie, the fearless editor of the Revue Spirite, and M. Firman, materializing medium, as accomplices of M. Buguet. These gentlemen are reported as being closely imprisoned, no one of their friends or family being allowed to see them, and this state of affairs is to last till the officials can decide as to their course in the matter by a preliminary examination.

J. N. Gledstanes and others are represented as making efforts for the legal aid of these persecuted instruments of the world invisible, and we hope the friends of the cause in Paris will be up and doing, remembering that, though we as Spiritualists "should be the first to expose any attempt at imposture on the part of any medium, it is, on the other hand, our bounden duty, both to God and man, to see that mediums are no unfairly dealt with by a skeptical and hostile pub-

### A Pleasant Evening ...

Was passed by a large delegation of the friends of Mr. and Mrs. William II. Durell, at their home, 51 Ferdinand street, Boston, on Thursday, May 13th - it being another of the regular course of Spiritualist meetings now being held at the residences of the friends of the cause in Boston. Dr. Samuel Grover presided, and congratulatory remarks were made by II. S. Williams, Dr. A. H. Richardson, John Wetherbee, Dr. McLellan, Hattie Wilson, Alonzo Bond, J. B. Hatch and others. Cora Hastings and Hattle Vilson varied the exercises with songs; and Miss Lizzie J. Thompson gave a declamations

A Woman Suffrage Convention, under the suspices of the Massachusetts State Woman Suffrage Association, was held Tuesday afternoon and evening, May 18th, in the Ci y Hall, Fitchburg, with the object of forming a local woman's association in that city. Speeches in behalf of the cause were made by Henry R. Blackwell and Mrs. Lucy Stone, of Boston, Mrs. Elizabeth R. Churchill, of Providence, R. I., Mary F. East man, of Lowell, and others. At the close of the afternoon meeting, thirty names were obtained for membership in the local association, and many more were added in the evening.

During the absence of Dr. Charles Main in Europe his house, No. 60 Dover street, will be in charge of Mrs. Sarah A. Byrnes, who will treat patients, also give sittings for tests to those desiring. Mrs. Byrnes is one of the oldest workers as medium and speaker in the field, and merits the approxing patronage of the public.

### Spirit Photography in Cincinnati, O.

It will be remembered by our readers that we sometime since announced that Alfred E. Giles, Esq., a prominent Spiritualist of Boston, had gone forth on a pleasure trip which was to extend its scope through the West and South. Mr. Giles, since his departure, has contributed several highly interesting "letters of travel" to the columns of the Norfolk County Gazette-which epistle, flated May 4th, we make the following [lished in Chicago, Illinois: extract, which bears upon Spirit Photography as an existent fact. It is worthy of mention that the Gazette, though a secular paper, has not feared to give this evidence in favor of the claims of one phase of spirit return, without reserva-

"Letters from home and other places were waiting your correspondent at Memphis, Tenn. Among them was one from Mr. Teeple, the pho tographic artist of Cincinnati, of whom mention was made in a former letter. It enclosed two photographs, made from the negative, for which your correspondent had sat just before leaving that city. He perceives on thosy photographs three faces, (but not his own) clearly defined. One of them is that of a stranger, a man of mid tlle age; the other two he recognizes, to his sur prise and delight, as the countenances of his dear and only children, whose bodies about half a score f years ago he saw put away in a tomb under the Park-street church in Boston: >

He carefully scritinges those lineaments, he calmly reflects on all the circumstances attending his sitting in the photographer's room. He re-members that he was a stranger to Mr. Hart-man, the photographic operator; that before sit-ting for the photograph he had carefully examined the glass plates, and noticed that they were clean and free from films of former impressions, that he had accompanied the operator at each of the four times he had sat into his work closet and in its faint yellow light had watched the operation of pouring collodion upon and other-wise preparing the plate; had seen it put into the plate-holder and the plate-holder into the camera; had noticed that the operator after having withdrawn the cloth from the lens had stood by it with his hand resting on the camera; withdrawn he had again accompanied the oper ator into his closet, and had there watched the development of the negative; he also remem-bered, for he had minuted it in a note-book, that as the result of the first sitting there had ap-peared on the plate just above his own head that of a venerable and an unknown man; at the second sitting, besides his own countenance that of another person, and he a foreigner, was clearly manifest; that at the third sitting only the like-ness of his own face was visible, and at the fourth and last sitting the plate hore no impres sion of his own-countenance, but did show three other faces, two of which were those of his de-ceased children, and the third that of an unknown man. As he calls to mind all these circumstances and yet sees on the photograph be-fore him the sun-pictures of the countenances of lis children, calm and pleasant and yet older looking than when they played and gambolled at home in their mortal bodies, he is lost in wonder, love and praise. She lives, says the poet, whom we call dead. And here before the fleshly eye the proof is palpable that-

'They are not dead, the children of our affection, But are gone unto that school Where they no longer need our poor protection.'"

Charles H., Foster in Boston. This gentleman, who is one of the most wonderful mediums in the world, is still giving private sittings at the Purker House, which will be continued during the present month. The results of his mediumistic labors are of the highest order of usefulness, reaching, as they do, to quarters accessible to no other worker at present in the spiritual field. -' Let it be remembered that this may be the last chance presented to communicate with the loved ones who have passed on, through the mediumship of Mr. Foster, as he will not probably be with us another season, great inducements having been held out to him by influential parties in Europe to make the Old World

### The Camp Meeting Season

Is drawing nigh, and by the various published notices put forth by Drs. Gardner and Richardson for Silver Lake, the Lake Pleasant Association's Committee, and J. S. Dodge, for Lake Walden, it is evident that sustained out-of-door conventions for Spiritualists are to be as abundant this year as in the past-that held at Lake Walden alone being changed from a camp to a series of Sunday grove meetings. We are pleased to note the active preparations which are being made bythe various boards of management for the accommodation of the public, and trust that a due measure of success may attend them all in their laudable undertakings.

### Liberty of Worship to be Preserved in Spain.

A London telegrain dated May 17th states that the papal nuncio has made a formal demand for the restoration of Catholic unity in Spain, and that the Alphonsist government has replied that it is resolved to maintain liberty of worship. All honor to that government, say we! Only as freedom of thought - and worship as well - is guaranteed to any nation, can the hope of its advance and progress in coming years be reasonably entertained.

"Obsession," "the true life on earth," etc., are brought before the Controlling Intelli-gence for consideration on our sixth page; An-netta Jane Roberts, of Salt Lake City, speaks to her mother; Julian Frazier, lost on the "Morning Star," desires to reach his brothers Thomas and Joseph; Capt. Thomas Neale, of Portsmouth. N. II., warns his friends "against making theoogical mistakes here in this mortal life, that shall become great hindrances to their progress in the other life"; and Ninna Vibbet comforts her mother.

STARTLING FACTS IN MODERN SPIRITUALISM. -The second edition of this work will be issued by the Religio-Philosophical Publishing House, of Chicago, on or about the first of June next. We have been supplied with a few copies of the first edition, to fill immediate orders. We will supply our customers with the new edition at the reduced price of \$2,00 per copy, postage 25 cents, which price includes the few copies we have on hand of the first edition.

J. M. Peebles's' fine pamplilet for the Lyceums, entitled "THE SPIRITUAL TEACHER," having passed through one edition, is now offered by the publishers, Colby & Rich, No. 9 Montgomery Place, Boston, at a reduced rate, 15 cents per copy, instead of 25 cents, its original price. Circulata it, friends, for it will do a good work among the young. See advertisement on our

William Brunton would like to make engagements to lecture in the vicinity of Boston for the last, two Sundays in June, for which he has now no appointments. Keep him at work,

It is the common saying of those who have read Mr. Peebles's book of some two years' travels in the old world, that he is the "first traveler who has sought to do Brahmins, Buddhists, Parsees and other so-called heathen, ample justice." The secular press - thanks to the progressive spirit of the age-highly commends this volume. The following extract commendatory of the book is printed in Hyde Park, Mass .- and from his is from a late number of the Western Rural, pub-

Travels in Foreign Lands.

"This is a delightful summary of this gentle" -man's-journeyings through the countries of the earth, told in a crisp, fresh manner. Mr. Peebles has condensed a wide experience into the pages of his book, and has given a volume of travels which for directness and yet minuteness of in-formation has few equals."

Colby & Rich, No. 9/Montgomery Place, Boston, are the publishers.

### English Items of Interest.

Messrs. Bastian and Taylor will sail from Liverpool, May 18th.

Miss Lottie Fowler will shortly leave London for a tour on the continent.

Mrs. Cora L. V. Tappan has recovered from her severe illness. She commenced Sunday, May 2d, her third and final course of lectures at the Cavendish Rooms, Mortimer street, London. /

Messrs, Maskelyne and Cook, the English conjurers, have "backed" from a one hundred pound challenge issued to them to prove their misrepresentations regarding Spiritualism. Will they now hold their peace? .

### Giles B. Stebbins.

This gentleman, whose sterling qualities have. for many years given influence to various reform movements, says the Religio-Philosophical Journal, and who is a pillar of strength in the temple of Spiritualism, delivered a lecture on "The Real Gospel, or the Truths of the Soul," at Berlin Heights, Ohio, May 2d. It was an eloquent effort, and was received with great favor by a large audience. He intends to visit Worcester and Friendship, N. Y., and Sturgis, Mich., in June.

### A Seance by Mrs. Holmes

Was held on Tuesday evening of last week at the residence of Judge Allen, in Vineland, N. J., we understand, at the special request of a gentleman from New York City. The materialization of spirit forms was satisfactory, it is said, although the conditions were not as favorable as could have been desired.

### Dr. George Sexton.

On the first page, present issue, will be found the report of a highly interesting lecture recently delivered by this talented English orator at Goswell Hall; London. This gentleman is also the able editor of The Spiritual Magazine and The Christian Spiritualist.

Read the business announcement of Dr. J. I. Ellet, St. Louis, Mo., on our fifth page. This gentleman has been a magnetizer for thirtyfive years, and his labors in the past have been attended, with the most gratifying measure of curative success. His services have until recently beongiven without fee or reward to suffering humanity, but increasing demands upon his time render it necessary that he now receive recompense. He is strongly endorsed by Dr. J. R. Newton, the world renowned healer, who writes, us that he is "a worthy man," and "one of the very best magnetizers I have ever met. I confidently recommend Dr. Ellet to all in the West who may require a physician."

The Catholic Church in this country must adapt itself to the laws of this country, and the eller. Its rights must be secured, and it must be tolerant where it has been tolerated. The example and the teachings of the more influential members. Catholics—clergy and laity—has been of a character to disarm hostility, to allay suspicion, and to inspire confidence, and if the church, now that it has become strong, shapes its future course by its past, our country will still furnish proof that: the best government for any vital religion is that which gives absolute religious freedom and equal-

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Mrs. Maud E. Lord, the deservedly popular physical medium, at 26 Hanson street, Boston, recently gave great pleasure to the friends resident in Brattlebore', Vt., by her sittings, held . while on a visit to that place, and accomplished a good work-"for which," adds a correspondent, "we tender her our sincere thanks."

We have on file for publication in our next issue, an' oration delivered in Manchester, England, some time since by Spirit Theodore Par-KER, through the instrumentality of Mrs. Cora L. V. Tappan: Subject selected from the audience, viz., "Growth And Recognition in SPIRIT-LIFE."

Mrs. H. N. Greene Butts writes: "We like the general tone of the Banner of Light, and admire the spirit in which it is conducted and the sympathy which it extends to 'causes that lack assistance,' and for the beautiful truths of Spiritualism which it faithfully advocates."

Dubufe's grand painting of "The Prodigal Son," representing over forty highly-finished life-size figures, on canvas 20 by 45 feet in/size, is on exhibition in Horticultural Hall, this city. It is truly a magnificent triumph of art,/which needs to be seen to be appreciated.

Our thanks are due, and are hereby respectfully tendered to Mrs. R. M. Leavitt, of Bradford, Vt., both for the fine floral offering which she sent us under date of May 12th, and the kind words and good wishes which were embodied in her letter of transmittal.

Prof. S. B. Brittan and W. F. Jamieson having had "A Discussion About Jesus and Religion," the latter gentleman has embodied his views upon the matter in pamphlet form. The brochure may be had at this office.

SPRINGFIELD, MASS.—Spiritualists' and Liberalists' Society meets at Liberty Hall Sundays. at 21/2 and 71/2 P. M. Speakers engaged: William Denton for the last Sunday in May; Nellie J. T. Brigham for June; J. F. Baxter for September. Mary A. Dickinson, Corresponding Secretary.

We hear that the Shakers are to hold a public meeting in Lynn the last Sunday of this month. Among others, Elder F. W. Evans, of Mt. Lebanon, N. Y., is to be present.

All who read it were delighted with Mrs. Hickok's fine Story just published in the Banner, and are anxious for another from the same source.

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### BRIEF PARAGRAPHS.

SHORT BERMON. -Since the days that are past are gone forever, and those that are to come may not come to thee, it behooveth thee, oh, man I to employ the present time, without regretting the loss of that which is past, or too much depending on that which is to come,

Mr. Robert O. Link is creating quite a sensation as singer in Canada. Why don't they call him Bob-o'-link? Cardinal Antonelli is seriously ill, suffering, his physi-

The Cincinnati, O,. Jubilee closed May 14th, with much enthusiasm on the part of all participating. The exponses of the festival have been a trifle over \$40,000, which are

clans.state, from Bright's disease of the kidneys. Serious

doubts are entertained of his recovery.

The Seventeenth of June will soon be here, and then we shall hear martial music "to kill "-not to kill on Bunker Hill, as they'did a'hundred years argo-and bayonets will glisten in the sun tif it don't rain Jand the boys and girls will have rare fun, and Boston-fown (not Charles town) will be o'errun, and we shall hear the 'signal gun, and orators will have their say, and thus will end the "glorious !! day that ushered in our freedom one hundred years

The European war-cloud is getting "thin," but still it is

The grasshoppers are moving eastward from Kansas, Missouri and Southern Tilnois being in trouble concern-ing them; ten thousand square miles of Missouri land bave already been laid waste, and farmers are utterly discouraged. Every effort is being made to exterminate the plagde, and it seems nothing short of a miracle can avert a famine and bankruptey.

P. Tabbannum's Hippodome has attracted large crowds during the past week. He remains at his present ocation, corner Exeter street and Commonwealth avenue Boston, for several days to come.

John Cabell Breckenridge, an ex-Vice President of the United States, died at Lexington, Ky. May 17th, aged 54

The whiskey "rings" need rectifuting more than the Ethan Allen was a religious skeptic. He had more faith a the Continental Longress than in Great Jehovah.—Bos-

The Empress Eugenie will accept of no compromise of her claims on the French civil list, and will bring an action demanding the fulfillment of the convention concluded by

The Italian senate has voted a national donation to Gari

Sum men are oktagon.
And sum three-sided are;
'T is mortal tuff few find one
Who iz kompletely square.

Two determined convicts escaped from Sing-Sing last week by springing down from the arch over the rullroad upon a passing freight train, and overpowering the fireman and engineer. They detached the engine, put off the employes and started on a fearful race for liberty, which lasted till the cylinder head of the machine was blown out from want of water. They then took to the woods and have not strice been heard of.

Carl Zerrhan's \$5,000 suit against P. S. Gilmore and the Min Jubileo Executive Committee for services rendered af leader of the chorus has been finally decided against him. King Kalakana has ratified the reciprocity treaty between the Sandwich Islands and the United States.

When a man hands an editor an article for publication and asks him to its it up because he "wrote it in a hurry," and "had n't time to revise it," you may know that his commenced the article directly after supper and wrestled with it until after midnight, rewriting it fourteen times, destroying a quire of footscap, and "blessed "whis pen every two minutes. That's the way they generally write an article when they are "in a hurry," and have "no time to revise it."—Norristown Herald.

"A man's foes are they of his own household," said Josus. A greater truth never was uttered. It is againe to-day as it was when first enunciated. It is strong evi-dence in favor of "total depraylty," we admit. Bellevers in Spiritualism are no exception to the rule, although some of them call themselves "harmonial philosophers." y Why that thus?" has been queried millions of times probably, but nover solved. Are we civilized heathen, or heather

civilized? Which? INQUIRER. Henven help my soul in Love's tempestious season!
Yot who would all his summer glories spurn?
If these be lest, say, what has maighty reason
Of equal worth to give us in return!
If loyalty to Love to her he treason,
The name of "traitor"! Will dare to earn;
And, like the happy seraphim above,
I'll save my soul by losing it in love!—John G. Soxe.

As storm follows storm, and wave succeeding wave give additional hardness to the shell that encloses the pearl, so do the storms and waves of life add force to the character

Only last week we frifited an account of the terrible loss of life by the wreck of the steamer Schiller on the Scilly Isles; and it will be remembered that the press called attention to the fact that said great loss was in a measure oc ensioned by the fact that the signals of distress made b the wrecked vessel were mistaken by the people on land for those of loy on arriving near the coast. Proof of the mos absolute lack of common prudence in this regard is set forth in the despatches of later dates, whereby the continued off of steam and the firing of cannon from a British gunboat off the Scilly Isles, May 13th, created the impresion that another steamer was wrecked, which supposition was telegraphed all over the world, causing much needless anxiety. Surely so exposed a spot should not be selected by gunboats and steamers as a "blowing" and "praca" ground, wherein to imitate signals of disfress, for all history shows, and especially the lamentable episode of the Schiller, that when "wolf" is really cried, the shepherd who has been so often deceived will not hasten to the relief of the flock, and the vessel who is really in need of help will sound her cannon in vain.

Let every man sweep the snow from his own doo not busy himself about the frost on his neighbor's tiles.

The best thing developed in the whole course of the great scandal trial was the intimation that it is near its end. Like the proclamation of peace after a long war, the termination of this case will be a great relief, but, like the evil effects of war, the blight and curse of this social upheaval will be felt even when all its outward marks are obliterated.—N. Y. Herald.

INDELIBLE INK.—Dissolve one part asphaltum in four parts of oil of turpentine, and add black lead to make it of a right consistency. Or dissolve the same amount of as-phaltum in turpentine, and color with printer's ink.

The question is: Was Bro. S.'s nose "grasped," or not? Of course a "harmonial philosopher" would allow hi nose to be grasped without-resisting-otherwise it would be contrary to his philosophy.

> SPRING FLOWERS. Oh, dainty baby foresters,
> That hide in silent nooks,
> That linger by the cowpaths,
> And peep into the brooks!
> To me you are the warders
> Of the realm of long ago,
> At whose soft beck unnumbered forms
> Like shadows come and go,
> I trace the tints of deathless hope,
> Sweet flowers, in all your beauty;
> You comeas meek interpreters
> Of man's exalted duty.
> You whisper of a dawning heaven
> Beneath is as above,

Beneath us as above, When earth shall melt with poetry, And man be full of love. A dispatch from Melbourne, Australia, says the city of Sydney and vicinity have been visited by heavy and damaging rains and floods.

'May Agnes Fleming's new novel, "A Mad Marriage, by the author of "Guy Earlscourt's Wife, " will be pub-

lished next week by G. W. Carleton & Co. Twelve vessels laden with sugar reached the port of Bos-

ton, Thursday, May 13th. By the laws of Wisconsin every woman of the age of twenty-one years and upward may be elected to the office of Director, Treasurer, and Clerk of school districts; Director and Secretary of Town Boards, under the township

system of school government; member of a Board of Education in cities, and County Superintendent of Schools. An editor who thinks he entertains or amuses his readers by low abuse and baid personalities is a poor judge of human nature. He simply disguists his patrons and reflects no credit on himself. Impure himself, he imagines only evil and imputes it to others. This class of editors, we are proud to say, is small and fast disappearing, being driven from the cultorial tripod by the contempt of all sensible men. When all such are cast out as unworthy of the procession, the standard of journalism will be elevated.— Canton (Miss.) Citizen.

John Sheridan, father of Gen. Phil. Sheridan, U. S. A. departed this life May 6th, at Somerset, O. Mrs. Sheridan, mother of "Little Phil.," survives her husband. She is described by the papers as "a small woman, with dark hair and black eyes, and of a highly sensitive, nervous organization; some persons would call her superstitious. but others would say that she was a woman who believed in the living presence of the Divine Creator, and that she our sixth page.

was in close relationship, in some mysterious way, to the world beyond the rell." Is not that almost equivalent to saying in a very caultous manner that she is a Spirit-ual medium? Gen. Sheridan it is announced is about to be married to Miss Iryne Rucker, of Chicago, daughter of Gen. Rucker, of his staff Gen. Rucker, of his staff.

Dr. Oliver Wondell Holmes recently sent the following. with his autograph, to a bazaar and fancy fair at Manches-ter, England, in aid of the Sick Children's Hospitalr

England, In add of the Sick Children's hospitar Hugged in the clinging billows' grasp, From seaweed fringe to mountain heather, The British oak, with rooted grasp, Her slender handful holds together; With cliffs of white and howers of green, And ocean narrowing to caress her, And hills and threaded streams between— Our little Mother isle, God bless her!

There are 701 convicts in the Massachusetts State Prison the largest number over confined there at one time,

How sweet is perfect understanding between man and wife. He was to smoke cigars when he wanted thefit, but he was to give her ten cents every time he indulged, in one. He kept his word, and every time, she got fifty cents ahead e 'd borrow it and buy cigars.

A mind that is conscious of its integrity scorns to say more than it means to perform.

A despatch from Berne, Switzerland, says the representatives of the States belonging to the Postal Union ratified the treaty on Monday. France signed, subject, to the con-

sent of the Assembly. Every one turns his dreams into realities as far as he can; nan is cold as ice to the truth, hot as fire to falsehood

At a recent wedding in Ohio, the intuister was about to sainte the bride, when she stayed him with: "No, mister, give up them vanities now !!\*

Bishop Haven estimates the wealth of the Methodist Episcopal denomination as at least one thousand millions of dollars, and says, "we do not pay a mill per year tax on our capital for the world's Christianization, outside our

Dr. Livingstone found that the ostrich could run at the stonishing speed of twenty-six miles an hour.

A San Francisco company has good extensively into the manufacture of paper barrels. Some of the barrels, containing sugar, have already been shipped to China and Jaoan, and they seemed as good when they reached their desination as when they started.

The fron urinal in Haymarket Square is a " public nul-" and should be abated forthwith." It was a City Hall "fob? unquestionably.

Alcibiades dreamed that he saw himself wrapped in his nistress's cloak; and before long he was found lying lead, with no other covering on his corpse.

Charlotte Cushman, the great American actress, tool per farewell benefit and closed her career as a dramatic personator, at the Globe Theatre, Boston, Saturday even

Rutland, Vt., had a \$125,000 fire May 15th.

An American College of Music is about to be founded in New York City.

A conspiracy to assassinate President Dominione of Hayt vas discovered on the evening of May 7th, and Monplaiser Plerre and Gen. Boyce, two of the ambitious seekers after , were shot after making a stubborn resistance, and Gen. Casal, another, sought refuge with the American Consul. The greatest excitement exists at Port-au-Princ

HUSHAND AND WIFE IN KANSAS, -In Kansas the huband and wife, under the law, enjoy equal rights and priv ileges in all things, save the right to the elective frauchise The wife Bolds the property she had at the time of her marriage, all she acquires afterward in her own right, the same as the husband does. The wife may buy, sell and trade, and carry on business the same as her husband and when she dies her property descends one-half to her husband, and one-half to her children, and if no children plies to wife and children in case of the death of the hu

An old Prestyterian preacher whose congregation usual ly slept most of the hours of service, recommended that they "take a little snuff" to keep them awake. "A wag among the people sentup to his pulpit the following renly.
" Put a little more smill in your discourses; thus shall be save our noses from defilement, while you keep our eyes

'The leaves of geranium are an excellent application for cuts, when the skin is rubbed off, and other wounds of the same kind. One or two leaves must be bruised and applied on linea to the part, and the wound will become cleatrized

Funds in Aid of Jennie F. Holmes, Chas. Chittenden, Boston, . . . . . 2,00 Friend." Worcester, Mass. Charles E. Jenkins, Boston, 10,00

- Total to date, . . . . . . .

"Student," . . . . . . . .

` . A Card.

25

To the Editor of the Banner of Light I earnestly plead in behalf of Mrs. Jennie Holmes's appeal for pecuniary assistance in the Banner of May 8th inst. I have satisfied myself, by a long, and thorough investigation, that she and her husband have been the victims of a wicked conspiracy, the object of which was to break down Spiritualism itself. I know her, moreover, to be a kind-hearted, generous woman. I write this card without her solicitation or knowledge, from a simple sense of duty,

FRANCIS J. LIPPITT. May 13th, 1875.

Charity Donations

Received since our last report in the Banner, for

which the donor is tendered the thanks of all good neonle:

Fon God's Poon.-Fron Mrs. L. Pierce, Boston High-FOR AUSTIN KENT.-From Mrs. L. Pierce, \$1,00. FOR THE COLCHESTER DAY FUND. - From Mrs. L.

Mrs. S. A. Kimball, of Sackett's Harbor, writes D. S. Kimball, has been lecturing, giving tests and treating disease, at Skaneateles, N. Y., and vicinity, since the 20th of April. But she has recently met with an accident, by which one of her limbs was broken, and is now obliged to remain among strangers, at Howlett's Hill. Onondaga Co. This is one of the vicissitudes of a medium's life, but she feels that it may be all for the best, and is reconciled to bear her sufferings patiently.

In our last week's issue, in acknowledging a fine basket of flowers from some unknown friend we erroneously credited the same to "Mayflower;" the name should have read "STAR-LIGHT."

We shall publish in the next number of the Banner an article of interest addressed "To INVESTIGATORS OF THE SPIRITUAL PHENOM-ENA." · LABOR REFORM.—The New England Labor

Reform League Convention will meet at Cotton Hall, Essex street, Boston, on Sunday and Monday, May 23d and 24th, day and evening. we have received and shall print in our next issue an able article from the peniof J. J.

Morse, the English trance medium, entitled "Concerning Mediumship." James J. Norris, writing from Bradley, Me., May 12th, says: "The Interest in Spiritualism is increasing, and new mediums are being

developed in this vicinity." Read the call for the eighth annual meeting of the Boston Free Religious Association, on

to make the choice of a permanent Board of Government for the ensuing year. H. S. Williams called the meeting to order. The records-read by the Secretary, E. Gerry Brown-were approved, and after some preliminary voting and counter voting it was decided to elect one officer at a time, instead of making use of the printed slips, as a whole, for ballots. The following ladies and gentlemen, receiving the highest number of votes, were declared elected:

sealed letters, at 361 Sixthav., New York, Torms, ber of votes, were declared elected:

\$5 and four 5-centstamps, REGISTER YOUR

President, H. S. Williams; Vice-President; J. B. Hatch; Tréasurer, Wm. H. Durell; Financial Sceretary, M. T. Dole; Recording Sceretary, F. J. Blank; Board of Managers, Charles-Houghton, H. D. Simonds, Stephen-Webster, George Woods, C. H. Union, Br. H. B. Storer, S. A. Wing, Mrs. A. A. Woods, Mrs. Alfred Nash, and E. Gerry Brown.

Gerry Brown.

During the meeting-remarks were made by During the meeting-remarks were made by M. T. Dole, Dr. Webster, J. B. Hatch; Mr. Rurns action of which so greatly depend the general health and happiness of all women. Sent by —James S. Dodge stated that instead of his reg. —war camb-meeting at Lake Walden he had made —Co., Box 82, Station D. New York. —13w\*Ap.3. James S. Dodge stated that instead of his regular camp-meeting at Lake Walden he had made arrangements with the Fitchburg Railroad Corporation to hold a series of from three to five Sunday grove-meetings at the lake—the same to commence July 18th—of which further particulars would be given hereafter. He also stated that all the money received by him through these grove-meetings which was above the amount of his

actual expenses he proposed to donate to the treasury of the American Institute. Alonzo Bond, the well-known Boston musi-cian, and proprietor of Bond's Band, also offered

the services of that band gratuitously for one of these Sunday grove-meetings.

H. S. Williams, as President of the Boston Spiritualist Union, gave notice that a business: meeting of that organization would be convened at Rochester Hall at half-past 2 on Sundry, May 23d, to consider the question of the further continuance of this society as a separate body. He stated that the matter had been considered by the Board of Managers of the Union, and it had been decided by them that inasmuch as nearly all the members of the Union were also signers to the new Institute Constitution, it would be better to merge the old society into said Institute, thus concentrating instead of further dividing the This matter was in the forthcoming meeting to be submitted to the vote of the members of the

It was also announced that a meeting for business, conference, etc., would be held by the In-stitute after the Union session, at Rochester Hall, on the afternoon of the 23d. The Institute then adjourned.

Movements of Lecturers and Mediums.

Dr. Joseph' Beals, writing from Greenfield, Mass., May White, closed his month's course of fectures becalagt Sunday. His discourses have been listened to with Mose at-fention, and in fact, none have given better satisfaction; and we feel that he has done much good to the cause in this place. 'M Dr. Reals also sends us an abstract report of Mr White's final lecture, on "The Spiritualism of Christianity;" though the crowded state of our educins preclude: the possibility of printing it at present, we shall make use of it hereafter.

R. Augusta Whiting, has returned to Alblon, Mich. after a highly successful tour of six months in California. She now desires to hypracy castward. Societies wishing her services should address her at once at Albion. . Mrs. M. Sunderland Cooper will be in Portsmouth, S.

, during the month of June. John Collier, who has now with his family settled per namently in Springfield, Mass., would be pleased to answer alls to lecture wherever his services may be required. Address blin Lock Box 157, Sprontfield.

C. Biddle, No. 415 Locust street, Philadelphia, Pa., and aces: "I am ready to visit any locality, to shed the light of truth as it is given to me, where I may be required."

J. William Fletcher lectured on Sunday morning and afternoon, May 16th, at Stafford Springs, Ct. He is engaged to speak there again on the 23-1,

Wanted to Complete our Files. We are greatly in want of No. 22, Vol. III, and all the numbers of Vols. III and IV, to complete the files of the Banner of Light up to date. We Banner of Light-sends \$10,00 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.

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Welcome the beauteous Spring's return!
The grass is springing on the lawns, The grass is springing on the lawns,
And men their thoughts to Summer turn;
Let.all rejoice—both old and young,
That through the season they've been spared?
And praise be heard from every tongue,
That Heaven for their has kindly cared;
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### BUSINESS CARDS.

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A DISCUSSION

ABOUT Josus and Religion. BETWEEN

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Curistianty sliculd peruse this analytical reply. Paper, 56 pages, 25 cents; flexible cloth covers, 50 cents. For sale wholesale and retail by COLARY & RICH, 35 No.29 Montgomery Place, corner of Province street (lower-loor), Boston, Mass.

that a mighty responsibility rads upon parents. Q.—What is the true lifeton earth? Is, it to

blame or helpseach other? A.—All lives are true lives. Every expression of Nature is true to the cause upon which it is

Qu.-A" Kyd, of Baden, Germany, says that a friendly High Church clergyman, with whom he has had frequent discussions, writes this statement: It is a question whether we are not oversteppings the boundaries assigned to us in attempting to acquire knowledge which does not come to us through our own special organisms, and seeking aid "hops de nous." Mr. Kyd respectfully requests the controlling intelligence to ve his views of the above sentence for the enghtenment of those who may have adopted similar views to his clerical correspondent.

A .- All wisdom reaches the individual through that individual's special organic life, but it is to be obtained from all source ad libitum. The rock may be our teacher, the drop of water, the ray of light-everything, from the smallest to the greatest, assists in educating the soul in its journey through matter. If it were wrong to feceive an education in this way, our fleavenly, Father would have instituted other means, doubtless; but inasmuch as he, she, or it, has not, and inasmuch as by our organic life we are forced to obtain wisdom in that way, it must be right; it Dec. 28, cannot be wrong.

### Annetta Jane Roberts.

I want to send a letter to my mother to tell her that Annetta lives, and that she doesn't go away. from her to live, but she lives with her, only mother Charlotte can't see her. Annetta's name was Roberts - Annetta Jane Roberts, and she lived in Salt Lake City. Her mother was a Mormon. Annetta do n't know what she was; she was only nine years old. Annetta has been gone three weeks, and her mother Charlotte mourns as ever: Clearly "regeneration," of progress. for her so much and says she can't live without

but it's a truth nevertheless. To be dead and yet alive is a strange statement to make to those who don't understand it, but I know very well that my brothers consider that I am dead—gone into some state they don't know where, but certainly out of the range of human knowledges of ar as this life is concerned; but, fortunately or unfortunately, I seem to be right here, and I think it would he well for my brothers to investigate this matter; first, because it will teach them higher views of life, and, second, it will give them an understanding of the life to come, and if they make good use of the knowledge to be obtained in these matters, it will be like a pearl of great price to them; but if they abuse it it is the door opening straight to hell admitting to them a legion of devils. I've learned that much since I came here, and while I urge my brothers to look into this matter, I at the same

### Capt. Thomas Neale.

I was called here Capt. Thomas Neale .-- I hail from Portsmouth, N. H. I would reach my friends if possible, to warn them against making theological mistakes here in this mortal life, that shall become great hindrances to their progress in the other life; and if they will give me the privilege of speaking with them other than in this public way, I think I can say something that it will be to their advantage to hear. Dec. 28.

### Ninna Vibbet.

My mother is Jennie Vibbet, and I am Ninna Vibbet. My mother sings and dances in the theatre, and Ninna is dead, and she wants to hear from her. I am six years old-was, most. when I went away. I am six years old now. I want to tell my mother I am learning to sing, I am learning to read; I am learning a great many things, and she must n't cry for me. I've seen my grandfather Volkinson, and he's sorry, sorry, sorry he did as he did. He's very sorry, and he says if he was living on earth now he would n't do it. He's paid for it, oh, so hard! You see, my mother, Jennie, went to dance and to sing, and he did n't like it, and he told her she could n't come home any more, and he was very wicked to her. He was wicked to her, and he 's sorry for it! I reckon mother better forgive him. She looks into the paper for Ninna; Ninna aint there at all; and now she'll have to wait. But when she knows Ninna can come she won't cry any more. She must n't cry any more.

This interesting though unpretending book annot fall to add one more gen to all those cannot fail to add one more gem to all libraries which are open to spiritualistic litera-ture. Whoever has been personally intimate with mediums devoting, much time to the exercise of this special soft, must have recognized the peculiarly double that action of the lives they lead. The carth-life which they share in com-mon with all of us, seems to be verifably only half of their experience. The friendships, enmihalf of their experience. The friendships, enmi-ties, incidents and plans of their surrounding spirits form another half, as full, as varied, and often as important to their welfare. The very simplicity and naturalness of style which marks the excellent. Biography of Mrs. Conant, gives vividness to this double-character of her life. The incidents of her external life are fewand far between, and are but lightly touched upon. That which has enriched and raised her life above the daily passing cares that encompass us all—that which makes it a lesson full of wisdom to the wisest among us, is the wonderful communion of spirits it opens to our view, far exceeding an beauty, variety and value what even mest Spiritbeauty, variety and variety with executions to uallsts could intagine. Many will be curious to read the book, on account of the fame as a medium to which Ars. Conant has attained; but were she as utterly unknown as any many other medishe as utterly unknown as arg many other medi-ams, the intrinsic value of the record would well-repay most, careful, perusal. There are but two makes, the roads were about six or eight inches ways of yiewing it—you must either say with the orthodox, "It's all lies from beginning to end," and so dispose of evidence and theory alike; or it is one of the most practical additions to our knowledge of the laws of spirit control that has ever been made. Nor is the knowledge given and so dispose or evacuation of the horizontal that has knowledge of the laws of spirit control that has ever been made. Nor is the knowledge given limited to the laws of spirit control only. It is compared to the laws of spirit control only. It is considered to the laws of spirit control only. It is considered to the laws of spirit control only. It is considered to the laws of spirit control only. It is considered to the laws of spirit control only. It is considered to the laws of spirit control only. It is considered to the laws of spirit control only. It is considered to the control of spirit control only. It is considered to the control of spirit control only. It is considered to the control of spirit control only. It is considered to the control of spirit control only. It is considered to the control of spirit control on the control on the control on the c

three weeks, and her mother Charlotte mourns for her so much, and says she can't live without her; so Annetta comes to tell her that she hasn't left her; it is only the body that is gone. Annetta lives, and lives with her just the same. Good by, sir.

\*\*Julian Frazier.\*\*

\*\*Julian Frazier.\*\*

\*\*My name, sir, was Julian Frazier.\*

brothers to look into this matter, I at the same time warn them to use it properly: Good day, sir.

Dec. 28.

Dec. 28.

Dec. 28.

Dec. 28. often beset by such undeveloped spirits as those mentioned above, was never without a band of mentioned above, was never without a band of wise and powerful guardian spirits whom she early learned to know, and whose judgment and fidelity she found, after testing them in many ways, she could always trust. Whenever she went counter to their advice and warnings, she had cause to repent it; but they never attempted to coerce her upon-any course, however much they night desire her to follow it.

Of what are called "tests," the book is full. The following is one of them as A German, re-

The following is one of them: A German, recently arrived in America, in conversing on the subject of Spiritualism with a firm believer in that philosophy, was rather inclined to decide it, and asked his friend if the spirits could write and asked his friend if the spirits could write German through a medium who did not know a word of the language. The reply was, unhesistatingly, "Yes." "Impossible!" evaluated the new arrival. "Let us go to a medium and try it," replied the other. They went, adding the formed by the controlling spirit that it is to be done through that instrument, but that a survivould go to Mrs. Conant, whose address was given, they would be successful. Neither of them were acquainted with the lady, but, according to given they would be successful. Neither of them were acquainted with the lady, but, according to directions, they went immediately to her resigned. Without stating at all what they desired to obtain by the scance, they received almost at once a message, written with the utmost rapidity by the facedium's hand, in Grunan, and directed to the skeptical one. It purported to come from his father, and was so correct in Riom, and true in detail, that the skeptio became an earnest inquirer, and finally a firm believer(in spirit com-

Message in the beginning and thought and specific the property of the specific and property of the specific and property of the property of th

Among the persons I called upon in New York Among the persons I called upon in New York was Mr. C. H. Foster, the world known medium. He received my visit most cordially, and inquired after many he had met, in England. He is in a large practice, and is resorted to by members of

all classes of society.

I also paid a visit, at the office of her paper, to
Mrs. Victoria C. Woodhull, the great champion
of 'woman's rights' and 'social freedom.' Amiaole and intelligent, with a certain womanly grace. ble and intelligent, with a certain womanly gracepertaining to her, and with a most evident earniestness in all she says, she seems to be inspired
with a purpose that she is determined to carry
out. I heard Ars. Woodhull lecture in Baltimore, Md., 13th November. She is an entertaining and intelligent speaker, and drawslarge audiences tands her.

I spent an everying with J. M. Peebles, and
found him as active and zealous as ever. I arrived
in Greenfield, in due course; the lectures were
delivered, and so well pleased were tha people,

leftvered, and so well pleased were the people, hat I was subsequently engaged for the month

of February.
On January the 5th I arrived in Boston, the literary centre of the United States, and the Hub of the universe, Winter, I must here in Monthly thousand thou sert, had began in dead earnest. I found about,

ure of attending the world-renowned Banner of Light Free Circles. Mrs. J. H. Conant is the medium. Spirits of all classes come to these circles, send messages to field-friends, and thus give unmistakable proofs of the after-life. Also questions are the circles and thus give unmistakable proofs of the after-life.

cordingly received, and most kindly treated on all sides, my visit to Boston has filled my memory with the most pleasant reminiscences. \* \* \*

I was in hope of reaching England by the middle of July, but I find that is impossible. I am engaged clair through August, and several of the societies are through August, and several of the societies are through England by the middle of July, but I find that I shall be some time longer here than I originally anticipated. In fact, my American friends, manifest a disinclination to part with me, just as did my friends at the colored of the oppressed, became a martyr to a prejudiced persecution and exile. Since the freedomant, me, instantial my friends at the colored the family clicke, and after a severe discovery that the colored the family clicke, and after a severe discovery the most planting to the colored the family clicke, and after a severe discovery the colored through the colored the family clicke, and after a severe discovery the colored through the colored throug nation to part with me, just as did my friends at

home.

I am much better pleased with the country and the people that Twas some time ago. There is a general alternative of the flow and breadth that is agreeable and the try, a great nation and are a lively people."

### [Intom an Occasional Correspondent.] Spirit Communication: Through the mediumship of Mrs. J. T. Burton, lately deceased.

through the mediumship of Mrs. J. T. Burton, lately deceased.

\* \* \* I esteemed you as a man. I now esteem you as one passed out of the doubtful into the certain. I know that I have a reason for my liking, independent of the diotives based upon human vanity or egotism. Wrs. while occupying the coarse coat of a martin life, may be attracted to a person, because such an one shows us civility—has it in his the following as whose soons past the following as whose will conduce to our own respect to the following as way the through whom the first of powers that exist, through whom the first of promised to honorable office. It is a first the man in the convenient to the relative tharacter, it value intrinsic merit, I captifated by the inherent quality of the main, and as I have also the keen gift of victing as man's inside self, I have a right to opinions. I have no ends to suit, no selfish purposes to project, no personal aggrandizement to poses to project, no personal aggrandizement to cater for, and so am an unprejudiced, impartial judge, and my predilections must be based on something not so superficial as outside attractions. I esteem you, then, because I find within you qualities of which I approve. I have often come forward with the intention of claiming your attention, through a medium, but have been shut out by the misunderstanding of the occasion. Now that I am allowed to take the position so long coveted, I make myself known by name of ity by the hedium's hand, in German, and directed to file skeptical ones. It purported to come from his father, and was so correct in Riom, and true in detail, that the skeptio became an earnest inquirer, and finally a firm believer in spirit communion. No single test, however, can equal in weight the fact that for years Mrs. Conant has been the medium for the well-known Free Circles of the Banner of Light. As such she has given public scances three times a week, at as so many lures to greatness, are here worked which an incredible number of messages, have been received through her. Astill wider public scances three times a week, at the content of the conten

Passed to Spirit-Life?

From Poschkeepsle, N. Y., April 29th, Dr. Amasa Stoddard, figed 50 years.

Among the many mediums through whom the spiritive of the first has found access to those who still live in the flesh, he was preciment. Born of humble parentage, with little education in the schools, and while working at his trade of shoemaking, he came under the control of William Levingston, the first magnetizer attained to william to subject the ultimately developed into independent clairvoyance and mediumship. Passing into unconsciousness under spirit control, he frequently narrated to its the strange meetings and conversations held in child hood with seeming mortals, who strangely came to him and as strangely disappeared.

His practice grew to be very large, his patients being scattered throughout the United States. Canada and Europe. Occupying fils-time so fully as to deprive him of rest or recreation. His medical examinations during the past twenty years have numbered more than fifty thousand. Every diagnosts was seemingly infallible, and there are thousands dving who will bless his memory for relief from suffering and restoration to health.

Doctor Z., who professed to be his sole control, gave evidence of a knowledge surgissing that of mortals, the product of fifteen hundred years of study in the higher life in all departments of selentific knowledge. Learned then have conversed with him and found thin ever prepared to answer field most abstract on the field being that of the medium, who was entirely ungulated.

The many who were so fortunate as to come into close communion with Dr. Z., steed no confirmation of the ribeller in spirit control, and the few who were so fortunate as to hold familiar converse with him, and toln in the beautiful processing the first part of the Trinitarian. Congregationalist Church. His attention was called by the writer to Spiritual Finder of the Spiritual Finder of the Spiritual Finder of the Spiritual Finder of the decision of the calcular of the later of the spirit without

65 years and 10 months.

Mrs. Berry was a firm believer in the truths of Spiritual's 18m. Peculiar in some of her ideas. yet sho communication become all for her honesty of belief. A husband and live children are left to mourn the departure of a goodly fe and an affectionate mother. May the thought of her evenhear presence mitigate the panes of parting, and solace them in this the-hour of their keen bareavement. The writer officiated at the funeral of her body.

From Tilton, N. H., of crystpelas, Mrs. Neille, Maria, wife of Albert J. Clark, and effect daughter of William B.

wife of Albert J. Clark, and effect daughter of William B. and Dolly Emery, of East Andover, N. H., aged 28 years, By this sudden change of spheres, a husband is called upon to mouth the departure of a most excellent wife, pareuts of a faithful and dutiful daughler, and a sister of an even kind, loving and affectionate sister. The departed was instructed from the renty girlhood in the gorlous principles and truths of the Spiritual Philosophy, and in all the years of aftershife they were a joy to her soul and a shining light to her feet. She leaves two children—one a child nine days old, to deet the loss of one of the best of mothers. May her uplifted spirit be a hovering angel around all the bereaved ones, and prepare a way for their entrance into the world among whose immeasurable duties and inchable glories she has so suddenly been ushered. ..Reathly..sudde

From East Cambridge, Mass., April 30th, after an illness of eighteen years, Mary L., wife of Watson B. Hast-

fings, aged 47 years.

She had endeared herself to all hearts by her patient, cheerful'spirit, always striving for others' happiness rather than dwell on her acute suffering. But we are assured she has joined the loved ones gone before, where, freed from pain, site awaits the coming of the dear ones who remain on earth.

From Bock's Mills, Me., April 25th, Mrs. Lucretia, wife

Dr. T. G. SWIFT.

Dr. Anthony M. Dignowily, one of our oldest residents in defence of the rights of the oppressed, became a martyr to a prejudiced persecution and exile. Since the freedom-war, he enjoyed his family circle, and after a severe discase, which lasted some months, he changed his sphere on the 22d of April, at the age of 85. He was a Bohemian by birth, but resided in this country over forty years; was a practical observer, and often perceived some prophetic views. Clear-sighted, he cherished and defended the Spiritual Philosophy, and so endowed he became perfectly reconciled, when his spirit withdrew from the worn-out casket to meet, under an all-wise power, his own dearest friends on better planes.

San Antonio, Texas, April 26, 1875.

From Pepperell, Mass., after a short Illness, Mrs. Patty

From Pepperell, Mass., after a short lliness, Mrs. Patty Spaulding, aged 69 years.

The deceased had long been a resident in Pepperell, haying lived on the same spot over fifty years. Cheerful amidst life 's duties, ever fathful as a wife and mother, sho will be missed not only in the household band but among a large circle of friends and neighbors. for she was beloved by all. As a past-officer of our Association, we greatly feel the loss; but we know (in the same earnest spirit) she will return in 'spirit to help us on in the cause of truth and progress. Her companion, comforted in the knowledge of spirit communion, calmiy awaits his call to come up higher. May all whoknew her liave the tangible proof of her presence among them, so they may read the mystery of life and death.

From Shirley, Mass., Charles Parker, aged 70 years. From Shirley, Mass., Charles Parker, aged 70 years.

Judge Parker was a native of Vermont, but had resided for many years in Pepperell, removing from thence to Shirley. He had lived to see two companions and two children precede him to spirit life, leaving a third wife and an infant grand-child here. He was for years a believer in the Second Advent doctrine, but having been persuaded by his companion, who was a spiritualist, to attend our meetings, he became much, interested, and was chosen Chairman of our Assoc atlon. We miss his presence among us, but know that, though absent in the fiesh he is present in spirit, and will watch over the loved companion and little one, and all whom he has jeft behind, and will also help us in our labors for humanity.

MARYL. FRENCH.

During Friday night, April 2d, after suffering a long and weary sickness, Theron W. Strong, son of Mrs. Julia A. Strong, and grandson of Mijo J. Web-ter, laid aslide mortality and entered upon the grand studies of the hereafter. An affectionate son, a genial friend, a pleasant companion his visible presence will be sadly missed, and many warm friends will join the circle of his family in their grief at his departure. He had barely reached his twenty-seventh year. Full of hope for the future, in which his mother's comfort and enjoyment had a large place, he way, when stricken by disease, planning a home and pleasant surroundings for those nedoved; out as his disease progressed, and as these earthly hopes gradually faded away, his thoughts dwelt upon that other "home not made with hands," where sickness and separation are unknown, and where hopes have their full fruition. To his sorrowing friends around his bedside he spoke confidently of that home, and with an abiding faith which in his case, came from actual knowledge, he caimly waited for the end, and with no lagging steps, but with a firm and confident tread, he passed through the change to the life beyond, and received the welcome of expectant ones who stood ready to greet him, and to assist him in the never ending progress of the life to come.—Auburn (N. Y.) Daily Advitiser.

[Obituary notices not exceeding twenty lines published oratultously. To enty cents per line required for additional matter. The average line in agutetype contains ten words. Thus by counting the words, the writer will see at once whether the manuscript exceeds he stipulated number of lines, and is requested to remit(accordingly.)

### PUBLIC MEETINGS, ETC.

Free Religious Association.

The Eighth Annual Meeting of the Free Religious Asso-olation will be held in Boston, as follows: May 27th, 7½ r. M. Session in Horticultural Hall (Low-er) for business and for free discussion on the objects and work of the Association. May 28th. Two sessions in Beethoven Hall (Washington Street, near-Boylston), at 16 A. M. and 3 r. M. Gor essays and addresses. Essay at the morning session; by William C. Gannett, on Present Constructive Forces in Reli-gion."

tion."
Essay at the afternoon session by Francis E. Abbot, on Construction and Destruction in Religion."
Addresses will follow each essay, the speakers to be analymed hereafter.

nonneed hereafter.

Friday evening, May 23th, there will be a social festival in.
Friday evening, May 23th, there will be a social festival in.
Parker Memorial Hall, Berkeley street, for bri-f speeches,
inusic, refreshments, conversation, and for subscription to
the funds of the Association.

It is hoped that as many of the members and friends of
the Association as possible will be present at this annual
meeting. Members who cannot be present at hereby reminded of the annual subscription fee, which it is desired,
they should send to the Scretary, New Bedford, Mass.

WILLIAM J. POTTER, Secretary.

Notice.

The Vermont State Spiritualist Association will hold its next. Annual Convention at the Wilder House, in Plymouth, on the 19th, 12th and 13th of June, 1878. A large hall and ample accommodations furnished by the proprieter. Heard \$1.00 per day.

This being the Convention for the choice of officers for the ensuing year, a full attendance is desired.

The usual contrest of return checks over the Vermont Ralfoads will doubtless be extended. Stages will be in readiness at Woodstock and Ludlow, on the arrival of trains, to conveypassengers to the Convention. A cordial invitation is extended to all. Per ordar Committee.

Letgester, May 13th, 1875.

Spiritual Conventions The Northern Illing's Association of Spiritualists will hold their Fourth Annual Meeting in Grow's Opera House, 517 West Madison street Chicago, Ill. commencing on Friday-June II, 1875, at 10 o'clock A. M., and continuing over Sunday, the 13th.

Spiritualists of the Northwest are cordially invited to come up to our meeting. Bring with you baskets of provisions and blankets for a three days' Camp Meeting in our hall. It is clean and tidy. Come let us reason together.

O. J. Howard, M. D., President.

E. V. Wilson, Secretary.

Inter-State Camp Meeting.

At the Iowa State Camp Meeting, held at Iowa Falls, Iowa, last appliant. Dr. C. P. Sanford, who called that meeting, wis applianted to call another this year, and he, with W. Chandler and the friends at Dubuque, Iowa, propose to call an inter-State Camp Meeting for Iowa, Ellinois and Wisconsin, at Dubuque, commencing the last days of June and holding over the 4th of July next. Friends in Igwa, Illinois and Wisconsin, will be interested to take part in the meeting.

Per order Committee.

### New Books.

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lops to this end.

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to be consistent, we should weigh any judge both, sides of the subject.

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E. Abbot, on rial festival in risf speeches, ubscription to and friends of

n will hold its louse, in Ply-1875. A large of the proprieof officers for the Vermont tages will be in the arrival of on. A cordial mittee,

piritualists will s Opera House, ommencing on and continuing ally invited to baskets of pro-Meeting in our son together. ... President.

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CONTENTS.

Preface; Explanation; Introduction; Address to the thap. 1.—Rival-Claims of the Saviors.

-Angels, Shepherds, and Magi visit the Infant s.—The Twenty-fifth of December the Birthday of olds.
9.—Titles of the Saylors.
19.—The Saylors of Royal Descent, but Humble

ap. 12.—The World's Saviors saved from Destruction in Infancy,
ap. 13.—The Saviors exhibit Early Proofs of Divinity,
ap. 14.—The Saviors' Kingdoms not of this World,
ap. 15.—The Saviors are real Persongges,
ap. 16.—Sixteen Saviors Crucified,
ap. 17.—The Aphanasia, or Darkness, at the Crucifixion,
ap. 18.—Descent of the Saviors into Hell,
inp. 19.—Resurrection of the Saviors,
ap. 20.—Resurrection of the Saviors,
ap. 21.—The Atonement: its Oriental or Heather Oridin.

Absolution, or the Confession of Sins, of Hea on Origin,
p. 26.—Origin of Baptism by Water, Fire, Blood, and
Holy Ghost.
p. 27.—The Sacrament or Eucharist of Heathen Origin,
p. 28.—Anointing with Off of Oriental Origin,
p. 29.—How Men, Including Jesus Christ, came to be
rathfeelas Geds,
p. 30.—Sacred Cycles' explaining the Advent of the
day, the Master-key to the Divinity of Jesus Christ,
p. 31.—Christianity derived from Heathen and Oriental
stems.

p. 31.—Christianity derived from freathermand Oriental Steins.
p. 32.—Three Hundred and Forty six striking Ahalges between Christ and Crishna.
p. 33.—Apollonius, Ostris, Mad Magus as Gods.
p. 33.—Postria Trace Pillars of the Univisitian Faith—racles, Prophecies, and Precepts.
p. 35.—Pogleafor Common-sense View of the Doctrine, Divine Incarnation.
p. 36.—Philosophical Absurdities of the Doctrine of Divine Hearnation.
p. 37.—Physiological Absurdities of the Doctrine of 1 Divine Ingarnation. ivine Incarnation.
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## Banner of Light.

BOSTON, SATURDAY, MAY 22, 1875.

### Spiritualism in Belleville.

The following remarkable article has been handed us to publication, 205. The Democrat, published in Bellewille, Illinois, as a genuine spiritual communication received through a gentleman of Belleville, who is a writing medium of clear and decidedt powers. At is only one out of great many communications full of vigorous thoughts that have been received through the same medium, most of them purporting to emanate from different sources. The article below claims to be from a spirit signing himself with the initials L. S. G. Come from whatever source if may, the article contains much upon which the theologian and philosopher may well ponder.

THE TRUTHS OF SPIRITUALISM.

Kind Friends-We do not select this subject this evening because it is new, but because we so often hear the question askid: What important truths does Spiritualism-inculeate, and what are the new revelations or revealments it has made? Deprecating all ideas of personal comparison, and without the slightest irreverent intention,

we cannot but be reminded, by this inquiry, of a similar one that was frequently on the tongue of the incredulous in days long past: "Can any good come out of Nazareth"."

Even as when the son of Mary began his mission among a people who saw in him only a low-born youth, the friend of publicans and sinners, so now, when Spiritualism, springing from the shades of obscurity, and indigence, fostered amid imperfect and even vicious surroundings, and sometimes tending appayently todisastrous issues, Jas forced its astounding evidences upon the most careless observation, the same half-scornful curlosity prompts the superficial investigator. It is not our purpose, on this occasion to speak of the consequences of the system in all of its appli-cations, but it should be remembered that the truth of a doctrine or theory is in mo case responsible for its abuse, and that there is no idea, however, elevated, which is above the reach of perversion by impure advocates, and those imostors who wear the livery of heaven to serve the nowers of darkness in. In viewing this subject, we desire to view it apart from all extraneous and non-essential considerations, and from those opinions and practices of its professed adherents which have aided in bringing it into popular disrepute, and to consider it simply as it is.

The light of this theory seems to have dawned but recently upon the world, in the form of those messages from the loyed, and lost, which tell you they have not passed out of the sphere of your own existence and sympathy, but are living and can speak to you. Two questions are here in volved. First, [31] a man die shall he live again?" To which the 'answer is, the departed are not dead, except in the body; and this resolves the doubts of the skeptic and materialist. Second, and more important, "Can those you call dead, return among you." During all the ages of the past, notwithstanding the revealments of religion and teachings of Christianity, wifind a lack of confident belief of the inmortality of the soul which has been felt even in the sanctuaries of religion, and bailled the learned in ecclesiastical lore; that even professed devotees have not es eaped the contagions of doubt! Science and philosophy have afforded, no aid to the doctrine, if they have not rather contradicted it, and at length startle the world from its lethargy on this all imscurely visible at first, and speaking in feeble accents, but now holding out its evidences and proclaiming in clearer tones the truths of God and of eternity to millions of perturbed and careless souls. But Spiritualism, in its truest and widesf sense, has not been confined to this day and generation. It is at once the most exalted, comprehensive and universal of all beliefs, embracing all in the past that was great and good and beautiful—all in the present that is true, holy and di-vine, and destined to develop into all that is to be of excellence and glory. It cannot be summed be of excellence and glory. At cannot be summed up in any single proposition, and refuses to be circumscribed by any temporary or local sphere of action. At is that which in the past was revealed in the glory of inspiration—of that in-spiration which it tells you is as the breath of God, eternal, constant, universal, shining like

All those exceptional phenomena of pastages, e strange freaks of mind, the instances session, of trance, of dreams, and of prophecy and forewarnings, are proved by the teachings of Spiritualism to be in strict accord with the laws of universal inspiration; and thus it shows yon the illuminations of antiquity, poetry, sei, ence, art, are diffused in every direction where the human hind has penetrated. What, without spiritual aid, were poets and philosophers-those who breathed the thoughts of angels, and wrote who breathed the thoughts of angels, and wrote wiser than they knew? What were the proph-ets and seers of the past, save as they presented the truth of the angel-world? From what other-source-was derived the wisdom of that Book held sacred among you, as embodying the highest and holiest conceptions possible to humanity, and recording the brightest examples of goodness which God has vonchsafed on earth? The truths connected with spiritual teachings are not narrowed within the boundaries of any creed. Its claims embody and are allied to everything good and true and beautiful. Believe not those who present as spiritual that which is deformed and imperied: it is the base counterfeit. Trust not those who proclaim as spiritual ideas abhorrent to the undepraved moral sense, and inconsistent with pure religion.

Spiritualism believes in a God, perfect, divine. infinite in love and power. There is no other And it recognizes him as the same being who, in all ages and among all nations, has vouchsafed to breathe, through his/chosen instruments; words of love and hope and consolation

to his children.

Again, Spiritualism speaks with certainty of the presence of the departed among you. Religion does this in its original sense but imperfeetly, and she represents spirit communion as only a rare and occasional mercy, granted as a special dispensation. Believe us, Spiritualism reveals it as constant, and shows you the angelic host hovering over the earth, and filling the air with their presence and songs of praise. Believe it or not, this truth is connected with Spiritual-ism—is felt by all the world. In no civilized country where the idea has been promulgated has it failed to take root even among scoffers. Witness the change which, within a few years, has come over the literature of your own coun-try. Your most popular writers, instead of standing aloof from the concerns of eternity and never mentioning the future world save in terms of vague horror, now picture mild, angelic visitants as hovering over the couch of death, and in visions of a blissful reunion prompting the farewell accents of the departing. Such ideas have now become familiar as household words, pervading all walks of society, and expressed by those who have acquired them directly or indirectly through the agency of Spiritualism—nay, these glorious truths have even penetrated into the exclusive citadel of Orthodox prejudices, so that you can hardly enter a church of any denomination without hearing some reference made to guardian angels or spirit ministrations and kindred topics, as if the preacher was unconsciously giving utterance to the thoughts of some bright intelligence by his side, while the terrible theme of endless punishment is almost entirely neglected, and doctrinal creeds are referred to only as they confirm the leading articles of the new faith. In all this you see the

influence of Spiritualism. Our teachings, moreover, carry the mind to a higher plane of thought in connection with science. So many, so varied are the phases of this subject, that we are unable to hold the medium long enough to present them all, and can only indicate a few leading ideas. In the realm of mind it reveals hitherto unsuspected agencies and operations, and portrays the subtle powers which intelligence possesses wheresoever it extends, by demonstrating its existence outside of tends, by demonstrating its existence outside of and utterances of charity, to the undying love the material body. This, by itself, is a most im-

portant achievement, for the philosophy of past ages has been vainly striving to reconcile material laws with the fundamental assumptions of all religious creeds. This Spiritualism accompands to require you to say in words that you believe in all religious creeds. This Spiritualism accomplishes, by revealing the fact that mind, and mind alone, is the supreme controller of the universe, and the means by which the functions of material existence are maintained in action; that its real meaning as though you had never heard mind employs matter, but is not governed by it. mind employs matter, but is not governed by it that mind is the unseen agent in producing all the wonders of creation, and in man the sublimest, most powerful in the universe, next to God iimself, wearing the outward form as temporary garments only, and then carrying into a bound-less field of activity its individual consciousness, its intelligence, and its splendors of attainment.

Spiritualism discloses also the chain of connec-tion between thought and thought, and illustrates the fact that mind, in its essence, is uncontrolled by any condition of material nature, unaffected by material forces, but that it comes and goes as

Thought is the secret agent, therefore, between the spirit and material world. Soul is the same substance within and without the material body. Spiritualism establishes, and distinctly proves, that the mind, when it understands and rightly employs material laws, can influence matter to almost an infinite extent, compared to the pres-ent limitations of its power; that spirit can make use of a subtle agency to overcome the laws of gravitation, and so can move a physical body before your eyes—a feat which mere material sci-ence may be confidently challenged to explain, for it is an axiom of that science that matter can only be affected by the intervention of material forces. Spiritualism replies—God is a spirit, and yet he acts directly upon creation all the time. So, the mind and soul, within their spheres, can suspend or overfule the laws of matter at time. So, the mind and soul, within their spheres, every heart is as near to his life as are the pulsa-can suspend or overrule the laws of matter at their pleasure. Spirits imencumbered by the are really no distinctions of high, or low among material body can employ unknown agents to his human creatures, save such as are external do those things which formerly they accomplished through the means' of that body. So much for of birth and education, and the conditions of through the means' of that body. So much for of birth and education, and the conditions of that problem. A truth is thus made apparent earthly life. Therefore it tells you no man should which it would take unassisted science centuries to discover. And indeed it has become a question spirit of charity and forbearance, which is the whether the mind, even while in the body, might only true justice. It paints no revolting or ternot accomplish wonders hitherto undreamed of, if it only fully understood the laws which govern arrogates what it does not possess; but true selquee discovers all things, and only decides upon that which is true.

Another thing which Spiritualism does for the

mind: It relieves it from all restraints of preju-dice and superstition, and removes the arrogance of scientific egotism by showing that the mind beings in every age and country, at the highest can never know everything, or be competent to point of cultivation, and in their hours of loftiest measure all probabilities; that there is always meditation, would approve and long for. an infinite domain lying beyond its furthest flight; that in its highest pride of attainment if that which judgment and common sense approve and reject that that will not bear the test lieve that only which is genuine and perfect—

of reason and intuition.

Another great doctrine, first advanced by the spirit-world, is that of a connecting link between how much or how little you possess of the gifts all minds in the universe—that the substance of we have spoken of in this article, and how far soul is everywhere the same—God himself being you have availed yourselves of the privileges its infinite, and the human intelligence its finite you claim. In right of your denomination, in forms; thus establishing an intimacy of relation, part, no doubt, you have attained and enjoyed its infinite, and the human intelligence its finite forms, thus establishing an intimacy of relation, an essential sympathy between the highest and them; but remember every step you take outside lowest forms of conscions being, and leading to a the strict path of truth and justice—though you comprehension of universal Deity not before boast ever so loudly of angel communication—conceived of. Next, it reveals the connection will lead you further away from genuine spiritual between the material and spiritual worlds, giving palpable proof of a hereafter, and making the inner and outer life only different apartments the light which you acknowledge. in the same temple, sliowing that spirit-life is ever with you ; and indeed you are spirits already—that every soul among you is even now in the spirit-world, and that not afar off are the

relestial maysions, but that as was said by Jesus,
"The kingdom of heaven is with you."
Now let us sum up what all this means: It means that to no age or generation does Spiritu-alism confine its benefits. No true believer in its doctrines claims that it possesses any abstract truths superior to the highest ideas of the past. It boasts no monopoly of excellence or wisdom. It only says, I am one of the channels through which you can receive knowledge. It does not require of its disciples adhesion to any creed, or formulary of belief, but it demands that every man shall be permitted to worship his own God-after his own form, in his own place, and at his own time, because Deity has so stamped himself on the soul that its relations with him are inde-pendent of circumstances and education. His

pendent of circumstances and education. His voice, when fairly interpreted, says not, "Believe on pain of eternal condemnation," but "I lived before the world began. I spake in the first breathings of inspiration, and have been heard in every lofty utteranc; of the human soul."

And SPIMITUALISM also says: I came down to you, through all the ages of the past, in the form of all that is beautiful, impressive and profound—in the embodied conceptions of poet, sculptor, painter, orator, philosopher, Indeed. sculptor, painter, orator, philosopher. Indeed, I am as old as Time himself. That special inspiration upon which you hang your faith, and which yourregard as a precious git from heaven—in that also I am visible. In the Old Testament, I spoke to the Prophets; in the New Testament, I spoke to the Prophets; tament, to John, the Revelator. I am seen in Revelation; I have swept over, the battle-field by the side of every hero; I have driven the bloody chariot of Revolution over the necks of prostrate kings; I have fought and conquered brostrate kings; I have fought and conquered brown in a thousand shapes. Mine are all the forms of truth, past, present and to come, in all her multiplied resurrections. Yes, Spiritualism means the undying advancement of the soul, the key to the history of civilization. It holds the key to the history of civilization. It includes all the congrests of science, all the attainments of, art, all the rerealments of religion. It implies that which in time shall cause the world to adopt newer and higher methods of life, which shall insure-freedom and order among the nations, and endow them with a lofty and unstillied spirit of devotion.

Remember, that Spiritualism-deals not alone with the modern phenomena alkided to underthis title, but criticises and investigates the reve elations of all past ages, searching wherever poets have found images of beauty or of terror, wherever prophets have raised their warning voice, wherever sages have toiled amid the hid-

den things of nature.

And yet you ask if there are any truths in Spiritualism! You might as well inquire if there is any truth in Nature and the world, and

in both cases our answer would be the same.

We do not include in our definition the abortive offspring of pretended Spiritualism-those impositions and falsehoods which arise from the perversion of the genuine and holy-faith—any more than you charge Christianity with the crimes and follies which abound in every Christian community. No. We mean by Spiritualism that doctrine which presents the inspiration of the Angel World; which comes on the wings of angel messengers to tell you your loved ones departed are not dead, nor unmindful, of their earthly friends; which awakens anew your faith in immortality, and robs death of its terrors; which reveals the truth and confirms the sacredness of religion; which, in all its teachings and all its aspirations, points only to the highest goal; which has enshrouded the past in glory, fills the present with hope, and points to a future of yet more successful endeavors. We mean the secret whisper which speaks to the heart of a higher life, the efforts of the genuine, those outgushing springs in the desert of humanity and living embodiments of angel thoughts; we mean, the inspirations of science, when, after years of study, a sudden flash enlightens all the depths of mind. Spirit is at work when the soul, bowed down beneath the burdens of earth, finds consola-tion in religion; when, bruised, and torn, the fainting pilgrim of life throws himself at the feet of Jesus, and hears those words of ineffable com-passion, "Neither do I condemn thee. Go, and sin no more!" We mean that sacred ministra-tion which is not too high to stoop from the highest heaven, and bear witness in unnumbered acts

its name.

That which is highest, holiest, truest and best —that only is Spiritualism, and nothing else holds any relation to it, whether new or old. Its facts are all glorious, and it includes the highest revealments of truth to man, under whatever pame they have been promulgated. It proclaims God as the Father of Humanity, the Creator and Ruler of the Universe—the soul as his image, divine, immortal, which is placed in the human form that it may attain to an individuality of eternal consciousness, and go on and on through the ages of eternity reaching after higher truths, and achieving new conquests over error and imperfection. To this it adds the great fact of communion with departed friends, and the theory of unseen angel visitors speaking some-times audibly to the material sense, sometimes o the consciousness of the soul, but ever hovering near, guiding the steps of mortals, and inspir-ing poets, sages and statesmen with their hap piest conceptions. It teaches that angels and human beings are allied by common sympathies

and fitted for mutual intercourse:

It declares that all men are immortal—that the soil, in its-essence, is pure and unstained by earthly sin and when it shall have outgrown the weakness of mortality, is destined to an eternal progression in happiness and virtue. It says that all souls are alike dear, to God, and that rible pictures of futurity and the character of God, but in all its features and presentments will bear the most fastidious scrutiny of the skeptic while it satisfies the most ardent longings of the devotee. This we affirm to be a faithful defini-tion of Spiritualism as handed down by spirits to mortals. No true Spiritualist can contradict this, though all may not succeed in illustrating it in their practice. And, it is what all human meditation, would approve and long for.
Spiritualism presents to humanity its highest

has but reached, the stepping stone of true sci-ence—is but stammering over the alphabet of Nature's laws—but faltering on the threshold of the adjust Temple of Création. Thus it trains the mind to listen to all teachings, and to receive

that and nothing else. Spiritualists; it is for you to decide yourselves

the light which you acknowledge.
And I would say to those who do not yet profess this belief, receive not any doctrine whice does not wear the holiest aspects and breathe the atmosphere of heaven around your souls. Better to possess unconsciously "the light that lighteth every man" than enibrace darkness and corruption in the name of truth. Better cherish in ignorant simplicity your unperverted affections han sacrifice all that is pure and holy in your being on the altar of a false divinity. \* \* \*
Cherish in Spirithalism only what is noble

lofty and divine, and it will bring you all that your soul desires, when angel music shall salute you at the midnight hour, and waft to your en-raptured spirit the soothing messages of the loved raptured spirit the sootning messages ones that will visit you from the eternal shore.

L. S. G.

### New Publications.

Christianity before Phrist, is one of the most searching of books, the author being Kersey Graves, who wrote "The Biography of Satan," and "The Bible of Bibles." After proper preface and an address to the clergy, he enters a proper presace and an address to the ciergy, he effects with a fibrust lionesty and energy on the work which the tifle of his book foreshadows; and the result is such as will surely wake up the sluggish ideas of those who take their belfers by borrowing or by contagion. It is utterly impossible to give the reader, except in a very extended space, an adequate conception of the contents of this volume. There are forty five chapters to it, and all are alive with the fire of discussion. The authorities so liberally adduced o sustain- bis positions it will not be prudent to decry or dispute. He who would enlarge and enlighten his mind on subject which is of universal interest, will do well to peruse this volume attentively, for he may be sure of being richly repaid. Published by Colby & Rich.

WARRINGTON'S MANUAL is a convenient and timely, little book for the information of officers and members of legislatures, conventions, societies, corporations and orders to the practical governing and membership of all such bodies, according to the parliamentary law and the practice in the United States. It is, in short, a concise and practical guide in what is known as "Parliamentary Law, " . The admirable preface explains the simple principles on which it is written, and gives some excellent sugg' stions concerning the real uses of the law thus elucidated and applied. Published by Lee & Shepard.

Charles Bradlaugh's "IMPEACHMENT OF THE HOUSE OF BRUNSWICK," Teprinted by William F. Gill & Co., is a sharp attack do the Hanoverian dynasty of England which he fortifies with quotations and statistics addibitup. It will well repay perusal by those who are inclined to think there is divinity that doth hedge a king, and who are not yet fully persuaded of the advantages of republican government.

ESSAYS ÆSTHETICAL. By George H. Calgert. Lee & Shepard, Boston. There are nine essays in this neat and attractive little volume, all on literary subjects, and all, rattractive little volume, all on literary subjects, and aq, we believe, originally spublished in Putnam's Magazine. Mr. Calvert's Teputation requires no notice at our hands, He writes on the topics he has here proposed to himself with his acknowledged fluency, grace and power, and manifests, in his definitions, descriptions and criticisms, the possession of that my storious justifit which is the gift of giftshio man. We have been especially gratified with the reperiod of his paper on Saint-Beuve, Thomas Carlyle, and Style. The others are not less full of the fruits of his faculty and his assiduous culture. These fine essays are richly worth preservation and continued distribution in their present form.

SPAIN AND THE SPANIARDS, by N. L. Thieblin, is a fresh picture of modern Spain and Spanish politics and so-ciety, by an accomplished foreign journalist, who wrote the contents of this volume for the columns of the New York Herald. The London journals and reviews have reeived it with great favor, and dwelf with deserved em phasis on its merits. It is something more than a book o travel: it is a picture of actual life and manners, which will lluminate many a reader's mind on a subject concerning which he may at present have but indistinct and confused ideas. The style in which it is written is graceful and easy, quite in harmony with his theme. The British Quarterly Review says it is the most graphic book about Spain of late years, as it is the most useful, possessing the im portance of history and the fascination of romance. With such endorsements it should meet with a very wide sale. Published by Lee & Shepard.

### Information' Wanted.

To the Editor of the Banner of Light.

Three of my immediate relations, with one other, were sitting in a circle last week. The table began to tip freely, and spelt out the name of Keziah Lowrester, who claimed to have been a doctor, and to have died at Denver, Col. It would be interesting if some of your correspondents would give information as to whether a lady of the above-mentioned name and profession has been known at Denver

of the above-mentioned many has been known at Denver.
Your bledient servant,
H: WEDGWOOD.

31 Queen Anne street, London, Eng.,

"The Proof Palpable of Immortality." To the Editor of the Banner of Light:

I wish to say a word in relation to this excellent volume, though it has been repeatedly commended to the public. Not a few valuable works on Modern Spiritualism have made their appearance the past year, but to the honest, candid thinker this is a multum in parro. It is a book of carefully compiled statistics, and perfectly compact with thought. Let a man read common theological teachings on the future life from the Church point of view, and then peruse this excellent little work, and he will find food that will nourish fuith if he has the least germs of it. . .

As a writer in this department of literature and cience Mr. Sargent has few if any superiors. His is a well-trained mind, and he is competent to teach. After reading the productions of our author, what shall we think of the logical consistency of our Christian teachers, who rule out the stern and incontrovertible facts collated by the vigorous pen of Mr. Sargent? To treat the Bible in the way that our ablest treatises on Spiritualism are treated by Churchmen, would consign it to an oblivion from which no theologue would attempt to rescue it.

It is the phenomenal facts of Spiritualism which are to save our unbelleving generation, if it is to be rescued from its unbelief. Gerald Massey aptly-compared the Christian who opposes Spiritualism, to the man standing on the extreme end of a plank running from a vessel, sawing it in twain. Cannot the clergy understand, in teaching the immortality of the soul, they in fact are committed to Spiritualism, while the hereafter.

Reduced fares have been secured on the rallfacts and phenomena thereof prove the doctrine, if it is provable?'

On the part of the men of the pulpit how plainly it is being proven, "neither will they be persuaded though one rose from the dead." In their case how history repeats itself! "He hath blinded their eyes and hardened their heart, that they should not see with their eyes nor under-they should not see with the stand with their heart and be converted, and I mittee feel sure of a great and harmonious meetshould heal them."

If Almighty God holds men to a strict account for a neglect to use the means, provided for their enlightenment, then the Church has a day of reckoning before it for a neglect of the use of means, and for contemning the light which now shines into the world.

I wish to bid Epes Sargent "Godspeed" for his able and timely labors in behalf of Spiritual ism; trusting he will continue his efforts in defence of that Faith which is destined to enlighten the world and free it from present misbelles and unbelief. 🕟 A CLERGYMAN.

### Letter from Col. Olcott.

To the Editor of the Banner of Light:

SIR-In describing the manner in which Mr. Bastian was'tied in the recent scance in London, at which a series of surprising materializations occurred, your correspondent says: "A committee chosen for the purpose applied a seal to the knot, not without creating some nervous apprehension in my own mind lest they should drop some of the burning wax on the medium's hands.' Apropos of which I desire to make a few remarks: The Eddy Brothers and Sisters showed me upon their wrists the scars made by burning wax, carelessly applied to knots by cruel committeemen, and other mediums have done the same. I speak of this circumstance in my book, and denounce the useless barbarity. In securing Mrs. Holmes, I adopted the simple precaution of sealing the bag-strings to a bit of cardboard held beneath them, and also to a coin; the one preventing any accident to the medium, the other keeping the strings securely together without the necessity of tying them into a knot.

- If "investigators" cannot guard against imposture without resort to inhuman methods, the sooner mediums refuse to sit for them, the bet-HENRY S. OLCOTT. ter.

7 Beckman street, New York, May 18th, 1875.

### Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

MEETINGS IN BOSTON.

The Boston Spiritualists' Union hold regular weekly meetings at Rochester Hall, 534 Washington street, every sunday evening. Lectures and Conference. H. S. Williams, President.

John A. Andrew Hall, — Free Meetings.—Lecture by Mrs. S. A. Floyd, at 24 and 7.5 r. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public Invited.

"Rochester Hall, 534 Washington street.—The Children'r Progressive Lyceum, No. 1, which formerly met insloht. A. Andrew Hall, will hold its sessions at this place every Sunday, at 10½ o'clock. Geo. H. Lincoln, See'y.

The Laddies' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. G. C. Hayward, President; Miss M. L. Bairrett, Secretary.

Mediums' Meeting at Tomplars' Hall, 280 Washington street, at 10½ A. M., each Sunday. All mediums cordially invited.

Lurine Hall, No. 3 Winter street.—Public Free Circles

invited, Lurline Hall, No. 3 Winter street.—Public Free Circles are held in this hall every Sunday morning at 10% o'clock. Good test mediums and speakers in attendance. Lectures every Sunday at 3 and 7% P. M. by well-known speakers. The People's Spinitual Meetings every Sunday at 2% P. M., at Investigator Hall, Paine Memorial Building, Appleton street, near Tremont, Good speakers always in attendance.

Appleion street, near Tremont. Good speakers always in attendance.

Cotton Hall.—Frank T. Ripley, Mrs. Lottle F. Taberand Mrs. M. C. Hagley, trance test mediums, will give circles for tests only, at Cotton Hall, corner of Chaudrey and Essex streets, every Simday morning at 11 A. M. Sealed letters answered every Sunday. Test circles free. A collection will be taken up to defray expenses.

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

BOSTON. - Rochester Hall .- The following is the list of members, engaged in the literary exercises of Children. Progressive Lyceum No. 1 on the morning of Sunday, May 16th: Recitations—May Potter, Esther James, Albert Bertlesen, Rudolph Bertlesen, Mabel Edson, Emma Gilman, Jennie Miller, Lizzie J. Thompson, Emma Currier: Readings-Helen M. Dill, Alberta Smith, H. A. Johnson; Song-Saunders sisters.

Investigator Hall .- The meeting held by the People's Spiritual Courseat this hall, in the Paine Memorial Build ing, Appleton street, Boston, was made interesting on the ifternoon of Sunday, May 16th, by the psychological experinents of A. E. Carpenter, which were of a highly instructive nature. Miss Do Mont gave some fine singing, and May Potter a recitation entitled "The Soldier's Return." On motion of Horace Seaver, Esq., It was unanimously voted that Mr. Carpenter be requested to give further examples of his psychological powers at as early a date as

Mrs. Hope Whipple will speak in this hall next Sunday afternoon, 23d inst., at 2½ o'clock. Subject: h Woman as Friend," with an analysis of the human sentiments and passions, and the relative importance of each.

John A. Andrew Hall, -The regular meetings were heldat this place on Sunday afternoon and evening, May 16th. Good music by the choir, and trance lectures, and the answer of queries propounded by the audience, through the mediumship of Mrs. Sarah A. Floyd, constituted the exer-

CHARLESTOWN DISTRICT .- Waverly Hall .- The meet-

ing held in this hall Sunday evening, May 16th, was well attended. The exercises were commenced by singing by the choir, followed by remarks by Mr. Bickford, tests by Mrs. Bagley, and remarks and tests by Arthur Hodges. Mrs. M. C. Bagley will be in this hall with other speakers and mediums next Sunday evening, at 7%. C. B. MARSH. SALEN. - Hyceum Hall. - Dr. T. B. Taylor gave a lecture at this ball May 11th and during the same day Frank T. Ripley held a message seance there, under test conditions. The Salem Beethoven, Club furnished some fine singing during the meeting for the lecture and the scance. Both lecture and seauce met with the unqualified approbation

of the people. It is expected that Dr. T. and Mr. R. will visit Salem again are long. mentative and demonstrative phases of Spiritualism by well attended lectures and scances at Springfield, Mass. They will officiate in the same city, by earnest invitation, on Sunday, May 23d.

Lake Pleasant Spiritualist and Lib-eralist Camp Meeting Association, Montague, Mass.—Official Announcement.

The President, Treasurer, and several of the Executive Committee met at Liberty Hall, Springfield, Mass, on the 16th, and agreed upon the following details respecting the August Meeting. In obedience to the unanimous vote of the Association, given at their last convention in Springfield, April 1st, viz.: "that the first public exercises should be held at Lake Pleasant, August 8th," (to which time the programme to be soon announced will strictly conform,) the Executive Committee have fixed upon the 4th of August 1st. 'as the day for pitching tents for such as desire to ' come to the Lake-the first week. All such persons (unless self-provided) should send their orders for tents as early as July 1st, to Harvey Lyman, of Springfield, Mass., as he will engage no more tents for the opening of the meeting than may be ordered in advence.

than may be ordered in advance.

A large invoice of tents will be on the grounds by the 12th, for the use of those who do not order, them in advance and may not desire to come till that time. Waterproof tents, 10 by 12 feet, set up ready for use, will cost twelve dollars for four weeks, and ten dollars for three weeks, and must

be paid for when first taken. Board can be obtained, the first week, of W. B. Austin, of Springfield; Mrs. Warren, of Boston; or J. 3 Richardson, of Greenfield, who will all be ready for the public by the 4th. Mr. Dunklee will be ready for boarders on the 13th. Price

of board, six dollars per week.

The Fitchburg Cornet Band and Russell's Orchestra (the same ones employed last year) who arrive at the Lake the 13th, and remain till the close of the meeting on the 30th. An able corps of speakers in the field of spiritual and liberal reform will be secured, and a programme of exercises with names of speakers will be published

roads to those who buy Camp Meeting tickets, and return tickets can be obtained at the Lake. The grounds are to be regularly laid out this year, streets out through the grove, water brought on the hill, and many other improvements made

(Signed)

JOSEUH BEALS, Pres. E. W. DICKINSON, Vice Pres. HARVEY-LYMAN, Treas. H. A. Bubungton, ... Ch'n of Com. on Speakers, John IF. Shith, Cor. Sec'y.

### E. V. Wilson in New York City.

ine Enter of the Banner of Light: Mr. E. V. Wilson, one of our ablest working, Spiritualists, is with us for the month of May, spreading light and encouragement by his earnest brayes, words. His lectures and tests have always effected the greatest interest among spiritualists and skeptics alike wherever he may go. Y Sunday avening, May 2d, in Republican Hall, No. 3d, West 33d, treet the gave me the following: No. 55 West 330 Street he gave me the following:
"I see standing by your side a young girl; she is lame; I should say she had hip disease when she passed away but as she presents herself now by your side is perfectly restored to health. I do not believe her to be your daughter." Then followed a full and minute description of her personal appearance while on earth. So complete and satisfactory was the entire delineation, I

could not fail to recognize in it a dearly loved niece whose transition occurred twenty years On two other occasions I have received most wonderful tests through Mr. Wilson of events and incidents in my own life, the dates bring very exact in every instance.

New York City.

E. T. BRIGHAM.

In this city, April 30th, by the Rev. T. B. Taylor, Mr. Charles Francis (late of England) to Mrs. S. D. Cayvau, THE

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