

nobody belongs to it now but my brother and myself, and I am sure of Sandy's soundness."

Banner Correspondence.

Pennsylvania.

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 Protestant) and editors, and a large number from the Young Men's Christian 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 "miracles" that Brown has performed, without knowing how he does it, repeated over and over again by Master De Witt C. Hough, at the residence 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 keeping of Mr. Bull, one of our railroad Presidents, but gave abundant evidence of being able to answer mental questions, perform mental requests, and read the minds of those with whom he 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 malign 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 triflingly received creeds that will enable them to fairly investigate the palpable proofs of continued individual existence without that ignorant and foolish prejudice 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—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 Wednesday evening at 8 o'clock. In 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 movement now going on in our country, it is not the duty of the Spiritualists everywhere to encourage the organization of all liberal thinkers for resisting oppression and preserving religious freedom?

Iowa.

DES MOINES.—Dr. J. W. Kenyon writes, April 22d: The truth as it is in Spiritualism, is spreading rapidly through the entire West, especially 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. H. H. Brown, Dr. J. W. Kenyon, of Des Moines, and one other, whose name I cannot call to mind. I have not heard Dr. Sanford 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. H. 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 Spiritualist 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; is eloquent, and a teacher of positive science, and philosophy, he by no means neglects the living of Spiritualism to serve sensualism, but labors for purity in the marital, as well 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 friends seem to be in revealing the mysteries of the science of life.

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, Whitefish, Somerset, and in the vicinity of this city. Liberalism is strong in all these places. I have not heard of Jefferson, 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 in 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 corresponding with us? I intend to work much in the 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 therewith, commencing with J. L. York, C. Fannie Allen, 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 are more numerous 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 something of the Spiritual Philosophy? A test medium would do well here.

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 Spiritualism, and where but little was known of its facts and phenomena, and consequently have not received a dime. I am returning since I came from the South. I intend to devote more time to the cause, and though I am willing to do all I can for places where they cannot afford to hire a speaker, yet I hope to receive some remuneration.

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

Massachusetts.

FITCHBURG.—Dr. Arthur Hodges, of Boston, has been presenting 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 who wish.

MR. AND MRS. JONAS COREY, Mrs. A. EWING, 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 Criticized.

To the Editor of the Banner of Light:

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 criticized the action of the "Managers of the Western House of Refuge at Rochester," for granting the Catholic inmates 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 publication 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 14th, 1875.

To the Editor of the Rutland Globe:

I observed an editorial 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 may be correct, "as a pure matter of Constitutional law," but as a practical question, I consider it a great impropriety to adopt such a rule. You base your objections upon the fact of the multiplicity of beliefs being so great that the lowest class of society, 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, live on in a material form, and many of them are recognized by their relatives and friends, with whom they hold social conversation, and often manifest a great degree of pleasure in such a reunion. Such appearances are the greatest evidence of immortality or life beyond the grave.

You say, "In all reformatory and penal institutions moral and religious instruction must, of necessity, consist of a part of the means used for 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 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 Saul; 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 depraved," and unless they comply with certain conditions (hereinafter mentioned) their spirits will be cast into a "lake of fire and brimstone" and there remain (suffering the most extreme agony) for a period of a hundred and twenty years, but if they will "believe in Christ," 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 Ghost sitting about as occasion may require, and in this desirable situation pass a never-ending eternity in shining Tossanias to three separate classes of spirits, viz: the spirits of the virtuous 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 eternity," although they pass every day in the bliss of their victory 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 cast into hell! Such is the (so called) "moral and religious instruction" now practiced in our "prisons and reformatory institutions."

You pass along with your subject, and anticipate the fact that 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 have passed, the principles of true Spiritualism will be universally introduced into our "prisons and reformatory institutions," 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 own heaven according as they practice vice or virtue; that their present and future welfare will be affected in no manner or form in consequence of the shedding of some man's blood, who died upon a cross two thousand years ago; that immediately after they have passed to spirit-life their condition in regard to misery or

happiness 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 such scene, but if they live and act in accordance with their highest conceptions of moral right the "Kingdom of Heaven is within them."

I believe I have truthfully 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 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 Banner of Light of April 17th that you have quoted the prevalent newspaper error in regard to Mr. J. Williams Thorne and his recent expulsion from the Legislature of North Carolina. Under the heading of "The Religious Test," you, assuming the correctness of general report, attribute the expulsion of Mr. Thorne to the action of the superstitious blacks, "and, by logical thought, from that 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, I 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.

Thorne, in the case of Mr. Thorne, is, that an unprincipled but successful effort was made to oust him from his seat 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 supposed 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 that he was a "white man's party," 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 "advocated and promulgated a most blasphemous doctrine, subversive of the Constitution of North Carolina and of sound morality." A negro member was enjoined 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 thirty-two 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 the operation; hence our danger.

Now, this shameful affair only adds another to the long list of impositions and insults which heterodox souls have suffered, and still suffer, in this land of counterfeit Republicanism, sham Democracy and bogus freedom! Under the chronic injustice from which we appeal, *forbearance long ago ceased 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 of free thought has conquered in all places an immense and most respectable following of the best men and women, we see everywhere an attempted revival of that which is worst and most offensive in ecclesiastical arrogance and priestly 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 Thorne be forever excluded from citizenship, and left to the proverbial and historical mercy of Christian Statesmen!

The trouble and danger in the way of such a programme is, all free-thinkers are not Quakers, like Thorne; all are not of the old school of infidel philosophers who take from long use, meekly, Christian insults and ostracism. Tens of thousands—yes, millions of Liberals are now made freemen in mind, and know no reason why they should tolerate a rabble of ignorant, canting fanatics in their superlative position of privileged superiority; or allow corrupt politicians 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-sighted 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" politics such a universal overthrow and awful burial as will abolish the greatest and last obstacle to genuine Republicanism and pure Democracy forever!

Mr. Thorne gives a high character to the people of North Carolina, assuring the public that danger from the negro vote, "intuitively right," is not to be dreaded; but that selfish arrogance, in the case of prejudiced "conservatives," 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 manhood and popular manhood a fact in the North Carolina crush.

Who would have rankled the only dreamed not of the rebound!

ED. S. WHEELER.

IN-CARNATION.

BY EMMA FRANCES DAWSON.

Cloye-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 angel's smile,
"The latest word from God. The sky
Unfolds awhile."

When I am grown, I then would think,
I, too, may message bear, like her,
By looking long within a pink,
See angels stir.

Like old Scriptorium, illumed
With cherub figures through the text,
Her life with charities had bloomed
Though cares perplex.

When gossip murmured o'er her tea,
And had in this or that of spite,
"What good can now be told?" said she,
Thus turned the tide.

Soft peace she made, her presence brought
A calm life that which follows prayer,
Or peal of blessed bell at dawn,
"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,
Revealed to them.

Time has not taught me grandma's grace;
Yet, lest 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 wait,"
My heart is full as thine, Garibaldi,
And—Gods great!

Thy pungent breath inhales like wine,
Like wine thy fringed depths are hued;
Thy velvet lips I lift to mine
A pre face imbued.

Look on tropic sea and sky,
I feel a soft and spicy wind
That touched the cypress and blew high
The tamarind.

The mangoes' massive towers arise
Like sentries white the vast woods sleep;
Stray bird-song but intensifies
The silence deep.

Gay birds and moths gleam, rainbow-hued,
Through trailing vines, clematis whirr,
Shrill insects fill the solitude
With mystic stir.

I follow red flamingo where
The lotus dreams in slumberous lake,
Where blue and silver fish lie there
Through tangled brake.

A low, large moon, like lamp door
To other world, lights land and sea,
Drops down those depths that own no ear,
Lost argosy.

In this pellucid pool where palm
And cactus pictured are, I see—
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 unexpressed,
A mighty train.

Desires to aid though thought power,
In spirit join all good deeds done,
The poor man's wish, the rich man's donor,
Each count as one!

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

NOTES OF TRAVEL.

BY WARREN CHASE.

Kirksville, Mo., on the St. Louis, Kansas City and Northern R.R., is a town of about three thousand inhabitants, pleasantly situated on a prairie, but with timber and coal plenty nearby. 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 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 church party trying to abolish the Normal School in Missouri.

There is also a railroad from this point running eastward direct to Quincy, Ill., making it a favorable location for business, as it is one of the 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 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 to be convinced by the evidence, which was sufficient to satisfy the most inveterate skeptic; but the clergy are the last persons who will examine, as their interest lies in keeping it from being 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 occupied that we could not visit Mr. Mott at his home, 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 quote 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 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

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 know.

SPIRITUALIST MEETINGS.

CHILMARK, MASS.—The Bible-Christian Spiritualist hold regular meetings at Chilmark, Mass., every Sunday, at 10 o'clock, at the residence of Mr. J. H. Ricker, regular speaker, Seaboard, D. J. Ricker, Sup't.

HAVERHILL, MASS.—The Children's Progressive Lyceum meets at Social Hall, every Sunday, at 2 o'clock. Snialley, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Gleaner; W. B. Kelley, Musical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary.

SALEM, MASS.—Lyceum Hall, The Humanitarian Association hold meetings every Sunday, at 4 and 7 1/2 P. M. H. M. Robinson, Librarian; S. H. Robinson, Secretary.

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To Book-Buyers.

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

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

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

Banner of Light.

BOSTON, SATURDAY, MAY 22, 1875.

PUBLICATION OFFICE AND BOOKSTORE,
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LUTHER COLBY, EDITOR.
ISAAC B. RICH, BUSINESS MANAGER.

Letters and communications pertaining to the editorial department of this paper should be addressed to LUTHER COLBY, and all business letters to ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

The Unseen Universe.

A somewhat remarkable work under this title, said to be the production of "eminent English scientists," was published last week by Macmillan & Co., an English house, having 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 "a prominent 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 look about them. On the other hand, the manifestations recorded by the Spiritualists take place, as a rule, in insufficient light, and in total darkness, 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 communication from the world of spirits that was not made in open daylight, and to those unprepared to receive it, and therefore unprepared to record it."

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 contrary is generally the case, and the phenomena are witnessed with a *cool* and *calm* 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.

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 precisely 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 Immortality," 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 universe*, 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 Unseen 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 common places of our belief.

The authors show by scientific induction how the primordial potential energy of the visible universe is gradually converted into light and heat, and how this light and heat are ultimately dissipated into space. As the process proceeds the masses of the universe become larger 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 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 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 itself. 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

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 into the invisible?"

The Spiritualist doctrine of the spirit-body has to be admitted, as our scientists proceed in their deductions. If the principle of continuity and the doctrine of immortality are both true, then must the spirit-body become a scientific necessity. All 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 an intelligent Agent operating in the universe, 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 Palpable" we find these expressions: "If atoms are the ultimate reality, the one real substance, then there is no place for spirit, no future for man; an assumption wholly disproved by the facts of this volume." * * * The facts of Spiritualism are now facts of Science. * * * He [Mr. Tyndall] conducts us as far back as atoms, and there sets up his board, labelled, *No Throughfare*. But Spiritual Science disregards his warning, and passes on; whether, the next Chapter may show." And the next Chapter shows that it is the *unseen universe* that Spiritual Science is authorized, by the modern verified phenomena, to "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 nor can be two fields of knowledge with no possible communication between them. Such an hypothesis is simply absurd. There is undoubtedly an avenue leading from the one to the other, but this avenue is through the unseen universe, and unfortunately it has been called up and tickled with 'No road this way,' professionally 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 hypothesis; and that all advances in universal Science are in perfect harmony with the facts and legitimate deductions of our Spiritual Philosophy.

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 Assembly has no right to bestow a dollar of the people's money for the support of churches or religious 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 arrived 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 State they had sworn to respect and abide by, regardless of any neglect, perversion or abuse it had hitherto been subjected to. And he insists that it had nothing to do with the wisdom or expediency of its provisions, but they were bound by the solemn official oaths of all its members to sustain its enactments, whether in its view expedient 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 forbids it.

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 useless 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 corporate 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 Caesar the things that belong to Caesar, 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 country, 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, 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 event deserve to stand.

To a coterie of literary gentlemen assembled 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 official 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 Wetherbee, Esq., of this city, will appear in the forthcoming number of the Banner.

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 and the agents have made fortunes by their swindling. The Boston Journal, which would not say it unless it were obliged to, confesses that "as to the facts there can be no dispute." The revelations of Prof. Marsh, it says, "made with the remorseless accuracy and thoroughness of a scientific explorer, could not be winked out of sight. His specimens of vile groceries found among the Indians just as they had come from 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 character of the several Indian tribes which had fallen under his notice, and as to the manner in which they had been dealt with by the agents and contractors, was very pertinent and important."

Then the testimony given on the subject by Lieut. 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 authorized 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 horses. The statement is likewise endorsed by Gen. Pope, who forebore 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 even a new system of dealing with the red men, such 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 is 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 Indians, and whiskey-seekers. 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 Government, after making a solemn treaty with the Indians concerning the Black Hills Territory, goes to work to get it away from them because of the rumors of the gold it contains? When treaties 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. Bugnet, the Parisian spirit-photographer, on charge of swindling the public by and through the exercise of his gift; and our latest English advice informs us that the French authorities have proceeded even further, and have seized upon and confined M. Leymarie, the fearless editor of the *Revue Spirituelle*, and M. Firmin, materializing medium, as accomplices of M. Bugnet. 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. Gledstones 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 not unfairly dealt with by a skeptical and hostile public."

A Pleasant Evening.

Was passed by a large delegation of the friends of Mr. and Mrs. William H. 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 H. S. Williams, Dr. A. H. Richardson, John Wetherbee, Dr. McLellan, Hattie Wilson, Alonzo Bond, J. B. Hatch and others. Cora Hastings and Hattie Wilson varied the exercises with songs; and Miss Lizzie J. Thompson gave a declamation.

A Woman Suffrage Convention, under the auspices of the Massachusetts State Woman Suffrage Association, was held Tuesday afternoon and evening, May 18th, in the City 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. Eastman, 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 approving 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 is printed in Hyde Park, Mass.—and from his epistle, dated May 4th, we make the following 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 reservation:

"Letters from home and other places were awaiting your correspondent at Memphis, Tenn. Among them was one from Mr. Towle, the photographic 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 these photographs three faces, (but not his own) clearly defined. One of them is that of a stranger, a man of middle age; the other two he recognizes, to his surprise and delight, as the countenances of his dear and only children, whose bodies about half a score of years ago he saw put away in a tomb under the Park street church in Boston."

He carefully scrutinizes those lineaments, he calmly reflects on all the circumstances attending his sitting in the photographer's room. He remembers that he was a stranger to Mr. Hartman, the photographic operator; that before sitting 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 otherwise 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; he remembered how when the plate-holder was withdrawn he had again accompanied the operator into his closet, and had there watched the development of the negative; he also remembered, for he had minutely it in a note-book, that as the result of the first sitting there had appeared 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 a foreigner, was clearly manifest; that at the third sitting only the likeness of his own face was visible, and at the fourth and last sitting the plate bore no impression of his own countenance, but did show three other faces, two of which were those of his deceased children, and the third that of an unknown man. As he calls to mind all these circumstances, and yet sees on the photograph before him the sun-pictures of the countenances of his 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 Parker 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 probably be with us another season, great inducements having been held out to him by influential parties in Europe to make the Old World his permanent home.

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 by the 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 telegram dated May 17th states that the papal nuncio has made a formal demand for the restoration of Catholic unity in Spain, and that the Alphonist 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 Intelligence for consideration on our sixth page; Annetta 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. H., warns his friends "against making theological 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 pamphlet 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. Circulate it, friends, for it will do a good work among the young. See advertisement on our sixth page.

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, friends.

Travels in Foreign Lands.

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 from a late number of the Western Rural, published in Chicago, Illinois:

"This is a delightful summary of this gentleman'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 information 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 J. 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 misrepresentation 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 thirty-five years, and his labors in the past have been attended with the most gratifying measure of curative success. His services have until recently been given 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 spirit of its institutions, says the Boston Traveller. Its rights must be secured, and it must be tolerant where it has been tolerated. The example and the teachings of the more influential 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 equality to all.

Mrs. Maud E. Lord, the deservedly popular physical medium, at 26 Hanson street, Boston, recently gave great pleasure to the friends resident in Brattleboro, 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 PARKER, 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 2½ and 7½ p.m. Speakers engaged: J. T. Denton for the last Sunday in May; Nellie J. W. 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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CONTENTS.

Preface; Explanation; Introduction; Address to the Clergy.

Chapter 1.—The Claims of the Saviors.

Chapter 2.—The Saviors' Prophecies.

Chapter 3.—The Saviors' Claims of a Serpent.

Chapter 4.—Miracles and Immaculate Conception of the Gdps.

Chapter 5.—Virgin Mothers and Virgin-born Gods.

Chapter 6.—Stars point out the Time and the Saviors' Infancy.

Chapter 7.—Angels, Shepherds, and Magi visit the Infant Savior.

Chapter 8.—The Twenty-fifth of December the Birthday of the Gdps.

Chapter 9.—Titles of the Saviors.

Chapter 10.—The Saviors of Royal Descent, but Humble in Rank.

Chapter 11.—Christ's Genealogy.

Chapter 12.—The World's Saviors saved from Destruction.

Chapter 13.—The Saviors' Early Proofs of Divinity.

Chapter 14.—The Saviors' Religiousness of this World.

Chapter 15.—Sixteen Saviors Crucified.

Chapter 16.—The Saviors' Claims of a Serpent.

Chapter 17.—The Saviors' Claims of a Serpent.

Chapter 18.—The Saviors' Claims of a Serpent.

Chapter 19.—The Saviors' Claims of a Serpent.

Chapter 20.—The Saviors' Claims of a Serpent.

Chapter 21.—The Saviors' Claims of a Serpent.

Chapter 22.—The Saviors' Claims of a Serpent.

Chapter 23.—The Saviors' Claims of a Serpent.

Chapter 24.—The Saviors' Claims of a Serpent.

Chapter 25.—The Saviors' Claims of a Serpent.

Chapter 26.—The Saviors' Claims of a Serpent.

Chapter 27.—The Saviors' Claims of a Serpent.

Chapter 28.—The Saviors' Claims of a Serpent.

Chapter 29.—The Saviors' Claims of a Serpent.

Chapter 30.—The Saviors' Claims of a Serpent.

Chapter 31.—The Saviors' Claims of a Serpent.

Chapter 32.—The Saviors' Claims of a Serpent.

Chapter 33.—The Saviors' Claims of a Serpent.

Chapter 34.—The Saviors' Claims of a Serpent.

Chapter 35.—The Saviors' Claims of a Serpent.

Chapter 36.—The Saviors' Claims of a Serpent.

Chapter 37.—The Saviors' Claims of a Serpent.

Chapter 38.—The Saviors' Claims of a Serpent.

Chapter 39.—The Saviors' Claims of a Serpent.

Banner of Light.

BOSTON, SATURDAY, MAY 22, 1875.

Spiritualism in Belleville.

The following remarkable article has been handed us by publication, and is the property of the author, who is a resident of Belleville, and is a writer of great power and clear and decided powers. It is only one of the 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 contains much upon which the student of the occult may well ponder.

THE TRUTHS OF SPIRITUALISM.

And Friends.—We do not select this subject for publication because it is new, but because we so often hear the question asked: What important truths does Spiritualism inculcate, and what are the new revelations or revelations it has made? We therefore publish this article, which is a most complete and without the slightest irrelevant 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 leading apparently to disastrous issues, has forced its astounding evidences upon the most careless observation, the same half-scornful curiosity prompts the superficial investigator. It is not our purpose, on this occasion, to speak of the consequences of the system in all its applications, but it should be remembered, that the truth of a doctrine or theory is in no case responsible for its abuse, and that there is no doctrine, however elevated, which is above the reach of perversion by impure advocates, and whose impostors who wear the livery of heaven to serve the powers 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 messages from the loved 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 involved. First, if 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 the dead call back, return, and be with you?" During all the ages of the past, notwithstanding the revelations of religion and teachings of Christianity, we find a lack of confidence, belief of the immortality of the soul, which has been felt even in the sanctuaries of religion, and baffled the learned in ecclesiastical lore; that even professed devotees have not escaped the contagion of doubt. Science and philosophy have afforded, no aid to the doctrine, if they have not rather contradicted it, and at length some mighty destruction became necessary to startle the world from its lethargy on this important subject. Then came Spiritualism, obscurely 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 widest sense, has not been confined to this day and generation. It is one of 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 divine, and destined to develop into all that is to be of excellence and glory. It cannot be summed up in any single proposition, and refuses to be circumscribed by any temporary or local sphere of action. It is that which, in the past, was revealed in the glory of inspiration—of that inspiration which it tells you is as the breath of God, eternal, constant, universal, shining like his sun for all.

All those exceptional phenomena of past ages, the strange freaks of mind, the instances of possession, of trance, of dreams, and of prophecy and foretellings, are proved by the teachings of Spiritualism to be in strict accord with the laws of universal inspiration; and thus it shows you the illuminations of antiquity, poetry, science, art, as diffused in every direction where the human mind has penetrated. What without spiritual aid, were poets and philosophers—those who breathed the thoughts of angels, and wrote wiser than they knew? What were the prophets 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 vouchsafed 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 imperfect; it is the base counterfeit. Trust not those who proclaim as spiritual ideas abhorrent to the unperverted moral sense, and inconsistent with pure religion.

Spiritualism believes in a God, perfect, divine, infinite in love and power. There is no other God. 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 imperfectly, and she presents spirit communion 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 Spiritualism—it 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 country. 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 their directly or indirectly through the agency of Spiritualism—may 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 where soever it extends, by demonstrating its existence outside of 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 accomplishes, by revealing the fact that the mind alone, is the supreme controller of the body, and the means by which the functions of material existence are maintained in action; that 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 himself, wearing the outward form as temporary garment only, and then carrying into a boundless field of activity its individual consciousness, its intelligence, and its splendors of attainment.

Spiritualism discloses also the chain of connection between thought and matter, and illustrates the fact that mind, in its essence, is untrammelled by any condition of material nature, unaffected by material forces, but that it comes and goes as it listeth. 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, and is not limited by the 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 science 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 override the laws of matter at their pleasure. Spirits untrammelled by the material body can employ unknown agents to do those things which formerly they accomplished through the means of that body. So much for that problem. A truth is thus made apparent which would take unassisted science centuries to discover. And indeed it has become a question whether the mind, even while in the body, might not accomplish wonders hitherto undreamed of, if it only fully understood the laws which govern the relations between the two. Material science arrogates what it does not possess; but true science 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 prejudice and superstition, and removes the arrogance of scientific egotism, showing that the mind can never know everything, and that there is always an infinite domain lying beyond its furthest light; that in its highest phase of attainment it has but reached the stepping stone of true science—is but stumbling over the albatross of Nature's laws—but faltering on the threshold of the august Temple of Creation. Thus it trains the mind to listen to all teachings, and to receive that which is true, and common sense approve, and reject that which will not bear the test of reason and intuition.

Another great doctrine, first advanced by the spirit-world, is that of a connecting link between all minds in the universe—that the substance of soul is everywhere the same—God himself being its infinite, and the human intelligence its finite forms; thus establishing an intimacy of relation, an essential sympathy between the highest and lowest forms of conscious beings, and leading to a comprehension of universal unity. Do not be deceived. Next, it reveals the connection between the material and spiritual worlds, giving palpable proof of a hereafter, and making the inner and outer life only different apartments in the same temple, showing 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 far off are the celestial mansions, but that as Jesus said, "The kingdom of heaven is within you."

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It declares that all men are immortal—that the soul, 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, and yet he acts directly upon creation all the time. So, the mind and soul, within their spheres, can suspend or override the laws of matter at their pleasure. Spirits untrammelled by the material body can employ unknown agents to do those things which formerly they accomplished through the means of that body. So much for that problem. A truth is thus made apparent which would take unassisted science centuries to discover. And indeed it has become a question whether the mind, even while in the body, might not accomplish wonders hitherto undreamed of, if it only fully understood the laws which govern the relations between the two. Material science arrogates what it does not possess; but true science discovers all things, and only decides upon that which is true.

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"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 parvo*. 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 faith if he has the least germs of it.

As a writer in this department of literature and science 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 able treatises on Spiritualism are treated by Churchmen, would consign it to an oblivion from which no theologian would attempt to rescue it.

It is the phenomenal facts of Spiritualism which are to save our unbelieving 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 facts 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 understand with their heart and be converted, and I should 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 continuing the light which now shines into the world.

I wish to bid *Espere Sargent* "Godspeed" for his able and timely labors in behalf of Spiritualism; trusting he will continue his efforts in defense of that Faith which is destined to enlighten the world and free it from present misbeliefs 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 in the recent séance 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, carefully applied to knots by cruel cunning men, 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 better. HENRY S. OLCOTT. 7 Beekman street, New York, May 10th, 1875.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

The Boston Spiritualist Union hold regular weekly meetings at Rochester Hall, 55 Washington street, every Sunday at 7 o'clock. Conference, H. S. Williams, President. John A. Andrew Hall, Free Meetings.—Lecture by Mrs. S. A. F. at 7 o'clock. The audience is invited to ask any proper questions on spirituality. Excellent quartette singing, Public invited. Rochester Hall, 55 Washington street.—The Children's Progressive Lyceum, No. 1, which formerly met at John A. Andrew Hall, will hold its sessions at this place every Sunday at 2 o'clock. Geo. H. Lincoln, Secy. The Ladies' Aid Society will further notice hold its meetings at Rochester Hall, on Tuesday afternoon and Wednesday evening, at 7 o'clock. C. G. Hayward, President. Miss M. L. Barrett, Secretary. Meetings at Tompkins' Hall, 223 Washington street, at 7 o'clock. All mediums cordially invited. Little Hall, No. 3 Winter street.—Public Free Circle are held in this hall every Sunday morning at 10 o'clock. Good test mediums and speakers in attendance. Lectures every Sunday at 7 1/2 o'clock, by well-known speakers. The People's Spiritualist Meetings, at 215 N. St., at Investigator Hall, Palmer Memorial Building, near Tremont, Good speakers always in attendance. Cotton Hall.—Frank T. Ripley, Mrs. Lottie F. Taber and Mrs. M. C. Bagley, travel free mediums, will give circles for tests only, at Cotton Hall, corner of Chauncy and Essex streets, every Sunday morning at 11 A. M. Sealed letters answered, and questions by mail. A collection will be taken up to defray expenses. Primrose Hall, No. 8 Boylston street.—Developing Circle, for mediums exclusively, of the morning of the Sunday; each Wednesday evening a test and social circle.

Boston.—Rochester Hall.—The following is the list of members, engaged on the literary exercises of Children's Progressive Lyceum No. 1, on the morning of Sunday, May 10th: Helittations—May Potter, Esther James, Albert Bertleson, Rudolph Bertleson, Mabel Edson, Emma Gilman, Jennie Miller, Lizzie J. Thompson, Emma Currier; Readings—Helen M. Dill, Albert Smith, H. A. Johnson; Song—Sunderson sisters.

Investigator Hall.—The meeting held by the People's Spiritualist Circle at this hall, in the Palmer Memorial Building, Appleton street, Boston, was made interesting on the afternoon of Sunday, May 10th, by the psychological experiments of A. E. Carpenter, which were of a highly instructive nature. Miss Geo. 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 practicable.

Mrs. Hope Whipple will speak in this hall next Sunday afternoon, 23d inst., at 2 o'clock. Subject: "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 held at this place on Sunday afternoon and evening, May 10th. 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 exercises.

CHARLESTOWN DISTRICT.—Weekly Hall.—The meeting held in this hall Sunday evening, May 10th, was well attended. The exercises were commenced by singing by the choir, followed by remarks by Mr. Blackford, tests by Mrs. Bagley, and remarks and tests by Arthur Hodges. Mr. M. C. Bagley will be in this hall with other speakers and mediums next Sunday evening, at 7 1/2 o'clock. B. B. Mason.

SALEM.—Theam Hall.—Dr. T. B. Taylor gave a lecture at this hall May 10th and during the same day Frank T. Ripley held a message séance there, under test conditions. The Salem Beethoven Club furnished some fine singing during the meeting for the lecture and the séance. Both lecture and séance met with the unqualified approbation of the people. It is expected that Dr. T. B. and Mr. R. will be in Salem on Sunday, May 17th. Ripley blended the argumentative and demonstrative phases of Spiritualism with attended lectures and séances at Springfield, Mass. They will officiate in the same city, by earnest invitation, on Sunday, May 24th.

Lake Pleasant Spiritualist and Liberaist Camp Meeting Association, Montague, Mass.—Official Announcement.

The President, Treasurer, and several of the Executive Committee met at Liberty Hall, Springfield, Mass., on the 10th, 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 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 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. J. Richardson, of Greenfield, who will all be ready for the public by the 14th. 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) will 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 hereafter.

Reduced fares have been secured on the railroads 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 cut through the grove, water brought on the hill, and many other improvements are in progress. The camping ground is a sandy bluff skirted with pines, hence a remarkably healthy.

With our splendid music, beautiful grove, healthy location and eloquent speaking, the Committee feel sure of a great and harmonious meeting. (Signed)

JOSEPH BEALS, Pres.
E. W. DICKINSON, Vice Pres.
HARVEY LYMAN, Treas.
H. A. BODDING, Secy.
Chas. Com. on Speakers,
JOHN H. SMITH, Cor. Secy.

E. V. Wilson in New York City.

To the Editor 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, brave words. His lectures and tests have always created the greatest interest among Spiritualists and skeptics alike wherever he may go. Sunday evening, May 24, in Republican Hall, No. 55 West 33d street, he gave me the following: "I see standing by your side a young girl; she is named Lillian. She has had her mind when she passed away, but she has not been able to get her side, 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 ago.

On two other occasions I have received most wonderful tests through Mr. Wilson of events and incidents in my own life, the dates being very exact in every instance. E. T. BRIGHAM. New York City.

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

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

BY G. WHITFIELD KATES.

This is a much needed and valuable contribution to the exercises of the Lyceum. The lessons suggested by recitations and plays are practical and moral, and the dialogues sprightly and entertaining. Selections can readily be made from this volume suitable to constitute an evening's exhibition, and children of all ages will find appropriate pieces for recitation. Price 25 cents, postage extra.