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VIEWS

OUR HEAVENLY HOME

A SEQUEL

A STELLAR KEY TO THE SUMMER-LAND.

BY ANDREW JACKSON DAVIS.

CHAPTER VII.

"Beautiful home of love divine, Our deepest hearts around thee twine; Unto thy summer bowers we come,
Home of the angels, beautiful Home."

—[Song by Mary F. Davis.

We return now to consider the inhabitableness of planets beyond the earth.

With this question uppermost in the mind. I proceed to ask, with special reference to Mars, Jupiter and Saturn: Was there not a time in the history of a planet when its internal heat was infinitely greater in volume and more intense than any solar heat received by the earth from the sun? Can any heat or light be lost? What is this new lesson which scientific investigators have derived from the correlation and conservation of force? If a great body in space is first equatorially cooled off, then broken up and rolled out into revolving planets: what becomes of the heat that is necessarily evolved and poured into space? Is heat, or is its chemical equivalent, lost? If the sun is a fountain of heat, what do you think of Saturn's liquid girdles of perpetual magnetic flame? What function as to warmth and light, think you, is incessantly performed by the invisible rivers of cosmical bodies, which have not yet become asteroids or satellites? The storehouses of heat in the solar system-where are they? and what of them? Is there not a law the planetary larder, adapted to a planet's bodily appetite and necessities? How is it possible that Mars, moving at the inconceivable rate of fifty-five thousand miles an hour, Jupiter with her four great weighty moons thirty thousand miles an hour, and Saturn, with her still larger family of worlds, and with her splendid heating arrangements and great solar belts, at the rate of nearly twenty-one thousand miles an hour-I ask, with all this incessant speed and all these motionshow is it possible that no terrestrial electricity should be evolved from the prodigious mineral resources of the planets, whereby auroral magnetic warmth, and boreal gorgeousness in field and sky, and equatorial vivifications and perfect organic developments, should glorify and characterize these great worlds, which, like the earth, roll noiselessly upon their poles and harmoniously around the sun?

There is one more problem, namely, concerning the analysis of the spectrum of self-lighted stars, and also concerning those planets whose heat and light are supposed to be derived exclusively from the sun.

When you investigate the surfaces of Mars and Jupiter, and subject the luminous rings of Saturn to the spectroscopic slit: how do you separate sunlight, reflected, from the universal stellar light which is absorbed and appropriated and then reflected from other suns? In other words, how can you determine when light is not reflect ed? The replies by science to the foregoing questions will, better than by any other agency, establish our affirmations concerning the possi bility of human existence upon the three adjoining planets belonging to our solar system. (The reader is referred to the "Stellar Key" for some reflections upon the correlation and conservation of force, and to "Nature's Divine Revelations ' for a special description of Mars, Jupiter and Saturn.) But there are a few more considerations deemed essential in this connection. They are these: A slow moving body is proportionally a cold body; and slowness and coldness are the parents of darkness and death. This principle works out the same effects in mind as in matter. You cannot impart an idea to a mind until you first arrest that mind's attention. The momentary arrest of its inherent motions develops, first, heat, which is evolved by the suddenly increased action; and, second, its heat develops light, which, in ordinary language, is "the idea." Action or motion, then, is the parent of heat and fire. But, in one operation of this principle, the primary motion is, for an instant, first arrested. Thus a mass of matter, whose component atoms are suddenly arrested in the sphere or plane of its greatest velocity, will immediately by resistance evolve more or less of light, electricity, magnetism, gravitation, and dynamic force.

Now you will observe that the results depend largely upon the size and weight of the resisting body. Far up in the air, although nearer the sun. the cold and the dark are appalling. Because the sun's heat and light meet with little or no resistance; and for the same reason, although further from the sun, the earth is flooded with both heat and light. Thus it is that small globes and worldbuilding bodies millions of miles nearer the sun than the earth, may be comparatively engulfed in perpetual night, and may exist in low temperatures; while globes, which are revolving hundreds of millions of leagues further from the sun than the earth, may, because of their greater resisting magnitudes and greater motion, be the recipients of proportionally larger installments of heat and light.

- Mars is a peer and representative of the Earth in many physical particulars. But

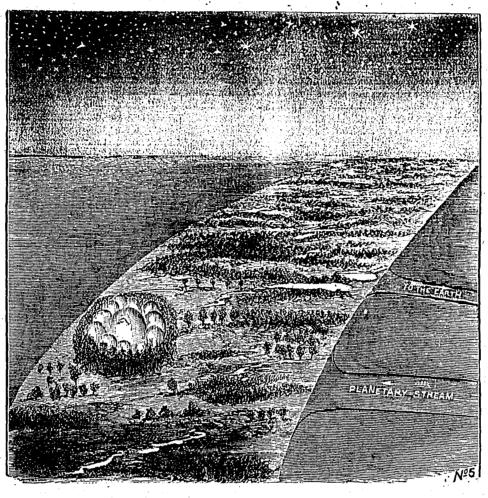
astronomers permit to Mars only half as much light and heat as the earth receives. And yet they discern through the telescope "zones of intense brightness" and belts of "varying brilliancy" both at the poles and in different portions of the visible surface. And also they discern an ocean of asteroidal bodies moving with extraordinary speed and with many eccentricities in the space beyond the orbit of Mars; from which, however, they have denied (or overlooked) that Mars should receive by induction and attraction immense volumes of such atoms and motions as all planets require for their growth, warmth, development and perfection. In consequence of all this, it was difficult, as it was unnecessary, for Mars to produce satellites, save a very feeble belt of cosmical bodies.

Concerning Jupiter and Saturn, both immensely vaster than the earth and far greater and swifter travelers, considering the size of their families, I have some recent observations to re-

But first let me remind you of another effect of motion. A world's rotation agitates its waters, and these waters, moving unceasingly and periodically to and fro, taken in connection with the sun's heat and light, also with valleys and mountain ranges, effectuate in what are termed winds, air currents, tornadoes, cyclones, &c. The warmth of the Gulf-Stream, as well as its constant flowings in certain directions, have been by some minds accounted for by reference to constantly blowing hot winds and sub-oceanic currents. Let us take this warm stream simply as an illustration. Imagine now, what I have recent ly observed on the distant planets, that the entire Atlantic Ocean was all the year round as warm as is the Gulf Stream, which, in its warmest place, is about 850. And then extend a like supposition to the Pacific Ocean, and to all the great bodies of water. Then fancy overhead an atmosphere so atomically constituted as to absorb and retain from the sun and from surrounding bodies the purest light and the most delightful degree of heat. Now imagine no very high mountains; no deep valleys; no rapid air-currents; no violence among the winds; in consequence of which, no rapid evaporation ever occurs. Then suppose no putrefactions; no cold and poisonous vapors, no stagnant pools of water, no undrained lands, no unventilated or neglected places between the two poles; no weeds, no flies, bugs, worms, snakes, fish, very few animals, and an abundance of floral vegetation, fruitful vines, and various trees filled with beautiful singing birds. This picture, crude as it is, is an outline of Saturn, and it is not very far from being correct of Jupi-

If our warm Gulf Stream can convey between hundreds and thousands of miles of cold water and icebergs, fragments of tropical vegetation and fling them upon the bleak shores of Norway, what could not the entire Atlantic and Pacific oceans accomplish toward diffusing a tropical warmth and an Italian luxuriance of sky and atmosphere throughout the globe? Summer warmth would linger all winter in all our northern lakes, and also in the polar atmospheres, if it were not for the rapid loss of heat occasioned by our discordant and swift air currents. Violent winds very rapidly extract both warmth and moisture, and leave behind them electrical coldness and half-dead masses of fluids and solids.

Now I observe that all bodies of water on Saturn are warm, although the tides thereof are consistent with her axial rotation; and, with the exception of one vast ocean north of her equator, the same remark is true also of Jupiter. And all this is true, and much more of far greater interest: because of certain solar, and planetary, and motional influences, which I have either hinted at or generally explained.



THE SUMMER-LAND BELT, AS IT APPEARS TO THE INHABITANTS OF MARS.

We will now resume our subject: The spiritual inhabitableness of these grand planets.

It has already been shown that the internal of the outer world is a spiritual world. (For our full meaning on this point see the Banner of Light of the 27th of January.) In Jupiter and Saturn this reality is an every day observation and experience. The people there, owing to their exceeding refinement, purity and interiority, are in constant fellowship with what we erroneously term "spirits," i. e., with individuals who were once in physical bodies, and who, by the triumphal gateway of death, have entered upon their celestial pilgrimage. The atmospheric rarefications are perfect and most delightful to this end; by which the most interior breathing is universally experienced. And the social elements and enjoyments are as high and harmonious as they are in many portions of the solar-system-side of the Second Sphere. A soft, hazy, magnetic atmosphere, like that of the fairour golden October, covers the landscape with an unutterable loveliness. But, seen internally, all this is a thousand fold more lovely and at-

tractive. And now, for the first time, I have acquired knowledge of the verity that there is a spiritual population upon Jupiter and Saturn consociating and harmoniously intermingling with the almost spiritual yet natural inhabitants thereof. And here let it be recorded that a similar consociation will, in the future good time coming, be an actual experience on earth. But this is a prospect hardly comprehensible by our thoroughly materialistic and now exceedingly skeptical humanity.

The diagram connected with this chapter is designed to illustrate, however crudely, the appearance of the Summer-Land to the natural, yet interior seeing, inhabitants of the planets under consideration. (In a future chapter this diagram will be again referred to.)

It is but recently that I discovered that the orbits of these triune worlds pass through the heavens over the northern edge of the spiritual zone. (See the "Stellar Key" for a more philosophical treatment of this particular subject.) Mars moves in an orbit which, when at his greatest distance from us, conveys him through the upper sky directly over the shore of the zone nearest to the earth. (In the diagram these planets are seen in the sky at the right hand side.) Its inhabitants, looking out upon the wonders of space, would see the Summer-Land somewhat as it appears in the accompanying representation. Planets in our system beyond Jupiter and Saturn, like Uranus and Neptune, together with all their remoter and more volatile relatives, are each visible like suns when in the aphelion of their orbits. To all the people who live upon the inhabitable planets, the Summer-Land is what "sunny Italy" is to an American; only the celestial Italy is millions of times more understandable and accessible in point of time. (See p. 173 "Stellar Key" also read what is said on p. 163.)

It has been remarked with what lightning quickness a telegram may be received from some spiritual personage in response to a mental wish or prayer! 'If the flight of light (what is light?) is admitted to be two hundred thousand miles a second, and that it consumes less than seventeen minutes to fiv one hundred and ninety millions of miles-or as far again as the vast distance between the earth and the sun—if all this be admitted, then we ask: What time does the tide of the celestial magnetic river require to flow from the earth to the furthest point of the orbit of Mars? This is the distance traversed by earthborn and death-born voyagers to the nearest locality in the Summer-Land. One hundred and twenty-five minutes is the shortest, and four the longest, time I have any knowledge of; and this, then, must at present be my only reply to this question. But the voyage of four hours and thirtv minutes had, as I well understood at the time, a destination very far removed from." localities frequently and mostly sought by persons going from earth.

If you can conceive of the universe as the perfect expression of an all-loving Mother and of an all-wise Father-if you can make a part of your daily existence the noble conception that the more perfect your intuition of principles the nearer you are to the heart and soul of things-then, naturally, these revelations of the Univercœleum will appear to vou not only as possible and probable, but as certainties, like the shining of the sun and thetwinkling of stars.

N. B.-In the next chapter we will present another branch of this wonder.

[Continued in our next.]

Spiritualism Abroad.

REVIEW OF THE FOREIGN SPIRITU-ALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. L. DITSON, M. D.

FRANCE.

The Revue Spirite for May opens its interesting columns with "Spiritism and Polic," which embraces Dr. Crowell's important and extremely valuable statements respecting insanity in our asylums in its relation to Spiritualism. The translation is, I believe, by M. Leymarie, who prefaces his article with the following remarks:

Lyons published in a report addressed to the So-ciety of Medical Studies at Lyons, that, in the

that in the United States Spiritualism was the insanity in that country."

forced to bolster up their feeble cause with falsehood, we need not be astonished at the vast amount of prevarication that overshadows society, nor at the subterfuges resorted to by others setts in opposition to the M. Ds., will hold high | faith, and that the destiny of our country was in place among the important events of this nine- our hands if we chose to have it so. teenth century.

Quite a number of pages of the Revue are taken up by an account of the celebration at Pére Lachaise of the eighth anniversary of the démise of Allan Kardec. Six short discourses and a poem were read at the grave of this distinguished pressions of friendly regard and sympathy extended to his estimable widow.

Following the above is a translation of the letter published in this country by the New York Theosophical Society, (secret in its conclaves) for the purpose of defining its position and re futing in advance any exposition of its acts or its aims which D. D. Home pretends to know some thing about and to criticise in his new work on Spiritualism.

The spirits of the people of the "baricades seem not to forget in the spirit-world those exciting scenes by which some of them at least passed beyond the confines of our sphere; indeed, it is in France, above all other countries with which near the Pantheon, as reported by the police, a house was pelted with stones, some of which were so large that the doors and windows, semissiles descended with mathematical precision, but whence could not be discovered by the police, neighborhood. Quite a number of like cases I that at Omet (Haute Garonne), at the house of M. Vimeney, the same phenomena have been opponents, and the declared motives of its suptaking place; the furniture, crockery, cooking utensils were tumbled into confusion while stones flew in every direction. "These facts," says the writer, "have excited all the inhabitants of the

hours and one-half is | canton, but no one but the Spiritualists could discover the cause; they are identical with those of Tabanac in the year 1872.

"The Spiritualists of this region," he con tinues, "evoked the spirits and reasoned with them (quils out morolisés); the daughter of M. Vimeney, made unwell by them, was restored to health, and the phenomena disappeared."

In confirmation of the above, Mons. Vimeney wrote himself to the editor of the Revue, and says: "By our appeal and by prayer, these spirits came to us and promised to listen to our counsel; my daughter has become perfectly well, and the disturbances have ceased completely." The letter is signed by sixteen witnesses.

"Spiritualism classed as a science" is the heading of still another article by M. Leymarie (bearing at least his initials), and is a commendatory review of a work recently issued at the Hague by the eminent Spiritualist, M. Riko. After this comes a kind notice of a generous-hearted curi, who officiated at the funeral of the late much lamented M. Palet, and would receive no pay from the widow. · He had been initiated into the doctrine of Spiritualism by M. P. "Rome and the Evangile," and further notice of Hepworth Dixon's notes on the United States, conclude the present number of the Revue.

BELGIUM. Le Messager of April 15th and May 1st are

before me. The first article of the former is an account of a "Conference" at Brussels, at which M. Leymarie made an address. And here I must say that I am which surprised at what he said in that assembly, if I rightly comprehended his words: "The partisans of the cause in England and America," he remarked, "have not expressions sufficiently contemptuous (asses méprisantes) with which to qualify Spiritisme. They lead one to believe that Allan Kardec accomplished a subterranean work against Spiritualism; that he was an instrument of the Jesuits,' etc. If such a feeling exists as he here states, I am not, for one, aware of it; nor have I ever heard or seen in print, either in this country or elsewhere, such sentiments as M. L. attributes to us. I doubt not that the works of Kardec will yet be (as "The Celestial Telegraph" by L. Alph. Cahagnet has been) widely read here and in England, and be admired by very many. We have, however, been so eager for phenomena, and our tastes have been so largely gratified, perhaps to our detriment, the philosophy of the subject, its interior, its higher, its more profound expression, has been kept out of sight.

The Messager relates some Interesting experiments with persons in a magnetic sleep in their relation to fluides electrique et magnetique. The difference in the two fluids, so called, was recognized by these "somnambules"; the cylinder of the electric machine they declared to be covered with a vapor, more brilliant, more strong than "It is some time since that a young doctor of that of the nervous fluid; the charged Leyden clety of Medical Studies at Lyons, that, in the hospitals of the insane, Spiritualism could take the place in the front rank, as among the most fruitful causes of mental aberration. This allegation was refuted by Allan Kardec.

"In 1875, Monseigneur the Archbishop of Toulouse republished this affirmation thrown out (hazardée) by the Lyons doctor, and pretended that it he two extremities were enveloped in a brilliant vapor, but that one was more brilliant than the other, and that was the southern one.

A new Spiritualistic paper is to appear at

A new Spiritualistic paper is to appear at cause, as one to six, of all the cases of suicide and | Brussels, to be called " Le Moniteur de la Fideration Belae." There is some talk of merging The When the clergy, when archbishops even, are | Messenger in it, and by this means increase the proposed size of the Moniteur, giving it eight extra pages.

Le Messager of May 1st has a "Continuation of the Conference," Belgique, "The Philosophy of to stop our advancing ranks. Dr. Crowell has Magnetism," and much other important matter. certainly accomplished a great work, and if he be In the former article it is stated that in 1866 Mr. not the veritable Hercules himself, he has put a Hep. Dixon estimated the number of Spiritual-Herculean club in our hands by which we can ists in the United States to be three millions. demolish our foes. This, with what has recently | The speaker before the Conference concluded been done by our learned friends in Massachu- that there were now here fifteen millions of this

El Criterio Espiritista of Madrid has in its April number some valuable matter, notably Spiritualism and Science," the title of a discourse pronounced at the tomb of Allan Kardec by the distinguished astronomer and writer, Spiritualist and author; and many were the ex- M. C. Flammarion; and "En el Aniversario," bearing upon the same subject, by Sr. Dn. Victor Ozcariz Lasaga. As these articles are lengthy I will quote only a few paragraphs from other material in the Critic, to wit: "The study of animal magnetism is arousing the attention of the young students of Lieja. We are told that many experiments by them have given very encouraging results, and ere long we may expect to see professors and students actively engaged in a science which, up to the present time, has been regarded with inexplicable indifference in the face of those marvelous results which this branch of human knowledge has called us to witness." The Revelacion of Alicante "has published an interesting account of some Spiritual. we are acquainted, stone-throwing by the invisi- istic phenomena in which our illustrious brother bles is most common. Some years ago in Paris, Señor Arrufat took part." Judging by some paragraphs in El Buen Sentido, of Lerida, we are led to believe that a new mediumistic production is about to awaken public attention as cured by heavy timbers, were demolished. The did Roma y el Evangelio. With this number of the Critic comes a large folio sheet, a printed circular from the Viscount de Torres-Solanot, in though stationed on housetops in the immediate | defence and in behalf of a hospital for children, which some charitable people are attempting to have since recorded. Now, M. Parjade writes establish. Our Madrid magazine gives us to understand that even this noble project has found porters have been impugned. It says: "The, Viscount de T.-S. has been obliged to publish this (said circular) in answer to calumnies raised [Continued on eighth page.]

The Rostrum.

IS-MATERIALIZATION TRUE? IF SO, ITS PHILOSOPHY.

A Lecture Delivered by Mrs. Corn L. V. Richmond, In Chicago, Illinois before the Spiritual Lecture Association.

[The subject was chosen by the audlence.]

The word "materialization," as you are aware, has special reference, doubtless, in this question to a certain class of manifestations that have taken place within the last few years in connection with Modern Spiritualism.

Undoubtedly these manifestations are not new, but they have now for the first time attracted the attention of philosophers, and are considered as legitimate subjects for scientific investigation. Heretofore all apparitions or appearances of that kind have been considered to emanate from one of two sources: either from a confused and diseased imagination, which the materialist employs as a reason to account for nearly every spiritual manifestation, or from the real representation of spiritual forms or images to the mind (through the visual organs).

Undoubtedly the German philosophers were correct in supposing there were three phases or appearances of things which presented themselves to the human mind: one, the conception of a thing which may have its birth in the mind without any external form; another, the appearance or imitation of a thing which may have existence really but not be the thing represented; and the third is the actual appearance or form (the thing itself). All of these phases constitute the usual appearances of life, and they so interblend that without actual science it were difficult sometimes to tell which are conceptions of the mind, which are appearances of things, and which are real things; and we are not certain that even science is accurate upon this subject. She is so arbitrary and dogmatic in her terms, and assumes things to be real which undoubtedly are not so, and disputes realities which she does not comprehend, that it is not safe even to suppose that science can fully determine what things are real and what are unreal. But it is generally admitted that all usual appearances of earth and sky, all forms that are familiar to the eyes and senses of man, the usual human existences and such other things as come within the analytical scope of scientific knowledge, are real. But there is a vast other region of investigation just as real that lies beyond the present region of scientific investigation, and which gradually is obtruding itself upon science. That other region is the existence of just as tangible forces, governed by just as real laws, and acted upon by just as spontaneous and natural impulses as the external world, which, however, is not governed by the laws controlling the material world, but by other laws that are just as tangible and capable of solution. And this, of process of picture-making, and is just as much a materializacourse, brings us to the legitimate sphere of inquiry involved in this question.

That materialization is true is attested by the usual testimony of science, by the suppositions of scientific deduction and analogy, and by the testimony of those who have investigated occult forces through clairvoyance and spiritual power. The only basis for external science is the testimony of external scientists, and that has been adduced and given in published testimonials by at least a score of living scientific minds, to say nothing of the added testimony of thousands of witnesses who are not scientific yet who are capable of observing material facts. This, of course, leaves no room for the doubting of the reality of materialization. The philosophy of it science has not yet claimed to solve, and there are only a few scientific men that have the inclination or the leisure to devote to the investigation of this subject. Among those the familiar names of Messrs. Crookes, Wallace and Varley, and the Scientific Investigating Committee of St. Petersburg, are familiar; but at the same time they have not professed, nor are they ready to state any philosophy concerning the fact. The facts alone are stated by them and the deductions must be drawn by the scientific world, or a philosophy must be unfolded which shall explain measurably the process of this form of manifestation.

Everything in nature is materialized from an invisible and impalpable source. The germ which contains the oak is not visible in its possibilities save by chemical and microscopic analysis; yet you are perfectly well aware that under favorable and correct conditions the germ will develop into a forest tree, and that all the properties which will constitute it is; but then you do things in obedience to organic law that the tree are held in solution in the earth or in the air. This process that goes on before your very senses is invisible to you; you do not see the circulation of the sap, the quickening of the germ, the weaving of the various rays of sunlight into the fibre and trunk of the tree; you see nothing save the power whereby, by exercising the will or volition, you that a miracle of life is performed slowly and gradually before you, and that at last the forest tree is there. Yet, if you had never been accustomed to its growth, if once, for the first time in your life, you had seen a shrub or tree unfold, it were then a miracle; you would not have any philosophy to account for it, and the whole research of all other sciences would be vold to explain that one sublime mystery of the unfolding of a flower or a tree. Consequently, that is always mysterious to which you are unaccustomed and have not a ready solution either of the daily contact of life, or of a science which finally penetrates into the process of life in the

The only difference between the usual functions of natural life as manifested in the unfoldment of any organic form and materializations by spirit power, is that every organic form in Nature unfolds by a process of generation or germination; and science has failed to discover any spontaneous generation in the universe-we mean, any creation of form without a preceding germ of that form. Consequently, science is accustomed to suppose that all appearances that cannot be traced to a germination must be either aberrations of the mind, creations and tricks of the mental vision, sorcery, or sleight-of-hand. But we can show that this is a fallacious conclusion, since forms may be as real for certain purposes that are not generic in the process of their evolution, and since a form representing an idea may be as a symbol just as valuable as a creative or generic form may be; and this is all that is claimed of any representation whatever. For instance, these flowers are the result of generic process. They have grown from the earth under the usual organic process of unfoldment. Artificial flowers might be there, resembling these, which would convey to your minds the symbol of flowers, and which, if your senses are not very acute, and you are not near enough, you could not detect from the natural flowers. The artificial flower has not been created by generic process, but by the imitative process, by producing such shapes and forms and drawing together such materials as will convey the idea of the natural flower when the generic process is absent.

Now, science declares that the atmosphere holds in solution nearly all, if not all, the elements of the earth; and that these, if condensed, can be made to resemble the elements of earth, though of course they exist there in a diluted form. The results of witchcraft, sorcery and magic also prove that appearances of real things can be brought before the mind and optical vision in such manner as to represent the real things and convey all needed impressions of a symbol. If this can be done by magic and sorcery, and by rapidity of movement and skillful fingering, it can also be done by another process. Chemistry resolves in her crucible the various vapors and makes them solid substances again; and the great alchemy of life does this over and over every day and hour of existence. Solid substances become vapor, and vapor becomes again solid substance without ever once creating a thought of wonder at this great magic that is going of in the world, without a perception of its process.

Now, if the science of chemistry can do this, and in you are aware that Nature does it always and continually in her laboratory, it only remains for you to understand that behind | rialization, certain things are discovered that do not seem to the external science is another, a super-science, and that the | conform to their ideas of what should be the state of affairs. philosophy which accounts for external things by natural therefore there is trickery. Do you consider the sculptor an | tion because no organic function. The form is made for the spiritual agency.—Wm. Lloyd Garrison.

usual law of Nature.) Then you at once enter into the region of explaining all of those manifestations that have the appearance of organic things, yet are not generic, but are adopted and employed for a certain purpose of presentation to the

Undoubtedly all visions of seers, all visitations of angels or messengers in olden time, were either psychologic impressions produced upon the brain, or actual appearances evolved from the atmosphere by this super mundane science that we speak of; and when any given number of people witness'the same manifestation under the same circumstances and tesfliv to its truthfulness, the reasonable deduction is, that it is not psychological, but an external appearance, and that for that external appearance there must be a natural and legitimate law and process. Therefore, if one person sees a vision, it may be an enraptured impression produced upon his mind by the exaltation of thought or inspiration. If ten or twenty or one hundred persons see the same vision, it is undoubtedly either an unusual psychological power, a pentecostal flame that psychologizes the whole multitude, or else it is an external appearance created by that power to produce impressions externally upon their minds. Both of these presentations are possible, and both come within the range of vision spiritually and of materialization so-called.

The genuine materialization is that which produces an impression upon the external visual organs or senses, and which without psychologic power conveys the Impression of an intelligent source of personation. These forms of demonstration constitute all phases of physical manifestations in Spiritualism, are to be observed through the senses, judged of by the usual avenues of sensation and reasoned upon in the usual manner. They differ from manifestations that are produced upon the mind from inspiration or from gifts of the spirit inwardly, and must be judged by the usual standards of scientific observation aided by that liberality of judgment which admits the possibility of higher laws than science has as yet discovered.

According to the best authorities, or investigators, upon this subject, among whom, perhaps, Mr. Crookes is one, a learned professor in one of the London Universities is another -who writes under the name of "Imperator," M. A. (Oxon.) etc.-and other testimonies, there are three kinds or varieties of materialized forms. One variety is that of a seeming picture thrown upon a wall or canvas; there appears before the aperture of a cabinet, or within a room, or on a pane of glass, a likeness-the lineaments, expressions, features of a departed friend. These are pictures. Now do not confound this with spirit photography; it is not so. These are pictures created at the time by spiritual power, under an impression of light that spiritually corresponds to the light employed in the magic lantern, and really reflects the image of the spirit form, or of the form which the spirit wore while upon earth. This is a tion as an actual form, only that it does not claim to be the form of a spirit, or even a representation of that form except as a picture.

Another phase of materialization, as sometimes seen with Dr. Slade and others, is that the figures appear as statues, without the usual evidences of life, or sometimes even as masks, without the usual expression of vitality. These are images corresponding to sculpture, and, for the time being, are created as representations of spirit-friends, resembling them in lineament, expression, feature, but lacking the vitality which seems to give life.

The third and most triumphant form of materialization is that of the actual form, which apparently has all vital functions, breathes, moves, speaks, expresses joy or sorrow, and to touch and sight and every physical and mental sensation appea! thangible as the material forms which you occupy to-

These three different phases, with their various modifications, have been well attested, have been proven to occur as genuine manifestations of a power beyond external science and without any appurtenances of chemical or other scientific aid. These three are easily explained. If a spirit has power over any atom of material substance, or any force emanating from the medium, then a spirit has power to do all that we have stated. That spirit has nower over material substances you are aware from the contact of your own spirits with your own bodies, and that some of those powers are so occult, impalpable, and imperceptible as to be exercised almost without volition. But this, you say, is in obedience to organic law. So are not necessarily dependent upon the organic structure of your bodies. The mental vibrations are real, and these, in turn, produce a palpable effect upon the physical organism. can impel an organized body, outside of the human form, to move in any direction whatever without the aid of extraneous sources. It is true that the embodied human spirit does not know of any process, save through chemical science and the usual laws of Nature, whereby bodies can be evolved out of the seeming vapor of the atmosphere. But it is also true that science admits the possibility of this being performed through scientific processes, and if the mind were made aware of another and inner step, behind chemistry and beyond the usual laws of scientific investigation, science admits the possibility of its being done. Having admitted the possibility of it, it only remains for the individual to possess the power to do it, and that power lies within the province of the disembodied minds who are nearer to the sources of organic life, nearer to the sources of elemental being, and one step nearer to the existence of the real, atomic structures of the universe. This is why their will power can act upon atoms outside of organized bodies-because, removed from organized bodies, they can employ the forces that otherwise are idle and dormant, even in your own systems, and make these forces perform the work which you cannot do.

Mediums for materialization are those who possess, therefore, a certain amount of that nervous, or what we choose to term psycho-dynamic power, that is unemployed by themselves, but which spirits, aware of its existence and of the method of its manipulation, can employ for the purposes of materialization. As the body, in its physical structure, attracts to itself the particles of the atmosphere to sustain it, so the spirit can attract from the atmosphere substances and particles, through this force that exists in the materializing medium, out of which can be fashioned either the pictured likeness of the friend, the sculptured image, or the living and apparently vitalized form. And this law by which the vital forces of the medium are utilized in this way, is a law of spiritual volition acting upon the medium, but the medium's mind having nothing to do with it, save the passivity with which the medium and the surroundings meet the effort of the spirit to do this thing. The agitation of a single wave of thought, the opposition of a single violent will-power, anger, suspicion, hatred, all violent passions, interfere with this normal circulation of the fluid that is employed by spirits in materialization. Hence you are frequently told: Be harmonious in your circles; keep your minds passive; let there be no violence; let there be no suspicion. Why? Because, even as the various points of the magnet become de polarized by certain processes, so these various atoms become de polarized, so far as the spirit-will is concerned, by the agitation of intermediate waves of thought, and cannot be thus utilized.

When the conditions are perfect the perfect form is evolved; when the conditions are imperfect various stages are evolved and are considered failures; sometimes are even considered impostures. But supposing, in the process of taking a picture, you were to suddenly rush into the photographer's dark cabinet, insist upon hauling out the plates and seeing what progress he had made, would it be imposture, on the part of the photographer, if there were no real picture there? So many persons imagine, because, during the process of mate-

fully formed?

You have heard that materialized forms or images have been interrupted in the process of development, and that various things, all confusion, seemed to appear in the cabinet. Did it ever occur to you that a spirit requires time and conditions to make perfect things, just as well as mortals, and that those conditions and that time may be as carefully preserved alization? Did it ever occur to you that the most delicate process in the universe must be that process that through occult forces evolves a palpable image to the sight of men? And the only wonder is, not that there are so few of these manifestations that are Satisfactory, but that there are any, considering the delicate nature of the conditions required, and considering the rude, uncouth, and crude manner in which human beings proceed to the investigation of them.

If you would know the laws that govern materialization, you should guard them as carefully, preserve the conditions as sacredly, treat them with the same kind of deference and the same kind of reason that you do the carefully prepared plate, the electric battery, the various refined and subtle prowith a thousand times before there is one successful result.

This substance upon which spirits act to produce the repre sentation of material forms is, as we state, the most delicate of all substances which the human form holds, and is the one ultimate link connecting matter with spirit. Upon this spirit present. These subtle and delicate atoms attract other correthe form of the medium, the attraction goes on until either the picture, the sculptured image, or the vitalized form is revealed to the vision.

As we state, this process can only be comprehended by those tions of chemical science; can only be comprehended by those who have studied with the greatest care, perhaps, the writings of Reichenbach, Prof. Faraday, and others who have investigated to a certain point the occult forces connected with the human system; and they must also go a step beyond | tinents. this and understand that the volition of the spirit acting upon these substances which are held in solution in the form of the medium causes the attraction of other atoms, and the making up of the fabric which to that intent and for that purpose is for the time being materialized.

Sometimes the question is asked: Is it, then, only an image? Certainly it is only an image. No one ever saw with material eyes an actual spiritual form. This is an image (the outward form) which expresses yourself to-day. No one pretends it is the man or the woman that sits here in the outer garb of material life, and fashioned and formed shapely or unshapely It is simply the representation of the spirit. No one claims that this is the Ego-it is the outward image of it only. The difference between your form and the image which appears for the time being as a materialized spirit-form is that yours has passed through the process of organic life, while the spirit-form is the result of the immediate created life given by the spirit. And this explains why, in ancient lore and among the biblical prophets and seers, there were frequently men described as angels, and messengers who walked and talked and ate and drank with them as angelic visitants, these forms appearing in the guise of men, and taking upon themselves the real form of existence. But these images also had power to de-materialize and disappear again without organic process of decomposition.

This reveals, also, a glimpse at another kind of nature: namely, that forms may be created as instruments are, as tools and implements are, for uses without any organic process, and that so long as these uses abide and prevail the form may remain; but when the uses no longer abide and prevail the form disappears. The inverse process of materialization opens up also an avenue of disintegration. Chemistry not only shows that seeming vapor can be fashioned into solid substance, but that solid substances may become vapor; and does not this explain, then, all that class of manifestations that in olden times were supposed to be miraculous, and which in modern science have been considered as superstitions? Disappearance of the prophet in cloud and flame; transfiguration of Christ, his uplifting from the grave-all these wonderful things not fables but realities under the power of spiritual disintegration! Does not this explain the tak ing on and off of the coat, the dismemberment of the iron It is true that no embodied human spirit has yet discovered | ring from neck and arm? the various substances passing through solid walls, seemingly—that disintegration is just as possible as consolidation, and that atoms which are bound together by material laws, if those laws are not finally interrupted, can be drawn together again, and can be interrupted for a certain space of time or in a certain manner, and yet not lose their integral vitality and the attraction of cohesion that binds them together? Cut your hand; close the wound immediately and there will be no sore there. The circulation will go on if the atmosphere does not intervene. Let there be hemorrhage of any vital part of the body; if the arterial blood is not oxygenated with contact with the atmosphere, it will go on giving vitality just the same. And science proves that if any wound or any sudden blow on the body could be with sufficient rapidity closed, there would really be no wound and really be no suffering. It is because of the intervening time. and that the atoms become disintegrated too far, and that the intervening atmosphere steps in and dissolution measurably takes place in that part of the body which is affected by the wound or the blow. When the science of medicine, therefore, shall have so far discovered this law as to have instantaneous action always available, the ills from accidents or other sudden contingent circumstances of life will be far fewer.

This being true, as we say, of de-materialization, and of the possibility of having interruption in organic life, and yet that the organic life goes on-the wound upon the bark of the tree healing up by other fibrous forms, the sap continuing to circulate when a large gash is cut in the side of the tree, various things in nature that show the constant reparation that is going on even where there is violent interruption of life, prove that where there is sufficient of the occult forces and a sufficient knowledge of those forces, the various processes of healing, of disintegration, material formation and of external decay, can be understood, avoided, guided, directed just now as you guide and direct a ship, or any other mechanical implement that you have yourself created.

When it is understood that organized life is not a miracle, but only a process of chemical and mechanical action, it will then be known and become possible not only to force flowers into more rapid growth and bloom, and cause a tree to grow in one year what it usually does in three, four or ten, but it will be possible to develop from the germ with greater rapidity than even the hot house culture the flower perhaps in a single day; and if the chemical science shall still go on, may it not be possible that the substances and combinations out of which the flower is made shall at least be so simulated as to make the semblance of a flower that shall last, even though it do not have the organic process and power of fructification and reproduction? And this also leads, step by step, into the great miracle of creation. For what else do human beings become when they seize hold of the natural substances of earth and fashion forms for their own pleasure or profit but proportional creators? And if in elemental life shall be found all substances that exist in organic bodies, is it not possible by another step and another leap of the spirit into knowledge to shape those forms into the semblances of orginic being, and for purposes of temporary manifestation to make a living, breathing image? It is possible. And it is this power that, developed proportionately, makes the angels and spirits like the Deity; but at the same time there is no continuity because no organic process; no power of propaga-

law, may also account for an appearance of external things | impostor because when you tear aside the screen that veils | certain purpose of expression, and must be disintegrated in by super natural law; (and here we use the word super-nat- the unfinished marble it is incomplete? Do you consider any- order to restore to the vitalized bodies from which the atoms ural not as extending beyond law, and as being above the thing in science an imposture because it is interrupted before have been taken the properties required for their continued existence; and therefore in the present state of the earth a permanent material zation of any physical form (except fragments) would be utterly impossible, without robbing the life that is in existence, through organic law. But even organized bodies rob from each other. You slay the tender dove to give you food; you cut down the wheat that your bodies may live. Every organized substance preys upon every other organized from interruption under all fitting test conditions that should substance, and you rob the earth that the body and the soul be applied beforehand and not during the time of the materi: of man may be enriched. Go another step, and the spirit takes from your forms all that vitality that you can possibly spare to make the single image that shall convince the world hat there is life beyond death.

> In all times and ages men have sought for signs and wonders. No vision of prophet or seer would suffice; the intuition of the soul was not enough; the revelations of God upon the tablets of the human spirit did not answer. Man must needs have the real tablets of stone as palpable law, the thunder in the heavens and the lightnings in the sky, the visible sign and token, the Shekinah glowing before your vision by night and as cloud by day; and so long as this is true, the spiritual forces of the universe must tear from your own vitality the functions that are required to build up the pillar of cesses of chemical science that are oftentimes experimented | fire and of cloud, the living image, the angelic form; and yet this is not the real, it is only an expression of power, only a proof of force, only the fact of external life behind which lies the sublimer fact and loftier fulfillment of spiritual existence.

> Oh, when will man, uplifted by loftier sensibilities and controlled by higher aspirations, seek the spiritual fountain and breathes its volition or will-power; an aura is created that the image of God in his own soul instead of pictured images draws just so much of the vitality from the form of the medi- and shadows that have no reality of life? When will man um, and frequently from others who are in sympathy that are seek for the sign, not at the outer door, but within the temple of his own spirit, asking not as a proof of Deity the handsponding atoms from the atmosphere; and by this process of | writing upon the wall, but rather the conviction of the mind? motion, which is created when these atoms are drawn from For this we can afford to wait. The child must grope before he can walk. There must be blocks of stone before there can be the magic of the Grecian dome.

> Let us have the image and forms. Let us understand that they are powers of the great science of life whereby the soul who are accustomed to the subtle changes and transforma- of man, fulfilling the perfect gifts of the spirit, s'ail finally fashion into outer image everything that his thought conceives, and the forces of earth and air shall fly at his bidding even as the wingod lightnings do to-day, and even as the pentup vapor that carries the iron steed snorting across the con-

> > Behold, there is no miracle beneath the sun. All life is a perpetual change, and flows from the spirit to the outermost, and that which is the next step remains to be revealed to your consciousness, and the soul, with its surpassing powers, shall unfold even in time and eternity to do the things that magi and sorcerer have not dreamed, revealing one by one the atoms in the structures that make up the visible and invisible

> > This is somewhat of the philosophy that is couched in that one word. Materialization.

The speaker then gave the following poem, the subject beng chosen by the audience :

THE ORIGIN OF LANGUAGE. Dumb was the universe at Primal Morn. And slient, though fresh stars and worlds were born. Thy great, warm heart, Jehovah, pulsing through The atoms, pierced them till they, longing, knew Expectant life waited fulfillment there The wondrous purpose of His brooding prayer!

But all was silent : Logos then went forth. Of that primeval source whence cometh Law That rent the vell of Nox, and Chaos say Night, darkness, Erebus shrank down in fear, Dissolved before in vold; each solar year, Set in its proper cycle, knew its sun; Each constellation knew its course to run.

Then in the awed and waiting earth there came Whereby the atom sought its charmed dower. The mystery that all along was board In space, and, outward, trembling, at last The germs of blossoms, that their lives had cast Into the ancient chaos, bursting forth, Appeared again as images of worth; And creeping things and all the forests grew Radiant with life that sliently they knew.

But, oh! at last upon the earth there came One image, spirit-fashioned-formed of flame And earthly dust, and mingling with the dew Of life the heavenly life that glimmered through; And in this image was a soul enshrined All typic of the great and godlike Mind, But silent. There were motions even of life Conflicts, and victories, and passion-strife; But, oh! by what divine and perfect word Shall man become accustomed to his Lord-The soul that is within to breathe and know And thoughts express that from life's fountain flow!

Behold ! behold ! at last there came a man Clad 'round with pulsing lightnings, and the span Of centuries seemed 'circling his brow O'er Egypt's plain be passed-and then as now The mystic waters of the hill gave forth The silent sources and the life of earth-Memnon, who gave to thee that mystic speech Whereby the law of heaven man's life could reach? Lauguage, who taught to thee th' immortal spell That in the inmost soul doth climb and swell, And, even like the fount ere it bursts forth, Rises unseen and beautifies the earth?

Even Memnon, God of all the charmed speech, Who from the inner source without did reach
Until the kindling fire was wrought to flame,
And out thought by the came
The wordrous words whereby all thought is know That, answering forever to heaven's tone, Makes of the savage, man, and him who gives The loftiest fruit the highest type that lives— Of God's created wisdom, angel, lord, Clothed with the wondrous glory of His Word!

Thou gift, far greater than all glittering things, Born in the dark, and treasured close by kings; Greater than crowns and splendor of fine gold What wonders in thee hid! Thou dost unfold All thought, the rapture of all things divine! Chaos is lost in thee, and suns may shine; The words that flow, pulsating, from the heart May causs divinest gifts and powers to start.

Oh, speech ! thou last and greatest boon of heave Which mortal lips immortal song hast given, We praise thee! Not in music's softest tone Or pictured images like gold alone, Nor all that art can give is there such power As by the kindling word that lives and glows. Behold I this is the sum of human speech

A GENIUS.—The Osceola Reveille thus sketches the life of Rev. Cyrus Jeffries, a Spiritualist, now a resident of Mt. Union:

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To clean paint, take 1 oz. pulverized borax, 1 lb. small pieces best brown soap, and 2 quarts water; let simmer till the soap is dissolved, stirring frequently. Do not let it boil. Use with a piece of old flannel, and rinse off as soon as the paint is clean. This mixture is also good for washing clothes.

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The Ninth Annual Convention of the Vermont State Spiritualist Association will be holden at the Wilder House,

PUBLIC MEETINGS, ETC. Annual Convention.

Plymouth, Friday, Saturday and Sunday, June 8th, 9th and 10th. The proprietor will furnish good accommodations at \$1.00 per day. The Wilder House is a fine summer resort, and everything possible will be done to make the occasion pleasant and profitable. Good speakers will be in attendance. State speakers are carnestly requested to be There will be a meeting of the association of the Vermont Liberal Institute at the Wilder House on Saturday, June 9th, 12 o'clock P. M.

The usual courtesy of return checks is expected. A cordial invitation is extended to the public. Per order,

A. E. STANLEY, Scordary.

Leicester, Vt., May 2d, 1877.

The Annual Meeting of the friends of Spirinalism will be held on Sanday, Jony 1st, in the Grove of Ur. A. Underbill, two and a holf index north of the city of Akron, to commence at 19 A. M. and continue in the afternoon. The invitation is to all. Good see aking may be expected.

A. UNDERHILL, Secretary.

Anniversary Meeting!

Grove Meeting, Summit Co., Ohio.

The Harmonial Society of Sturgis, Mich., will fold their armal meeting at the village of Sturgis, on Friday, Saturd y and Sunday, the 15th, the hard 17th days of June. Eminent speakers from abroad will be in attendance to address the meeting.

J. G. WAIT, for the Committee.

Passed to Spirit-Life: From New Orleans, La., Mrs. Susana Wang, aged 77

The first pioneer for the free promulgation of Spiritual-The first ploneer for the free promulgation of Spiritualism for twenty-nine years in this city, her door was ever
ajar for the thirsty soil seeking light. The poor and rich
equally received a cordial welcome. Mrs. Wang p ssessed
to perfection both the rare development as a seer and clairvoyant, and was beautifully controlled under entrancement. She was a lady of rare soind mind and culture.
By birth a Norwegian. Her very worthy sons have beautified and aurrounded her home for the past twenty years
with all the adornments that love and wealth could lavish
upon her. Love for humanity has been her life study.
Her course has been onward, turning neither to the right
nor to the left, having no lears for the opposition of seciety.
She held to her teachings to the end.

N. C. F.

From Lawrence, Mass., May 22 i, 1877, of consumption, Mrs. Etta Houghton, wife of E: L. Houghton, after a long and painful iliness, aged 20 years ten months.

and paintil liness, aged 20 years ten months.

She was a devoted wife, buying daughter and a true friend. Her funeral services were conducted by Rev. Geo. W. Perry, Thursilay, the 24th of May, the first universary of her marraige. She bore her severe and paintil liness patiently and even cheerfully, believing that when the change came she would meet her infant child who preceded her, and many other dear friends who had gone before.

ROY. From Swanzey, N. H., April 12th, Mrs. Hannah J., wife of Edward R. Simonds, aged 56 years.

Mrs. Simonds has been for many years a firm believer in the spiritual faith, often holding converse with dear friends who had gone before. To her it was a blessed reality, and when one after another lot this life, to her it was but another link binding to the "beau lift beyond."

Mrs. M. A. PAVIS. From New Haven, Ct., May 14th, Coleman S. Hubbard,

aged 60 years. Funeral services by the writer.
ANNA M. MIDDLEBROOK, M. D. [Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agule

type averages ten words.]

The Children's Lyceums.

Boston, Mass.

The exercises of the Children's Lyceum on the morning of June 3d were of a most interesting character, the occasion being what is termed "Decoration Sunday." At an early hour kind friends began to send in donations of flowers. Mrs. Maria Adams, Mrs. Folsom, Mrs. Hartson, and others were present to receive and arrange them, and when the time arrived to commence, the platform was tastefully decorated. The hall proper was also finely embellished with flags and mottoes, under the direction of Messrs. Downs and Mann. The "Vacant Chair," arrayed by Mrs. Maria Adams, was a noticeable feature, being heavily draped in white and festooned with flowers and smilax; supported by it was the motto, 'We mourn their doss;" a white dove with an olive-branch in his, bill, emblematic of innocence, with half-spread wings, reposing at the foot of the chair, completed the touching ensemble. The exercises opened with the usual song by the children, and the Banner March, after which Miss Shuman sang: "In the Sweet By and Bye," and the entire audience joined in the chorus, This was followed by an invocation by Dr. Samuel Grover. The remainder of the programme was as follows: Recitations, Ella Carr, Eddie Washburn, Lizzie Giles, Jennie Bicknell, Nellie Balch, and two by Miss Lizzie Thompson; reading by Miss Carrie Pendleton, Camden, N. J. dialogue, Mrs. Carnes and Group; piano duet, Mrs. Prince and Carrie Shuman; and songs— Helen M. Dill, Jennie Miller, Alice Bond, Miss Helen Sawyer, (accompanied on the piano by her brother, Mr. J. Sawyer,) and Miss Florence

During the services the Conductor, in a few remarks, stated that this day was set apart in commemoration of the memory of those who had passed on to the spirit-life, in which connection he referred to the recent decease of Mrs. Hattie Pear-son and Mrs. Emma Brackett. Short speeches were also made by Mrs. N. J. Willis, Dr. Currier, Dr. Richardson, Mr. A. E. Giles, and others. One of the most pleasing features of the occasion was the visit of the Father of the Lyceum move-ment, Mr. Andrew Jackson Dayis, who occupied a seat upon the platform and, in a few well-chosen remarks, addressed the children, at the conclusion of which Miss Lizzie Thompson, in behalf of the Lyceum, presented him with a bou-quet. Mr. Hatch, also, in behalf of the school, presented to Spirit Fannie A. Conant a basket of beautiful flowers.

The Lyceum officers [so writes W. H. Mann. Recording Secretary] and members return their sincere thanks to those friends who furnished flowers, and to the large and intelligent audience who gave their kind attention to the exercises. On next Sunday several pieces which were necessarily omitted on this occasion will be given."

Reception to Mr. Hatch.-The popular Conductor of this Lyceum, Mr. James B. Hatch, was tendered a public complimentary testimonial by some of his many friends, who assembled in Rochester Hall on Thursday evening, May 31st, on which occasion appropriate remarks were made by John Wetherbee, Dr. John H. Currier, Dr. A. H. Richardson, Mrs. Davis and others. Excellent readings were given by Mrs. Hattle Wilson, Miss Lizzie Thompson, Col. Seaver, and Mr. Simonds. Songs were contributed by Miss Jennie Shuman, Mrs. Prince, Mrs. Wentworth, Ella Sawyer, Mrs. Bryson, Miss St. Clair, Mrs. Gilbert, Miss Carrie Shuman, Mr. Whit-temore, and Master Willie Dearborn, performed a solo on the harmonica. During the evening a gold chain and rare floral offerings were presented to Mr. Hatch, in connection with many congratulations, to all of which Mr. Hatch hap plly and pertinently responded. The services ended with dancing. The whole affair proved thoroughly successful and satisfactory.

Memphis, Tenn.

J. R. Doty, M. D., writes us under date of May 29th, that a Children's Progressive Dreeum has recently been formed at this place, of which it was his lot to be chosen Conductor, Mrs. Gen. Smith being Guardian.

Cleveland, O.

To the Editor of the Banner of Light :

the Lyceum cause; and in response to your gen- feating the intended injury. the one I represent.

In order that some benefit may accrue from this new feature, I hope that every Lyceum in the country (through its conductor, or others,) will send on at least a brief statement of their organization, time and place of meeting, etc., etc., together with their addresses; by doing so it will greatly facilitate the work of those striving to build up the Lyceum cause.

This proposed interchange of thought on one

of the most important branches of our philoso-phy, is what we greatly need to strengthen and guide us in our work, and I fully believe if our different methods of conducting our Sunday schools are occasionally compared every Lyceum will be benefited thereby, and our usefulness greatly extended.

Two or three months since I introduced myself (by letter) to J. B. Hatch, C. inductor of the Boston Lyceum, and the result has been very beneficial (at this end); the letters Bro. Hatch sent in response were highly appreciated by the scholars, leaders, and friends of our Lyceum. It was a pleasure to know we were not alone in the good work. Joy, as well as misery, likes company; by exchanging ideas with other Lyceums, we shall each learn our status. Why, until I heard from the Boston Lyceum, I thought I represented a pretty prosperous one; but my conceit in this respect is clean gone, and we are now striving hard to reach that higher degree of perfection, in case we should be visited, some fine day, by other Lyceums or their representatives.

As I. Carver, Conductor of the Plymouth Lyceum, truly says, "We must have more unity, more zeal, if we would realize better results." In conclusion I will say it was a pleasant sur-prise to find three letters from different Lyceums in your last issue. Such early responses to your invitation augurs well for the new Lyceum De-

partment, and I sincerely trust that the pecuniary benefit to you may be equal to the spiritual benefit that we Lyceums hope to receive.

In my next letter I shall commence a short sketch of the Cleveland Lyceum, and what we

do to make it interesting to the little ones.
Yours for the children's sake,
THOS. LEES,
Conductor, C. P. L., Clereland, O.

Verification of a Spirit-Message. To the Editor of the Banner of Light:

I see that the REV. ISAAC WHITE reports him the last Banner. I knew him but slightly but think the communication may be very pertinent. He was a very strict pharisaical preacher of good intention I think, but dark as Egyp seemingly in relation to spiritual things. He did as he says, engage in the establishment of a mission church (on the *Point*, I think) in Newport. He was pastor of Trinity church for a number of years.

T. R. HAZARD.

years. T. R. HA South Portsmouth, R. I., May 3d, 1877.

We would refer the more liberal of our Christian readers to the advertisement of the Banner of Light, one of the best exponents of Modern Spiritualism, and containing some of the ablest written articles on Theology and Spiritualism we have ever read, and in comparison with which the cold effusions of Orthodoxy are placed entirely in the shade. It also contains weekly spiritual communications from departed friends who have passed to spirit-life. It is morally a high toned paper, and its teachings to refine, exalt and moralize the soul, are of a very effectual and salutary character.—The New Dominion, Ormstown, P. Q.

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Panner of Gight.

BOSTON, SATURDAY, JUNE 9, 1877.

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MODERN SPIRITUALISM-The key which unlocks the mysteries of the Past, explains the Present, and demon strates the Future existence of man.

The Slade Defence-Fund.

We published last week the Report of the Slade Defence-Fund Committee, giving the particulars of their disposition of the contributions from American, Russian, and British Spiritualists. We have heard no complaint as yet as to the result from any subscribers to the fund. Some harmless carping has come from non-subscribers, who no doubt honestly imagine that they could have disposed of the money in a manner much more conducive to the interests of Spiritualism.

A full Report of the trial was published in the Banner, and our readers have had an opportunity of seeing for themselves how far effort was put forth faithfully and well by Slade's lawyers in his defence. Mr. C. C. Massey especially exerted himself in the most honorable and effectual manner, and it was evident that his heart was in his cause, and that he was fully impressed with the magnitude of the disputed truths.

The sudden termination of the prosecution, after the appeal, in consequence of some defect in the terms of the indictment, it was of course impossible to foresee. To the shrewdness and capacity of Serjeant Ballantyne, who was engaged by the Defence Committee at a heavy expense, we are probably indebted for Lankester's final discomfiture. We had expected that the subject of Spiritualism would have been fully and fairly discussed, before the new trial was dismissed. In this we were disappointed. But surely no reasonable person will blame the Defence Committee, or Mr. Slade, or those who urged upon Spiritualists the importance of pecuniary aid, for a result which was wholly unlooked for, but which has been honorable to Spiritualists in showing that where a gross wrong was planned I am truly glad that you have decided to give against an innocent and well-known medium, a portion of your valuable space in the Banner to they were prompt in battling oppression and de-

see nothing in raised by non-subscribers, that seems to require any further reply. The committee seem to have discharged their difficult duty scrupulously and judiciously. The diversion of a part of the funds raised by British subscribers for the Slade case to the defence of Mediums Monck and Lawrence was no doubt done with the full approval of the British subscribers whose money was used. The idle reports that Slade made large sums of money. even after the Lankester affair, need no contradiction, since they are gross exaggerations. Doubtless Slade might have hired less expensive rooms, and spent less money; but, as it turned out, his gains were hardly enough to cover his necessary expenses. *

But what good result can we trace to all this expensive business of dragging Slade away from the clutches of his English persecutors? That is what our critical non-subscribing friends are anxious to know. To which we can only reply, that good results often come out of what may seem to us very obscure, trifling, and contradictory causes. There may have been reasons why providential influences chose to have the thing terminate, or seem to terminate, as it did. Slade's career in Europe is not yet ended. We have no Holland and in Russia abundant proofs of the remarkable phenomena taking place in his presence. We hope he will revisit England, and challenge Lankester and Donkin to another session; though even if they should get the most irrefragable proofs of slate-writing independent of human touch, we doubt if they would have manliness enough to avow it.

Meanwhile the subscribers to the Slade Fund may rest assured that they have done a needed, an honorable, and a useful work, the fruits of which are none the less positive and real never expected, whatever might be the result, to get the approval of those who, not being consulted, frowned on the subscription from the first. If it had done nothing more than to let our English brethren see that there are no national lines where Spiritualism is concerned, and that we are all co-patriots before that Great Truth, we should be more than requited for all the money expended for the defence and rescue of Slade.

DR. SLADE AT THE HAGUE-CHALLENGE TO

PROF. LANKESTER! We are in receipt of a letter from J. Simmons, dated The Hague, May 17th, from which we make the following extracts:

"Enclosed is a copy of a letter which I addressed to Professor Lankester on the 10th inst. The ten days having expired, and no reply coming from him, we must conclude that he declines, and feels that his chances are better in a police

The Hague, May 7th, 1877.

DEAR SIR—Dr. Slade hiving in some measure recovered from his very serious illness, and his engagement at St. Peteraburg having been postponed (by desire of his friends Daily Herald.

there) till the autumn, desires me to make you the follow-

there) till the autumn, desires me to make you the following offer:

He is willing to return to London for the express and sole purpose of satisfying you that the slate-writing occurring in his presence is in no way produced by any trickery of his. For this purpose he will come to your house unaccompanied by any one, and will sit with you at your own table, using your own state and pencil. Or if you prefer to come to his room, it will suit him as well. In the event of any arrangement being agreed upon, Siale would prefer that the matter should be kept strictly private. As he never can guarantee results, you shall give him as many as six trials, and more, if it should be deemed sliviable. And you shall be to no charge or expense whatever.

You on your part shall undertake that during the period of the sittings, and for one week afterwards, you will neither take nor cause to be taken nor countenance lexal proceedings against him or me: that if in the result you are satisfied that the slate-writing is produced otherwise than by trickery, you shall hostain altogether from further proceedings against us, and suffer us to remain in England if we choose to do so, unmolested by you. If on the other hand you are not so satisfied, you shall be at liberty to proceed against us, after the expiration of one week from the conclusion of the six or more experiments, if we are still in England.

You will observe that Slade is willing to go to you without witnesses of his own, and to trustentirely to your honor and good faith.

Conscious of his own innocence, he has no malice against you for the past. He believes that you were very naturally deceived by appearances which to one who had not previously verified the phenomena-under more satisfactory conditions, may well have seemed suspicious.

Should we not hear from you in ten days, Slade will conclude that you have declined his offer.

I have the honor to be, sir, your obedient servant,

J. Simmons.

We are doing a good work here among the better class of people. During the last few days a number of the nobility have had sittings, and I am told that Dr. Slade and the subject of Spiritualism are now prominent topics of conversation or where you will.

go where you will.

Many of the messages are in the language of

honest, close observers, without being inclined to be too technical. I find that Dr. Slade has given sittings to over

one hundred different persons since we came

here.
The Banner comes regularly on Wednesday, when it is perused by each of us in turn. I only wish it was daily instead of weekly."

We have also received a brief note from A. J. Riko, Government officer, Oude Molstraat, 8A wherein he informs us that, under date of May 21st, he sent to the London Times and Daily Telegraph newspapers Dr. Slade's offer to Lankester (as above), and added a note inviting the respective editors to publish the correspondence, as no answer from Lankester was received. He stated that "this fact seemed sufficient to qualify Lankester." "Now," he writes, "we'll see whether the English newspapers are as impartial as our Dutch journals.

"Everettism." By reference to the letter of J. J. Morse, on

specimen of American effrontery, named George Everett, is now disporting before the London public, and is putting forth great claims to attention, based on the assertion of his grand successes in "the principal cities of the United States." These claims must be "taken" not "with a grain" but a full measure "of salt." We can assure our English friends that personally, in common with the majority of Spiritualists in America, we have no knowledge of this remarkable phenomenon; we have heard of him through letters written by correspondents from some few localities wherein he has claimed to be a medium, and has issued flaming handbills to that effect. Read the following paragraph from one sent to this office by a correspondent in the interior:

\$1000 CHALLENGE! To Professors Baldwin, Herrman, Cook, or Tobin, or to any other so-called spiritual annihilator or initator, or to any man, woman, or child who can or will duplicate or imitate any or all of these manifestations, subject to the same investigations, without the aid of Spirit-Power; this challenge is open to them and to the world.

Groupe Evenery.

Anon it seems, by other reports, that he dropped the medium, and gave "expository" séances, and now, after a sea voyage, we find him starting out on a new trapeze, and calling his performances "Everettism." This much for the information of parties in whose localities he may ap-

Charles H. Foster.

This gentleman, at the time of our going to a lecturer, in Melbourne. press, was in Lowell, Mass. Excellent reports of the work he has been privileged to accomplish while there are abroad in that community. The

Lowell Morning Times says of him: "Mr. C. II. Foster, the most wonderful medium professing to have the power to call up de-parted spirits and enable one to hold converse with them, will remain at the American House a few days and give sittings to those who desire to test this form of Spiritualism. Partly from what we have seen and what we have heard, we judge him to possess powers beyond any other medium known in this country. Any one may write the name of any person dead, and ask any question he pleases, fold it up and place it before him, with others of a similar character, and he will tell you, the name and answer the ques tion propounded correctly in every instance. He claims to have had this power from a child. He claims to have nad this power from a smaller is now thirty-four years of age, has traveled through Europe, given sittings to the chief dignitaries of London and Paris, and to the best classes of society in our own country. We do classes of society in our own country. We do not profess to say what this power is, but that he has it there is no manner of doubt."

Picnic at Highland Lake Grove.

By reference to our fifth page it will be seen that the First Picnic of the Spiritualists of Boston and vicinity for the season will be held at this fine Grove, in the town of Norfolk, Mass., on doubt but that he will be able to give our friends in | Friday, June 22d. The natural attractions of the spot will be reinforced by addresses from able trance and normal speakers and the music of Bonds Band. The occasion cannot fail of being present success and a pleasant memory.

20th, and closes Aug. 6th.

A pleasant evening—so says the Religio- ism.' Philosophical Journal for June 9th - was recently passed by a large number of friends at the residence of Dr. S. J. Avery, on Walnut street, on as the future may make manifest. We the occasion of the Doctor's forty-ninth birthday. The party was enlivened with vocal and instrumental music, recitations, etc., and an excellent repast was served in the dining-room. In the course of the evening Dr. Avery and his lady were formally addressed by Mrs. Cora L. V. Richmond with one of her sparkling poetic improvisations.

The fine work of art representing the retysburg, painted by James Walker, under the Spiritualist. direction and from the sketches of Col. John B. Bachelder, is one of the most accurate and carefully compiled which has ever been put upon canvas, and as such will take rank among the first of historical paintings. It is now on exhibition at the Studio Building, Tremont street, Boston, and deserves the attention of the people.

Among the delegates to the Swedenborgian national Church Convention, which assembled at Cincinnati, O., June 1st, we notice the name of R. M. Pulsifer, Esq., publisher of the Boston

Andrew Jackson Davis

Arrived in Boston some days since, and is now the guest of Alfred E. Glles, Esq., at Hyde Park, Mass. We received a visit at our office from the Harmonial Seer on the morning following his arrival in this city, and found him to be looking cheerful and hearty, and full of promise for years to come. The Springfield Republican for May 31st speaks of his presence in that city as follows:

"The Spiritualists of this city have had no such distinguished visitor for a long time as Andrew Jackson Davis, who talked to a small company at Harvey Lyman's house last evening. Mr. not a medium but a clairvoyant, his powers first being developed by a mesmerist, and his works have been conceived by him while in the clairvoyant or 'magnetic' state, being dictated by him at the time, or, afterward written out from money. out from memory. His writings, which are widely circulated, touch a variety of philosophical and scientific subjects, and he told his hearers last evening that he had written of these without previous knowledge, but on looking into the works of other men the impression is like reading something he has himself written. Mr. Dayis is now fifty one years old, above medium height, quite erect, and wearing a clerical garb. He has a magnificent forehead with iron-gray hair, his bearing is that of a student, and it is evident from the aspect and conversation of the man that he has endeavored earnestly and honestly to find the country, and are said to be well written. The peculiar formation of the letters, they say, is such only as a native would be able to imitate. The investigators here seem to be earnest and of his friends a year or two ago by which he entered the country of the second of his phenomenal states of mind and body. He has until recently been in the book trade at New York, but the testimonial of his friends a year or two ago by which he entered to the second of his phenomenal states of mind and body. ovs the income of about \$10,000 has relieved him from this, and he will probably engage more in lecturing than hitherto. It is hoped he will at-tend the Lake Pleasant camp-meeting this sum-

Mrs. Cora L. V. Richmond,

We are pleased to announce, has been secured for the coming year as the regular speaker by the Society of Spiritualists which meets weekly at Grow's Hall, Chicago, Ill. We are glad to learn the affairs of the Society are in a very promising

The "Eclectic" doctors, during the last hearing before the Committee of the Massachusetts Senate regarding the attempted law for the regulation of the practice of medicine in this State, were the most rabid in their dennnciations of "irregular" physicians, and did their best to defeat free trade in matters remedial. How do they like the following, from a secular exchange? It is only the logical outcome of the same animus our eighth page, it will be seen that a blooming | with which our utterances were fraught on that memorable occasion:

> "In Bolton, England, a sign recently appeared on a door which threw all Bolton into conniptions. It read as follows: 'Dr. J. J. Foulds, Eclectic Physician.' The doctor claimed to have his diploma from the United States, but the justice ruled that an eclectic physician was something unknown to English law."

> Wm. Wiggin writes, June 3d, that a farewell reception was recently given at the residence of H. J. Newton, Esq., New York City, to the spirit postmaster, J. V. Mansfield, previous to;his departure for Colorado: "Among those present were Dr. S. B. Brittan; Mrs. Lou M. Kerns, the noted ballot test medium; Nellie J. T. Brigham, the lecturer; Judge E. D. Culver; C. M. Kimball, spirit-artist; J. J. Watson, the violinist; Mrs. F.S. Adams, Prof. Geo. Plumber, psychometrist; Mrs. Hoffman, and others." We shall print his letter next week.

We have received and shall publish in our next issue the first of the series of letters of travel which Dr. J. M. Peebles is to write for our columns during his second pilgrimage "round the world." This letter bears date at Auckland, New Zealand, and gives promise of a second to be prepared in Australia, which will give an account of Spiritualism and its concerns at Sidney, (N. S. W.,) Melbourne, and other points. Dr. Peebles will remain some two or three months as

Bushby & Hart, 54 Exchange street, Lynn, are superior photograph artists. So well do they execute their work that many Bostonians patronize them. This is evidence enough of their competency. In addition to the usual styles and varieties of photographic likenesses, they execute life-size portraits in crayon, and also finish life size photographs in crayon.

The London Spiritualist for May 25th copies with due credit from our columns Hon. Thomas R. Hazard's letter concerning the offer of \$900 made by certain parties to Mrs. Wilson, the materializing medium of New York, if she would falsify her mediumship-and refused by her on the spot.

In a recent issue of The Statesman, Austin, Tex., its editor speaks complimentarily of a sé ance for slate-writing, etc., had with Mrs. Eldridge, and says that whatever may be the source of the phenomena, "a physical fraud in these things is seemingly impossible."

The report of a lecture bearing the designation of "Thoughts for Spiritualists," and delivered before the Free Religious Society of Springfield, Mass., recently, by Cephas B. Lynn, has been received, and will be published as soon as space will permit.

J. William Fletcher continues to attract much notice in London. He held séances at the The Camp-Meeting at this place-and which Rooms of the Dalston Association of Inquirers promises to be a pleasant affair—commences July | into Spiritualism on the evenings of May 16th and 30th, and lectured in Langham Hall, May 21st, on "The Religious Element in Spiritual-

> Maud E. Lord was at last accounts still in Troy, though efforts were making to induce her to give the Albany Spiritualists an opportunity of witnessing the remarkable phenomena occurring at her séances.

> Michigan proposes to tax church property in each case where the amount rises over \$15,000. And now an exchange slyly intimates that the Wolverines are having designs on the fold!

Prof. John G. Barton, of the College of the City of New York, suicided at his residence pulse of Longtreet's assault at the battle of Get- at Hamburg, N. J., May 11th. He was n't a

Dr. S. B. Brittan is successfully treating the sick at 232 W. 11th street, New York; while at 121 of same street Dr. J. E. Briggs may be

An interesting sketch concerning Phenomenal Spiritualism in London, and forwarded by Charles Dawbarn, of Quebec, will appear in our next issue.

Extended extracts from a letter by Ed. S.

Wheeler, put in type for the present issue, are deferred till the next, through lack of space.

Hon. Warren Chase in San Francisco. Speaking of the recent labors of this veteran worker in that city, the San Francisco Mail remarks that "It is seldom that Modern Spiritualism has so able an advocate as Mr. Chase. His style is quiet and forcible, and he has command of a good, strong English vocabulary."

From an extended report of one of his discourses, as printed in the Mail, we select the following sentences—all that space will allow of:

"Mr. Chase argued that all that makes the phenomena of Spiritualism marvelous and impos-sible, is lack of thought upon the subject. Matter when reduced to its essential form is invisible. That which is solid and palpable can be made gaseous and invisible. This is as strange as any phenomena of Spiritualism. If a solid mineral can be resolved into invisibility, is it not as probable that nature can extract from these earthly bodies of ours a finer, subtler essence, re-taining form, consciousness and power to act and grow, just as our present bodies do? This would be but in accordance with the scientific theory of evolution. Spiritual bodies have their laws of existence just as our human bodies have. We cannot live in a temperature above or below a certain point. We are matter, and our life depends upon matter of a coarse form. Spirits are of finer material and require finer conditions of existence and activity. There is nothing absurd or unreasonable in this; but it is absurd and unreasonable for science to refuse to investigate facts which intelligent and educated men vouch for. Spiritualists simply desire the extension of inquiry on a true scientific basis, leading to the knowledge that there are intelligent beings outside the world. Spiritualists believe that these beings were once men and women, and are still men and women, only in a subtler and higher form. The speaker held that the proving of the truth of Spiritualism was of the greatest impor-tance to the world, and that no life could be devoted to a nobler object than to aid in convincing mankind of its truth. The vast amount now paid for sectarian institutions would then be devoted to the elevation of the people."

A New Feature.

Our readers will doubtless be pleased to learn that at considerable expense we have had translated from the German by our friend Dr. G. Bloede, of Brooklyn, N. Y., a series of CHIL-DREN'S STORIES, which were given through the mediumship of Baroness Adelma von Vay, of Austria. The first number will appear in the Banner next week, and the series will be printed consecutively thereafter until completed.

Onset Bay Grove.

Read the announcement concerning the dedication services of this new place of resort (on our fifth page), also the letter of a correspondent (on the eighth) regarding the progress making there in preparation for the coming Camp-Meeting.

However, Princeton takes ground, in this matter [that of Dr. Miller, the suspended "soulsleeper"] at least, with the Spiritualists, and the church moves on. Whatever the evolution of ideas, the external manifestations of religious organizations abate not. I grow to think that Spiritualism in its increase is not to destroy altogether these forms, but to enter, possess, modify, unities, humanize, and so utilize them .- Ed. S. Wheeler .

Read the lecture by Cora L. V. Richmond, on our second page. Its analysis of the "materialization" problem is succinct and practical.

Dr. Carter Blake is now convalescent.

Movements of Lecturers and Mediums.

Valentine Nichelson has entered the field as a public speaker on Spiritualism. His address fo r few months will be 51 Rockwell street, Cleve-

E. V. Wilson will speak for the Society of Spiritualists in Brooklyn, New York, the Sundays of June. Will accept calls to speak outside of the city, on reasonable terms, week day even ings. Address him at No. 63 Hicks street, Brooklyn, New York, for June-not after.

Giles B. Stebbins, Esq., will speak in Florence, Mass., on Sunday, June 17th.

Thomas Gales Forster and his estimable lady have left Chicago, and are now traveling "toward the East."

J. V. Mansfield, the writing medium, has embarked on another Western trip, via Chicago, Quincy, Burlington, Kansas City, Omaha, Denver, and perhaps San Francisco, Cal. Mrs. Hollis, the medium of whom so much is said in the book by Dr. Wolfe, "Startling Facts

in Modern Spiritualism," is to remain for a short season in Chicago. Mrs. L. F. Hyde, late of Chicago, is now in San Francisco, where she contemplates remain -

ing some months. Mrs. II. Morse is now permanently located at South Bend, Ind., and all calls for lectures should

be addressed to her there. Mr. D. E. Caswell, the well-known test and clairvoyant medium, has been holding private séances at Duxbury, Mass., since the 20th of March. He gives very general satisfaction. His address there is care of Jacob Sprague.

Miss II. A. Pollard, as will be seen by her card, is located at 74 Chapman street, this city. J. M. Allen lectured in West Cummington,

Mass., May 20th, 24th, and 30th; in East Cummington, May 27th and 28th. He will speak in Chesterfield, June 3d; thence goes to Williamsburg. A correspondent writes: "Considerable interest has been awakened in Cummington, and some of the most bitter opposers have been won over by the joint labors of Mr. Allen and wife, in the private sittings and more public capacity." Frank T. Ripley and Ira Davenport, Sr., ar-

rived in Boston Saturday, June 2d, and can be found at the home of Mrs. N. J. Morse, magnetic physician, No. 7 Montgomery Place. Mr. Ripley will be glad to give private sittings, or to lecture wherever his services may be required, supplementing his discourses with the giving of tests. Bishop A. Beals is engaged to speak in Cleveland, O., during the month of June, and can be addressed 51 Rockwell street. He has recently spoken in Detroit, Mich., three Sundays to good

audiences.

Some time ago I heard "Bogus Charley" speak to the children of the public schools of this city. He told them that he never ceased to thank God that his people had been brought here; that they were happy here, and were learning to get good; that they were all sorry for the deeds that they had done before they came, and never wanted to commit such acts again, but that they wanted to live in peace always. The Modoc peo-ple are not lazy. Most of the men raise small crops of corn, potatoes, and such things, of their own, while many assist in cultivating the home farm. They make bows and arrows, baskets, mats, etc., which they bring into town to sell or exchange, not for whiskey, for they are not a whiskey drinking people, but for such articles as conduce to their welfare. As a tribe they are partially self-supporting.—Baxter Springs (Kan.)

BRIEF PARAGRAPHS.

We do not read anonymous letters and communica tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. cannot undertake to return or preserve manuscripts

that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by draw. ing a line around the article he desires specially to recommend for perusal.

For real overdone style, the humble bee takes the palm. He is as fat as the letter O and as moderate as a Sedlitz powder. He wears a black and white velveteen coat and a yellow corduroy trowsers. He dresses as well as hotel clerk.

A careful man says: "I allege that the man who alleged that I was an alleged forgor is an alleged liar."

A grasshopper sat on a Kansas pole, Sharpening his teeth and boring a hole, Looking around at the broad, broad field, Toning his appetite for next year's yield.

It is for us to say with Seneca, that it is a greater service to support one who is upon the point of falling, than to raise him up after he has fallen. "Pluris est labantem sustinere, quam lapsum erigere."

A Bridgeport woman, hearing a great deal about "preserved autumn leaves," concluded to put up a few jars of them. Bhe told a lady yesterday that she did n't think they would ever be if to eat, and she might just as well have thrown her sugar away.

When a father discovers that his boy has been using his razor to sharpen a slate-pencil with, his faith that he is to be the father of a President is temporarily eclipsed by his anxiety to find the boy and a piece of lath.

Victoria of England, Augusta of Germany, and Marle of Russia, are presently to receive from the American Women's Centennial Executive Committee elaborately bound copies of "The New Century for Women." "Reports of the Philanthropic and Charitable Institutions of the World," "Worthy Women of our First Century," and "Final Report of the Women's Centennial Executive Committee," The books are records of women's work at the Centennial, and are inclosed in cases of Forlda red cedar, lined with Vermont bird's eye maple. They are to be given in recognition and acknowledgment of the courtesy bestowed by those sovereigns upon the Women's Centennial Executive Committee.

Home's book falls flat on the market. It is simply un-

"Papa," said a little four-year-old, "won't you pray to God and have him stop this rain, so I can go out and play in my sand?" "Why don't you pray to him yourself?" asked papa. "I have," he replied, "but God don't pay any attention to a little boy."

SILENCE.

SILENCE.

SILENCE.

And she wears a mellow sadness in her heart, and in her eyes;

Wisdom ripens unto silence, and the lesson she doth teach is that life is more than language, and that thought is more than speech.
Go to Silence. Win her secret, she shall teach thee how to

speak; Shape to which all else is shadow grows within thee clear and bleak. Go to Slience. She shall teach thee; ripefruit hangs within thy reach.

He alone hath clearly spoken who hath learned this:

Thought is speech. —[Hageman,

The time is spent in sacred hush, when the boardinghouse woman gives nothing but mush and watered

Hundreds of our young doctors, it is rumored, are applying for positions as surgeons in the Turkish army. This is, indeed, help for Russia from an unexpected source.—
Gold Hill (Nev.) Evening News.

The late President Finney's prayer on the Fran co-German war is now appropriate. He lifted up his voice and said, "Oh, Lord, how long? how long? Bring this war to a speedy close. Oh, Lord, they go on killing wom in and children and burning villages, and they call this civil warfare. Oh, Lord, did you ever hear anything so ridic-

A correspondent says of an individual who falled rec ently: "Godward he was very strict, but manward he w as a little twistical so."—Cincinnati Commercial.

New York State convicts must be a happy set, for it's always Sing Sing with them.

In some parts of the worll, the days are four months long, and when a lively boy of twelveyears accompanies his parents to church for the first time, he thinks he has struck one of those days, sure. Norristown Heratid.

Unless an Englishman pays £10, or \$90, year y rent for his house he cannot vote for a member of Parliament. This disenfranchises a very large class, a large proportion of which is composed of clergymen and tradesmen. In fact some 15,000,000 or 20,000,000 of people are unrepresented in Parliament. These facts show the importance of the suffrage extension movement now in progress.

> TRUTH. "Truth." saith the Priest. "Is mystery,
> Which few perceive, believe, oboy!"
> "You're wrong." saith Science, ""Is not so,
> But something simple we can show;
> "T is nothing more than accuracy
> In what we do believe or say;
> And all who do this truth deny,
> Assuredly affirm a lie!"

We are touching our fellow-beings on all sides. They are affected for good or for evil by what we are, by what we say and do, even by what we think and feel.

The Roman law began by giving all the wife's proper ty to the husband, because she was assumed to be, in law, h is daughter.—Maine.

General Grant has had an enthusiastic reception in England, which conclusively shows that our mother still admires fighting pluck.

The Banner of Light accuses the Crucible of being more sprightly than ever. It will be a long time, at the present rate of proceedings, before the Crucible wears as clean a face or has as few typographical errors as the Banner.—
Hull's Crucible. Grass widows that flop around the country retailing scan

mag, should be shunned.

A mine has been found up City Creek which goes very rich in chloride of assessments and carbonate of Indica tions.—Salt Lake Times.

Stanley, the explorer, recently sent a private letter to a friend, in which he stated that the most beautiful place he has yet seen in all his travels is Jzjzjzjzjzjz, on the southerly shore of Lake Nylylylylylyl.

The other day some of the boys induced a young man from Filit Creek to take hold of the handles of a galvante battery. As it puckered him up he roared: "Jiminy Criminy, let up! Who ever heard of a thing that could make you taste green per-immons with your hands be-fore?"—Burlington Hawkeye. M. Vallot apostrophises Paris as a "town without past,

full of minds without souvenirs, of hearts without tears, of souls without love! a town of uprooted multitudes, a mobile heap of human dust ! "

Time changes as the sands of the sea change,
Dragged down by the teeth of the tides;
Things mighty and stable and free change;
Form vanishes; spirit abides.
Men perish that man may grow better;
Times change that all time may be true;
The spirit remains, but the letter
Is powerless to do or undo.

Is powerless to do or undo.

For the life of all ages is one life,
By change neither marred nor undone;
As the life of all summers is sun life,
Their fountain of forces the sun,
Bitter seed sown in blood through the ages—
Bread cast on the occan of tears—
Comes again with sure store of sweet wages,
Bears fruit for the marvelous vears.
—[George C, Waldo.

Never turn a blessing around to see whether it has a darl

The German word for life insurance company is lebens-versicherungsgeselschaft. It has the great advantage that while the agent is pronouncing it the victim is forewarned and has an opportunity to climb over the fence and hide under the barn.—Norwich Bulletin.

It is said that Bishop Coxe has introduced a new reading for the sake of his Russophile converts. Instead of saying, Dost thou forsake the devil and all his works?" he reads: "Dost thou forsake the devil and all his Turks ?"

All kinds of skilled labor are cheap now. Even physicians admit that very respectable-looking elderly gentlemen with black kids, venerable foreheads and high chokers, can be hired to walk up the aisle and call them hastly out of church during divine service at the low price of a dollar a Sunday.—Com. Adv.

To the Spiritualists and Free Thinkers of the North-West,

and make all the other necessary arrangements.

The undersigned, owing to the fact that greater facilities are afforded for real enjoyment and justruction at grove meetings than in any other way during the summer months, propose holding a series of such meetings wherever the friends of progress will furnish a grove properly scated.

Let the friends awaken to the importance of keeping their spiritual armor bright, and let us show the hosts of tadir spiritual armor bright, and let is show the hosts of old fogyism that we can keep the car of progress moving in spite of Moody, Sankey, and "hard times." If the friends will do their part by furnishing the place, we will do ours toward giving them an enjoyable and profitable meeting, relying on the generosity of the lovers of truth for our remuneration. Address

C. W. Stewart, Geneva. Wis.

J. O. Baerett, Glenbeulah, Wis.

Current Events.

As regards the campaign in Asia, it is evident that the Russians have driven in the Turkish forces upon Erzeroum. which is an utterly indefensible place. Moukhtar Pasha the beaten commander, has been superseded, and the army has fallen back—so one report says, while another with delightful uncertainty contradicts the statement. Aithough Kars has not yet fallen, its stragetic value has been destroyed by the loss of Ardahan and Bayazid. The Circassian rebellion against the Russians is much encouraged by the Turks, but has hardly risen above the quality of an in

On the Danube, troops are massing along the whole distance from Kalafat to Galatz. Active operations are confined to torpedo-scouting and shelling; the Czar, whose herves are all on edge, has come down to get a nearer view and relieve the tension of imperial anxieties.

The most astonishing state of affairs is in existence in Constantinople. The party of the Sultan, as against that of the people, is rampant, and daily the liberal men, representing "Young Turkey," are escorted into exile. The Sultan's family-5000 in number, counting officers at the palace-is making demands upon his spare funds with a hungry zest only equalled by the army. The people are represented to be wishing to get back the Sultan who preceded him, and startling news may be expected at any mo-

As we go to press it is reported that the Turks have been repulsed in endeavoring to prevent a junction between the Prince of Montenegro and Gen. Vukovitz in the Duga Pass; also that some Russian monitors have succeeded in crossing the Killia branch of the mouths of the Danube, A third attack on Batoum by the Russians has proved a

The crossing of the Danube, in force, by the Russians has not yet been attempted-in fact, but little has been done since last week's report, and a dally cotemporary facetionsly remarks that as the Russo-Turkish war is not carried on with the dispatch with which it was advertised, it (the cotemporary aforesald) wants its money back !

Motley, the American historian, has passed on. The town of Callao and that portion of the coast has been

isited by another tidal wave, causing great destruction to life and property. It is said some 800 lives have been lost. A terrific rain and wind storm visited Mount Carmel, III., Monday afternoon, June 4th, unroofing and destroy-ing buildings in the most summary manner. It is reported that sixteen men lost their lives, and that from thirty to fifty persons were badly wounded. The property loss was

apward of half a million dollars. The storm extended to

Matoon, in the same State, where a vast amount of property was destroyed. There has been another revolution in Pern. Colonel Lav. ranga seized the Huascar, the finest iron-clad in the Peruvian navy, and got off clear from Callao without pursuit. He set up for a pirate, made waron English ships, was attack-ed by two British frigates, and had to surrender to the Peruvian authorities-all in a few days.

M. D. Monopoly Defeated Three Times in Michigan.

To the Editor of the Banner of Light:

I see your correspondents from other States rejoice over the defeat of efforts of the medical would-be-monopolists in their localities, to hedge in their healing (or killing) art by law, and so dictate to all the people how and by whom they shall be treated in sickness. Our Michigan M. Ds .- "the regulars" with their "old school" diplomas-have tried our Legislature three times at each of its last three sessions, and have been signally defeated each time. Their last onset, just tried, was routed-calomel, jalap and lancet-so thoroughly that the people hardly know it was made. I sent out some copies of your admirable pamphlet by Mr. Hazard, to a member of the House who was on the watch; a brief and spicy debate was had, and the bill went to the waste basket

A wise and witty member, a sagacious countryman, with square common sense, said, in sub stance, "I have no special dislike to a good doctor. I have had such in my family, and should again, probably; but if a good old lady across the road can make a bottle of syrup, sell it to me for half a dollar, give it to our sick child and nurse it up to health better than any doctor with a diploma, I shan't be fool enough to vote that it is illegal for me to employ her, or legal or right to put such power in these doctors' hands." There it is in a nutshell. "Three times and

out," as we boys used to say in playing ball. 'Sic transit gloria' pill-dozers!

Last night I attended a scance, with Mrs. Foster of this place as the medium, and hands were satisfactorily materialized, raps and voices heard, and the cabinet shaken, all under good test conditions. For only three months tri-weekly sitting, excellent and promising.

Closing an engagement here to-morrow, I go to Waterloo, Moravia, Peterboro', &c., and seem well mortgaged for some weeks ahead.

G. B. STEBBINS. Truly yours, Waverly, N. Y., May 26th, 1877.

N. B .- Have just read, in your last Banner, the able and eloquent Appeal for Medical Freedom. It ought to be read all over the land. S.

Subscriptions for the new works on the Phenomena, Philosophy and Present Position of Spiritualism, which "M. A. (Oxon.)," our talented English correspondent, proposes to issue when a sufficient number of names is secured. will be received at this office.

An adjourned meeting of the AMERICAN LIBERAL TRACT SOCIETY will be held at the office of Mr. H. C. Lull, No. 943 Washington street, on Friday evening, June 8th, at 8 o'clock. M. T. DOLE, Sec.

DREAMS .- Sir Chr. Wren (A. D. 1651) being at Knahill in Wiltshire, dreamt that he saw a fight in a market place which he knew not; but some were flying and some pursuing, and amongst the former a kinsman of his, who went into Scotland to the king's army. They heard in Wiltshire that the king had come into England, but knew not where. The next night his kinsman came to his father at Knahill, and was the first that brought the news of the battle of Wor-cester! When Sir C. Wren was at Paris (about A. D. 1671) he was ill and feverish, and he sent for a physician, who desired to bleed him. Sir C. Wren deferred the remedy, and the same night he dreamt that he was in a place where palm-trees grew—probably Egypt—and that some female procured dates for him. The next day Sir C. Wren sent for dates, which cured him of his discrete.

Spiritualist Meetings in Boston.

ROCHESTER HALL, — Children's Progressive Lyceum No. 1 holds its sessious every Sunday morning at this hall, 730 Washington street, commencing at 10½ o'clock. The public cordially invited. J. B. Hatch, Conductor.

NEW ERA HALL, Hotel Codman, 174 Tremont street,—Readings from Art Magic and discussions on spiritual Science, are participated in on each Sunday avening at this hall, under direction of Mrs. Emma Hardinge Britten.

hall, under direction of Mrs. Emma Hardinge Britten.

EAGLE HALL-816 Washington street.—Test Circle every
Bunday morning at 10% A. M. Inspirational speaking at
2% and 7% P. M. Good mediums and speakers always present. Free Conference Meeting every staturday evening at
8 o'clock, sharp. Doors closed at 8%. All are invited.

NASSAU HALL.—The Free Platform Society of Spirituallats bold a Free Circle, with good, reliable mediums, every Sunday, at 10% A. M.

CHALLESTOWN, DIGGRICH.—Freening Star Wall.—Spirit.

CHARLESTOWN DISTRICT, Evening Star Hall.—Spirit-ual meetings are held in this hall every Sunday atternoon, at 3 o'clock.

Charlestown District — Evening Star Hall. — Sunday afternoon, June 3d, Mrs. Eliza M. Hickok gave a lecture in this hall reviewing Rev. Joseph Cook's argument on immortality, and answering his recent attacks on Spiritualism. After the ecture, Dr. A. H. Richardson, being invited by the chairman, offered a few words, in which he fully endorsed the manner in which the speaker handled the arguments of the reverend gentleman under discussion. Remarks were also made by the chairman congratulating the Spiritualists that they had in their ranks one so able to meet on his own ground a church champion who had labored so hard in this city and other places to

turn the people against their most cherished and beautiful philosophy. A motion was then made by a gentleman in the audience that a vote of thanks be tendered to Mrs. Hickok for the able and scientific manner in which she had treated the subject, and recommending her to managers of other societies, as one that is fully capable to battle for the truth. The motion was passed unanimously. On Sunday afternoon next—3 o'clock—a meeting will be held at this hall, good mediums being in attendance. C. B. M.

Eagle Hall .- Mr. John Hardy will lecture Sun day afternoon at this hall, corner of Essex and Washington street. Subject, "Demons or Angels —Which? or What Spirits are Amongst Us?"

For Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Published monthly, Price 30 cents per copy. \$3.00 per year, postage 25 cents.

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THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ili. Price 8 cents per copy. \$3.50 per year.

THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents, \$2.00 per year.

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If a man wants a Bottle of Whiskey. let him buy it and take it home like a man, and not sneak home with a bottle of "Bitters," or "Cordial," and pretend that it is medicine. If he wants a tonic that is something better than a temporary stimulant, he should get a bottle of Peruvian Syrup, (an Iron Tonic,) that will vitalize the blood and give durable strength to the 2w.Je.9.

IF YOUR MORNING CUP OF COFFEE makes you feel qualmish, or renders your nerves unsteady, substitute a cup of Walter Baker & Co.'s delicious Chocolate. It is nutricious, healthful, and very easy of preparation. All grocers sell it.

Change of Locality. DR. WILLIS may be consulted at the QUINCY HOUSE, in Brattle street, Boston, every Wednes day and Thursday till further notice, from 10 A. M. till 3 P. M. Ap.7.

SEALED LETTERS ANSWERED by R. W. FLINT 58 Clinton Place, N. Y. Terms, \$2 and 3 3 cent postage stamps. Money refunded if letters sent

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alists.—The Publishers of the Banner of Light have assigned a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

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NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shiflings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E., London.

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WILLIAMSON & HIGBEE, Bookseilers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Beform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

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PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 29 North Ninth street, Philadelphia, Pa., has been appointed agent for the Hanner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Hooks on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult DR. RHODES.

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A. H. RICHARDSON, A. H. RICHARDSON, J. B. HATCH.

June 9.—2w J. B. HATCH.

Onset Bay Grove Dedication, THE Spiritualist Camp-Meeting Grounds at Onset Bay, East Wareham, Mass., will be dedicated

Thursday, June 14. MRS. EMMA HARDINGE BRITTEN will deliver the Dedicatory Address, and other speakers will be in attendance. A Full Band will farnish music for Dancing. Refreshments at reasonable prices. An opportunity will be afforded for persons to view the natural attractions of the Grove for camping purposes, and to select locations for tenting during the Camp-Me-ting to be held from July 15 to Ang. 1st. Tents, meals, &c., at low prices.

TICKETS

For the round trip from Boston, \$2,00. From other stations at proportionate Tates, by calling for excursion fitchets. Passengers from Boston and way stations take the 8 o'clock train from the Old Colony Dépôt. 2w—June 2.

A THRILLING INCIDENT

In the mission life of Mrs. Ingalls, in Burmah, is well told in the "Baptist Messenger," relating how she was sent for to visit one of the Buddhist high priests, who had been nearly killed; and how, while in the most holy place in their temple, where none but priests had ever before been admitted, she was permitted unrebuked to use for him the sacred vessels, which none but the high priest dare touch, and to even overturn and sit on one of their gods to rest all through the magic influence of the Pain Killer, called by them the God Medicine, 'so successfully had she used it in earing their many diseases, some of them considered beretofore tatal in that climate, among which were cholera, liver complaint, dyspepsia, the bites of venomous reptiles, &c. This speaks volumes for the Pain Killer .-

London Times. Rev. J. E. Clough, Missionary at Ongole, Southern Indla, writes :- "We esteem your Pain Killer very highly for scorpion stings, cholera, &c., and cannot very well get along without It."

Rev. 1, D. Colburn, Missionary at Tavoy, Burmah, writes :- "I shall be happy to assist in extending a knowledge of a remedy so speedy and effectual."

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MIND AND BODY. DR. W. F. EVANS June 9.—4w.

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My Arbor of Love. Moving Homeward. I shall know his Angel Name. Waiting 'mid the Shadows.

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Home of Rest. Angel Visitants. . Sweet Reflections.

Looking Over.

What is Heaven? Beautiful City. Not Yet. Looking Beyond. Let Men Love One Another.

SELECTED:

Strike all your Harps. Tenting Nearer Home. Welcome Them Here. Chant-Come to Me. Invocation Chant.

Angel Care. They'll Welcome us Home. Welcome Angels.
Come, Gentle Spirits. Repose Sweet Hour of Prayer.

We shall Meet on the Bright Celestial Shore.

Chant. Moving Homeward. Come up Hither. Bethany. Only Waiting.

Evergreen Shore. Gone Before. Chant-Hymn of the Creator. Freedom's Progress. Chant-By-and-By.

Shall we Know Each Other There?

Angel Friends.

Gerthe Words. My Home beyond the River. Just as 1 Am. Sow in the Morn thy Seed. A Child's thoughts of Heaven.

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A LECTURE DELIVERED BY W.F. JAMIESON, IN PARKER FRATERNITY HALL,

BOSTON, MASS.,

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Message Department.

. The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. JENNIK S. Rund, are reported verbatim, and published each week in this Department.

We also publish on this page reports of Spirit Messages given each week in Baltimere, Md., through the medium-

ship of Mrs. Sanah A. Danskin. These messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil-consequently those who pass from the -sphere in an under loped state, eventually progress

to a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or ber reason. All express as much of truth as they perceive-

The Banner of Light Free-Circle Meetings

The Banner of Light Free-Circle Meetings
Archeld at No. 9 Montgomery Place, (second story,) corner of Province street, every TURSDAY, THURSDAY AND
FRIDAY AFTERNOON. The Hall will be open at 2 o'clock,
and services commence at 30'clock precisely, at which time
the doors will be closed, neither allowing entrance nor
egress until the conclusion of the scance, except in case of
absolute necessity. The public are cordially invited.

The As most of the messages given at the Banner Circles and mubil-hed on this page are from entire strangerapirits to our medium and ourselves, it is desirable that
those who from time to time may recognize the party communicating should forward such verifications to this office
for publication. A few do so, but we verbally hear of numerous verifications, yet those most interested fall to give
instensive will in future do us the favor to respond to our
request.

request.

1 Questions answered at these Séances are often propounded by individuals among the audience. Those read to
the controlling intelligence by the Chairman, are sent in

by correspondents, by correspondents, Donations of flowers solicited, Lewis B. Wilson, Chairman.

RUPORTS OF SPIRIT MESSAGES

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. BUDD.

Invocation.

Thou Great Source of all Life, we come to thee to-day, asking for power and strength. As we come to earth may we bring strength and spirituality to all earth's children.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, we are ready for whatever questions are before us. QUES - [From the audience.] What are we to understand when the spirit in control of a me-dium claims that "the forces are used up" before the expiration of the meeting?

Ans.—We do not know what our questioner means when he speaks of "the forces being used up before the expiration of the meeting." Our meeting continues as long as we have magnetic power to sustain it. When we find that we have used all the vitality of the medium, and given each a chance to express their thoughts, we feel called upon to close our meeting, and say we have done all we can for the day. We know very well that there are individuals who would willingly sit from three to five hours, and listen to inspiration which may descend from We have a fragile individual to control; we do the best we can under the circumstances

and we trust that each one will be willing to aid by glving us all the strength possible.

Q.—[From the audience.] Can we, as mortals, bind any spirit to us to do our bidding, if our purpose is to work evil toward others?

A. It is possible to strengt from the spirit.

-It is possible to attract from the spirit world a spirit to a mortal, if the mortal is mediworld a spirit to a mortal, if the mortal is mediumistic enough. It is possible to have that spirit go with you through your daily walks of life. The great law of God says, "Like attracts like," and it never fails: so you máy draw to you an influence which will be like unto yourself, and if that influence is sufficiently pleased with your presence, and walks with you day by day, and you yourself be disposed to do evil, you gather, maybe, aid thereby. But, as a general thing, you cannot bring spirits to you for the purpose of doing evil work. There may be occasional instances: yet we say wherever there is a case of stances; yet we say wherever there is a case of this nature, a reaction is sure to follow which is not pleasant. We would say to each individual, Beware of such a course! Ever make it your duty to do right, to be true to yourselves, to do

as you would like to be done by.
Q.—[From the audience.] Is it right for spirits to take away our individuality?
A.—Spirits never take away one's individuali-

ty. They may, at times, influence you and hold on to you very strongly, but it would not be right to deprive you of individuality; it would not be in accordance with God's laws. We sometimes get so near mediumistic persons that we overshadow them, and they feel in themselves that their in-dividuality is lost; yet if you closely analyze formed, you will see their individuality peeping out through all the influence. We cannot destroy individuality; we can only absorb it, as it were, for a brief period.

Q .- Are any of those called insane, at the present time, made so by obsession of undeveloped

A .- It is often the case that mediumistic persons are not surrounded by conditions and influences which would render their being harmoni ous or contented, and they are taken possession of by individuals from the spirit-world inhar monious as themselves. When two inharmonies combine and take possession of an individual, it causes him or her to have an unbalanced brain, or produces what is termed insanity. As we have said many times before, eight cases out of ten of your so-called insane people might be eured by magnetic influences, with proper condi-tions surrounding them. Instead of this, they are at once carried to the insane asylum, where there are other minds as unbalanced as their own. The consequence is, insanity increases rather than decreases. When your insane asylums become open to the spirit-world, through the agency of our auxiliaries, the healing media of earth, we will show you what can be done in the way of de-magnetizing the influences sur-rounding them, thus curing insanity.

-[By J. H. Boring, Huntingdon, Pa.] Are

Q.—[By J. H. Boring, riunting......,
mediums negative or positive persons?
A.—They are both positive and negative. In
a decay of development, mediumistic the early stages of development, mediumistic people are negative to forces in the body and out, but after they are surrounded by their bands, which propose to hold them and care for them, they become positive to the innuences of while they are exceedingly negative to the spirit-You will find in every medium you come in contact with a great positiveness in one sense, counterbalanced by a great negativeness in the other sense. There are two extremes, positive and negative, both in one.

Cornelius Walker.

I wish to say that Cornelius Walker, who has been gone less than two years, has come here to the Banner of Light Office, and made his affidavit that there is no such thing as death. I was an old worker in the cause of progression. I be-lieved in the education of young minds. I did all I could to bring about a revolution of thought in the schools of Boston and Charlestown. I think, in fact I know, I was the first individual who introduced the study of Latin into the schools of Charlestown. I am certainly interested in the cause of progression, to-day; and finding that your meetings here are more progressive than any church, I was attracted to this room, and I have come here to subscribe my name. I passed away in Watertown, I think it was in 1875, somewhere about the first week in November. I was eighty three years old, but I feel younger than I did when I was fifty; and if I had all the earthly power which I once possessed, I would make such a change in the schools to day as never was heard of before. Why! ladies and gentlemen, friends of progression, in spirit life the schools are so much in advance of yours I can hardly wait for the time to come when the same progress shall be manifested among the children of earth. I feel as if I wanted to bring you in contact with it at once. In spirit-life there is no power that compels an individual to learn a thing that he does not wish to; yet the child learns, and learns of his own free will. And when I look at the dissected pictures, and dissected animals and in-

sects, and all that teaches the child objectively,

I feel as if I wanted to bring them to earth. Now, there is in the city of Chelsea a teacher who belongs to the most Orthodox school. I have had my hand on her head often for the last few I have compelled her, against her own will, to bring into that school certain objects, certain exercises which she felt were against the rules for her to do, and against the wishes of the commit tee. But I have compelled her to do it, notwithstanding she is a member of the Orthodox church, in good and regular standing, and would say, "Get thee behind me, Satan," were 1 to say to her, "1 am behind you." She does my bidding, is working out my work, for I do believe the children can be taught without all this word teaching. I believe they can realize and understand more than they are capable of understanding in your public schools. I have an object in view: want to portray to mankind the progress that can be made manifest in the schools of America.—But Lam taking up too much time. I hear the Chairman on our side strike his bell, so I will say good-

Amelia M. Standish.

I wish you would say, Mr. Chairman, that Amelia M. Standish comes from the city of Sa-vannah, and wishes to direct a letter to her brother George, who is now in Milwaukee, trusting that some good friend will give him this message. Say to him that it is all well with me. He need not worry; I am doing all I can for him, for Joseph and for myself.

Claude Burroughs.

Good afternoon, Mr. Chairman. Surely I would not like to intrude upon your time, but I believe, If I understand the thing aright, there is room for

all, as in a New York omnibus. I am one of the sufferers by the Brooklyn firethe burning of the theatre. As my companion in trouble has been here, it has served as an inroduction to me. I desire to say to my aged friends, and to all and everybody who are interested in me, and are desirous to know why I did not come as well as Harry, that I am here to day. We did the best we could. If any of you want to understand our experiences, just get into a burning building, with fire above, fire below, and fire all around you, and then you can understand why we did not get out. I know very well it would have been better for me had I given up everything and fled, but I was not to know this. I think there is a predestined path for a man to walk in, and strive as he may he can walk in no other. We could not leave that building; it was not for us to do so; and I suppose it was for us to take part in the Theatre Royal. I trust the friends we left will not trouble themselves any more about us, but let us work on and do the best we can. Oh, my dear ones! I love you all. I wish I could bring you more. I see each tear that falls. I understand each sorrowful feeling. It reaches me in spirit-life, and yet not as it would were I in earth-life. Get all you can-derive all the benefit you can from me and from all that came to me. It is freely given. Friends, it is not so bad after all. You have a new theory of cremation. We were not long conscious. Cremation is not so bad a thing, if our ashes could be retained for the use of our friends. I give my name, Claude Burroughs. I shall be known by that name if no other.

James Seeley.

My name, sir, is James Seeley. I was thirtyeight years old. I went out from Annapolis by an accident, some sixteen years ago, in June. It was about the middle of June; we were preparing for the seventeenth. It was a runaway horse that was the cause of my leaving this world for the spiritual clime. I am very glad of it. I have got a sister Addie who would be pleased to hear from me, and I am told by the band that controls, that if I deliver my message here she will get it. I want her to understand that there was a trifle which she may obtain that will be for her benefit, and it was for this purpose I came here this afternoon. I don't know as you allow people to come for business purposes but I 'll be very much obliged to you for the favor So far as the material dollar goes, I have n't got a dollar to my name, but if spiritual dollars will help you, I will bring you a bushel of them.

John B. Gardner.

I wish you would say, Mr. Chairman, that John B. Gardner came here with an express, and if there's any of his friends would like to be expressed along, he would be very happy to do it, and I am very sure that any of my friends will recognize me by this, and I know that your paper will reach my friends. This is all that's necessary. I didn't believe in this spiritual philosophy, but it's the best belief there is, and I know it's true, because I am here, and I certainly feel that humanity, either in the material world or spiritual, ought to thank you for this great outlet; I certainly do, if nobody else does, I have n't been here a great while either. You've only got to stand round and see the crowd here. and their anxiety, to understand that you wield a great power. Don't be afraid. Work on, and I too will help you. I have put my shoulder to the wheel, and will help push it onward. I thank you, sir, for this great privilege.

Henry J. Lowe.

I came here to day feeling that I would like to enroll my name on your Banner, feeling that I would like to have my friends know that I can communicate. My name is Henry J. Lowe. I passed away from Fitchburg sometime last August, of consumption. I was connected with a watch company, of Marion, N. J. I speak of these things that my friends may more readily identify me, not that I feel them of any im-portance whatever. I come back partly for my own gratification, and partly to learn something. The spirit world spreads out before me, and it seems a beautiful land, and I am told the facilities for working and for invention are far greater than they ever are here. I have isited quite a number of manufactories, and I learn that every invention which has ever been upon the earth has been directly or indi-rectly received from the spirit-world. And I learn also that he or she who enters this land, enters not a land of laziness, but that "work onward and upward" is ever the watchword. There are no idle ones, but each individual feels it a privilege to do something to help himself or his neighbor; and while I know that this is true, yet I feel as if I would like to reach earth, and come in contact with some of earth's children. I know there are friends of mine that would rather I would not come, yet with a feeling which I have ever had, that I want to progress, that I want to know what there is to be to morrow as well as to day, I come back to earth again, and I come here to this place because it is a general avenue, and one which, I am glad to say, is wide open, not a bar to close it. Yet I see in the distance a power at work which will endeavor to close it. God grant that it may be kept open, and that the an-gels will strengthen and help all concerned now

Mary Bradford Greene.

Mr. Chairman, I really feel quite confused. and I don't know what to say, but I'will try to gather up my thoughts, and send the best letter I can. I know that it will be hard for me to reach my friends, but I should be very glad to do so; yet many of them will say, especially my brother George, that he would rather I w stay at home, whether it is in heaven or hell, than to come back to any newspaper. He will say h wishes there was a law in the land to close this place, and to have no more spirits come back but still I 'll send my message, saying that Mary Bradford Greene, of New Orleans, has returned here to Boston, and has communicated, and it seems to me that he, or some of my friends whose names I'll not mention, lest they be indignant will know I have come back. I was about thirty years old. I passed away with malarial fever.

Mary Fuller.

Mr. Chairman, I feel no hesitation in calling forthumanity, that I wanted to know that I could on you, for I know every Spiritualist is welcome work. I don't know how I was attracted here,

here. In fact I am aware that any one, whether Spiritualist or not, is very welcome at this board, out I come here to day feeling an assurance, trust, having learned in the three years and more that I have been gone of the beauties of the spiritual. It will be four years in June.

I have clasped hands with my beloved ones; have roamed through the Summer Land for-ests; I have sailed on the waters; I have climbed the mountains; I have stood by the shore of the lakes; I have gathered bright flowers in the gardens; I have sat in the halls where men of wisdom have showed me the way to earth; I have stood within the circles and listened to the voice of spirits that have controlled our spiritual medi-ums here; I have gathered whatever knowledge I could—and come back, not laden with power such as I would like; but I come in weakness, wishing that I might have strength to picture to all humanity the beauties of the spiritual world; I sometimes long for an artist's pencil, that I might make the bright pictures. If I could only paint upon the canvas of life the beauties of the Summer-Land, if I could make you see and under-stand it, you would feel willing to pass through almost any place in life, almost any trial, so that when life was ended you might be permitted to land on this shore with the motto in your hand, "Well done, good and faithful servant, thou hast been true to thy trust." Please say it is Mary Fuller. I come from South Carolina.

George M. Heyward.

I wish you would say that George M. Heyward comes here from Ithaca, New York State, and wishes his friends to understand that he is not dead, but is watching every movement of theirs; that he wonders what they will do next. He will get a power to work by-and-bye that will make things warm for them, if they do n't do right. I was about thirty five years old. I went

George H. Wise.

My name is George H. Wise. I don't know as I am very wise—I don't believe l am. I certainly am not wise in these matters. I was called here by a friend, and he said to me, "Now I will show you a new phase of life;" and I faid, "If you've got anything new to show me, do pray do it: I would like to be wise by nature as well as Wise by name." "Well," he said, "walk in and put your hand on this woman's head." did so. I sent my will-power out, and here I am, talking to you. This is a new phase of life to me I have been away somewheres about five years or more. I went out in Philadelphia. I used to live at one time in Annapolis. I journeyed on as far as Richmond. Again I visited Sacramento and San Francisco, and went to Europe. I've been quite a traveler, take it all in all, and yet I feel that I'm not the wisest man that ever was, notwithstanding all my opportunities, but I made up my mind that if there was anything in this, and I could communicate to the children of men, I'd do it. I have n't been contented since I've been here. I've been journeying, and I tell you the facilities for traveling are far greater up here than in your world. One there would n't have to pay any railroad fare, and then you are not troubled with any hotels to stop at. If you've got to a stopping place, you always find a welcome; nobody turns you out if you don't pay the rent for your room; but I find every department of life is open and ready for anybody that wants to learn. I don't see how spirits can come back to earth as fools, when there are so many open doors and open books, and every facility for learning, not only the common studies which man may be conversant with here, but the higher branches; and I believe that if the right time comes to me, I shall be able to travel to some of the planets, and learn something there. I came back to-day because I wanted to reach a friend and I know I will reach him, I know he will ge

this message, and will know it's me who sends it. I was of an uncertain age, like an unmarried woman—an old maid, for instance—anywhere between forty five and fifty. I guess I was about forty seven years old. I passed out with pneu-

M. E. R.

Mr. Chairman, you will please excuse me for coming here this afternoon for a personal matter. I would not do it were I able in private to obtain the power to speak; but I have a friend here on earth whom I know I can reach this very after-noon—a relative nearer to me than any individual on earth, perhaps, although I have others who should be equal with him, yet there are peculiarities about his organization and about his life that since I came into the spirit-world render him very dear to me, and at this time he is in great perplexity. He does not really know whether the spiritual world has let go his hand or not, and I would like to assure him, strongly assure him, that the spirit world is hadden to be a feacher unto you. him, that the spirit world is holding his hand and guiding hin, and that we will bring him success at the end if he will only prove true to us. This Spiritual Philosophy I ignored while on earth. I am sensible of one thing, that had I known more of it, maybe I would have lived longer. I am accompanied here by some friends of mine. I really don't understand the position, but I understand this: that unless surrounded by the influences I find here I could not reach my friend. I simply say, M. E. R. to W. H. R.

Sally Brown.

This is something unexpected to me, and I really don't know as I will do any good by coming, unless it is to myself. I have a good many friends in Boston and in the Charlestown Dis-trict. I passed away from earth—I can't tell exactly—I guess it's near twenty years ago, about twenty miles from this place. My husband was formerly a sea captain, and came to the spiritworld many years in advance of me; yet I labored to keep everything snug, and to do all the good I could to my friends, and I lived to see a good many of them laid, as I supposed, in the silent tomb. It was a great pleasure to me to find I was not dead, but that I still could take the hand of my mother and my father, my sisters and my brothers, and that I might meet one whose fate had been unknown to me for years, but who was ever the liveliest and pleasantest of the family—I refer to my brother Noah. I come here by invitation of some of my old friends. know that I shall be known by parties here and in the adjacent towns, but most of all I want to gather up a power to do good with, to reach some friends who need my aid in the city of New Bedford. I will acknowledge it is selfishness, and I also an willing to own that I am not an interesting speaker. It is one of the last things I should have thought of doing—to speak in public. I have longed for a chance to speak to somebody, and not being permitted to do so, I claim the privilege of doing it here. I will give my name as Sally Brown.

Rebecca Robbins. I trust, sir, that it will not be out of place for me to come here to-day. I was not a Spiritualist before coming to the Summer-Land, but I was a Universalist. I had various religious experi-ences. I felt that God was the father of all mankind, and that as no earthly parent would see one of his children lost if he could possibly help it, no matter how much that child might have erred, I thought God must love all his children alike, that there could not be a certain class of men and women that would be saved forever and ever-more, while another class were doomed to eternal punishment. When I read my Bible I could not understand but that God was the God of all, and that feeling went with me through the latter part of my life—threescore years and ten, and three more years added were given to me—and I now return here amongst strangers to say that still live, and that I have progressed beyond where I was when I left the earth. I have met some of the old veterans in the cause. Oh, how much they had to contend with ! just as you peo-ple are contending with the outside world to day; but the time will come when you will be very respectable, and when I suppose you will denounce something more progressive than yourselves. I have felt so much that I wanted to do something forhumanity, that I wanted to know that I could

but I came, and will give my name as Rebecca Robbins, of Durhamville, N. Y. I used, at one time, to live in Dunstable, Mass. Yes; I am here, and I see Elijah often.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Mrs. Danskin's Mediumistic Experiences (Part Sixty-Eight.)

BY WASH. A. DANSKIN.

When I first became conscious of the fact that intercourse with the spirit world was possible, it seemed to me that the great prize for which men had been seeking through all the dark and weary ages of the past had at last been found. I not only supposed that all men would be readily con-vinced of this truth upon reasonable demonstration, but that they would immediately avail them-selves of the privilege to learn the laws and conditions of spirit-life, and fit themselves for companionship with the more advanced intelligences of that realm to which they are all rapidly pass-

ing. Uniting with a few others, we drew to our city the finely unfolded mediumistic minds of that day, and invited the public to our lecture-room to listen to a new order of thought presented with all the power of inspired eloquence and poetic beauty. T. L. Harris, the gitted author of the Golden Age, attracted hundreds by his exquisite imagery and wonderful command of lan-guage. All the best speakers of that day were drawn to our rostrum, and held their audiences apparently spell-bound for the time. We engaged Mrs. F. O. Hyzer, who lectured for six years consecutively to our people, and grew in such perfect rapport with her audience that the grandest thoughts ever presented in the name of our Divine Philosophy came in the lessons of wisdom that fell from her lips. But until the spiritual faculties of the people are more clearly unfolded, they cannot retain that which is beyond the grasp of their mental capacity. The seed of course is sown, and in time will germinate, but the growth is not so rapid as I anticipated and desired; and we have to recognize the fact that spirituality is a plant of slow growth, requiring patient nurture on the part of both spirits and

But while the great truths of Spiritualism are not appreciated by the masses, any personal advantage, however temporary in its character, excites the most profound interest.

About two months ago Mrs. Danskin was rejuested to visit a German in the eastern section of the city, who was suffering intensely with sciatica. His learned physicians had exhausted their skill without effect, and he was left helpless and hopeless. Being a man of good mind, with healthy, well-balanced brain, our goodspirit-friend, Dr. Rush, had a fine battery from which to play upon his disordered structure. He did this so successfully that last week the gentleman walked some two miles to Mrs. Danskin's office to express his gratitude for the relief which had been given him. And this one case of material personal benefit has excited so much interest in Spiritualism, that Mrs. Danskin's office has been more or less thronged every day since by persons from that section of the city. When will men learn to appreciate relatively that which educates and exalts the ever-living spirit, and that which gives relief to the physical structure?

Lucretia" Kemp.

It was in Columbia, South Carolina, that I died. My name was Lucretia. I was thirty three years old. My father's name was Joshua. mother's name was Adelia. They reside in Baltimore County. I died away from home, though not entirely with strangers. I have no regrets. I am satisfied. I am not qualified to give a long conversation. I have not been here long enough to become educated in the language of the invisible world. Doing to the best of my ability to advance myself in the spirit land amid the glories of the eternal, I likewise do this to comfort the hearts of those who saw me die and of those who only heard of it. Kemp is the name. I thought before I died that it was hard to pass through the valley and the shadow of death, but, thanks be to God, I was agreeably disappointed, for the spirit world is like unto your own, only more refined.

I stand ofttimes under a waving tree and heark-

en to the rippling of the water. I catch its voice. and it is music to my soul, for it makes me know that I am an inheritor of that world not made with hands, but eternal in the heavens Take comfort, mother and father. Know that you have a friend on the other side of life whose

Anna Hammond.

Blow, ye breezes, for your fragrance fills the azure vault. So strong and so deep is my love for thee, death has not broken the tie that bound us to each other, rather has it been made stronger. I am what 1 was. Only the body has gone to sleep; the spirit is quick, active and able to do its work, wherever an instrument can be found.

I am Anna, the wife of Doctor George Hammond, of Anne Arundel Co., Maryland. Though forced to part, still that parting is not forever. As time rolls on, you too by the natural law will give up the earthly existence for the spiritual. Oh, how consoling to know, though dead in body still the eye can see, the ear can hear and the heart can feel. Those are the attributes which the spiritual law of life has made manifest in

Oh, feel satisfied with your privation, and be content. It has all been done for a grand and beautiful purpose. From a seeming evil, George, ofttimes there cometh good. Farewell; I can no longer speak. I am a stranger to her [the medium], and she to me.

Clarissa Humphries.

Peace, when there is no peace. The dead live, and with power of speech return, make known their wants, and speak the throbbings of their hearts, and tell their friends to be still and silent, for all is well—the creature has found her Creator. No inconsistency with biblical tradition. Truths not spoken by the lips of God, but by his instruments.

Clarissa was my name. I was the wife of David Humphries, daughter of George Kemp. I died in the forty-second year of my age, in New Jersey avenue, New York. They took the body into the Presbyterian church, from thence to its last resting place. There the friends consigned it, bade it farewell. Though I lingered around the tomb and sang the song of rejoicing, still they said, "She is dead, peace to her ashes," and departed homeward. There the fireside was lonely, sad and mournful, for the footsteps that once trod the floor, the voice that once sounded on their ears, the eye that once looked upon them, were hushed into silence. And many came and breathed their condolence, not thinking I was near to hear and see, to feel and know. They said, "She's dead and gone. 'T was God's decree, you must be content, for he doeth all things

This is unreasonable. I, like many millions, passed out under the natural law. The physica rame became debilitated; the spirit grew bright and strong, and I could no longer stay in the de-cayed casket. And now I have gone forth to search out new conditions and new associations. There is not one law that has been presented to my understanding that is so beautiful and so useful as that grand and sublime law underwhich spirits commune with mortals.

I know I am the same individual, but oh how fine and grand do I stand under that glorious sun that beams with such effulgent ray, striking every fibre of my being and thrilling me with

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MES. JENNIE'S. RUDD.

Caleb Eldridge: George S. Hammond; E. M.; George T. Weeks; Perry Royce. Charles H. Manchester; Mike Murphy; Dr. Hinckley; John H. Pierson; Emma M. Emery; George N. Blakes-

lee: Nathaniel Coggeshall; Lily D. Mills; Francis B. Kent; Mary E. G.—; Col. John Brooks.
Lyman Beecher: Bishop Payner, Sister Lucy; Tom Mumford; Thornas D. Elliot; Patrick Flynn; Ne lie.
Daniel D. Fuller: Dr. Underhit; Charles O dorna; W. S.; Charlotte C. Buzwell; Edwin B. Wells; Charles Rice; A Father to a Daughter.
Sarah M. Melton; James Stickney; Dr. Anthony Collamere; William B. Loving; Laura B. Clayton; Charlotte C.—r; James Webb; Chaplu.

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

SARAH A. DANSKIN. Robert Beaver; John Vanderbilt; Capt. Edwin Barstow; Renj. McClellan; Cahill; Rebecca Dana; Com. Edwin Carpenter.

Bunner Correspondence.

New York.

EAST OTTO.-Mrs. J. Laing writes: "There is indeed beauty in everything that meets our eye, even in death with its cold stillness, for we know that immortal life is ours, and that the dear ones gone before live in a deathless land, where ones gone before live in a deathless land, where we shall meet them in sweetest communion by and bye. This is a purely Orthodox and churchgoing community; it matters not how able an exponent of Spiritualism, Adventism, or of any philosophy which clashes at all with their preconceived ideas, may come into this town, the people will not even give such an one a hearing. They will not accept as facts that progression is the law of nature, and that new truths are being unfolded daily. Carlyle says, 'a fact is a divine revelation, and he who acts contrary to it sins against God.' May I ever be free to search out the great truths which God defree to search out the great truths which God de-signed we should know. I am a true believer in spirit return, and am made happy by the knowledge that our loved ones still live, and can return and bring us tidings of their home in the

There are but few Spiritualists here-not as many as in former days, as some have passed to the Summer-Land, and others have moved to different localities; but as far as I know, all who were true believers in the spiritualistic faith remain the same to-day. I was a subscriber to the first spiritual paper published in America, The Spiritual Telegraph, although not at that time a Spiritualist, but a seeker after truth wherever to spiritualist, but a seeker after truth wherever to be found. For many long years I have been a subscriber to your noble Banner. Long may it live to be unfurled to the breeze, that the truth-ful doctrine it inculcates may be known of all men. I truly feel that by its weekly perusal I have been made better and more charitable toward my fellow mortals."

MORAVIA. - A correspondent writes, May 27th: "The Spiritualists of Moravia, Cayuga Co., N. Y., feeling the need of concert of action to give them strength as well as better opportunity for improvement, met together on the 25th of March last and organized as 'The Society of Progressive Spiritualists of Moravia, with the motto, 'Thin's for yourself, and express that thought; free thought will give us truth.' After adopting a Constitution and by laws, the following officers were unanimously elected: President: L. F. Kilborne; Vice President, B. P. Freelove; Secretary, Mrs. S. E. Comstock; Treasurer, H. H. Baker; Trustees, G. R. Huff, E. V. Chandler, W. II. Curtis.

At a meeting of the Association, on the 20th inst., the following Resolution was passed: Resolved. That a notice of the existence of this organization be sept to the Banner of Light and Religio-Philosophical Journal, with a request that it be published."

Vermont.

BERLIN.—H. C. Hayward, in remitting for its nineteenth yearly subscription to the Banner, takes occasion to verify the spirit message of his daughter: "My interest in Spiritualism has not abated, not run low at any time. I have always taken a great interest in the Message Department, thinking and hoping that I might sometime get some message through the Banner that would be a stronger test or evidence of immortality, that our spirit friends lived after passing from our sight, than I could get from a medium

that I was present with. I have had numerous communications from my spirit friends that were very satisfactory to me, but still left a shadow of doubt whether it was wholly independent of myself. But I rejoice to find in the Banner of April 21st a communica-tion from my daughter, Flora Maria Hayward, which is correct in every point: place of residence, name in full, age, and time of passing to

spirit life.
Flora Maria Hayward was born into earth-life May 20th, 1856, and passed to spirit-life May 20th, 1874, consequently she was just eighteen years old at the time of her transit to spirit-life. She had a very good knowledge of the spiritual religion, so she had no fears about the hereafter. As I talked with her about the future before she passed the river, the only objection she had to going was that she had lived but a little while here, and had not done the work she purposed to do. Her highest end and aim in life was eaching school, for which she was well adapted by nature and qualified by education."

Arkansas.

JONESBORO.—J. A. Meek writes: "We are progressing rapidly in numbers, and great interest is being aroused upon the subject of the spiritual phenomena. The churches are combining against us generally. Hardly a Sabbath passes but sermon after sermon is delivered, filled brimful of the bitterest denunciation of the new gospel. They have selected their strongest man, the Rev. John H. Poter, to hold a public discus-sion with me. The preliminaries are all arranged, and the debate commences Thursday before the second Sunday in July next, and con-tinues for four days. Mr. Poter is a Methodist minister, and is recognized as one of the most eloquent as well as one of the most logical speakers in Eastern Arkansas. The following proposition is agreed upon (to wit) 'Resolved, That Christian Spiritualism is, in its doctrines and practice, in harmony with the general teachings of the Christian Scriptures. Meek affirms; Poter denies. The churches are becoming alarmed in this section. They affected at first to treat us with contempt, but they find this course will not do. They now see they must meet us squarely." meet us squarely."

California.

DOWNIEVILLE. — William Towle writes: 'I want to see the Banner flourish, for it is "I want to see the Banner flourish, for it is a splendid paper. I shall lose no opportunity to solicit for you a new subscriber. "My paper does not stop with me: it goes to two, and often three different places. I often read an article that I would like to keep, but the desire that others may read it is the stronger, and I loan it. I have never received personally sufficient tests to fully convince me of the truth of Spiritualism, having had but little opportunity, yet am fully persuaded of its truth by other evidence. The whole thing lies in a nutshell: Either ALL the mediums, from five years of age to gray-haired mediums, from five years of age to gray-haired men and women, are deceivers and dishonest, or Spiritualism in the main is true."

PORTERSVILLE.—O. W. Catlin writes: "We are having some good spiritual manifestations here, through the mediumship of several recently developed subjects. My eldest son is a clair-voyant and clair audient medium. He sees spirits, and they talk audibly with him. As usual, the Orthodox are our bitterest fees; but so long as the spirits continue to teach the pure doctrine of our Elder Brother, we are content. I remit for a renewal of my subscription—my family think we can't do without the Banner."

Massachusetts.

CAMBRIDGEPORT.—Richard Walker writes: I hear the birds chanting merry songs, and I feel an inspiration that thrills my every nerve; seem to see everything rejoicing in the love of God, even the tiny leaf that quivers in the breeze, and I feel compelled to ask the question, Has God so manifested his love to the animal and insect world, and left man, his noblest work, in a semi-savage state, to the caprice of his own will to run straight to everlasting torment, under the name of the justice of Deity? It cannot be possible. Hence to me old theology is a myth."

Adbertisements.

BALTIMORE ADVERTISEMENT.

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The American Lung-Healer. Prepared and Magnetized by Mrs. Danskin,

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WASH. A. DANSKIN, Baltimore, Md. March 31.

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DOSSESSES the power of healing at a distance, in a degree never equalled. However great the distance, Dr. N. per forms cures as wonderful by magnetized letters as any made by personal treatment. Fee for magnetized letter, 5 dollars. In most cases one letter is sufficient; but if a perfect cure is not effected by the first treatment, magnetized paper will be sent at one dollar a sheet. Remit by P. O. order: Post-Office address, Old Orchard Beach, Me. April 21.

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May be Addressed till further notice: Care Banner of Light, Boston, Mass.

B. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knewledge with keen and searching Clairvoyance.

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Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others must contain a return pustage stamp.

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April 7.

SOUL READING,

Or Psychometrical Delineation of Character.

M. RS. A. B. SEVERANCE would respectfully amounce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 3-cont stamps, Address,

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Any of the above for 50 cents each. The Spirit Bride, 25 cents; size 8x10, f0 cents; The Spirit Offering, 50 cents; Pinkie, the Indian Maiden, 50 cents.
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DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons defining aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelone.

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June 2.

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MISS LOTTIE FOWLER HE world-renowned Spiritual Medium, has returned from Europe. 10 Oxford street, Boston. Hours 11 to 7 May 26.—4w

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M. HARDY PERKINS, TRANCE MEDIUM, No. 4 Concord Square, Boston Office hours from 9 to 3.

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S. HAYWARD, Magnetic Physician, will wish patients. Eradicates disease by Magnetic Paper ce 50 cts). Letteraddress 9 Mont, omery Place, Boston. MRS. J. C. EWELL, Inspirational and Heal-

ing, suite 2, Hotel Norwood, cor. of Oak and Washington sts., Boston, (entrance on Ask st.) Hours 10 to 5.
April 7.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1.00 and 2 stamps. 75 Dover street, Boston. 1w*-June 9.

PHYSICIAN, "Hotel Mirkland," suite No. 1. Boston From 1 till 6 P. M. 8w*-May 12. Lizzie New ELL. 120 Tremont street, reliable Clairvoyant, Healing and Business Medium. Electricity applied. AMUEL GROVER, HEALING MEDIUM, No. 40D wight at. Dr. G. will attend funerals if requested. March 3.

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13w—April 7.

ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, heretofore published monthly, containing nothing but messages from spirits of all grades of progression, will be issed the ist and ist not sist of reach month from its office of publication, 5 Dwight street, Boston, Mass., commencing January 1st, 1877. Price per year, including postage, \$1,50; less time in proportion. All letters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Specimen captes free. The "Hale, "an autobiography of the undersigned, for sale as above. Price \$1.50, postage in cents.

D. C. DENSMORE.

Dec. 16.

Publisher Voice of Angels.

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6m—7eb. 3.

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Paine Memorial.

April 7.

Boston, Mass.

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SPIRITUALIST HOME,

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6 COWLES, Proprietress. 8w*-April 14.

DOCTORS' PLOT EXPOSED; CIVIL, RELIGIOUS AND MEDICAL

PERSECUTION. Being the Report of the Henring granted by the Nenate Judiciary Committee, on a Proposed Act No. 48, entitled, "An Act to Reguinte the Practice of Medicine and Surgery in the State of Masanchusetts."

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whom the matter was referred, has met with a signal defeat!

Let residents in other States purchase and circulate this pamphiet, for the arguments which apply to the case in Massachusetts are equally true in every State in the Union, and the grams of thought furnished by Allen Putham, Esq., A. E. (Hies, Eq.,, Rev. Charles W. Emerson, Mrs. Ricker and others, as here reported, deserve the most extensive diffusion among the people.

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[Continued from ferst page.] against him in a periodical which by antithesis they call La Caridad!! (charity).

The noble little magazine from Turin, Annali Dello Spiritismo, April number, is also at hand. "Magnetism and Electricity," from the able pen of Sr. Niceforo Filalete, occupies its first seven pages. This is followed by part of the discourse on "A Phase of Religion" pronounced in Chicago by Mrs. C. L. V. Richmond; by an article on Mr. Samuel Guppy, who with his wife was residing in Naples in 1868 and 1870-the subject continued in another dissertation wherein the spirit of the English skeptic being consulted as to his present occupation, replies: "Mourning over good opportunities badly used or lost"; by "False Mediumship"; and by a letter of Lavater, addressed to the Empress Maria, wife of Paul I. of Russia, then residing (1798) in the castle of Pawlosk, near St. Petersburg. It is to be hoped that these elegant epistles will yet be distributed amongst us, for I believe they possess I that indefinable charm which has made Zimmerman's Solitude one of the most cherished of the gems of every complete library. "Incantations in India," the experience of M. Louis Jacolliot, take up several pages of the Annali; but I have space for only a few short notices found on its last page-references to Mr. Peebles in California, the progress of Spiritualism in Chicago, Mr. Slade's arrival at The Hague, Dr. Monck's incarceration and proceedings against Mr. Lawrence. and the mediumship of Miss Showers displayed at the Queen's palace, London, where Prince Albert, entering the cabinet, saw two spirits standing at the side of the medium.

The April and May numbers of La Rus-tracion Espirita have been received. Should I translate all there is interesting in one of these, I should more than fill the Banner. Don Santiago Sierra opens both with his able contributions. In his comparison of Spiritualism with other religions he says: "In all these (the sacerdotal) one has need only of faith to bring him within the pale of the church. Spiritualism, on the contrary, cannot call one its child who will not use all the virtuous forces of which he is capable to bring himself within prescribed moral laws and love universal." This is the sublime startingpoint of what he has to say of "Sin in Spiritualism." Don Juan Cordero contributes also one of his learned "Historical Studies of Dogmas," which will, I trust, be put in permanent bookform for the benefit of many readers in the future. His pen seems to fathom every faith and delve the depth of dogmas till he is enabled to bring to the surface what is pure and good. Mr. Peebles's article in the Banner, "The Relation of Jesus to Spiritualism," is here in a Spanish garb: also, from the Banner, one of my contributions on manifestations and experiments in Sweden in 1787. The editor expresses also his high regard for the Banner, and only regrets that he has not more space for its varied matter.

La Ilustracion has also a curious article, perhaps from the "Dictionaire infernal," on the use of the divining-rod in the hands of adepts and what reputation they obtained by it. Jacob Aymar, in 1602, seems to have been so successful with it, that padre Lebrun and the learned Mallebranche attributed it to the Devil. Ages anterior, however, to Aymar, this power was used. Madea, Circe, Baco, Moses, Romulo, are oited. Deliro has noticed these "superstitious practices"; indeed, volumes would hardly suffice, unless almost innumerable, to recount all that is marvelous on this subject. The writer has consulted Disquisit Magie, Mistoria de les Practicas Supersticiosas; M. de Vagny's Historia Maravitlosa, &c.; M. Solgue's De los Errores y Preocupaciones, etc.; padre Manestrier's Reflexions sur les Indications de la Baquette, the Grand Grimoire and the Dragon Rouge.

Under the "Seccion Historica" in the May number of the Ilustracion, is a communication exhibiting a great amount of research and learning. It is entitled "Licantropia (violent insani-47) o una Variedad del Nahualismo" (nahuales, men who have the power to change themselves into wolves and to retake the form of man). "On the publication of our first volume," says the writer (of three-Les Esprits: Marville), "we were sharply consured by the Diario de los Debates for our belief in the loups garous, a species of nahuales;" and it seems that this shook his faith; but he afterwards says: "Since then we believe in these wolves, and we ought not to deny it." How much of the serious is embraced in this declaration I know not, but the pages of quotations, of masterly grouping of material which follow, make one anxious to live a thousand years to sift and solve what is presented for our consideration.

La Ley de Amor, of Merida de Yucatan, should have been noticed in a previous article; I will now give a brief space to it. "The Good and the Bad" is a valuable exposition of a fruitful theme, and occupies nearly all of two numbers of this little periodical. "Love" is also pleasingly handled, and is the principal themenever too much enforced-of two other numbers. The importance of education, by G. Canton, cannot be too carefully considered. It is that which is to save these United States, if not already beyond salvation; and I would especially include in this the pure morality which pure Spiritualism inculcates.

SOUTH AMERICA.

In Rio Janeiro they have been experimenting, and demonstrated the possibility and the reality of spirit-photography.

The Revista Espiritista, of Montevideo, has some very appropriate remarks on fanaticism. whose baleful influence is felt in that region.

In Buenos Ayres a new tri-monthly has appeared, called La Revelacion, and is devoted to Spiritualism.

"We send our salutation," says La Rustracion, "to the Aurora de Silwisas, of St. Paul." The Tiempo, in the province of St. German, continues its able discussion with the ultramontanista.

The Montevideo Review has also a lengthy article on the future of Spiritualism, giving the arguments, futile, simple, used by our opponents to prove that it has no inherent strength or virtue, and must necessarily perish. Magnetism is brought forward as something that has had its day and passed away, as will our present faith; but if our faith is to endure as magnetism has and will, then time will be no more when Spiritualism becomes extinct.

"Religious Doubt," two contributions from the Revista's able editor, and an impressive article from the "Angel Guardian," complete the present number in hand.

Nine numbers of El Eco de America, of Buenos Ayres, have just reached me. If they are equal

to these which I have heretofore noticed, they will require a special communication; they will invite much attention, such as I cannot now give them. They are rich in material, attractive in form, and full of grace in every department.

GERMANY. Psychische Studien, for April, has its usual amount of important matter. Its principal articles in the present number are on Painting-Mediumship (in reference to Mr. Duguid), from the British Journal of Photography; on Prof. Barrett's paper read before the British Association for the Advancement of Science; on the controversy in the London Times regarding Dr. Slade's mediumship, and Mr. Reimer's Spiritualism in England, all of which most of us have read. Spiritualism in Holland, by Der Merausgeber; Prof. Hoffmann's review of Dr. Ed. Lowenthal's Materialism and Rational Naturalism; Mr. Wm. Crookes in relation to Dr. Carpenter's speculations, and an article from the Quarterly Review, are the other attractive communications. Sixteen more pages of this German magazine are taken up with minor items, but none that are not of moment to every thoughtful Spiritualist.

The May number of the Scandinavian Dagslyset has been received; but I can only say that if is published at Becker, Minn., at one dollar a year, and contains articles on Scandivia and Socialism. It has lately improved its typographical aspect, and now has an inviting appearance.

Foreign Correspondence.

ECHOES FROM ENGLAND. NUMBER EIGHT.

BY J. J. MORSE, English Agent and Correspondent of the Banner of Light.

At the present time the inhabitants of "our right little, tight little island" are over head and ears in that marvelous political riddle called "the Eastern question," the latest phase of which is the war now raging between Russia God to aid him, commends himself and army to the prayers of the Orthodox, and though "on bloody deeds intent," he is full of plety and Christian(?) fervor. He of the Crescent is full as plous in his direction, Allah and the Prophet, our sacred faith, and such like phrases, serving to inspire Mussulman ardor. Thus always has it been: Christians carve each other, and call the God of life to guide them to success in their carnival of death. Russia claims to be the champion of the Christian under Turkey's rule. The Christian deputies in the Turkish Parliament repudiate Russia's service. Still the Muscovite pushes on his hosts. Europe is again treated to ushes on his hosts. Europe is again treated to the spectacle of war, and as the materials around are highly inflammable, there is no knowing how far the conflagration just commenced will extend. France, Italy, Austria, Germany, may at any moment be involved, and even England must be on the alert, or she will become entangled in the vortex. There are things far more unlikely.

Commercially, we are feeling the effect of the Russo-Turkish war already. Prices have an upward tendency in every direction, whilestocks, shares and securities have given as many fluctuations. ations as a thermometer would do under exceptional climatic disturbances. The depression in trade, that has so long prevailed in England, will not pass off so soon as was anticipated. So long as our position is at all dangerous—so far as being involved in warfare in the East is concerned—money will be held, speculations will be small, orders few, and labor will be at a discount. One result of all this is, that the commercial aspect of Spiritualism is very dull at present. Literature on the subject sells slowly, and business and funds are generally bad and low. The Spiritual Institution is in need of funds, and the British National Association is in low water in the same department. Still we live in hope. Better times are in store for us. "He who waits wins every-

thing," says the proverb.

The chief events of note in metropolitan Spir itualism since my last, have been two public meetings of a pleasant and agreeable character. The first was held at Doughty Hall, for the purpose of celebrating the twenty-ninth anniversary of Modern Spiritualism. The meeting took place on the evening of Tuesday, May 10th. The exercises consisted of vocal and instrumental music, recitations, appropriate addresses, and a soirée dansante to close with. It is rather a curious comment on the zeal of British Spiritualists that the above meeting was the only one held to cele-brate our anniversary throughout England. Here was a splendid opportunity missed by our National Association. A series of meetings by all our Societies-on a given date-to celebrate the new year of Spiritualism, would serve the double purpose of calling attention to our cause, and show that we were not forgetful of the important facts handed down to us from the mem-orable 31st of March, 1848. American Spiritualists in this regard compare most enviably with their English compeers

The other meeting I refer to was a very pleas-ant concert, given at the Rooms of the National Society, on the evening of Wednesday, 25th April. Certain structural alterations have latey been made in this Association's rooms, with much advantage. This concert was given to celebrate the completion of the work, and to assist in raising funds to defray the expense incurred. Some very acceptable vocalizations and instrumentations were rendered, chief among which was the valuable service of Madame Schnelgaus—an eminent professional vocalist— who freely rendered her aid. An excellent audience was in attendance, and the programme, arranged under the superintendence of the Misses

Withall, gave great satisfaction.
The much talked of "Lights and Shadows of Spiritualism," by the medium D. D. Home, has at last appeared. It is a large bulky volume, about the size of "Nature's Divine Revelations," by Mr. Davis. Its price is sixteen shillings—about \$5,00 currency—but as to its intrinsic value that is a matter of taste. The earlier pages review the Spiritualism of ancient days, the "Lights" and "Shadows" respectively occupying the rest of the book. The "Shadows" take up most of the space allotted to the two topics mentioned. The "Lights" are all well enough, but they owe their lustre to the veiled anonymity of the writer. The book is not calculated to add to D. D. Home's fame, and his best friends-Prof. Crookes, for instance-tried to dissuade him from issuing it. It is useful for our enemies, but useless for our-

Quite lately I received a circular inviting me to an exhibition given by a "Mr. and Mrs. Everett of America," who affected to expose the tricks of all the American mediums. As I was some two hundred miles from home, I could not accept the invitation to throw away five shillings and waste a couple of hours in the how. From those who attended, I hear this precous couple say "they leave the audience to judge how the things are done. Some say it is spirit agency, others that it's conjuring. We call it Everettism.'" As they "have appeared in all the large cities of the Union," I suppose they are well known. I must confess I was not aware of their existence until I was honored with their circular. [See editorial on the 4th page, present issue, entitled "Everettism."—Ed. B. of L.]

In the midst of his severe labor in compiling his new work, our poet Spiritualist, Gerald Mas-sey, can still find time to pen a few lines for Spiritualism, two little poems and a tractlet havng recently appeared in the Medium and Daybreak from his pen.

One of our physical media, Willie Eglinton, lately had a sitting with some Roman Catholic ministers. Canon Gilbert, one of the company,

preached a sermon on the following Sunday denouncing the medium, his phenomena, and Spiritualism generally. The substratum of fact for his reverence's tirade was literally an unknown quantity. Mr. C. E. Williams and Mr. Frank Herne still continue their labors as physical mediums, while in the provinces—especially New-castle-on-Tvne—Miss Annie Fairlamb is highly spoken of in this connection. The local society in the above town is now in the foremost rank of like undertakings. In numbers, system, effi-ciency and social status it has made rapid strides.

Besides the organic adjunct to our cause in Newcastle, must be recognized the labors of T. P. Barkas, Esq., F. G. S., who has delivered several lectures of a scientific character, under the head of "Original Researches in Psychology," which lectures have been highly spoken of, and have also done much good for the cause. The lecture season is well night over now. But little beyond the ordinary course will be apparent until the fall comes round again.

The temperance party have lately received a back-handed compliment at the hands of royalty,

not at all creditable to the exalted author of it. Intemperance is one of the crying vices of "Merrie England." The pulpit, the press, and the justiclary—as well as philanthropists of all shades—are continually denouncing our national sin, and laboring for its removal. Urquestionably the dripk treffe is a national sure. the drink traffic is a national curse. In the face of all this the Prince of Wales has just presided at the annual dinner of the Licensed Victuallers ciety, thus giving the countenance of royalty to a trade condemned by every earnest, pure-minded man or woman in his royal mother's dominded man or woman in his royal mother's dominions. We have a Tory government in power.
Their watchwords, when being elected, were
"beer" and "Bible"; the first gained them
votes, and the second respectability. Now our
royal prince sits with publicans and—well, the
other word is pretty well known.
While in London, a few days ago, I received
an invitation from the Secretary of "The Associated Homes Company," to pay a visit to the
establishment in operation under the above title.
The company is started to meet a growing need
in this country for some arrangement that will

in this country for some arrangement that will successfully cope with the "servant question," the difficulties of which are neither few nor small. Combined with the above idea is the purpose of providing residential accommodation of a superior character for families and gentlemen On arriving I was received by the courteous Sec retary, E. H. Bennett, Esq., who at once proceeded to conduct me over the premises. The building in use is quite palatial in its proportions, and constructed of the best materials, disposed of and Turkey. The pious(?) Emperor appeals to in such a manner as to fulfill at once the require ments of utility and artistic finish. Originally built for the purpose of a private hotel—at cost of £35,000, about \$170,000-it remained untenanted for several years, owing to the refusal of the necessary license by the authorities. The company now possessing it were fortunate enough to purchase it—freehold inclusive—for the very moderate sum of £13,000—about \$65,-000—obtaining a really first class bargain. The stockholders will find it in a short time a lucrative investment. The general plan of the building is a hollow square, the kitchens, which are in the basement, occupying the centre, being lighted by a glass roof. Ample accommodation exists for providing for the gastronomical requirements of two or three score guests, and cellarage to match also exists. These and the do-mestic offices occupy the basement. On the ground floor are to be found the capacious entrance hall, with its spacious staircase reaching to the topmost floors, and surmounted by an ento the topmost floors, and surmounted by an engraved glass top-light, the surrounding cornice being painted in a high style of art, and adorned with medallion portraits. Private rooms—bed and sitting en suite—are found on each floor, and on the upper floor are found the general drawing-room and dining room. The former is an elegant apartment, occupying the entire breadth of the centre front of the building.

From the windows or balcony a charming view

From the windows or balcony a charming view of the silvery Thames is obtained, and the beauties of the surrounding county of Surrey stretch out on every side. Richmond Park is within a stone's throw; Richmond Town ten minutes' walk; and the big, throbbing city twenty minutes' ride by railroad. Nightingale Mansion, as it is styled, opens its doors to permanent or transient boarders, the latter class for not less than a week. It provides them with select society, airy and tastefully furnished rooms, a substautial table, and pleasant grounds to stroll in, for which it asks the moderate charges of two and a half guineas to three guineas per week, per per-son—say ten dollars to fifteen dollars gold, according to the location of the rooms. These charges include all service. There are upwards of fifty rooms at the service of guests or residents. The promoters of the company are many of them Spiritualists. As the mansion is of so easy access from London, American Spiritualists remaining some time in that "great city," while visiting Europe, could not do better than take up their abode in the Nightingale Mansion of the "Associated Homes Company Richmend. the "Associated Homes Company, Richmond, Surrey." They would spare themselves the an-Surrey." They would spare themselves the annoyance and extortion to be met with in many of our hotels, while pleasant and agreeable society and surroundings would be at their command.

I am in receipt of a new work, entitled "The Religion of Jesus as compared with the Christianity of To-day," by F. A. Winney, author of "Californian Homes for Educated Englishmen," "Where are the Dead?" editor of "Life Beyond the Grave," etc., etc., a lawyer of known ability. As the work is evidently interesting I will make a special notice of it for your columns hereafter.

May truth guide us all, love prevail in our hearts, wisdom rule in all our judgments; then peace will be with us alwave.

Warwick Cottage, Old Ford Road, Bow, ? London, England.

S.—Since penning the foregoing, news is at hand of the release from prison of Dr. Monck, whose sentence of three months' incarceration has expired. He writes a hearty, cheerful letter to the Medium and Daybreak, and expresses his determination to go on in the good work with redoubled ardor.

New Publications.

RELIGION AND SCIENCE: The Psychological Basis of Religion considered from the standpoint of Phrenology, is he comprehensive title of a pamphlet of thirty-five pages, neatly published, from the press of S. R. Wells & Co. York. It is a theme that excites the widest interest, and will more and more absorb public attention. The pro found problem of the time, whether science is in conflict with religion, is here discussed philosophically and logically, in all its bearings and on all its sides. This pamphlet is a prize essay in answer to a general offer made by the publishers. In the course of the discussion we have the verdict of history recited, the psychology of nations, both civilized and barbarous, the researches of scientists, and the testimony of the nervous and mental constitution of man. The views of physiologists like Tyndall and Huxley. and of theorists like Hamilton and Spencer, are introduced into the consideration. The discussion is conducted with method, and cannot fall to produce a marked impression on the minds of all readers.

THE LATIMER FAMILY, or, The Bottle and the Pledge with eight full-page illustrations, is the last book by T. S Arthur, and, as its title implies, is a temperance story. In this line of writing Mr. Arthur has proved very effective. It is, like the rest of the same author's stories, drawn from real life, which serves to make it all the more im pressive. Its vivid pictures of the misery and wee wrought by the habit of drinking will surely influence those who are in perli to turn their feet aside into the only path of aciety. It is a book that will do great good among young men, in whose hands it should be freely piaced. Published in paper covers for fifty cents, by T. B. Peterson & Brothers, Philadelphia.

EXTRACTS FROM TESTIMONY taken before the Committee on Public Charitable Institutions on the Management of the State Reform School at Westborough, Mass., April, 1877. These extracts are made from the full testimony in House Document No. 285. If any further proof was wanting to show the necessity of a radical change in the mode ing to show the necessity of a radical change in the mode of government and discipline in at least that particular school, we can scarcely conceive what it would be. These pages tell of brutalities by the officers that are absolutely infamous. Let us hear no more of the Inquisition, much less about the horrors of extinct African slavery, while brutal practices like these are permitted in the Commonwealth of Massichusetts. The perusal of the testimony is enough to curdie one's blood and set in light tion to boiling high. We wish that every citizen of the State could be made familiar with what these few pages reveal.

make taminar with what these less pages reveal.

The Evolution, whose title sufficiently declares its purpose, has reached its ninth number. It is a very handsome paper, and published in New York. Its articles are of the highest order, progressive, sole title. and full jot compressed thought.

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and Example of Dr. James W. Greenwood.

Investigator Hall, Paine Memorial Building, Boston, was on Sunday afternoon, May 27th, the scene of a meeting unique and appropriate in character, and practical and clear-centred as to detail-being an assembling to-W. Greenwool, Mignetic Healer, of Boston, that they night add the testimony of their personal presence to the spoken word of the orators of the occasion concerning he marked worth of him who had so recently gone to his home in the land of the hereafter. The front of the platform was decorated with a fine oil portrait of the deceased—which, occupying a place akin to that of the cor pse at a funeral, seemed to illustrate the living idea of the Spiritual Philosophy: that the spirit which once animated the form now put away from mortal sight was present at the meeting—with smiling face and beaming eye, as of old, drawn there by the magnetic attraction of congenial sympathy

and brotherly regard. and brotherly regard.

Il race Shavar, Esq., called the meeting to order, and introduced an excellent quariette of volunteers composed of Mrs. Nettle Wallace, soprano, Mrs. H. H. Carr, alto, Mr. Melcher, tenor, G. Gove, bass, (and Mr. Hudson, accompanist,) who united in singing:

"It lies around us like a cloud, A world we do not see."

companist,) who united in singing:

"It lies around us like a cloud,
A world we do not see."

DR. G. WILSON ATWOOD

Was next introducad. He had known the friend and brother, in whose honor this measing had convened, for some eighteen years, and had been associated with him in a business capacity some six years. Dr. Greenwood was made aware of the healing powers resident in his organism through his consulting a clairvoyant—in the same way as the drowning man is said to catch at a straw—for help for a sick child who had been suffering for some five years. His eyes were opened, at that sitting, to the fact that he himself possesed the gift necessary for the rollef of the patient. He commenced to operate by laying on of hands, and succeeded in entirely rostering the little one from the long-continued affliction, no symptom of which was ever experience: by it in after life. This cure might be said to mark the commencement of Dr. Greenwood's practice as a healer, and from the time of effecting it up to the period of his passing out of the earthly form, no gave the most of his life to that system of remedial agency known as magnetic treatm—it. Scattered throughout the New England States were hundreds of well authenticated cases of the most remarkable cures which Dr. G. had been privileged to accomplish—many of them being instances of relief given when earthly lopp had failed, so far as other modical systems were concefined.

Dr. Greenwood was not only the oldest of the school of magnetic healers known to our day, but he was a physician born as well; he had within himself the natural characteristics which mark the successful banisher of disease. His bearing was quiet and unostentations, his sympathies were deep and warm, and the quality which some call intuition was quick and keen within him. In belief and knowledge Dr. G. was a Spiritualist. He had received through incidence of the truth of spirit communion. He was originally a free thinker, never having been in any sense a theologian. As a man he was ever ready to re

ty as over; the body which had been deposited in Mount Auburn was but the casket—the jewel was not there! It was, in respect to his funeral rites, as honest and outspoken as in all things else—requesting that no fulsome adulation be paid to him at that hour, but that people should speak of him as they had really found him in life to be. There were those to whom, ere his decease, he bud promised to return, and when the proper conditions were afforded, the speaker felt sure he would redeem his promise and give added knowledge of a future life for the soul through the unmistakable tokens of human affection. Could ne speak to us to-day he would counsel us to lift our minds above the perishing form, and seek for him in that sphere of enlarged activities the reward of whose particle-pation is supernal joy!

The choir sang "He has crossed the Shining River," after which

nev. w. s. bell.

Continued the services with well-timed remarks, prefacing his reference to the matter before the audience by a consideration of the subject of Jeath in the abstract. Death was the monarch, whose kingdom existed the world over, and, the spasker thought, would always bear sway within its borders. Men were born with death in them, and rescend the culmination of the great change at last in natural accordance with the law of their existence. Death was also the result, however, in many cases, not of natural decay arising from protracted age, but the young who came forth "as a flower," and the middle-aged in the glory of their strongth, were frequently cut down, through their intractions of the law of existence. Death being a certainty, therefore, how much better that we endeavor to floursolves for gaining the full results of our earthly journey, by seeking to attain to a knowledge of the laws of our being. By such a course it was possible for man to live out his three-score years and ten, and press quietly from the fleshy tabernacle, even as the ripe apple fails easily and of itself from the tree, while death to the young was akin to the plucking of the green apple, which in its clinging efforts broke the parent bough.

Death was the inevitable; therefore we should not shrink from it, but prepare ourselves to meet it with resignation, seeking not so much to describe and defice the country beyond its prital as to so live while in the mortal that we might go forth resigned and peaceful when the sum consumer.

Mr. Bell was pleased with what Dr. Atwood had said of REV. W. S. BELL

from it, but prepare ourselves to most it with resignation, seeking not so much to describe and define the country beyond its prital as to so live while in the mortal that we might go forth resigned and peaceful when the sum mons came.

Mr. Bell was pleased with what Dr. Atwood had said of the honest humility of Dr. Greenweed, in demanding at his funeral and the mere tribute or kindly southment, but the verificit of strict experience as to his morits or demerits. In this regard we had become a nation of hypocrites, and the cause of our so doing could of right be laid at the door of the Calvinistic system of religion. The threat of hell was fourished over the heads of the church members, but if a person should attend any Orthodox funeral in Boston—and there were several in process that afternoon—he or she would not find one of those whose forms were about to be consigned to the grave whom the preacher would proclaim to have gone in spirit to that fiery abode. This was not the result of a desire to be hypocritical on the part of the clergyman, but on such occasions he found his heart rising above his head—the man rose above the God he was so well-salaried to preach about to the people—because he would never deny that that God would for his giory consign a human being to a state of eternal missry, while he (the minister) found his heart to fall him in endorsing the tyrannical condemnation. The spaker hoped that when the hour arrived in which some one would be called to say a last word over his remains, he would speak of him as he really tars while in life—even as Dr. Greenwood had requested. In no other affair of life had we become more demoralized than in our system of funerals, which had at last resulted in a series of displays for the gratification of the pride of the living, rather than services relating to or in honor of the dead. Unbounded and reprehensible extravagence had taken the place of everything else, in a great measure, and to "have agrand funeral" was the ambition of too many in community, a plain

Services in Memory of the Life-Work | when foolis display, for effect, would be supplanted by reality and honesty at funeral rites.

when foolls display, for effect, would be supplanted by reality and honesty at funeral rites.

GEORGE A. BACON

On being introduced said: After the remarks of the preceding speakers there was nothing left for him to say, but he was present to offer his sincere tribute to the memory of Dr. Greenwood in obedience to a promise.

Conspicuous in the great procession which is constantly moving to that land of the Great Beyond, which is only entered through the gateway of the grave, are those who, apart from our immediate relatives, our kindred wear and dear, are our friends, your friends and mine-friends of our youth and friends of our maturer years. Of this latter class was to me him in whose name and memory we are gathered here this afternoon, to ronder our meed of praise. Those who knew our departed brother—departed physically but present in spirit—knew that he was one of the first among those of this later Dispensation to hear and heed the call to go forth among the children of men to labor for the amelioration of the physical good of suffering humanity. By gift of organization he was a magnetic healer. Night twenty years ago I was thrown from a prancing horse, both saddle and rider striking the ground together. My arm became stiffened. In this emergency I sought the remedial powers of Dr. Greenwood, who, in two or three operations, restored it to its normal use. He exercised his beneficant gifts, he practiced the healing art atat in when it required far more courage, strength of purpose and conscientious devotion to a sense of prima duty, than it seem-lingly requires to work in this direction at the present day. All honor to those who, in the face of obloquy, opprobrium and every form of opposition, as well as being misunderstood, fearlessly walk forward in the straight into of right and duty at its revealed to them. The crown of victory, the wreath of immortality is theirs, though worse than martyriom beset their every step. With reference to his professional duties Dr. Greenwood feit with him who said:

Let ag

martyrdom beset their every step. With reference to his professional duties Dr. Greenwood felt with him who said:

Let agliation come. Who fears?

We need a flood. The flith of years Has gathered round us. Roll, then, on; What cannot stand had best be gone.

It was in this spirit that our brother labored. He worked wisely and well. He was also successful. Carlyle says: "Cast forth thy act, thy word, into the ever-living, ever-moving universe. It is a seed-grain that cannot die." Assuredly the fruition of this man's life was a harvest of imperishable wheat.

In matters of religious thought he was an Independent, though ever ready to testify as an intelligent Spiritualist. Bound to no sect, his soul o'releaped all creeds! Imitation. Though living in a world of matter which bounded the horizon of his senses, the verity of spiritual facts were alike cognizant to his spiritual perceptions and inner consciousness. He fully realized that no man or class of man had approximately sounded the well nigh infinite possibilities of man's nature; that immortality was in the keeping of no theologian nor dependent upon a definition; that no mortal had obtained a patent-right on Grid Alimighty's truth. Thus as his years multiplied—and they had reached good-ly number—his soul more and more expanded.

By legitimate growth he has entired upon a higher grade of scholarship, entered upon a broader field of action. The recollection of him is a pleasure. My his memory be kept green by us forever. If gentle ways, a kindly disposition, uniform grace of meaner, a benevor in the art, a charitable spirit, devotion to truth, inflaxible conscientionaness united in one indicate "the upright man who walk sits surely," he has sature as a example wortby of all acceptance and our following.

In yew of these and kindred memoral services, our "boes all that made as human fade away With this dissolving clay?"

'poet Holma's pertinently says:

'Does all that made us human fade away
With this dissolving clay?
Nay, rather deem the blessel Isles
Are bright and gay with Joyous smiles,
That angsis have their play,
And saints that tire of song may claim their holiday.
All else of earth may perish: love alone
Not heaven shall find outgrown!
Are they not here, our spirite guests,
With love still throbbing in their breasts?'
Once more let flowers be strewn.
Welcome, ye shalowy forms, we count you still our own!"
REV. NORWOOD DAMON

REV. NORWOOD DAMON Was then called upon to make the closing address. He said Dr. Greenwood while in earth-life always impressed him as a sincere and carnest man, who walked the streets of Boston as one who had a mission to parform. He reminded him of those great ones who, in olden time, scorning the mare pleasures of earth, devoted themselves to the demands of duty, wheresoe're they led. form. He reminded him of those great ones who, in olden time, scorning them, there pleasures of earth, devoted themselves to the demands of duty, wheresoe's they led. Some might say this man is dead—the is gone—why meet to speak of him? We were brought is to do because humanity was one network, and the diseavering of one filament brought its infinence upon all, and touched the great heart of sympathy which throbbad through int he entire race, if he were dead, and gone from its forever—if he were blotted out, as some conceive, by the process of physical change, then why did the Power which called it into existence give us the appreciative faculty, the kindly remembrance of friends, even when they were with us no more, merely to be but a formant and a sorrow to us after all? Why were the highest and puress affections of our nature to be thus set at naught? He could not believe it. These feelings and sentiments were the prophets of a sphere of continuous being, where the dearest aspirations would be attained—the grandest ideals outwrought. The evangelist Moody, if he had done nothing cles for good during his efforts in Boston, had spoken a strong work for consistus immortaity from the standpoint of human reason rather than theology when he told the story of his brother's death: Slowly but surely that brather faded away, and when, after his decease, Moody looked upon the still face, his church creed forso k him, and he asked, Shall I ever see him again. He asked of nature, of reason, rather than of his creed—that failed him theal. And nature, spasking through his human heart, said: "It cannot be that I was permitted to love him as I did if I am to see him no more. I shall see him again—if not, then love itself is cruel, and I should hope never to love again." The evangelist declared that he had in that hour received the statisfaction of his soul longings. Now, if God was not cruel to Bro. Moody he would not be to any of his creatures; he would make their love a blessing to them, and not a curse. We should live agai

The Summer Village at Onset Bay. To the Editor of the Banner of Light:

The scene of the future camp-ground and sum mer village at Onset Bay, Wareham, presents a lively appearance. Bailding is rapidly going forward, several cottages, the Pavilion for dancing, the speakers' stand and seats for the auditor, the speakers' stand and seats for the auditor. ence, a headquarters' building for ticket-office, telegraph, store-room, &c., and other buildings being in process of construction. Great interest is felt in this enterprise throughout the adjoining country, as the location has always been considered the most attractive along the shores of the bay, and now that it is opened to the public settlement will be rapid. The prospect is good for a large attendance at the Camp-meeting, which is to continue from the 12th to the 30th of July. Lumber and builders hardware can be purchased at the lowest prices on the ground, and groceries for family use. Dedication day, on the 14th of June, will afford an excellent chance to view the grounds and select lots for tents or cottages. H. B. S.

Organization.

Spiritualism as a great truth must be universal, and never has or will be brought within the narrow limits of any sectarian organization, from the fact that humanity requires so much to meet its variety of needs and to satisfy the many peculiar diversities of mind, that it must present constantly some new feature, until by a more perfect life upon the rudimental sphere, man becomes a more perfect spirit whilst on earth.—Midiums and Mediumship, by T. R. Hazard, p. 54.

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