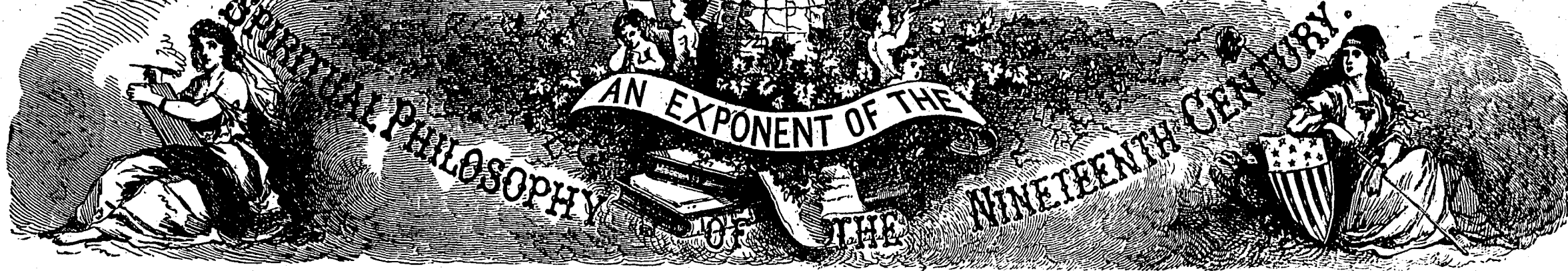


BANNER OF LIGHT.



VOL. XLI.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 9, 1877.

\$3.15 Per Annum,
In Advance.

NO. 11.

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VIEWS OF OUR HEAVENLY HOME.

A SEQUEL

TO
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 inhabitable 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 cosmic 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 of compensation? Are there no provisions in the planetary ladder, 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 motions—how 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 reflected? The replies by science to the foregoing questions will, better than by any other agency, establish our affirmations concerning the possibility 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 world-building 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.

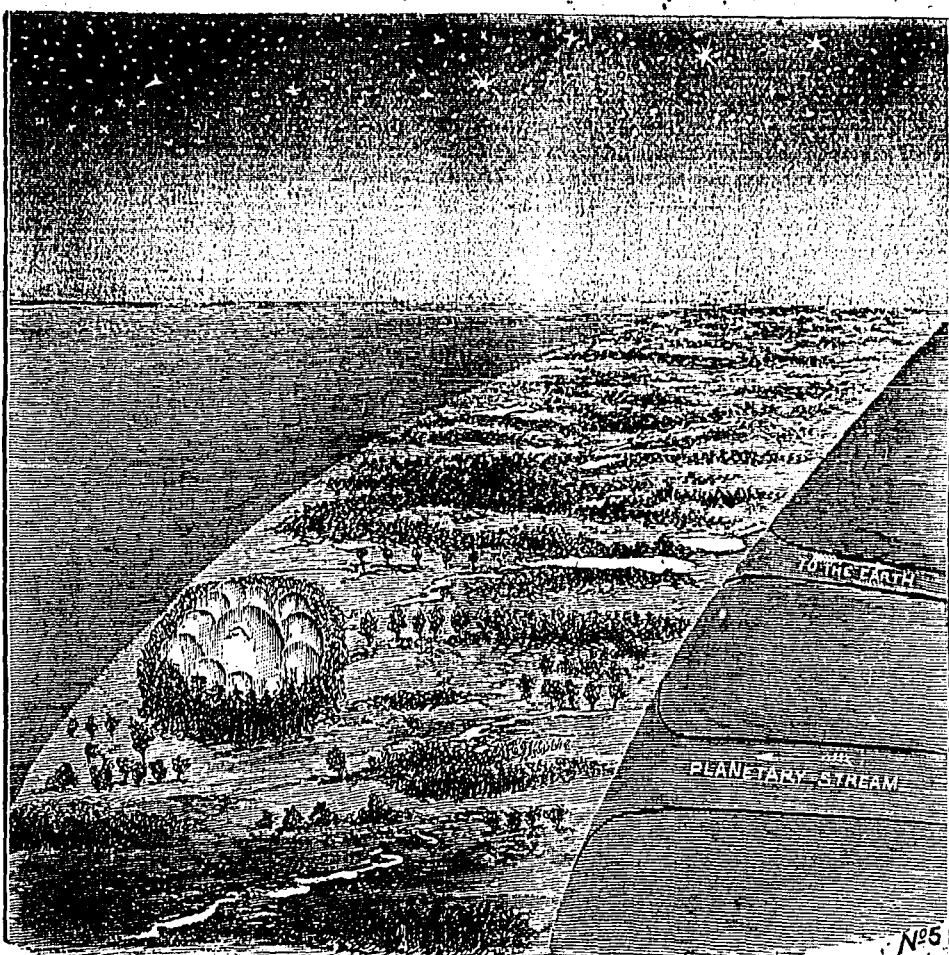
Mars is a peer and representative of the Earth in many physical particulars. But astronomers permit to Mars only half as much light and heat as the earth receives. And yet they discern through the telescope "zones of intense brightness" and belts of "varying brilliancy" both at the poles and in different 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 cosmic 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 record.

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 recently 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 85°. 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 Jupiter.

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 inhabitable 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 rarefactions 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 fairest Italian skies, and something remotely like our golden October, covers the landscape with an unutterable loveliness. But, seen internally, all this is a thousand fold more lovely and attractive.

And now, for the first time, I have acquired knowledge of the verity that there is a spiritual population upon Jupiter and Saturn consoling and harmoniously intermingling with the almost spiritual yet natural inhabitants thereof. And here let it be recorded that a similar consolation 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 trine 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 apellation 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 fly 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 earth-born and death-born voyagers to the nearest locality in the Summer-Land. One hundred and twenty-five minutes is the shortest, and four

hours and one-half is the longest, time I have any knowledge of; and this, then, must present be my only reply to this question. But the voyage of four hours and thirty 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 Universe will appear to you not only as possible and probable, but as certainties, like the shining of the sun and the twinkling of stars.

N. B.—In the next chapter we will present another branch of this wonderful subject.
(Continued in our next.)

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 continues, "evoked the spirits and reasoned with them (*quits out moraliés*); 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 curé, 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 Evangelic," and further notice of Hepworth Dixon's notes on the United States, conclude the present number of the *Revue*.

BRITAIN.

Le Messenger 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 much 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 (*assez 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 *Messenger* relates some interesting experiments with persons in a magnetic sleep in their relation to *fluides électrique et magnétique*. 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 that of the nervous fluid; the charged Leyden jar was to them full of a brilliant fire. Before one of these sleepers four small bars of iron were placed, one of which was a magnet. This latter was pointed out by the *somnambule*, who said that the 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 Brussels, to be called "*Le Moniteur de la Fédération Belge*." There is some talk of merging the *Messenger* in it, and by this means increase the proposed size of the *Moniteur*, giving it eight extra pages.

Le Messenger of May 1st has a "Continuation of the Conference," Belgium, "The Philosophy of Magnetism," and much other important matter. In the former article it is stated that in 1866 Mr. Hep. Dixon estimated the number of Spiritualists in the United States to be three millions. The speaker before the Conference concluded that there were now here fifteen millions of this faith, and that the destiny of our country was in our hands if we chose to have it so.

SPAIN.

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, M. C. Flammarion; and "En el Anticuario," bearing upon the same subject, by Sr. Dn. Victor Ocariz Lasaga. As these articles are lengthy I will quote only a few paragraphs from other material in the *Criterio*, 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 Spiritualistic phenomena in which our illustrious brother 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 did *Toma y el Evangelio*. With this number of the *Criterio* comes a large folio sheet, a printed circular from the Viscount de Torres-Solanot, in defence and in behalf of a hospital for children, which some charitable people are attempting to establish. Our Madrid magazine gives us to understand that even this noble project has found opponents, and the declared motives of its supporters 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.

Reported for the Banner of Light.

IS MATERIALIZATION TRUE? IF SO, ITS PHILOSOPHY.

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

(The subject was chosen by the audience.)

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 course, 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 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 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 void 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 forest tree.

The only difference between the usual functions of natural life as manifested in the unfolding 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 unfolding. 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 on in the world, without a perception of its process.

Now, if the science of chemistry can do this, and if you are aware that Nature does it always and continually in her laboratory, it only remains for you to understand that behind the external science is another, a super-science, and that the philosophy which accounts for external things by natural

law, may also account for an appearance of external things by super-natural law; (and here we use the word super-natural not as extending beyond law, and as being above the usual law of Nature.) Then you at once enter into the region of explaining all of these 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 mind.

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 testify to its truthfulness, the reasonable deduction is, that it is not psychologic, 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 psychologic 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 process of picture-making, and is just as much a materialization 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 appear tangible as the material forms which you occupy today.

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 appearances 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 power 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 to be exercised almost without volition. But this, you say, is in obedience to organic law. So it is; but then you do things in obedience to organic law that 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. It is true that no embodied human spirit has yet discovered the power whereby, by exercising the will or volition, you 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 source 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 materialization, certain things are discovered that do not seem to conform to their ideas of what should be the state of affairs, therefore there is trickery. Do you consider the sculptor an

impostor because when you tear aside the screen that veils the unfinished marble it is incomplete? Do you consider anything in science an imposture because it is interrupted before 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 from interruption under all fitting test conditions that should be applied *beforehand* and not *during* the time of the materialization? 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 processes of chemical science that are oftentimes experimented with a thousand times before there is one successful result.

This substance upon which spirits act to produce the representation 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 breathes its volition or will-power; an aura is created that draws just so much of the vitality from the form of the medium, and, frequently from others who are in sympathy that are present. These subtle and delicate atoms attract other corresponding atoms from the atmosphere; and by this process of motion, which is created when these atoms are drawn from the 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 who are accustomed to the subtle changes and transformations 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 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 taking on and off of the coat, the dismemberment of the iron 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 organic 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 propagation because no organic function. The form is made for the

certain purpose of expression, and must be disintegrated in order to restore to the vitalized bodies from which the atoms have been taken the properties required for their continued existence; and therefore in the present state of the earth a permanent materialization 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 play 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 substance, and you rob the earth that the body and the soul 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 that 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 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 the image of God in his own soul instead of pictured images and shadows that have no reality of life? When will man 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 handwriting upon the wall, but rather the conviction of the mind? 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 of man, fulfilling the perfect gifts of the spirit, shall 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 winged lightnings do to-day, and even as the pent-up vapor that carries the iron steed snorting across the continents.

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 sorcerers have not dreamed, revealing one by one the atoms in the structures that make up the visible and invisible universe.

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

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

THE ORIGIN OF LANGUAGE.

Dumb was the universe at Primeval Morn,
And silent, 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,
The primal mandate, the most ancient birth
Of that primeval source whence cometh Law
That rent the veil of *Non-esse*, and Chaos saw
Night, darkness, Erebus shrank down in fear,
And orb's and suns awakened in each sphere.
Dissolved before in void; 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
The voice of soundless silence, the still power
Whereby the atom sought its charmed dower,
And each epoch evolved without a word
The mystery that all along was *loud*
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 grow
Radiant with life that silently 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 type 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 accursed 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 he passed—and there he saw
The mystic waters of the Nile gave forth
The silent sources and the life of earth—
Mennon, who gave to thee that mystic speech
Whereby the law of heaven man's life could reach?

Language, who taught to thee the 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 Mennon, God of all the charmed speech,
Who from the inner source without did reach
Unto the glowing fire was wrought to flame,
And out of glowing human life there came
The wondrous words whereby all thought is known,
That, answering forever to the *Word* alone,
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 cause divinest gifts and powers to start.

Oh, speech! thou last and greatest boon of heaven,
Which mortal lips immortal song have 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
To fashion out of life its richest dower.
As by the kindling word that lives and glows,
And makes all life like an unfolding rose,
Behold! this is the sum of human speech—
That earth by it to heaven may climb and reach.

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

What is most remarkable in his life is the multiplicity of his occupations. Having cleared no less than twelve farms, built twelve houses and twelve barns, and planted twelve orchards, he has earned the title of farmer. To this we may add the business of cabinet making, mill-wrighting, lumbering, plumbing, finishing, graining and glazing. Professionally he is known as teacher, preacher, doctor, editor, author, poet, novelist and historian. Besides all these strings to his kite, he is an accomplished artist, having few equals in house, sign, landscape, and portrait-painting. He also served in the Legislature of Indiana, was engaged in commercial pursuits, manufactured patent medicine, and organized and established a new denominational church. In his younger days he was an active sportsman, a "brag shot," and a successful fisherman. To top out with, he is a good, kind-hearted man—all this in one lifetime.

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.

We have kept pace with nearly all that has been published on the subject; and we have witnessed, at various times, many surprising "manifestations," and our conviction is, that they cannot be accounted for on any other theory than that of spiritual agency.—Wm. Lloyd Garrison.

CATALOGUE

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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 sun-lilies; supported by it was the motto, "We mourn their loss;" a white dove with an olive-branch in its bill, emblematic of innocence, with half-spread wings, resting 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 Bye 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 Danforth.

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 Pearson 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 movement, Mr. Andrew Jackson Davis, 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 bouquet. 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 H. 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. Hattie 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. Whittemore, and Master Willie Dearborn performed a solo on the harmonica. During the evening a gold chain and a pair of gloves were presented to Mr. Hatch, in connection with many congratulations, to all of which Mr. Hatch happily 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 Lyceum 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: I am truly glad that you have decided to give a portion of your valuable space in the Banner to the Lyceum cause; and in response to your general invitation, I hasten to respond on behalf of 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 philosophy, 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, Conductor 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. When 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 surprise to find three letters from different Lyceums in your last issue. Such early responses to your invitation augurs well for the new Lyceum Department, 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., Cleveland, O.

Verification of a Spirit-Message.

To the Editor of the Banner of Light:

I see that the Rev. ISAAC WHITE reports himself in 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 Egypt 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.

South Portsmouth, R. I., May 24, 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 effective and salutary character.—The New Dominion, Norman, T. P.

TO BOOK-BUYERS.
The attention of the reading public is respectfully called to the large supply of Spiritual, Reformatory and Miscellaneous Works which we keep on sale at the BANNER OF LIGHT BOOKSTORE, located on the ground floor of building No. 9 Montgomery Place, corner of Province street, Boston, Mass. We are also prepared to fill orders for such books, pamphlets, etc., as have appeared by name in the catalogue of works formerly offered by Andrew Jackson Davis, and hope to hear from the friends in all parts of the world. We will also forward any of the publications of the Book Trade at retail rates.

We respectfully decline all business operations looking to the sale of books on commission, and send for a free Catalogue of our Publications. COLBY & RICH.

SPECIAL NOTICES.
Notices of meetings, lecture-appointments, etc., should be forwarded to this office as early as Monday of each week, in order to insure publication in the same week's edition of the Banner.

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

Banner of Light.

BOSTON, SATURDAY, JUNE 9, 1877.

PUBLICATION OFFICE AND BOOKSTORE.

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

WHOLESALE AND RETAIL AGENTS.

BOSTON: THE NEW ENGLAND NEWS CO., 41 COURT ST.

NEW YORK: THE AMERICAN NEWS COMPANY, 39 AND 41 CHAMBERS ST.

COLBY & RICH.

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

Letters and communications for the Editorial Department of this paper should be addressed to LUTHER COLBY.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass.

MODERN SPIRITUALISM.—The key which unlocks the mysteries of the Past, explains the Present, and demonstrates 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 the 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 Sergeant 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 against an innocent and well-known medium, they were prompt in battling oppression and defeating the intended injury.

We see nothing in the published objections 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 lived 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 doubt but that he will be able to give our friends in 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 as the future may make manifest. We 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 court."

37 Spuitstraat.

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

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 to the state of his mind concerning the matter in dispute. He is willing to do so on any terms you may propose. For this purpose he will come to your house unaccompanied by any one, and will sit with you at your own table, using only your own pen and ink. If you prefer to come to his room, it will suit him as well. In the event of any arrangement being agreed upon, Slade 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 advisable. And you shall be to no charge or expense whatever. 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 trust entirely 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, and that you had not previously verified the phenomena under more satisfactory conditions, may well have seemed suspicious. Should you have been present on 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 go where you will.

Many of the messages are in the language of 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 honest, close observers, without being inclined to be too credulous.

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 our eighth page, it will be seen that a blooming specimen of American effrontery, named George Everett, is now sporting 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:

14000 CHALLENGE.
To Professors Baldwin, Herrman, Cook, or Tobin, or to any man, woman, or child who can or will duplicate or imitate any or all of these manifestations, subject to the stipulations, conditions, and terms of the challenge, this challenge is open to them and to the world.

GEORGE EVERETT.
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 appear.

Charles H. Foster.

This gentleman, at the time of our going to 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. H. Foster, the most wonderful medium professing to have the power to call up departed 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 question propounded correctly in every instance. He claims to have had this power from a child. He is now thirty-four years of age, has traveled through Europe, giving sittings to the elite of aristocracy in London and Paris, and to the best 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 Friday, June 22d. The natural attractions of the spot will be reinforced by addresses from able and normal speakers and the music of Bonds Band. The occasion cannot fail of being a present success and a pleasant memory.

The Camp-Meeting at this place—and which promises to be a pleasant affair—commences July 20th, and closes Aug. 6th.

A pleasant evening—so says the Religious-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 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 repulse of Longstreet's assault at the battle of Gettysburg, painted by James Walker, under the 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 Daily Herald.

Andrew Jackson Davis

Arrived in Boston some days since, and is now the guest of Alfred E. Giles, 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 this 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. Davis is 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 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. Davis 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 out the meaning of his phenomenal states of mind and body. He has until recently been in the book trade at New York, but the testimonials of his friends a year or two ago by which he enjoys 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 attend the Lake Pleasant camp-meeting this summer."

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 condition.

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 denunciations 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 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 convulsions. 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. Wiggins 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 a lecturer, in Melbourne.

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 séance 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 Rooms of the Dalston Association of Inquirers into Spiritualism on the evenings of May 16th and 30th, and lectured in Langham Hall, May 21st, on "The Religious Element in Spiritualism."

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 at Hamburg, N. J., May 11th. He was not a Spiritualist.

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 found.

An interesting sketch concerning Phenomenal Spiritualism in London, and forwarded by Charles Dabarn, 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 impossible, 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, retaining 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 importance 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 CHILDREN'S STORIES, which were given through the mediumship of Baroness Adeline 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 "soul-sleeper") 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, unite, 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 Nicholson has entered the field as a public speaker on Spiritualism. His address for a few months will be 51 Rockwell street, Cleveland, O.

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 evenings. 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 Foster 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 remaining some months.

Mrs. H. Morse is now permanently located at South Bend, Ind., and all calls for lectures should be directed 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 H. 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., arrived 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 61 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 Modern people 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.) Cor.

Message Department.

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

We also publish on this page reports of Spirit Messages given each week in Baltimore, Md., through the mediumship of Mrs. SARAH A. DANKIN.

These messages indicate that spirits carry with them the characteristics of their earthly life, and that beyond—whether for good or evil—consequently those who pass from the earth-sphere in an undeveloped 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 her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free-Circle Meetings.
Are held at No. 8 Montgomery Place, (second story,) corner of Province street, every TUESDAY, THURSDAY AND FRIDAY AFTERNOONS. The doors will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, neither allowing entrance nor egress until the conclusion of the service, except in case of absolute necessity. The public are cordially invited.

As most of the messages given at the Banner Office are published on this page, and are from entire strangers, and published on this page, it is desirable that those who from time to time may recognize the party communicating, should forward a verification of their names for publication. A few do so, but we verily fear of numerous verifications, yet those most interested fail to give the proof. This is to be regretted. But we hope those interested will in future do us the favor to respond to our request.

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

Donations of flowers solicited.

LEWIS H. WILSON, Chairman.

REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

Invocation.

Thou Great Source of all Life, we come to thee today, 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.

QUEST.—[From the audience.] What are we to understand when the spirit in control of a medium claims that "the forces are used up" before the expiration of the meeting?

ANS.—We do not know what your question 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 that spirit which may descend from an angel-world, but we were not able to meet their desires. 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 giving 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 attract from the spirit-world a spirit to a mortal, if the mortal is mediumistic enough. It is possible to have that spirit go with you through your daily walk of life. The great law of God says, "Like attracts like," and it never fails; so you may 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 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 be done by.

Q.—[From the audience.] Is it right for spirits to take away our individuality?

A.—Spirits never take away one's individuality. 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 individuality is lost; yet if you closely analyze everything that is spoken, every act that is performed, 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 spirits?

A.—It is often the case that mediumistic persons are not surrounded by conditions and influences which would render their being harmonious, or contented, and they are taken possession of by individuals from the spirit-world inharmonious 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 cured by magnetic influences, with proper conditions 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 surrounding them, thus curing insanity.

Q.—[By J. H. Boring, Huntingdon, Pa.] Are mediums negative or positive persons?

A.—They are both positive and negative. In 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 influences of earth, while they are exceedingly negative to the spirit-world. 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 believed 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 what I can hardly wait for the time to come when the same progress will 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 touches 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 months. 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 to-day, and against the wishes of the committee. 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 I to say to her, "I 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 our public schools. I have an object in view. I want to portray to mankind the progress that can be made manifest in the schools of America. But I am taking up too much time. I hear the Chairman on our side strike his bell, so I will say goodbye.

Amelia M. Standish.

I wish you would say, Mr. Chairman, that Amelia M. Standish comes from the city of Savannah, 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 fire—the burning of the theatre. As my companion in trouble has been here, it has served as an introduction 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 I would have been here 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 thirty-eight 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 Adelle who would be pleased to hear from me, and I am told by the hand 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 far 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 not 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 haven't been here a great while either. You're only got to stand round and see the crowd here, and their anxiety, to understand that you yield 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 importance 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 visited quite a number of manufactories, and I learn that every invention which has ever been upon the earth has been, directly or indirectly, 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 his privilege to do something to help himself or his neighbor; and while I know it is true, 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 angels will strengthen and help all concerned now and forevermore.

Mary Bradford Greene.

Mr. Chairman, I really feel quite confused, and I don't know what to say, but I'll 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 would stay at home, whether it is in heaven or hell, than to come back to any newspaper. He will say, he 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 on you, for I know every Spiritualist is welcome

here. In fact I am aware that any one, whether Spiritualist or not, is very welcome at this board, but I come here to-day feeling an assurance, a 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; I have roamed through the Summer-Land forests; 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 voices of spirits that have controlled our spiritual mediums 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 understand 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-by that will make things warm for them, if they don't do right. I was about thirty-five years old. I went away in 1847.

George H. Wise.

My name is George H. Wise. I don't know as I am very wise—I don't believe I am. I certainly am not wise in these matters. I was called here by a friend, and he said to me, "Now will you show us a new way of life?" and I said, "If you got anything new to show me, do pray do it; I would like to be wise by nature as well as by name." "Well," he said, "walk in and put your hand on this woman's head." I 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 somewhere 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 don't see how my spirit could ever be so well acquainted with all 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 haven'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 not 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 my spirit could 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 get 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 pneumonia.

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 afternoon—a relative nearer to me than any individual on earth, perhaps, although I have others who would 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 spirit-world has let go his hand or not, and I would like to assure him, strongly assure him, that the spirit-world is holding his hand and guiding him, and that we will bring him success at the end if he will 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 District. I passed away from earth—I can't tell exactly—somewhere between twenty years ago, about twenty miles from this place. My husband was formerly a sea captain, and came to the spirit-world 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. I 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 am 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 experiences. 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 he might have to suffer, 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 evermore, while another class were doomed to eternal punishment. When I read my Bible I could not understand 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 I still live, and that I have progressed beyond where I was when I left the earth. I have met some of the veterans in the cause. Oh, how much they had to contend with! Just as you people 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 for humanity, that I wanted to know that I could work. I don't know how I was attracted here,

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. DANKIN.

Mrs. Dankin's Mediumistic Experiences.
(Part Sixty-Eight.)
BY WASH. A. DANKIN.

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 convinced of this truth upon reasonable demonstration, but that they would immediately avail themselves 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 passing. 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 gifted author of the Golden Age, attracted hundreds by his exquisite imagery, and wonderful command of language. 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 mortals.

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. Mrs. Dankin was requested 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 good spirit-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. Dankin'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 the spiritual world that Mrs. Dankin'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. My mother's name was Adella. 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 oftentimes under a waving tree and hearken 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 powers are unfolding day by day, and when fully educated under the law I will come and be a teacher unto you.

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 I 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. I am now coming to know, though dead in body still the one can see the ear hear and the heart can feel. Those are the attributes which the spiritual law of life has made manifest in the spirit.

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, oftentimes 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. Truth is not spoken by the lips of God, but by his instrument.

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 in silence. And many came and breathed their condolences, not thinking I was near to hear and see, to feel and know. They said, "She's dead and gone. 'Twas God's decree, you must be content, for he doeth all things well."

This is unreasonable. I, like many millions, passed out under the natural law. The physical frame became debilitated; the spirit grew bright and strong, and I could no longer stay in the decayed casket. And now I have gone forth to search out new conditions and new associations. There is not one law that has been present-d to my understanding that is so beautiful and so useful as the grand and sublime law under which 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 new life!

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

Caleb Eldridge; George S. Hammond; E. M.; George T. Weeks; Perry Boyce; Charles H. Manchester; Mike Murphy; Dr. Hinkley; John H. Kistner; Emma M. Emery; George N. Blakes-

lee; Nathaniel Coggeshall; Lily D. Mills; Francis B. Kent; Mary E. G.; Col. John Brooks; Lydia Beecher; Miss Mary Waterbury; Tom Mumford; Thomas D. Elliott; Patrick Flynn; Nellie Daniel; D. Fuller; Dr. Underhill; Charles O'Connell; W. S. Charlotte; George W. Quinn; B. Wells; Charles Rice; A Father to a Daughter; Sarah M. Melton; James Sweeney; Dr. Anthony Collins; Mrs. J. B. Jones; Laura B. Clayton; Charlotte C.; James Webb; Chaplin.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANKIN.

Robert Beaver; John Vanderhill; Capt. Edwin Barstow; Benj. McClellan; Cahill; Rebecca Dana; Com. Edwin Carpenter.

Banner 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 we shall meet them in the sweetest communion by-and-by. This is a purely Orthodox and church-going 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 designed 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 higher life."

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 be found. For many long years I have been a subscriber to your noble Banner. Long may it live to be comforted by the breeze, that the truthful 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, 'Think 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, C. Kilbourne; Vice President, B. P. Pealoe; Secretary, Mrs. S. E. Comstock; Treasurer, H. Baker; Trustees, G. A. Huff, E. V. Chandler, W. H. 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 sent to the Banner of Light and Religious-Philosophical Journal, with a request that it be published."

Vermont.

BERLIN.—H. C. Hayward, in remitting for his nineteenth yearly subscription to the Banner, takes occasion to verify the spirit message of his daughter: "My interest in Spiritualism has not abated, nor 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 communication 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 realm, 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 teaching 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, Rev. John Potter, to hold a public discussion with me. The preliminary services are arranged, and the debate commences Thursday before the second Sunday in July next, and continues for four days. Mr. Potter 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; Potter denies. The churches are becoming alarmed in this section. They affected at first to treat us with contempt, but they find the course will not do. They now see they must meet us squarely."

California.

DOWNIEVILLE.—William Towle writes: "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 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

BANNER OF LIGHT.

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REPORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYS upon Spiritual, Philosophical, and Scientific Subjects,
EDITORIAL DEPARTMENT,
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Services in Memory of the Life-Work and Example of Dr. James W. Greenwood.

Investigator Hall, Faneuil Building, Boston.

was Sunday afternoon, May 27th, the scene of a most

unlike and touching in character and practical

clear-cutting in detail—being an assembling to-

gether of a number of the friends of the late Dr. James

W. Greenwood, of the Faneuil Building, Boston, that

might add the testimony of their personal presence to the

spoken word of the orators of the occasion concerning

the marked worth of him who had so recently gone to his

home in the land of the hereafter. The front of the plat-

form was decorated with a fine oil portrait of the deceased

form, occupying a place akin to that of the corpse at a fu-

neral, seemed to illustrate the living idea of the Spiritual

Philosophy; that the spirit which once animated the form

now lay away from mortal sight was present at the meet-

ing—with smiling face and beaming eye, as of old, draw-

ing there by the magnetic attraction of congenial sympathy

and brotherly regard.

Dr. Greenwood, Esq., called the meeting to order, and

introduced an excellent quartet of volunteers composed

of Mr. Nettie Wallace, soprano, Mrs. H. W. Carr, alto,

Mr. M. J. Davis, tenor, and Mr. Hudson, accom-

panist, who united in singing:

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

Dr. G. WILSON ATWOOD

was next introduced. He had known the friend and brother,

in whose honor this meeting had convened, for some

eighteen years, and had been associated with him in a busi-

ness capacity some six years. Dr. Greenwood was a man

of a high and noble character, and in his organization

his consulting a clairvoyant—in the same way as the

clairvoyant man is said to catch a straw—for he had

been a clairvoyant for some five years. His eyes were

opened, at that sitting, to the fact that he himself

possessed the gift necessary for the relief of the

suffering, and he had been using it for some time.

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when fools 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 thanks to the mem-

ory 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

depart from our immediate relatives, our kindred near and

dear, are our friends, our friends and kindred—of our

youth and friends, of our mature years. Of this latter

class was he in whose name and memory we are gathered

here this afternoon, to render our need of praise,

those who knew our departed brother—dear and physically

but present in spirit—knew that he was one of the first

among those of his later Dispensation to hear and heed the

call to go forth and evangelize, to go forth and labor for

the amelioration of the physical good of suffering humanity.

By gift of organization he was a magnetic healer. A high

twenty years ago I was thrown from a running horse, and

saddle and rider striking the ground together, my arm

became stiffened. In this emergency I sought the remedy

of a friend of his name, and he was a magnetic healer. He

restored it to its normal use. He exercised his bene-

ficient gifts, he practiced the healing art at a time when it

required far more courage, strength of mind, and a more

scientific devotion to a sense of primal duty, than it seem-

ingly requires to work in this direction at the present day.

All honor to him who, in the straight line of right and

every form of opposition, as well as being misunder-

stood, fearlessly walked forward in the straight line of right

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against him in a periodical which by antithesis
they call *La Caridad* (charity).

ITALY.

The noble little magazine from Turin, *Annali Dello Spirittismo*, April number, is also at hand. "Magnetism and Electricity," from the able pen of Sr. Nicoforo Filateo, 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 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 Jaccoliot, 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.

MEXICO.

The April and May numbers of *La Ilustracion Espiritista* 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