VOL. XLI.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, MAY 26, 1877.

\$8,15 Per Annum. In Advance.

NO. 9.

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OUR HEAVENLY HOME

A SEQUEL

A STELLAR KEY TO THE SUMMER-LAND.

BY ANDREW JACKSON DAVIS.

CHAPTER V.

"Away, away, through the wide, wide sky,
The fair, blue fields that before us lie.
Each sun, with the worlds that round him roll,
Each planet, poised on her turning pole;
With her isles of green, and her clouds of white,
And her waters that lie like fluid light."

—[Wm. C. Bryant.

The grand system of the universe may now be contemplated from another point of observation. We have presented it as constructed upon the principles of pure music, and as an instrumental organ for the expression of unutterable harmony. Swedenborg presented the heavenly universe as "One Greatest Man"; in the spiritual organs (or kingdoms) of which dwells the "Lord Himself," as a man lives within his physical body. But this anthropomorphitic representation was a natural consequence of his theological and psychological diathesis. God, he affirmed, was a Divine Man. In the heavens, said Swedenborg, God (the Man) is constantly visible—at all times perceptible to the highest angels; but the immediate appearance of God to the spectators is that of a Sun, from which proceed love and wisdom which operate as heat and light. Anthropomorphism is, therefore, the basis and the superstructure of Swedenborg's teachings an hundred years ago; because he was at that time, but not now.

sense of the Bible as the Word of God.

The most ancient star-students, with far more figurative reasoning than intuitive imagination, regarded all the heavenly bodies as wanderers, which is the original meaning of the term "planet." Every planet, they said, is like a bird without a nest; like a fish out of water; like a goat lost among the barren rocks; like a victim-seeking scorpion without his power to inflict injury; like a prowling lion strayed from his native forest: like a master bull that must forever look for, and never find, his herd; like a ram separated from the fold; and thus the Oriental star-students, aided by the science of numbers, finally developed the chromatic scale of constellations known as "The Twelve Signs of the Zodiac." In this arrangement the earth is regarded as the centre, and the planets as so many wandering divinities, good and evil; and that grand galaxy of mysteries, the Milky Way, as the primordial pathway over which the great unapproachable Sun God rolled his magnificent chariot, when his majesty had accepted the eternal crown and sceptre, as the King of kings, the Lord of lords; henceforth to act as the ruler over the earth and moon, and all the stars in the firm-

The geocentric (or earth-centre) doctrine, nevertheless, held its place firmly in the minds of all ancient astronomers - not even emancipating so great a mind as that of the learned Ptolemy; and, with the exception of several sideglimpses by Thales and Pythagoras, and by a few of their successors, the earth-centre theory prevailed until Copernicus suggestively opened the way for the inspirations of Bruno, who was eventually burned at the stake by the Christians of that day and generation. Bruno and Galileo lifted the world by their great ideas. They perfectly overturned, in the face of all church-opposition, (which is almost ignorant and therefore cruel,) the venerable hypothesis; and, instead, they established the heliocentrical (or sun centre) explanation of all planetary relationships and movements. Thus this new truth, that the sun, not the earth, was the pivot, entered into and expanded men's minds. But the dominant theology, as it always does, scowled blightingly upon all the new teachers; and when possible, the church imprisoned and burnt them; and why? Because, first, the new astronomy deprived theology of the pet and profitable doctrine that the earth was the chief object of God's sleepless attention and anxiety; and because, second, the new astronomy fatally impaired the church's most vital belief concerning the supernatural coming and going of God's only son; for, if the earth was not the most important centre, then the impression was implanted among men that sufferings and ignominious death of the only child of the Infinite God. For what were the human | itual universes, called Summer-Lands, which be-

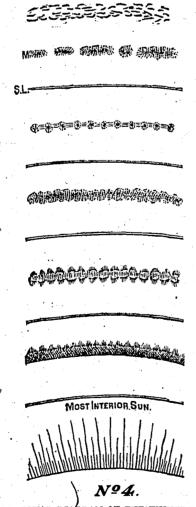
ads of larger human families which literally the Central Sun-the relative position of-which tionate mother. But there are many mighty and swarm on the great planets which revolve the measureless sun-centres of space?

But the planets, those brilliant wanderers through the unfathomable stretches of sky, were reverently contemplated by the early thinkers; and, to accomplish several ends, the stars were counted and gradually gathered into constellations. Birds, fish, serpents, animals, men, wo men, gods, implements, and musical instruments, were accepted as appropriate figures. Within these significant figures the ancients mapped out and systematically classified the wonderfully bright bodies; which only midnight darkness, and a transparent, unclouded sky could bring out and plainly reveal to the human eye and

Astrology very naturally originated from the irrepressible suggestiveness of this very ancient Chaldean and Egyptian plan of mapping out the star-peopled heavens. The figurative and the symbolical terminology employed, soon developed the hypothesis of stellar influences as inseparable from individual human birth, life, and destiny. Mars stood for war, Venus for love, Mercury for intellect, Jupiter for power, &c.; and the constellations very soon became celestial houses of various forms and degrees of good and evil. Astrologists had a scholarly and mathematical basis. In other words, they perseveringly evolved a real astronomical system of accurate calculations concerning the relations, positions and movements of the stars and planets; and thus, although the superstructure loomed imposingly up among the clouds of mystery and error, the so called science was adopted and advocated as truth by some of the best minds before the dawn of better days through Copernicus and

Unlike the anthropomorphitic revealments of Swedenborg, by whom the figure of the "Grandest Man" was given as the true form of the superior universe, the ancients filled the heavens with representatives selected freely from the kingdoms of fish, bird, reptile, animal, human, and deities; not neglecting musical instruments, implements of husbandry, arms of warriors, sceptres of power, and various signs of pride and passion. All these images conspicuously decorate, or else disagit noblbetteract from, existing maps and popular but is on descriptive astronomy. The groups of stars, or the systems of groups, called constellations, are correctly placed in the sky by astronomical geographers. And thus we can follow the earth's path under the heavenly bodies all the way round the year. But the names adopted from the ancients, like most of the popular theology which is advocated by Evangelical Christians, both of which are derived from ages equally remote and superstitious, would be far better for mankind as simple history than as forms and methods of thinking. The unspeakable vastness and holy grandeur

of the universe are faintly intimated by the accompanying diagram, No. 4. No books on as-



SECTIONAL DIAGRAM OF THE UNIVERSE. tronomy either contain or even suggest the figure here presented. All the constellations, or all of which astronomers have any knowledge, are confined to the topmost belt (in the cut) of suns and systems. These bodies are fed by the outlying infinity of cometary substances, which swarm in the outermost fields of the material universe. These world-building bodies are represented in the diagram as moving simply above the constellations. It should not be forgotten, however, that this diagram represents the different sections of immeasurable, innumerable, and inconceivably vast systems of circles of suns and planets; each circle having a silver or golden the earth's inhabitants were hardly worth the | lining, so to say, indicated by those horizontal lines, giving the positions of the succeeding spir-

to the entire system is intimated at the bottom

of the diagram. To avoid repetition in description, and also to obtain very complete generalizations of the subject, the reader is urged to examine the pages of The Stellar Key," and also, particularly, the second or cosmological part of "Nature's Divine Revelations." But here the thought must be urged that no telescope can possibly bring to the eye of man a point of light beyond or within the sixth the sixth circle, or rather the groups of our visible constellations, including the Milky Way, are represented as reposing just beneath the worldbuilding comets.

Our sun, our earth, and all the planets of our own special system, exist and have their being in one of those clusters. The first Summer-Land zone is beneath this belt of suns and stars; for, being spiritual in its constitution, it approaches the Central Sun; while the belts of suns and stars, being material in their constitution, are situated externally, and move outwardly.

In that one uppermost belt is the entire corporum celestium, so far as is yet known to mankind, excepting as clairvoyantly revealed. The indescribably stupendous girdle or galaxy, called the Via Luctea or Milky Way, is visible as a part of this outermost organized universe. The constellation supposed (erroneously) to be nearest the earth, the Canis Major or "Great Dog," contains that star (the erroneously supposed cause of pestilence, in ancient times,) Sirius; whose light consumes over three (some say twenty) years in its flight to the human eye! Herschel supposed that solar light would require millions of ages in traveling from some of the most remote stars to the earth; and this supposition, too, is not unmindful that that form and degree of motion called "light" moves with the inconceivable celerity of one hundred and ninety three thousand miles every time your watch ticks! Such magnificent stretches through immensity, implying such remote sun-centres of stupendous magnitudes, and so many millions of millions of ages as we measure "time," well nigh overwhelm and vanquish the most expanded imagination. The healthiest human mind, unless its possessor occasionally gives it vigorous exercise upon these sublime themes, is simply appalled and stunned. And yet such contemplations are wholesomeinvigorating, ennobling, exalting; and you are therefore urged, because you are a spirit, and because you are destined to live an eternal life, to think upon and familiarize your reason with

questions of eternity. By impression imparted, as I have before explained, from the sun fountain of intelligence in the Second Sphere, we learn that the measureless sweep of the more distant constellations through space is regulated upon a principle of [equally despotic is a government which tells me dual motion which is perfectly illustrated by the circulations of globules and fluids in the human body. Principles of progressive and (apparently) retrograde or backward movements, which principles are both positive and negative, apply to and fully explain all solar and planetary motion. The first is an expansive and forward (or centrifugal) impulse and movement; the second is a contractive and inward (or a curvilinear) and centripetal movement; then there is a general forward oceanic flow of the whole circle of suns, as one solid, massive universe. The whole movement is like an endless or almost perfectly circular ocean. Thus in man's body we behold, first, the outward, rotary and vibratory motion of the fluids and globules of the blood from the heart; second, the return motion of the same minute atoms and fluids to the heart; and, third then all the movements in man's body, together with his body itself, moves (unconsciously to the man) upon and with the earth through space at the appalling rate of more than a million and

a half of miles every twenty-four hours. Now take the earth, for example, which originally or at first moved like an immense spheroidal mass of fire, heat, light, and electricity. This great mass moved at first centrifugally around the parental sun-centre. In appearance excepting the electrical, trailing streamers, it was a vast cometary accumulation (as it really was) of all the essential elements and qualities which were destined to ultimate into what it now is and will become. Then as soon as it had sufficiently developed into the globular form, it forthwith made a "declaration of independence" of the mater; al bosom, and immediately turned inwardly, or upon its own axis centripetally; and thus was established, and thus are invariably established, the two eternal motions of all planetary and solar bodies. First, outward, in a rectilinear direction, terminating centrifugally; second, inward, in a curvilinear direction, terminating centripetally.

But do not astronomers generally know or believe, that the earth has also a third motion? The enlightened Russian investigator, Mädler, discovered a profounder motion. He declared scientifically that our sun, and the earth, (of course,) together with the entire planetary system, is journeying harmoniously around the mighty and far-away centre Alcyone, which is the brightest of that wonderfully brilliant group of seven stars, called the Pleiades?

For a sacred moment let us contemplate the reulgent centre about which our system is said to be rhythmically revolving. (Let me here say that while I know that our whole system is drifting about Alcyone, I do not yet know that Alcyone is the centre.) Alcyone, for example, is the mother of our ever-faithful sun, the grandmother of our earth, and the great-grandmother

family when compared with the countless myri- | come finer and more celestial as they approach | the orbit of the earth like a boy around his affect | medicine—to deprive that most respectable and majestic sons and daughters, together with a countless host of grandchildren and great-grandchildren, playfully circling around their august maternal ancestor, Alcyone. These pilgrim-children are great pedestrians! They are out in all kinds of weather. They all move forward with a cheerful regularity toward the great his word great gifts and powers of healing withconstellation, Hercules, at the delightfully exhilarating rate of about eight miles in every second, thus making extra express-train-time (always "on circle of suns. In the diagram these systems, of time," and never once "jumping the track";) and | might we make it a crime for a mother to give yet going ahead over and under and around and nature's nourishment to her babe, in order that between the tracks of other trains, speeding to other destinations at the safe rate of twenty thousand miles in every sixty minutes!

Now just here it must be written, and not be forgotten, that our feminine Sun has been on a visit to her mother, who lives among the "sweet influences of the Plelades," only twice since her birth: and it must be further affirmed, that, since she (our Sun) bore these later children, (viz., the Earth, Venus, Mercury, and the inner asterolds) she has "not had time" to take them to see their effulgent grandmother! For, let it be recorded that our prolific solar mother produced these later little ones when she was in the perihelion of her last journey. And it will take about one hundred and twenty millions of years for our sun, although constantly traveling twenty thousand miles an hour, to carry her splendid great family back to the Pleiades, so that they may all see their gorgeous, royal, star-crowned grandmother, Alcyone!

N. B.—In the next chapter we will consider these princi-ples of planetary motion in relation to the moon and other

[Continued in our next]

Original Essay.

AN EARNEST APPEAL FOR MEDICAL

FREEDOM. [Continued from last week.]

State Legislators-You are asked to undo the work accomplished by our fathers for the vindication of the right of all to "life, liberty, and the pursuit of happiness," and to overturn the foundations of liberty scaled by their blood. The in-alienable right to "liberty and the pursuit of happiness" which you are asked to assail is the right to conduct our lives by our own judgment in all matters whatever, free from governmental interference, until we violate the rights of others. If we have not this individual sovereignty we are not free-we do not live in a republic.

The government which tells me what I shall believe or what minister I shall sustain, is a despotism, no matter what it may be called, and what I shall believe about the human constitution, its diseases and the art of healing them, or whom I shall ask to help me in the hour of sickness and danger. That is a right which no republic can abridge, for when it does it ceases to be a republic; it is a despotism in fact, whatever may be its form, and the citizen whose rights are thus trampled on would be right, in the eyes of God and man, in defying the power of any such law and resisting it to the death. He would die as a martyr to vindicate the inclinable rights of

The officer of a pseudo-common wealth who attempts to enforce such a law may and should be resisted, for he is assuming a power which no legislature can rightly confer; he is himself a criminal, and if he should destroy life in his attempt he would be morally a murderer—the homicide being so much more odious because committed in the attempt to enforce a species of slavery.

Never while the National Constitution guarantees a republican form of government to each State, can the citizens of any State be expected to submit tamely to the destruction of their inalienable rights. The Constitution of the United States, in guaranteeing to every State a republican form of government, certainly prohibits the establishment of any privileged class who alone can engage in certain occupations, or license all others to do the same by their permission, and who alone can enforce their contracts and obtain compensation for their labor. If State legislatures can do these things at all, they can legislate any class they please out of existence, or drive them from the State. They can deprive the Quaker of the right of collecting debts because he will not bear arms; they can deprive the Jew of his right of payment for service or goods, as a penalty for not observing the Sunday laws, or they could make equally preposterous laws against old bachelors and old maids, or against any who have not studied or will not study the Westminster catechism. But the fact is, the State has no right to prescribe to its citizens that they shall study or believe any book whatever, or any science whatever, and, still more, it has no right to prescribe, as a penalty for failure, that they shall be fined or shall lose the right to collect their debts, which is a mild form of outlawry, as much against the spirit of our institutions as a bill of attainder, which is specifically prohibited. No State (says the Federal Constitution) "shall

pass any law impairing the obligation of contracts," nor "deny to any person within its jurisdiction the equal protection of the laws"; "excessive bail shall not be required, nor excessive fines imposed; nor cruel and unusual punishments inflicted." These classes, without reference to others of similar tendency, emphatically forbid this church. It would extend these remarks too far medical trades-union legislation to violate conof the little moon, which plays in and out about | tracts made with independent practitioners of | great truth—the constant evidence ever in the

useful class of citizens of the "equal protection of the laws," and impose "excessive fines" and "cruel and unusual punishments," not for any crime whatever, but for obeying the Divine injunctions, which require us, when we can, to heal the sick by all the means in our power, and which promise to all who love the Lord and obey out any medical study or collegiate license. Is it possible that any sane man could think of making it a crime to obey this higher law? As well some factory of artificial milk or baby-food might have a monopoly, as to make it a crime for the born healer (like the great religious leaders in Catholic and Protestant churches from Elijah and Elisha to Luther and the Catholic saints, or like Greatrakes and Sweet,) to exercise his godlike power of beneficence-the flow of Divine love through human channels. When you legislate against this, you not only shock all common sense and humanity, but you make a war upon that religious liberty which our fathers fought to establish, and for which their descendants are willing to fight again, whether they encounter a priest or a doctor on the war-path.

American freemen have secured their personal

rights not only in the Federal Constitution, but in every State Constitution, by supreme laws of similar import. For instance: The Constitution of Illinois, adopted in 1848, guaranteed certain inherent and indefeasible rights, among which are those of enjoying and defending life and liberty, and of acquiring, possessing and protecting property and reputation, and of pur-suing their own happiness." No restrictive law against any class of practitioners could exist under such a constitution. The Constitution of Massachusetts, also, in Art. 2d, guarantees against any injury in "person, liberty or estate," for any exercise of religious freedom, and of course for any exercise of the Divine gift of healing as commanded to all Christians who possess it. In Art. 6 it denies to every "man, corporation or association of men," "particular and exclusive privileges distinct from those of the community." Art. 7 declares that government is "for the common good, and not for the profit, honor or private interest of any one man. family or class of men." Art. 24 condemns laws which punish actions done before such laws exsted, and therefore forbids such legislation as would inflict injury or punishment on men who in time of freedom have adopted the medical profession as they deemed best, and invested all their capital and their life's labor in their practice, the interruption of which would be their total ruin-effected not for the public good, but to promote the "private interest" of a "class of men" who are forbidden by the Constitution 'particular and exclusive privileges."

But it may be said the proposed law deprives ; the citizen of no right of choice, it only prohibits certain persons now practicing medicine from continuing to do so because the "regular" societies wish to get rid of their competition, and the State is willing to take sides in a matter of professional rivalry to help one of the parties.

This is but a subterfuge. If I and my friends. lesire to employ a Swedenborgian or Universalist minister, I am just as effectually deprived of my right by a law to prohibit them from officiating as if the law had been aimed at myself. The object of the law in this case is simply to prevent the citizens of any State into whose code of enactments it may be introduced from exercising the freedom they have heretofore enjoyed (under the supposition that they were living in a Republic), of employing the services of physicians in whom they have confidence. It is really an assault upon the vested rights of every citizen, solely for the purpose of establishing an odious medical monopoly, and the fines which are to be inflicted ought to be inflicted upon the patron who employs and pays, as well as the physician who serves.

If a member of any legislature should be attacked by that fatal disease, cancer, he would be under such a law deprived of all hope of recovery unless he could find some one to relieve him who could not be driven out of the field by the administration of the law, administered as it would be by men anxious to perfect their monopoly and crush all competition.

Under such a law there would be a sudden and lamentable diminution in the resources of the healing art; for it is no secret that in addition to the diversified medical resources of the Independents, which are unknown and unused in the fossil schools, there is a vast amount of healing power in the human constitution, the application of which requires no profound study of medicine. The triumphs of Mesmerism and of Mesmeric Hospitals are amply recorded in works of unquestionable reliability. The mesmeric healers, who have a natural vocation to the curative art, become a proscribed class under the law, and benevolence becomes a crime. Against such laws rebellion is a duty, for they are null and void under the Divine law, and under every Republican constitution.

But there is something more than this. Religion in its purest form and highest manifestations is a fountain of healing power. The promise of Christ that his faithful followers should do what he did in the healing of disease, has been true throughout the centuries. Wherever vital piety has been glowing with the warmth of the apostolic age, healing power has been present in the to quote the multitudinous evidences of this

world of the power of God and his angels dwelling among his faithful worshipers.

The truly pious soul, ever attended by good angels and the holy spirit, is a moral and physical blessing wherever that soul may be present, diffusing love and righteousness, healing the infirm soul and curing the infirm body-sometimes by prayer-sometimes by the simple ministrations of the hands and the eyes.

And all this overflow of divine love, this practical Christianity, this introduction of the kingdom of heaven, is to be made unlawful by human statutes in order that the mercenary pursuits of pill-venders may prosper, and mammon grow great while the divine power is placed under an

If there can be any more anti-republican, mercenary and impious scheme than this devised, what can it be? The good woman whose nursing, prayers and ministrations have raised your wife from death to life, may be robbed of her all and turned into the streets a pauper, while her property goes to the benefit of the scoundrel-(whom it would be flattery to call a thief) who has been base enough to bring suit against her. Are the sovereign States of this nation to be made parties to this vile business, and offer these rewards for a form of scoundrelism far below the level of highway robbery.?

Pitiable, indeed, must have been the malignity of a mind that could have invented such legislation as this, and, conscious of the baseness of the penalty proposed, could have sought the slums to find one base enough to enforce such a law by offering these premiums for such villainy-as, for instance, is provided for in Section 8 of the law just defeated in Massachusetts, and in Section 8 of the statute now unhappily in force in New Hampshire. Shame, where is thy blush? Not on the cheeks of the champions of the Medical Trades-Union who devise such laws-laws against which humanity and decency revolt-which must enlist in their enforcement the most abandoned wretches in society!

But surely all this discussion is needless if we are living in a Republic where all men have equal rights. If the right to earn a livelihood in any honest, well-meaning way is self-evident, and the right to deal in all our business with whom we please, without the interference of governments, police or 'soldiers is equally self-evident, what need is there to discuss for one moment these pragmatic and tyrannical schemes to regulate public opinion and practice in reference to healing? They are all of the same pestilent brood of despotic heresies which we supposed was buried on the 4th of July, 1776; and if they are now to be exhumed from their foul graves to stand at the head of the second century of the Republic, it will become a curious question how far we have degenerated from our Revolutionary sires, and whether the Republic may not, after all, prove a failure, since we have so soon forgotten the fundamental principles of Liberty.

What pretext can there be for such a tyrannical law, which is not equally good for the regulation of other crafts as well as the medical? Do we not need protection against botch carpenters and builders, humbug architects, tricky butchers, blundering speculators, bankers and merchants, ignorant of financial laws, who are continually sinking millions of their victims' money in bankruptcy, humbug engineers, without education, who build worthless bridges, and explode sound boilers, half-educated legislators who understand neither political economy nor the rights of man, inexperienced ship and steamboat captains, and the host of incompetents whose shortcomings go so far toward making up the sum total of human misery? If the world is to be regulated by the wisdom of a Legislature, its sessions should be perpetual, and every man and woman should be put through an apprenticeship before they can earn a living at anything, and should then be examined by a committee of a Trades-Union interested to keep them out of employment as long as possible. It is strange that we have to discuss enlightened nation at the demand of a medical | give them the opportunity, by a legislative comclique, not the leading or best educated members of the profession, (for they do not depend on | law,) but a lower grade of doctors who want its help against a competition too strong for their limited abilities.

Let us now consider the origin and nature of the proposed law. If the people considering themselves victimized by frauds had petitioned for some such protection against fraudulent medical impostors, there would be some plausibility in the claim that medical practitioners, as a class of suspected felons, should be put under governmental surveillance, and all the vigilance of French police, gendarmerie and passports brought

But this is not the fact. The employers of Independent practitioners are not a dissatisfied class, complaining of imposture and asking protection. The trouble is just the reverse-they are too well satisfied, and every day they tell their satisfaction to some one who has been victimized by regular quackery and tell him where to find relief-tell him of some clairvoyant, some spiritual doctor, some magnetic healer, some eclectic, some homeopath, some hydropath, some electrician, some pneumatic practitioner, some gymnastic curer, some Turkish bather, who has vanquished with magical celerity diseases that have baffled regulars and emptied their poor victim's purse. This is the difficulty—"hence these tears"—these frantic appeals for help. It is a sad thing for graduates with two square feet of diploma parchment to have the man whom after a year's attendance they have given up to die, consult a clairvoyant and recover in a month-or get a few vials of the well-known "Vegetable Pulmonary Balsam," and recover health-a thing which has happened with distressing frequency.

If we appeal to the people to learn who have been imposed upon-if any legislature will appoint a commission to investigate this subject as thoroughly as the labor question has been investigated, and collect statistics as they have been collected in vital and mortuary matters-the result will be more alarming to the Trades-Union combination than anything that has ever happened. It would show that under regular practice the expenses are great, the recoveries slow, the percentage of mortality large, and the satisfaction small-not only patients themselves being skeptical as to its success, but the practitioners also being profoundly skeptical as to their own power to combat disease—skeptical as to the value of medicines and the value of their own services, and inclined to believe all-other practitioners humbugs mainly because many of them know themselves to be such, and believe like Dr. Jennings that their medicines are of little value, although they have not the honest courage like him to substitute bread pills and colored powders, and confess the fact.

As "conscience makes cowards of us all," so has the medical conscience, which is skepticism or a consciousness of its own incompetence, pervaded and paralyzed the "regular" organization, which everywhere is sending forth young men without faith or hope to encounter disease with meagre resources.

The very den of this miasma is a bigoted and 'regular" medical college which ridicules the success achieved by Independents, and teaches its pupils to laugh at statistics! Harvard College Medical School is helpless, doted and rotten with internal skepticism. The skeptical teachings of Prof. Clark, however, are hardly as discouraging as the witty confession of Prof. Holmes that if all the medicines were thrown into the sea, it would be worse for the fishes but better for man-

It is many years since the highest authority of Regularism surrendered their cause at the bar of public opinion. Dr. Forbes, of the British and Foreign Medical Review, manfully faced the statistics of homeopathy which displayed the superior success of the disciples of Hahnemann, and taking as his postulate that homeopathy was worthless or nothing at all, drew the fair and honest inference that allopathy too was a failure. There was nothing remarkable in the inference but the courage and honesty of Dr. Forbes in publishing it to the world.

Further discussion of the validity of the claims of Regularism to dominate over the people would be entirely useless, for intelligent people everywhere are profoundly skeptical as to medical science. An insurance company in the city of New York, finding fewer deaths among its patrons who adopted the homeopathic system, offered life insurance on much better terms to all who were willing to use the homeopathic practice, following in this matter the results of their statistics.

Such statistics as these the public welfare does require, and their collection would be a most beneficent and legitimate action of the Legislature, and is indeed an indispensable preliminary to all enlightened legislation on this subject.

I ask, therefore, in behalf of the Independent practitioners of the country, the appointment by its Legislature of an honorable medical statistical bureau in each State, composed of persons of capacity for research and impartiality, not belonging to the medical profession or in any way interested in it by business or family ties, who shall register and publish, as far as possible, the medical practice of said State—first recording every death. the nature and duration of the disease, the name of the attending physician and his mode of practice; secondly, if found possible, to record all cases of disease, the time lost to the patients, the recoveries and deaths, with the name and practice of the physician. From such a record the people may learn who are the quacks or pretenders to skill, and who it is that can relieve a patient most quickly, safely and satisfactorily. I ask this, feeling, like all others, that if I call in a physician for myself or my family, I would like to know the true record of his success. The Independent practitioners as unanimously and earnestly desire this test as their opponents dread it. With all their boastful confidence and assumption, the Allopathic practitioners generally would feel an interior and shuddering dread of the results, and would protest loudly against the degradation of weighing themselves and their rivals in the same scales of blind, impartial justice. It is doubtful whether one allopathic Gethsemano of their own, and try and frown this one physician in ten would dare to face this ordeal. or would make any reports if not compelled by law. Skepticism and a dread of free investigation are the characteristics of the Trades-Union, while cheerfulness, confidence, a conviction of their own superiority and a readiness to meet any practical test, are the characteristics of independents generally of every class. The homeopath generally has more confidence than the allopath, and courts comparisons. The eclectic is perhaps still more confident. The electrician, the pneumatic practitioner, the cancer-curer and mission or bureau, of appealing to the stern arbitrament of authentic facts, and refuting the

cloud of slanders uttered by their opponents. It is to preclude all such investigations, to disgrace their rivals and blindfold the public, that the bill for a monopoly, the violation of equal rights, is urged upon your attention. But we cannot believe that a legislature of any State (if it fairly represents the people) will unsheathe the sword of arbitrary power to settle by brute force a question of justice and benevolence, which can be settled only by fair statistics. You cannot honorably vote to exclude all evidence before you legislate in answer to the selfish de mands of a clique. Let us, then, have light-the light of science, which is systematized facts, which you can obtain by the appointment of a

We ask, therefore, in place of the tyrannical legislation proposed in behalf of the medical Trades Union, which would rob every citizen of one of his inalienable rights, the appointment of a commission of non-medical men and women of high standing for intelligence and integrity, to ascertain and report every six months the deaths occurring in the State, with the nature of the diseases and the names and styles of practice of the attending physicians, with authority, also, to investigate and report wherever practicable the amount of sickness in any population, the time lost thereby, and the number of recoveries and deaths, with the names of the physicians concerned.

We ask, also, that the statute be so framed as to compel a fair investigation—compel every physician to make an honest report when called on, and not permit those who are conscious of practical inferiority to retreat behind their digity or their Trades-Union rules, and suppress

the facts: In conclusion, we would respectfully suggest that when full statistical results shall have been thus obtained, and the value or superiority of any method of practice definitely established by unanswerable statistics to the satisfaction of all mpartial persons, it would be highly proper that all institutions authorized to confer a medical diploma should be required to give thorough in-structions in that method of treatment, appointing for that purpose a professor or professors nominated by the practitioners who follow the suc-cessful method.

It is self-evident that by such a law we should immensely enhance the respectability and usefulness of the medical profession, giving them a broad instead of a narrow education, and cleaving n two the ancient glaciers of eighteenth century bigotry which now surround the fossil schools, and exclude the sunlight of modern progress. PETITION FOR A MEDICAL COMMISSION.

The undersigned, petitioning your honorable body, respectfully ask the establishment of a commission composed of men and women of high standing, integrity and intelligence, not connected in any way with the medical profession, or medical societies, or husiness, authorized to collect exict and re lable statistics of all the deaths occurring in this state, the diseases or causes of said deaths, the names of the physicians and systems of practice followed by them, and the length of time of the diseases, and the treatment thereof, and to report the same sent-annually. Also, so far as may be practicable, to report for any population in the State the number of cases of disease, with the duration, treatment and result of the same, the time lost by the patients, with the names of the physicians and their schools of practice, believing, as we do, that such a commission would result in the increase of medical knowledge, and the diminution of medical fraud and quackery.

JUSTICE.

JUSTICE.

Koreign Correspondence. A Medium in "The Holy Land."

NUMBER II.

To the Editor of the Banner of Light: "Fate weaves for us all a shroud," would seem to be a proverb which had thoroughly demonstrated itself in relation to this once great land. The sun may shine as bright-ly, but there is no brightness to reflect back its rays; the birds may sing as sweetly, but their music falls on the dull ears of those who, hearing, hear not, and seeing, see not. The spirit of desolation is abroad in the land, and rules supreme; if, in the olden time, God favored this people, in the present time he has cursed them. These and kindred thoughts filt through one's mind as we climb the staircase that leads to the outer wall of Mount Zion; and having reached the highest point we mark out our pathway for the day; below us is the valley of Jehoshaphat, and beyond that Mt. Olivet, and, still further on, the Jordan winds its way. Mt. Zion is simply a hill enclosed by a wall, from which rises the tower of David. There is a magazine of powder kept there of immense depth. Zion does n't contribute very much to our enjoyment.

We now pass out through the city gates to the valley; the road must have been the original "narrow and straight" one in which few could walk, for I found it the narrowest and the rocklest path I ever saw-we were compelled to

walk in Indian file. We soon descend a few steps and stand before the celebrated Pools of Siloam, where, in those ancient days, so many wonders were performed; the large, square basin, some twenty feet in depth, is still perfect, and it was here the baptisms to k place; there is also an entrance into a rock in the hill, where the water bubbles up clear and fresh; the ministers filled their vials, which they had brought for the purpose, with the water, which I presume will be used for future generations. I went in and baptized myself, and remarked it was the first baptism I had ever received, and soon found I had got myself into hot water: " Never been baptized! why, are you all heathen in America? Who will bury you when you die?" I could only remark, a la Dundreary: "No feliah can tell." These pools are connected with the Virgin's Fountain, which, at a certain hour of the day, rises and falls several feet, and no cause has yet been found for the occurrence: in this fountain Mary used to wash the lines of Jesus. Passing along the valley we soon came to the tomb of Absalom; he built the tomb himself, since he had no soo; but his body was never placed in it. The tomb is some thirty feet in height, surmounted with a Grecian design; there is an opening in the top of the tomb, and through this open ing stones enough have been thrown to fill it quite full-by the Jews-for every Jew, man, woman or child, throws stone at Absalom's tomb to express their hatred of his con-One of the most saint like of the ministers said he "should like to stand behind the tomb and throw them all back again "; but you know, friends, the "seventy times seven" forgiveness was never any more intended for the use of ministers than the shovel or the pickage. Somehow we were g'ad that Absalem was not buried in his tomb, and also glad that he built it, for the walking was much easier

for several rods, the pathway being freer from stones. Before us rises a high, white wall; we knock at a low small door in the wall, and soon a clauking of chains and a itingling of keys are heard, the door swings open, and an old the doorway any higher, we have to make ourselves shorter to get in; as we enter, the guide whispers: "Gethsem ane," a word as dear to us as sacredness can make it. A loveller spot I have never seen; directly inside the wall is a graveled walk around the garden, shrines are set in the wall, illustrative of the life of Jesus, and before these shrines devotees are kneeling. Then the garden is enclosed by a high fron fence. Everybody carries a key that will unlock its gate in his pocket, if he happens o have a franc, or an English shilling. The gate swung open for us, and we found ourselves in a lovely little garden with a high, well-trimmed box border, and the beds fresh and bright with fair blossoms; there are also many olive trees herethe one under which Peter slept, the one under which Jesus prayed during the long, weary nights, and the one under which Judas gave the kiss, are still standing; the tree under which Jesus prayed has a carpet of English violets in bloom all the year round, and we could but feel that softer cushlon could be found, and no sweeter could rise to heaven than these fair blossoms. We gathered a few-for memory's sake; it jurs a little to see the spot so cultivated, and yet perhaps it is as well, for the volceless language of these flowers is better attuned to singing his praises than human tongues can ever be. The Catholics own the ground, and the Greeks have lately had a quarrel with them, and now the Greeks are to have a down; they will probably choose the spot but a short distance removed from the present situation, and near the Grotto of Agony, which is a sort of cave fitted up as a chapel, where Jesus is said to have "sweat great drops of blood "the "light before the crucifixion; near this is the Virgin's tomb-price of admittance to beth, one franc. Well, after all is "done and said," the Gethsemane in our own mind, the ideal garden, is the only fit one for the Prince of men, and these spots are only catch-penny side-

Leaving the valley, we turn our faces toward the city and befere entering St. Stephen's Gate we come to the sheep's pool where the sheep were washed before being taken in to the sacrifice. I think all the good stock were killed off then, for during my stay here I haven't seen a piece of mutton worthy the name. After entering the these seventeenth century notions to-day in this | the clairvoyant would hold a jubilee if you would | gate, which is the same way by which Jesus climbed Mt. ing. In the wall is a piece of granite; on this piece of granite Jesus is said to have rested his elbow when weary with his burden. It is worn smooth with the kisses of foolish fine building, called the Sisters of Ecce Homo; this is a Catholic convent. In building it they found the arch of Ecce Homo, built in Solomon's time, and so constructed their building as to make this arch the entrance to their chapel. Over it has been placed a fine marble statue of "Christ as King." Here in this convent children are educated. The building is perfect, and as clean as ever one could desire. As we entered the school room the little girls rose in their seats and said "Bon Jour" (good day), and when we left sang a short hymn. The workings of this institution are admirable. The children gather wild flowers from the noted spots in and about Jerusalem, and press and arrange them in a most artistic manner upon cards. You are invited to purchase a few at very reasonable prices, the proceeds to go toward the support of the school, no charge being made for admittance. There are also many marvelous subterranean passages under the convent. After examining these for some time we left, each very much determination and persistency can do toward building up a church or school in a wilderness and against almost insurmountable obstacles. It is also at this same spot where Pllate's house stood and where his wife cam out and gave Jesus her handkerchief to wipe his face with, and after he had wiped his face it left the print of his countenance on it. The handkerchief is shown in Romethree or four of them, all the original one. There is nothing like getting at these remarkable evidences of the truth of Christianity! The stairs up which Jesus walked are also in Rome, too sacred almost for human eyes to look

> We also visited the Armenian Convent, which consists of a large number of buildings massed together. The first and while standing there watching the curious manguage of the people, a tall majestic-looking man came up to the guide: he was very finely proportioned, dressed in the long robe of the order, and a quaint-looking cap on hi head; at first we thought there was something wrong, and visions of the inquisition and other pleasant themes ra through our mind; but we were soon informed that he wished to pay his respects to the aliens, and in the name of the charch presented us the keys to go where we liked We walked through the large enclosure to the printing rooms, where all their printing is done, and they are de servedly proud of their achievements in this direction We were allowed to look as long as we liked, but not to touch, as we should defile. The working of the institution is admirable, and we could but praise the neatness and order which everywhere prevailed. We offered to contribute something, but the offer was peremptorily refused. We have all read "that it is as easy for a rich man to enter heaven as for a camel to pass through the eye of a needle, and some of us have comforted ourselves in our poverty by looking up at the money kings and feeling we had got the Bible on our side, and I have often wondered why some change was not made in this to benefit the rich; but l came to the conclusion finally that it was a dodge of the ministers, and that by preaching this notion they would get more in the contribution box. However, ye who live in Beacon street, tremble no more; ye who money by millions, count away; the ingenuity of man ha devised an explanation for even this decree. I remember hearing some free-thinker say, "Put a Yankee in hell and he'll discover his way out," and it was a Yankee who hit upon what God meant when he told the rich man what he might expect, and I write it to those men, former! rich, who have contributed so largely from their abundance (all the way from ten cents a Sunday downwards) for the support of Spiritualism, feeling that otherwise they were shut out of the kingdom, you are now saved from the ne cessity of your laborious charities. There are four large gates placed in the walls of Jerusalem, and in these large gates was a small gate called the Needle's Eye! These large gates were closed every night at sunset, and also or the holy day, but the small gate was opened, if required,

at any time. It was just large enough for a camel to pass through. If the merchant arrived after the large gates were closed, his camel was forced to kneel down, the burden removed, and then he could go through the Needle's Eye! So it is as easy for a rich man to enter heaven as a poor man, but he must leave his burden behind! Now, ye millionaires of America, give this man a place in the next Centennial! He deserves it.

The worst form of disease is that of leprosy, which still prevails to a great extent in Palestine; it is supposed that the lepers are kept by themselves, and a hospital has been erected where they can be cared for; yet there are an endless number of these unfortunate creatures who meet you at every turn. There were two persons from England, a Dr. and Mrs. Tapley, who came here to devote their lives with the hope of benefiting these lepers, and hoping in time, as they should die, the di-ease would become ex tinct. Their efforts have not been crowned with much success, it being impossible to keep them within bounds but at every street corner and every gateway they stand holding up their swollen limbs, their hands with finger dropping off, turning their faces toward you, from which their eyes have fallen; their lips, teeth and noses have all suffered from the ravages of this fearful disease, and their piteous cry of "Howadji leprosy!" will ring in your ears for hours; indeed, the more swollen and bursting the bodythe more unsightly and deformed the limbs, the larger capital these people seem to have, and parade them before your eyes with all the pride of a merchant exhibiting his wares. Such sights I have never seen before, and trust

may never see again. There are some who are waiting for the promise of God be fulfilled, who expect Jerusalem to be the future seat of glory, and are waiting in all patience for that day They say, "We cannot tell when it will come, but God has sent the cloud, he will also send the sunshine." And in this simple faith, amid the ashes of this once great power they wait for a day which will never dawn. Jerusalem of earth has failed to picture upon the mind of the most redulous a very great evidence of Infinite Power. Missiona ries here are all the evangels that bring any tidings of the new gospel, and I leave this fated land filled with the deep est sorrow that my fellow creatures should thus be forced to wear the yoke, and registering anew the vow to never rest with tongue and pen so long as strength lasts, to figh Yours for the work,
J. WM. FLETCHER.

Mediterranean Hotel, Jerusalem.

Written for the Banner of Light. NATURE'S VESPER HYMN. BY BELLE BUSH.

Hear the twittering of the birds, Hear the merry, mellow twittering of the birds Was ever music heard That made such sweet accord With the sound of loving words

As the merry, mellow twittering of the birds

Singing themselves to rest?

There's the robin in his nest, With the stain upon his breast That the dear Lord gave to him; Ah! hear his vesper hymn. He is saying, "Let me rest, I have love here for my guest, And surely I should rest In my deftly woven nest With so fair and sweet a guest."

Where the purple shadows swim O'er the heavens that shelter him, In the dewy twilight dim Hear the robin's vesper hymn-How it rises, how it floats, Till the softly warbled notes Seem to mingle in one gush Of the wildest, sweetest sound. Then there comes a sudden hush, And a stillness most profound Shows the robin in his nest Has found the truant LEST. And the sweetest, fairest guest Lies asleep upon his breast.

Hear the twittering of the birds, Ah! the merry, mellow twittering of the birds In the early twilight heard; How soft the air is, 6 and birth By the merry, mellow twittering of the birds,

Singing themselves to rest. There's the blue-bird in his nest, With the diamond on his breast That a star-beam gives to him; Oh! hear his vesper hymn-He is saying, "Let me rest; I have love here for my guest, And truly I should rest With so fair and sweet a guest."

Every bird that folds its wings In the early gloaming sings, Till through arches vast and dim, Rises Nature's vesper hymn; Far and near it falls and floats. Till the softly echoing notes Seem one silvery stream of song Rolling on with joyous sound. Then, with rapturous strains and long, Sinking into deeps profound. Thus the world in stillness rests-Weary hands and troubled breasts Find at last the truant rest. And through her an angel guest.

Oh! the twittering of the birds, Oh! the merry, mellow twittering of the birds! Whoever music heard That made such sweet accord With the sound of loving words

Singing themselves to rest? Belvidere Seminary, New Jersey.

As the merry, mellow music of the birds

A Wonderful Spirit Communication.

It has often been charged against the spiritual manifestations that they do no practical good, says the Burlington (Iowa) News: "They can play banjos and ring bells and cuff people's ears, but that do n't help anybody or prove anything.' Mr. J. W. Giles, of that city, comes to the front, now, with a remarkable tale of his own experience, which tends to show that the spirits can be of some use when they feel disposed. His statement is as follows:

A relative of his, who was an officer in an Iowa cavalry regiment during the war, died, several years ago, leaving a wife and children. A part of the money due him from the Government paid to his widow. A few months since Mr. Giles was at a spiritual scance in Chicago, when the spirit of the dead soldier communicated to him, through a medium, that about \$500 was still due to his heirs, but had not been collected, because the necessary papers had been lost. spirit said the papers were in a wooden box in a certain drawer in a bureau at home, wrapped up in a bundle of three newspapers. Mr. Giles afterward went to the house, inquired of the fami-ly, and found that the money was due from the Government, but the papers had been lost. He then told what the spirit had said to him. The box was found in the bureau, the newspapers were in the box, and the military papers were rolled up in the newspapers. They were immediately sent forward to the proper authorities. Not long since the widow received the full amount of money due.

A philosophical exchange, in commenting upon the re-form in the English language induced by the advanced morality of the times, says that the old-fashioned, ugly word "lie" has passed out of existence. It says: "A statesman's lie is 'diplomacy,' a soldler's is 'atrategy,' a society man's is 'politeness,' a merchant's is 'business, 'a politi-cian's is 'patriotism,' and when a reporter is found so unscrupulous as to tell one, it is called an 'item' if it cannot be called 'humor,' "

Banner Correspondence.

California.

ST. HELENA .- Warren Chase writes, May 3d: "The fruit crops in the State will be good generally; in the south part the grain and grass are a failure, but in the north an average and in Oregon a large crop. We had a very pleasant visit at San José, where I gave ten lectures in Central Hall, which is the headquarters of liberalism, and is under the control of our earnest and intelligent friend, Walter Mansfield. I also had three evening discussions with Dr. Truesdell, in Music Hall; and all of which, with the successful séances of Mrs. Chase, made our stay of three weeks a busy and interesting one. April 24th we returned to San Francisco, where I was engaged two more Sundays, and we spent the week between in the wonderful grape and wine fields of Napa Valley, at the home of our old friend, Dr. G. B. Crane, at St. Helena, in his immense grape and fruit ranche. The Doctor is central Hall, which is the headquarters of liberimmense grape and fruit ranche. The Doctor is an old and true friend of the Banner, personally quainted with many of our popular mediums and we have few more earnest, intelligent and elevated friends to our cause. We were most hospitably and interestingly entertained by himself and his estimable lady in the renewal of old friendship. I gave two lectures in the school-house, as the churches were closed and we esped the license by making them religious, as all lectures that receive pay at the door have to pay license to the authorities as a tax on science, literature and general intelligence, which it seems that a majority of the citizens of this little village and valley do not want intruding upon them. The Doctor and a few families are opposed to such restrictions, but it is in the charter, The laws of the State have been largely enacted for a few monopolies, but they will changed, as the people will not much longer sub-mit to the tyranny that now exists of a monopoly of land, gold mines, laws and power."

DUTCH FLAT, PLACER CO .- E. G. Anderson writes as follows: "We have in this vicinity a very remarkable character-an old lady who is at times gifted with wonderful powers as an artist. I had often heard of her be-fore I went to see her; and, indeed, I found the half had not been told me. She is an inspired artist; an illiterate Raphael or Corregio. She showed us a great many specimens of her skill in sketching faces. To examine her pictures and study them, and then to look upon her who draws them; to observe the great contrast be-tween the characters of the art and the artist, fills one with wonder and surprise. Her pictures are in the highest style of portrait-painting, while she is an ignorant old woman, who never had any opportunities for acquiring even a common school education, to say nothing of practicing drawing to such an extent as would be required to enable a born artist to equal her productions. Some of her pictures (and she has hundreds of them) are truly remarkable. They all have a peculiar, indescribable, chaste, spiritual appearance which we may imagine would be possessed by a high order of spirits. The greater part of them seem by the dress to represent persons who lived in past ages; many of them, I think, belong to the reign of the English Queen Elizabeth. Some of them are evidently portraits of our revolutionary heroes. Lately she has been drawing some of more recent date. She has two which we easily recognize as being those of two which we easily recognize as using small commodore Vanderbilt and George Peabody.

Her manner of drawing is very peculiar. She seems to see a picture upon the wall, on the floor, in the window—in fact, in any place—and she is impelled to draw it, which she does with a speed which is as astonishing as anything else about her, an elaborate portrait being finished in fifteen or twenty minutes, which another artist requires hours to complete. Sometimes she sees a picture near a visitor, and draws it. I know of several who have thus received pictures which they recognized as likenesses of deceased relatives. The best specimens of her skill, however, belong to the age of Raphael and Corregio; and I firmly believe that they control her. Her story is like this: Some five years ago she

was impressed that she had a work to do, which was to point the people of California to a higher life. She resisted the influence for some time; but its power kept increasing, till at last she was conveiled to are the real what will thou have compelled to cry, 'Lord, what wilt thou have me to do?' (She is thoroughly Orthodox in her religious views, and firmly believes it is her 'dear Jesus' that helps her.) Almost instantly she beheld a picture, and her hand was moved to draweit, which she did upon a piece of brown paper with charcoal. Since then, when the influnce comes upon her she cannot resist it. Her first efforts were upon coarse material, and were rude and uncouth; but when she procured good material to work with, she developed a skill which I may safely say is unsurpassed by any portrait painter of to-day.

Thinking that your readers might like to hear of so strange a person, I have written briefly concerning her; but my pen can convey no adequate description of her works. They must be seen to be appreciated. I subscribe my own address, that if any wish further information they may know whom to consult."

Pennsylvania. MOUNT UNION.—B. Wolf writes: "On Saturday evening, April 14th, in company with Mr. Fred Eckert and my brother E. C. Wolf, both of Philadelphia, we wended our way to the home of the Blisses, in that city, to enjoy a few hours with our spirit friends. When we arrived Mr. Bliss was not at home, and there was a disappointment. Nevertheless we took seats in the circle room, and Mrs. Bliss was controlled by one of her guides, the Scotch girl 'Rosa,' who said we need not feel disappointed, as, she would take Mrs. Bliss and put her in the cabinet. After she was controlled in the cabinet, and all neces-sary arrangements made, we formed a circle, about six feet from the cabinet. We had only to wait about ten minutes, when the spirit of 'Blue Flower' appeared, and told us to extinguish the light by Capt. Hodge's order, (as the light was very nearly in full blaze.) In a few seconds the spirit of my sister (who by the name of Clara is well known by nearly all the Spiritualists in Philadelphia, and all frequenters of the Bliss seances,) appeared at the aperture several times in a full spiritual light of her own. She also came out of the cabinet, and stood by the door in the out of the cabinet, and stood by the door in the same light about five minutes, and then disappeared. The gas was then lighted again by spirit direction, and my sister appeared again (with an aunt that passed away in New York about eight years ago.) She occupied the entire evening except for about a quarter of an hour, when Mr. McCarthy, and Billy the boot-black, appeared, and wished me a safe journey. During my sister's appearance she walked out to the circle and talked with us, the same as if she was circle and talked with us, the same as if she was in the form. So did our aunt, who brought each of us a rosebud. My sister brought me a flowerpot, with a flower in full bloom. She was fully materialized; her eyes were as perfect as any human being's. The seance lasted till 113/2 o'clock."

Maine.

AUBURN.-Dr. G. Amos Pierce, clairvoyant physician, healer, and inspirational speaker, says: Perhaps you will excuse a few words from an old correspondent, whose name for the past fifteen years has been in the column of list of lec-turers in the Banner. To-day but few names re-main that were recorded there fifteen years ago. Where are they now? Some have passed on to celestial homes, to occupy a more advanced post-tion there than circumstances would permit them to here. Others have been compelled to lay aside the mantle of speaker, from physical necessity, to work in different conditions of

life. Those who remain are battle-scarred by a critical and crucial test exacting community. We shall all do our work somehow and somewhere. It cannot be avoided. * * * I have ever been ready, willing, and most anxious to be employed lecturing (but have not had the pe-cuniary resources to poincer hither and thither

among the people), yet calls sufficient to keep me busy have not yet come in. I would be most glad to receive calls to lecture, for I need the compensation very much. I cannot give up my calling if I would! It seems impossible now for me to break away from the powers that hold me.

As a spirit in the form, I am seemingly used by other spirits to do the, work peculiar to my organization; therefore the world is looked to for the requisites needed to enable them to perform their mission. Do none want inspirational or transculations are not because or reasonable comtrance lecturing enough to pay a reasonable com-pensation therefor? Wherever my services have been employed, satisfaction has been expressed by all. Many good tests are often given by spirits, through my organization, at the conclusion of the lecture. By the gifts of clairvoyance, psy-chometry, and clairaudience, sometimes very remarkable tests and communications from an I descriptions of friends and relations in spirit-life are given; and occasionally cures of the sick and suffering are wrought in a similar manner, by coming within the aura of the spirit-

band, and perhaps receiving some treatment.

I hope to be pardoned by my Spiritualist coworkers for the foregoing brief mention of personal glits, and trust it will not be considered as egotism. For lack of emoloyment I am suffering for the necessaries of life for myself and family, and that is what has drawn me out at this time. I ask for employment! Who will hear me? who will respond? who will send me supplies so that I can keep busy at work in the spiritual vineyard?"

Illinois.

CHICAGO. - Z. T. Griffen writes: "Mrs. Richmond continues to draw good audiences, and has been engaged for a year more. The mediums of Chicago have formed a social society, which is in a prospering condition. I think if mediums in all large cities would meet together weekly, it would advance the cause of Spiritualism materially. Self-instruction is the great aim of all, and the gift of communing with the spirit-world containly analyse one to see into the soul of things certainly enables one to see into the soul of things

more clearly.

Harry Bastian continues holding his weekly materialization circles. He certainly is a frank, honest medium, and is doing a mighty work here. He and Mr. Taylor are permanently located on

the corner of Adams street and Fifth avenue.

Col. Bundy has changed base, and now the
Religio-Philosophical Journal is located in Merchants' Building, corner of Washington and La Salle streets, near the Chamber of Commerce. Col. B. intends to keep a large stock of spiritual publications, and have it accessible to the city

I am pleased to learn, through the Banner, of the success of Prof. Milleson, the Spirit-artist and lecturer, and hope he will be appreciated by the Spiritualists in the East, and also that it will be convenient for him to make a tour West."

Wisconsin.

GENEVA LAKE.-C. W. Stewart writes as follows: "For the first time in two years I now break the silence which had no doubt led my friends to believe that I had deserted the cause of progress. Not so, however, for I have ever been wide awake, and have given many lectures while attending the law school. Having graduated from the law department of the Louisville University, I shall take up my residence in Wisconsin, and shall hold myself in readiness to lecture for my old time friends throughout the North-west. I can be addressed for the present at Geneva Lake, Will."

Indiana.

TERRE HAUTE.-Allen Pence writes, May 15th: "Mrs. Anna Stewart is doing a grand work, and her powers are constantly increasing. We have parties from Cincinnati, O., Philadelphia, Pa., San Francisco, Cal., and Montreal, Canada, here, investigating phenomenal Spiritualism, particularly the materializing phase, through her powers, at this time. When crowded she gives two private scances for materializing and one public one per day. Her health is exceedingly good."

New Hampshire.

LAKE VILLAGE .- J. M. Cook writes May 15th: "I have just returned from our semi-annual State Convention, held at Bradford the last three days. We have reorganized, and start anew for energetic work, and 1 hope all Spiritualists in the State will unite with us, so we can employ speakers and mediums to help spread the truth among the people."

Answer to an Open Letter Published in the Scientist of April 19th. REV. JAMES EDWARD BRUCE:

MY DEAR BROTHER-I have carefully perused and duly considered your "Open Letter," ad-dressed to me through the Spiritual Scientist, in which you propose to retire from the work of organization among Spiritualists, and suggest that I should succeed you in your official relation to the Philadelphia Conference. Your views of the spiritual situation are pleasantly and forcibly expressed, and, as it seems to me, in a spirit that is above reproach. You will permit me to say that in the unsatisfactory results of your own experience I find no incentives to immediate action in this particular direction. I am sure the spiritual public will give you credit for intelligence, a conscientious purpose, commendable in-dustry and a loving zeal for the truth. These are the elements that appeal with the greatest force to the faculties and affections of the human mind. If with all these, and an earnest spirit baptized with fire from heaven, you were per-mitted to walk unrecognized among the crowds of professed believers in the new forms of the everlasting Gospel, can I rationally hope to secure extensive cooperation in any attempt to arrest the careless and awaken the dead?

Of course 1 regard organization as a fundamental law of the whole living creation, from the lowest forms of vegetable life up to the highest types of humanity. In this view of the subest types of numanity. In this view of the sub-ject I am bound to conceive of organic forma-tion and action as altogether possible, even among Spiritualists, unless it can be shown that we have wandered so far from Nature as to be forever beyond the laws that govern the organic creation. I apprehend the difficulty may be that we have not yet hit upon a plan that is wise enough to at once conserve the true freedom of the individual, and, at the same time, represent the unshackled spirit of the living age. When at length some inspired master of the moral and social harmonies shall strike the key-note, each will find his place in the scale; the jarring discords that disturb the world's peace will be hushed, and the grand "harmony not understood" be translated into the actual life of mankind. But to mature a plan of organization which shall cover the re-lations of Spiritualism to Science and Philoso-phy; our Individual Rights, Social Life and Po-litical Institutions; and, withal, the great inter-ests of a true Religion and a Spiritual Worship, would involve the expenditure of much time and labor. I am inclined to distrust my ability to perform a work of such delicacy and magnitude, and I have no desire to become the victim of an and I have no desire to become the victim of an empty ambition. Nor is this all. If I could be persuaded to hazard the experiment, it would be quite out of my power, under existing circumstances, to command the necessary time for such a work. I could not give the subject the mature deliberation which its importance obviously dedeliberation which its importance obviously demands. Such a work must not be disposed of in haste, and I must remind you that I am not a man of leisure. I am all the while serving on this everlasting "committee of ways and means," with no hope of being discharged until I shall receive my passport to the better country. I cannot second your wishes in so far as they have a personal relation to myself, and you may be entitled to a fuller expression of my reasons.

The trith is, after devoting thirty years to the

The truth is, after devoting thirty years to the illustration and defence of a cause that has all

but my golden and unclouded hopes of our great Immortality.

There is much that I would be glad to do with my pen; but how are our better aspirations stifled by the force of circumstances, and our souls coerced into unwilling submission by the iron law of our daily necessities! If it were possible, I should devote the brief period that may yet remain for me of the life on earth to the preparation of several books on the great controversy of the nineteenth century—the science, philosophy, history and religion of the Spiritual Movement. But it only remains for me to suppress the nat-ural inclination of my mind and the strongest des re of my heart, for the reason that this labor has no present commercial value, even among Sp ritualists, and would not therefore enable one from day to day to keep the wolf from his door. How then can one so situated devote the requisite time to such a work as you would be pleased to assign me? The schools of popular science and theology can command all the means necessary to advance the interests they respectively repre-sent; but Spiritualists as a class have hitherto made no similar provision for the advancement of their principles. We are indeed an anomalous people, with no organic relation; no common purpose in view; no clearly defined methods for united action; and not enbugh real work on hand to keep us from running after buffoons, jugglers and mountebanks. All this and much more will lead many a true lover of Rational Spiritualism to sympathize with you in the feeling of sadness that finds undisguised expression in your letter.

I am accustomed to make a sharp discrimina-tion between Spiritualism per se and that vast aggregation of incongruous moral elements and fanciful creations which the vulgar mind embraces in its conception. It is a pleasant reflection that while the disciples of many masters with their polyfangled theories and questionable practices may desecrate the name of Spiritualism, they have no power to change its intrinsic nature. That is essentially pure and beautiful, and will forever resist the infernal chemistry of all evil. It is never to be confounded with that miserable made here which salful and insertable are pack horse which selfish and ignorant people employ to exercise their hobbies to exhibit their pet conceits and air the superstitions of a darker age. No! a thousand times no! On the contrary, when that name is mentioned, I recognize a living child of God, whose image is radiant with morning light; and I am deeply conscious that the clouds that darken our atmosphere can never dim the lustre of that sublime philosophy which, like the Patriarch's ladder, rests on this dim orb while it reaches away upward to the highest heaven. It presents for our contemplation the everlasting life in higher spheres of being, and opens wide the gates of the celestial paradise to the quickened vision of the sensitive soul. These are divine realities, and not the less to be appreclated because many are cold and insensible, and the Iscarlots of our time make haste to speculate

The solemn interests of liberty and life.

The history of an earlier period is repeated in our day. The blind stumble by the way; the sluggard sleeps in the daytime; and not a few men and women of ungovernable passions

"Steal the livery of heaven to serve the devil in." It was even so in the great revival of Spiritualism at the beginning of our era. The Jewish and Gentile converts brought along with them all the old lumber of their vain traditions and incongruous superstitions to corrupt the new faith. It is the testimony of an Apostle that the simple freedom of the Gospel was made "an occasion to the flesh." The memorial supper became a bacchanallan feast before Paul had closed his minister. Multitudes were the References. his ministry. Multitudes were the Reformer's mantle for the sake of a decent seeming, and to hide the manifold iniquities of a grossly sensuous life. Regarding these evils and their consequences, the inspired Teacher thus admonshed his disciples: "And because iniquity shall abound, the love of many shall wax cold."

But let us not lose our courage and run away from the truth because we find its white because

from the truth because we find its white banner in the dust, and infidels have descerated its holy temple. Shall me leave careless, reckless and abandoned clipteters us possess the spiritual Zion alone? Is it not better for every person of moral influence and intellectual ability to remain and do whatever may be done to cleanse the sanctuary and keep the celestial flame alive on its altars? I am persuaded that whenever the true spiritual fire exists, it only burns to enlighten the mind, to warm the heart, and purify the

life. Personally, I regret that you have felt constrained to formally withdraw from the ranks of the unorganized host that may one day constitute a grand army of the Spiritual Republic. I am happy to know, however, that this action on your part neither indicates a diminished interest in the truths of Spiritualism, nor any lack of symmetry for those who honor its claims by sympathy for those who honor its claims by a becoming conversation and a well-ordered life. I recognize the fact that to this end you have la-bored conscientiously, both in and out of the church. For this I thank you: A careful review of your experience may very properly determine your present judgment and future course of action. It is not for me—not for any one else but yourself—to determine in what particular rela-tion you can best serve the truth. "Let every man be fully persuaded in his own mind;" and let him also respect the deliberate conviction of every other man. This is the essential spirit of our philosophy, and it shall be the glory of the Eclectic Religion of the Future.

I recognize all the disappointments to which you refer as a part of my personal experience. Yet in spite of this cold and apathetic state which too closely symbolizes death, I still hope that the true Spiritualism will yet work out a purer life and a higher destiny for man. Long experience has checked, if it has not chilled my enthusiasm; and a deeper insight into human nature has modi fied my expectations. The cowardice of faint-hearted friends and the audacity of hollow pre-tenders have saddened me. But I cannot afford to let go the anchor that has enabled me to out-ride the storms of thirty years. I expect to rev-erently cling to the same hope to the last hour of mortal life. If the too ardent aspirations and promises inspired by the fervor of our first love are not realized here, it may yet be our privilege to contemplate—from some higher eminence in the moral world—a new Golden Age and a nobler areer for man on the earth. S. B. BRITTAN.
232 West 11th street, New York, April 21, 1877.

ABUSE AND RIDICULE-AND WHY,

To the Editor of the Banner of Light: As illustrating the manner in which every new form of truth and religion has been received in the past by popular existing faiths, the following quotations from a no less famous author than Hazlitt in reference to Methodism, will be read with interest now that our Methodist brethren have ceased to be the butt of ridicule, and are recognized as "in good and regular standing" in the evangelical world. I make these extracts from his volume of essays, "The Round Table,"

originally published in 1817:

originally published in 1817:

"The principles of Methodism are nearly allied to hypocrisy, and almost unavoidably slide into it.

"They [the Methodists] may be considered as a collection of religious invalids; as the refuse of all that is weak and unsound in body and mind.

"Methodism may be defined to be religion with its slabbering bib and go-cart. It is a bastard kind of Popery, stripped of its painted pomp and outward ornaments, and reduced to a state of pauperism.

"Its proselytes besiege the gates of heaven, like sturdy beggars about the doors of the great, lie and bask in the sunshine of divine grace, sigh and groan, and bawl out for mercy, expose their sores and blotches to excite commiseration, and cover the deformities of their nature with a garb of borrowed righteousness.

ation, and cover the deformities of their nature with a garb of borrowed righteousness.

"It does not impose any tax-upon the understanding. Its essence is to be unintelligible. It is a carte blanche for ignorance and folly. . . One of its favorite places of worship combines-the noise and turbulence of a drunken brawl at an ale-house, with the indecencies of a bagnio. "The Methodists have greased the mois of the Presby-terlans—and they have done well. While the latter are weighing their doubts and scruples to the division of a hair, and shivering on the narrow brink that divides philosophy from religion, the former plunge without remores into hell-flames, soar on the wings of divine love, are carried away with the motions of the spirit, are lost in the abyse of unfathomable mysteries, election, reprobation, predestination, and revel in a sea of boundless nonsense."

From the same essay much more of the same sort might be quoted, but the above is sufficient. And these essays are included among "English

the while been nearest to my heart, I now find myself with impaired health, at the age of nearly sixty-two, with neither home nor temporal resources; without the fee-simple of a single foot of God's green earth, save and except a cemetery is green earth, save and except a cemeter is green earth, save a cemeter is green earth

lot, and with no other possessions in this world as plentiful as now, one of the amusements indulged in by orthographical gymnasts was pen-and-ink sketching of the personal appearance of those who attended reformatory meetings. Some of these, with all their abuse and falsity, were very laughable. But I do not remember of anything said or written more complimentary to the pioneers of our faith than that which our author bestowed on the poor Methodists of his day. He had been staying in a small town where a chapel had been erected, and he says:

"One morning we perceived a long procession of people coming from the next town to the consecration of this same chapel. Never was there such a set of scarecrows. Melancholy tailors, consumptive hair-dressers, squinting coblers, women with child or in the ague, made up the foriorn hope of this pious cavalcade."

Thus, every outgrowth from the old, whether in religion, science, philosophy or art, has been met with ridicule and abuse, often with torture and death. But truth outlives its foes. The martyrs of one age become the saints of the next. No dawning of light on earth has come upon it with such effulgence as that which illumines and makes glorious the pathway of every Spiritualist to day. It affects, not as early Protestantism did, or Methodism, Universalism and Unitarianism did, or as even modern radicalism does, religious beliefs alone. But it strikes every belief and practice—social, political, scientific and religious. It speaks as never man spake: It says to the preacher, your preaching is wrong; to the physician, your practice is mere guess work and experiment. It is demolishing those two great hindrances to all progress, selfishness and pride of opinion, and it is shaking the world of thought from centre to circumference with a power that is omnipotent. No wonder, then, that words of wrath and ridicule should be lurled at it by those whose pretensions it will expose, and whose favorite theories it will destroy. Especially so when, in reviewing the history of the past, we learn that every advancing wave of the rising tide of truth and progress has been met by the old lady with a broom, diligently engaged in a futile en-deavor to sweep it back into the ocean from whence it came. West Roxbury, 1877.

George A. Pray Heard From.

Considerable interest is excited among the Spiritualists of this city by a communication in last week's Banner of Light from George A. Pray. A young man of that name, whose mother is a well-known Spiritualist and healing medium, lived here a few years ago and was a clark in lived here a few years ago, and was a clerk in Pulver's store. He afterwards went to Ogdens-burgh, where his parents were at that time, and still later, much against his mother's wishes, went to Canada to study for the purpose of be-coming an architect. He was brought home from Canada insane, and sent to the Utica Asylum. He returned from the asylum, and shortly after died.

The communication through the Banner medium, it is claimed, gives certain of the above facts, and his Spiritualist friends in this city recognize it as coming from him.—The Oswego (N. Y.) Daily Times, May 7th.

Gone Home.

Dr. Samuel Maxwell, formerly of Richmond, Ind., but latterly a resident of Philadelphia, Penn., passed-through the shadowy portal of physical dissolution into the goldon glory of spiritual resurrection, April 11th. Itis vision had long since penetrated the veil that intervenes between things terrestrial and celestial, and his mind with enthusiastic energy seized upon and comprehended the problem of life physical and life spiritual, while his heart, warm with human sympathy and innocent of distrust or malice, with inspiring fervor illumined and vitalized his thought. I never met one who, in my judgment, so perfectly blended the true spiritual life with the mortal as Brother Maxwell. In fact, the only change he has experienced is liberation from a diseased, emaclated, suffering body, which only impeded his spiritual progress. Though his friends have felt for years, as he walked about in their midst, that he was more of a spirit than mortal, yet when the change came, and he quietly, without a struggle or good-bye, sank out of their sight, they were surprised. Fortunately for him and his friends, it was a surprise no unmixed with joy. We who are left yet a little while in the mortal shall miss the grasp of a friendly hand, the words of a wise and ever willing counselor, and the sympathy of a loving, cheerful heart. But he has left to us, as a legacy, the memory of his faithful, disinterested and untiring services for his friends and humanity. We have for contemplation his life, which, considered by Itself, is a lofty example of physical and moral heroism.

In his relations as a lecturer upon the Spiritual Philoso-phy and phenomena he had few equals and no superiors. In his position as a professor and teacher of science, the resolutions passed by his colleagues in college (and printed in the Banner of Light for May 5th,) speak better than I can. One peculiar and somewhat unusual virtue charac-terized Dr. Maxwell as a teacher and man: Though possessing great profundity of thought and observation, and remarkable versatility of expression, he was entirely free with a sense of their inferiority, himself a learner with those he taught. As a friend, none knew him but to love and respect him. Because of the ignorance that prevails and the scarcity of competent instructors, we mourn his absence from among us. But we realize that, in his own words, he is "more alive than ever," and that his prome tion is but a prophecy of our own.
Friend E. S. Wheeler and myself, paid the small tribute

that words can pay to his noble life and peaceful death, and we laid the flower-bestrewn body away in the arms of its parent earth. And the words of comfort given by spirit-voices to his own bereaved spirit, years ago, seem so appropriate I will copy them:

One came to me with awe-struck face, And fearfully he said : Come with me to that room where he, The friend you love, lies dead !

The seal of quietude is set Upon his pale, cold brow; The lids have closed upon his eyes; In peaceful stillness now,

The hands that labored wearily Are folded on his breast; God's slience flows around him, in A hush of perfect rest. And here beside his still, cold form

I bow in grief and pain; The blinding tears fall steadily, Like autumn's cheerless rain,

When suddenly a tender voice Comes to me 'mid the gloom: 'Lo! he's not dead, but sleepeth i'' Thrills through the darkened room. "The eyes whose loving gaze is closed in death's immortal night.

Will open on the other side "E'en now his raptured ear is filled With angel-music sweet, And genile hands have smoothed the way Before his earth-worn feet.

"Sweet rest and peace have come to him, And joys before unknown; There is no death, but glorious life Is evermore his own!"

And, listening to the "comforter,"
I feel his presence near;
A hopeful trust uplifts my soul,
And checks the falling tear.

Bo looking with the eye of faith
Boyond earth's little day,
I'm thankful for bis happiness,
And calmly go my way.

Susie M. Johnson.

Annual Convention. The Ninth Annual Convention of the Vermont State Spiritualist Association will be holden at the Wilder House, Plymouth, Friday, Saturday and Sunday, June 8th, 9th and 10th. The proprietor will furnish good accomm

tions at \$1,00 per day. The Wilder House is a fine summer resort, and everything possible will be done to make the occasion pleasant and profitable. Good speakers will be in attendance. State speakers are earnestly requested to be

present.

There will be a meeting of the association of the Vermont Liberal Institute at the Wilder House on Saturday, June 9th, *t 2 o'clock P. M.

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

A. E. STANLEY, Secretary.

Letcester, Vt., May 2d, 1877.

Grove Meeting.

The Northern Wisconsin Spiritual Conference will hold its next Quarterly Meeting in Bro. Wm. Scovel's grove, Its next Quarterly Meeting in Bro. Wm. Scovel's grove, in Princeton, Green Lake Co., Wis., June 8th, 9th and 10th, 1877, commencing June 8th, at 10½ A. M. Capt, H. H. Brown and Dr. J. H. Severance are already engaged. Other speakers are expected to participate. Committee appointed at last meeting to cooperate in raising funds previous to meeting: Mrs. Burch. Appleton; James Slover and Mr. Sanford, Neenah; Isaac Urvis, Oakfield; J. R. Talmadge, Fond du Lac; Mr. Slade, Glen Beulah; R. C. Richardson and Mrs. L. Jones, Omro; Mrs. Talbot, Waukau; Mrs. J. Hazen, Ripon; J. F. Hamilton, Berlin: Mrs. lone Bentley, Princeton; D. S. Woodworth, Oak Grove; M. F. Pease, Lowell; Mrs. Geo. Gunn, Beaver Dam. A grand time is anticipated. Let all true Spiritualists be in attendance.

DR. J. C. PHILLIPS, Sec'y.

Omro; May 7th, 1877.

SPIRITUALIST MEETINGS.

CHELSEA, MASS.—The Bible Christian Spiritualists hold neetings every Sunday in Hawthorn-street Chapel, near meetings every Sunday in Hawthorn street Chapel, near Bellingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't. HARWIGH PORT, MASS.—The Children's Progressive Lyceum meets at Social Hall every Sunday at 12½ r. m. C. D. Smalley, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary.

LOWELL, MASS.—Moetings of the First Spiritualist So-ciety are held every Sunday at Reed's Hall, 134 Central street. Conference in the morning, and lectures in the at-ternoon at 24 and evening at 70 clock. President, A. B. Plimpton: Clerk, B. S. Freeman; Treasurer, James Coffin; Collector and Corresponding Secretary, M.-H. Fletcher; Assessors, Jacob Nichols, Amos Green; Pru-dential Committee, B. C. Pattrick, Francis Goward, Mrs. M. H. Fletcher.

dental Committee, S. C. Pattrick, Francis Goward, Mrs. M. H. Flotcher.

SALEM, MASS.—The Spiritual Progressive Lycenin holds its sessions every Sunday, at 1 c clock. Conference meetings at 3 and 7 p. M., at Hardy Hall, No. 13 Washington street. Conductor, Edward A. Hall; Assistant do., 5tephen G. Hooper; Guardian of Groups, Mrs. Allew Waterhouse; Assistant do., Mrs. Maria Knight; Librarian, Mrs. C. L. Pearl; Musical Director, Miss Amanda Batley; Guards, Messrs, N. K. Holland, L. S. Champion, Mrs. Owen, Miss E. Chapple: Treasurer, William Mead; Secretary, S. G. Hooper. All are condulty invited, Meetings are free to all. Sustained by voluntary collections,
Lynn, Mass.—Meetings are held every Sunday afternoon and evening at Pythan Hall, Il Sammer; treet, near the post office. President, Isaac Frazier; Vice President, S. S. Gibbs; Secretary, Jonathin Buxton; Treasurer, Wailace Osborne.

Watlace Osborne,
SPRINGFIELD, MASS,—Spiritualist and Liberalist Soclety meets at Liberty Hall Sundays at 24 and 75 p. m.
Mary A. Dickluson, Corresponding Secretary.
PLYMOUTH, MASS.—Childnen's Progressive Lycoum
meets every Sunday at 12 m. 1. Carver, Conductor; Mrs.
M. C. Robbins, Guardian; Miss Lydia T. Bradtord, Librarian; Miss, S. A. Bartlett, Tressurer,
ROCKLAND, MASS.—The Children's Progressive Lycoum
meets at 15 p. m. in Pheents Hall. In F. Lowell, Conductor; Maria Bennett, Guardian; E. Knox, Secretary,
Ween Thurnow Mass.—That Liberal Association holds

WEST GROTON, MASS.—The Liberal Association holds meetings every Sunday at 2 o'clock in Wildwood Hall. M. E. French, Prench, Crench and MacIntire, Recording Secretary, Mary L. French, Corresponding Secretary and Treasurer. Post-office address, Townsend Harbor, Mass.

ANDOVER, O.—Children's Progressive Lyceum meets at Morley's Hallevery Sunday at 11% A. M. J. S. Morley, Conductor; Mrs. F. A. Knapp, Guardian, Mrs. E. T. Coleman, Assistant Guardian; Harriet Dayton, Secretary. APPLETON, Wis.-Meetings are held at Council Halleach Sunday at 2 P. M.

each Sunday at 2 P. M. ATLANTA, GA.—First Association of Spiritualists.— Officers: J. M. Ellis, Atlanta, President; R.C. Kerr, Ma-rietta, Wm. Coleman, Cuthbert, B. Alford, La Grange, Vice Presidents; Wm. G. Forsyth, Atlanta, Secretary.

rietta, Wm. Coleman, Cuttoert, B. B. Alford, La Grange, Vice Presidents; Wm. G. Forsyth, Atlanta, Secretary. BALTIMORK, MD.—Lyric Hall.—The "First Spiritualist Congregation of Baltimore." Lectures every Striday ovening. "Lectures every Striday ovening. Lyceum Hall, No. 22 W. Baltimore street.—Children's Progressive Lyceum, No. 1, meets in this hall every Sunday by morning, at 16 o'clock, and every Thursday evening. Levi Weaver, Conductor; Miss Ida II, Idenry, Ganardian; Chas. E. Brooks, Librarian; Miss Anna McCleilan, Musical Directo; George Broom, Secretary.

BROOKLYN, N. Y.—Society of Spiritualists meets at Gallat-n Hall, 422 Fulton street, Sundays. Lectures at 3 P. M. and 75 P. M. Charles R. Miller, President; Mrs. C. E. Smith, Secretary; Dr. A. B. Smith, Treasurer, Children's Progressive Lyceum meets at 10½ A. M. Mrs. A. E. Cooley, M. D. Conductor and Guardian; Mr. Frod, Wolf, Secretary; Mrs. A. E. Smith, Treasurer,

BAY CITY, MICH.—The Spiritualist Society holds meetings in Lyceum Hall each Sunday at 10½ A. M., and 7½ P. M. Hon. S. M. Green, President; Mrs. J. A. Webster, Secretary;

BATTLE CHEEK, MICH.—The First Society of Spirituals.

HATTLE CHEEK, MICH.—The First Society of Spirituel-lsts holds meetings at Stuart's Hall every Studay, at 105 A. M. and 7½ P. M. A. H. Averill, President; J. V. Spencer, Secretary, William Merritt, Treasurer.

M. and 75 P. M. A. H. Averili, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

Bradlery, Me — Meetings will be held at Union Hall during the current year, Mrs. Priscilla D. Bradbury speaking every fourth Sunday at 10 A. M. The Children's Progressive Lyceum meets in same Hall each Sunday afterneon, at 15 o'clock. James J. Norris, Conductor; John Lynn, Corresponding Secretary, to whom all communications should be addressed.

CHATTANOGGA, TENN.—Regular meetings are held by the "Chattanboga Spiritualists" Union. P. R. Albert, President; Col. S. J. Boyce, Vice President; Dr. D. S. Curits, Treasurer; J. R. Harris, J. P., Secretary,

CLEVELAND, O.—The F-rst Religious Society of Progressive Spiritualists holds regular meetings avery Sunday in Hardy's Hall, 228 Eachid avenuo, at 10¼ A. M. and 7 P. M. Presid nt, F. C. Rich; Vice President, G. O. Shore; Corresponding Secretary, Thomas Leys; Treasurer, W. A. Lathrep, The Children's Progressive Lyceum meets at 12½. Cond ofter, Thomas Leys; Gaardian, Cella M. Hill; Treasurer, M. S. Strah Lathrop; Secretary, Geo. S. Caoghey, 23 Reservoic street.

CHICAGO, LL.,—The First Society of Spiritualists holds regular meetings in Grow's Hall, 517 Madison (freet, overy Sonday at 10¼ A. M. and 7¼ P. M. Dr. Louis Bushneil, President; W. T. Jones, Vice President; Miss Nottle Bushneil, Treasurer; Collins Eaton, Secretary.

EUBERA, CAL,—Meetings are held on Sunday of cach week at the Spiritualist H.dl. Children's Lyceum meets at the same place each Sabbath at 2½ o'clock P. M. Address W. J. Sweasey.

JACKSONVILLE FLY.—The Friends of Progress meet

at the same place each Sabbath at 2½ o'clock P. M. Address W. J. Sweasey.

JACKSONVILLE FLA.—The Friends of Progress meet every Sueday at National Hall, at 2 P. M. President, J. Griffith; Secretary, J. Edwin Churchill.

KIRRSVILLE, Mo.—The Society of Spiritualists and Liberalists meets every Sunday at 3 P. M. E. B. Brewington, President; Robert Harrison, Vice President; E. M. Gill, Secretary; John L. Porter, Treasurer.

MOBILE, ALA.—Spiritual Association: Prof. H. A. Tatum, President; S. Moore, M. D., ist Vice President; Capt. P. U. Murphy, 2d do.; C. Barnes, Secretary and Treasurer; Oliver S. Beers, Corresponding Secretary. Regular meetings at 11 A. M. Sundays, and Séances Sunday and Tuesday ovenings, at 7½ o'clock.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday in Republican Hall, No, 55 W. 334 street, near Broadway, at 19½ A. M. and 7½ P. M. J. A. Cozlno, Secretary, 312 West 234 street, Children's Progressive Lyceum meets at 2 P. M. J. A. Cozlno, Gerentary, 312 West 234 street, Children's Progressive Lyceum meets at 2 P. M. J. A. Cozlno, Guardian; Mrs. M. A. Nowton, Assistant Guardian; G. W. Hayes, Secretary; J. B. Sammis, Treasurer. NEW HAVEN, CONN.-The "Free Lecture Association"

meets at Loomis Temple of Music, corner Orange and Center streets. W. W. Stow, Secretary, 39 Bradley street, New Hayen. Services each Sunday at 2½ and 7½ P. M. PHILADELPHIA, PA.—The First Association of Spiritualists hold regular meetings on Sundays at 10½ A. M. and 7½ P. M., also on Thursday evenings, at the old Itali, corner of Broad and Coates streets. Prof. Isaac Rehn, President, 1321 North 7th street; E. Addie Engle, Secretary, 955 North 8th street. Lyceum No. 2 meets at Thompson st. Church, Thompson street, below Front, Sundays, at 10½ A. M. Geo. Jackson, Conductor; Mrs. Hartley Guardian, Spiritual Greiz every evening at Circle Hall, 403 Vine street, with change of mediums. Free Conference Meeting every Sunday, at 2½ o clock.

PORTLAND, ME.—Arcana Hall, Congress street,—Spiritual Fraternity meets overy Sunday, at 3 P. M. James Furblah, Esq., President; William Williams, Vice President; George C. French, Secretary; William Thayer,

Treasurer.

Sons of Temperance Hall, 35114 Congress street.—The Spiritual Association meets regularly every Sunday. Abner Shaw, Esq., President; George H. Barr, Secretary.

RUTLAND, VT.—The Progressive Society of Spiritualists holds meetings every Sunday at H.A. M. Mrs. M. L. Jewett, M. D., Speaker.

LAN EDANCISCO. CAL.—Under the paironage of the San

SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 10½ A. M., and a Conference at 2 P. M.; also regular Sunday evening lectures are given at Charter Oak Hall, Market street.

Oak Hall, Market street.

STOCKTON, CAL.—Meetings are held at Hickman's Hall,
on Hunter street, each Sunday evening, by the Spiritualist
Society, of which Dr. Hudson is President, Mr. A. M.,
Strong, Vice President, and Messrs, Manchester and
Sturgeon, Secretary and Treasurer.

SACKAMENTO, CAL.—Meetings are held at Central Han, K street, each Sunday evening. Messes, Wheating, Van-alstine and Butler, Lecture Committee. The Children's Progressive Lycoum meets each Sunday at the same hall.

Progressive Lyceum meets each Sunday at the same hall.

SANTA BARBARA, CAL.—Spiritual meetings are held
every Sunday at Crane's Hall.

THENTON, N. J.—The First Society of Spiritualists holds
regular meetings in Washington Hall, Green street, every
Sunday, at 10½ A. M. and 7½ P. M. Mrs. Anna M. Melxed,
regular speaker. Mr. William Hibbert, President: Mrs.
Britton, Vice President; Mr. E. Thomas, Treasurer: Mr.
BC. Fuller, Corresponding Secretary, to whom all communications should be addressed.

Thomas, N. V.—The Progressive Spiritualists! Society

Thoy, N. Y.—The Progressive Spiritualists' Society meets every Sunday in Lyceum Hall, Nos. 12 and 14 Third street, Lectures at 10½ A. M. and 7½ P. M. The Chil-dron's Progressive Lyceum meets in same hall at 2 P. M.

dren's Progressive Lyceum meets in same hall at 2 P. M.

UTCA, N. Y.—The Friends of Progress held meetings at Progressive Ha J. Merritt Peckham, President; Alson T. Whiting, Secretary.

VINELAND, N. J.—The Seciety of the Friends of Progress meets at Cosmopolitan Hall, Plum street, every Sunday, at 10½ A. M. and 7 P. M., for lectures, conference of free discussion. H. R. Ingalls, President, Jennie Dixon, ist Vice President; B. G. Sylvester, 2d Vice President; B. G. Sylvester, 2d Vice President; B. G. Sylvester, Corresponding Secretary; Henry W. Wilbur, Recording Secretary; Trustees—S. G. Sylvester, C. B. Camphett, N. E. Shedd, Jonnie Dixon, Mrs. H. H. Sadd. N. E. Shedd, Treasurer and Agent of hall. The Children's Progressive Lyceum meets at 12½ P. M. Dr. David W. Allen, Conductor; Mrs. H. R. Ingalls, Guardian; Liviar L. Hull. Corresponding Secretary.

Speakers wishing engagements will address the Corresponding Secretary.

Vincennes, Ind.—Free lectures at Noble's Hall each

sponding secretary.

Vincennes, Ind.—Free lectures at Noble's Hall each Sunday evening at 7½ o'clock, before the First Spiritual Association. S. S. Burnett, President; M. P. Ghee, Vice President; D. B. Hamaker, Secretary.

President; D. B. Hamaker, Secretary.

WILLIAMSBURGH. N. Y.—The Spiritual Progressive Association of Williamsburgh meets every Sunday, at 30 clock F. M., in Latham's Hall, Ninth street, near Hopo. Those who desire the promotion of all that is good, true and pure, in reference to things both spiritual and temporal, are cordially invited to meet with us. John W. Fox, Secretary, 111 Union Place, Greenpoint, L. I. Conference or Medium Lecture every Sunday night at the rooms of Mrs. Hillion, Cialroyaut, No. 15 Broadway, near the ferry.

WINONA, MINN.—The Spiritualists hold regular meetings. Mrs. Jane Davis, Vice President; Mr. S. G. Brooks, Treasurer; Mrs. Esther Douglass, Secretary.

WASHINGTON, D. C.—The First Society of Progressive

WASHINGTON, D. C.—The First Society of Progressive Spiritualists holds its meetings every Sunday at 11 A. M. and 74 r. M. at Lyceum Hall, No. 1108 K street, northwest, President, John Mayhew (458 M street, S. W.): Vice President, J. Brainerd; Secretary, Mrs. W. N. Holt; Treasurer, George White.

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CIVIL, RELIGIOUS AND MEDICAL PERSECUTION.

Being the Report of the Hearing granted by the Nenate Judiciney Committee, on a Proposed Act No. 40, entitled, "An Act to Regulate the Practice of Medicine and Surgery in the State of Measachusetts."

In the Singe of Missachusetts."

The readers of the Banner are aware that for some years past the Regular Faculty M. D.s have been insking extra exertions to obtain a monopoly of the healing art in various bitates in the Union.

In several they have been successful, and their acts under the laws which they have fathered have been such as to make the friends of justice in those States feel ashamed of their citizenship; but in Massachusetts, we are pleased to announce, this insidious movement, thanks to the earnest opposition of the fearless men and women whose utterances this pamphier records, and the fair-minded and enlishtened character of the Sefiate Judiclary Committee to whom the matter was referred, has met with a signal defeat!

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

Let residents in other States purchase and circulate this namphiet, for the arguments which apply to the case in Massachusetts are equally true in every state in the Union, and the germs of thought furnished by Alien Putnam, Esq., A. E. Giles, Esq., Rev., Charles W. Emerson, Mrs. Ricker and others, as here reported, deserve the most extensive diffusion among the people.

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ention of the Bainer.

1. quaring from the USNNEV OF LIGAT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our coloring specific for the expression of impersional free though, but we cannot undertask to endorse the varied shades of openhon to which correspondents give utilities.

Panner of Zight.

BOSTON, SATURDAY, MAY 26, 1877.

PUBLICATION OFFICE AND BOOKSTORE, Montgomery Place, corner of Province street (Lower Floor).

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partment of this paper should be addressed to LUTHER COLRY, and Business Letters 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 Doctors' Tricks.

While the regular doctors spend their breath in . denouncing the irregulars, calling them by such names as "itinerants" and "tramps," they are far from availing themselves of all such improvements and discoveries in medical treatment as the latter may make. These medical "tramps" are not good enough for the regulars to associate with, or even to recognize, but they are good enough for them to use. The same old story continues all the time true-the "irregulars" have stepped out to the front and fought the battle for every new method and remedy, and then the "regulars" have come up and claimed the honors and fruits of the victory. But this style of things in medical practice is beginning to go out of fashion. Facts are getting to be facts, and sci-

In the Chicago Medical Times we find an article by a Dr. Andrews, entitled "Itinerant Pile-Surgeons and their Secret." It undertakes to explain the remarkable success of certain physiclans, "irregulars" of course, in the treatment of piles by a new method, which they do not choose to give up to the "regular" doctors without a consideration. What this particular discovery is, or how nearly Dr. Andrews may have come to finding it out, it is quite unnecessary for us to say, since ours is not a medical journal to the extent of taking part in such a discussion. But the point of interest is this, that the regulars are becoming satisfied that the "itinerants" have got hold of a good thing-have stolen a march on them, in fact; and, true to their instinct, now coolly propose to use the latter to pull their chestnuts out of the fire for them. In other words, while denouncing the new discovery as being open to serious perils to patients and calling down all the penalties on the heads of the itinerants in case of unfortunate results, they are nevertheless quite ready to step in and grasp risk and odium.

And this is a perfectly fair illustration of the spirit of the doctors of the day, who want laws made to forbid all persons but themselves to minister to the comfort and restore the health of humanity. It is the very essence of meanness and cowardice personified. This Dr. Andrews remarks of the new "itinerant" remedy for piles that, though in certain cases it may cause suffering, yet "the result in many other cases is excellent, so that the plan may turn out to be worthy of a permanent place in the treatment of hemorrhoids." Was there ever impudence exceeding this? Dr. Andrews says that in some instances the "itinerants" have been alarmed and called on surgeons for their advice, but that he has heard of no deaths yet. The danger consists in the remote possibility of the remedy's being carried in an air capsule to the heart through the circulation, and thus causing death.

Very well, there is danger in all medical experiments. What doctor would dare to stand up and confess the number of his experimental murders, the fatal results of his mere guesswork? Not one, in our opinion. But see in what manner this denunciatory regular doctor finally concludes his communication. Note the spirit of the advice he gives to his legally entrenched brethren, who are so willing to lock up in prisons and jails all who dare to help human kind in any other way than the one they prescribe. Says he: "Honest surgeons will not at present feel justified in using it, but these rather reckless 'itinerants' will probably test the matter extensively, and it is our duty to observe the results. If the danger of embolism proves to be practically nothing, there is probably little else to be feared, and the operation may be a valuable addition to our resources." First call them "reckless itinerants," and then admit that they may have made a valuable discovery! Was ever greater impudence exhibited anywhere? Cannot sensible people see from this what kind of a tyranny it is the doctors would like to exercise over them?

Owing to the demand for the work entitled LIFE BEYOND THE GRAVE, the first installment we received has become entirely exhausted. We have ordered a further supply from England, which we expect will arrive in a few weeks. We would therefore respectfully request any of our patrons who may send to us for the work before those we have ordered come to hand, to wait patiently, as we will immediately forward their copies on receipt of the books. Due notice of the arrival of the new supply of this work will be given through our advertising columns.

re Mrs. Anna Kimball, on our eighth page. =

Springflower.-Joseph John.

Among the many Spiritualists who have been delighted with the view of the celebrated painting named above, and which constitutes one of the chief attractions of the Banner of Light Bookstore, (No. 9 Montgomery Place, Boston,) where at usual rates.

We respectfully decline all bushiess operations looking to the sale of Books on commission,) send for a free Catalogue of our Publications.

C.C., Y. & R. CH., is all concention but from want of a knowledge of ical concention. the secret yet potent influence which kept steadily at work to bring about the project for the exepossibilities of his profession in the better land, it seems but fitting that we should recount the various steps leading so mysteriously to the production of this splendid work of art.

The Spirit Indian Maiden portrayed in the picture was the intimate friend and almost constant companion of our arisen co worker, Mrs. John H. Conant. The biography of this earnest and lifedevoting medium for angel communion (a book | bilities of that loving and purified soul are, we which deserves the widest perusal, on account of ; are assured by the attestation of our highest conthe deeply interesting nature of its contents, and the sublime lessons of which ever and anopits pages are made the vehicle) records concerning Springtlówer :

"This lively and intelligent influence came to Mrs. Conant in the early days of her mediumship. . . . In time this Indian maiden assumed the position of attendant spirit to the medium, being ever ready at call to assist her as a messenger—bringing to the circles any spirit whose presence was required therein, and on sevral occasions at the public séances held by her at Mrs. Cate's, lifting chairs for the accommodation of the guests, or raising or closing the windows. This was done in the light, much to the mystification of skeptics present, who could not deny that the articles were moved, though the act could be ascribed to no visible agent.

This influence gave Mrs. Conant a sketch of her earth-life, in which she stated that she was of the Sioux tribe-that she committed suicide, and that she was known among the Indians by a name which signifies: 'The one who shows-herself,' as she was frequently seen, in spirit, near the spot where she met her death."

The Banner of Light Circle Room at 158 Washington street was adorned with a picture of Springflower, from the pencil of Mr. N. B. Starr, and when the Parker Building, in which our office was situated, was destroyed in the great Boston fire of Nov. 9-10, 1872, this likeness shared the fate of the other appurtenances of the séance room. Springflower subsequently came to us i through the medium, Mrs. Conant, at her then residence in Waltham street, Boston, and stated that, though living among the beauties of the spirit-world, she was yet heavy at heart-that she could not shake off a curious idea current among her people in earth-life, which was that if an Indian had a likeness taken by the white man's magical practices, that in some mysterious manner the inner self of the person so pictured became linked to the portrait, and that if the picture were destroyed it would involve the loss of a certain proportion of strength on the part of the spiritsome even going so far as to assert that it would seriously reduce the faculty of the spirit for living at all in the immortal state. Burdened with this singular myth of her childhood, she looked upon the cremation of her picture as an omen of evil to her in her spirit-home, and she earnestly asked that it be reproduced. We promised to do so when an artist in mortal could be found whose clairvoyant sight was sufficiently open to perceive her, and she, in turn, agreed to notify us when she discovered such an one.

Time passed on. We had heard nothing from the compact we thus formed with the spirit Indian maiden, when one day we met Joseph John. The moment we took him by the hand we distinctly sensed the influence of Springflower, who said in substance: "This is the man whom I wish you to engage to paint my picture—a full-length all the benefits of the new discovery, willing portrait." We at once stated to Mr. John that this if he would undertake its execution. He replied, the following, which we print here as the calm 'Yes, if you will give me time enough." We then settled on the sum he was to receive should the picture prove a success, and he left us, with the understanding that haste was not an element in the matter, but that he could have all the time he desired. Shortly after this Mr. John removed to Philadelphia, Pa., and we saw him no more till the picture was finished and sent to Bos-

> While he was working upon the portrait, Springflower frequently reported to us through Mrs. Conant, concerning the progress being made, and on one occasion directed that we write to the artist at once and inform him that he was giving her too much of an ethereal aspect-that she must be painted darker-that she wished to be represented as being as palpable and material as it was possible for a spirit to be, and be a spirit. Of this circumstance connected with the work, we could of course have had no knowledge, but we complied with her directions, and received a reply from Mr. John, acknowledging that the criticism was correct, as he had had a vision. while sitting at the canvas, in which he beheld Springflower plainly and palpably before him, (also Mr. William White, who had then passed on,) and was greatly aided by it in improving the details in this regard, as desired; also that he was frequently privileged to have these glimpses of his subject at intervals in his work. He wished us to keep the fact a secret. however, and to visit Mrs. Conant to see what Springflower might say-as he wished to be assured in his mind either that it was true that he saw her, or that his visions were really the result. of some optical delusion. We at once complied with his request, calling on Mrs. C. at her residence. Without making the object of the visit known to the medium, we waited results. Soon she was controlled by Springflower, who agreed substantially with the narrative which Mr. John had given us of his experiences, and said she had surely revealed herself frequently to his clairvoy. ant sight, and that she had on one occasion been accompanied by Mr. White. We at once replied to the letter of the artist, recounting what we had heard.

In due time the painting was finished, and we received it from Mr. John, in company with a letter of transmittal, from which we extract the fol-

"DEAR FRIEND—I have forwarded your picture complete. Springflower is a splendid spirit. I feel her character to be as her name, open, free, cheerful and prophetic. I have felt her presence whenever I worked at the figure, and have ever approached the expression of her characteristic feelings with satisfaction. As piccharacteristic feelings with satisfaction. As pic-tures are symbols of natural truths, so I have made this one expressive of more than por-traiture."

We caused the painting to be set up in good Read the card of William Fishbough, in light, and then called in Mrs. Conant and anoth- ping at the Merrimac House, that city, where he r lady medium, both of whom had been long will give public sittings for a brief season.

accustomed to view this spirit Indian maiden clairvoyantly, and their united verdict was that no improvement of the picture could be suggested-that it was a perfect reproduction of what they were wont to see. This was a strong test of the verity of the matter, since these ladies could it is on free exhibition, there are probably but have had no possible collusion with the artist (who was in Philadelphia an the while he was painting it, while they were in Boston), and we ical conception, but from want of a knowledge of pleave it to the good sense of the reader as to whether we, ourself, would be likely to endeavor by any means to assist the painter in deceiving cution of the picture, and rested not till the end us. It was pronounced by several intelligences was attained. As that noble hearted and genial | through these mediums during this examination artist and gentleman, Joseph John, who executed to be true to nature and true to human life. One the portrait, has now gone to realize the grander, of the spirits speaking, who gave the name of Benjamin West, uttered the prophetic statement: "It is a superb work of art. The artist will nerer surpass this picture, at least in this life. It is simply, I repeat, superb. It is his masterpiece.'

These words proved indeed to be instinct with the element of prevision, since the artist never eclipsed in his mortal form the delicate yet striking work wrought on this canvas, but the capavictions, and his own utterances since his phys, ical decease, reaching out to grander results in the land where neither poverty nor sickness can cramp the struggling aspiration of genius to outwork the expression of its divine ideal. The following is his testimony from the thither side of life, as recently given through Mrs. Jennie S. Rudd at the Banner of Light Free Circle-Room:

"A bright panorama spreads out before me; sunshine and light are gathered there. I feel the presence of the great invisibles that visited me while on the earth. Since entering spirit-life I have learned of the inspiration which has ever whispered words of beauty in my ears. I feel the power of the very gods as I see the canvas spread out before me. I know that my very soul was filled with a spiritual life. I know that every part of my being was permeated with a spiritual force; and while my hand held the brush that painted the beauties which came to me, visions of the mighty past were unfolded. And now, as I glide over the spiritual river, I see before me all that I had glimpses of before I passed on to the immortal shores. I have clasped the hands of the Indian maiden ["Springflower"] who showed me her face while I painted the lineaments of her features on the canvas. Oh, could I bring to your view the visions that came to me as I was journeying on the shore of the summer-land I know that your souls would be filled with admiration!

In my spirit home I find the walls adorned with beautiful thoughts that came to me while I sojourned in the human form. Music, sweet and pure, falls upon my ear, from instruments far more grand and perfect than any I ever dreamed of. The angels are very near me, and I love them very much. I give thanks to the great Father of all that my spirit is free. I thank the angels for the bright visions that they have brought to me in the past; and oh, I thank them for the grand limnings they exhibit to me for the future! I shall not be idle; I shall work on and paint the pictures of life, and bring them to earth. I hope to demonstrate that there is no death. Oh, the river of life is so beautiful! you can launch your boat thereon, and silently glide

over its bosom until you come to the immortal shores to be clasped in the arms of the angels. I thank all the kind friends, so dear and so near to me, who gave me the hand of friendship, and assisted me when in the mortal. God and the angels bless each one of them, and when they come to this shore may I be able to pour forth my gratitude to them and show them a bright and more beautiful picture of life. I have no condemnation for any one, for I have learned to love all. I have stood beneath the Tree of Fate, and looked upon its branches of truth, and felt the power of its love. I have plucked the fruit of divine affection, and would fain bring it back to earth and give it freely to all.

I am thankful for the privilege I enjoy, of again coming to earth. I thank all for every kind remembrance. May the angels come so near you as to light up your souls and brilliantly illuminate your lives, until you shall be able to say, 'God bless humanity!' JOSEPH JOHN."

Hearing that he was sick, but not realizing our-selves that he was so near the end of his mortal their purest and noblest instincts." journey, the members of the Banner Publishing Firm forwarded him a sum of money as an enough that the itinerants should take all the intelligence requested such a painting, and asked earnest of continued regard for him, and received words uttered by a Spiritualist and lover of humanity as he stood face to face with the whilom 'King of Terrors':

> "MESSRS COLRY & RICH-Dear Friends With surprise I received your letter, and with gratitude I acknowledge its contents. By the assistance of friends like yourselves, and a small sum which I had in reserve for a 'rainy day,' I hope to pass through safely till the angels call for me. That will not, it seems to me now, be very long; still I may linger until spring. My weakness is sometimes so oppressive that I long to go home and continue my work where the worn out body will not hinder my progress. Our beautiful phi losophy sustains and comforts me, and I hope to meet you in spirit, sometime in the future, where JOSEPH JOHN, Per Mrs. C. G. John. parting will be no more.

509 Marshall street, Philadelphia, } Jan. 22d, 1877,"

Not long after the receipt of this epistle Springflower came to us, while in our editorial room, and earnestly desired that we send five dollars more to Mr. John, as a gift from her individually, and tell him that he would soon come to spirit-life, and that she should be among the first to meet him. We did as she requested, and received the following in reply:

"MR. COLBY-Dear Friend: Your letter is at hand, with five dollars enclosed from Spring-flower, for which I feel thankful. It will give me much pleasure to meet her at the portal. Yours truly, JOSEPH JOHN,

Per C. G. John. 509 Marshall street, Philadelphia, }

Feb. 1st, 1877." The weary toiler, enfranchised at last, has gone forth to the renewed strength and broader triumphs of the spiritual world; but his noble work survives, and we call the attention of all lovers of true art, whether they be Spiritualists in belief or not, to its admirable proportions, its delicate finish, its glowing yet harmoniouslyblending colors. The public generally are respectfully invited to call at our Bookstore and view it, as an achievement worthy "of all acceptance," while the Spiritualist who may gaze upon it steadfastly will see that indeed the artist proved his words true when he wrote, as above, that he had made it expressive of "more than portraiture."

American Liberal Tract Society.

M. T. Dole, Secretary, announces that the annual meeting of this useful and practical organization for the dissemination of liberal ideas will be held at the office of Mr. H. C. Lull, No. 943 Washington street, on Monday evening, May 28th, at 8 o'clock. All interested in the objects of the movement are earnestly invited to be present. There should be a large attendance.

The Spiritualists of Lowell, Mass., Will do well to note the fact that the distinguished test medium, Charles H. Foster, is now stop"Trump of the Lord,

I hear it blow!" shouts the Right Rev. Dr. Coxe, Bishop of Western New York, in the opening line of a seven-stanzaed "hymn" in the Buffalo-Advertiser; and, hearing, he proceeds to let himself out for a new crusade in which the cross is to be carried forward through breaking clouds of ire, through toppling thunders and smothering reaches of flame, in order that the crescent may be trampled in the mire, and the power of the Christian supplant that of the "heathen" (?) at fair Stamboul. But the Rev. Bishop does not at all propose to do this himself, and without help-oh no! Having heard this 'trump of the Lord" he proceeds to inform the trumpeter that "blowing" will not avail in this particular case, but that he must give material aid to the saints, and so he shouts, " Wake, arm of God, and dash to dust," etc., etc., very much after the old-fashioned ways of Moses et als., as recorded in the opening divisions of the Bible. Truly there is but little of the spirit of the meck and lowly Nazarene in the fire and slaughterbreathing iambies of this funatical Brigadier-General, whose name is branded in such luminous (?) characters on the register of the church militant. The New York Sun of May 16th says of this metrical display, in the course of an editorial entitled "A Ferocious Bishop": "We should treat this bombastic effusion with

the contempt which it deserves as a poem, if it were not that we felt bound to protest against prominent teacher of men, who is clothed with the authority and dignity of a high Christian office, prostituting his sacred functions by a rhapsody which we can only regard as profane, and which, in the minds of all serious and earnest Christians, must bring discredit on that religion of peace and love which it is the Bishop's duty to inculcate. What right has he to invoke Russians or any one else to work 'rengeance dire' upon any nation or people simply because he hap-pens to differ with them in religious belief? When Bishop Coxe recalls the glories of Stam boul of vore, and wishes to see the cross restored there, does he remember that the Christian Em perors who misgoverned a people as no Turks have misgoverned them, were chiefly celebrated for the crimes of murder and incest; and that the only glory of which Stamboul could boast was that of the period of the period of the period that are the period of the period closer study of those sacred precepts which he so presumptuously repudiates in his war song. 'To arms! to arms!' sounds like a shout of defiance to his mild and gentle Master, when He rebuked the impetuous disciple whose highest conceptions of moral obligation resolved themselves, like this Bishop's, into brute force. 'Put up again thy sword into its place, for all they that take the sword shall perish by the sword.'

We know nothing about Bishop Coxe's practices in propagating his own religious opinions in the community amid which he dwells. In western New York the fist is now the only safe weapon, but were he to be transferred to a more occidental field of leader to higher he might be done in the condental field of labor, he might indulge in the congenial revolver; and, for our part, we should not regret any change that should substitute for this sanguinary crusader a tolerant and Christian spirit, fulfilling the apostolic injunction to Timo thy, 'in meekness instructing those that oppose themselves,' instead of outraging Christian sentiment by holding up that cross as an emblem of rapine and slaughter, which we cling to as the symbol of peace and good will toward men. When there is so much urgent work to be done at when there is so much urgent work to be done at home, so many social and clerical abuses to be grappled with by men occupying positions of authority in the Church who shrink from exposing themselves to the unpopularity which the conscientious discharge of their duties might involve, it is distressing to have suffer each time secretains with the middle gas thus with the middle gas then with in accordance with the middle ages than with the nineteenth century. We sincerely regret for Bishop Coxe's own sake that he has given us this insight into the spiritual methods which he believes in for the defence and propagation of his religion; and we no less compassionate those whom he instructs respecting that inspired sys-tem of morality which appeals not to the lowest

An Authentic Apparition.

A writer in the current number of the Church Quarterly Review vouches for the following marvelous incident. The fact of such a narrative finding place in that journal with comments of a liberal character attached, is of itself a significant sign of the times:

"The fact is that this class of what are called 'ghost stories' is so numerous, and so thoroughly well authenticated, that the hesitation would rather be as to whether they be properly super-natural at all. We mean that the question arises whether it may not be possible in the nature of things—under certain circumstances—for the de-parting spirit to manifest itself to distant friends at the instant, the fleeting moment of transition from this world to the other? If any one replies, If so, why is it not even more common? our an swer is easy. There are numbers of things quite natural which are much more uncommon than the well-ascertained instances of this class o events. In the house in which these pages are written a tall and wide stair case window, with a northern aspect, throws a strong side light on entrance into the chief living room, which stands at the end of a passage running nearly the length of the house. It was after midday, in midwinter, many years since, that the writer left his study, which opens into the passage just men-tioned, on his way to his early dinner. The day was rather foggy, but there was no density of vapor, yet the door at the end of the passage seemed obscured by mist. As he advanced, the mist, so to call it, gathered into one spot, deepened, and formed itself into the outline of a hu man figure, the head and shoulders becoming more and more distinct, while the rest of the body seemed enveloped in a gauzy, cloak-like vestment of many folds, reaching downwards so as to hide the feet, and from its width, as it rested on the flagged passage, giving a pyramidal out-line. The full light of the window fell on the object, which was so thin and tenuous in its consistency that the light on the panels of a highly varnished door was visible through this lower part of the dress. It was altogether colorless, a statue carved in mist. The writer was so startled that he is uncertain whether he moved forward or stood still. He was rather astonished than terrified, for his first notion was that he was witnessing some hitherto unnoticed effect of light and shade. He had no thought of anything superand shade. He had no thought of anything super-natural, till, as he gazed, the head was turned toward him, and he at once recognized the fea-tures of a very dear friend. The expression of his countenance was that of holy, peaceful re-pose, and the gentle, kindly aspect which it wore in daily life was intensified (so the writer, in re-calling the sight, has ever since felt) into a part-ing glarge of deep affection. And then calling the signt, has ever since letty into a parting glance of deepaffection. And then, in an instant, all passed away. The writer can only compare the manner of the evanescence to the way in which a jet of steam is dissipated on exposure to cold air. Hardly, till then, did he re-alize that he had been brought into close com-munion with the supernatural. The result was munion with the supernatural. The result was great awe, but no terror, so that instead of retreating to his study, he went forward and opened the door close to which the apparition had stood. Of course he could not doubt the import of what he had seen, and the morrow's or the next day's post brought the tidings that his friend had tranquilly passed out of this world at the time when he was seen by the writer. It must be stated that it was a sudden summons; that the writer had heard nothing of him for some weeks previously, and that nothing had brought him to his thoughts on the day of his decease."

Spiritualistic Reunion in Chicago.

Just on the point of going to press we have received from Col. Bundy the slip of an article intended for his paper, and which describes a pleasant event which has just transpired in that locality. We regret that the following is all which the circumstances of the case will allow us to give:

"The occasion of the visit of Hudson and Emma Tuttle to the Editor-in-Chief of the Religio-Philosophical Journal, was seized upon by the Spiritualists of Chicago to secure one of the most delightful social entertainments which has ever taken place in the West."

The following invitation was issued, as a preparatory step, to all subscribers of the Journal in Chicago, also to many others "of the household of faith ":

"Office of Religio-Philosophical Publishing House, Chicago, May 12th, 1877-

We take pleasure in stating that the wellknown author and scientist, Hudson Tuttle, together with his talented wife, Mrs. Emma Tuttle, also a writer of ability in the field of liberal thought, have kindly accepted an invitation to pay us a short visit. We have decided to ac-cede to the request of some of the admirers of their writings, as well as personal friends, in giv-

ing an opportunity to meet our guests socially.

We have selected our editorial rooms as the most fitting place; where we shall be pleased to see you, together with such friends as you may to invite, on the afternoon of Thursday, the 17th inst., between the hours of three and six

The occasion will be entirely informal, and, we hope, pleasant and beneficial to all who may honor us with their presence.

Very respectfully yours,
JOHN C. BUNDY,
Editor Religio-Philosophical Journal."

It is proper to state at this point, that the new offices of the Publishing House and of the Journal are in the Merchants' Building, situated at the corner of Washington and La Salle streets. diagonally across from the Chamber of Commerce, and opposite the Union National Bank building, and the headquarters of Lieut. Gen. Phil. H. Sheridan, and are fitted up in the most modern style-convenient and elegant-large. airy, well-lighted and ventilated, and in every way attractive.

After an hour of pleasant conversation and inspection of the various offices and circle-room, the assembly was called to order by Judge Holbrook, who, in his usual pleasant way, expressed his pleasure at meeting the distinguished guests, and his admiration of the new home of the Journal; then calling on Mrs. Cora L. V. Richmond for an invocation, it was given cheerfully, and in that incomparable style and language so well remembered by hosts of Spiritualists on both continents. After which he appealed to Hudson Tuttle as their guest to make some remarks,

which we hope to find room for in our next issue. Mr. Tuttle responded in his usual felicitous manner, giving pleasure and satisfaction to his hearers, and at the same time expressing many important truths. He was followed by Dr. Kayner, of St. Charles, Ill., Mrs. Emma Tuttle (with an original poem), and Dr. Avery, after which Judge Holbrook announced that the remaining time would be given to social converse and the examination of spirit pictures and paintings, engravings and other works of art found upon the walls, and scattered through the offices, editorial rooms, and in the circle-room; and that any who desired to visit the wholesale and packing departments of the Publishing House, in the lower stories of the building, would be conveyed by the elevator.

Not until the twilight approached, however, did the majority of the guests depart; an evidence of the thorough enjoyability of the occa-

The New Hampshire Medical Law.

The friends of free thought and untrammeled action in regard to methods of medical practice are looking to you, Spiritualists and Liberals of New Hampshire, and hoping that as in your State the effort is about to be made, by a few brave souls, to achieve the repeal of the odious "Doctors' Plot" law now on its statute book, you will rally around them and furnish all the aid possible to bring the matter to the attention of the Legislature in proper fashion.

The Legislature assembles at Concord, June 6th, and will probably continue in session for five or six weeks. Now is the opportunity. Circulate the petition printed by us some two weeks since, throughout the State, for signatures by its liberty-loving citizens, and when that is done send the roll of names thus obtained in each locality, AT ONCE, to the address of JONATHAN HOSMER, NASHUA, N. H., who will see that the petition is laid in due form before the law-makers.

We would also recommend that copies of the 'Doctors' Plot Exposed," which pamphlet gives the report of the hearings on the attempted law in Massachusetts, be sent to members of the Legislature, also copies of the Banner of Light for May 19th and 26th, containing the famous "Appeal for Medical Freedom," as well as other books and pamphlets bearing on the subject. Put the printed record of the matter into the hands of every member of the Legislature whenit convenes, and back it up with personal testimony, and our word for it the result will be a glorious victory!

Verifications of Spirit Messages.

In the Banner of Feb. 24th we published a spirit-message from Walter Hobert, and a short time afterward a lady residing in this city called at our office and gave information that she recognized the message as truthful, in which view she was joined by her son, who was on most intimate terms with young Hobert when in

Mr. Pliny Edson, of Melrose, Mass., sends us word that he was well acquainted with Walter Hobert, and recognizes him by the facts stated in his message, which are true in every essential point, and concerning which the medium could reasonably have had no knowledge, under the circumstances.

A well-known and reliable gentleman of Chelsea, informs us that he and many other residents. of that city recognize unmistakably the message of Dr. J. MITCHELL, published in the Banner for May 5th. The Doctor was a member of the Chestnut-street Orthodox Society, and there is much significance in his allusion to his religious

Mrs. E. M. Hickok, author and speaker, has written a new lecture with the significant title, "If a Man Die Shall he Live Again? A Candid Review of Rev. Joseph Cook's Argument on Immortality." She will deliver this discourse before societies so desiring for a moderate compensation. Her address is rear of 138 Main street, Charlestown District, Boston.

A Complimentary Testimonial.

The friends of Mr. Prescott Robinson, and their name is legion, tendered him a "surprise party," which took the form of a public meeting at Nassau. Hall on the evening of May 19th, in recognition of his several years' service as chairman of the spiritual meetings which have been held in this city at Temple, Lurline, John A. Andrew, and Nassau Hall respectively. The affair originated with and was successfully carried out by a committee of ladies. The hall was handsomely draped with flags, flowers, cages of singing birds, &c. Mr. R., on entering, was received with applause from the large company and appropriate music by the band. At the request of the committee, Mr. G. A. Bacon, acting temporarily as chairman, in a brief address stated the object of the meeting. It was simply intended as an expression of grateful remembrance to Mr. Robinson as a man and a brother, and for his numerous acts of disinterested kindness, of sympathy and assistance toward mediums, and also for his consistent labors in spiritual and humanitarian fields of reform. These efforts had been made in a very becoming and modest manner, which enhanced their virtue. Many of those present could bear grateful testimony to these facts, and were glad to unite with others in this public acknowledgment of what was eminently his due. For himself, the chairman said, he entered into the spirit of the occasion, and felt to congratulate both the worthy recipient, on this manifestation of approval, and the large company who had thus convened to do him honor. A varied programme had been arranged for general entertainment, and as the ladies had engineered the affair thus far, he thought it but just that they should continue the good work, and accordingly introduced Mrs. Maggie Folsom to take the chair and conduct the remainder of the exercises.

Remarks of a character more or less pertinent followed from Mrs. Folsom, Mr. Hardy, Mr. Hatch, John Wetherbee, Mr. Seaver, Dr. Richardson, Mrs. Hattle Wilson, Mrs. Abbie N. Burnham and Mrs. Nelson, the latter on behalf of her spirit guide presenting to the guest of the evening a basket of beautiful flowers, Mr. Robinson feelingly responding; recitations from Miss Ella M. Carr, Lizzie Thompson and Mrs. Wilson; songs by Mrs. Bryson, Mrs. Prince, Miss Ellen Sawyer, Miss Minnie Foster, Mr. Baldwin, and a select quartette. Floral offerings were also extended to Mrs. Folsom and Mrs. Carr, after which an agreeable hour was devoted to Terpsichore. The occasion proved from first to last eminently pleasant and satisfactory to all concerned.

German Spiritualistic Works.

We have just received by steamer from Germany an invoice of the following named books, which treat upon the subject of Spiritualism : The first is entitled, "SPIRIT, POWER, MAT-TER." by Catharina, Adelma, and Oedon Vay, published by A. Holzhausen, Vlenna; price fifty cents. This volume, neat and compact, has its origin in revelations upon the above subjects which emanated from minds of learning and deep thought in the spirit-world, explaining its theories, giving truths and doctrines through the authoress, a famous medium. The other volume, neat in typography and execution, published by A. Mutze, Leipsic, is the second edition of "Essays on the Spirit-World," by Adelma, Baroness von Vay, née Countess von Wurmbrand, with a fine likeness of the authoress, and many drawings and explanations, given through the mediumship of Madame von Vay; price seventy-five cents. This volume, full of startling facts, illustrations, and interesting communications and indisputable evidence, is well calculated to shake the skeptical mind upon the subject of the Spiritual Philoso-

Both volumes are very valuable contributions to true religion, displaying a high sense of moralty and convincing candor. The authors are brated medlums be onging to old, distinguished families, whose examples and precepts are beacon-lights in the communities known to

Rev. M. J. Savage talks well. He preached last Sunday on the connection of knowledge and religion. We can give but a brief synopsis of his noble remarks. Knowledge, said he, has made man free-has created the whole vast world of civilization, in the midst of which we are placed. Organized religion, of whatever name or nature. has, almost without exception, set itself in the pathway of obstruction to all forms of intellectual advancement. Knowledge means simply finding out the truth of things. If religion be not a part of the truth of things, most certainly we do not want to spend our lives in a vain delusion, and wake up at the end to find ourselves awakening from a dream. After working out this line of thought, the preacher concluded by saying:

"The mandest and most glorious religion that I "The mandest and most glorious religion that I can conceive, that God can suggest, is summed up thus: 'To be good and to do good.' So that we to-day care nothing for the bits of the true cross, for pilgrimages to distant and sacred shores, for the hair of some religious martyr, for the rags of some old saint. We care nothing for the religious institutions of the past, not because we know less, but because we know more; because the religious knowledge of the present day has advanced from the days when God was to us simply a deltized ancestor, a big man in heaven, an angry, a jealous, a despotic God, more tyrannical than any earthly tyrant. We have progressed from that idea to the contemplation of a God infinite in his universal loveliness, beautiful beyond the conception of the poet, transcenden-This much has knowledge done for It has given to us a vast religious conception, and we require a God as vast as our conception."

In conclusion, he said it was plain, therefore, that praying, going to church, and complying with the other forms and institutions, do not necessarily imply a religious man. This is merely the staging upon which he grows up to a religious character. The one important thing consists in "being good and doing good."

READINGS AND DISCUSSIONS ON SPIRITUAL Science.—Mrs. Emma Hardinge Britten will give her next Sunday Evening Reading from 'Art Magic," May 27th, at New Era Hall, 176 Tremont street, Boston. Subject: "The New School of the Prophets." The reading will be succeeded by a short address, after which the audience will discuss the subject in ten-minute speeches or questions. The proceedings will be summed up by Mrs. Britten. These meetings are very interesting.

We are informed that the series of séances for materialization which has for several months past been held by Mrs. Brightman, (formerly Seaver) at the house of Mrs. Hancock, on Burroughs street, Jamaica Plain, has been discontinued for the summer season. Mrs. Brightman resides at Marlboro', Mass.

Prayer and Work.

It is well stated somewhere by Mr. Beecher, that while prayer is a "means of grace," with which he also associates Sunday services, it need not arrogate to itself, nor need Sunday worship. either, the claim that it is especially and organically the means by which men grow gracious. It is an agency, he asserts, that must take a second rank. And why? Obviously, he answers himself, because the Creator has provided that the necessary duties of life shall themselves be the schools in which men shall find virtue, truth, honor, nobility. It was not meant, he holds that men should leave the street, the store, the shop, the ship, the warehouse or the forum, and huddle together in churches or cathedrals that they might have a religion which they could not have elsewhere. God puts a man, says Mr. Beecher, in circumstances, so that his duties are where his business is every day; and there is to bě his religion, or nowhere.

This habit which priests have hitherto taken pains to inculcate on the common mind, that in order to be religious they must regard everything else but going to church profane, is being slowly broken up. That is just what all this absenteeism from church on the part of the people means. They would flock to the churches again if there was to be found any new and larger truth there anything but that partisan spirit which seeks to secure the most numbers on its side. People are not the naturally irreligious beings that the preachers have so long told them they are. They like what is good for their souls as well as what is good for their bodies. But they do not see why religion is not just as good and necesary on Saturday and Monday as it is on Sunday.

Aid the Lyceums!

To the Editor of the Banner of Light: In the interests of the children, I write to asl you to devote one column of your valuable space for items of interest connected with the Chil-dren's Progressive Lyceum cause, and in that column I would propose that the names and ad-dresses of the Conductors of these useful organizations throughout the country be kept standing, so that they may correspond with each other and that they may contribute weekly such news as may be interesting to those engaged in the Lyceum movement, and likewise to the general reader. We are beginning again to flourish as of old, and I think I sense a general awakening in this direction. tion. THOMAS LEES, Conductor C. P. L. of Cleveland, Ohio. this direction.

We concur in the above suggestions of Bro. Lees, and invite the presiding officers of these schools throughout the United States and Canada to forward their names and addresses to us, together with any matters of interest connected with their work which they may deem worth reporting.

Dr. J. R. Newton,

As will be seen by his card on our seventh page, has taken up his residence for the present at Old Orchard Beach, Me., where patients may consult him personally or by mail.

D. D. Home's New Book

Is for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

Sardou, the French playwright, said: "I admit that I believe I owe my best pieces to invisible and supernatural collaborateurs. I write in a state of hallucination; in it I see an imaginary theatre where the actors dictate the dialogue to me. Their acting gives me the plot, which I transplant from the simaginary stage to 'the boards that mean the world.' That is my whole secret—my entire art."

The above reminds us of what one of the invisibles said to us several years ago, namely, that one of Shakspeare's best plays was written in one night, when he sat sound asleep (entranced) at his desk. Shakspeare, so our informant added, was confounded, on waking about nine in the morning, to find such a pile of manuscripts before him. He was still more astonished on readthen he fully comprehended the situation, that he cises. owed the piece to invisible co-laborers, But he kept this fact a profound secret, he said, from fear that he might be accused of being in league with the devil!

A standing notice informs correspondents that we cannot engage to preserve and return to the writers rejected manuscripts. Yet we are in receipt of so many letters in this direction, that we are obliged to take this method to answer them, one and all, that we do not preserve manuscripts we are unable to use, and it is therefore useless to importune us in that direction. An editor's life is onerous enough at best; but should he give his attention to one-half of the requests made upon him, he would have neither time to eat nor sleep. In past years we have corrected hundreds of articles that have appeared in this journal, because in the first place they embraced good thoughts, and in the second place, because the corrections and emendations made by us benefited the correspondents whose names were attached to them. But we are about worn out in such "good work"-and, simply ask for rest, at least in this respect.

One of the Dunedin journals states that the next evening after the victory gained by the Davenports in that city-and which we detailed in our columns last week-their agent called Capt. Barry, the defeated challenger, to the platform, and returned his money to him before the audience, stating that the Brothers did not think it honorable to keep it, since he (the Captain) was led on, in what he had done, by a blind belief while they felt actuated by a positive certainty of success.

The "Appeal for Medical Freedom" reaches on our first page its peroration. It is a grand affair, and worthy the pen of the distinguished scholar who composed it. His idea of registering physicians according to their success in performing cures, is admirable, and is one, as he truly says, which would meet immediately if put in force with the unqualified endorsement and co operation of all practitioners save the so-called Regulars." ----

Hon. W. E. Gladstone, M. P., says: " know of no rule which forbids a Christian to examine into the professed signs of preternatural agency in the system called 'Spiritualism.' But it seems to me his duty to refrain from 'dabbling in a question of this kind: that is to say-making a shallow and insufficient examination of it.'

The Graphic for May 4th contains a num ber of fine illustrations, in which are depicted the buildings of Dr. Brandreth, at Sing Sing, N. Y .the laboratory, storehouses, etc., making a fine display, and attesting the enterprise of this worldfamed manufacturer of a truly valuable medicinal remedy.

Movements of Lecturers and Mediums.

Wm. S. Bell has returned from filling lecturing engagements in the West, and can be addressed at 55 Foster street, New Bedford, Mass. Such an excellent lecturer should be kept constantly in the field.

W. F. Jamieson delivered lectures May 13th. 14th, 15th, 16th, 17th, 18th and 19th in Osceola, Iowa. His address is Glenwood, Iowa.

Prof. M. Milleson will speak in Mansfield, Mass., on Sunday, May 29th, afternoon and evening, for the society of Spiritualists, and will illustrate his lectures with his fine paintings drawn under spirit control, showing the spiritual body, with its currents, its brain waves and spiritual

Jennett J. Clark will remain in Plainville, Ct., for the present, to which place all letters intended for her may be addressed.

Geo. A. Fuller will speak in New Hampshire during the summer. He has already made engagements to lecture at the following places: Bradford, Sunapce, Newbury, Sutton, Lake Village, Plymouth and Nashua. He would like to make further engagements. Address during June, Bradford, N. H., care of Geo. S. Morgan,

Hon. Warren Chase and wife are having a pleasant visit at Santa Barbara, Cal. They will remain there and at Los Angeles till about the middle of June, and then return to San Francisco, after which they will probably visit Oregon Great success attends their ministrations in Cali-

Prof. William Denton will speak in Brockton Mass., on Sunday, May 27th, at 7:30 P. M. Sub ject-Mohammed and the Religion of Turkey.

In a recent discussion on Spiritualism at Sher man, Tex., E. V.. Wilson delighted and Elder Caskey disgusted the audience. The Daily News and Daily Cresset of Denison tell the same story of the debate, the latter paper declaring, 'The affair will surely not redound much to the credit of the Christian religion as represented by Elder Caskey."

Mr. Henry C. Lull, inspirational lecturer, spoke at Pythian Hall, Lynn, on Sunday, May 13th, to very large audiences. Will lecture at Harwich Port on Sunday, June 3d. Would like to make engagements for the rest of the month of June. Mr. Lull will be absent from home until May 28th, on account of engagements.

Dr. H: P. Fairfield will lecture in D. F. White's Hall, in Lower Howeville, south part of Fitzwilliam, N. H., Sunday, June 3d, at 101/2 A. M., and 11/4 P. M. Would like to make other engagements. Address him at Greenwich Village, Mass.

The literature of Spiritualism is already very extensive and interesting. Not less than thirty periodical publications in England, France, Germany, Italy, Spain, Mexico and Brazil are devoted exclusively to this subject. In the United States there are seven or eight weekly publications, of which the Banner of Light (at Boston), which has a large circulation, is at present in its fortieth volume.

Any one desiring correct information as to the facts and principles of Spiritualism can obtain it for a dollar in that most graceful and fascinating work of Epes Sargent, "PROOF PALPABLE OF IMMORTALITY," published by Colby & Rich, of Boston, or in the pleasing and philosophical works of Robert Dale Owen, the "FOOTFALLS' and the "DEBATABLE LAND."-" Medicus," in the Louisville (Ky.) Courier Journal.

Dr. James W. Greenwood, one of the earliest and most successful of the magnetic physicians of Boston, passed on recently from his residence in Cambridge, at the ripe age of sixty-six vears. Memorial services commemorative of his life and character, will be held in Paine Memorial Building, next Sunday, May 27th, at 21/4 ing them, on ascertaining that he had a completed o'clock. The public are invited to attend. Rev. play before him in his own handwriting. It was Mr. Bell and others will participate in the exer-

> At the annual meeting of the "First Religlous Society of Progressive Spiritualists" of Cleveland, O., held Sunday, May 13th, the following officers were elected for the ensuing year F. C. Rich, President; G. O. Shore, Vice President: Thos. Lees, Corresponding Secretary; C. H. Rogers. Financial Secretary; W. A. Lathrop, Treasurer; D. S. Critchly, Watchman; F. C. Rich, N. J. Benedict, W. A. Lathrop, Trustees.

> MAKE YOUR HOMES ATTRACTIVE, and you need have no fear that your children will seek doubtful pleasures elsewhere. A new and finely illustrated catalogue of means to that end has recently been printed-a neat little book of forty eight pages and sixty engravings, a copy of which will be sent free upon receipt of one stamp for postage. Address Adams & Co., 31/2 Beacon street, Boston.

Thomas Walker, the eloquent trance-speaker, accompanied Dr. Peebles as far as Sydney. where he remained at last accounts, having made engagements to lecture there. He is on his way to England from a tour through America. After he visits Queensland and New Zealand, it is quite probable that he will spend a little time in Victoria, Australia.

We are pleased to see the movement again on foot, with every prospect of success, in aid of the raising of funds to furnish free excursions for the poor children of Boston during the coming summer. It is a worthy enterprise.

The Children's Progressive Lyceum, of Boston, is deservedly popular at the present time. It has about two hundred names of children upon its books, and the names of as many more adults who are earnest workers.

J. William Fletcher is now located at 14 Southampton Row, London, Eng., where he will receive the general public from twelve till five daily. He lectured in Langham Hall, May 21st.

ualist, London, are for sale at the Banner of Light Bookstore, 9 Montgomery Place, Boston. The Children's Progressive Lyceum at New Orleans, La., is reported as doing good

Copies of the latest number of The Spirit-

work in its specialty. The little ones' Monthly, for June-THE Nursery—is on the counter of Shorey & Co.,

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

.To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

NEW YORK .- The "Hard Times" Problem, by a Spir itual Sensitive, is on flie for publication

BROOKLYN. - The article entitled "Sutetmallein t Brooklyn, N. Y .- Experimental Scances and their Re sults," has been received, and will appear soon.

For Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Published nonthly. Price 30 conts per copy. \$3,00 per year, postage 5 consti-THE LONDON STITLEAU AND ANALOG PER COPY, \$4,00 per year, postage 25 cents.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents per copy. \$4,00 per year, postage 25 cents.

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3w-May 26.

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May 26.

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A NY reader of the Banner knowing the address of DRA LUCY L. BELL. (healing medium) formerly of New York City, will confer a favor by sending the same to the undersigned, in care of the Banner of Light. B. B. WRIGHT, Boston, Mass. 3w-May 26. 1 JZZ1E NEWELL, 120 Tremont street, reliable LI Clairvoyant, Healing and Business Medium. Electricity applied.

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May 26.
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Message Department.

The Spirit Messages given at the Banner of Light Public Pres-Circle Meetings, through the mediumship of Mrs. JENNIE S. RUPD, are reported verbatim, and published sach week in this Department.

We also publish on this page reports of Spirit Message given each week in Baltimore, Md., through the medium

These messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—consequently those who pass from the parth-sphere in an under doped state, eventually progress has believe according. 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-

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

As most of the messages given at the Banner Circles and published on this page are from entire strangerapitits to our medium and ourselves, it is desirable that
those who from time to time may recognize the perty communicating should forward sa h verifications to this office
for publication. A few do so, but we verhally hearlof nu
merous verifications, yet those most interested failtin give
us the proof. This is to be regretted. But we hope those
interested will in future do us the favor to respond to our
request.

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

Donations of flowers solicited.

LEWIS B. WILSON, Chairman.

We wish it distinctly understood that Mrs. Rudd, the medium engaged at this office, takes no fees for spirit communications. She sits exclusively for us, is paid by this establishment for her services, and the messages given through her instrumentality are printed from week to week in these columns. As we freely receive from the spirit-world, we as freely give to the inhabitants of earth.

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

Invocation.

Father, as we come to earth to-day and behold the bright sunshine and the clouds of days gone by, may we bring with us spiritual sunlight and spiritual strength. May we draw nigh unto the children of earth, and make them stronger and wiser. May they feel that they are holding the hands of their loved ones, and that they will meet them when life is over.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, we will now listen to suitable questions.

Ques.—[From the audience.] Can you tell us the signification of Jacob's ladder, as we read of

it in Gen. xxviii: 12?
Ans.—There are many Jacobs' ladders. Each individual has one, on which he can climb, if so disposed. You can ascend that ladder until you reach a point from whence inspiration seems to apring. Thus it was that such a ladder was portrayed to one of old, that he might climb up on it and receive that spiritual light and truth which s ever ready to descend when individuals ask.

Q.—What was the cause of the deluge? A.—It is impossible for us to say. The flood did not cover all the earth, as was supposed, but was merely sectional. If you only knew of a certain river—the Merrimac river, for instance—and lived upon its banks for years, and this river overflowed and submerged the adjacent country, you would naturally suppose that a great and mighty flood had taken place. Thus it was in the days of old, in the time of the deluge. It seems to us that the great book of Nature seaches humanity that a universal flood is an im possibility. Then, again, we have met certain individuals who lived at that time, and they tell us that only a small portion of the earth was

by these thoughts, and try to aid you—to do all they can for you and yours—and yet they are not able to do all you ask.

Dr. Joseph Whittemore.

This is something new to me, [spirit return] and yet I have controlled several times; but I have been asked, if it were really myself, to call here at your Banner of Light. I find myself surrounded in the spiritual very differently from what I expected, yet I never was a heaven or hell man. I was a believer in Unitarianism, and I think it comes as near the Spiritual Philosophy as anything there is. You believe that every man goes to his own place—that by their works you shall know them, do n't you?' [Yes.] I was a student; I am a student to day; yet I do n't know as I shall be able to make myself understood. I come here not for the benefit of myself entirely, and yet somewhat so, for I expect to gain strength so that I shall be able, when I resurn, to take part in the councils of learning and mediane, and to do far more good than I have ever been able to do before. I have friends on earth. I don't expect them

to receive me or to be glad to hear from me. I come here to-day because I am compelled by a power outside of myself to return to earth; and if I must return and make myself manifest, I prefer to do it in a way by which I shall be acceptable to at least somebody. I believe I shall be acceptable to a few if not to my own family. The song says, "a work which none other can do." I do believe we all have a work to do which ao other can do. I do n't think, Mr. Chairman, that I can do your work, or you can do mine. I believe each individual has a work for himself, and that work he must do. I have traveled extensively, through my own country and through Europe. I have visited different lands, and have Europe. I have visited different lands, and have watched carefully the inhabitants thereof.

I became convinced long before I left the body

that there was something beyond life which was immortal. In dissecting, I endeavored to detect the spirit, but I always found it like a will-o'the wisp, and when I thought I had got hold of tt, it was very much worse than the Irishman's fies. No matter whether I looked at the brain or at the heart, no matter where I gazed though I knew it was a spirit that had unfolded and developed and held on to the body in the days gone by, and it was that which caused them to walk and talk and be themselves, yet I never could find it; it was a mystery to me. It is no mystery now. I know spirit-life is the real life. Do what you please on earth, go where you will, believe what you may, the spiritual controls the body, and, when that body is dead, no less controls the body. trols itself. It is an identity; it is an individual, and it is all there is of life. Your old boxes that you live in are only something to dwell in. They are houses for you, but when your house is broken up, you still live on. And so it is with me. I am just as much interested in my profession to-day as I ever was; and I am as much interested in working for humanity, in bringing them up higher—more so than I ever was before. I have visited France and studied; I have studied in the Universities here; but up in the Summer-Land I have studied more. I have learned more

than I ever thought to know.

Give my name as Joseph Whittemore. You may say I shall in due time entrance a medium and bring him to bear my name, and to do my

that there is one platform in God's great world where man and woman can stand and proclaim but I always worked, an' did the best I could. I his or her sentiments. I am glad there is one niver was very strong, an' at last I played out, about these very strong, an' at last I played out, about these very strong are always worked. place where spirits are not atraid to say, "I dare to do right; I dare to do whatever my conscience dictates to me is right, and I shall receive no condemnation therefor." I come here not as a Northerner, but as a Southerner; one who received favor under the Southern Confederacy, and yet I recognize you all as my brothers and sisters. I have no alien feeling in this heart now; it is all gone, and I know that we are all one in spirit, although there are dissensions in the material world. I realize that, in the Southern States, there are feelings that rankle and burn like red-hot iron in the very souls of men and women; yet, as I stand on this shore, I clearly see that Love will yet predominate, and will be the one grand link that shall bring you all together. I know that "united you stand, divided you fall"; yet you will recognize our rights in time, as we recognize yours to day. I have felt since I have been here a desire to manifest to speak my feelings, and yours to day. I have telt since I have been here a desire to manifest, to speak my feelings, and although but a short time has elapsed since I left the earthly form, I felt that I would like to try it on again. I hardly feel at home, yet I clearly understand that if I would work I must work with whatever instruments (led receive for the content of t with whatever instruments God provides for me; and surely these must be sensitive instruments, for I find them exceedingly sharp as I touch for I find them exceedingly sharp as I touch them, and I trust, as I come here and feel the influence, that you will be careful of them wherever you meet them. I want to send this message to my friends: "Dearly beloved ones, I send you greeting from the northern shore. God bless you. The angels are with me, and I am enjoying life." George A. Trenholm, of Charleston, S. C., formerly Secretary of the Confederate Government. [To the Chairman.] I thank you, sir, for the privilege of speaking on this platform. this platform.

H-

It has been written that the ways of God are oftentimes mysterious. I find a friend here to-day who has handed me a ball of yarn that I might unravel the long-sought for mystery, that I might bring a crown of love and place it on her I might bring a crown of love and place it on her head, in payment for the cross that has been so long borne. I say, "Friend, God bless thee. Thy hand has been guided in the past; it shall be guided in the future. I will speak to thee, and when the opportunity comes I will make thee feel my presence, and the presence of dearly beloved ones, the presence of her who bowed her head and went out working in the service of the Great Master." I will give my name as II—.

Charles Daniels.

Well, Mr. Chairman, I concluded your circleroom was like an ownibus, always "room for one more," so I thought I'd come round. I aint much used to this thing, mister, but I had a little affair I'd like to settle with a friend of mine. I don't know as this is any place for settlement, only I don't know how else to reach him. I've been trying for the last year and can't get at him, and now I'm going to send him a letter. I have got near enough to an old friend of mine by the name of Brown, who often looks into this thing, and don't like to have people know it, but then he does sometimes find your paper in his coat pocket, and he takes it out very carefully lest somebody should know it. He goes to the Bap-tist meeting sometimes. I felt as if I wanted to speak through him to this friend of mine—his name is Joseph Noble. I think I can find him round in New Bedford—he was there a few weeks ago. I know that my friend will find him or send him the paper. I want to say to him that the promise he made

me when I was just going out has never been ful-filled. He's got a paper now in his secretary, or whatever thing it is that he keeps it in, which I want him to hand over where I told him, or else I shall be round buzzing, and he'll think that a nak of bumble bees has been let loose. My name is Charles Daniels. I give him fair warning, and if he do n't hear to it, then I'll turn the tables on him. I'll get some of these boys up here that like to have some fun to help me, and he'll think I've come then. I happen to know that he 's afraid of ghosts.

Deacon Alcott Allen.

Please say that Deacon Alcott Allen, of Hart-Q.—Can our spirit-friends read our thoughts constantly?

A.—Not always; but very many times we can do so. They are mirrored to us, the same as if which I never had before. I now know that I have looked in a glass. Your spirit-friends often take cognizance of thoughts that come and go through your minds. They are often influenced with bank business. I passed away quite suddenly about four years ago last October, about the middle of the month. I have been seeking this opportunity, for there is one I would like to reach. I cannot say as it will be acceptable to him from this source, but sooner or later he will learn that spirit return is really true. It is of no use to try to crush out Spiritualism. I find it is like small seeds that will continually spring up. I wish to have him understand it as early as possible.

Mary Bancroft.

Dear ones, the light has come to me, and Dear ones, the light has come to me, and brightness and beauty seem all around me, fresh and fair as the flowers, and they are more fragrant than any I ever saw on earth. I have met the dear ones, and clasped their hands, and I have asked them of the days gone by, and learned much of their history, and I enjoy going into the gardens and seeing the children and teaching them. Oh! I have had plenty to do. And I want to say to my friends, that if they will only meet me I will talk with them, and explain all that seems strange. My name is Mary Bancroft, of Natick, Mass. I was twenty-two years old. I went away in 1872, I believe it was.

Mary Burr.

I have been gone many years from earth—too long, one would say, to hold revenge; and yet, until within the last few years, revenge has been sweet to me. I cannot tell you all my history I have been gone away many, many long years. I went out from Baltimore. My name was Mary Burr. My fate was like some others, and for years I have followed the individual up, over the seas, and through the wars, from Maine to Texas, and across the Atlantic, and each step he has taken I have dogged him until I have made his life completely miserable. Even in his old age I have been near, and I have been like a thornbush to him and to his family, and when I resolved I would do so no longer, and that I would pray for the light, there came no light to me; and I have been told that if I would return to earth and tell my story, and say that I would try and be true to myself in the coming years, that I would feel better. I have felt friendless and alone, although my sister Jane was with me, and my brother John; yet still I have seemed to be outside. I might compare it to being outside the gates of heaven. I could not rest! I was uneasy and unhappy. Only when following him whom I hated was I exultant. Then, when I stopped to think, all seemed dark to me—darker than ever. I know there are, within the sound of my voice, some who have hatred in their souls, and I come here to-day, finding an opportunity to speak to them. As they say, I jumped in to control. I know I am not interesting, but I came to be helped. I have seen many come away from here with their ragged coats mended and I have seen way with my soul mended, and I long to go away with my soul bathed in the light which you impart here. I thank you for this privilege.

James Dorrity.

Fa'th, sir! an', sir, it's the praist himself that brought me here to-day. It's the one that come to ye that other day, an' if he could come, shure George A. Trenholm:

I trust I am welcome here. I know this place is free to all, and rejoice that it is so. I rejoice

To you that other day, an' if the could come, shure one that come to ye that other day, an' if he could come, shure a chance before, there was such a crowd here, and somebody always stepped in between me and somebody always stepped in between me for; but; shure, I could n't understand it whin I got out of me body, for, sir, it was an old, wornout one, anyway. Doye mind that, sir? I that I was an old, wornout one, anyway. Doye mind that, sir? I the sick man waited so long while others got in before me is free to all, and rejoice that it is so. I rejoice

about three year ago.

I come to day, thinkin' I might reach some-body. I come with Father Lynch, sir. I hope I'll tell me story right. I don't know very much, but I tell you, sir, it looked so bright round here, fa'th! it seemed morelike heaven than anything I've seen. I concluded I was well out of purgatory, an' was jist goin' to jump into heaven, sir. I didn't jump in right off, but I've got hold of it's like me, only I know it's not me at all, afther all. I know I am an ignorant old irishman, an' it's done me a dale of good comin' here. I only wish there was more places like it. Shure, sir, shall I go back to purgatory whin I go out from here? [No.] Thin it's safe to get out, aint it? [Yes.] If I thought I'd got to go back to purgatory, I'd stay here altogether; I'd not lave at all. It I can find me way back, and I guess I can, wid the good father's help—God bless him!—I'll go.

If I can reach me sister Mary I shall be glad. I've lost track of her, an' the good father—God bless his soul!—said if I come here maybe he would be able to find her for me. Me name is Dorrity—James Dorrity, sir. I was born in old this thing [the medium], an' it seems to talk, an'

Dorrity—James Dorrity, sir. I was born in old Ireland, in the county of Cork. It's many years since I come to this country. I was a little bit of a shaver, not more than ten years old. I'm goin' now, sir, an' if I get back into purgatory I'll come here agin, an' I'll stay altogether.

Lizzie Clough.

I am attracted here by some friends that I knew while here, and I. wanted to add my voice and my influence to that of others for the benefit of spiritualism. It was to me a great blessing. It enabled me to pass through many severe afflictions, which, I am well aware, I never could have stood had it not been for this great power. I was a medium. The angels often talked with me, and came very close to me. Now, I have another work to do, and I trust it will be for good. I have been trying to do and I am doing the best I can, but one of my friends said, "If this is Lizzie here to-day, why will she not go to the Banner of Light Circle?" I will say to her, I am here to-day. I passed over in the Charles-town District; my name, Lizzie Clough.

Hepsey S. H. Wayland.

Will you please state, Mr. Chairman, in your paper, that Hepsey S. H. Wayland, of Provi-dence, R. I., would like to have some of her friends meet her anywhere where they can, and she will try and be present? I lived over threeshe will try and be present? I lived over three-score years and ten on earth, and yet I knew little of its enjoyments that I might have known! Oh! if I had only realized that all my life the angels were near me, and that a father, and a mother, and dear loving ones were close by me, and that I could hold their hands, or rather that they held mine, that I had been guided along many times by what I supposed was the spirit of the Lord speaking to me, and influencing me— but it was really the spirits of dear ones gone before—if I had realized this, it would have been a source of enjoyment to me! But on entering a source of enjoyment to me! But on entering spirit-life, or what you call dying, I found my dear one, my companion, ready to hold my hand, although he could not have received this truth when here. How patiently have we both learned together the way of life! It is beautiful in spirit-life; it is pleasant. I know his name is not a strange one—it is Francis. They called him doctor. I feel to day that I am accomplishing something, that I shall reach some one. If I can only bring God's blessing to earth. I shall If I can only bring God's blessing to earth, I shall feel that my appearance here, sir, will be repaid to me. It is with difficulty I can utter my thoughts, but I am glad to do what I can. I was about seventy-one years old. I have been gone away several years—three or four.

Mary West. .

My name, sir, is Mary West. I come from Tuscaloosa. I wish to reach my sister Mirlam, if it is possible, and I feel that she will receive it if I only can make you understand me here. I am troubled with not hearing quickly. Maybe you hear much more quickly than I do. I am really afraid I am not speaking loud enough for you to hear. If I am I am very thankful and I wish hear. If I am, I am very thankful, and I wish you would say that I have come here with good intentions. I have brought a rainbow of promise for the future. Ask her that she will receive me kindly, also brother Joe.

George D. Boyd.

Will you please say, sir, that George D. Boyd, of Chicago, returns here to-day, and would be glad to communicate with anybody who would like to talk with him? I have a brother David; If he would like to talk with me I should be very

Ed. Graham.

I don't know, sir, as I shall make myself understood by my friends. In fact, I fear very much that I shall not be able to do so, yet I have a great desire to have my name on your books. I don't suppose you will have any objection to saying that Ed. Graham, of Bristol, Conn., called here to-day; and if there are any individuals in that place who would like to talk with me, if they will meat me at reasonable place and a reason will meet me at a reasonable place, and a reasonable time, I shall be most glad to meet them. If my friend B. will call on me, surely I shall have no hesitation in talking to him, no matter where or when he comes.

I have had strange experiences since I came to spirit-life. I know there is considerable interest in the cause of Spiritnalism in my old place, but still I am aware that there is a great deal of prejudice. I know that to some my coming will cause a little astonishment, but at the same time cause a little asionishment, but at the same time I feel that it is my duty, and I must come. I have been called here by a power outside of myself. I respond to that power, and I say, if you would hear from me, friends, please call for me. There are mediums in your place; will you not let me have a hearing? If you will not, why, then, all right; but if you will, I shall be very glad. I thank you, Mr. Chairman.

Ada Bowen

My name is Ada Bowen. I come from Mur-freesboro, Tenn., and I wish to say to my moth-er that I came here, and that I have done the best I could. Her name is Millie. She will hear of this, because Auntie Maria takes this paper. or this, because Auntie Maria takes this paper. She's not really my aunt, but then they call her "auntie." She takes your paper—she buys it rather—and she'll know all about me, and she'll carry it to mother. I want to say that I am feeling all right. My throat is n't sore a particle now. I've met Johnnie and Jamie, and I've met papa. I am very happy. I want her not to cry. Oh, I am so sorry she cries nights! I wish she would n't. I wish she would take care of herself. The best thing that she can do is to asshe wouldn't. I wish she would take care of herself. The best thing that she can do is to accept the offer that has been given to her—it will make her a happy home. I was only twelve or thirteen years old when I went away, and I've been gone over two years. Have I been naughty to come, sir? [No, indeed.] A little girl came here and helped me. She could n't see very well, and by your kindness she has been enabled to see, so I thought you would n't care if I came.

Lewis Fairchild.

I have come a long way, sir. I have worked very hard to get here. I am an old man, some sixty years old. I have lived a hard life. I went away from Galveston, Texas; my name, Lewis Fairchild. I have boys that I'd like to reach. They look at your newspaper, but do n't take much interest in it, because they think their old father might come if he was a mind to. I've tried for five years to come, but never could get a chance before there was such a crowd here.

I've come, and I want to send my word to the folks. I want to tell them I've been with them, I've helped them in their herding, I've helped them in whatever work they have been doing, and I trust they will remember me sometimes,

and will pray for me.
What year is it now? [1877.] Then I've been gone somewhere about ten years, for it was in '67 I went away—"died," as folks say.

David Le Roy Materond.

Will you please say, sir, that David Le Roy Materond—it's a strange name—wants to communicate; and he would like, if there's any of his Catholic friends, for instance, James St. Croix Maitland, or Susan, would like to communicate with me, and will go to a medium by the name of Chas. H. Foster, I will communicate with them, or if they will sand a scaled letter to the medium or if they will send a sealed letter to the medium J. V. Mansfield, I will communicate there. I am very afixious to reach them.

Major.

They hang me by the neck, sir; they tied me to the gallows; they thought they had annihilated me, but I never was so much alive as I am now. I was n't so much to blame as they think for. I said if there was a power on earth that would bring me back and make me write my name on earth's pages, I'd come. I said so in my cell, before they hoisted me up there. They don't know no more about my private life than the man in the moon. I have suffered enough suffered innocently in one sense, and guiltily in another. If I was to blame, then my wife was to blame. We understood each other. I don't know as anybody will be willing to print what I've said in the paper, but I want them to understand that I was n't so much to blame after all, but that it was a complicated affair, understood by both of us. When I give my name as Major, that will be enough.

Chandler Carver.

Will you please say that Chandler Carver, of Plymouth, Mass., returns to your Circle-Room to day, and would be very glad to announce himself as a convert to Spiritualism, and he would like to talk with his wife Harriet and his children? He has clasped hands with his son Edwin, who passed away by drowning, and he has met his wife's parents, her mother and step-father. He has met very many of the old friends. I was about to tell the name of the old gentleman whom we took care of, but it has passed from me now. we took care of, but it has passed from me now. I think the name was Tilton. I was not a Spiritualist while here; I did not believe in it; I scoffed at it; but since I have passed into spirit-life, and have come back to earth, I have felt that I would like to reach humanita. would like to reach humanity, and would like to speak to them, as in the days of the past I was able to speak in our meetings. I am here, friends, and I will do all the good I can for the world and for humanity at large. I have met my former wife, and I say, God bless all the world. I am alled that I am free from it soled that the chapter glad that I am free from it, glad that the shackles are thrown aside. Say to my wife Harriet that her daughter Addie has assisted me very much, and I am glad that it is so.

Philos P. Tyler.

I thought I should enjoy a short visit here in the Circle Room this afternoon, both for my own pleasure and gratification, and because I trust it will be a pleasure to some of my friends to know that I can communicate with earth. I ever tried to be busy, ever tried to do whatever came in my-way, and I find that in spirit-life there is no need of a man's being lazy; there is plenty to do here. I was much interested in inventions, in mechan-ics, and I am no less interested in these things to day. I have changed my ideas very much in regard to many things of earth. I don't know but I look at the country in a different light from what I did before I passed away. I find the spirit-world, as I said before, a very busy one, and I find plants of room to investigate leaves. and I find plenty of room to investigate-plenty and I find plenty of room to investigate—plenty of room to realize that this world you are living in is a very small one; and it does surprise me, as I look back; to think how strongly we cling to earth, when it is such a contracted place, only a bit of a room, as I may say, while in the great beyond we can work so grandly. At times I have with any say and look around me I pause with amazement, and look around me, saying to myself and sometimes to old friends I meet: "What was it that caused us to work so hard to live on earth, when life here is so much more brilliant?" I was a native of Springfield; I passed away about a year and a half ago; my name—Philos P. Tyler. I am pleased to come, and I trust that some of my friends will be glad to know that I came here. to know that I came here.

Jesse York

I wish you would say in your paper that Jesse York, of Winsted, Conn., came here to-day. I am having a pleasant time, enjoying life better than I ever expected to. I was quite an old man, but I feel like a young one now. I certainly wish success to that Society, where they let spirits come, in our place, and if I can help 'em any I shall be glad to. An old Spiritualist friend come here with me to-day had a my friend now. came here with me to-day—he is my friend now, anyway; he was a real worker, and did everything he could to help the cause along; he helped me here to-day, and I'm much obliged to him.

George William Jackson.

I went out from Sacramento, ten years ago last July. I celebrated the Fourth of July by getting out, and it was the best celebration I ever made. out, and it was the best celebration I ever made. My name is George William Jackson. I was about forty-seven years old, as nigh as I can remember. I never have celebrated any day so satisfactorily to myself as I did that day. I'm glad of it now. If I had an old body again I'd be glad to celebrate the Fourth of July by blowing it out, getting rid of it. I don't want it; this one [referring to the medium] is a good deal better, and I come here to day to learn how I can be better still. I want to reach one of my folks. be better, and I come here to day to learn how I can be better still. I want to reach one of my folks that lives somewhere in Kentucky. I believe it is in Louisville. I didn't know any way of get-ting to 'em. I thought perhaps a letter from here might reach 'em, as I heern 'em say, or rather they wrote to me before I went away, that they had looked into this thing, and they didn't be-lieve applied died 'they only passed array. lieve anybody died, they only passed away. I send this because I want Helen to get it, if possible, and I know she will. That's all. I am obliged to this institution for the privilege of re-

Eliza A. Gay.

I have gathered a bouquet of bright flowers, and yet I find I shall not be able to send them to my friends. I can only send them symbolically. my friends. I can only send them symbolically. They are brightroses, and I trust that love which they represent will be felt by those I have left on earth. My home here is bright, and I have so many dear ones! I long to tell them about them, yet memory seems to leave me as I try to think. I would that I could tell you of the dear ones I have met, and of the happy homes I have visited. Tell them they know not what home is until they come up here. We have no inharmonies here, for when one becomes inharmonious, he or she leaves. There can be no clashing; it is all bright; no one blames another, but each one all bright; no one blames another, but each one tries to understand that all have rights, and that the love-principle is the grand ruling power. I am happy with my companion here. We are cheerhappy with my companion here. We are cheerful, and certainly we are youthful to-day. My name is Eliza A. Gay. My husband's name is Samuel O. I passed out from Springfield, Mass.

Phebe A. Hathaway.

Will you please say that Phebe A. Hathaway, who passed away some five years ago, near Quincy, Ill., called here at the request of her brother Henry, and reports that all will be well? I am guiding, and will unfold all the mystery. I passed out with consumption. I was about fiftyfive years old.

Samuel Wood,

I, Samuel Wood, formerly of Philadelphia, about forty years old, who left this earth with consumption, wish to record my name on your list of visitors. I would say to my friend Alfred,

You were not mistaken. I came to you in a dream and pointed the way to you. If you refuse to hear me, you will be sorry in the future.

I stood by your bedside, and I opened that book
upon your dressing table. You need not have
been frightened, for it was myself; the dropping
of the water was made by my hand. I shall
come again unless you listen to me. [To the
Chairman.] He is watching for this. I promised to come here. I told him then that if he
didn't heed me I would speak to him from this didn't heed me I would speak to him from this place. I have kept my promise.

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

Mrs. Danskin's Mediumistic Experiences. [Part Sixty-Seven.]

BY WASH. A. DANSKIN.

Many persons, otherwise intelligent, well-bred and free in manner from everything objection-able, exhibit strange notions frequently in a rude manner, in regard to the manifestations of Modern Spiritualism.

A friend of mine who had for years been subject to severe spells of sick headache, was com-plaining one evening of his distressing malady, when a Spiritualist present proposed to try his mediumistic powers and see if it could not be relieved. After manipulating his head about ten minutes, the pain was entirely removed; and what is more wonderful, has never yet returned,

during an interval of fifteen years.

Speaking of this wonderful cure one evening a lady present remarked that it was a wicked thing to allow himself to be controlled by this diabolical influence, and urged him earnestly to consult his pastor, so that the terrible consequences might be averted. Is is not indeed strange that among well-educated people such crude ideas can be entertained?

On one occasion, in my presence, a lady, who had been quite an invalid, said with an air of extreme condescension, "I will permit the spirits to cure me," thinking, apparently, that she was placing the spirit-world under infinite obligations

All, however, among skeptics are not of this class. Early last winter a gentleman, who occupies a leading position among the merchants of Baltimore, called on Mrs. Danskin and respectively. quested treatment for scables—a vesicular para-sitic eruption which made its appearance, he said, every winter for six years past. He had been under treatment by the most eminent physiclans of the old school, and, to use his own very emphatic language, had "taken arsenic enough to poison his whole family, and sulphur sufficient to supply his Satanic Majesty for a season," and yet the cruption had appeared every year as soon as the cold weather set in. He was in a short time relieved entirely of this unpleasant condition, and never fails to speak of it on every appropriate occasion, not only attributing his cure to the proper source, but expressing his gratitude for the great blessing conferred upon him, thus showing that all skeptics are not so obtuse as those I have referred to.

Robert DeWitt.

I hailed from Stratford, Conn. I was forty-I hailed from Stratford, Conn. I was fortynine years old. My name was Robert DeWitt.
I was a publisher. On the morning of a Monday
I gave up the ghost, and went out searching for
diamonds, rubies, and golden streets. Now
fashion to yourself a mind filled with such
thoughts, and conceive, if you can, of the external disappointment which was mine upon entering the house not made with hands.

Men should not be taught thus. They should
be taught to reason from analogy. They should
be taught to see the wisdom and the magnificence and the grandeur and the goodness of the

cence and the grandeur and the goodness of the all pervading Soul; then when they die and enter upon the new state they will not meet with disappointment. We are taught from childhood to fear the Overruling Soul. What is there hood to fear the Overruling Soul. What is there to fear? If you come in conflict with the law, you must feel its severity. If you work with the law you are an inheritor, and when your facul-ties become unfolded and you gather in the beau-ties and the grandeur of the eternal home, then you find the diamonds and the rubles and the

streets paved with gold; not until then.

I come back on the wings of time to tell my friends there are no dead. All are livers, in one direction or another, according to their own in-ternal aspirations. God speaks not in a loud voice; he speaks in the winds whispering through the trees; he speaks in the grass and in the flowers; he speaks in the murmuring brooks; and if you will but listen he will tell you of the beautiful life beyond the grave. Fear not death; it is a beautiful boon—it gives you that life in which pleasures are eternal.

Emily Waugh.

I died at Indianapolis, Ind. My name was Emily Waugh, the wife of John Waugh; he was formerly of Baltimore.

The task to me is not a grievous one, speaking either of the past or of the present. The past is like a dream. The present has all the realities of a new life, a new unfoldment, new discoveries and new anticipations, without any disappoint-

ments.

In death one sees a change; we scarce know how to describe it so the mortal mind may underhow to describe it so the mortal mind may understand it, grasp it and digest it. All things external pass gradually away. The spiritual is brought closely in contact with the interior senses, and thus all things grow bright.

Some may say that this description of death is very beautiful if it is only true. It is their privilege to doubt it; but their time, like mine, will

come. The change must be. No one has power to feel it for you but yourself. I was not acquainted fully, intellectually, with this intercourse between the two states, but when the story was told me it appeared plausible, and I thought I would try it, learn it, and in its exercise try and understand it; and thus it is I am brought to your door asking for entrance which cise try and understand it; and thus it is I am brought to your door, asking for entrance, which you have kindly granted me. I am much obliged. My motive in giving this is not so much to add glory to myself, as to give partial understanding to others.

And now I hope my light may shine. I hope others may catch it, and in understanding prove themselves worthy of my return. If so I shall be hanny.

happy.

William Smith.

At New Haven, William Smith, of the late firm of Colby & Smith. I was in my seventy-sixth year when the door of my earthly home was closed and the broad door of the kingdom was opened. I entered therein, leaving the re-

was opened. I entered therein, leaving the re-grets, disappointments, vexations and cares be-hind me, feeling that He who sent for me knew the better part of life to give me.

I stand upon the green hills, having full confi-dence in my Master's work, not yet being un-folded to the grand capacity of taking in all things—weighing and measuring them—but viewing them with an artist's eye and feeling grate-

ful for the change.
From the feeble, shattered casement the newborn spirit has bounded, not as an utter stranger, but knowing that the time will come, however long or short it may be, when every faculty that the Infinite Mind conferred upon me will be quickened into use; that use that will bring its profits not in coin of gold or silver, but in knowledge of this vast domain. Then I feel that, being competent, I will reach forward to those who are kindred to myself and row them over the

river of life into safety.

I can truly say blessed are they who die physically not in the fear of their Maker, but conscious of His love and wisdom, for they shall be pro-

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Pearls.

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever."

TRUST. Should your trusted friend betray you. Brother mine, Deem not all men false, I pray you, Brother mine. Ever heed this truth divine, That among life's motley crew Hearts there are which still are true-Hearts to feel for you-for you.

He will be the most religious man who most conforms to Mis nature. - Theodore Parker.

Sweet Virtue-it is no empty sound; That a man can obey her, no folly; Even if he stumble all over the ground, And yet can follow the holy: And what never wisdom of wise men knew, A childlike spirit can simply do. And a God there is-a steadfast Will, However the human shrinketh;

High over space and time He, still The live Thought, doth what He thinketh; Though all things keep circling, to change confined, He keeps in all changes a changeless mind.

The higher and purer, and, therefore, the less selfish the end from which a man acts, the clearer will be his mind and the more powerful his demonstrations of truth. - T. S.

My beauty grows when I reflect thy face, Yet well I know in some sweet silent place On fairer waves thy radiant face doth look; I tancy it a plac, by man forsook, Where running vines and branches interlace, Where wild flowers bloom, and every waiting space Is musical with life, and in each nook The many mosses of the forest hide, And in this frame a perfect mirror set. Reveals thy beauty, bids thee to forget The common streams thy light has glorified. Yet fair and far still shine all brooks upon While I reflect one moon, and only one

Thou art the morn, and I a little brook:

There is as much difference between courage and brutal ity as there is between recklessness and liberality, or freedom and licentiousness. Courage is a divine element of the soul, brutality but the offspring of the lowest and most debasing exercise of t.o animal faculties.

-[Grace S. Wells.

Prevision.

To the Editor of the Banner of Light:

The following facts were recently communisated to me by an intimate friend. As I know they are reliable in the minutest particulars, I think it might be well to make record of them in she Banner. T. R. HAZARD. Vaucluse, R. I.

"In February 1870 I made a voyage from New York to San Francisco, via Panama. A Mr. D—, brother-in-law of Gen. G—, who then lived in San Francisco, was my fellow passenger. He was, I think, Judge D—, whom I found a very gentlemanty and agreeable man. It so happened that we soon became very intimate, and man altimate and control of the second se pened that we soon became very intimate, and were almost constantly together, having adjoining state-rooms on the upper deck. He told me that his mother was evidently a spirit medium for several years before her death, though perhaps it was not then so understood. She had frequently told her family that Mr. G.— (as she always called her son in-law) would one of thise days be elected to the highest office in the gift of the people of the United States; than which rothing to Mr. D.— appeared more imwhich rothing to Mr. D—appeared more improbable at the time of the decease of his mother, e evidently apprehending that the then habits of his brother in-law would ruin him, though he did not directly so state. Finally, whilst on her death-bed in St. Louis in 1852, and when near her end, Mrs. D—— called together the numerous members of her family, and reminded them of what she had so often told them concerning the election of Mr. G—— to the Providency rethe election of Mr. G— to the Presidency, remarking that they had not hitherto heeded her prediction, adding that she now wanted them to

prediction, adding that she now wanted them to make a written memorandum to the effect that Mr. G— was to be elected to the highest office in the gift of the American people, adding, 'I know it will be so, for I can see it.'

Mrs. D— died at that time, and sure enough, eighteen years afterwards, (in 1868) Mr. G— was elected President of the United States. After that event members of the D— family held a consultation as to the propriety of publishing their mother's prediction of 1852. There was a strong inclination in the minds of most present to do so, but Mr. D— said that from the fact to do so, but Mr. D—said that from the fact that the prediction had not been promulgated at the proper time, and in view of the scurrility of some of the public press, particularly the New York ***, that would probably find a rich theme in such a publication, they concluded it would be best not to print the prediction.

I remarked to Mr. D—that I should be like-

ly to nieet Gen. G—at no distant day. To this Mr. D—replied, 'Speak to him about it (the prediction); he will, I know, have no objection to

talk with you about it.'
Mr. D—— evidently believed, in spiritual phenomena, though he manifested no particular interest in the subject. I thought at the time that he was forced by circumstances to engage in mundane affairs that ill comported with the ease of one like him, whose tastes seemed better adapted to the parlor than the office."

Mental Phenomena in New York City. To the Editor of the Banner of Light:

*At this time, when spiritual mediums are un dergoing the severe scrutiny of all earnest and ionest investigators, the names of such as stand the test without flinching cannot be brought too slearly before the public. Among these non-shines brighter in this city than the name of Mrs. Lou M. Kerns. Frequently in public halls she has described and given the full names of spirits who were at once recognized by persons in the audience. She is very particular that the person receiving a test should state whether he had any previous acquaintance with her, or whether there was any probable way in which she could have known of his friends, their names, &c

On a recent Sunday evening at Harvard Rooms she gave the names (also descriptions) of two spirits who came together, as "Avonia" and Alvah Brown. A party of half a dozen persons, who were not Spiritualists and who had never before seen the medium, recognized the names and descriptions as friends of their own. She gave many other names, describing minutely the intelligences to whom they belonged—all of

which tests were readily recognized. Mrs. Kerns disarms all suspicion of decep tion by her frank and fair way of giving tests. She seldom describes a spirit without stating the full name. Such mediums are exceedingly rare,

and cannot be too highly prized.
Yours for honest investigation,
MRS. HELEN M. SLOCUM.
140 Fast 15th street, New York.

An Impudent Fraud.

To the Editor of the Evening News: Do the spectators who paid to see the clumsy jugglery of Baldwin, recently, know how cheaply they were sold? Baldwin promised to repeat all the wonderful phenomena of Spiritualism and explain how they were performed by physical means. He did not exhibit a single characteristic printial fact, nor show how any of them could be produced, but gave a little boyish jugglery, and told his auditors that what he exhibited was a fair specimen of spiritual facts.

To have exhibited spiritual slate writing correctly, he should have permitted some of his auditors, not in collusion with himself, to bring a pair of clean slates, fastened together, laid them on the table in view of everybody, and there found an intelligent message, from some de-ceased person, written on the inside of the slates,

as it occurs with Slade. To have exhibited materialization he should have opened the cabinet to let the medium and

several materialized spirits walk forth together

and talk with their friends—the spirits disap-pearing while all eyes are fixed on them. The only thing done by Baldwin resembling spiritual performances was in getting untied, which is done by mediums under test conditions to which Baldwin would not submit. Such per-formances, however, are so easily imitated by fraud that respectable Spiritualists generally discountenance them. Any one who can successfully produce the spiritual phenomena by physical means, can take the reward of five hundred guineas which is offered in England.—Science, in Louisville (Ky) Evening News for May 8th.

Mrs. Kimbali in Brooklyn, N. Y.

To the Editor of the Banner of Light: I have just received a letter from Mrs. Anna Kimball, written from the home of her daughter, Kimball, written from the home of her daughter, in Dunkirk, N. Y, stating that she proposes, under the direction of her guides, to take up her residence, within a few days, in Brooklyn, where she will hold scances for the purpose of responding to the mental depands of those who may be attracted by the sphere of intelligence of which she is the chosen mouthpiece. She does not propose to give tests to convince skeptics, except as such may incidentally occur, but to address her mesmay incidentally occur, but to address her mes-sages to advanced Spiritualists, seeking to know the higher truths of the New Dispensation, and how to practically apply them; and from what I have known of her past communications. I think I can confidently promise that words will be spoken through her lips of the highest importance to the human race.

Mrs. K. spent several months during the last year with the Countess of Caithness, Lady Sin-clair, Mrs. McDougal Gregory, and other per-sons of high intellectual and social standing in England and Scotland; and from letters which I have had the honor to receive from Lady Catthness, I judge that her labors on that side of the water have been attended with results of the highest importance.

Yours for the common cause, WILLIAM FISHBOUGH.
Brooklyn, E. D., May 15th, 1877.

Magnetized Paper. To the Editor of the Banner of Light:

In a recent issue you allude to magnetized paper, and kindly refer to me. You speak of this paper as an agent in curing nervous diseases Your readers may conclude from this remark that its use is confined to nervous diseases only. Allow me to say that I am daily in receipt of letters from persons who have been using my mag-netized paper, and they speak of its wonderful beneficial effects in different forms of disease. In my experience it acts as a vitalizer of the blood, and a harmonizer and rejuvenator of the entire system, thereby assisting nature in eradicating all curable disturbances of the bodily functions. I do not claim that it will cure all disease, or that it is "miraculous"; neither do I claim to know the full method of its workings; but I am satisfied that intelligent individualized forces are engaged in the work-and who knows but that the elements, as seen by A. J. Davis, and printed in a recent issue of the Banner, are being utilized by humanitarian spirits for the benefit of suffer-ing humanity? Thus far my best cures have been made in the cases of persons who have no knowledge of or belief in the Spiritual Philosophy. To know more of the subtle elements in nature, and of their adaptation to the healing of the sick, is my great desire and aim.

A. S. HAYWARD, Magnetic Physician.

Ben Jonson vs. the Physicians. Mosca.-Sir, he has no faith in physic.

Corbaccio.—Say you, say you? Mos.—He has no faith in physic; he does think Most of your doctors are the greater danger, And worse disease, to escape. I often have Heard him protest, that your physician Should never be his beir.

Corb.—Not I his heir?
Mos.—Not your physician, sir.
Corb.—Oh, no, no, no;

I do not mean it.

Mos.—No, sir, nor their fees
He cannot brook; he says, they flay a man Before they kill him.

Corb.—Right, I do conceive you.

Mos.—And then they do it by experiment;
For which the law not only doth absolve them, But gives them great reward: and he is loth To hire his death, so,

Corb.—It is true, they kill With as much license as a judge. Mos.-Nay, more; For he but kills, sir, where the law condenms, And these can kill him too. Corb.-Ay, or me;

Or any man. -[From "The Fox," Ben. Jonson, 1574-1637.

A. J. Davis in the Banner of Light.

We have been very much entertained for sev-We have been very much entertained for several weeks past by a series of articles in the Banner of Light, by Andrew Jackson Davis, entitled, "Views of our Heavenly Home." To us it is a little speculative, but it seems philosophical, and it is certainly instructive, and we are half inclined to think it is true. It is the only theory we have seen that fully reconciles our materialism with our Spiritualism, but as we have always felt the necessity of caution as we proceed in the investigation of new subjects we proceed in the investigation of new subjects, we shall watch as well for mistakes in his theory as for confirmations.

Years ago we read his "Stellar Key," with a great deal of interest and considerable doubt. We have ever since wished that he could throw some more light on the subjects he then started. That wish has been responded to, in part, by the series of articles now in course of publication in the Banner of Light, and we hope for more light upon the subject as we get deeper into the se-ries above referred to.—"D. W. H.," in Hull's

Spiritualism in Kansas City.

To the Editor of the Banner of Light: Mrs. Colby and Mrs. Smith are now entertaining the people of this place. Mrs. Smith discourses excellent music, and Mrs. Colby holds an overflowing house enchanted with her eloquence. She wishes it understood that she does not come as a teacher, but merely to exchange thoughts with us. She gives her opinions and advances arguments in their support which amount to the

most conclusive proof.

When these ladies leave here it will be with many regrets on the part of the resident Spiritualists, whose good wishes will accompany them. We hope that these workers may be cordially received wherever they go.

J. F. Jameson, Secretary.

Kansas City, Mo., May 17th, 1877.

Theodore Parker, of pleasant memory-to whom this city owes much, and to whom humanity more—had a splendid conception of God. No nobler deity was ever preached then he pro-claimed. Many who deride him, but have never read him, would be richer spiritually than they are if in their minds and souls they had his conception of divinity. In addition to his splendid conception of God he had the noblest possible conception of man—of his nature, of his possibiles, of his rights and of his destiny.- W. H. H.

We refer those of our readers desiring to in vestigate the phenomena and principles connected with the Harmonial Philosophy of this day and age, to the prospectus of the Banner of Light, to be found in another column. It is an eight-page paper, clear and beautiful print, and filled, every week, with original and selected miscellany, being an excellent family journal. Call and examine a specimen number.—O'Brien Pioneer, Primghar, Iowa.

Jesus did not go far for his theology. He found the whole earth full of God. Every rock had on it his footstep, and every flower his fin-ger-print. Even the winds whispered the secret of Him whose errand-boys they were.-M. J.

BRIEF-PARAGRAPHS.

SHORT SERMON. The greatest bountles given to man are judgment and will; happy is he who misapplieth them

The man who has just put on a spring coat has been engaged by the Western grangers to hunt grasshoppers .-

What is it that flies rapidly, and yet has no wings?

An exchange says that the girl just budding into womanhood is a lovely spectacle. Accordingly two such would make a fine pair of spectacles. Certain men triumphantly "beat the drum ecclesiastic,"

imagining the while they have thrown out an unanswerable argument, when, in fact, they have given out nothing but a gush of emotion, expressed in the language of solf-con-

In every animal which has not passed the limit of its developments, the frequent and sustained use of any organ little by little strengthens, develops and enlarges this organ, and gives it a power proportionate to the duration of this exercise; while the constant failure to use such organ insensitive enleebles and deterioraces it, and progressively diminishes its capacities, causing it finally to disappear.

Jean Lamarck.

"GIVE US A REST."
Spleeny Writers Are backbiters: (Scan their care-worn features !) How we plty These banditti, (Poor, unhappy creatures!)

The farmer may praise large estates, but let him cultivate a small one. - Virgil.

Home's book is like a two-edged handsaw, which saws it, author while sawing all who see-saw in its pages. "The shock of contending arms" was felt by a couple

o belligerent females in our streets, recently. All about Hull's Crucible is becoming more sprightly than ever. Watkins, the Western "Diak," who recently visited Boston to catch some of the "ministers" in his toils, probably, a la Bishop—had he first deceived the Spiritual-

ists, as he supposed he should—has gone to Ohlo. Rosini Vokes to Cecii Clay In London town was wed, they say, Love, make their happiness complete. Their pressure long, their troubles fleet? She turns to clay like common folks, In spite of quibs and quirks and jokes. May roses spring about her way, 'Till death her earthly joy re-vokes.'

At St. Peter's Hospital, Albany, N. Y., a few days since the tongue of a patient was entirely removed. It is said to have belonged to a very crabbed woman.

The Worcester Press says: "A solo singer in a certain choir sings solo she can't hear herself." Would it be to say she has it alto herself? "Herald."

Not sub-base as it might be. But if you must duet please remember that there are tenor a dozen other old jokes to be brought out. Soprano more on that score.

For the truth itself,
That 's neither man's nor woman's, but just God's;
None else has reason to be proud of truth:
Himself will see it sifted, disenthralled,
And kept upon the height, and in the light,
As far as, and no farther, than 't is truth.
—[Mr. Browning.

An amusing brochurs, entitled "ME," in July and Au just, picturing the trials and tribulations of a city lady who runs a country place for the summer, is nearly ready from the press of G. W. Carleton & Co. Poole, the London tailor, has been trying to smuggle

clothing into New York. Nine suits were selzed last week. In the practice of theological con-roversy, it has been too much the custom to make the not of differences and the least of agreements.—Dean Stanley.

If people would take half the pains to do right that they do to do wrong, what a happy world this would be.

Get but the truth once uttered, an 'tis like A star new-born that drops into its place. And which once circling in its placid round, Not all the tumult of the earth can shake.

Much has been written upon the language of flowers; but there is a man in Vermont who is said to talk "face to face " with this class of God's angels.

When a guest at a hotel sees the porter carrying a coll of rope three hundred feet long Into his room, a feeling of tranquil security comes over him, and he lies down to sleep without a thought of fear. But when a bys sees his father coming up stairs to his room with only the little end of rope, not more than two feet long, with a knot at one end, it kindles a conflagration of wild apprehension and terror in his soul, that all the waters of the Mississippi valley cannot quench.—Hawkeye.

"Mr. Blank appointed a foreign minister, eh?" remarked old Mrs. C. of Norristown, as she glauced up from the paper she was reading. "Why, he is no minister! He's only a lawyer, and they do say that he can swear like a pirate l' and she stopped reading to meditate upon the degeneracy of the pulpit.

ELIOT'S OAK.

ELIOT'S OAK.

Thou ancient oak! whose myriad leaves are loud With sounds of unintelligible speech, Sounds as of surges on a shingly beach, Or multitudin as murnurs of a crowd; With some myst-rious gift of tongues endowed, Thou speakest a different dialect to each; To me a isinguage that no man can teach, Of a in-t race, long vanished like a cloud, For underneath thy shade, in days remote, Seated like Abraham at eventide
Beneath the oaks of Manire, the unknown Apostle of the Indians, Eliot, wrote
His Bible in a language that hath died
And is forgotten, save by thee alone

— [H. W. Longfellow, in Atlantic Monthly.

Some people act in this world as though they believe they

can buy reserved seats in the next.

When Cossack meets Bashi-Bazouk, then comes the tug

of war.

A NEW CURE FOR WOUNDS.—As soon as a wound is inflicted, get a little stick—a kuife or file handle will do—and commence to tap gently on the wound. Do not stop for the hart, but continue until it bleeds freely and becomes perfectly numb. When this point is reached, you are safe—all that is necessary is to protect it from dirt. Do not stop short of bleeding and numbness, and do not on any account close the opening with plaster. Nothing more than a little simple cerate on a clean cloth is necessary. We have used and seen this used on all kinds of simple punctures for years, and never knew a slugle instance of a wound becoming inflamed or sore after this treatment. Among other cases: A coal rake tooth going entirely through the foot, a rusty darning needle through the foot, a bad bite by a sucking pig—several instances of file shanks through the hands, and numberless cases of rusty nails, awis, etc. but we never knew a failure of this treatment.—Scientific American.

Egypt will not "jine" the fray till she knows who is go o de-fray expenses.

Ideas precede action; the new heavens beget the new arth. -S. H. Morse.

"TRUMP KARDS" is the title of Josh Billings's new book, of which G. W. Carleton & Co. are printing 50,000 copies for the first edition! Yet we are asked, "Who reads an American book ?"

BLUE GLASS!

BLUE GLASS:

Young Man, loquitur: My love at the blue-glass sash is,
I'll come on her unawares:

Her hair of the deepest golden,
Takes the hue of heaven. I know;
She'll look like a saint in some olden
Church window of long ago.
Her hair, did I say? Oh, wonder!
Her head like a billiard ball
Gleams bare in the sunlight yonder!
Great Crast! I see it all!
Her locks, with the go! -light flitting,
Werr false! She'l hoped to win
Has none of her own; she is sitting
There, try log to get some in!
Oh Pleasanton! where is the kindness
That sages have seen in thy face?
Better suffer from absolute bilindness
Than see what I 've seen in this place!

WARNING TO TEA-DRINKERS.-Haven't been well What's been the matter, then, Betty? Betty: Well, dunno whether it 's cos I 'm fond o' my tay, but the docto he do say I 'm a suffering from a bronze kettle affection.

Let no man who wants to do anything for the mind of man, lose a chance for doing something for his body.—Exchange.

man, lose a chance for doing something for his body.—B2-change.

THE NEW GOSPEL OF HEALTH.—This is the title of a new medical work published by Andrew Stone, M. D., of the Troy Lung and Hygienic Institute. Troy, N. Y. It contains five hundred and thirty-seven pages, divided into thirty-sight sections. Such sections as we have found time to read, appear to have been well considered by their authors, and mark a degree of intelligence and impartiality quite unexpected in a work claiming to be a "New Gospel of Health." The author claims that both mechanical and animal inagnetism, if not prime restoratives, are the surest, speediest and most certain aids that can be brought to the reiller of suffering lumanity. It is a most valuable work to have in the family, for the reason it very clearly elucidates the laws of life and health, and, besides, the remedies are of that harmless nature that no one need fear their application. The most learned physician might read this work with profit to himself and his patients. Many diseases yield more readily to psychic and magnetic treatment than to any other method of cure. We personally know of a case where a gentleman's leg was saved from amputation by the simple application of animal magnetism, and this after the attending physician had said the limb must come off. This work is published in two forms, one on fine paper, elegantly bound in muslin, at \$2,50, postage by mail, 44 cents. A chasper etition, bound in thick granite-finished parer cover, at \$1,25, postage 26 cents;—San Luts Obtepo (Cal.) Tribune.

'WE ARE WISER THAN 'WE KNOW."

Thou who in the noon-time brightness Seest a shadow undefined, Hear'st a voice that, indistinctly, Whispers caution to thy mind; Thou who hast a vague foreboding That a peril may be near, Even when Nature smiles around thee, And thy conscience holds thee clear; Trust the warning, look before thee, Angels may the mirror show, Dimly still, but sent to guide thee; We are wiser than we know!

Countless chords of heavenly music. Struck ere earthly time began, Vibrate in immortal concord To the answering soul of man;
Countless rays of heavenly glory
Shine through spirit pent in clay—
On the wise men at their labors,
On the children at their play.
Man has gazed on heavenly secrets, Sunned himself in heavenly glow,
Seen the glory, heard the music,
We are wiser than we know!
—Charles Mackay.

New Publications.

THE RADICAL REVIEW has issued its first number, and THE ICADICAL REFIEW has issued its first number, and under auspices that ought apparently to be decisive of its immediate and high success. Its prospectus announced that it was to be an avenue for the thorough, fearless, and impartial discussion of all sides of all subjects pertaining to human welfare, whether social, economic, scientific, literary, resthetic, or religious; that it would show partiality to any particular school or special system of be-lief; and that the principal qualifications for an admission to its pages were to be "sincerity and earnestness of pur-pose, depth, and subtlety of thought, and ability and propriety of presentation." But its purpose is to give special prominence to the Labor problem, which its projector regards as the fundamental and engrossing one of our modern society. The contents of the first number are in full keeping with the above amouncement, and are as follows: The Two Traditions, Ecclesiastic and Scientific, by Wm. J. Potter; To Benedict Spinoza, by B. W. Ball; Practical Socialism in Germany, by C. W. Ernst; Theodore Parker Socialism in Germany, by C. W. Ernst; Theodorf Parker as Religious Reformer, by D. A. Wasson; The Discoverer, by Edmund C. Stedman; System of Economical Contradictions—Introduction, by P. J. Proudhon, Editor's Translation; The Influence of Physical Conditions in the Genesis of Species, by Joel A. Allen; Our Financiers— Their Ignorance, Usurpations, and Frauds, by Lysander Spooner; Current Literature; and Chips from my Studio, by Sidney H. Morse. What we have read already of these contents convinces us that a new Quarterly has made its appearance among us that is a vast advance on the merely literary and beliefettre ish magazines of the past, and that will grapple with profound, living problems of humanity in a masterly manner. Published at New Bedford, Mass., at five dollars per annum.

THE FLIRT; or, The Life of a Young Lady of Fashion, by Mrs. Grey, author of "The Gambler's Wife," "Mar-riage in High Life," &c., is the last work of its author, and numbers seventeen in "Peterson's Sterling Series" of popular novels. It is a capital story, and has achieved a wide success. It is fully worthy to be ranked with the others which comprise this favorite series of which the first was Madam DeStael's "Corinne." We have noticed the several volumes as they were issued by the enterprising publishing house that presents them in so attractive a form to the American public. In point of mechanical beauty and excellence, The Filrt and its compeers of the present series are all that could be desired. Bound in cloth, and published by T. B. Peterson & Brothers.

PETTENGILL'S NEWSPAPER DIRECTORY and Advertiser's Hand look for 1877 is a goodly sized book, enumerating and describing 8500 publications in the United States. This firm o: S. M. Pettengill & Co. has its principal office in New York, besides others in Boston and Philadelphia Its new Directory has been made as nearly as possible of value both to advertisers and publishers, while the firm does not assume to own papers without publishing them. The statistics spread before advertisers in this Directory must be next to invaluable. In its 376 pages are contained a complete list of newspapers and other periodicals published in the United States and the British provinces; a list of the newspapers in the United States and Territories ar ranged by counties; a list of the daily new-papers of the United States and Canadas; a list of weekly newspapers having a circulation of five thousand and over; a list of religious newspapers published in the English language that take advertising, with the denomination to which each belongs; and a list of periodicals devoted to agriculture, horticulture, live stock, efc. The Directory is embellished with likeness of noted newspaper men.

THE WIFE'S TRIALS, by Miss Julia Pardoe, author of the "Confessions of a Pretty Woman," etc., is a very at tractive love story by this favorite authoress, and forms still another of the interesting series of republications of the books of popular authors. The Wife's Trials is a fas-clusting story, and we need not add that it is printed on fair paper with clear, open type, making its perusal a double luxury. Miss Pardoo's novels have a great run in Europe, and their sale in this country is but a natural reflex of pop ular opinion on the other side of the ocean. Only seventyfive cents in paper, with smooth-cut edges, or one dollar in muslin. T. B. Peterson & Brothers publish it, and will not fail to sell all they choose to put upon the market.

A PRACTICAL TREATISE ON INSANITY is a very carefully written treatle, in pamphlet form, on a subject which is challenging wide attention, by J. H. Stearns M. D., and published by F. W. Stearns, Milwaukee. It is a condensed view of the symptoms, forms, causes-physica and psychological-of mental diseases, with suggestions as to home and hospital treatment. It is put forth by the au thor as a manual for those who may come in contact with insanity, but do not make a specialty of its treatment.

RECEIVED: WILL IT BE? By Mrs. Helen J. Ford, o Buffalo. Loring, Publisher, corner Bromfield and Wash-Ington streets, Boston, Mass.

Current Events.

As we go to press many rumors fill the air. It seems as if in these days no reliable advices can be obtained from the seat of war. No sooner does one dispatch arrive, than it is contradicted by the next. The reported captur of Ardahan, in Asia Minor, by the Russiaus on the 17th in stant, is confirmed by official dispatches received at St. Petersburg. The outworks, fortifications, citadel of sixty guns and large stores of provisions and ammunition, fell into the hands of the invaders. A summary of Russian onerations thus far shows that their centre advance around and before. Kars is held back, the right and left wings being pushed forward with the design of outflanking Mukhtar

Pasha at and south of Bardez.

On the Danube the reported advance of the Russians to the river Aluta, in Transylvania, is confirmed by late desnatches. There are in the centre advance, as it is denom inated, 104.000 troops between the Aluta and the Vede. Or the extreme right fifteen field batteries have been despatch ed to Turn-Severin and Kalafat. Two batteries have also arrived at the terminus of the Roumanian Railway, which seems to indicate that it is the intention of the Russians to flank Widin. The chief concentration of troops is at or near Giurgevo and on the Aluta line. The swollen river prevent any advance as yet.

The Czar is reported as making a flying visit to Bucha-rest. Servia is reported as growing more anti-Turkish than ever, and may soon slip away from the overshadow ing influence of Austria, and join the war.

A rumor is current that Bismarck has been recalled by Emperor William, and that through a conciliatory note from England, an understanding has been reached between Great Britain and Russia, both in substance and form as regards the Suez Canal, and in substance as regards Con-Unhappy France has fellen on evil days. The various

divisions of its unstable assemblage of law-makers have through countless collisions succeeded at last in working themselves up to a fever heat, and it now looks as if the steady hand of MacMahon is all that can save the nation from hopeless aparchy. He may have made mistakes, it is true-who has not-but nations are not games of ball to be broken up at once by school boys who quarrel because they cannot have their way, and their stupendous interests cannot be settled by fiery declamation, but rather by sober reflection. As a result of this disturbance we hear of a large German force being thrown into Alsace and Lorraine, as a protective measure on the part of the Kalser.

The Khedive of Egypt having requested that the United States appoint a magistrate for the courts just instituted in that country, Hickey Morgan of New Orleans has been designated for that position by President Hayes.

The Winnebago County Court House, at Rockford, Ill., an extensive building nearly completed, fell in a mass of ruins recently, killing twelve men outright and wounding as many more. A coroner's jury is investigating the mat-

A terrible accident happened at the launch of the iron steamship Saratoga, at Roach's shippard, Gheater, Par, Tuesday morning, May 22d. About forty men were under the vessel when it went off, not hearing the order to come out, and a number were crushed to death. Six dead bodies had been recovered at time of our going to press, and many others were supposed to have been swept into the water by

Spiritualist Meetings in Boston.

Spiritualist Meetings in Boston.

Rochester Hall. — Children's Progressive Lyceum No. 1 holds its sessions every bunday morning at this hall, 730 Washington street, commencing at 10% o'clock. The public cordially invited. J. B. Hatch, Conductor.

New Era Hall, Hotel Codman, 174 Tremont street,—Readings from Art Magic and discussions on Spiritual Science, are participated in on each Sunday evening at this hall, under direction of Mrs. Emma Hardinge Britten.

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

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

Pythian Temple, 176 Tremont street.—The Spiritualist Ladies' Aid Society will hold a Test Circle every Friday evening, commencing at 7% o'clock. Many prominent mediums have volunteered their services. Admission 2s cents. Mrs. John Woods, President; Miss M.L. Barrett, Secretary.

CHARLESTOWN DISTRICT, Evening Star Hall.—Spiritual meetings are held in this hall every Sunday atternoon, at 30 clock.

Rochester Hall.—The usual exercises of the Children's Progressive Lyceum were held at this place Sunday morning, May 20th. The day was splendid, and the attendance large. The following made up the literary section of the services: Piano solo, Helen M. Dill; reading, Mrs. Hattle Wilson; recitations, Eddie Washburn, Emma Habercorn, Ella Carr, Lizzle Giles, Mr. Hill; songs, Florence Danforth, Nellie Thomas, Jennie Shuman, and last, but not least, a fine recitation from Miss Lizzle Thompson.

WM. H. MANN, Rec. Sec'y pro tem.

The Eagle Hall Meetings were well attended The Eagle Hall Meetings were well attended on Sunday last. Mrs. Wildes read the seventh and eighth of the series of essays which have been given through her hand, which were instructive and well received by the audience. Mrs. Fales gave some interesting incidents in her experience. The evening hour was devoted mainly to mystical writings by Mrs. Wildes, Mr. Hovey and Mrs. Cutting, all of which were very satisfactory as interpreted by Mrs. Fales. Many very convincing tests were also given by Mrs. Fales from the platform.

Fales from the platform.

Next Sunday afternoon and evening this phase of writing will be further demonstrated by Mrs. Cutting, Mrs. Fales, and perhaps others, in the above named hall.

F. W. J.

above named hall.

Charlestown District — Evening Star Hall. —
Mrs. Susie Nickerson White occupied the platform in this hall Sunday afternoon, May 20th.
The hall was filled to overflowing with eager and respectful listeners, who gave the closest attention to the words of inspiration and the tests that were given through her lips. Mrs. White will speak and give tests next Sunday at 3 P. M. in the same hall.

C. B. M.

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LYCEUMS, CIRCLES AND CAMP-MEETINGS.

BY S. W. TUCKER.

This book is not a collection of old music re-published, but the contents are mostly original, and have been prepared to meet a want that has long been felt all over the

ORIGINAL PIECES:

Beautiful Angels are Waiting for Me. There's a Land of Fadeless Beauty. Oh, show me the Spirit's Immortal Abode. Sweet Meeting There. Longing for Home. My Arbor of Love. Moving Homeward.

country for a fresh supply of words and music.

I shall know his Angel Name. Waiting 'mid the Shadows. Beautiful Land of Life. The Willing Worker. Home of Rest. Trust in God. Angel Visitants. Sweet Reflections. Looking Over.

What is Heaven? Beautiful City. Not Yet. Looking Beyond, Let Men Love One Another. Strike all your Harps.
Tenting Nearer Home,
Welcome Them Here,
Voices from the Better Land. Invocation Chant.

SELECTED: We shall Meet on the Bright Celestial Shore. Angel Care.
They 'll Welcome us Home.

Welcome Angels. Come, Gentle Spirits. Repose. Sweet Hour of Prayer.

Chant. Moving Homeward. Come up Hither. Bethany.

Only Walting. Evergreen Shore. Chant-Hymn of the Creator. Freedom's Progress. Chant-By-and By.

Shall we Know Each Other There? Angel Friends. My Home beyond the River. Sow in the Morn thy Seed.

A Child's thoughts of Heaven. Single copies 30 cents, postage free: 12 copies, \$3.60: 25 copies and upwards to one address at the rate of 20 cents

per copy. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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