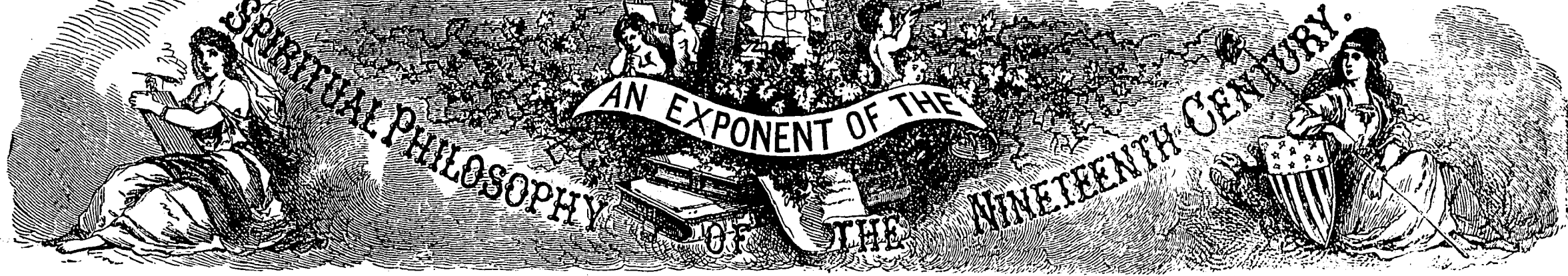


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The Rostrum.

THE OCCUPATION, CAPABILITIES AND POSSIBILITIES OF DISEMBODIED SPIRITS.

BY THE SPIRIT OF BENJAMIN FRANKLIN.

A Lecture Delivered through the Trance Mediumship of Mrs. Cora L. V. Richmond, at Chicago, Ill.

(Special Report for the Banner of Light.)

MR. CHAIRMAN AND FRIENDS—The words of my chosen theme this evening have not been idly selected: "The Occupation, Capabilities and Possibilities of Disembodied Spirits." Into the region of that world which lies beyond death, and into that portion of it which it has been my good fortune to dwell for many years, I invite your cordial presence; a presence which is possible if you will only free your minds from all fears concerning death, and assume that it is simply a voyage through another country, narrated to you by a traveler who has sojourned there.

It is usual to you to disencumber your minds so much of time and space that, either with panoramic view, or with the aid of word-pictures which the traveler can portray, you easily traverse distant countries, become accustomed to the habits and manners of the inhabitants there, familiar with their laws, and, indeed, know as much of them as though you were really there in person. This is possible concerning the spiritual life. If you unbar the doors of death, take away from the gateway of the angels the terror and fear that have so long sat there, and disencumber your minds of the thought that there is aught in connection with the future life of which man has need to be afraid, you will then easily perform the journey.

Death is no barrier at the gate of life; death is no fiend, shaped in hideous image to frighten you from the precincts of immortality, only a natural change—one which all must inherit, and sooner or later pass through; the method of it is familiar to those who have watched the departure of friends or dearly loved ones; the consciousness of it is present ever, alike to the studious and to the thoughtless. Surely in this theme there is nothing that should inspire with fear nor proffer the silent shadow with terror or despair. Birth into your world were a more fitting opportunity for sadness and mourning, since you do not know into what scene of terror or misfortune the newly-born infant may be plunged in after-life; but in the spirit-world, when the body has fulfilled its outward function, and is again gathered to dust, there is nothing to fear aside from what a man may take with him into that world, namely, his own spiritual condition. No fiends of terror await to plunge him into abyssal torment; no one watchful with vindictive glance to judge of his slightest look, word, or deed in life; he has no more severe monitor than his own conscience; than consciousness, when disrobed from outward life, of being in spirit, perhaps impoverished by a lack of excellence in his external life and knowledge.

Into the spiritual state, therefore, the usual human being enters as freely and as gladly as you would pass from the winter clime of the frigid zone to the regions of tropical warmth and beauty. Into the spiritual life usually the spirit enters gladly, as though freed from a prison, unfettered from chains, and released from the thralldom of the enmeshing physical clay, that even to the best of human beings is to some extent a bond upon the spirit. I can therefore say that with the fullness of years and the consciousness of having tried to do my duty, death came to me as a welcome messenger.

I knew little of the state into which I would enter, but I had an abiding faith that the Infinite Power over-rules these things, and that we enter that state for which we are best fitted, and that to me there could come nothing worse than what I had encountered, and in some way triumphed over during my earthly pilgrimage.

Assure you, friends, the consciousness of this fact abode with me for many years before my departure from the earthly life. I assure you that I had gleamings of this sublime philosophy that fills the void between the outer and the loftier life, and that I therefore was somewhat prepared for the reception which seemed to await me in the spiritual spheres; a reception that more than surpassed all earthly recognition, all visitation to home and friends, all possible conceptions of outward life, since it was not marred by any thought of the absent, or by any approaching severance of the chord by another change of death.

The needs of the human spirit speedily force themselves upon the consciousness of the newly departed.

I found that affection, kindness, charity, the graces and thoughts that I had admired in my earthly friends, were the real inheritance into which I came when I entered spiritual life. I found that external surroundings, shapes of beauty, or usefulness, were in accordance simply with the needs of the spirit, and secondary to it, while all that pertained to the vital existence of life—I mean to the thought of life, to its good qualities, to those things that make up the real man or woman—these were apparent and manifest in the surroundings that awaited me.

Hence, in the abode of family affections to which I was first admitted, I found the kindred of my friends, and of my spirit, awaiting me as joyously as though I had been in long banishment, or exile, and was returning to them. I found my youth, all impulses and hopes of early manhood, every form of young life, restored and more than fulfilled in the fruition of the spirit. I found that the physiological change of death had wrought a greater miracle than Arabian wonders; it had wrought the miracle of absolute departure of age, of infirmity, of pain, and the consciousness of it—all of all things connected with matter, so far as physical suffering was concerned.

I found to my sorrow that much of my life was not perfect, and that the portion which was not perfect was reflected in my brain, to which my friends, however, kindly seemed to turn a blind eye and deaf ear, and only allowed me to discover the imperfections. These imperfections were the results which, of course, every human being possesses, and must ultimately become aware of—any lack in the mental or moral perfection of the nature on earth. Such lack is distinctly portrayed in the spirit, and unless there is very great moral perversion the spirit becomes distinctly aware of it the moment disentrainment from the earthly body takes place.

Nevertheless I was admitted into the abode prepared for me by the aspirations of love and the loved ones who were present. I did not find the distance far, although I presume upon actual measurement it would be many thousands of leagues from the earth; but so rapid was the transition, and so sudden was the rising from earth, that it seemed an instant and I was there, though I could look back upon the earth, and it appeared as a speck or atom of dust in the atmosphere.

I found that the spheres of spiritual life are not of necessity connected with the earth's atmosphere, except by mental or spiritual ties, and that those having friends upon earth still hold an interlinking chain; but the orbit that connects them with the earth and with the spiritual state may be far away.

I found the sphere into which I entered was a vast belt of interstellar light, which seemed at first, as I approached it, to be like the Milky-Way, of those nebulous masses that the astronomer discovers when contemplating the heavens. This belt was not limited to any especial planet or world, but seemed to stretch far away in different directions through the orbited spaces, and each planet seemed to have an interlinking avenue connecting with this interstellar belt.

I asked one who appeared to me as a luminous star of light what sphere, by name or number, I had entered.

He said: "The spheres are not numbered to us, but for the purpose of external information they are frequently numbered. This is the second or interstellar sphere—the heavens indirectly removed from the earth or other planets—that state which the spirit enters in its second stage of spiritual growth."

I said: "Then is there another sphere nearer the earth?"

"You have passed through one," he says, "which connects those spirits with the earth who are more nearly allied to it, and whose affections and ties are of an external nature. Such spirits are earth-bound, and have yet their passions, their prejudices, their human proclivities, to overcome. Look back!"

I looked back, and I discovered what I had not seen while passing through it. Dense masses, seemingly of vapor, floating over the speck that I called the earth. These dense masses the spirit, who seemed luminous and orb'd with light, told me were the first spheres of spiritual life beyond the earth into which those spirits entered, that from moral obliquity, earthly ties, selfish habits, or any external cause whatever, were still bound near the earth.

I noticed, however, that even the dark masses swept away toward other planets, and I said there was a connecting link between the atmosphere of the earth and the atmosphere of every other planet in a similar stage of spiritual growth, so that these lower spirits, or spirits less spiritually developed, were connected with whatever planet represented their average state, and frequently received an augmentation of their own shadow by the shadow reflected from the planet equally undeveloped.

Into the sphere, however, which I had entered, there seemed no absolute moral obliquity. There were imperfections enough, the results no doubt of failures in earthly life to fully comprehend the nature of the spirit and its latent powers. I could readily see that these failures were not the result of intention, and that they were soon overcome, as indeed my own delinquencies seemed to be overcome by my earnest desire to have them overcome. I prayed, that is, I strove earnestly with myself to overcome whatever of personal pride, ambition or earthliness might remain with me, and I beheld, as I entered nearer and nearer the abode of my loved ones, a shining stream that seemed to flow all around the borders of this sphere into which I had entered, through which I must pass to enter their abode.

Without hesitation I plunged into the stream, but instead of water, according to the standard of that substance upon earth, I found each globe seemed lifelike, and was laden with some essential pungent power, that probed the weakness of my moral nature and expurgated it from me. Every globe seemed distinct, and like a lash would scourge, at the same time leaving no sting but the consciousness of renovation.

This was the sphere or state of self-examination; and during my passage through this stream I distinctly remember that all of the faults and failings and mental imperfections of my earthly life seemed to pass before my mind. I distinctly remember that I judged them all, one by one, and wished that they might pass from me.

As I emerged upon the other side I beheld my dearest friends extending to meet me; the members of my own family friends group who had long since passed from gaze were there awaiting me. These had prepared, as it were, an encircling bower, that shut out all view of the surroundings and scenery, but at the same time might open out any time directing my volition to it.

Here was my wealth, here was my greeting; here was the reception which for a long time I had awaited; how long I know not, for an age would seem as nothing, and a moment an age in the consciousness of the joy of being disentrained from earthly sense, and in greeting again the friends whom I knew upon earth.

As we passed out again into what seemed an open space, I was led by the spirit that appeared from a luminous body of spirits, to contemplate the change that had come upon me. I found substances, new in name, but apparently as tangible as those of earth-life, and I found structures that had no resemblance to earthly things, but at the same time were typical of the thought, wish or desire of those who inhabited them. I found that the atoms of these spiritual existences were transparent; that I could see all the performances of life within my own frame as well as in the frames of those with whom I came in contact. Thought itself seemed luminous, and I could distinctly tell by the radiations of light around my companions and friends that their thoughts were toward me. I soon understood that we had no speech; that it was not necessary to make vocal signs, as the thought itself became palpable to the comprehension of the spiritual vision or consciousness of the other.

I then said: "Have we no physical senses here? Speech does not seem to be necessary, and I do not require to hear when you think."

"Physical senses," was the answer, "are but the measure of the human body and its weakness. The spirit only wants

avenues of expression and avenues of understanding. If senses were here they would blockade and prevent the expression which you so much covet."

"They do upon the earth," I said. "The sight is limited, the hearing can only be relied upon at random, and the physical senses impede frequently the expression of the spirit."

"How much more, then, in the spiritual state will they do so," said my attendant, "when the spirit itself requires none of these outward avenues, but has avenues of expression according to its own state?"

I then speedily discovered that every mental vibration produced as distinct an impression upon the atmosphere as though a photographic plate had been there to receive its rays, and that this aura surrounding a spirit was at once a sign and token of the condition of the spirit, and of the different thoughts emanating from the brain.

"Is thought then a substance?" said I.

"Not a substance *per se*, but it affiliates with the substance of spiritual life, producing vibrations upon it, as sound does upon the external or earthly air. Hence if a person *thinks* in spiritual life it is equivalent to speaking in earthly life, the effect being just as palpable on the finer substances of spiritual existence as is the vibration of sound upon outward substance."

"Then in what manner is thought received?" I said.

"By vibrations. The corresponding wave of thought reaches your own spirit and produces impression there, just as the wave of sound reaches the hearing and produces impression there."

"Then," I said, "of what use is this form?" for I perceived that I had a form distinct and conforming in shape, and I judged in appearance, with my earthly form, except that there were no lines of age, or care, or pain upon it.

He said: "The organs of physical sensation are but the expression outwardly of spiritual sensation, hence they are a symbolic representation externally of what the spirit really possesses in a greater degree. Hence, sight and physical touch, then, in spiritual life become submerged into one sense, but each of the avenues are preserved to complete the oneness, just as a complete sound or chord is made by several notes in unison; so the senses of the spirit are as separate notes of music out of which a chord of melody is made; or better still, are as separate rays of light, of which a single perfect beam of light is made. You do not use the senses separately in spirit-life, as on earth, but all sensation is alive at once through all the avenues, quickening, or receiving, in proportion as the spirit thinks, or is acted upon by surrounding spiritual intelligences."

Of course I then discovered that the methods of this life must be widely different from those of earth, that the slowness and inadaptability of earthly life are vastly unfitted and unqualified to sustain anything like the rapidity with which thought itself acts upon the mind and brain of another. Speech itself is slow to human consciousness; thought is rapid in its vibrations. The movements of the physical form are necessarily cumbersome, and vary in grace according to the ability or construction of form. In spirit-life gracefulness of thought depends upon its perfection, not upon the external expression, and he represents the most perfect beauty and symmetry of form and shape of life whose thoughts are the most perfectly formed, and therefore who expresses them the most perfectly.

I saw an entire change to my comprehension in the manner of construction of things. In the external life, you will observe that all things proceed from organic properties and functions, and that life unfolds gradually from the germ that is acted upon by extraneous influences and substances. I discovered in spirit-life that all emanations proceed from the spirit itself; all attractions, or accretions of matter, are the result of a greater or less degree of perfection in the mind or in the spirit, and that therefore there is no necessity for organic construction; that whatever construction takes place in spiritual life, is what you term subjective in earthly life, but to the spirit is certainly objective; while all forms of earthly substance and organic life upon earth seem to the spirit in my stage of existence purely subjective and shadowy.

I see the radiations of matter, as I shall presently show you, not from the external but from the spiritual standpoint, and will endeavor to portray the changes in my senses and consciousness, while comparing the two stages of life, and my observation of substances in each.

As I soon became interested in these forms of external observation concerning myself, of course my immediate interest in home ties and home friends disappeared, and I became anxious to enter a wider range of observation, where I could discover the various processes of the life into which I had entered. I perceived forms all about me, of beauty and comeliness, some of them similar to forms on earth. I mean external objects, but all of them seemingly dependent upon the radiations of some given mind. Hence if I approached the habitation of a spirit there were flowers and forms of beauty, foliage, external objects it is true, but these all seemed dependent upon and radiating around the spirit that was their life and centre. If that spirit moved, the whole of this structure seemed scintillant with the thought of the spirit; if there was a pulsation of joy it seemed as though the leaves and foliage were conscious of it; and even the habitation in which the spirit dwelt became more luminous; and I speedily discovered that the thought of the inhabiting spirit affected all substances within the orb of its life, and hence that the attractions of other spirits, the home ties and all, were a congregation of spirits of similar grade, who formed their habitations by the attraction of as much substance as their own minds could control; and that the power of the spiritual will, its volition or consciousness, became the secret spring where-with these substances were attracted.

I then said: "How was it that my own habitation was prepared without my presence here?"

"You have been living upon earth," the attendant spirit said; "you have had thoughts and occupations there, and whatever thought belonged to this stage of life, instead of to the earthly, produced its impression upon this stage and upon the corresponding substances here; so that your spiritual structure was fashioned by you while you were an inhabitant of the earth-life."

"Then we build our spiritual habitations," I said, "while upon the earth?"

"Yes, and perfectly or imperfectly; the structure is fashioned according to the perfection or imperfection of your thoughts; if they are continually broken and shattered by external things, or if the ties of matter encroach too strongly upon the spirit, it makes habitation appear fragmentary and frequently very imperfect, but that is speedily remedied by the spirit when it comes to this state of existence."

"Then," I said, "is there a continual connecting link between the earthly state and this state of spiritual life?"

"Most certainly; there are connecting links," says the attendant spirit, "between all atoms of matter in the universe, and certainly there are connecting links between all atoms of spiritual substances that make up the vast spheres of spiritual life."

I then discovered that the occupations of the spirit begin not externally, as they do upon earth, but inwardly. For instance, if on earth a young man wishes to build a home he saves up a few dollars, he gathers together his earnings, and he makes a habitation out of such substances as accord with his means. While his mind may be very lofty, his aspirations very meritorious, he cannot build a greater habitation than the dollars which he has will warrant him in erecting. He builds his habitation, and takes his companion, and they together make up the home; first, of course, from their affections, but the external property from the substances around them.

In spirit-life the novice enters seemingly without a possession, but he soon finds that he has laid up his treasures, or his lack of them, in heaven. His lack of them will consist of a vacant space, which certainly he may occupy, and which, if he has any friends or kindred or loving thoughts, will be measurably peopled by their kindness; but if he has been entirely lacking in spiritual graces and aspirations it will seem to be an impoverished country into which he has entered. I am told that in the lower stratum of spiritual existence there are vast barren plains inhabited by persons who have not had aspirations sufficiently spiritual to make populous their home with any living thing.

I am told that there are barren deserts stretching far away into space, the outgrowth of the earth and other planets, which souls must for a time inhabit, because they themselves have failed to create beauty in their thoughts. But in this sphere which I entered there were no such desolate places; there were certainly many imperfect, and many that seemed devoid of what I would consider grace and beauty. My habitation, when I entered that part of it that I myself had created, was sufficiently imperfect, and I found it like another famous place in history "paved with good intentions," and I speedily set to work to rear upon this somewhat substantial basis the edifice of my new life. In doing this I did not look around for wood or marble, or any outward substance; I was told that I had to build from within. I said, "How shall I do this? I know the trees grow and all things unfold from within upon earth by attraction of atoms from the sunlight and the various substances of the soil; but I am not aware of any such property in man, except indirectly."

"You shall see," answered my attendant. "Give yourself no uneasiness about your habitation, but try to reform the methods of your thought."

"Reform the methods of my thought? Have I then been inebriate? Have I been imprudent? Have I been immoral? Have I misjudged my kind?"

"You are to decide."

I looked within my mental structure, and I discovered that the walls had largely crumbled away since I passed from earth-life; that things very real and very substantial to me in the external life were nothing; that precepts and maxims which I had considered essential and important, became as nothing; that they were mere shreds and sophisms. For instance, I discovered that the external policy of honesty, unless accompanied by the genuine impulse, is void. Of course I always thought so, but I stated it wrongly. I discovered that an external morality typical of life is void, unless there be a corresponding probity of spirit. I understood this, but I was not sufficiently alert to its importance of being first a spiritual state. I was of the opinion upon the earth that the external inculcation will eventually produce the right kind of state, and that the semblance of it ought to be cultivated that the real may come. I discovered that no semblance can imitate the reality; that the real foundation of all moral excellence must be by inculcation of it from within.

I believed in modern science that outward observation and the pursuit of various mechanical and mathematical discoveries would eventually lead to the perfection of truth. I now perceived that wall, also, crumbling away, and an insight entering my mind that outward science is but the former clothing of the spiritual principle, and if that principle be not correct the science itself is void.

In religion also I found that while I had no creed which made a barrier between me and my Deity, or between myself and my kind, there was still a mistake in the fact that I failed to recognize the absolute nature of the Divine Personality in the guidance of all worlds and men. Of course I believed that too much can be done by man himself; I recognized too little the unseen agencies that are alive in the universe to shape and govern all things.

I must be pardoned if I seem prolix, but in order to arrive at an accurate comprehension of the change which every spirit must pass through, I must give these individual experiences.

I then discovered that as I unraveled one by one the meshes of external sophism or external philosophy, I seemed to be ensphered in an atmosphere far more luminous. There were certain indications of fabric growing around me; I perceived that as my thoughts regulated themselves harmoniously there were spherical arches, and various forms of beauty like rainbow lights, around me. I said, "What is this?"

The attendant, seemingly watching me from without, said, "You will soon discover." And I at last found that my entire method of thought became inverted, or introverted; that I looked upon substance as a shadow, and upon what men call shadow as substance; that I discovered in the external life no organic property separate from spirit. Remember this: "In atoms no organic property separate from spirit"—that I probed to the very foundation of my philosophy and discovered that nature has of herself no activity independent of the spirit inhabiting nature. I found this in my own structure, and in the spiritual body which my soul animated and the life into which I was admitted.

I then said: "From this standpoint can I investigate outward science? Can I now become familiar with the processes of the contact of elements in external nature?"

The attendant said: "From this standpoint only can you understand the processes; the externally scientific man has no groundwork; he perceives at random; he discovers, seemingly, by accident; he follows a line of investigation, and if he arrive at the truth it is simply because the truth is in his way, not because he has a correct aim."

Then I said: "I may safely study the elements of the earth's atmosphere and planetary substances, and the laws governing their control?"

"Most certainly," he said. "But you are not fitted to enter upon this study until you shall have at first perfected your own habitation. By this I mean," he says, "until you shall

have become self-centred, properly poised in your own sphere of life, and understand thoroughly the scenes by which you are surrounded."

"I then said: 'I will follow your instructions; I seek only for guidance. Let me know the methods.'"

"The methods are still self-examination, still self-scrutiny, still the undoing or perhaps the overthrowing of the thoughts that were with you on earth."

"Then I leaned still more toward inward contemplation, and thought that I had not sufficient power of spiritual growth to reach the point of my desire in the pursuit of the investigation of the sciences connected with the elements of the earth and the heavenly bodies. Soon, however, I became tranquil, and my mind was breathed upon by a consciousness of humankind."

"I said: 'I will study as a little child, and listen to these spirits or witness what they shall do until I learn.'"

"I then perceived groups further and further away nearing us, and that each seemed to be occupied with their own pursuits, not intruding nor interfering with the others, but ranging in family groupings and in social order and occupation."

"I said: 'How busy and constantly employed they seem to be! and yet I have no clue as to what their occupation may mean, or the effect that it may have upon themselves or others.'"

"I sat down in contemplation with the habitation unfinished, much as one would sit on an unbuilt edifice for which he had no capital to proceed further. My capital was gone; I had nothing further to invest. I did not know how to proceed. By observation I discovered lines of sympathetic light extending from one spirit to another, that formed these groups. These lines of sympathetic light radiated, or simulated, as they approached one another, and of one accord they seemed to understand, as I described previously. They then seemed to pass off in groups further and further away, either into space, or sometimes they seemed to me to descend into darkness."

"I said: 'What do they do?' I then thought intently with a desire to know their occupation. I discovered that these were self-centred family groups, or social orders, who had a distinct line of thought and occupation in spiritual life, and that this line of thought and occupation was connected with some social state beneath them, or some planet to which they might be attracted for use or for work."

"Then I said: 'I have the clue; it must be what they do for others that grows their capacity to increase their power of building their own habitation.' Instantly all the atoms in the fabric of my own habitation thrilled with this new light."

"I said: 'I will seek some person, or spirit, or state, that is not as attractive as my own, and see what good I can accomplish.' I was not long in seeking. I seemed to pass into a stratum of atmosphere beneath and darker than my own, among persons who seemed to be without the power to rise, and some without the aspiration; and I thought, as I breathed upon them from my mind—this breathing being a real exhalation of my spirit—'Would you like to enter a region of greater brightness?' And a spirit looked upward and said: 'Oh, I cannot; there seems to be no way. I am hopeless. I have no unalpiness, no fixed condition of misery, but I am inert.'"

"I said: 'Do something,' giving the same advice that I myself had sought."

"What shall I do? There is no outward work for me to perform. Clothing is unnecessary, we weave it seemingly of our thoughts; we do not feed upon substances like those upon earth. I have no necessity for these things; and one cannot away. This is too inactive."

"But I said: 'Do you not know one in outward life whom you wish to benefit? Is there no such one living upon earth?' I ventured this without even knowing that I myself could do it. 'Is there no one that you would wish to benefit upon earth?'"

"Oh, I might," said he, "communicate with some one whom I love, that might tell of the inertia that fills my mind, it would even be a blessing to do that?"

"I said: 'Think intently of the one whom you would like to communicate with.' And I saw that he was thinking, and that with that thought he disappeared toward earth, and there followed a portion of the light which seemed to come from the sphere that I inhabited with him as he went upon his way."

"I returned to my spiritual habitation, and behold! a reconstruction had taken place; the formless portions were shaped and in order, and all around the base was seemingly the foundation of a perfect structure. It is well, I thought; I will try again; and so little by little I went beyond the precincts of my own habitation, seeking to influence minds that were evidently less employed than myself. To my utter delight I discovered on each return from such a visitation that my habitation grew more and more complete; and when I had finished it so far as it is possible for any spiritual state to be finished, I then was conscious of the presence of the attendant who had advised me. He said: 'You have found the process now of increasing your activity and powers; now you are fitted to study the elements.' I said: 'Why now?' 'Because the spiritual is the centre here, and that must be in order and well balanced before any material thing can be touched. You cannot even become conscious of the methods of outward life until you are conscious of the methods of spiritual life.'"

"Then I said: 'Are there no spirits in communication with the planets and with the external elements save those that are spiritually self-centred?'"

"Certainly; but they are not consciously so, and have no knowledge of their office or employment; they perform it mechanically, and act under the impulsion of higher minds. I take it that you wish to act intelligently."

"Certainly I do."

"Then," he says, "come with me."

"I passed to the stratum of atmosphere that we had seen as I was passing from earthly life. I found there various unemployed spirits upon barren plains; found them in habitations that seemed to be void of beauty and intelligence."

"He said: 'Do you wish to perform anything upon earth?' I said: 'I would like to find out, if possible, the methods whereby spiritual beings, or spiritual forces, control and act upon earthly beings.'"

"You then," he said, "wish to enter the sphere of study of the elements in connection with spiritual beings and intelligences?"

"I said: 'Yes.'"

"He said: 'Select from those persons whom you see those whom you consider most fitted to act upon.'"

"How am I to select?" I said.

"Think toward them," said he.

"As I fixed my mind upon one and another, I saw them in various degrees of promptitude or slowness turn toward me and gradually come near. Those who came the most readily, and those who seemed the most anxious to respond to my thought, were chosen."

"He said: 'Now, anything that you will these persons to do they can perform, but it must be through your will and your knowledge, and not theirs.'"

"I then became aware that other spirits had in the same manner gathered around these groups of spirits that occupy the plane nearest the earth; that they were intent upon solving the problem of communication between the outward sphere, which is the earth-life, and the spiritual spheres; not only in the manner of impression and guardian-spirit, which I discovered to be a distinct spiritual power, but in the manner of affecting the currents of the atmosphere and occult forces lying around the earth. I joined this school. I speedily found that my attendant was one of the number, and that in the second sphere, which was my home, in a higher grade beyond me, was their habitation and group, or council, and that I really was to be admitted to this council as one of the message-bearers to the earth! One of the message-bearers! The thought itself electrified me. Could it be possible then to open a direct line of communication? I beheld me of the subtle force that a portion of my life had occupied intently my thought and mind. Could it be through some such

force as electricity in one or other of both of its vibrations? Was there some method whereby this substance, which was spiritual and yet tangible to me, could be brought in direct contact with matter, and made to reveal the consciousness of man's spiritual life by the stepping-stone of physical science? Here was a problem."

"I commenced first studying gradually the forces surrounding the earth. I discarded the idea of electricity very soon, as I found it too material in its vibrations and too directly connected with the elemental contact of the earth."

"Magnetism I found also governed by the laws and currents affecting the earth and its atmosphere. Then I said there must be a still more subtle force, which is amenable to the direct control of the individual will, and is not so sensitive to the casual currents or changes of the external atmosphere as electricity seems to be."

"To my surprise I found electricity to be a simple vibration, and the result of contracting currents of magnetic life upon the earth, and which in their various orders and rotations may be easily measured and guarded against, and placed in accord with the various electric mechanisms of the earth, and adjusted according to human wants and needs."

"This certainly was not the force to be employed in connection with the contact of spiritual beings with earth, or with earthly matter. I looked still further. I discovered a subtle force or aura, surrounding minerals and surrounding all human beings. I found that the aura surrounding mineral substances was not amenable to the action of spiritual volition or will-power. I found that the aura surrounding vegetable substances was not amenable to the action of will-power in the individual capacity. I found the substances surrounding animals, especially the dog and horse, or bird, to some degree amenable; so that under some circumstances of human contact or surroundings, these animals could be made to express an unusual degree of supposed intelligence, and to give tokens or signs of what would seem to be supernatural power."

"By experimenting upon these, I found that gradually the substances surrounding human beings, by an action upon the organs of the brain and sensation, would become susceptible to the expression of volition, independently of the human being."

"This was the desired element. Upon this element, then, all the force in the school of message-bearers, to which I belonged, was intently fixed, and into a particular vein or current of thought, which we, by converging our minds at a given time and place, were able to send into that centre of thought."

"We made our first expression of individual contact with matter, in connection with the modern phase of Spiritualism. (See Rochester Knockings.) I then said, 'Is this a new thing? Is it for the first time discovered?'"

"By no means," said the eldest and centre of the band; "this has been known for ages, was practiced in all the various forms of magic in ancient times, and is the key that will finally unravel all these ancient mysteries."

"Of course," he says, "it is the first time that it has systematically been presented to the thought of modern science, in the light of a science; but it will soon grow to that degree of observation externally that it can be tested, at least, by the usual methods of scientific observation, and finally tested by actual scientific apparatus."

"I found that no measure of electricity or external mineral magnetism could affect, or alter in any degree, the manifestations from our world. I found that the outward atmosphere only affected them, by depressing or changing the nervous currents of the medial organization, and not because of any superabundance of electricity or magnetism."

"I found that the nerve-aura consists of minute particles or globules, that form in themselves a radiating atmosphere around every human being, and which, when properly directed, constitute the means of motion of the physical organism, as well as constitute the means whereby a disembodied spirit, independently of that organism moves bodies and produces convulsions in the atmosphere. The convulsions in the atmosphere are not the result of what may be called vacuum, are not the result of electric vibrations, but are the result of this nerve aura which is centered at a given place, and which produces, by the rapidity of action, or volition, the action upon table, chair, musical instrument, or atmosphere itself."

"The capabilities of spirits in connection with these manifestations must be limited at the present time by their own knowledge, by the nature of the instruments that they have to employ upon earth or other planets, and by the intermediate stages of thought and observation that qualify human beings to understand, step by step, the stages of these manifestations. The capabilities at the present time are limited, as I say, by these things, and by another—that accompanying every external step in any science, and preceding it there must be a prophesy of the philosophy itself. Spiritualism has had that prophesy and that philosophy, and I must go hand in hand, or the attestation of the physical proof of it will have no corresponding soul to vitalize it and keep pace with it."

"Hence the manifestations are continually checked by falsehood, by deception, by discoveries of fraud, by the various temptations to which humanity is liable, for the reason that the soul and its growth must keep parallel to the manifestation and its demonstration; but remember that this is only in connection with an intelligent contact of the two worlds, physically. Behind all this is a substratum of spiritual laws and forces of interlinking sympathies and antipathies, that continually unites the two worlds, whether there is any outward demonstration or not, and makes up a complete chain of inspiration, even if there had never been a physical manifestation in the world. Remember that the external expression is only the smallest portion of the sublime contact of the earthly and spiritual states, and of your subjection to spiritual beings and impressions by them. In whatever sphere of life, or in whatever state, morally or spiritually, you may be, you are acted upon continually by spiritual powers, for good or ill, for your elevation or depression. These spiritual powers, by continually acting upon your affections and sympathies, move your capabilities to surpassing excellencies, or gravitate with you toward those darksome places and conditions that at some time form the base of human life."

"The possibilities of spiritual existence I can only portray to you in a faint and dim outline, an outline itself so glorious that it can scarcely be believed by those still immersed in the external plane, but of which I as much have assurance as I have of my existence as a disembodied spirit."

"If a spirit can move one atom of external substance to do its bidding in response to its intelligent wish and will, then it solves all the problems of the heavenly bodies, places us in communication with the great forces that lie behind nature, and makes the revelation to our consciousness that planets and systems, as well as men and immortal souls, are under the guidance of angelic powers as the agents of the Divine Mind. No orb is left to perform its functions and rotations without an ever-present and ever-active intelligence; and you lovely fellow, (referring to a bouquet on the table) that is painted in the summer sunlight or destroyed by the cold wintry blast, is in its every atom and function guided by the intelligent power that lies behind the ray of light and behind the wintry blast, to the end of doing the work of the spirit."

"These possibilities are within the human grasp. Do you not govern substances? Is not the earth itself amenable to you? Is there any place upon it that man does not intend to inspect? And may you not with the power of mechanism, with the grand invention of human thought, with the continued explorations and impressions from spiritual sources, finally hope to vanquish that which has been nearly vanquished—time and space and substance—altogether?"

"If the swift-winged messenger of electricity has already made the distance between the two opposite portions of the world almost nothing, may not the more rapid method of thought itself finally supplant the slow method of electricity, until at last you shall converse together by vibrations of human thought?"

"If the power of steam has caused the ancient coach to disappear and the methods of usual locomotion to seem tedious

and heavy, may not the more rapid transit of aerial navigation, by some still more occult force, become within the possibility and grasp of the next half or full century of time? And is it too much to suppose that that mind which acts upon these substances from the external with so great success, is also able, when freed from the external form and fetters, to act upon it with still greater success, if not by moving worlds in their orbited places and guiding the elements to their appointed tasks, doing lesser things, not for the individual benefit of sections or classes of people or conditions upon earth, but for the great expression of the perfection of the planet or world?"

"I see behind all these forces and mechanisms of nature the guidance of an intelligent power and will. I see, as you see behind the helm of the ship; as you see behind the engine that bears you across the country; as you see behind the messenger that carries with lightning speed your thought to the dearly loved one; so behind all these forces I see the powers of great disembodied minds that have risen from the limited comprehension of the narrow place upon earth to a loftier and diviner comprehension of the elements of life. They lie in the comprehension and the possibility of the soul of man."

"I find it is no fable that Jupiter commanded lightnings or that Hercules might overturn the world. I find these powers embodied in the thought of man; and the divine intelligence that shapes the infant's feet to do the simple act of uplifting the body for the first time from the dust, is capable of shaping the winged angel to the fulfillment of the task of moving a world or a solar system."

"These are some of the gradations of thought that have come to me since I understand the glimmerings of that science by which man as an external and man as a spiritual being can rise from the dust and triumph over human clay."

BENEDICTION.
From yonder orb of space that shine
Resplendent with the starry shine
From yonder heavens whose precious line
Beats the perfect atmosphere,
Oh, Soul of Infinite Delight,
Stretch thou thy light and love to-night,
Thou'lt upon this little earth,
With sweetest speech of joy or worth,
Thy radiance shall be far perfume,
Thy glory fill with sweet perfume,
Until like lilies they shall bloom,
Shedding thy brightness and thy power
From the earth this charmed hour.
Oh, angels from the spheres above,
Bend ye down with directing love!
Oh, friends and kindred gone before,
Light up our pathway to that shore!
Oh, Soul of Love and Light Divine,
Into our darkness ever shine!

PHANTOMATIC WHISPERS.

VII.

BY JOHN WETHERLEE.

There are more audible "Whispers" heard in the interesting and mysterious circles of Mrs. Maud E. Lord than I have by myself alone, and which I am attempting to give a hearing to in this series of articles: that is, more audible to the outward senses, but not more audible to my soul; sometimes my soul is hard of hearing—it is so generally with most people all the time—and a spirit whisper, therefore, that is audible to the external senses has a mysterious fascination to all, because of its palpability. One is running in my mind now that seems to invite me to make a connection with it in this paper, because it was, so to speak, the telephonic manifestation, or repetition in the mundane world, of a private expression, born of an unvoiced whisper, and the spirit of a human being, the telephone."

I must then refer more or less minutely to one of Mrs. Lord's late circles. I am aware the Banner readers need no detailed account of any of her séances; they have eyes, and have seen or read of them many times; perhaps then I will just use one that I have lately attended as a thread to string my thoughts upon; if any one should think my porch was proving larger than the main building, the foregoing is my apology."

Is there not something very fascinating in hearing the soft whispering of a spirit announcing its name, or addressing you, which is so marked a feature in her circles? How can any one doubt that they are what they claim to be, voices from "over the river," sometimes, yes, often heard when Mrs. Lord is talking fluently to others in the circle, settling the matter of ventriloquism, if the substance of them had not often already done so? I have reason to know that some of them are spiritual, hence all may be, and probably are. My eye falls on these lines, which express my thought on the whispers referred to, so I quote them:

"And tenderest whisperer thou art
From those who dwell in the unseen
They love us still; since heaven is near,
Death is not loss."

I must not let the "string," as an illustration, eclipse my thought, though it will be very apt to; so let me drop back to Friday, April 26th, an hour or so before I went to the circle. A feeling of sadness had been on me for a few days. I do not know why a healthy man like the writer, and a firm Spiritualist, too, should ever feel sad or blue, knowing that hereafter, if not here and now, there will be "rest for the weary"; knowing, not by any tradition, that the soul of a man will live after his body is dead; not by any book that has doubtful authority for assurance of immortal life; not by the fact that a great waste is made in the production of man if he is not to be perpetuated, but by actual intercourse with the departed—those who have "shuffled off" in the language of Shakespeare, and survived the dissolution."

Being as sure of this continued existence as I am that I exist now, why should I be cast down? Is that putting it too strongly? I think not. Theodore Parker, who never had the experience that I claim to have had, said to me once that he had no doubt of a future existence; the only doubt he had was of this life, none of the other. Theodore may have been remarkably well born. I have met with such people now and then; but with most men seeing is believing; he was one of the exceptions; his perceptive power, or maybe his instinct, was deeper than his eyesight; but coming a little more out into the external, I think I have more palpable data than he had for saying, as I do, that I am sure of not running down and stopping like a clock at death, but will continue to tick "till suns shall rise and set no more."

On this Friday to which I have referred, and in this somewhat dejected state of mind, I sat with my head resting on my hand as the day was closing and the shades of evening gathering in. I felt a gentle touch or the sense of a presence, which is no uncommon thing with me, and knowing, as I am apt to, whose spirit it was from the train of thought, I said audibly, "It is rather hard work for me, ain't it?" It is necessary for me to be thus particular for the sake of being intelligent further along. A party had refused to do a reasonable thing that I had requested—that was easy to do, involving no trouble or risk—from innate ugliness; not essential to my happiness or success, but would save me some hard work, anxiety and time, and there was not a reason in the world why he should not do it, except he was a church-member and a Peck-niff, and I was not. If there is a character in the world that I dislike it is the dog-in-the-manger sort; they come to grief awfully after a while, and never seem to know the reason. But this consequential reflection was not going to save me time and money and a partial change of base, so let it go. When I had said, in response to this sense of a presence and to it, "It is rather hard work for me, isn't it?" the jewel of my household, who happened to be within hearing, said, "What did you say, John?" I replied, "It is time for me to go to Maud Lord's." This was rather an evasion, but never mind, no harm was meant.

Bro. Colby had proposed a few days before that we go to one of her séances, and we were booked for that evening, and as I had just said to my spouse, "it was time." If this editor my thought for a day or two, which had culminated in the response quoted, with his rare experience and insight mediocrity how things are brought about, he would have said the idea of going to that circle was a spirit suggestion; well,

it may be so, I see no objection to it; one thing is very certain, when one is downcast and fretted because the machinery of daily life needs lubrication to prevent heating one's journals, a sitting with a good medium, or in an harmonious circle, is a consolation, and the hour for attending this one seemed to come to me with healing in its wings. "Come, ye disconsolate, wherever ye languish," is a good tune and good words for harmonizing a circle. I wonder it is not availed of like "The Sweet By-and-Bye," or "Nearer, my God, to Thee," &c., &c. The spirit-world is everywhere, and as near to us in one place as in another, but when I go to a good séance I always feel as though the curtain between the two worlds is a little thinner than ordinarily, and say what you will, more so in the dark than in the light, and expressively so at one of Maud Lord's séances. On this occasion, the party, numbering about twenty, were nearly equally divided as to sex, and seated in the room in a close circle, and connected by each one taking the neighbor's wrist, the medium sitting in the centre, the light extinguished, and the darkness total; immediately the manifestations commenced. I had rather paint a picture than describe details, and in my poor way will do for reasons already mentioned."

It is very evident that Mrs. Lord has only a catalytic connection with the phenomena in her presence; we hear her hands patting all the time, and markedly so when we are touched by the unseen, but we hear also her free and often animated conversation with parties in the circle, while spirit whisperings are heard disconnected from her voice, as well as the subject of it, which is generally describing the spirits she sees, and often telling who they are; rings are taken off of fingers, and put on to others, sometimes on parties designated; a little musical box is carried around the circle, and played going from one person to another, the same of a guitar, going up to the wall, which was very high, and striking it; striking, if asked, the chandelier, or the glasses on the chandelier. Our friend Colby said, "Hit John the Baptist on the head." I did not know he meant me until I was quite thoroughly pounded on my spiritual organs; the rapid movement of instruments and fan made at times quite a breeze very agreeable, as the room was very warm. It must be borne in mind that there was evidence all the time that Mrs. Lord did not, and could not, have been the actor in these manifestations, nor any one in the circle; no one would deny that, even if not ready as I am to admit it to be the work of spirits. Mrs. Rudd, the medium of the circle of the Banner of Light, was present, and Beaver, a big Indian, who gave his name distinctly to Bro. Colby, was seen by Mrs. Lord before he spoke, and it seems said he would come to him, and his coming filled a promise made at another place that afternoon. He was asked if he could take the medium (Mrs. Rudd) off of her seat, and as soon as the words were uttered, before she heard them, he did so, to her great surprise."

As I have said before, to me the most interesting feature of these interesting and fascinating manifestations is the whispering of the spirits, so unmistakably honest, and often with an intrinsic identification, they interest me very much; so distinct and touching to my neighbor in one case that I felt her tear-drops on my hand. Delicate fingers manipulated my face and whiskers and whispered "Hattie," and I felt it to be my daughter, who left us so long ago; and a touch and a distinct whisper also which said "William." I said "—?" and the medium said, "He shakes his head, no;" and I said, "—?" and he touched me vigorously to show that he appreciated being recognized. These things were going on all the time, and in different parts of the circle at the same time, and while the medium was otherwise talking to persons in the circle and describing the spirits around them."

I was not disposed myself to be very obtrusive, though I think a little demonstration calls spirit attention to the persuader. I do not know why; perhaps such persons need it more than others, and perhaps the spirits know best. I was not obtrusive, first, for reasons already mentioned, I was in a pensive frame of mind, and second, I was all ears; I wanted to catch the whispers when softly expressed; and once the voice of my friend, whose presence I had sensed before I left home, who was connected with the train of thought referred to, said in a most audible whisper, "You think, John, we have not kept our promise; we have tried our best and we will do it; fear not." It is a pity I have to leave so much to the reader's imagination, but private affairs are not of general interest; but let me distinctly say that there is a clear connection between the words of that whisper and my thoughts at home, and the response to the touch I there felt on my head, and the spirits who manifested both at home and at Mrs. Lord's being identical, that I know and have also proved."

I am making this "Whisper" about whispers very long. If the readers knew all the details as I do, they would see that I have strong grounds for exuberance of expression; and while there is some disposition among some of the Spiritualists to take the accent off of dark circles, hoping for light manifestations or none, I am glad to have opportunities of attending those of Mrs. Lord's; and the fact that she is crowded all the time, parties having to engage seats in advance to be sure of a chance, shows that she is appreciated. No one has ever expressed a doubt as to the genuineness of her manifestations, and persons have become firm believers in a future who had grave doubts before, though members of the church, and Mrs. Lord is doing good missionary work among the heathen, of which this Christian city and country are full."

The spiritual world seems to move things about right, and there seems to be a push from "over the river" just now to recent Phenomenal Spiritualism, which is the distinguishing feature of Modern Spiritualism. The movement lacks marked leadership; shows no disposition to concentrate or follow in the order of otherisms. It has no high priest and no invested wealth, and yet the world in opposition, saints and sinners both, cannot bulldoze it or put out its light or stop its progress; it is spreading world-wide, in high places and in low places; emperors and queens listen to its voice when religious shams get no hearing but an apparent one. Whoever in it that would be greatest or great has to step down, if not out. The spirit-world is running this thing, and the Church is ankle-deep with it. Without head or boss or concentrated centre it is the rising star of human thought of this age. All other stars or isms are setting or paling, or shining by a light borrowed from this. Its consolations to mourning friends are in harmony with the floral decorations of the receding corpse. The telling and the lasting words in current literature root in and are nourished by it. The preachers who command a hearing are those who draw from it, speaking wiser than they know, and stealing old ideas in every striking utterance. Leaving teachings and stepping into phenomena, we have materializations from the circumambient air, the primates of which are beyond molecules and atoms, and chemistry is challenged for a solution. Intelligent messages are written on a new, clean slate by an invisible will which is not mortal; knots are tied in a string that has no ends, and science says it is so, and is feeling for a "fourth dimension in space" to explain the phenomenon. The ism is beginning to command disciplined attention; that is the important point in this connection. The spirit world, which permeates this, is "fourth dimension" enough for me; and a realizing sense of that, to a common mind like mine, is an hour spent with Mrs. Lord at one of her séances, and which has been so satisfactory to me that I have made it the topic of this Whisper. This medium, I should say, is very fair to any who are skeptical, willing to give them every opportunity to be satisfied that there is no fraud or contrivance; and one going a few times must be very stolid or stupid or prejudiced if he is not satisfied that what he feels, hears and inwardly perceives are phenomena independent of the medium or persons present, except, as I have said, catalytic, or what the chemist calls a presence action. It is hard for some people to intelligently realize that they are in the presence of the dead. They must grow into that unless they can find another solution. I cannot find any other solution, and don't want to."

The Grand Duchess of Baden, only daughter of the Emperor of Germany, has sent a daughter to a girls' school at Karlsruhe, where she is to be treated precisely as the other pupils, and especially is to be thoroughly taught how to sew

Written for the Banner of Light. ACROSS THE STREAM.

BY MILTON H. MARBLE.

Across the stream, in the beautiful land,
I see the gleam of a beckoning hand;
And all around it a flood of light;
As I follow its course it grows more bright,
Till the love of life grows faint within,
And I rise above earth's noise and din!
But the voices of dear ones here below
Call me back, and the beautiful glow
Of the beckoning hand is gone from sight,
No more do I see the vision bright.

Some day I know I shall see it once more,
And follow its light to the crystal shore!
Table Rock, Neb.

Spirit-Communion - Verification of Spirit-Messages.

RALPH FAIRBANKS, M. D.
To the Editor of the Banner of Light:
The communication from the above-named spirit in the Banner a few weeks since I read with great pleasure. I have known the gentleman for more than forty years, and he was a time my family physician. The message is characteristic of the man, as can be attested by thousands who have long known him in Norwich, Ct., where he resided for more than half a century.

EDWIN LEACH.
To the Editor of the Banner of Light:
The communication from the above-named spirit in the Banner a few weeks since I read with great pleasure. I have known the gentleman for more than forty years, and he was a time my family physician. The message is characteristic of the man, as can be attested by thousands who have long known him in Norwich, Ct., where he resided for more than half a century.

REBECCA SEARLES.
To the Editor of the Banner of Light:
In the Message Department in last week's Banner I read a communication given by REBECCA SEARLES. I am personally acquainted with her father, Charles F. Searles, who at the time of her departure informed me the cause was from being scalded. I called upon Mr. Searles with the Banner. After reading the message he expressed the greatest surprise, but said that it was all true, and he had no doubts at all. Not being a Spiritualist he could not conceive how the Banner folks found out about his little girl. He begged the paper of me to show his wife, saying he would investigate the subject.

HOPEFUL and praying that the spirits will long sustain Mrs. Rudd in the good work,
I remain yours in the faith,
Geo. L. MITCHELL.
113 Thorndike street, E. Cambridge, Mass.,
Jan. 22, 1878.

To the Editor of the Banner of Light:
In your issue for Jan. 10th I see a message from REBECCA SEARLES. I knew Little Becky. It is three years since she passed away. She came under my notice by being a playmate of a little one in the house in which I boarded; though not well enough acquainted with her parents to know where they resided, I have since made inquiry and found they lived on Poplar street. I found her statements correct, a part of which I already knew to be so. But I felt it my duty to deliver Little Becky's letter to her parents, though they proved to be unbelievers in the Spiritual Philosophy.

I asked Mrs. Searles if she knew of a Mrs. Rudd, not intimating she was a medium. She said, No. I then asked her if she ever had any communication from or with any medium. She said, No; she was opposed to Spiritualism, and the believers in it. After this little preliminary inquiry and conversation I showed her the Banner with Becky's message in it. She was very much affected, and felt very grateful for receiving it in such a manner, saying she should not have got the Banner except it came in some such way.

Yours for the truth,
Geo. BURNHAM.
Waverly, Mass., Jan. 22, 1878.

REV. JOSEPH RITCHIE.
To the Editor of the Banner of Light:
Rev. Mr. Boorum came into my store, picked up the Banner of March 2d, and saw the name of REV. JOSEPH RITCHIE heading a communication. He remarked that he was an old schoolmate of his, was in the same class, and no doubt it was from him. Mr. Boorum is a chaplain in the navy.

S. A. TALLADE.
Horseshoe, N. Y., March 15th, 1878.

MARIA J. METCALF.
To the Editor of the Banner of Light:
In compliance with a request in the Banner of Light that those who recognize any party communicating should send verifications to your office, I would say that in the paper of June 2d, under the head of MARIA J. METCALF, I recognize my daughter who passed from earth March 22d, 1877. Her name is correctly given, as also that of her father, with his residence. It was by accident that the communication came to my notice, as we do not receive the paper often. I was awakened a thrill of astonishment and an ardent desire to know more, and which she encourages us to expect under proper conditions. You are at liberty to make what use you please of what I have written.

Very respectfully yours,
L. A. METCALF.
71 South Main street, Worcester, Mass.

HENRY J. LOWE.
To the Editor of the Banner of Light:
It is so delightful to receive a message through the Banner from one of our own friends or acquaintances, that I gladly add my testimony to the correctness of the one printed in the issue of June 9th, from Mr. HENRY J. LOWE, a much esteemed citizen of Fitchburg. The communication is pronounced correct by his family. For many years before leaving F. to take charge of the watch factory in New Jersey, he kept a jewelry store on the corner of Main and Central streets. We have seen many excellent citizens of Fitchburg, men and women, pass from our midst within a few years; we hope more of them will emulate Mr. Lowe's excellent example, and make our hearts rejoice in their messages of love and wisdom.

Respectfully,
EMILY W. JOHNSON.
Fitchburg, June 23d, 1877.

To the Editor of the Banner of Light:
I noticed in the Message Department of June 9th a message purporting to come from HENRY J. LOWE, of Fitchburg, Mass. I was well acquainted with the man; there can be no doubt of the genuineness of the message. His connection with the Marlon Watch Co. of Marlon, N. J., is a fact. He was an excellent mechanic and a worthy man.

Yours truly,
O. P. MARSHALL.
Worcester, Mass., July 2d, 1877.

To the Editor of the Banner of Light:
In your issue of June 9th, 1877, is a communication from HENRY J. LOWE, of Fitchburg, Mass. I was well acquainted with the man; there can be no doubt of the genuineness of the message. His connection with the Marlon Watch Co. of Marlon, N. J., is a fact. He was an excellent mechanic and a worthy man.

Yours ever for the truth,
A. S. LAWTON.
Fitchburg, Mass., Jan. 20th, 1878.

Department of the Banner of June 9th appears one from HENRY J. LOWE, of this city, which is correct; also Oct. 6th one was printed from CAPTAIN JOSEPH UPTON, of this place, who states that he went out by injuries received from his horse-rake. His message is characteristic of the man.

JAMES LYNCH.
To the Editor of the Banner of Light:
The communication from JAMES LYNCH in the Banner of May 19th is by his friends here said to be mainly correct, only that he died in New Haven, where he labored, instead of Hartford, as reported in the Banner.

Yours truly,
C. C. THOMPSON.
Norwich City, Conn., June 23d, 1877.

JAMES STUART.
To the Editor of the Banner of Light:
The communication in the Banner from JAMES STUART, of Oxford, was correct. I was well acquainted with him. The message of — DAWSON, of St. Michael's, on inquiry I found to be correct. I cannot give the dates, as I lent the papers to friends of the parties manifesting, and they, through interest in the matter, went from one to another until I lost them altogether.

CHARLES BAKER.
Easton, Md., Aug. 27th, 1877.

COM. JAMES M. FRALEY.
A correspondent writes us from Philadelphia, April 4th, 1878, as follows:

"In the Banner of the 16th of March there is a message from COM. JAMES M. FRALEY, hailing from Philadelphia. I instituted inquiries, and found that Com. Jas. Madison Fraley had been a resident of our city, and that his widow and family of children still reside in the homestead, No. 2011 Pine street. I learned, also, that his death is recorded as having occurred Sept. 26th, 1877, aged 68 years.

It is stated of him that he was of very decided characteristics, and of amiable and kind disposition in his official and social relations."

ROCHESTER.—Dumont C. Dake, M. D., says concerning medical affairs in the Empire State: "Honest competition still survives; and it is to be hoped that class legislation will continue to come to grief everywhere. How contemptible for men claiming to be truly scientific and regular, to admit virtually their incompetency to compete with what they are pleased to call 'quacks,' etc., etc. Thank God, the quacks are being educated and enlightened, nature's laws, and are learning to labor in error, in whatever (so-called respectable) form or guise presented.

MISSOURI.—Stephen Young writes under date of May 6th: "An individual by the name of Pattee, from Monmouth, Ill., accompanied by Gust. Wells, Delloyd Harding and one whom they called 'Doc,' attended sances at Mr. Mott's on the evenings of the 2d, 3d and 4th insts. On the latter evening Pattee ejected a large quantity of crimson fluid from a rubber syringe directly toward the medium, striking him on the lower portion of his face, neck and coat, a considerable quantity lodging on the wall near his head. Now, when it is understood that Mr. Mott sits in a reclining chair, with his head in one corner of the cabinet while the apparitions appear in front of the aperture, it will be seen that had this would-be 'exposer' (?) aimed at them, whatever portions of the liquid may have missed them would have struck near the middle of the opposite wall, whereas it bespattered the wall close to the medium's head in the corner.

Numbers of the townspeople examined the cabinet yesterday (Sunday), and all, without exception, so far as I could hear or learn, whether Spiritualists or not, coincided in the opinion that the medium must have been sitting in his chair when receiving the charge.

Thus it would seem that the object of this manoeuvre was not to determine whether the faces seen at the aperture were not the mediums, by hitting them, but that it was to hit the medium at all hazards, and then assert that he was looking out at the aperture. But this hypothesis is completely refuted by the 'hand-writing on the wall,' and Mr. Mott stands higher with our citizens to-day than ever before."

NEW HAMPSHIRE.—A correspondent writes: "While Prof. Milleson was speaking in Horticultural Hall, this city, Sunday afternoon, April 28th, to an intensely interested audience, on the subject of 'Immortality,' a dove came flying into the hall, alighted on the floor in front of the speaker, walked around for some seconds, flew in a circle over a part of the audience, and departed. Much interest was shown in the pretty creature's visit. The speaker referred to a similar occurrence that the New Testament records, and said the same law of love, to which even birds were amenable, was in operation to-day, whenever the loving angels were sufficiently reciprocated by mortals to enable them to come near unto us in our assemblies. Many members of churches were present, and a decidedly favorable impression was made upon them."

MANCHESTER.—R. H. Ober writes: "J. Frank Baxter's recent lectures here were delivered to good audiences; the people listening with strict attention to the great truths he so ably proclaimed. I wish more of the clergy and their followers dared to hear of the new gospel, but many of them have closed their eyes and stopped their ears lest they should see, hear and be healed. But, thanks to God and the angel world, the onward march of truth cannot be stayed by priestcraft or bigotry."

CONNECTICUT.—Bristol.—John Winslow writes May 8th: "We take great pleasure here in the unmistakable growth and progress of Spiritualism throughout the country, as represented by the Banner of Light from week to week. There is considerable interest manifest in our village at the present time. We have lately met with much outspoken opposition from the clergy, which has resulted (as it invariably does) in attracting the attention

of the people to our philosophy, and the more they inquire into it the better they like it. Dr. H. P. Fairfield filled a second engagement with us on last Saturday and Sunday, 4th and 5th insts., and we have engaged him for the 18th and 19th insts. The Doctor always leaves a good impression."

CALIFORNIA.—SACRAMENTO.—T. E. Whitmore writes, April 24th: "Benjamin Todd is lecturing here to good audiences; otherwise Spiritualism externally is unheard of in Sacramento, as our Lyceum and other spiritual organizations have ceased to exist. But the good spirits have not ceased to administer to suffering humanity, organization or no organization. They are doing a good work here silently and quietly, in the homes and hearts of the people. Their influence and demonstrations are spreading quietly and widely among the people, though outwardly there is no sign. I know of a number who have become firm believers in Spiritualism through their own organization without recourse to outside sources. Knowing this, I think it was a great mistake when I heard a prominent Spiritualist lecturer say not long since that Spiritualism was not doing much now; there were only one or two men writers who were accomplishing much."

WASHINGTON TERRITORY.—STEELACOOM.—Miss M. Saltar writes under a recent date, renewing her subscription with the new volume, as a mark of friendly appreciation and practical encouragement: "As we hope and intend never again to be deprived of its bright weekly visits, and the soul-braving gleams of a morning light, which each new number brings, I herewith enclose our 'earnest' in the form of a year's renewal of subscription, which entitles us to the Banner of Light (peculiarly aptly named, by the way,) until June 28th, 1879. May heaven guide and prosper your enterprise in the coming time, even as it has done in the time that is past, my fervent wish."

VICTORIA, BRITISH COLUMBIA.—UPLANDS.—James Deans, in renewing his subscription to the Banner, gives expression of the pleasure and profit he receives from its weekly perusal, and adds: "We have a few true Spiritualists here who are unwearied in their efforts to enlighten others in regard to the truths of Spiritualism, and the spirits are helping us, for the wife of one of our townsmen has become developed as a healing medium. She has been very successful in curing several patients whom the allopath doctors were unable to relieve. She is also developing in other phases of mediumship. Altogether, the subject of Spiritualism is attracting considerable attention here."

ONTARIO.—GEORGETOWN.—A correspondent writes: "We have been investigating the subject of Spiritualism for some time past, and holding private circles for development, and have been well rewarded. A trance-speaking medium has been developed, also a healing medium (A. D. Thompson), who is meeting with fair success. One case has been cured that of a boy about twelve years of age, (son of Mr. George Smith), who had been lame for five years. He is now able to run around without crutches, and is nearly as well as ever he was. The case is attracting public attention and much comment."

OHIO.—SPRINGFIELD.—Mary A. Henry writes: "Myself and family love the blessed Banner more and more, and hope that the angels will shower blessings and strength on you to enable you to go on in your work."

Spiritual Phenomena.

SECOND REPORT OF MR. FISHER'S SEANCES.

To the Editor of the Banner of Light:
In your paper issued August 12th, 1876, may be found a communication from North Turner, Me., describing house, rooms, persons—material and spiritual—in connection with a course of manifestations obtained through Mr. Wilbur B. Fisher. As often as once or twice in six months from that date since we have met together and tried our hands in the mysteries of Spiritualism. Notwithstanding the long intervening periods between our sittings, we have made good progress, in relating which I shall omit descriptions of rooms, persons, etc., as much as possible and yet do our present work justice. Briefly as may be shall be given the results of two or three sittings in presence of David Peirce, Esq., and wife, residing in Belfast, Me.

First, it may be important to state that every thing save a bedstead, an empty wash-sink and floor-carpet, was taken out of the cabinet or bed-room; the one solitary window nailed down; other doors, leading into the main room, fastened, to the satisfaction of our company from abroad. Mr. Fisher took his seat in the cabinet, the piano wheeled up in front of the bed-room or cabinet door, about two feet from it; our circle of seven or eight persons seated back of the instrument in the main front room; the light extinguished, and all was ready. As usual, the first manifestation was a tremendous shaking of the old house; soon after which, rapid and skillful playing commenced on the piano, (Mr. Fisher is not a piano-player,) then voices, male and female, were heard in song, no faint, far-off sounds, but loud, full and clear, as most men and women would make, sometimes separately, sometimes together, tenor, soprano, and bass. Interspersed with the foregoing exercises, conversation upon various subjects, to suit the persons present, is indulged—grave or gay. They are now able to talk, laugh, &c., in the ordinary tones of mortals.

At length a light is ordered—not a glaring light—and materialization is in order. They begin by showing hands, arms and faces. On the twentieth evening, Mrs. Sally White, an aunt of our guest, David Peirce, showed her face two or three times. Next, his brother Franklin, a cripple during life here, swept aside the curtain, and stood before us in full form. Mr. Peirce, knowing his deformity, asked him to turn around; he did so, and sure enough, the same hump-back with which Mr. P. was so very familiar was presented to his view. The brother stepped forth from the cabinet three different times. On the 22d inst., a friend of Mr. Peirce, Willard P. Harriman, presented his face and shoulders twice, so near that there could be no mistaking his identity. Lastly, but not least, Miss Marie, our best female player, came out in full form and dress, seated herself at the piano, played and sang in her sweetest tones, right before our mortal eyes, then, reaching over the instrument, she placed both hands on the head of Mr. Peirce in a most impressive manner. By request of Mr. P., being provided with scissors, she came out again, plucked them up, and cutting off a curl from her forehead, passed it to him—a veritable lock of hair—to which we all can testify, not only as to the hair, but also the cutting off, for that act, and the materializing previously, took place in a moderate light. There is much I am obliged to leave out, for obvious reasons, yet should fail of doing my

whole duty were such names as Dennis—leader of the spiritual circle—Rosalee, Richard P. House, our basso, Mr. Mason, Miss Nightingale, still another very young but charming singer, finally, Osgamway, the mighty red man, all render their parts skillfully and grandly. As for Mr. Fisher, the medium, I feel to state that, all things considered, he has not a superior in the country.

MATERIALIZATIONS AT MOTT'S SEANCES.

(The following testimony in favor of the truthfulness of spirit manifestations witnessed some time since at Mr. Mott's sances at Memphis, Mo., is from a well-known business man in New Orleans, and will be read with interest.—Ed. B. of L.)

I was hospitably entertained at the house of Mr. and Mrs. Mott during my stay. I found them to be among the most truthful people I ever met. They allowed me to examine the cabinet by day and by night, and I affirm there is no fraud at Mott's sances. I say to all investigators, go and witness the results of his wonderful mediumship. No candid investigator leaves his sances unconvinced of the truth that spirits return and show themselves in natural forms and talk in natural, audible voices; and all this is done when the light is sufficient to see each spirit's features perfectly, and also each person in the room.

I saw at the different sances I attended the spirits of my three grown sons, my married daughter and her babe, my brother, my two sisters, my mother-in-law, two very dear lady friends, a gentleman who passed away thirty years ago, and a strange man with a rope hanging to his neck, who said he formerly knew me; that he was living, and wished to send a message to his wife, living in Alabama; he was not strong enough to continue the conversation, but disappeared and did not return. Mrs. Wang, who died last June, appeared, and I recognized her at once; she was dressed in her native Norwegian costume. After greeting me and sending love-messages to her two sons, she thanked me for having written her obituary, as published in the Banner of Light 9th of last June. How did she know of that circumstance?

Mr. Mott is entranced, and so held during each sance, by a German spirit named Christopher Johann Von Heisen. After each sance closes the cabinet door is opened and Von Heisen talks with many of the audience, calling by name the ones he wishes to speak with. He is very amusing and instructive. He told me that he and the spirit hand had dined at my house by invitation of my sons. He then described the house, grounds, rooms, furniture, and each member of the family; he also described two cows in the stable, naming the one giving the most milk. All his descriptions were true to the letter. I asked him if spirits did really eat, and he said, Certainly, from the aroma of the cooked food and fruit, and they slept and lived in our houses, if harmonious, while doing their earth work.

The sances are presided over by spirit General Bledsoe, a most gallant officer in the Confederate service, who died on the battle-field. He is a most courtly and courteous gentleman, the finest looking man one can see in a multitude. He conversed with me at each sance.

DECORATION DAY.

God welcomes them all:
Though, in battle's array,
One bore the bright blue
And the other the gray,
Though one fought for Union,
The other for Seced,
One angel of mercy
Guides all to God's gate.
Shall we the frail worldlings
Who yet live and wait—
Shall we sit in judgment,
Or cry out in hate,
While a Father above us—
A Father all-wise—
Calls back His loved children
From earth to the skies?
Forgive us, forgive us,
Dear Father above!
Bring back to our conscience
The heart bent of love;
And while we are weeping
Our loved ones to day,
Let us tenderly cherish
The Blue and the Gray.
—New Orleans Piquette.

Annual Meeting of the Free Religious Association.

The eleventh annual meeting of the Free Religious Association is held in Boston as follows:
Thursday evening, May 30th, at 7:45 P. M., session for business in Horticultural Hall; election of officers, reading of reports and general consideration of the practical work of the Association.
Friday, May 31st, at 10:30 A. M. and 3 P. M., sessions in Beethoven Hall for essays and addresses. Morning subject: "The Religion of Humanity, and how it may be Organized"; essayist, Thos. H. Wakeman, Esq., of the Society of Humanity, New York. Afternoon subject: "The Religion of Supernaturalism, and how it is being Disorganized"; essayist, Mr. Wm. H. Spencer, of Haverhill, Mass. Further announcement as to speakers will be made hereafter.

On Friday evening there will be a social gathering in Horticultural Hall.
A NEW BOOK BY ANDREW JACKSON DAVIS, ENTITLED "VIEWS OF OUR HISTORY," is now on sale at Colby & Rich, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. We have just received the above work, which we have perused with a good deal of interest and profit, and cheerfully recommend its purchase to all who may desire a bird's-eye view of the place to which we are all tending. Although the main part of the work has been published in the Banner of Light, yet there is a great amount of other and new interesting and instructive matter. It is printed in large type, in large clear type, and is well bound. The price within the reach of all: cloth binding 75 cents, postage 5 cents; paper, 50 cents, postage 3 cents. For sale by the publishers, Colby & Rich, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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LOUIS JACCOLLIOTT.

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INTUITION.

BY
MRS. FRANCES KINGMAN.

This volume of some two hundred and fifty pages (12mo) ought to have been named "A Beam of Light." It will certainly be a great help to many a mind wandering in the maze of old dogmas, and observing superstitious rites. It points the way to the true Christian life so clearly, and opens up the vistas of the better land so invitingly, that no doubt can long remain after its perusal. The author is certainly very gifted and high-toned, and evidently understands the currents in which the age is drifting. She writes to a high level, and answers the sensational demand at the same time. The book is having a large sale, which will continue as it becomes understood by those who want more physics and romance blended.
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SEQUEL TO THE STELLAR KEY.

BY ANDREW JACKSON DAVIS.

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"VIEWS OF OUR HEAVENLY HOME."

Some idea of the scope of this volume can be obtained by glancing at the titles of a few of the chapters:
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The Sixth Circle of our Solar System.
Magnetic Rivers in the Upper Spaces.
Author's Views confirmed by Science.
Origin of Electricity and Magnetism.
Location and Functions of the Celestial Currents.
The Spirit's Ascent and Descent.
The Permanence of the Human Soul.
Psychophonic Messages from Pythiaoraeas.
The Universe, a Musical Instrument.
Concerning the Solar and Astral Centers.
Origin of Astrology, its Scientific Basis.
Wonders of the Celestial Bodies.
Multiplicity of Mental Sun Centers.
An Arcanum Concerning the Summer-Lands.
Formation of the Milky Way.
Origin and Motion of the Solar Systems.
Beauty and Glory of the Planets.
Apparitions of Jupiter and Saturn.
A Remarkable Custom in Jupiter.
Inhabitants of the Exterior Planets.
A Host of Cosmical Islands around Mars.
The Summer-Land as seen from Mars.
Reality of Life in the Summer-Land.
A Natural Home not Made with Hands.
Earth's Distance from the Summer-Land.
Individual Reincarnation and Progress After Death.
Despair of Persons who Knew It All.
Wonderful Scenes in the Summer-Land.
Flight of Thought can be Determined.
Disappearance of Bodily Organs after Death.
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The above are less than half of the questions treated by the author in this new volume.
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From the Higher Life.

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HERMAN SNOW.

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POEMS

OR THE
LIFE BEYOND

AND
WITHIN.

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EDITED AND COMPILED BY
GILES B. STEBBINS,

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SELECTED.—We shall meet on the Bright Celestial Shore; Angel Chant; "Thou Welcome us Home; Welcome Angels; Come, Gentle Spirits; Repeat: Sweet Hour of Prayer; Chant; "My Home; Come up; Come up; Hither; Bethany; Only Waiting; Evergreen Shore; Once Before; Chant—Hymn of the Future; Freedom's Progress; Chant—By-and-By; Shall we Know Each Other There? Angel Friends; Gentle Words; My Home beyond the River; Just as I Am; Now in the Morning; A Child's Thoughts of Heaven.

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many spirit friends. He subscribed for the Banner of Light when the first number was printed, and has taken it ever since; and although confined to his room and bed with paralysis and rheumatism for the last four years, he enjoyed having it read for him, and especially the "Message Department."
F. A. E.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, two cents per line will be charged.]

Spiritual Phenomena.

Mrs. Boothby's Mediumship Vindicated.

Shows that at a "spiritual" séance given last night by Mrs. Boothby, at 25 Appleton street, after some preliminary materializing in the way of showing "materialized" forms from behind a curtain, a curious gentleman in presence of the Parker family, the curtain aside, and captured Mrs. Boothby with a false moustache on, with the aid of which she had simulated a masculine face that had been identified by one of the believers present as that of a departed son. This discovery broke up the harmony of the conditions, and the spirits did not materialize worth a cent after this.

The above paragraph headed "Shown Up," appearing in the Boston Herald of May 13th, is such a gross perversion of the truth that I feel constrained to make a statement of facts as they actually occurred, leaving it to the reader to decide who is by such a statement "shown up." To those in this vicinity who are personally acquainted with Mrs. Boothby and familiar with her séances, nothing need be said in her defence; but just at this time a few words seem called for to counteract the mischievous tendency of the above, and correct any impression that may go abroad leading persons at a distance to infer that one of our most celebrated, truthful and devoted mediums is a fraud.

On the evening referred to the door-bell rang, and Mrs. B. answering the call met a man who asked to be admitted to the séance. She then went to the door, and after a few moments returned, saying: "If I have been the cause of inharmonious I will go out." Mrs. Boothby replied: "Oh, no, no, you need not go out, sir. Remain, and something may occur more satisfactory." He did remain, but nothing further occurred, and the séance closed. As the vacant space left, he offered to pay the customary fee, but it was declined. "You acted wrong in doing as you did, and in that way destroying the proper conditions. Had you remained quiet until the close you would probably have seen something more conclusive and gone away better satisfied." With these words he closed the door upon the intruder.

Returning to her room, the remaining members of the circle again seated themselves. Mrs. B. took her position in the cabinet, and several spirits appeared, one of whom took occasion to say, "Within one year the man who has occasioned the trouble to-night will be in the spirit-world, and will appear and speak to you as I do now."

As I began by saying that I would make a statement of the facts, I have done so, and having done that will do no more. I might continue, but will not further trespass on your valuable space to make such observations as naturally suggest themselves to every honest mind.

JOHN S. ADAMS.

Mrs. Pickering, the Materializing Medium, in Salem, Mass.

In the Fall of the present year, (N. H.) the noted medium for materializations, is making a visit to friends, who reside at No. 12 Margen street, Salem. Since her arrival she has given a number of satisfactory séances, two of which I attended. Full descriptions of the manifestations through Mrs. P.'s mediumship having been recently published in the Banner, I will confine myself to facts, without many details or embellishments.

The circles were held in a front room, large enough comfortably to seat fifteen to eighteen persons. The cabinet is simply one corner of the room enclosed by a curtain of heavy black cloth, in which a chair is placed for the medium. On the walls of the cabinet curtains of black alpaca are hung, to cover the white wall paper. There is the usual long opening for the spirits to come out, also an aperture, a little more than a foot square, for the presentation of faces. At both séances the members were invited to examine the cabinet thoroughly, which they did, and pronounced it to be beyond suspicion.

The first spirit that showed itself was female, dressed in white, with a veil on her head; she stepped outside of the curtain two or three times and waved her hand, then disappeared. The next materialization was a man, considerably taller than the medium; he was clothed in black pants and dress shirt, and came from the curtain with a firm step, the room being light enough at the time to see his features distinctly. This spirit I recognized as my cousin, who passed away some twenty years ago; his features, whiskers, and general make-up, were perfect. Soon after, a number of male and female spirits, one at a time, came from the cabinet. One of the women was dressed with a profusion of lace, her neck and head, being decorated with what appeared to be jewels. The men were all taller than the medium. An Indian girl, dressed in dark apparel, with long hair flowing over her shoulders, danced into the room. She was a little shorter than the medium, and evidently had been used to materializing, as she danced about strongly for some time before she disappeared. Then an Indian, all of six feet in height, stepped into the room; he was dressed in warrior's costume, with long feathers in his cap.

But the most convincing manifestation to the skeptic was when a beautifully attired female spirit came from the cabinet a number of times, then went to it, and throwing up the curtains, showed the medium—who appeared to have a materialized baby in her arms—sitting in her chair while she stood beside the medium. This was witnessed by more than two-thirds of the circle. I should have said above that a tall male spirit, light-complexioned, with curly hair and chin-whiskers, was very anxious that I should recognize him, but I could not identify him.

The manifestations were stronger at the second séance, and more spirits were recognized by their friends. The first materialization was a female spirit clothed in white, who was asked if she knew any one present. She bowed and pointed to me; when I asked if it was the friend I was thinking of, she bowed it was. She looked to be about the age of the one that was in my mind, but I could not see her features distinctly enough to identify her. After presenting herself two or three times she disappeared.

The next form that showed itself was a spirit who wore a white veil which was wound round her arms; she walked into the room and pointed to a gentleman, who asked, "Do you know me?" The spirit bowed. She was then asked if her name was "Abby," but she shook her head that it was not, and went into the cabinet. She soon came out again, and when asked, "Is your name Hannah?" she responded in the affirmative.

After a little singing a male spirit, in his shirt-sleeves, nearly six feet in height, came out a foot

or more in front of the cabinet and beckoned to a gentleman who sat near me. He had a large head, and wore a moustache with a full beard, and was very anxious to be recognized. This spirit came out three or four times, and was evidently much disappointed that the gentleman could not call him to mind. The next spirit was identified by a friend present, and afterwards put up the curtain of the cabinet, the medium being seen sitting in her chair by most of the circle.

The medium suffered a good deal at times, groaned and sighed audibly, while what seemed to be a materialization could be distinctly heard kissing, patting and trying to comfort her. The lady who presided at the parlor organ sang a favorite air to improve conditions, and shortly after a male spirit, with side whiskers and moustache, presented himself, and was recognized by a gentleman as being a friend of his who was killed by being thrown upon a circular saw some two years ago. It evidently gave the spirit much pleasure to be recognized. A well-known lady of culture identified a sister, who knelt before her and afterward threw her some audible kisses. A spirit gave the name of Mary, and was identified by several of the circle. Afterward a little child came to the long opening, but it could not gather enough strength to come into the room. Two faces were also seen at the same time at the aperture.

The strongest manifestation of the evening was that of an Indian girl with long hair, who came from the cabinet, and taking a hand-bill from a side-table danced about the room ringing it loudly, at one time approaching very near to the sitters. She then took a fan and fanned the medium. There were a few other materializations than those I have mentioned; the above will perhaps suffice.

The circles were composed of substantial and intelligent citizens, a number of whom were skeptics; yet not one word did I hear of complaint that there was any opening for collusion or deception. How often it is said, "How wonderful are these manifestations!" but to the thoughtful mind are they any more mysterious than that a seed which is placed in the earth should spring up and grow into a bush, bearing leaves and flowers? Does the most advanced scientist know anything about the wherefore of the latter materialization? AMOS WALKER.

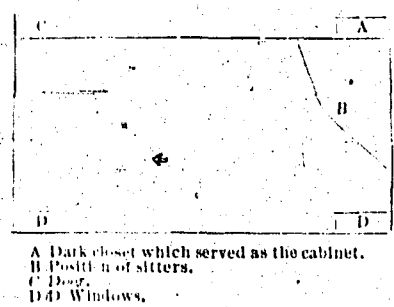
Salem, May 11th, 1878.

Séance with Mrs. Flynn.

Several well-known Spiritualists of this city have called at our office within the past week and presented their testimony as to what they have witnessed at circles held at the residence of this lady, 481 Tremont street, (near Dover) Boston. Our informants represent themselves as firmly satisfied of the thoroughly reliable character of the phenomena (consisting of materialization, individual tests, etc.) which they have met with in her presence. One in particular, a medical gentleman, gives us the following points concerning a private séance attended by himself and some eight or nine others, at the residence of Mrs. Flynn, on the evening of May 3d.

Mrs. Flynn is a widow—a Prussian by birth—and the narrator is particular in emphasizing the strict honesty and candor which were manifested by her throughout the séance. She commenced by stating to her auditors that she placed herself totally in the hands of the invisible powers; that if anything occurred it was to be credited to their agency—if nothing, then the fact was to be ascribed to their failure to produce results. She herself was but a passive instrument in her hands.

The subjoined diagram gives a relative idea of the room, the sitters, etc. The cabinet was located in a dark closet, and in the only corner of the room which was available—the others being occupied, as shown below, by the windows and the door.



A. Dark closet which served as the cabinet.
B. Point of sitters.
C. Table.
D. Windows.

The position of the sitters resembled somewhat the arc of a circle, reaching from wall to wall of the apartment, and entirely shutting in the space enclosed. A divided curtain was placed before the opening of the closet, and in one of its folds was arranged a diamond-shaped aperture at a height convenient for the sitters to perceive the faces appearing there. Before the beginning of the circle the only piece of furniture in the closet, a chest of drawers, was examined thoroughly, and nothing was to be found calculated to be of use in any attempt at deception. The medium was also carefully examined by a committee of ladies, who made a similar report concerning her condition.

During the séance several materialized forms, so our informant states, appeared and were recognized by parties present. A well-known bookseller (located on Washington street, Boston,) and his wife, who were in attendance, recognized one of the forms as being that of a lady clerk, "Ella" by name, who had formerly been in his employ. This spirit came out of the cabinet, and upon being recognized by the gentleman, thrust her hand into a pitcher of water which stood upon a small table placed near the wall and between the sitters and the cabinet, and drawing forth a few drops of the fluid, playfully spat it upon his face in a manner which at once called up to his mind her unstudied and gleeful ways when in earth-life. The spirit retired to the cabinet, but upon a female member of his family present calling to "Ella" for some symbol of recognition, the spirit reappeared, took a few drops of water from the same pitcher, went back to the cabinet, and quickly coming out, threw the contents of her palm upon the lady, when the drops scattered were found to be exquisite in perfume.

Our informant was also privileged during the evening to receive the most striking tests of the individual spiritual presence (through raps, etc.) of parties whom he had known in California and in Boston. One of the most striking of the phenomena during the evening, to his view, was the appearance at the aperture of a black cap, which the spirit of a desperado, whose execution the Doctor had witnessed in the Golden State, held up for him to see as a reminder of his identity.

Be manly about it, boys! If you want to walk with her Sunday evening call at her house and go to church with her. This sitting on the fence to see her go by is flinching every time.—Gardner (N. H.) Home Journal.

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER FIFTEEN.

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

Life is like a school: it contains pupils apt and dull. The one becomes a genius, the other "a heaver of wood and a drawer of water." Why? Some of us find our heaven very low down in the scale, others rise to the mountain tops and still cry, "On! Are we scholars under the tutelage of the wise in the realms beyond? Why not? Better than that abject adoration of a vengeful God, or the servile slaves, by our fears, of a Christian(?) devil. Let us learn from all who have ought to teach us, ever aspiring, always trusting the truth, shunning the ways of disobedience to nature's laws, and thus advancing in the school of the present life fit ourselves for the grander seminars of the beyond.

Since my last much has transpired, alike in Spiritualism and out of it. Within our cause we have had the presence and ministry of our beloved co-worker, Dr. J. M. Peebles, who has been greeted with crowded and enthusiastic audiences at Doughty Hall, London, every Sunday evening. Earnest, a good speaker and cultured, bringing his whole soul to the task, he has been a power in our midst. His stay with us is terminated. His departure was keenly felt by all. Two very excellent pamphlets from the Doctor's pen have been put into circulation here during his visit, respectively entitled, "Christ the Corner-Stone of Spiritualism," and "Buddhism and Christianity Face to Face." The first-named is an excellent little digest of opinions and statements concerning Jesus, and will prove a very pleasing addition to the library shelves of a certain class of readers to whom Jesus is the standard by which all things are measured. The second is a most remarkable discussion between a Buddhist priest and an English clergyman. It is not often one sees a Christian doctrine and dogma so cleverly and thoroughly revised, and our good brother, in addition to the above, has addressed meetings, innumerable, gathered materials for future books, journeyed up and down, and has had a good spell of real hard work during his sojourn in England.

His stay in this land terminated on April 30th, when he sailed westward, reaching the States of Canada, on Friday, April 29th, a grand farewell was tendered him in London, and a substantial token of esteem in the shape of a purse of gold was presented him. We live in hopes of seeing our "pilgrim" brother yet again. He is a cosmopolitan; and I will close this paragraph with the words of Terence, which aptly express the Doctor's character: "*Homo sum, et humani a me non alienum puto.*" Such is our friend—so much always.

On Sunday, March 31st, a grand celebration in honor of the thirtieth anniversary of Modern Spiritualism, was held at Doughty Hall, London. The services were three in number, increasing in interest as the day wore on, and culminating in the evening in a perfect furor. The morning session was presided over by Mr. J. B. Burrows, and consisted of a somewhat remarkable address, the after proceedings consisted in short speeches from our invisible friends, through the various mediums present, the addresses being pleasantly interspersed with song. During the recess refreshments, consisting of fish, fruits, and sundries, were partaken of, and at about three p. m. the meeting was again called to order. This time that veteran Spiritualist, Mr. Thomas Shorter, officiated as presiding officer. Always pleasant and genial, and ever presenting those who listen to him with words well worth listening to, his opening address was fully up to his usual standard. Brief remarks from normal speakers and a masterly oration by Dr. Peebles formed the features of the afternoon, singing and music being again introduced with the most pleasing effect. After an interval for refreshments the concluding services were held, the meeting being called to order by Mr. William Tebb, than whom a fitter president could not have been selected. It was expected that our able and scholarly writer, "M. A. (Oxon)," would have addressed this meeting, but domestic sorrow prevented his attendance. Mr. Tebb's opening address was brief, pointed, and most suitable. That tried and true, Thomas Shorter, was present, and delivered a most excellent address. Bro. Peebles likewise addressed the meeting, and, under the influence and control of the invisibles, your correspondent was also one of the speakers. A particularly fine performance on the harmonium, by Madame Sievers, and some excellent part and solo singing again cast a charm over the proceedings, and late in the evening the anniversary exercises were closed, all present feeling that a most enjoyable and refreshing season had been spent. Had some of our educated (?) opponents been present and seen the packed and crowded audience that completely filled the hall at the evening session, the conviction would have forced itself upon them that Spiritualism was far from dead, and that our glorious cause was a great reality indeed in England. The meetings were most numerous, and where all did their best, special praise was due to the organizers. Let me hope that next year's celebration may still find us all at our posts, and able to give a good account of our stewardship.

In common with many others, anticipated that the National Association would have marked in some appropriate manner the thirtieth anniversary of the opening of modern intercourse with the spirit-world, and to which fact all spiritual societies owe their being. No such action was taken. By the way, the National Association has lately raised its scale of annual subscriptions. In future all new members, who desire to have all the privileges of the Association, will have to pay ten dollars and fifty cents a year, former scale being one dollar and fifty cents. This will, I am sure, reflect unfavorably on the "National Association of Spiritualists," as the new scale is far more than the bulk of English Spiritualists either care or can afford to pay. It is suggested that it be in future called the "Metropolitan Institute of Spiritualism," and the title "National Association of Spiritualists" be abandoned.

Spiritualism in the Provinces is manifesting a considerable amount of activity at present, and local societies, as a whole, are more prosperous now than has been the case for some time past. In Lancashire and Cheshire this pleasant state of activity has been promoted to a large extent by the "Lancashire District Committee of Spiritualists," an organization promoted some three years ago by the Lancashire Spiritualists, and mentioned in my last letter. Local societies are affiliated to the committee, and they subscribe a certain amount to a guarantee fund extending over five years. Private individuals also subscribe. The committee provide societies with speakers on a regular plan, open up new ground, revive flagging localities, and thus do much substantial work. They have just issued the first number of a neat little eight-page monthly entitled "The Spiritual Reporter, and Monthly Plan of Meetings in Connection with Spiritualism." It will no doubt prove a valuable adjunct to the committee's powers. I extract the following from the opening article in the above noted paper, written by Mr. Lamont, one of Lancashire's most earnest workers:

"The committee, in adopting this method of procedure, consider it well adapted for the purpose it has in view, viz., to bring the spiritual world into closer contact with the material world, and to extend its ramifications to all parts of the district, and in doing so, by the aid of local workers, to continually hold meetings of a spiritual character in all places that have once been opened up. To be successful in this work, the committee will be under judicious command, carefully and economically to select, and so choose that no place where Spiritualism is known at all will be left out in the cold. Where there are few spiritualists, speakers will be sent once a month; where there are more, once a fortnight; and where societies are established, and require them, every week; and thus the entire district will be provided for each month, and the various arrangements published in the inner page of this paper, showing how everything is working, and the management of your committee. On these and other grounds the Lancashire Committee confidently appeal to the Spiritualists of the district for the cooperation needed in carrying on this great and glorious cause."

While on literary matters, let me mention the appearance of our new quarterly magazine. It is called the "Psychological Review," and is edited by William White, the author of White's "Life of Swedenborg." Mr. White brings culture, discrimination, literary ability of no mean order, and a deeply spiritualized mind to his task. The proprietors of the new candidate for our suffrages could hardly have found a more fitting director for their venture. The "Review" contains one hundred pages, and is made up of ten articles and one poetical contribution. The articles are all full of merit, each in its own department. The first, entitled "Ethics of the New Age," and the fifth, "Dante and Beatrice," will be especially relished by thoughtful readers; while Art. 7, entitled "A Séance with Mrs. Mary Marshall," is simply thrilling; and the reviews of books will furnish agreeable reading to the critically-inclined. Acting as agent for it, and all works on Spiritualism, I shall be happy to forward the Review for one year, post free, on receipt of \$2.50, payable to me as under.

The new work, "Psychography," by "M. A. (Oxon)," that was mentioned in my last, has been issued, and a valuable book it is. The scholarly author has by this added another to the many excellent literary services he has rendered our cause, not only in England, but the world over. He presents nuts to crack that would spoil the teeth of any honest skeptic.

Mr. E. W. Wallis, whose retirement from the lecture-field I noticed in my last, has I am glad to see, returned to the vineyard again. The inspirations of the angel-world impelled him to the work, and he could not resist. Courteous and earnest, he is highly spoken of on all sides, and his reappearance in the workers' ranks will be pleasant to all, and of value to himself.

I am sorry to say that Dr. F. W. Monck has been so seriously indisposed that he has been obliged to abandon public work for a time, and retire to Switzerland in search of health and rest. It is to be hoped he will be restored by change of scene and climate.

Mr. Willie Eglington has of late been obtaining some very satisfactory phenomena. Prof. Zollner's famous experiment with Dr. Slade, the tying of a knot in an endless string, having been obtained through Mr. Eglington's mediumship.

The state of trade in this country does not manifest any improvement; rather the contrary, it is to be regretted, is the case. It is not likely to improve either, until political wrangle called the Eastern Question comes to some sort of conclusion. It seems pretty certain that Russia will not be allowed to retain the advantages she has created for herself by the recent treaty of San Stefano, and to enforce that fact upon her, European powers have put themselves more or less on the war-path. The English government has called out its army reserves for permanent service, thus tearing hundreds of men from homes, families, and employments. The distress that will thus be created in the families of these poor men, will fall as an additional burden upon these hard times, and all for what? To support a civilized barbarism, with a thin veneer of so-called Christianity laid over it! We had a war vote of some thirty millions of dollars, a deficit of some twenty-five millions of dollars, when the Budget was presented, and the almost palpable realization of the families of the called up reserve men will represent a charge of at least another five million of dollars in the country's resources—think of it, upwards of sixty millions of dollars expended through the ambitious designs of Holy (?) Russia, and the imputed Unspeakable Turk. When will Christian nations see that war and the teachings of Jesus are as antipodal as north and south? As a cheerful (?) addendum to the above, news at hand of the strike of 120,000 spinners and weavers in the cotton manufacturing districts!

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"To learn due respect for bishops it is necessary to go to the church papers. The Church Times, in its issue of last week, prints a poem on the Church of England, which describes how St. Augustine landed on the coast of Kent, and informs us that:

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For the present let me close. Let us look forward to that coming time when our cause, triumphant, stands before the world in all its grandeur and nobility. Let us not forget, though, to do our duty now. It is only by doing our part now that our future success will be accomplished. To the front, fellow Spiritualists, and by voice and deed bear witness to the truth you have. The world will respect you, your consciences approve, and angel friends will smile upon and cheer you. Our motto, onward and upward forever.

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