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The Rostrum.

THE FRATERNITIES OF DISEMBODIED SOULS. BY SPIRIT WILLIAM ELLERY CHANNING.

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

[Special Report for the Banner of Light.]

My theme this evening, friends, relates to the Fraternity of Associated Spirits in Spirit Life. The text is: "A new commandment I give unto you, that we love one another."

The perception of spiritual existence is one thing; the existence of life beyond death is quite another.

There are many persons who exist after the decease of the body; there are very many who do not perceive spiritual existence, even though they live after the death of the body. If I come to Chicago and am intent upon works of art, I visit | oyated. I found that the actual shrine of existence might rethose places where works of art are to be found, and know very little of what the superficial world may have to offer; I perceive only such things as I am in pursuit of, and I could not for the life of me tell the records of what is passing upon 'Change, nor could I determine in any manner the latest scandal in fashionable society. If a man in love with mere diversion visits Florence or Rome, he would scarcely be interested in those wonderful works of art that form the basis of pursuit | ment that I had long aspired to, but never attained when of the student and scholar, and he very likely would find the cities both insipid and dull, merely because he could see nothing in a tower or dome or in certain pictured walls to suit his advanced(!) tastes.

We see with our minds and the condition of our spirits; the perceptions of our bodies. And therefore the spiritual is entirely one of perception. The condition of every spirit | recreation is passing around. depends upon the degree of that perception. The surroundexternal substance itself being amenable to other laws than those that govern matter upon earth, you will find that each

heaven, or rather perception.

I once had occasion to ask a countryman in Massachusotts what his idea of heaven might be. He said he had a dream | not. once—that he died and went to heaven; and approaching a large red house, which seemed to him the perfection of archi- ternal fetters; family lineage is not questioned. The spirittecture and taste, he inquired for the master. Everything record only forms the lineage that is to be considered. We about the house was spacious, and arranged in strict accordance with an ancient country farmer's mansion. He was in- subject, since life itself is taken as a criterion of belief, formed that the master was away in the fields. He saw broadly cultivated acres and fruits growing in profusion, grain and | known thing, to be different upon earth. I have seen men all kinds of productions in the height of their growth. Presently he saw a man of immense dimensions (who would have | and yet professing to worship another delty. I have known appeared gigantic if he had not been so well proportioned) it to occur in human life that the profession was Christian, coming toward him; from his own feelings he interpreted this to be God. He, therefore, in abject fear, bowed down before this gigantic man, without making known what his errand might be, and awoke with the full consciousness that he had visited heaven and seen God.

I have seen other men, with larger culture and higher ideas who had their image of heaven derived from their own minds as much as this man. Whether it be a throne of alabaster with walls of brass and gates of pearl, streets paved with gold and flowing with milk and honey, or whether heaven be, according to the Mahometan, a garden of paradise, where the Peri dwell and where Houris lavish all kinds of blandishments upon the happy and disenthralled Mussulman, it matters not; the ideal heaven is according to a man's spiritual perception, and he undoubtedly enters the state for which he is best qualified. Albeit there is a heaven for the dog-fancier; very likely he will enter a condition of spiritual existence where his mind will still be in sympathy with his previous joys and pursuits. Albeit there is a heaven for the loftiest devotee, who enshrines his images in outward form and worships through sacerdotal rites and around altars emblazoned with emblems of external worship.

The heaven into which I entered was that which was latest upon my lips as a human being, the love of my fellow-man. I believe I can say that I have never cherished—at least I have no recollection of cherishing a feeling of ill-will toward any human being. I believe that my effort in life was, so far | begin at the external covering on earth, we attack society as possible, to express that good will; and if ever I was indignant, it was at a lack of the expression of good will among men, taken by main force. In some instances we attack it as a not toward the individuals who failed in that expression. If I ever cried out against wrong, it was the wrong, not the wrong-doer; if I ever considered human beings worthy of will well employ; and that even discourages many honest chastisement, it was only the gentle chastisement of that love which burneth greater than fire, and scourgeth more than a | the outside of human beings, we necessarily in human life | fine scourge of coils.

of love. I had never the fear of God in my mind; I had no thought of wrath, nor vindictive punishment; I had no terror beyond that of my own shortcomings. I well knew that there were imperfections and faults in the spiritual nature: that surrounded with matter and with dust, the spirit had not been so active as it should have been, but I had striven to keep alive so far as possible the spirit instead of the letter of the Word of God. I had striven, so far as possible, to find out what that spirit might be, and instead of the external form of salvation, I had chosen to receive the spiritual meaning of Christ's mission on earth, his love for man instead of the wrath of God; and I believed that this love was equivalent to the uplifting of all human beings.

With this feeling I entered spiritual life. I did not expect

terial heaven at al!. I was quite prepared to enter a state of | life is given as a shroud for human existence, and men and | existence entirely different from my earthly state, and hoped that I would do so for this reason: That I found the earthly body, its surroundings and its needs, sometimes an impediment to the spirit; and while quite necessary for earthly uses, I had imagined a condition of life where the body itself might be dispensed with, as any useless incumbrance may be when we have outgrown it, and I quite well remember that in my last moments I became aware of the uplifting of the spirit beyond the senses, that the body was falling off as husks or shackles might fall from the slave, that an external covering was being removed that admitted my spirit into its native element; and I can realize no greater change that could come to a human being under these circumstances than release from the physical body itself. The bird bursting the calcareous covering, and soaring at once into upper air; the butterfly bursting the chrysalis, and feeding on dew instead of groveling in the dust; the flame mounting out of the darkness in which it has been imprisoned for years, could scarcely be more sudden or a greater transformation than that which comes to the spirit of man willing to be disenthralled from the

I do not say that this comes to every spirit. I do not say that the feeling of release is so sudden and so conscious in all human beings, but I do believe-and in this I may perhaps judge somewhat from what I desire more than from what is really the case-I do believe that every human bein feels in a measure disenthralled by the change called deat' lieve that the worst conditions, spiritually, are in s benefited by that change. I do believe that the the outward body, which is the scene of passion ing. is in some measure a release to the spirit, whateve the con

dition of that spirit may be. In my own case it was as I have described it. It was not that I was particularly glad to be away from earth; I found many things to employ me here. I found still the great field of social, religious and political life to be, as I thought, renmain in the external life for some time, and find ample work for the hands to do; but when once it was shown me that I was to go, and when I saw that my necessary career was in the direction of spiritual existence, I as gladly sprung to that atmosphere as the caged bird would spring to his native heather; I as gladly entered that condition as I would have entered any place of intellectual, social or religious enjoyupon earth.

We enter a drawing-room upon earth, and we find ourselves either at once in our own atmosphere, or in a strange element; if in a strange element we are obliged and endeavor to assimilate with it, and to find some one with whom we certainly not in any high sense with our external vision or may converse in sympathy, or at least observe something that will interest. If we find ourselves at home, we can at once world being more nearly a world of the condition of the mind, enter into the spirit of whatever conversation, amusement or

These external states are, as we say, arbitrary; we are ings being less arbitrary than those of material substance, the | obliged to adapt ourselves to them on earth; in spirit-life we take our state with us. We enter that company and companionship for which we are best fitted. Our thoughts on enterspirit describes the spirit world into which he or she enters as | ing are immediately known; we are recognized, and recogbeing precisely in accordance with his or her highest idea of nize one another without the formality of external introduction, or social inquisition. We are really among our spirit kindred, whether we have ever known each other on earth or

It is the blessing of spiritual existence that it removes exare not questioned as to our individual beliefs on any given and we are supposed to worship the gods we follow. I have worshiping at the shrine of Mammon in every external action, while the practice was largely Mosaic. It may be that these conditions on earth are only attempts at growth; but they certainly fail to express the profession of life, and make very much of human existence an outward mask, in which men strive to appear what they are not.

In spiritual life this mask is necessarily removed; if we are highway robbers, we enter the heaven of that kith; if we belong to the more respectable class of robbers—those that in human life are considered respectable, because under the guise of society and law-we enter the condition of our kindred; if we belong to a class of human beings that revere principles, and in our imperfect way strive to express those principles in outward life, we are also known and recognized as we are; there is no disguise, since each one knows his or her own record, and is quite aware that one can be admitted to no company other than that for which one's spiritual state is fitted.

I therefore felt no discomfort on being admitted among the kindred and friends that surrounded me, among the minds that seemed to sympathize with the thoughts that I had held dearest upon earth, and among those whose thoughts had in some manner formed the basis of my external life and dreams.

I found social states entirely different from those on earth. By this I do not mean the actual social states which proceed from the affection of the mind and heart, but the laws governing society were from the very outset different. We as you would a burr; that is, a very rough exterior must be general does a fortress, and approach by parallel lines, and a series of tactics, that the ingenious man if he understands men from attempting to enter the fort at all. Beginning on discover that which is worst in them; they wear this upon In spiritual life, therefore, I was prepared to enter an abode | the outside, whether they think they do or not, for if it be a before we find the actual individual.

In spiritual existence we begin the other way. We find the heart and mind first, which saves much trouble and misunderstanding. We are one with each other at once, or strangers. The chord of sympathy is at once struck, or is dumb. We understand that there is a common ground between us, or we know that there is nothing in sympathy. I have seen men of equal intelligence and learning sit in a company of earthly people who were enlightened and intelligent for three or four hours, and conversing together with never a thought in common, and with no more knowledge of each other than at the beginning.

If, as Talleyrand said, "words are given as a disguise for the heaven of the Orthodox Christian; I did not expect a mal human thought," surely much of human society in earthly in is.

women are buried in the things that they vainly call pleasure, and social life is a mere masquerade in which they assume a guise that they fain would have their neighbors perceive to be true; and each of them despises the other for wearing it.

The thought of being recognized, the consciousness of being loved, and the fact that the spirit could not be mistaken, with an abiding trust and lofty hope, the endearing sentiment and power, made me aware that I had survived death, was alive, and drew to me the consciousness of those friends that had preceded me into spiritual existence. And now let me just here, in passing, say to those who pursue Spiritualism, who search for the hidden truth in Spiritual Philosophy: Do not seek for your friends in their outward garb merely; do not seek for father, mother, brother and sister as they were in their earthly estate, but only seek for them in the love which bound them to you, because all lesser things than this will have been swallowed up in their spiritual state; and in striving to join them do not strive to bring them down to your comprehension of external things, but rather to raise your comprehension to their new found state. You will find it much more convenient; you will find it much more useful; you will find it much more truthful as far as spiritual life is concerned. The parent who passes from earthly life in a feeble state of health, and with a form decreasing in strength vigor and activity, will not meet you, in spiritual life, in a decrepit form or with enfeebled countenance, but as in the full prime of manhood or womanhood. The parents who are to you, even in old age, the representation of all that is sacred and dear, will come to you in the full vigor of middle life, as perfect in form and feature as though no finger of time had ever touched them here. If rounded in spirit and completed in those social qualities which adorn human social life here, they will meet you with the full radiance of that social life expressed in visage and in form, and at outward sight you would certainly not know them, but with inward perception you would feel them at once as your own. It is so in degree with every friend that passes into spiritual life; the external imperfection, if it be a physical one merely, passing away with the body, the spiritual imperfection only remaining, and that, if their natures be more aspiring than groveling, soor wears away in the new atmosphere of spiritual life.

I was struck immediately with the consciousness of being in a world or sphere devoid of mere personality, of self-interest. Now what I mean by this is, that necessarily, owing to the external requirements of the body, you are selfish here, even the most unselfish of men. The house that you live in you consider yours; the property that you aggregate around yourself is yours; the possession of things individually be longing to the individual, creates a sphere of selfishness, and the protection of this property produces in all social life a kind of self-interest in which each human being and each family are hidden from the social observation and intercourse of their fellow-beings in some measure.

Now, you can imagine that in entering a life where you have no dwellings to provide to keep you from the elements; where your clothing is the work of far other hands than of those that are employed to toil day and night to clothe you here; where your food consists of far other substances than those that must be won either by work of the hand or the speculation of the brain, and where, in reality, the outward is usurped by the inner nature—you must imagine that there is an entire reversal of the social methods: that whatever individuality a human being may possess he is not afraid of being robbed of that which is really himself. You are not afraid, when you lock your doors at night, that the burglar is coming to carry yourself away; you do not imagine that individually he would care to become possessed of such an incumbrance: but it is something that you are surrounded with-your goods, your chattels, your diamonds, your plate, your pictures—something that is extraneous to yourself which the burglar does not, perhaps, with a clear moral perception recognize as yours, and thinks he is entitled to it if he can only slip away with it. But in spirit-life everything that surrounds the spirit is as much a part of yourself as your body is here. While, then, you are removed from all necessity for protection against robbery and plunder, or innovation of any kind, there are consequently no inducements to that superficial and external kind of selfishness which constitutes the seeming necessity of outward life. If you could enter earthly society where the houses were all open, where there was perpetual summer, where children were playing to and fro among the flowers, where everything of adornment and beauty was visible, and not concealed, where all objects that met the eye were those of grace and comeliness, where kindly greetings, exchange of fraternal regard, ready sympathy and quick comprohension, were in every mind and heart, where every man who met every other man was as a brother, and all women sisters; where each and all conspire to make the others feel happy, where, if a source of knowledge or wisdom or joy came to one, he was not content without imparting it to all the rest, and where, like a steady breeze that blows in summer time, filling the air with odors of flowers from whence you know not, joy pervades the entire atmosphere, it would give you some idea of the harmonious social state of spiritual ex-

Each family, indeed, is isolated; there is, indeed, an indiiduality, but it is so sacredly regarded and so heeded that it is not even perceived. No person can invade the individuality of another. In fact, the spirit is its own protection, and you can be as isolated in the midst of a million as though you were upon a mountain top, or a hermit in a cave. If there be something in your mind or spirit that requires solitude, there is no spirit among all your friends who would or could intrude

The sanctuary is within the soul! The surroundings indicate that solitude is there. No invading hand or voice ever approaches until you desire it. But where there is nothing to conceal, where solitude is only for self-retrospection, selfbenefit, where the thought of others is uppermost in the mind, mask that apparently is good, we still must probe that mask and where ideas flow forever continually toward the benefit of one's kind, there can be little room for misanthropic meditations, little desire for loneliness, since prayer in this state of existence consists of activity, and the working of the mind toward others is found to be the chiefest instrument for aspiration and ascension.

The hermit who prays in soul, the recluse who seeks solitude, the misanthrope who separates himself from his fellowonly seeks solitude that he may gain strength, he who desires to be alone that he may commune with the highest-with the Infinite—he that strives simply to benefit others by his comseparate himself from his spiritual associates and surround-

While, as I say, the charm of the family is still preserved, and the nearest and dearest are nearest and dearest still; while the mother folds her child, and the father embraces the darling that comes to him from earthly life; while the brother and sister, who are linked in spirit as well as with the tles of consanguinity, are still brother and sister, there is not only this family, but a larger family of all kindred minds and souls.

You meet in society, or in the world of contact with matter, occasionally human beings, and you will say to them, "I surely have met you before; you seem as near to me as a friend or brother." The kindred nature of your spirits flows together, and you know one another without the formality of long social intercourse. After this manner you become associated in spiritual life-poets, philosophers, friends, artists, those who have loved a single truth, or been associated in the same effort; those who in different parts of the world have dreamed the same dreams, and looked out for the same glorious future for humanity; these are drawn into fraternities and associative bodies. They resemble, in a loftier degree, some of those friendly associations in Germany where every man seems to have the interest of every other man at heart more than his own selfish interest. I have seen some such associations in colleges. I have known of such friendly intercourse among those of some craft, or ilk, or art, upon earth. I have known it to exist even among the orders of socret societies, but the trouble is that upon earth it is the external interest that binds them together, and not the flowing together of the spirit. It is like the membership of the church, that has the external form too often of brotherhood, but within is discord. And I know of no bond in church, in Freemasonry, in Odd-Fellowship, in any outward order created by man, that can take the place of this sublime spiritual recognition that determines the order of spiritual relationship, and determines the fact of spiritual kindred by the nearness of spiritual pereption and likeness to one another.

Having found my heaven; having determined it to be a condition of mind more than of place; having perceived that I could make my own surroundings, and that my spirit was indeed amenable only to the laws of its own growth, having such outward adornment only as was necessary for the spirit, not limited to time and space, and only such associations as I could take with me wherever I desired to go—I said, "I long to know more of the mysteries of this spiritual state, wherein the brotherhood of man is more clearly recognized, and wherein I can in some degree see the foreshadowing of what I hope may come upon earth.'

I beheld one whom on earth was called a dreamer; who gave incendiary thoughts to his time and age, and was denounced as infidel and atheist because he believed in the brotherhood of man, and the love more than in the hatred of God and the condemnation of his fellow men. I mean Rousseau. I beheld him in a fraternity of associated minds, surrounded by those who had either possessed kindred thoughts for humanity, or, stimulated by his words and works, had followed him as their idol and teacher. He seemed to me as a flame. He seemed as inspiring as an eagle. He seemed prone to fly into regions where no other being dared to follow, and yet return again to the conscious work of outward life. Oh, how his spirit flashed! How the air around him seemed to glimmer with transcendent light! How I knew that he had been shunned, vilified, ostracised upon earth! And I beheld there one who loved his kind and hated only tyranny only those institutions of men that serve the ambition of tyrants and kings by blotting out human life and human liberty. There he was, and could you have seen the minds who surrounded him there; could you have seen how willingly they worked in accordance with his directions; could you have beheld that even as machinery, intricate and complicated, yet all fitted together turns the great motor power of the world, you would have seen that there in that one sphere is a social state equivalent to moving the whole planet of men, stronger than the strongest armies of united Europe, or of the whole world; stronger than the strongest physical force of every masked battery, of every invention of torture that man has ever dreamed of-the one moral power of a single mind round whom other kindred minds are centred, for the purpose of breaking down upon earth physical power and social

I did not find him alone great among these minds: I found there many great and risen ones-philanthropists, poets, those who have shed their light upon earth; and linked with them, even far away into the classical periods of time, I beheld other souls whom the world has worshiped as great. I need not say that I found that there were even more modern exponents of the associative effort of man upon earth, attempting to make in external life the semblance of spiritual fraternities. I need not say that in one of the more recent groups I found Robert Owen, the English philanthropist, and he who, perhaps more than any other man of this period, engrafted upon the English working-men's minds the necessity of associative effort.

I said: "In what consists the seeming failure on earth of associative bodies of men for fraternal purposes?" I remember the benign visage and hesitancy, as though he felt unequal to answering the question, when Mr. Owen said, "I am at a loss for any explanation other than that which met me in the face when I first attempted this experiment in my native

He said: "I mean the selfishness of humanity. I am at a loss for any other explanation than that the moment external matters of business are considered, human beings forget that they are brothers."

"But," I said, "there surely must be a deeper reason than this?" And with this there came out of the sphere in which Rousseau dwelt, one who seemed competent to answer the question. I did not know him, but some one said, "This is Fourier, the French socialist, the leader of a large class who in following or striving to know that which Piato grasped in his time, fell into the revolution of a period of thought that was not ripe for his plan upon earth."

He said: "I know the reason. It is that the external alone has been sought for in associative efforts. Men begin at the wrong beginning. They make property, education, external things, the basis of associative effort. The only fraternity is that of spiritual kinship. Let any class of beings associate together from the love of one idea, and while that idea binds them they are harmonious. Take the religious ideas and orders of the world: when pervaded by them, those who associbeings, is an illustration of a kind of selfishness; but he who atte together are harmonious. It is only when external matters intervene that they cease to work together. Take all associative efforts based upon religion, and for zeal and higotry men will do more than they will for their kind. Now,' munion and meditation, does not even find it necessary to he said, "if we can only have a religion that embraces humanity, and teaches the worth of human life at the very founda-Ition, we shall have associative efforts enough upon earth.

There has never been a religion except in individual and isolated cases that has been sufficient to overcome the love of external power, whether it be of kingship, priesteraft or wealth.

"When this religion pervades mankind; when some high sentiment like that of art, poetry and music combined shall take possession of the soul; when the thought itself shall be centred upon humanity as the great power, and upon human brotherhood as the heart and soul of its religion, we shall have associative bodies of men upon earth. Foreshadowed by these minds, attempted in many ways, experimented upon in reference to social plans, and plans of religion, no effort of human beings at conquering outward selfishness has been a failure. Every one I consider to be a stepping-stone toward the higher fraternity that shall surely come."

Secret societies, bonds of brotherhood having any relation whatsoever, I consider to be the prophecies of the coming time. The only reason I object to secret societies is that they do not include everybody, and if I ever have an order, or establish one, I should certainly have it include the entire hun in family. Then it may be as select as you desire. But certainly any one upon any basis, or that predicates the brotherhood of man, making that as its foundation, is to me, and has been during my entire life-time, an indication or a prophecy for the future.

In spiritual life you will well understand there is no rivalry between artists, no jealousies among poets, none among philosophers; and as for millionaires their wealth is nothing, since they have left that behind them upon earth.

There is consequently none of the stimulus to outward emulation, and selfishness gradually comes to be dropped off, as one would drop off a worn-out and useless garment, of which he is always ashamed.

In spiritnal associations, also, there is the constant stimulation that the more active we are for others the nearer do we seem to be to that kingdom of happiness of which we are in pursuit, and the consequence is that one soon learns to forget whether he is in heaven or not, whether he is seeking his own salvation or not, by the consciousness that he is striving every day and hour to do something that will ameliorate the condi-

The working-men of England, of this country measurably; of France, of Germany; of all Europe, feet the mighty force of that power that is sweeping in from the sphere of these socalled communists, and, feeling it, are uplifted by it, and although upon them is no blame of the bloodshed that was seen in France, we must remember that riot and confusion follow tyranny, and are born of it, and are not born of association any more than insurrections among the slaves were born of freedom. We must remember that if there be violence at the breaking out of the efforts toward fraternal association, it is not the fault of the principle, but only of the state of darkness that precedes it.

I perceived other associative, bodies for other purposes. It seemed to me that art was one, and that a whole sphere of kindred minds was linked together around the great soul that planned St. Peter's, and that he, having outgrown his ambition, his featousies of all rivals, sat in the midst with his three-fold power of genius, while many more with him, among whom were Raffaelle, Da Vinci, and a host of others who seemed to move in harmony together, working for higher aims-what might be their art now? No papal power for which another dome was to be fashloned; no churches to be ornamented with Madonnas, each one wearing the face of some mother in Italy; no babes, infant Christs, to be pictured for the homage of the world and the admiration of all lovers of art! What could they be painting now? Along the vistas of time, and as if in panorama, I beheld their work, and I saw how upon kindred minds they had pictured hope when despair was nigh; faith when they had been fost in darkness love when human hatred had condemned them to despair and I could behold beautiful images, more bengtiful than any which adorned the classical scenes of Rome or Florence. Oh; such pictures of human hearts that had outgrown their anguish, of human souls released from the misery of despair and the despotism of fear of death - such pictures as Raffaelle alone could paint, whose mind, intent upon the love of one human being, forgot that he ever painted a picture which was worthy the consideration of man! Did he not paint for her eyes alone? did he not toll for the infant upon her kneed and was it not this inspiring love that uplifted him to heaven. Danté-did be care for the divine poem that he wrote, that through all time has been the study of students and philosophers? Nay; he cared only for that one image, upliffed

mothers to bear their angulsh in silence? Was it not Christ, the elder brother of ment who gave to humanity the one liv-ing image of self-sacrifice that they might be uplifted and sustained in every sorrow?

Shall we only paint pictures upon walls? and build temples that can crumble to dust? I tell you that I saw a temple in that artist sphere, that no time can cause to crumble, and no human hand demolish, fashloned of human lives, so perfect and so rounded that each pillar was engraven with a life, and every image was an image of loveliness. I saw mothers enshrined there, no carven images of stone, no painted images upon canvas for men-to worship, but the living images of Magdelenes, disenthralled of souls, risen out of despair and desolation, whom the tortures of life had misled, but who were there released.

I saw divine and sacred shapes of art and religion, but they were no lifeless things; they were living beings, pulsating, palpitating with the breath of life, and placed in their own sphere, performing their work there, each one a portion of the living temple which the great Master Artist has fashloned in another sphere than that of Rome.

Oh, could you see that dome! Could you behold the images that were adorning its walls! Could you see the life-current flowing to and fro, that vibrates to no melody save that of love! Could you hear the music of voices all in sweet accord that have no sound save that which breathes of peace and harmony! Could you know that not one chord of human sympathy is lost! that not one love-note is broken! that not one tie is extinguished! Could you behold the risen and created forms that are grown glorious and beautiful in that far-off clime, you would say that all the art of earth sinks into insignificance, that here is the divine fellowship and the divine hand that links them all together.

I will not multiply. These are but typical spheres of thousands of others that I have visited, thousands where no thread of human life is lost, where no hope has perished, where no daydream is forgotten, where no lofty aspiration for humanity is ever doomed to disappear; all are gathered in golden links of perfect shining chains into those spheres of life, and represent the possible of man!

To bring some portion of this divine atmosphere, to uplift you to that height and the structure of these divine temples that are imperishable, to make your lives a portion of that spiritual existence that shall fashion for humanity on earth that which souls have fashioned in spirit-life, is some portion of my errand among you.

If from the sphere of fraternity, which embraces thousands of associative bodies, I have given you one gleaming hope, so that the captive in the dungeon cell, the prisoner in chains, the soul enshrouded in fear of death, or he who walks the earth the victim of despair and melancholy shall be in any measure lightened of his burden, then I am satisfied.

This is my errand of love, and as I go I repeat my text, "A new commandment I give unto you, that ye love one

POEM BY OUTNA. I have come to give you greeting From the hunting-grounds above, And I know that in your meeting You'll receive me with true love. Was it not the loving Master

That the pale-face says did die

Then for that love did you try?

How? by slaying one another, s Making fire-arrows the while: Loving no man as your brother, And deceiving with your smile!

Par across the big sea-water Came the pale-face to this land-Came the pale-face, son and daughter, Bringing war and its dark hand.

Then the red man rose to slaughter: Then he slew your wives and kin, Then he slew the pale-face daughter, And he loved naught but the sin. Did the pale-face come in kindness;

Dit he teach him of the love Of the Great White Brother, shining In the far-off world above?

Yes, he taught him with his preaching, But his actions were of fear; Yes, he taught him, but his teaching Was as fable, dim and drear.

Oh, remember if our Father E'er had to the red man come, E'er had told him that with loving He could gain the highest home, E'er had told him that by striving He could win the highest place,

Growing ever-sin-surviving, Would be ever so disgrace

All that teaching, all that kindness, As to rise up in his might And strike down a feeble brother, Claiming It as his own right?

Had the Father in high heaven Ever given in all the world such a mandate as was given Where the Christians' flag unfuried:

Had he said this to the red man, He would come with pipe of peace. He would strew them round your wigwam. He would seek your hearts' release From all outward palmand sorrow, And bid all your strivings cease.

From the hunting-grounds afar off, ... Where the red man is no more Hunted with the cruel warfare, I have brought gifts to your door-Just this greeting to your spirit, Joy into your hearts to pour,

I find semetimes tears and anguish Gather round your pathway here, And you have no hope, but languish For the loved ones in heaven's sphere,

For the flower that is transplanted I throw down a bud to-night; For the tear drop that you're shedding I will bring a pearl of light: For each sigh, and all its pain here I will bring a dear delight.

I will strive to shower around you 'Round 'be pain that hovers near you I will garlands ever bind;

And will make your earth's pathways Bright as pathways here can be, And will show the higher glory That awaits you here with me.

My cance is made of white pearl, Drawn by white swam of my thought, And my wigwam is of roses, All, they say, of kindness wrought;

But I do h't know; when I wander Here to see the year griefs that burn, Always find I a new floweret In my home when I-roturn.

So if you wall'try it here, too, When you go away from home, Soothing some one's pain or anguish, When again at home you come,

You will brightness find and glory . Waiting you at every turn, And sweet incense, all unabled, Bising from an unseen urn.

I will ask you now to weave here, All around your brows to-night, Garlands of these heavenly blossoms, Flashes of this golden light;

And with all your blissful teaching. And with all your sacred preaching, Make your earth like heaven above.

THE MEDICAL LAW IN NEW HAMPSHIRE.

Mr. Editon—It may be well to give to the people through your columns a short account of the origin and nature of the Medical Law, and present some few reasons why it should be above all others, enshrined within his heart, she who led him on, the saint of his worship, the idol of his life—Beatrice! And that worship and that love made him superior to other souls who are impossedished of love here and who have no divine image to tuin to.

And that worship and that love made him superior to other souls who are impossedished of love here and who have no divine image to tuin to. Was It not the mother of Christ that taught all human rules of the Senate, it passed through its various stages in one diy, and was sent down to the House of Representatives for their concurrence, where it received the support of a respected niember, also an M. D., who said it was simply an act to keep the "quacks" out of the State, and it passed the House in nearly as summary a manner as it passed the Senate, under a suspension of the rules of the House, and was immediately approved by the Governor, bearing date July 3d, 1875. I am informed, an action was commenced. July 7th under the law, upon a physician who was practicing acceptably to his patrone, but unfortunately for him not acceptably to the parties who were interested in the passage of this law, who did not acknowledge him as a "regular," duly commissioned from their This shows something of the spirit which articular school. actuated the projectors of this law, and the use they propose to make of it. It was passed through both branches with such undue haste, without debate, under the guise of its being an act "for the protection of the PEOPLE," that but rery few if any of the members fully understood its true intent, or the motive of its projectors. In fact, when the subject of its repeal was agitated last session, some of the old members were urprised that such an act had passed, and become a law, and they not be aware of it. The law was not called for by and not one in a hundred, aside from the M. D.s. knew that it existed upon our statutes for nearly two years

after its passage. The slight efforts made last year brought in the names of some eight hundred of the citizens for its repeal, and at the hearing of the petitioners before the Judiciary Committee of the House, the room was packed by a delegation of the members of the New Hampshire Medical Society—which was in session at that time—with chosen speakers from their members to advocate the justice and necessity of the law before the Committee. They failed to show ather, especially in its resent form, and all of the arguments they presented in favor of the law were summed up in the utterance of one of their number after the close of the hearing, which was "that one-half of the people did not know enough to take care of them selves, and that we have got to make laws to protect them. report of the Committee was, that the matter be placed in the hands of a commission to be appointed, to prepare and recommend such alterations in existing laws as in their judgment the amended constitution required; and that said Committee properly amend said law or recommend its repeal, as in their properly amend said law or recommend its repeal, as in their judgment the public good required, and report at the next session of the Legislature. This is the situation of the case, and now if the people are willing to acknowledge that they do not know enough to decide who they wish to have treat them in case of sickness, and are willing that "three censors," interested parties, shall decide for them, then they want to sign the petitions which the doctors are causing to be circuated in some localities, to have the law retained. But if they ove liberty, have confidence in their own ability to judge for themselves, and are willing to encourage the progress and im-provement of the healing art, by giving the various modes of practice equal privileges, and are opposed to giving special privileges to any one class, then they should record their names pon the petitions open for signatures in every town where there is a person who is willing to work for equal rights, and the highest good of diseased and suffering humanity

These comments are not prompted by any unkind feeling toward Allopathic physicians, for among them are some of my most valued and esteemed friends, and some of them, at least, are ashamed of this law. But when they, or any other class of rsons, seek legislation calculated to deprive the people of their inalienable rights, to make a benevolent and human act a crime, annul contracts, and put the remedial interests of the people into the hands of three "censors" who cannot go be yond their own or a kindred school, I deem it my duty as a good citizen to rebel.

E. J. D. E. J. D.

It is said that if electrical wires are wrapped around a com-mon tin can a telephone is produced capable of transmitting musical sounds through many miles of wire. We cannot vouch for the truth of this, but we know that if a common tin can is wrapped around a dog's tail with a piece of rope, the sounds emitted, if not musical, can be heard through as many streets as the can chases the dog. -Ex.

Spiritual Phenomena.

SPIRITUAL EXPERIENCES.

To the Editor of the Banner of Light: Being a constant reader of the Banner, I have observed that you sometimes publish articles from correspondents giving the different phases of mediumship, therefore I send you some of my experiences, thinking they may interest some of your

readers. I hold myself responsible for the truth of the statements I make.

I have had to travel on business for some years to the many cotton factories in all the New England States (being in the employ of the Drapers of Hopedale). I am not what is termed a clairvoyant, yet frequently in my business with the overseers I would have an unsought mental perception of the presence of some departed relative of the overseer whom I would be engaged with, so clear that I could describe the apparition, and I knew what it wished to say to the person I would be talking with. In that way I presume to say I have given scores upon scores of communications, and never made one mistake, and they were all accepted. I never for one momistake, and they were all accepted. I never for one moment lost control of my mind, but could easily proceed with my business, even if it were the taking of a drawing of some machine. Where this power came from I never could tell. It did not come through the exercise of my will, for scarcely ever when requested could I exercise it or give any such satisfactory tests.

talk with you."

"My father!" he exclaimed; "my father is dead."

"No, sir, he is not," I replied.

"I tell you he is," said he.
I admitted that his body was dead, but that his spirit was then walking by my side.

"If that is so," said the man, "will you describe my father?"
I told him that his father was nearly a head taller than himself and walked stooping companies forward; described his dress. and walked stooping somewhat forward; described his dress, and in particular a short, round tailed jacket. The man replied: "Well, that is all true, but the jacket he called his spencer." So after telling him what a pet his father always made of him, and many things that I knew nothing about, while riding in the cars with him an hour or more I explained the philosophy and advantage of spirit intercourse. He left me, apparently deeply interested in the subject, saying that he would search into it if God spared his life.

And now I ask what but that man's father could have in-

fluenced him to thus approach me, that he might be induced to search into Spiritualism?

duced to search into Spiritualism?

At another time, three or four years since, I entered the Boston and Worcester Dépôt to take the second train for Hopedale; and as I stood with satchel in hand looking at a train of cars that were backing into the dépôt, a man, whom I never saw before nor since, spoke to me and asked if that was the train that was going to Milford. I said, "Yes, sir, and I am going in it." He then asked me if I lived at Milford, and if I knew Mr. Ballou, the founder of the Hopedale Community, and many other questions regarding persons and things in Hopedale, as I had told him I was living there. He lived in Milford, and felt deeply interested in the Hopedale Community, but that he went West and joined a community (the told me where and what), and added that he had met with bad luck; had lost all of his property and had lately lost four children.

While I was listening to the man's history of himself I felt a touch on the shoulder, which drew my attention to a rather tall, elegant lady, dressed in pongee, without hoopskirts, whom I knew to be the spirit of a wife of the man I was listening to. She was looking on him with apparent interest, and wanted to converse with him; and as the man said he had lost four children, I said with strong emphasis, "You have lost a wife, too." The man replied: "No, I have not; my wife is living now."

This assertion seemed to give me a stunner for a moment, but I turned to the woman and asked her this mental question: "Do you assert yourself to be this man's first wife?"

The answer came, "I do, positively."

I then turned to the man and said: "Sir, here is a woman stands by my side—you do not see her, I suppose, it is a spirit While I was listening to the man's history of himself I felt

stands by my side—you do not see her, I suppose, it is a spirit—and she asserts that she was your first wife; and she must have been your wife, or expected to marry you when young. To this the man replied in a harsh way, "Well, I had a first wife, but we parted before she died."

Cambridgeport, Mass., 1878. RICHARD WALKER.

SEANCES AT MRS. PICKERING'S.

To the Editor of the Banner of Light :

Being one of a party of people from Lowell who visited Mrs. Pickering at Rochester, N. H., and whose statement you published not long since, permit me to say that the same party visited her again at a subsequent date. We had every opportunity for examining the premises, did so quite minutely, and all the party reaffirm the statement made at the first visit. The first interview has been quite fully described, but not over-stated, by Mr. E. P. Hill in the Haverhill Publisher. Our first visit was made the next day after the one described by the your correspondent from Brooklyn, and our second the day following the one described by Bro. Wetherbee. I desire to describe my own experience at the two scances.

At our first visit we endeavored to satisfy ourselves of the genuineness of the phenomena. Mrs. Pickering was securely tied in such a manner that she could not personally produce phenomena we saw, and we were also satisfied that there were no confederates or mundane machinery whatever that produced them. Having become convinced of the genuine ness of the phenomena, we desired an interview without her being subjected to any restrictions, and then made arrange

ments for our second visit.

During the interim of three weeks which elapsed between the sittings, I had revolved in my mind the memory of many of my own relatives, and those of my wife, and others with whom I had been associated in social and business relations. Especially I had thought of a group of young people who had, while clothed with mortal bodies, often made my household glad by their presence, and to whom I we made to be to be the social and the state of the social and the soci glad by their presence, and to whom I was much attached. had also thought of a prominent citizen of Lowell, with whom I had discussed spiritual phenomena, whose native place was near to the residence of Mrs. Pickering. I had thought perhaps some one or more of these might appear to me.

The persons present at our second scance were arranged in the usual way, which has been fully described. I took my seat at the extreme right of the rear circle, facing the cabinet When the form I shall describe appeared, Mr. Goward was standing close to my left The spirit's gaze swept the circle from his right to left, and raising its arm pointed to where I sat. As Mr. Goward was standing so close to me, it was diffi-cult to tell which was selected. He asked if it was for him. A decided negative was given; and again the arm was raised and extended in the same direction. Mrs. Goward spoke and said, "It is for you, Mr. Plimpton," and the spirit assented. While this was passing the form and features were clearly while this was passing the form and features were clearly and sharply defined to my view, and at the time there was a strong light. The form and features were so real and life-like that I immediately recognized him. I should not more readily recognize a friend in the body, by meeting him unexpectedly on any street in this city in broad daylight.

I said, "This is Alonzo," and the spirit responded emphatically, his face glowing with joy and gladness. Now, the person who presented himself to me was killed on a railroad in California, in December, 1864, and among all those whom in

California, in December, 1864, and among all those whom I had thought might possibly appear to me, his name, or any memory of him, had not been thought of by me in connection with either visit to Rochester.

I have asked my associates about it, and they describe him above by him showing the form of a rebust built was relief.

as I saw him, showing the form of a robust built man, who if clothed with mortal flesh would weigh one hundred and eighty pounds, which was about his weight the last time I saw him. I have been thus particular, because I may answer some inquiries that are frequently made, viz: Why the spirits some inquiries that are frequently made, viz: Why the spirits present themselves with the peculiarities of earth-life, and if they inhere to spirit life? Why on such occasions the spirit caunot give an elaborate history of its new life, hold a metaphysical discussion on profound and abstruse subjects? etc., etc. I might ask with equal point, why cannot cambric needles be made in and with a saw-mill? or why cannot a vessel sail due north by the compass, when it is unequally surround-

My friend appeared to me for recognition, and assumed the and expression as I remembered him. It was my friend, who had been in my family and was personally known to me. He did not have to tell me who he was, for there he stood be-

fore ms. It was not somebody whose picture I had seen, or had heard of, who had been dead years before I was born, but he who had made my household glad with his music and good cheer. Surely this is a great triumph and glorious compensation to me for long years of toll and patient waiting for the fulfillment of the promise of the angels.

Those who were with me can testify to the facts I have given; one of them writes me, that "If they had ever seen the person they should easily recognize him," and this confirms my own experience, while they also can in a measure partake of the joy that fills me as I contemplate the scene and attempt to convey it to others. Believing as I sincerely partake of the joy that his his as I contemplate the stelle and attempt to convey it to others. Believing as I sincerely do the great truth of immortality is there being demonstrated, I can say to all who approach that shrine, have a care with what intent and purpose, for it is an opening portal to the home of the angels, a very gate of heaven.

A. B. PLIMPTON. Lowell, Mass.

[From the Truth Seeker, D. M. Bennett, Editor, New York, March 16th.] A SITTING WITH MRS. MAUD E. LORD.

Our opportunities for testing what are termed spirit-manifestations have not been extensive; and while we are fully satisfied that many unprincipled persons have been guilty of the basest frauds and impositions in this line, and have abused the credulity of honest people for the sake of making money, we are as firmly convinced that genuine demonstrations have taken place in our presence, when no fraud or collusion were we are as firmly convinced that genuine demonstrations have taken place in our presence, when no fraud or collusion was employed. These have taken place both in the daylight and in dark rooms. The strongest cases we have witnessed have been detailed in these columns, and it seems hardly necessary that we should mention them again. Suffice it to say, the results that were produced in our presence and in our view could be accounted for only on the theory that there are existing intelligences capable, under favorable conditions, of making themselves known, and of conveying various tokens of their love and continued life, and which are invisible to our sight.

factory tests.

I have at various times seen spirits of the departed, whether materialized or not I cannot say, but it appeared to me that I saw them with my natural eyes; and at such times I would find myself clairaudient and would hold mental conversation with them. One or two instances I will relate:

In 1870 I was coming from Sag Harbor, Long Island; and while waiting on the wharf at New London for the steamboat to take us across the Thames, I noticed several other men there, conversing on politics, all strangers to me, and I had not had a word of conversation with any one; but, strange as it may appear, when the boat was about to start one of these men stepped to my right side and said he wanted a seat with me when we reached the cars, as he wished to talk with me. At the same instant an apparition that I knew to be the spirit of his father approached me on my left side. I said: "Well, I am a great talker, and here is also your father who wants to talk with you."

"My father!" he exclaimed; "my father is dead."

"No, sir, he is not," I replied.

kept his feet constantly on hers to be sure she did not leave her seat; besides, she kept clapping her hands without cessation, and engaged nearly every moment in conversation.

The lights were extinguished, and in a very few moments an abundance of demonstrations took place, like the playing an abundance of sections are surface with a carrying of the convergence. on a guitar while it was sailing over our heads, the carrying around of a music box while playing; the appearance of numerous lights of various sizes and at various altitudes; the taking of several articles, as handkerchiefs, keys, knives, etc., from one and handing them to another; the frequent touches by hands, small and large, patting, caressing, slapping, etc. Many persons in the circle seemed to have numerous friends present; notably two actors, who appeared to be particularly attended to. Edwin Adams and other deceased actors seemed attended to. Edwin Adams and other deceased actors seemed to be with them, and to be feeling very lappy. A peculiar feature was the audible voices that we heard almost every moment. They were in loud whispers that could easily be heard by every person present. The name of the spirit, or what purported to be the spirit, was spoken first, after which numerous questions were answered. The two actors alluded to received many of these answers, and they kept up an amusing tôte à the which have simulated these voices, for they were heard repeatedly while she was speaking.

Mrs. Lord to have simulated these voices, for they were heard repeatedly while she was speaking.

In close proximity to us, the name, John Bennett, (our father's) was distinctly spoken. What appeared like a man's hand slapped ours vigorously; an arm, or what appeared to be an arm, was placed around our neck, and we were firmly embraced; and, in a very loud and vigorous whisper, close to our ear, a voice, at the same instant with the embrace, said, "My son, you are doing right; press on in your noble work." We felt cheered and comforted, and knew that no person in the body had thus embraced us. Our wife was sitting on one side, and her sister upon the other, and they were made conscious of the presence of disembodied personages.

scious of the presence of disembodied personages.

Let not our materialistic friends judge too hastily that we were deluded. We know we were not, and had any candid person witnessed what we did, we think he would have been

equally convinced.

We are not positive that this was done by spirits, but we are positive that it was not done by mortals.

[From the Great Falls (N. H.) Journal for May 10th.] MATERIALIZATION.

The rapid advancement of Spiritualism throughout the country is exciting astonishment in all quarters, and any such demonstrations as are being brought out by Mrs. J. R. Picking, of Rochester, naturally are given considerable attention by Spiritualists and the public generally, newspapers included. Thinking that we might learn more of the wonderful phenomen, we attended another receive. phenomena, we attended another scance Thursday evening. The company present comprised about twenty-five persons, ladies and gentlemen, eighteen of them being from Lowell. The Lowell party seemed to be anxious to give the matter thorough investigation, and they examined everything care-fully. It was proposed that Mrs. Pickering sit outside of the abinet and see if the forms would appear, which she consented to do. She sat in a chair near the curtain of the cabinet, her face and hands being hidden from view by a curtain which was used for the purpose. Her dress below her hands could be plainly seen, her hands being folded and placed in In twenty minutes a form of a female, dressed in white, appeared, and a lady present claimed that she recognized it as a friend of hers. The next form was recognized nized it as a friend of hers. The next form was recognized as the mother of one of the Lowell gentlemen. Then appeared the form of a man which seemed to desire the attention of a man which seemed to desire the attention of a man which seemed to desire the attention of a man which seemed to desire the attention of a man which seemed to desire the attention of the second seemed to desire the second seemed to desire the attention of the second seemed to desire the second seemed to desire the attention of the second seemed to desire the second seemed the second seemed to desire the second seemed to desire the secon tion of a gentleman present, although several present asked the attention of the so-called spirit form, but could not attract it. Not until the gentleman desired stood on his feet did the "spirit" seem satisfied. It seems that the gentleman had entered the seance expecting to see a departed friend, and, unbeknown to any one present, was familiar with the Spanish dialect. He said: "Es cierto que es uste, Cy?" meaning in English, "Is it really you, Cy?" The form at once bowed assent, as though the question was understood, and a voice was heard to speak as though it came from this form, sounding very much like the Spanish tongue, though it was not understood by the questioner. The form dispensed by the questioner. ling very much like the Spanish tongue, though it was not understood by the questioner. The form disappeared, but shortly appeared again, when it was asked, "Puede vener poco mas aca?" meaning, "Can you come a little nearer?" The form, singularly enough, advanced several steps in the direction of the speaker at once. He then asked, "Puede uste mostrarme como recibio la muerte?" which in English would be, "Can you show me how you received your death?" The form you show me how you received your death?" The form raised one hand to its head and touched the very place where the friend received his death-blow. The form could not be recognized as having any resemblance to Mr. Cyrus Cummings, who was a master-mechanic on the Copiapo Railroad in Chili, and was killed in 1876 by being thrown from a railroad car, his head striking a rail, which caused his death. How the questions were so readily understood, seems very mysterious to the gentleman who asked them.

About twenty forms appeared during the evening, and a

few of them were recognized as the same ones which appeared at the scance of the previous Saturday evening. At one time three forms could be seen, all at the same time, representing a man, woman and child. How this could have been done without the aid of confederates, seems wonderful. It seems impossible for Mrs. Pickering to get out of her dress and get back into it again while a great part of the dress can be plainly seen during the whole evening, and at times the curtain was lifted by the forms, to show that she was sitting in the chair.

All classes of people visit these scances, believers and un-All classes of people visit these scances, believers and unbelievers of Spiritualism, and many church members. Those who have been present at the two scances, we have attended, whether they believed it the work of spirits or not, express themselves as being greatly entertained. You are not asked to believe that the forms are spirits. See and hear and judge for yourself. for yourself.

Says Prof. Gunning, in his work "Life-History of our Planet":

"What was the court of justice among your ancestors a few hundred years ago? It condemned to death one of the first physicians of England for the crime of raising a storm by sailing over the sea line sleve, in company with two witches on broomsticks; and King James of pious memory graced by his presence the tortures of the execution. Justice! why there was such a sense in the English mind in the time of James I., and it demanded that Dr. Fithan, of spotless life, for the crime of brewing a storm in a sieve, should be burned for a few minutes by men, and then through the wons of eternity by the merciful God! Justice, the sense of what is just between God and man, so slow in coming, has not yet come into the minds of wen in the third sense the sense of what is just between God and man, so slow in coming, has not yet come into tween God and man, so slow in coming, has not yet come into the minds of men in the third sense, the sense of what is just between man and animal. The injustice and cruelty to ani-mals, so characteristic of the races called civilized, will be held in future ages as one of the crowning vices of a more primitive humanity."

The wise man draws more advantage from his enemies than the fool from his friends.-Franklin.

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PERFECT GENTILITY.

She had natural graces, a bonnie blue eye,
And teeth like the foam when the billows run high,
And a heart of great amiability:
But beauty and grace to this maid were as naught
Compared to the theme that she gave every thought;
And the ultimate state of perfection she sought
In the bless'd state of 'perfect gentility.' In the bless'd state of 'perfect gentility.'
To this end she labored by day and by night;
She crimped and she curled, and she laced herself tight,
And used every maiden facility
To undo what wise Mother Nature had done—
She courted the shade and avoided the sun,
She minced and she tip-toed, yet never would run,
On her way to this blessed 'gentility.''
She suffered no knowledge to enter her head,
But rubbed in cosmetics well tinctured with lead
To the best of her female ability.
For her hair, being brown, like the dank, upturned mold,
She songht to transform it to tresses of gold—
Then madly affected by young and by old—
And be up to her 'is gent' in gentility.
Alas for her hones, and slas for her pride! Alas for her hopes, and alas for her pride!
In the midst of her unceasing labors she died—
I can't say with perfect tranquility;
But people who witnessed the pomp and the style
Of the funeral cortege, for many a mile,
Declared it to be, without boasting the while,
The climax of perfect gentility!

The Reviewer.

ISIS UNVEILED: A MASTER-KEY TO THE MYSTERIES OF ANCIENT, AND MODERN SCIENCE AND THEOLOGY. By H. P. Blavatsky, Corresponding Secretary of the Theosophical Society. In two volumes. New York: J. W. Bouton. Price, \$7,50.

We present the following extracts from a nearly three-column notice of the above-named work, which appeared in the Daily Record-Union, of Sacramento, Cal.:

At a-time when the materialism of science is becoming almost as arrogant as the clericalism it contemns, and when Prof. Tyndall does not hesitate to commit himself to the position that he sees no need of the supernatural in the order of things, it requires at least some courage to do what the author of these volumes has done, and assault with sturdy intrepidity and impartial determination alike the shrine of Theology and the laboratory of Physics. vastly-increased importance which the researches of Orientalists like Bunsen, Burnouf, Müller, Jacolliot, Wilson, Colebrook, Champollion, etc., have given to the influence of Asia upon the world's history in the past, may, however, be said to have paved the way for an onset which aims at nothing less than demonstration of the fact that modern civilization owes everything to the Orient; that modern Science has little cause to boast over ancient philosophy; that modern Theology represents but the distortions of Asian creeds and dogmas. . . . The central hypothesis of the author, if we may so designate it, is, that early man-or early man as our imperfect researches represent him-had really attained a very high condition of knowledge; that as regards the nature of his surroundings he perhaps knew more than any of his successors have known; that the occult lore of which he was the custodian has been carefully buried in those mystically phrased writings which have puzzled philologists and archmologists. and have usually been assumed to have only an exoteric meaning; that among the sciences so handed down has been that of magic; and that this art still exists among cortain Asiatic priesthoods and Ascetic or recluse fraternities. Running parallel with this is the secondary theory that there is a "world-religion," the fundamental principles of which were known to the ancient peoples before alluded to; that far from being a crude, credulous, unlettered and barbarous race, they possessed, or their initiate priesthood possessed, an insight into the deepest mysteries of the Universe; that they were familiar with mathematics and astronomy, possessed a knowledge of botany and chemistry, and were intimately acquainted with the parent force whose various manifestations we call magnetism, electric ity, galvanism, etc.

It is evident that the demonstration of these proposition must be a laborious undertaking, and that it demands not only remarkable courage, but great crudition, and espe-cially crudition of a peculiar, rare, and by no means easily attainable kind. All who have ever studied the history of the supernatural, or dipped into the jargon of alchemical lore, or ever conscientiously examined the phenomena of animal magnetism, are aware that there is a certain wellmarked chain of testimony connecting the East with the development of occult science. And whatever amount of charlatanry may be traced in the history of European magic and alchemy, it is undentable that there is, behind all, the possible fallacy, trickery and illusion, a well attested class of quite inexplicable phenomena, of Asiatic origin; phenomena to the occurrence of which eye-witnesses of the highest intelligence and veracity have testified in an unbroken series from the time of Marco Polo to the present day; phenomena which, being produced under the simplest conditions, become the more marvelous, and which seem to attest, to those who have at all examined the subject, the identity of whatever is real in so-cased Spiritualism; whatever is real in so-called animal magnetism; whatever is real in clairyoyance; with the manifestations which these Eastern fakirs, Brahmans, Shamans and lamas pro-duce, and which they invariably ascribe to systematic physical education, tempered by religious emotion. It is indeed quite impossible to study these questions without being led, no matter from what point the inquiry is begun, back to the cradle of the race, and without becoming convinced that there are secrets of physiology and psychology which modern science has failed to master, perhaps because it has so persistently refused to recognize the possibility of any suprasensual existences. The bent of European Orientalists has unfortunately precluded them from winning the secret from the ill-understood races they have undertaken to examine. The analysis of Hindu literature has been conducted from a purely modern and materialist standpoint, and whatever has passed the comprehension of the student has at once been dismissed as trivial or frivolous, or as indicating the barbarism of those who composed the Vedic hymns or set down the sacred legends. In short, there seemed little probability that the world would have an opportunity to study the mental attitudes and the intellectual compass of these archaic peoples, unless some Europeanized Hindu scholar perchance might appear to give us a faithful because an indigenous and sympathetic explanation of this marvelous literature, and supprehension of the nature of the races whose works and teachings are just being opened before us.

At this juncture the author of "Isls Unveiled" came on

the scene, and certainly it would be hard to find a person better fitted by training and education for the task she has so boldly undertaken. Mnie. Blavatsky is a Russian lady. a large part of whose life has been spent in Asia. Twentyfive years, she tells us, have been passed by her in intimate relations with those mysterious initiates whose doctrines she here unfolds, whose knowledge she defends, and whose wonderful power she vouches for. In fact, it may be said of her that she studied magic in its cradle, among the Laaseries of Thibet, the Shamans of Tartary, the Brahman and Buddhist monks and ascetics of Hindustan, the Druses of Lebanon, the dervishes of Syria and Egypt. She has lived in the Orient, worshiped under the sacred groves, watched for the phantom Shadow of Buddha in the dim recesses of the rock cut temples, been admitted to the amazing exhibitions of the Dalallamas, witnessed the astounding feats performed by motionless naked fakirs, whose apparatus was the bare soil, and whose conditions were the right sun and the open air. Herself an adent and an initlate, she has found free entrance where perhaps the foot of European never stepped before, and if she has returned to our civilization deeply imbued with the mysticism of Asia, and penetrated with a profound conviction of its title to world-reverence on the part alike of modern Theology and modern Science, we must admit that the experience was well calculated to produce these impressions, and we must in candor also concede that she has made a very fall

essay at demonstrating her positions. Her theory is that there is an "astral" body as well as a material one, and that this astral body may be detached from the material body; that it often is so detached; that when so detached it constitutes the spectral appearance spoken of by Bulwer as the "scin-lecca"; that it also con stitutes the appearance manifested sometimes by genuine Spiritualist mediums; but that this astral body is emphatic ally not the soul, any more than the physical body is, and that in fact the astral and material bodies may and do co exist, in the absence of any immortal principle. When this is the case, that happens which Bulwer has so power fully described in the fiction of Margrave in the "Strange Story !! but, according to Mme, Blavatsky, there are great many people in the world who never have any souls and who, nevertheless, continue to live tolerably well (We are really inclined to believe, from personal experience, that there may be a great deal of probability in this

Our author holds, as the Rosicrusians, or to speak mor correctly, as the Akkadians and ancient Hindus held, that there are what are called "elementals," or gross and dul spirits, subsisting in the atmosphere surrounding the earth. representing in some way the elemental forces of nature and capable only, so far as visible manifestations go, of producing coarse illusions. . . . The "elementals," in short, may be said to correspond to the "Diakkas" of Andrew Jackson Davis: . . . For so firm a believer in the reality of magic, Mme. Blavatsky is very moderate in her the occult sciences. She labors, however, to show that throughout the earlier cycles of history there was a highly educated class; that is, a class deeply versed in the knowledge of natural laws, and that this class dis-

guised its highest secrets under rude forms, which latter were alone given to the masses. Thus there were always two distinct sets of beliefs and of teachings; the exoteric, or outward shell, often containing only a fanciful legend, and taught to the people; and the esoteric, or innermosi truth, reserved for the adepts and initiates. This principle of selection and exclusion, it is claimed, permeates all ancient theology and philosophy. It has caused the greatest misconceptions, not only in modern times, but centuries ago. It has led to the adoption by rude and credulous generations of symbols for realities, of typical legends for history, of parables for unvarnished fact, of the shell for the

The demonstration of such positions is of course anything but facile, but our author has approached her work with remarkable fullness of preparation, and we know not which most to admire, the singularity of her views or the wealth of erudition she has marshaled to their support. Had she indeed taken less pains and gone less deep into the subject, she would have produced a far more convincing treatise, As it is, the reader is almost overpowered by the rapidity and culminating tendency of the citations, and being at first naturally disposed to question the positions he encounters, is fairly staggered by the weight of evidence adduced in

The first of the two volumes relates especially to Science the second, especially to Theology. In this second volume, the author has labored to demonstrate the descent of all living creeds from one "world-religion," and in doing so has brought together a perfect library of facts. Her account of the early religions, her careful tracing of the old Indian legends and cosmologies, through Chaldea and Egypt, into the Hebrew system, and thence into the body of Christian doctrine, is without a flaw, and perfectly con clusive. It is true that this is not an original discovery. During the last thirty years especially, the researches of Orientalists have tended to show more and more over-whelmingly the utter futility of all attempts to get rid of the obvious truth that the central facts and doctrines of Christianity, as well as large portions of so-called Hebrew history, until then generally regarded as historical; are at-tributable to the exoteric fantasies of Asiatic theology and to the ingenious efforts of Hindu priests to clothe their cosmological conceptions in symbolic imagery. There has, however, been a desperate effort to ignore, to smother to extinguish the truth, and only at Intervals have the labors of bold students and thinkers like Godfrey Higgins. Payne Knight, Dr. Inman, and others of that little band, appeared to confound the theologians and to maintain in terest in a subject concerning which far too little has been given to the world. It is not an exaggeration to say that the evidences accumulated in this work by Mme. Blavatsky are sufficient to convince any candid mind of the substantive truth of the assertion put forward by her, that Christianity owes its origin, and two-thirds of its dogmas, the Hindostan, and that the Roman Catholic Church is in its symbolism and ceremonial an almost service imitator of the Buddhist Church, while it is not loss certain that those symbols and practices, which because they have been intro duced to us by the Old Testament we think distinctively Jewish, were borrowed by the Jews from the Egyptians and taken from the still more ancient people of India, by the latter.

A pertion of the work which will no doubt interest the obligations of modern Science to ancient philosophy are demonstrated. A quite clever and almost successful effort is made to show that the primeval peoples were acquainted with the heliocentric system, and that they had the doc trine of Evolution at their fingers' ends. Enough is certainly adduced to prove that the Egyptians might have been acquainted with very much science now boasted as pecu liarly modern—as, for instance, the electric telegraph—while it is demonstrated that in many arts the proof of their proficiency in which is attainable, those wonderful people far excelled any living races. In brief, it is very clearly made to appear what, as we said before, recent re searches render more and more manifest; that is, that it is necessary for modern Science to abate a great deal of its arrogance in dealing with the intellectual work of past ages, and that especially it is necessary to concede that the com parative maturity of human civilization must be pushed back almost incalculably. For it is apparent that history affords us no data for estimating, the period when the ancient Egyptians did not possess a mature civilization. Four thousand years ago there were ruins in Egypt the inscriptions upon which had even then become unintelligible through the lapse of time, and yet these ruins and their inscriptions belonged to a period when the arts and sciences must have flourished as prosperously as at any future age. If the perusal of such a work as this had no other effect it would be of some value for the modesty it suggests; and however strange and fantastical many of the author's supernatural theories and explications are; however saturated with cabalistic and hermetic lore, and savoring of the oil-reek of the alchemists, it must be remembered that the quaint images and old world symbols here introduced speak of and represent an antiquity so heary that we are without means of conjecturing its extent, yet which produced works so stupendous, so solid, so workmanlike and thorough, that many of them stand to-day almost untarnished by the corroding hand of Time. It is clearly impossible to say with certainty that races which we see knew so much could not have known more. But when, from their age to ours, there extends, however attenuated a connecting chain of testimony regarding the reality of the so-called occult powers claimed in those dim bygone ages; and when, still more significant, an almost me of likeness in the phenomena and in the conditions stretches from the past to the present—it really seems as though even the sternly scientific training of a modern physicist might be compelled to admit that here were about as good evience can exhibit between its boundaries.

We do not know what verdict will be generally pro nounced upon Mme. Blavatsky's work, nor is it perhaps of much importance, unless to the author and the publisher. We do not hesitate to express the opinion that she has made a gallant and a measurably successful effort at clucidating the most absorbing and importent problems life can furnish, and that though the conventional critic should, and no doubt will, accuse her of writing transcendental nonsense, the utmost candid and conscientious criticism can affirm is, that she has failed to conquer a subject wherein every one of her predecessors has floundered hopelessly. Courage may therefore be taken. If the veil of Isis has not indeed been swept away, at least so many of the folds have been removed, that we are afforded a partial insight to the mysteries and splendors of the Goddess. If our author has not achieved an unquestioned triumph where such a result would have been specially gratifying, she has at least the consolation of knowing that she has surpassed all her predeessors, in a task complete fallure to achieve which would have involved no humiliation. She has produced a unique work, and it will become a classic.

work, and it will become a classic.

Views of Our Heavenly Home. A Sequel to "A Stellar Key to the Summer-Lana." By Andrew Jackson Davis. Colby & Rich, publishers, Boston. Mr. Davis is recognized in this country as the head of the Spiritualist organization, in the sense that confines leadership to pen-work, for he is in no degree an organizer or individual worker in its ranks. Few of the younger adherents to this very old doctrine of belief know him at all, save through the many volumes he has written on subjects pertaining to Spiritualism. Rarely is he present at any gathering or actor in any of the events transpiring today among the sect which he more than any one else has served effectually. The present volume—about which we had to say, and not about the man porsonally, as we have been guilty of speaking—is a book of many topics, opening with clairvoyance, its origin, powers, and progressiveness, and concluding with information as to how persons may make progress in new ideas. Skepticism is treated, as is also "The True Harmonial Life and Religion," and between these two chapters is sandwiched a variety of topics treated by Mr. Davis in a philosophical and practical manner. It is not usually thought that his writings are practical, but since they simplify subjects not hitherto understood, he is deserving of the title. This volume will find ready acceptance among a large class of readers, and as an interpreter of various themes not hitherto illustrated by Mr. Davis, it will be of interest and of value.—Brooklyn (N. Y.) Batly Eagle.

Worthy of Imitation.

The Archduke Francis Charles, father of the Emperor of Austria, has left a third of his fortune of \$12,000,000 to the

The Archduke had evidently been impressed by his spirit-friends that he should, as far as pos-sible, make amends to the poor, by bestowing upon them, at his death, some of the vast wealth wrongfully withheld from them during his earthife, in order to secure his own advancement in the other life, where equal and exact justice is meted out and the true law of compensation pre-

vails. All who have hoarded wealth wrongfully during their earth-life, to the depriving of the masses of their just share in the product of their labors, will have a fearful compensation to pass through before they can go on and up in the life beyond. They will find themselves tied to their money-bags, weighted down by their gold, like a man in bags, weighted down by their gold, like a man in the sea with a millstone about his neck, while the beggar here, who would remain poor rather than stoop to a dishonorable act, will be rich over there—the one of whom the proud, rich man, who wronged him here, will beg for favors there, before he can progress. — Religio-Philosophical Journal

Confucius says, "He with whom neither slander that soaks into the mind, nor statements that startle like a wound in the flesh, are successful, may be called intelligent indeed!"

Many people find their only happiness in forcing themselves to be unhappy.

Banner Correspondence.

Massachusetts.

HINGHAM .- A valued friend, in whom we have full confidence, sends us the following verifications of spirit messages, received through the mediumship of Mrs. J. S. Rudd, and published in our Sixth Page Department:

"In the Banner of Light Dec. 15th, 1877, is a communication from Michael Jacobs. This is, undoubtedly, from Michael Jacobs, who lived in West Scituate, Mass., and the statement that he

was a bit lame, or one leg was shorter than the other,' is correct. The name of his son is correctly given, and he still lives on the home place. In he Banner bearing date Jan. 19th, 1878, is a communication from Henry Ripley. This is a clear statement, and represents his situation very truly. His 'son's wife's folks' have known and been interested in spirit return and communion for years'.

ion for years. The April 6th issue has two messages that are recognized. The first is that of Lily Percival, individually unknown to the writer, but persons well acquainted with the family and the circumstances attending her death say that it is truthful. The second one, signed John DeWolf, is a remarkable communication for its correct state ments. Early in life he commenced to follow the sea, and in very early manhood commanded the finest ship that sailed from our American ports, and I am informed made the first voyage to Siberia. He sold his ship to the Russian government, and was for some considerable time in its employ. He had indeed traveled around the world and at the mature age of ninety-two he passed on from his son-in-law's home (Samuel Downer, in Dorchester, Mass.) to that higher life, uniting again, as he says, with the beloved ones gone be-

I have written these brief notices from a sense whom they were given. Those who think the 'Message' page in the paper of little account, and that the messages are never from persons known to any one hereabouts, labor under a great suitable. great mistake. Such persons can find much to convince one of the truth of spirit-communication if they will but read the paper."

last day of April, 1878, the distinguished antislavery veteran, Jonathan Walker, so well known as the 'man of the branded hand,' departed to his spirit home from his comparatively recent residence, Lake Harbor, Mich. He left a wife (second), formerly Mrs. Levina R. Stevens, whom (second), formerly Mrs. Levina R. Stevens, whom he married some five years since, in this place. Mr. Walker was about eighty years of age, and a singularly brave, true and good old man, whom Whittier has immortalized in song, but who supplied the materials in a deed of bravery which cost him imprisonment in a Southern jail, and a branded hand, under the reign of American slavery. His crime was that, as captain of a ship, he allowed runaway laves to embark for the North. 'S. S.' were the letters of recommendation he bore to our New England clime, and to which the next recognition. the poet responded:

Welcome home again, brave seaman, with thy thoughtful brow, and gray, The old herote spirit of our earlier, better day, With that front of calm endurance, on whose steady nerve In valu Pressed the bron of the prison, smote the flery shafts of pain.

Mr. W. was a Spiritualist, and deeply interested in every raised question of modern human progress. Age did not make him narrow or conservative, but rather broad, liberalizing and free. Happy his 'welcome home' on the fair shores of the 'brave seaman's' immortal country."

AMESBURY. - T. E. Boutelle writes, May 12th: "I wish to say a word in appreciation of the services of Mrs. Abbie N. Burnham, who has favored us here with two evening lectures, May 1st and 8th. Her manner of address is lady-like and pleasing, her arguments demonstrative and

and pleasing, her arguments demonstrative and reasonable, and when the inspiration comes upon her with its power, and her notes are cast aside, her words hold her audience in perfect silence and harmony. I can but believe that she is an instrument through whom much of the prejudice now existing against our glorious faith shall be made to fade way."

Ohio.

McARTHUR.—C. J. B. writes: "For a long time nothing of interest has occurred in this benighted region. During the past winter the churches tried to get up a revival, but it might be called a total failurg. The Methodists made a protracted effort of about two months' duration, with scarcely an addition to their numbers. The churches are dead. There is no vitality in them. churches are dead. There is no vitality in them. A few lectures on Spiritualism would be a good thing here if they could be free. The people are too poor to pay a lecturer. There may be a good number of Spiritualists here, but Spiritualism be-

ing unpopular, they do not appear on the surface. The Banner of Light is a grand paper and well named. I would rather read it than any paper I ever saw. I do not see how any one professing to be a Spiritualist can do without it, unless he is too poor to pay for it. Those who do not take it are certainly losing a great deal of spiritual food that they ought to have for their interior

growth and perfection.
In the Banner for Oct. 20th, 1877, are found instructions 'How to try Remarkable Experiments at Home,' and I think a good way to spread Spiritualism all over the land among private families would be to have those instructions printed in tract form, so that they can be sold cheap, and placed in every family, and there are many who are able to donate liberally toward

this object.
The Spiritual Philosophy is so reasonable that 1 cannot see why there are so many who oppose it. It is like the still small voice, if they would only listen to it.

If Spiritualists were as zealous in spreading the glad tidings as some of the Orthodox denominations, they would wield a power that would be felt all over the world,"

Illinois.

OLNEY .- Mrs. Dorothy Bonnell writes: "My son, Ira C. Bonnell, (a medium) has been sent to the Insane Asylum at Anna, Union Co., Ill., against our protestation. He has been an invalid since the late war. The first of January last he commenced being developed as a healing medium. The healing power began with himself first, and then all our family feit its beneficial effects. Several neighbors also felt its influence. Though he knew nothing of music, he would play some tunes most beautifully. He could read character, and could clairvoyantly see spirit forms walking the streets, even at noonday. He talked learnedly when under inspirational influence, and would reason about God and Nature, cause and effect. He would give expression to some of the grandest original ideas we ever heard. Indeed, he was a preacher of righteousness. He soon began to go about helping the poor, particularly the fallen and degraded. When he went among them his influences seemed to change. He may have been partially obsessed. The Spiritualists in this city being so few and so poor, we could not keep possession of him, and the authorities sent him to the Asylum April 1st, although a magnetic physician from a distance advised not to send him there. The thought of a sensitive medium being incarcerated in a living tomb is breaking a mother's heart. Is there no baim in Gilead? Is there no arm to save, and no eye to pity? Has not the mantle of Judge Edmonds fallen on some one who will go and do as he did when he took Dr. J. R. Newton from the Asylum and set him at work?

from the Asylum and set him at work?

Tra receives a pension of \$18 per month from the Government. His father and mother are old and feeble, and can do nothing for him."

New York.

WHITE PLAINS. - C. H. M. Suter writes under a recent date, renewing subscription, and giving expression to the following words of encouragement: "Enclosed please find money fractitionally for six months' subscription to our dear old Ban-type averages ten words.)

ner of Light, the glory and light of which we feel we cannot do without in these dark times, particularly as its lustre seems never dimmed, but to grow brighter and brighter with each issue. We hope for it a wider circulation than ever before, as time passes by, and that we may ever be able as willing to add our mite toward strengthening your hands in promoting the good work and adding the cause you espouse, and that work and aiding the cause you espouse, and that we love so well.

CLAY .- Orris Barnes writes: "I have just read Dr. R. N. Porter's experience in spiritual matters, in Banner of May 11th, and was much pleased with the account, as it confirms me in my opinion that every household in America might become convinced of the truth of Spiritualism if they would pursue a course of investiga-tion similar to that which that friend has followed with the Allen family."

(From the Cincinnati (O.) Commercial.]

The death of Mrs. Leonora J. Sullivan, the late wife of Mr. M. V. Sullivan, has already been mentioned in our columns. The deceased was a firm believer in Spiritualism, and upon her death-bed, when incapable of speech, caused those who were administering to her to prop her up with pillows, and wrote the following declaration, which we are kindly permitted to copy and pub-lish for the gratification of her many friends:

"This is perhaps something that is not of frequent occurrence, but I wish, while in the full possession of my faculties, to leave a testimony of the truth of the religion of Spiritualism, which I have professed for nearly fifteen years. From early childhood I searched after the true religion; not a sect whose doctrines I did not carefully study; but when I compared them with the teaching of Christ and observed the daily life of those who professed to be his followers, I could not find it in the churches. But light came to me at last, and, for myself, I had evidence that I would live again. I listened to the voices, saw the forms of loved ones, and conversed intelligently with them. I learned that I could not live a life of deception here and when death came go immediately into the arms of Jesus. go immediately into the arms of Jesus. No, I great mistake. Such persons can find much to convince one of the truth of spirit-communication f they will but read the paper."

HOPEDALE.—B. J. Butts writes: "On the last day of April, 1878, the distinguished antilived this faith, but when death came sought another way. To all I wish to say that my faith-ful spirit-friends have been with me in all my sufferings, constantly whispering loving words of sympathy. They have smoothed my pillow and helped me to bear my extreme suffering. And now I wish it understood by all that I die not only in the belief but in the positive knowledge of the truth of Spiritualize. edge of the truth of Spiritualism.

Leonora J. Sullivan."

A person's works do not follow him, as stores in a storehouse. They are stored in himself, and constitute his spiritual self. By what he thinks, says and does is he developed. It is not a divine record kept of the single acts in a man's life that admits him to heaven or hell. Giving a drink of water in the name of the Lord increases the love and this ingresses of love is a fuller fit. the love, and this increase of love is a fuller fitness for heaven.—New Jerusatem Messenger.

PUBLIC MEETINGS, ETC.

Spiritualist Convention in Vermont. The Vermont State Spiritualist Association will hold its Annual Convention in Euroka Hall, Wilder House, Plymouth, on Friday, Saturday and Sunday, June 7th, 8th and 9th. This being our annual meeting, it is expected there will be business of importance come before it in reference to our more perfect organization. We became : legalized body some six years since, and it would seem proper that we should adopt such measures on our part as will place us on an equal footing with other organizations, and in order to do that it may be necessary to obtain further legislation. It is therefore important that all who have the success of our cause at heart should be present. We therefore confidently hope and expect a full attendance.

Gouldsville, Vt., May 13th, 1878.

Annual Meeting of the Free Religious Associa-

The eleventh annual meeting of the Free Religious Asso-ciation is to be held in Boston as follows: Thursday evening, May 30th, at 7:45 P. M., session for justiness in Horticultural Hall; election of officors; reading of reports; and general consideration of the practial work of the Association. of reports; and general consideration 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. B. Wakeman, Esq., of the Society of Humanity, New York, Afternoon subject: "The Religion of Supernaturalism, and how it is being Disorganized"; essayist, Mr. Win. 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. WM. J. POTTER, Secretary.

Semi-Annual Convention.

Semi-Annual Convention.

The Minnesota State Association of Spiritualists will hold a Semi-Annual Convention at Harrison Hall, Minneapolis, June 14th, 15th, and 16th, commencing at 10½ o'clock on the 14th. The speakers engaged are Miss Susie M. Johnson, Mrs. Juliette Severance, and E. V. Wilson, Mr. Wilson will give test séamces. Mrs. Porter, a musical and test medium, also speaking in unknown tongues, is expected. The President writes, "Do n't fait to mention Frank J. Mead as one of the speakers." Free-thiquers, Liberalists, and the public generally are invited. Mrs. Esther T. Douglass, Sec.

The Spiritualists of Central New York

The Spiritualists of Central New York
Will hold a two days' meeting and reinion in Deansville
on Saturday and Sunday, June 8th and 9th, 1878. Good
seakers will be present. The friends here will do all they
can to enter tain visitors. A good time is anticipated, and
a cordial invitation is given to all to come and have a good
time with us, and invite your friends. Good board at the
hotels at reduced prices.
S. W. PECK, Deansville, N. Y.,
F. A. ELY,
E. F. BEALS, West Winfield. Committee.

Deansville, N. Y., May 13th, 1878

The Nineteenth Anniversary Meeting at Sturgis. Mich.

The Harmonial Society of Sturgis will hold its Annual Meeting in the Free Church at the village of Sturgis, on the 4th, 15th and 16th days of June. Eminent speakers from abroad will be in attendance to address the people. A general invitation is extended to all.

By Order of Committee.

Passed to Spirit-Life: From Brooklyn, N. Y., May 8th, 1878, of diphtheria, Amy

J. Dixon, aged 43 years and 9 months.

Her sickness was short and severe. The anniability of her character, which was so pure and noble, made her beloved by all who knew her. The ambition of her life was in the promotion of every good cause for the progressive growth of humanity. She took much interest in the Children's Lyceums, and they prospered under her government. Dr. Halleck, of New York, made a short and appropriate address at her earthly home. The exercises at Cypress Hill were conducted by the Brooklyn Lyceum, and they were heautiful and appropriate for the solemn occasion. Mrs. Hyzer delivered a funeral discourse before the Spiritual Society in Brooklyn on Sunday afternoon, May 12th, on the departure of our dear friend, which was instructive and more than cloquent. She who has gone from our physical sight has left us in the full knowledge of the Harmonial Philosophy, and is now enjoying its grand realities. . Dixon, aged 43 years and 9 months.

From her home in Cavendysh, Vt., on Saturday, April 7th, Nancy, wife of J. P. Green, aged 51 years. 27th, Nancy, wife of J. P. O'feen, aged 51 years.

By the transition her hyband and family lose a kind, faithful wife and motherd and society an excellent and worthy member; but we know that her sphere of useful ness is only changed from this to a higher one. The consolation of Spiritualism was in a measure hers. The funeral was attended at her late home by a large concourse of people, many listening for the first time to a spiritual discourse. A powerful discourse was delivered by Spirit Theodoro Parker, through the excellent organism of Mrs. Nellie J. Kenyon, of Woodstock, on this occasion, to the great satisfaction of all present.

Proctoreville, VI., May 11th, 1878.

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agate

Acw Books.

THIRD EDITION-JUST PUBLISHED.

SEQUEL TO THE STELLAR KEY.

BY ANDREW JACKSON DAVIS. This important and attractive new book, which is deervedly meeting with a hearty welcome and rapid sale, known by this suggestive title;

"VIEWS

HEAVENLY HOME."

Some idea of the scope of this volume can be obtained by glancing at the titles of a few of the chapters:

come mea or the scope of this volume can be obtained by glancing at the titles of a few of the chapters:

The System of Nature Described.
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Banner of Light.

BOSTON; SATURDAY, MAY 25, 1878.

of her face. A gentleman asked if it was his PUBLICATION OFFICE AND HOORSTORE, sister, and she bowed it was. No. 9 Montgomery Place, corner of Province street (Lower Floor.)

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better spirit into every professions, to ever ter testiness circles, are that again my to rester me the west to to make men and west the head. men better; to teach them to the according to the dictates.

of Decoration Day."

Case of Mr. Mott.

materializing medium of Memphis, Mo., it seems, window are more lively than those in a darker that a Mr. Patree squirted aniline upon the face part of the room. Also that the photographer al-of the supposed spirit form, and that this color. Ways covers his camera with a black cloth immeof the supposed spirit form, and that this color- ways covers us camera with a manipulates ing substance was subsequently found on the his chemicals in a dark closet face of this medium. Well, there is just where The Haverhill (Mass.) Publisher for May 18th spirit hand would be reproduced on the corre- we extract the following: sponding member of the medium's body. The An incomprehensible fact is a hard thing to files of the Banner show that we have repeatedly get over, though the attempt is sometimes made

But, says Mr. Pattee, the aniline was found on the back of Mr. Mott's chair, showing that he single set back in their development, though some could not have been sitting there. Does not this, assertion tell by much against Mr. Patter's experiences have been encountered, which might have led to their abandonment had not some solid facts been established in the commences periment as for it. Does it not show that he ment of our investigation which were not to be must have aimed his coloring substance more at abandoned in an honest and determined observa-the medium, than at the supposed Spirit. The Within services the holder comment the medium, than at the supposed spirit. The story hardly hangs together. If Mr. Pattee with this wonderful and really mysterious power by the publishers. was seated in his chair, there, would have been a slight movement or dodge on his part, which i would have carried the aniline to the back of the chair. The experiment is therefore wholly pointless and unsatisfactory, and offers no justifiable

Mr. Mott as a medlum. We have expressed ourselves heretofore strongly against these outrages on the part of "zealous ignorance" against mediums of established different members of the party. Of these Alice credit, such as Mott appears to have been. Surely there must be other means, attainable by pat thence and proper vigilance, for testing the actuality of the phenomena of materialization. For antly of the phenomena of materialization. For signs she sent messages to her mother, and dinterposing a timely word in behalf of protecting rected the flowers to be taken to her. Several oththe medium from these unnecessary outrages, our ers of marked peculiarities, male and female, brother of the Religio-Philosophical Journal calls were recognized. Among them were Ada Nutbrother of the Religio-Philosophical Journal calls us to account. We assure him that his desire to unearth and expose all frauds in Spiritualism ing a remarkably interesting scene. The form cannot possibly be more earnest than our own. We merely differ in our modes of proceeding. We do not think that the truth can be best served by violence, or by exacting conditions, which, very interesting presentation was a female form though they may seem very reasonable to those appearing and claiming to recognize a lady and not yet acquainted with all the phenomena, are sentleman from this city, though not in turn re-in-truth opposed to successful manifestations. Cognized. This form came out several times, but in truth opposed to successful manifestations, lastly in a vigorous manner, kneeling in the at-The Banner has been always just, not merciless, titude of devotion, forming an interesting and toward all fraudulent attempts to help on the phenomena. We have not even spared mediums, whom we knew to be genuine, but who may have been tempted to supplement real spirit action by simulated. Under the facts, and looking back upon our record, we are therefore undisturbed by the Instructions of our Chicago contemporary.

To Our Friends in California.

It is the earnest desire of our spirit-friends that spiritual literature be extended all over your liberal State, and no better method can in our estimation be adopted than to have the friends meet together in conference and take measures to carry into effect such a laudable scheme. The BANNER OF LIGHT, the RELIGIO PHILOSOPHI-CAL JOURNAL and other spiritual papers can always be had at Bro. Snow's Bookstore, Kearney street, San Francisco. We can supply any number of pamphlets at very small cost.

Don't fail to read the letter of Dr. F. L. H. Willis in another column. His advice concerning the treatment of media, and the frame of mind in which they should be approached by sion of the recent celebration in New York of parties seeking to avail themselves of their deat the present time.,

An article entitled "Speaking Mediums." from the pen of C. O. Poole, Esq., of New York City, will appear in our forthcoming issue.

Salem.

Abbot Walker, in a missive dated Salem, Mass., May 16th, gives the subjoined description of anten us by the Pilgrim, under date of St. John's, other sitting attended by him, where Mrs. J. R. | Newfoundland, May 10th, will prove of interest Pickering was the Instrument of the unseen to the reader:

I attended another of Mrs. Pickerings's séances for spirit materializations last Tuesday evening, and think, as a whole, the manifestations were stronger than at my previous scances -some fifteen to twenty forms having appeared during the evening; and as it would be a tedious repetition to mention all of them, I shall confine myself to a description of the principal ones. It will also be unnecessary to go into details about the cabinet and conditions, as these were stated

In the last Banner. The second spirit that came from the cabinet was a graceful female, dressed in white muslin, wearing a white veil, which hung over her shoul-ders. She came out a number of times, and finally advanced into the centre of the room, recog-nized the writer, and threw an audible kiss. Her complexion was light, and she looked to be about thirty years of age, but I could not see her

distinctly enough to identity her.

The next form was that of a woman, taller and larger than the medium, the shape of her head and features differing entirely from the previous materialization. Shape of his hope of her head and features differing entirely from the previous materialization. She was clothed in a looof white cloth, wore a white cap on her head, her hair being dressed to bang in curls by the sides

Four or five tall male spirits stepped out of the cabinet at different times, and pointed to particular members of the circle. The shape of their heads, color of their hair, and mode of wearing THE NEW ENGLAND NEWS COMPANY,
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THE AMERICAN NEWS COMPANY,
NOS. STAND O CHAMBERS STREET, NEW YORK. dium, wearing dark pants and white shirt, walkedinto the room, and after remaining a short time went to the cabinet, drew aside the curtains, and stood by the medium, who could be seen sitting in her chair.

The split of a physician, who used to attend Mrs. P.'s scances in Rochester, recognized the attend of this paper, in other's receive a rention, must had you who presided at the organ. The little Indian for a hand bell, which she rang loudly. A female spirit appeared, decked with spangles, and knelt Extra 18 to 19 year organizers to give a looming twice by the side of a table, stanting near the forth a low year in decision of the forth a low year in decision of the forth a low year in the side of a table, stanting near the forth a low year in decision of the forth and the forth a loom of the forth and th and preserving the counter it is the request, and patted her on

The reasons, probably, why more spirits are of the lover man, that their types may be jure and true, not identified at these scances are that the medium goes into the cabinet in a nervous condition, causing the spirits to partake of her feelings, so The Banner of Light Counting-Room will that they cannot allow persons to approach them; be closed to visitors at 1 o'clock on the afternoon and because it is necessary to use a dim light.

The explanation given by splits for the necessity, generally, of requiring partial darkness in physical manifestations is that light produces motion among the refined particles which they use. This seems plausible when we remember In the case of Mr. Henry Mott, the well-known that motes floating in sunbeams shining in at a

Hought, toshave been found. Years ago we re- devotes nearly a column of its space to a descripcorded experiments in the case of Annie Lord tion of the experiences of a representative of Chamberlain and the "Allen boy," as he was that worthy and fearless journal at a scance held then called, where coloring substances put on the by Mrs. Pickering in Salem, from which account Colby & Rich, No. 9 Montgomery Place, Boston.

explained this law; and that under that expla-nation the appearance of the aniline on Mr. Mott's face was no proof whatever of fraud on his part. How with great earnestness. The wonderful phenom-ena which first engaged our attention in Roches-ter, N. H., more than a year ago, have not been lost sight of for a single moment, and what is

aimed the stuff at the medium, then there is no has been temporarily stopping in Salem for the reason to suppose that Mr. Mott was committing a fraud. If the stuff was not aimed at the medium, then there is no has been temporarily stopping in Salem for the improvement of her health. . . Last Thursday, a party of ten persons, some of them well known and prominent citizens here, went to that known has in regard to the known and prominent citizens here, went to that aty for an afternoon observation of what is, taktransfer of coloring substances explains the whole ing place, by the power of this medium. They occurrence without prejudice to Mr. Mott. Nat. were joined by a party of twelve ladies and genurally, if we adopt the supposition that Mr. Mott. themen from Worcester, composing a party of was seated in his chair, there would have been a twenty two quiet, earnest and very orderly and substantlai people

Every desired examination was passed through with, the medium took her accustomed place, and though quite ill and really unfit to be placed in the position, a most wonderful manifestation was the result. Screpten forms made their appearpresumption whatever against the integrity of ance with remarkable clearness, while the medium was repeatedly shown, to the satisfaction of all in the room, as sitting in her chair while the forms were standing over her and beside her.

Bonney, purporting to be from Plymouth, came out, took a bouquet, placed it for a moment on the head of the medium, then passed it to others, and finally dropped it in the lap of a friend. By ting, of Groveland, Rhoda, by a Worcester friend, knelt by the side of the medium, kissed her, and also sent tokens of love to the children she left behind two months ago. A very tall male form was also recognized by a Groveland friend. A impressive tableau. This form was clothed in purest white, with a crown upon her head, and a gilt band and star. It apparently remained out till nearly wasting its strength, and then with seeming difficulty retired. There were also two child forms made their appearance.

Everything about this séance was remarkably open, free and satisfactory, and there seemed to be something about it of a peculiarly solid and impressive nature. As we have often done before, we repeat, the phenomena are real, and challenge investigation.

Mrs. A. W. Wilcox informs us that the Spiritualists in Worcester, Mass., have secured Gorham's Hall, 456 Main street, that city, for the holding of two public circles per week. These meetings occur in the evening, and are well attended. On Sunday afternoon and evening of each week the giving of tests, the participation in general conference, etc., make up the order of exercises. Mrs. S. A. Sweet, lecturer and test medium, states Mrs. W., is doing good service in that community.

The OBATION ON LEADERSHIP AND OR-CANIZATION, delivered in outline on the occathe Thirtieth Anniversary of the Advent of velopment, is of special interest and importance | Modern Spiritualism, by S. B. Brittan, M. D., has been printed in neat pamphlet form (28 pp). It has received since its utterance emendations and amplifications of an important character from its author. Colby & Rich, No. 9 Montgomery Place, Boston, have the brochure on sale.

from Dr. Peebles.

The following selections from an epistle writ-

BANNER OF

It was on the 30th day of April that I shipped aboard the Nova Scotian, a large stoutly-built steamer, well adapted to defy the gales of the cold northern seas. We were ten days being rolled, rocked, and knocked across the great deep from Liverpool to Newfoundland. The passage was unusually rough and disagreeable, owing to the provalures of beavy northwestern winds. prevalence of heavy northwestern winds. We passed some magnificent icebergs, the terror of navigators and sailors.

Of navigators and sailors.

During most of my stay in London I was privileged with being the guest of a gentleman residing upon Champion Hill. What an ancient apostic wrote may be said of him—" given to hospitality." The sorre given me in Doughty Hall was a grand success avery way. The bell was pitality." The soirce given me in Doughty Han was a grand success every way. The hall was literally packed and the exercises were of a high order. Mr. J. J. Morse never gave a better ad-dress; while Messrs. Shorter, Burns, Fitzgerald, Pierce, Greene, Everitt, and others spoke earnestly and feelingly. The music and recitations were very fine, and near the the close of the meeting Mrs. Everitt and Mrs. Tebb presented me the "purse of gold."

The next morning after the soires I left the city for Liverpool, accompanied by James Burns, E. Harrison Greene and lady, and others. On Sunday we had an excellent meeting in Liverpool, Messrs Burns and Greene participating. Mr. John Lamont, a very sound, substantial Spiritu-

When leaving England the last of April the beautiful lawns were carpeted in green, the trees were in full leaf, and the orchards all crimson and white with appre blossoms; but here in New-foundland, ten days later, the trees are shiver-ing in nakedness, and the buds are only slightly swelling. Winds from the polar seas, together with the spring fogs from bleak banks and float-ling bloss of the still said title the early younts. ing isles of ice, chill and stifle the early vegeta-tion. Give me a thousand times over the tropics -the golden suns and the eternal summers of the equatorial latitudes!

My health is not only fair, but absolutely good. It is a mystery to myself how I can brave the cold of the frigid north-lands, the torrid heats of India, the fitful changes of the temperate zones, working continually with my pen, and yet coming out fresh each morning. I am yet good for some twenty five years' work! Obe-dience to Nature's laws, will-power, and energy

the execute, these are the magical words!

This sea-girt isle, Newfoundland, triangular shaped, has a population of about 160,000, some 30,000 of which reside in St. John's. This is the capital. Through the courtesy and kindness of Mr. Robert Winton, proprietor and editor of the North Star, I was favored with a fine carriagedrive out in the country. This gentleman was formerly connected with the Boston press, and afterwards held a position upon the staff of the New York Tribume

Though I could hear of no Spiritualists in Newfoundland, I met several "free thinkers," to whom I gave Spiritualist newspapers, tracts, and paniphlets. Let us hope that the seed fell upon ground sufficiently good to produce an abundant harvest. Some Spiritualist missionary should visit Newfoundland, and Halifax, Nova Scotia. The truths of a present spirit-ministry should be heard in bleak northern climes as well as in the summer south lands of the Orient.

The Psycho-Physiological Sciences and their Assailants.

This admirable work of two hundred and sixteen pages has just been issued from the press of

The volume embodies the responses of Prof. Alfred R. Wallace, of England, Prof. Joseph Rodes Buchanan, of New York, Darius Lyman, Esq., of Washington, and Epes Sargent, Esq., of Boston, to the singularly fallacious and bigoted strictures regarding the New Gospel of the Nineteenth Century to which Prof. W. B. Carpenter and other of the "Scientists" of Great Britain have given vent.

Much additional matter of interest has been added to the work by Prof. Buchanan since the initial publication, and the book has been brought out with a high order of typographic excellence

ments in defence of the cause which to us is so dear. It deserves a wide reading.

A correspondent who feels indignant at the manner in which Mr. Mott, the materializing medium who resides in Memphis, Mo., was lately treated, informs us that the séances continue to be given with even added power, that public Interest is aroused in a surprising degree, inquiries are pouring in from all parts of the country, and that the local papers are beginning to look at the matter, giving Mr. Mott excellent treatment. As proof of which, witness the outspoken way in which the editor of the Scotland County News-himself an Orthodox church-memberrefers to the so-called exposé (?) by Pattee, referred to in our last issue .

"Considerable excitement was created on the streets of Memphis, Sunday and Monday, May 5th and 6th, by the reported expose of J. H. Mott. It appears that an individual named Pattee, of Monmouth, Ill., had attended scances at Mott's Thursday and Friday night, and again Saturday night. Saturday night he had in his left hand a hollow rubber ring, filled with a solution of rosan-Une, which he intended squirting in the face of the spirit, or whatever might appear, on the first opportunity. Mr. Pattee's statement is, that he squirted his preparation in the face of a spirit which was within six inches of himself and in front of him. We, in common with several other citizens of Memphis, visited Mr. Mott's cabinet Monday, and made a careful examination of the spots on the wall and chair, caused by the rosanlline spray. In our judgment, Pattee squirted his preparation directly at Mr. Mott scated in his chair in the position which he always takes at the commencement of seances By no possibility could the rosantline have reached its position on the wall and chair had it been squirted straight in frontof a person standing outside of the calinet aper-

As conclusive evidence that our friend and co-laborer, Mr. A. J. Davis, does not repudiate the physical manifestations which are occurring at this time more satisfactorily than ever before, his card in our last issue to that effect is sufficient; but to let the reader know what he said years ago upon the same subject, we give below the answer to a correspondent which appeared in the New York Herald of Progress, of which Mr. Davis was the editor: "Yes, brother, some of the most remarkable physical manifestations are occurring in this city. The forms of wellknown persons, who once lived on earth among men, are now made fully visible to the bodily eyes of members of the circle. But it is ascertained that these spirit forms are materialized, so to speak, in order to bring them within the law of ordinary vision."

A correspondent writes: "Permit me to tender you my heartfelt gratitude for the Banner's noble course and attitude toward physical mediums, who, during the past year have been from the opponents of the cause, but also from I presumed Spiritualists."

Mrs. John R. Pickering's Work in Extracts from a Letter Just Received Letter from Dr. Willis in Regard to Weighing a Medium.

To the Editor of the Banner of Light;

LIGHT.

My attention was called to the issue of the London Spiritualist of May 3d by a brief notice in the last Banner. I procured a copy of the same, and have read with deep interest the lengthy article by Mr. Harrison upon weighing a medium during the production of spiritual manifestations, especially those of materialization, and recording the variations from the normal weight of the medium. This experiment was tried three or more years ago in this country, by Col. Olcott, Dr. Storer, Mr. Geo. A. Bacon and myself, with Mrs. Markee, the noted medium, then of Havana, N. Y., and more recently at Rochester, N. H., by E. Gerry Brown, of Boston, with the now famous medium, Mrs. John R. Pickering. These variations were found to range from twenty to sixty or seventy pounds demonstrating the wonderful fact that during the transpiration of these phenomena the body of the medium actually suffers this immense temporary loss of vital forces-of solid substance, may we not say? In the light of this fact can any one fail to see

the possible danger to the medium should any thing interfere with the return of these forces to the source from whence they were borrowed-even the possible extinction of life itself?

We have fresh in memory the frantic struggles of the psychic form that was rudely and brutally grasped at a scance given by Mrs. Markee in Rochester, N. Y., in its efforts to reach the cabinet in season to render back these borrowed forces before fatal re-ults should accrue to the medium. By partially de-materializing in the hands of its captor it succeeded in regaining the medium in time to save her life, but not in time to prevent a great shock to her system, so that for days and weeks her life was despaired of, and she was rescued from death after great suffering only by the most assiduous care and attention.

It seems to me that Spiritualists themselves are strangely insensible to the wonder of these marvels that are transpiring so generally throughout the world, and most unaccountably indifferent to the effects of the phenomena upon the mental and physical organization of the media.

While I fully admit the importance of protecting ourselves in every possible manner against being imposed upon by unprincipled charlatans in the sacred name of mediumship, I do not be lieve we have any right to approach mediums in an arrogant or dictatorial spirit, assuming them to be impostors. Nor do I believe that we have a right to dictate to the spiritual world the terms and conditions upon which we will consent to re-ceive its revelations, as if we were conferring upon it an infinite condescension in deigning to receive the most inestimable boon that can be vouchsafed to humanity. I believe there is altogether too much of this spirit abroad. It was said by one of olden time who was wise in spiritual things, and who manifested a deep insight into the workings of spiritual laws, "Except ye become as little children ye cannot enter the kingdom of heaven." The law holds good through all the ages. To enter the kingdom of spiritual truth to-day there must be in some degree the humble, trusting, teachable spirit of a little child. The editor of the London Spiritualist, in the

article to which we refer, evidences that he re-cognizes the importance of this law, when he says in reference to the medium through whom he was about to make these deeply-interesting experiments, "One element of success was that he should be quite happy and contented with his sitters, so that he could pass calmly into the trance state satisfied that they were not likely to play him any tricks."

Accordingly he invited a gentleman who was selected by the lawyers to give testimony in the Siade case, and who almost invariably gets good manifestations. And why? Simply "because he behaves in a kindly way to mediums, and does not go about thirsting for their blood." In other words does not an approach a medium brief. other words, does not approach a medium brist-ling with the assumption implied, if not ex-pressed—"You are a fraud, and I know it, and am going to prove it.'

Approaching the investigation with something of the spirit of little children, these gentlemen obtained the results the narration of which makes this article so deeply interesting, corroborating as it does the experiences of investigators in this country, who, however, conducted their experiments in a much less accurate and scientific manner.

Mr. Harrison says truly that " Every new discovery spreads fresh rays of light upon previous

More than twenty years ago, at the house of Mr. Daniel Farrar, in Hancock

levitated and floated above the heads of more than twenty persons within a foot of the ceiling. My sensations I shall never forget. My body felt as light us a cork, or a bladder filled with air, and I believe that could it have been weighed during the occurrence of that phenomenon, it would have been found that its weight had been reduced by this mystic process to a very low minimum, and I believe that by a continuance of investigations like these instituted by the London Spiritualists, very many of the phenomena of mediumship that now excite the hostility of sci entists, because of their seeming infraction of known laws, will be found to occur in perfect harmony with those laws.

This entire article of Mr. Harrison's is preg-nant with interest. I am glad to learn that you liave an extra supply of the issue upon your counter, and trust they will find ready purchasers.

F. L. H. WILLIS, M. D.

Cape Cod Camp-Meeting.

The Spiritualists' Camp-Meeting at Harwich, Cape Cod, will be held this year as usual, commencing Saturday, July 20th, and closing on the 29th, so as to give ample opportunity for all to attend 'the Onset Grove Camp Meeting who may wish. Able speakers have always been employed on the Cape, and there will be no disappointment in this respect the present year. There is very little of the sectarian spirit among the cosmopoltan sons of the Cape, whose acquaintance with all forms of faith and worship, obtained by mingling with all nations, makes them hospitable to the presentation of widely diverging views, and thus the Harwich Camp-Meeting has been well sustained by the presence and finances of a large liberal element. The intellect of the Cape and the best social elements are represented at this meeting.

The research committee of the British National Association of Spiritualists has been trying experiments with a medium while several finds of manifestations were going on. He was seated on a weighing machine that constantly recorded his weight or any variations therein. It was found that it varied remarkably at different was found that it varied remarkably at different times, changing from thirty to sixty pounds, and once dropping as low as twenty-five. The writer is in doubt concerning the value of these experiments. They were made in the dark, and there is nothing in the account as published by the London Spiritualist to show that it was impossible for the medium to tamper with the scales or weighing apparatus.—E. Gerry Brown, in Boston Sunday Herald. Boston Sunday Herald.

An extra number of copies of The Spiritualist, containing the article referred to above, are for sale at the Banner of Light Bookstore. Sent by mail on receipt of price.

Voice Culture .- In another column will be found an announcement concerning the "Howard Method"; if one-half the assertions made in testimonials furnished Mr. H. by the most eminent teachers and other professional men is true, Mr. called upon to bear a deal of persecution, not only Howard is doing a noble work. He is a graduate of Yale, also of Leipsic, in the branch which he teaches with such marked success.

Camp-Meeting at Highland Lake Grove.

By reference to our 5th page it will be seen that Drs. Gardner and Richardson, managers, have appointed the period of time between July 17th and Aug. 5th, inclusive, for the holding of the Ninth Annual Camp-Meeting of the Spiritualists and Liberals of New England at the abovenamed popular resort on the line of the N. Y. & N. E. Railroad. Attention is called to the reduction in price of tents for the Camp-Meeting: also to the other announcement made concerning persons desiring to purchase or hire tents for use elsewhere. Highland Lake Grove has a good reputation as a summer resort, and the meeting projected there will undoubtedly receive its share of public patronage.

Sunday morning, May 19th, W. S. Bell lectured in Paine Hall, Boston, to a good audience, on the topic "What has Free Thought to Offer in the Place of Christianity?" He considered the principal features of the Bible and theologic teachings generally, regarding them to be insufficient in scope in the light of modern research to meet the demands of the time, and erroneous as to fact. The broadest freedom was the necessity of the hour, and as Liberalism furnished that condition he held that it was the true substitute. In the afternoon a free conference was held, in which Messrs. Seaver, Mendum, Wetherell, Chambers, Verity, Thomas, et als. took part.

The address delivered by Prof. Joseph Rodes Buchanan, at Chickering Hall, Jan. 30th, on the occasion of the seventeenth commencement of the Eclectic Medical College of the city of New York, has just been placed before the public in the shape of a twenty-four page pamphlet, and reaches us bearing the imprint of Trow's Printing and Bookbinding Company, 205-213 East 12th street, that city. The discourse, which is a trenchant exposition of American medical eclecticism by one of its founders, is entitled the "Triumphs of Medicine."

On our eighth page will be found what is eally but a brief outline of Col. Ingersoll's discourse last Sunday evening. His idea, "one world at a time," so much admired by his hearers, is in direct consonance with the teachings of spirits in and through our own columns. "One step at a time," say they: "make the best possible use of your powers in the material life where you are now placed, that you may be fitted to utilize those of the higher when it shall be your privilege to be transferred thereto!"

Subscriptions to Paine Memorial Build-NG .- The Investigator has printed circulars for those who are willing to do all they can toward raising money for the Paine Memorial Building, and will forward one or more of them to any address. We hope to see a prompt and generous effort made in this direction by the people; and if it is, the Paine Memorial edifice will be saved to perpetuate its original object-A MONUMENT TO THOMAS PAINE.

Mrs. V. M. George, Room No. 4, 81/2 Montgomery Place, is, we are informed, gifted with the power of magnetic healing to a remarkable legree-in fact, several instances of her success have come to our knowledge. She deserves the attention of those needing treatment of this nature. Mrs. George also holds herself in readiness to receive calls to lecture and hold public circles.

Prof. Milleson, spirit artist, has been speaking in Historical Hall, Nashua, N. H., for three months, where he is proclaiming his highest and best ideas, exhibiting from time to time his spirit paintings, presenting the grand lessons therein shown. The collection contains the last and best work, "Death and Ascension of Little Violet," "Spiritual Brain," &c.

An anonymous correspondent in the Inestigator asserts that "it f clairvoyants connected with its establishment who pretend to reveal secrets." The statement is a deliberate falsehood. We have no clairvoyants connected with our establishment in any such business. What the tenants in our building may do or say is no concern of ours.

By reference to our third page, the reader will find the tribute of a friend to the memory of Mrs. Amy Jane Dixon, deceased. We have received, and shall print next week, a report of the services held in remembrance of her worth by the Brooklyn, N. Y., Society, Sunday, May 12th-the account being contributed to our columns by Charles R. Miller, Esq.

Wm. Eglinton, the medium, has recently been holding séances at The Hague, Holland, where wonderful manifestations in materialization took place. He intends leaving London for Cape Town, South Africa, on the 11th of July. From Cape Town he will go to Australia and other places, and return home by the Suez Canal route.

The friends constituting the First Independent Society of Sparta have organized a Children's Progressive Lyceum, to act in connection with that body. Its first meeting was held May 19th, 1878, in Independent Hall, James Kay Applebee being Conductor.

We understand that Bastian and Tayor "will continue to hold their séances in Chicago until the middle of June, when they start for the East, going to Cascade, Cayuga Co., N. Y., to spend the summer, holding circles there, in conjunction with Mrs. Mary Andrews, daily."

We see by the St. John's daily newspapers that Dr. Peebles occupied the pulpit of the Rev. Dr. Wills (Unitarian) on Sunday, May 19th, at 3 o'clock, and lectured before the Libéral Thought Meeting at 7 o'clock upon "The States of the Dead.'

Prof. Zöllner and Herr von Hoffman have peen further investigating spiritual phenomena with a private medium at Weissbaden:"There will be more about the phenomena in the second volume of Prof. Zöllner's book.

Meetings are regularly held at East Dennis twice a month, under the auspices of the Free Religious Society. Dr. H. B. Storer spoke there twice last Sunday, and Cephas B. Lynn will address them on Sunday, May 26th.

A CHRISTIAN (?) DIFFERENCE.-In a speech made a Dudley, England, the other night, by a member of Parlianent, this passage was particularly enjoyed by his hearers: "If the Duke of Edinburgh were to shoot his fatherin-law now, he would be handed down to posterity in in-famy; but, if war were declared and the Duke shot the Czar, he would receive a vote of thanks, proposed by Lord Beaconsfield, seconded by Lord Granville, and supported by the Archbishop of Canterbury."

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BRIEF PARAGRAPHS.

SHORT SERMON .- Let not adversity tear off the wings of hope; neither let prosperity obscure the light of prudence. The leading communication in the last number of the Investigator is headed, "God is Everywhere." That's just what we think.

THE BLUSH OF MORNING-A young maiden's cheeks.

De Tocqueville's parting words to Charles Sumner are worthy to be the motto of a life or of an enterprise: "Life is neither a pleasure nor a pain. It is a serious business, to be entered on with courage and in the spirit of self-sac-

A GREAT TEMPERANCE LECTURE-The Taylor-Joyce

Ode to my landlady—Two weeks' board bill.—Exchange. Yes. She understanza joke of that kind, and that's why you're a verse to metre, we suppose.—N. Y. Commercial. Let our war-ships come home from their pleasure-trips

abroad. 'We shall need them in our waters very soon, it is

quite probable, as a police force to aid in faithfully carrying out our neutrality laws. Order them home, Mr. Secre-

It must have been an American school where the mistress told one of the big girls to "decline love," The big girl simperingly repli-d: "Decline love, Miss Jones? Not me; I'd as soon think of declining marriage!"—Judy.

H. W. Beecher says; "When a man is struggling up from the lowest conditions of life, from animalism and its temptations, and is seeking after a pure spiritual life, his duty does not depend on the fact that he belongs to this or that church or creed."

Mr. John Wetherbee contributes this week a few lines in our advertising columns.

An earthquake in Venezuela, April 12th, destroyed the town of Cua. At about or before nine in the evening, without any warning, all the houses fell at once. Over three hundred lives were lost, and the people were forced to make their quarters in tents on public squares,

Nearly every daily paper in Boston contains, and has for months, accounts of "business troubles - embarrassed firms," yet millions of dollars are locked up in our banks.

"Don't you find that it hurts your lawn to let your children play on it?" asked a friend of a suburban the other day. "Yes," answered the gentleman addressed, "but it does n't hurt the children."

THE NOVEL READER. And there she read Till her eyes grew red with weeping. She nervous was That night she knew no sleeping! Her soul was stirred

With hopes deferred; No common swain would suit her. She pined away One summer day-The novel was her tutor. Moral:

Eschew such stuff! It is enough To ruin any mind; Be true to self-A husband then you'll find!

The famine in China is spreading, and it is estimated that at least 60,000,000 people are suffering more or less from

-[Dighy]

LET WELL ENOUGH ALONE.—"I don't object," said the quartermaster, on Sunday morning, while our ship was running toward the equator before the north-east trade wind, "I don't object to prayers when it blows a burricane, or when we are on a lee shore. But here we are called aft to prayers when the weather is as fine as ever was made; fair whols every day; a clear sun at noon; sky-sails, studding-sails and everything else set; not a brace or sheet unbelayed for weeks; the ship going ahead so steady that she could carry a glass of sherry on that capstan and not spill a drop of it! But prayers it is, according to orders. Now, what's the good of it?"—N. Y. Methodist.

The country is rapidly drifting into anarchy, and Con gress is hastening the dire calamity. What we most need in these perilous times is statesmanship - not political

Thomas Carlyle says: "Religion being a great sanction to civil morality, is of use for keeping society in order, at least the lower classes, who have not the feeling of honor in due force; and, therefore, as a considerable help to the constable and hangman, ought decidedly to be kept up!

BE HAPPY AS YOU CAN. Part Three.

The sum of our enjoyment
Is made of little things,
And oft the broadest rivers
Are formed from smallest springs.
By treasuring up small waters,
The rivers reach their span;
So we increase our pleasures,
Enjoying what we can.

"Are you a Miss or Mrs.?" asked the city clerk, as he was filling out the marriage license for a woman about thirty. "Miss, now," she replied, "for my second hus-band has been dead these two months."

The great rage, just now, is to tell enormous lies about the remarkable freaks of vegetation in this unusually mild weather, and the man who tells the biggest lie carries of the chromo. Out on South Hill—but we won't try, it is no use; we never could lie.—Burlington Hawkeye. That will do; you have won the chromo.—Boston Commercial.

Jo Cose regrets to learn that the Jam of Nowannuggur, successor to the Ahkoond of Swat, is seriously iii. If he should die his subjects would have a case of black berry

OLD HARVARD! 1643. " Veritas." 1878.

1643. "Veritas." 1878.

TRUTH: So the frontlet's older legend ran,
On the brief record's opening page displayed;
Not yet those clear-eyed scholars were afraid
Lest the fair fruit that wrought the wee of man
By far Euphrates—where our sire began
His search for truth, and seeking was betrayed—
Might work new treason in their forest shade,
Doubling the curse that brought life's shortened span.
Nurse of the fu'ure, daughter of the past,
That stern phylactery best becomes thee now;
Lift to the morning star thy marble broof
Cast thy bravstruth on every warring blast!
Stretch thy world hand to that forbidden bough,
And let thine earliest symbol be thy last.

[Oliver Wendell Holmes.

TO REMOVE GREASE FROM CARPET AND RESTORE COLORS .- A handful of crushed soap bark (Quillaya) to a pall of water. Scrub the spots and sponge the carpet all

A Western paper speaks of a stream so low that it has not raised one foot since spring set in. Never mind, friend, when it raises the other foot it will begin to run.

Blasphemy should be thus defined: the utterance of dis-respectful language by any human tongue concerning any-thing human.

The people of Paris are very franc to their foreign vis-

itors just now. Little notes from creditors, Little bills on slate, Make the average bank cashier Rehypothecate.

All mineral substances in nature (including water) have been already burnt or oxidized, with the exception of coal, naphtha and the precious metals. So that the earth has been fitly called a ball of cinders, rolling through space.

The Sahara is such a wild, uninhabited and uninhabitable region, such an arid, desolate, dreary waste, that we have often wondered the United States government didn't build a railroad through it.—Hawkeye.

St. Louis had a cyclone-visit on the afternoon of May 18th. Trees were uprooted, buildings torn down, and several persons injured. The velocity of the wind at the signal service office was reported at sixty miles an hour.

IN THE MONTHS WITHOUT AN R. Gayly the oyster Opens his shell,

Murmuring gladly,
"Now, all is well!"
In the bright summer
No one may care
For broiled or for roasted,
Julcy and rare.

Juley and rare.

Now then the chicken,

Hatched in the spring,
Sadly concealeth

His head with his wing;
Full well he knoweth

That while oysters rest,
Broiled little chickens

Are at their best.

Swine and their products seem to be our principal exhibit in Paris. Why not substitute the hog for the eagle on our coat of arms? That would be going to the root of things.

It is either a great grief or a great joy that drives a man into the lecture field.—Chicago Journal. But generally a great jaw.—Louisville Journal.

The European controversy still "drags its slow length along." but whether the Issue is to be war or peace, is the latest conundrum. What is telegraphed one day is conrtadicted the next.

(Speakers having matter for this Department are reminded that the Banner of Light goes to press on Tuesday of each week, but bears the date of Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to press 1

The address of Mrs. Amelia H. Colby will be

tests to crowded houses. She will be in the same and others. The excellent and sweet music by place May 26th. She would like to make further the choir added much to the interest and harmoplace May 26th. She would like to make further engagements. Address, No. 6 Bond street, Lynn,

Dr. H. P. Fairfield will speak in Hartford, Conn., Sunday, May 26th. He would like to make engagements for Sunday services, camp and grove meetings wherever required. Address Greenwich Village, Mass.

J. William Van Namee, M. D., is now located t No. 19 DeKalb Avenue, Brooklyn, N. Y.

E. V. Wilson's appointments are as follows At Clyde, O., on Saturday and Sunday, May 25th and 26th; at Dixon, Ill., on Friday, Saturday and Sunday, May 31st, June 1st and 2d, four lectures. Let there be a good turnout. The Spiritualists of Iowa will hold a three days' meeting in Union Hall, Nashua, Iowa, on Friday, Saturday and Sunday, June 7th, 8th and 9th. Will be at State Convention, Minneapolis, Minn., June 14th, 15th and 16th, 1878. Mrs. Dora Porter, the musical medium, will be present at Dixon, Nashua and Minneapolis.

The announcement is made that Stillman Putney, Owego, Tioga Co., N. Y., inspirational speaker, is ready to answer calls to lecture on spiritual topics.

Camp-Meeting at Lake Walden Grove.

Arrangements have been completed whereby a National Camp-Meeting of Spiritualists will be held at Lake Walden Grove, Concord, Mass., commencing Monday, July 15th, to continue until Friday, Aug. 9th; services to close in ample season for those who propose to attend the one at Lake Pleasant to be present at the opening of that meeting.

Tents of all sizes will be furnished by Hollo way Bros. & Woodbury, who will be in readiness at all times to attend to the comfort of campers. The restaurant will be under the supervision of a first-class caterer, where all who may wish can obtain meals. The platform will be under the direction of Dr. John H. Currier, who will introduce many able speakers. Music will be furnished for concerts in the grove, also for the benefit of those who may wish to join in dancing. Many well-known mediums will be present and hold scances during the session.

Having had eight years' experience in assisting in the management of camp meetings, I feel competent to know the wants of those who are in the habit of camping, and I assure them that nothing on my part will be left undone to make

everybody happy.

I wish to extend an invitation to the friends in every State, city, and town to send delegates to this meeting, to join in convention for the purpose of taking into consideration more active measures for the benefit of progression.

For the information of those who have never righted taken welden.

visited Lake Walden, I would say that it is one of the most beautiful spots in this State for holding grove meetings. In order that all can make a satisfactory selection of ground, each lot will be numbered, and during the month of June a picnic will be held, and those intending to camp can

have their places reserved ready for use.

All who may wish information in regard to more minute details are invited to write me at once at 13 Lexington avenue, Charlestown District, Boston.

JAMES B. HATCH.

The Obscenity Statute.

This law is capable of being used, and in fact is used, for the purpose of moral and religious persecution. It ought to be plain enough that while the United States Mails are not established for the dissemination of immoral and licentious matter, neither are they to be maintained as hiding-places either for those who seek to become censors of the press or those who would maliciously waylay others. Like all other public agencies, the mails are liable to abuse, even with the closest legitimate watching; but that is not to be set up as the pretext for exercising tyranny or for wreaking vengeance upon persons who may, in one way or another, be distasteful to the spies which the law now allows to crawl into the mailbags .- Boston Post ...

More Flower Manifestations. To the Editor of the Banner of Light:

I have attended another of Mrs. Thayer's scances since I last wrote. The manifestations were of the same character as before. There was about the same number of flowers, but with the exception of lilies and roses, they differed from those on the former occasion. A plant containing about a hundred white flowers with roots and earth fell on the table with a thud. There were also a long wreath of smilax and a beautiful tropical plant. Dr. Wellington had a white dove quietly placed in his hands, and several small stones rattled on the table.

At a scance a few nights before, two gold fish about five inches in length were found upon the table. One was taken away by the gentleman who asked for them, the other is now swimming in a bowl at Mrs. Thayer's residence.

Boston, Mass. ROBERT COOPER.

Spiritualist Meetings in Boston. AMORY HALL.—Children's Progressive Lyceum No. I holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10% o'clock. The public cordially invited. J. B. Hatch, Con-

EAGLE HALL, 616 Washington Street,—Test Circle every Suntay morning at 10½ A. M. Inspirational speaking at 2½ and 7½ P. M. Good mediums and speakers always present.

aways present.

ROCHESTER HALL, 730 Washington Street.

-Public Circles for tests and speaking are field in this hall every Sunday at 10½ A. M. and 2½ and 7½ P. M. Several reliable mediums always in attendance. Good quartette singing provided.

singing provided.

FYTHIAN HALL.—The Ladies' Aid Society holds its meetings regularly on the afternoon of Friday of each week, at this hall, 176 Tremont street. Sociable in the evening, to which the public are pyried. Mrs. John Woods, President. Miss M. L. Bargar, Secretary. NASSAU HALL, corner Washington and Common streets—Spiritual Meetings for speaking and tests very Sunday at 104 A.M., and 2% and 7% P.M. Excellent quartette singing provided.

CHARLESTOWN — EVENING STAR HALL.— spiritualist Meetings are held at this place on Sunday after-noon of each week at 3 o'clock. C. B. Marsh, Manager.

Amory Hall.—On Sunday morning, May 19th, the session of the Children's Lyceum was largely attended. The services according to the manual attended. The services according to the manual were participated in with earnest attention, and the following literary exercises gave evident pleasure to all present: Remarks by Mr. Hatch, Conductor; song, "Put My Little Shoes Away," by Willie Thomas; recitation by Ernestine Eldridge; plano solo by Jennie Beals; recitations, "The Little One's Call," by Oscar Dresser, "Jerry Lee," by Mary Watters, "The Little Gypsy Girl," by Willa Bell, and "The Babbling Brook," by Danie Welch; plano solo, by Annie Folsom: by Minnie Day, accompanied at the plane by Ida Burrill; select reading by Mrs. Eldridge; re-

marks by Mrs. Litch.

Movements of Lecturers and Mediums. ings were resumed in this hall on Sunday lastafter a recess of nearly a year—under the management of Mr. Robinson, the former Chairman, assisted by a large number of speakers and me-diums, and an excellent quartette choir for music.

The exercises comprised well chosen remarks suited to the occasion by Mrs. Aggie Davis Hall, in Winchester, Ind., during the months of June and July. She will answer calls to lecture or hold grove meetings anywhere in the State. She is accompanied by Mrs. O. Smith, who is reputed be a fine singer and guitarist.

Mrs. A. E. Cunningham was in Salem, Mass.,
May 12th and 19th, on which occasions she gave
H. G. Richards, Mrs. M. A. French, Mrs. Leslie, ny of the meetings, and all who were present apeared to feel that they were well rewarded for

their attendance.

The meetings will be continued every Sunday without vacation through the summer, morning, afternoon and evening, at the usual hours."

To Correspondents.

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

"INQUIRER."-The lady you allude to is probably a me dium undergoing the process of development. Air aly she is clairvoyant, which phase appears to be the best developed. She should not sit in promiscuous circles, but only with a few choice friends, and they should be harmonion and liberal-minded.

A lady in Philadelphia writes us to send her the address of Mrs. Sunderland Cooper, and omits enclosing a postage stamp to pre-pay the return letter. We simply mention this circumstance as one of hundreds of similar letters we re-ceive in the course of a year, subjecting us to the expense of stationery and postage stamps. We decline doing business in this way any longer. Public mediums should keep their addresses in the Spiritualist papers. We are under eavy expenses enough already, without being burdened with unnecessary ones of the tenor we advert to.

Quarterly Meeting. Quarterly Meeting.

The Spiritualists and Liberalists of Northern Wisconsin will please bear in mind that our next Quarterly Meeting takes place in Omro, Wis., June 14th, 15th, 16th, The simple announcement that Prof. R. G. Eccles is engaged is a sufficient guaranty of the success of the meeting. Good vocal and instrumental must is secured. Come all.

B. M. BROWN, President.

DR. J. C. PHILLIPS, Secretary Northern Wisconsin Spiritual Conference.

Omro, Wis., May 15th, 1878.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Prices conts per copy. \$3,15 per year.
VOICE OF ANGELS. A Somi-Monthly Journal, edited and managed by spirits, in Boston. \$1,65 per annum. Single copies 8 cents.
THE SPIRITUAL OFFERING. A Monthly Magazine, published in Springfield, Mo. Per annum. \$1,25. Single copies, 15 cents.

Jished in Springfield, Mo. Per annum, \$1,25. Single copies, 15 cents.

SPIRITUAL SCIENTIST. Published in Boston. Monthly. \$1,15 per year. Single copies 15 cents.

"THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents per copy. \$3,00 per year, postage \$1,00.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2,00 per year, postage 50 cents.

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

THE HERALD OF HEALTH AND JOURNALOF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

cents.
THE EVOLUTION. Published monthly in New York.
Price 15 cents per copy. \$1,50 per year.

Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetings every sunday morning and evening at Republican Hail, No. 55 West 33d street, near Broadway. Lycoum meets at 2½ 1. M.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and tifteen cents for every subsequent insertion.

NPECIAL NOTICES.—Forty cents per line, Minion, each insertion.

BUNINESS CARDS.—Thirty cents per line, Agate, each insertion,

Phyments in all cases in advance.

37 For all advertisements printed on the 5th page, 20 cents per line for each insertion.

WAdvertisements to be renewed at continued rates must be left at our Office before 12 M. on Naturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT!-For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

Dr. F. L. H. Willis. Dr. Willis will be at the Quincy House, in Brattle street, Boston, every Wednesday and Thursday, from 10 A. M. till 4 P. M. Ap.6.

HAY-FEVER. It has been discovered that CLOVER-BLOSSOM an external remedy, gives speedy relief to sufferers. It does not discolor the flesh, is applied with the finger to the parts affected. It was extensively tested last year in Baltimore, and was successful in every case heard from. Descriptive Circulars will be sent upon application. Messrs. GEO. C. GOODWIN & CO., 38 Hanover street, are wholesale Agents for Boston. It is wanufactured by SAMUEL T. WALCOTT, Baltimore, Md. My.4 4w*

Mrs. Nellie M. Flint, Electrician, and Heating and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. My. 25.4 w*

MRS. E. A. CUTTING has taken rooms at 52 Village street, Boston, where she will continue her business as healing medium. She has been very successful in her specialties. Ladies suffering from nervousness and general debility will do well to consult her and learn her mode of treatment and its favorable results. 3wt.My.11.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventhst., between 5th and 6th ave., New York City.

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

Clairvoyant Examinations from Lock of Hair.

DR. BUTTERFIELD will write you a clear, point ed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. BUTTERFIELD, M. D., cor. Warren and Fayette streets, Syracuse, N. Y. CURES EVERY CASE OF PILES. 78*, My.18.

Removal of Prof. Brittan.

DR. S. B. BRITTAN is now located at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, where he will be pleased to see those who require his professional services. In his new location Dr. Brittan will have more space and superior facilities for the treatment of chronic diseases. Those who need the healing efficacy and life-giving power of Electricity, Magnetism and other Subtile Agents as scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

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

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable Room in their Establishment expressly for the Accommonation of Spiritualists, where those so disposed can ment friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Head-Nassau Hall, (Corner Washington and Com-mon streets.)—A correspondent writes: "Meet-quarters. Room open from 7 A. M. till 6 P. M.

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesses pecu-liar to women. Sold by all Druggists at \$1,00 per bottle, doz, for \$5.00, sent by express. Sent by mail in the form of Lozenges at \$1,00 per hox. Address MRS, LYDIA E. PINKHAM, 233 Western avenue, Lynn, Mass. Send

NOTICE TO OUR ENGLISH PATRONS.

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TO THE ATTACKS OF

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R. WALLACE has given to the world; Those Who have enjoyed the reading of the clear-cut sentences in which DARIUS LYMAN, Esq., has given utterance to his thought in this connection; and

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Message Bepartment.

a Spirit Messages given at the Banner of Light Publi Tircle Meetings, through the mediumship of Mrs. week in this Department.

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

These Messages indicate that spirits carry with them th characteristics of their earth-life to that beyond swhether for good or evil consequently those who pass from the sphere in an undeveloped state, eventually progress

to a higher conditior.

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

The Banner of Light Free-Circle Meetings

There is M.

Flowers for the Circle Result table are solletted.

Exwis R. Willson, Chairmain.

REPORTS OF SPIRIT MESSAGES GIVEN THEOLOGICATIE MEDICH-HIP OF MRS, JENNIE S, RUDD,

Invocation.

We stand some days on earth and wonder why It Is that we cannot make humanity understand our presence, and know that we are here; and yet, oh' Father, as we come to-day, and as we feel thy great and mighty love overshadowing all, we realize that thou art touching the hearts. It is not reasonable to suppose there is such a of humanity, we know that thou art planting the flowers of love even in the hearts of those who preached from the pulpits here in years past the doctrine of hell punishment. We know, oh Father, that thou art good, that thou art giving good gifts unto the children of men, and we feel, that we must drop the little seeds of life whereever we have opportunity, into whatever garden. may be open unto us. We trust that the strength and power of spiritual life may bring forth those seeds, and make them blossom and grow throughout the future, so that we shall see the results of our labors, and fruit may be gathered unto thee.

Questions and Answers.

Costholling Spinit Mr. Chairman, we will hear your que tions

QUE4 Why is it that departed friends bear

away with them their infirmities, when the Wordsays we can carry tothing with us; and we have always supposed death released us from all sorrow and pain? How long are our loved ones sorrow and pain? How long are our loved ones subject to them, and whereis a release effected?

Ass.—We do not tell you that we carry anything away with us; we simply know that when we come in contact with humanity we often feel the infirmities with which we passed away. We are peculiar as spirits. When we come in constact with life, just the simplest thing may infine the area and maken feel constructed. fluence us and make us feel some peculiar feeling. The aroma of a rose bud might affect usmight make us uncomfortable. It is only when we come in contact with some individuals here on earth, and control them, that we take on our old infirmities, and we do this until we have so completely progressed in spirit life that we have out-lived them, that we can return to earth life with-

out this experience. Clairvoyants claim: that they see spirits of murderers, who seem to have long tasks protrud-ing from the mouth. Have you ever seen such a

-Although I have been in the spirit world between forty and fifty years, I have never met with anything of the kind. I think that the clairvoyant, who saw if must have seen a symbolical representation, not a real thing, but it is often who appeared to the clairvoyant were in a low condition, and that the tusks symbolized a lower order of humanity. You know very well that on the prairies you find animals of a lower order, pigs for instance, that have tusks, and you know that they are very ferocious. Now I suppose the must have been a representation of a lower order of life, to illustrate the fact that the individuals seen were in a like-condition, not that they actually had tusks. I never met one who was deformed in spiritual life. All deform-

who was deformed in spiritual life. All deformities come from this life.
Q.—To what extent are the prejudices and hates of those in earth-life participated in by those in spirit life."

- That is according to the disposition of the individual. If he hates, somebody here intensely, and does not progress beyond that hate, he will certainly feel the same in spirit-life for a time. As fast as he progresses he will leave the antagonism behind. Another individual might come to spirit life very much vexed with some one else, yet on changing worlds he would per-ceive at once the state of the individual, the reason why certain conditions were brought about and he would say, "I forgive you!" and would no longer cherish unkind feelings. Hate varies in intensity and duration according to the disposition of the individual Q -[By John Taylor.] Christ, being a great

and good medium, seemed to conquer the condi-tions which led him into the wilderness, previous to any exercise of his mediumship. Should not modern mediums arrive at the same positive position previous to a public demonstration of their

A. - Mr. Chairman, is it possible that the world does not know that Christ had very many experiences before he arrived at the day mentioned in the question? Think of him as a little child; think of him at the age of twelve; think of him during all those years of which nothing has been said of the temptation, of the care, of the sorrow which led bim up to the positiveness which he attained at the time spoken of. Ay, all modern mediums go through the same paths, the same experiences that Christ did. Never has one attained an eminent position but he or she has walked through the depths of Hades, as I has warken torough the deputs of rindes, as in might say, knee deep. Many a time have they been ready to faint under their burdens, and have begged that we would take them home rather than send them forward on their way, yet the state in most down for their most have its most love it most bear its most love its most way. spirit-world has felt that it must have its workers, and they still work on.

Q.—Is it possible to arrive at such a positive condition in mortal life? If so, what are the conditions necessary for its attainment?

A.—It is possible to attain that positive condition, but not until you have walked all the varied paths of life, not until you have stood with

uncovered head and begged the influences of the angel-world, and asked God to guide and guard and hold you.

O.—Is it right to be a medium for the angel-

world until that positive condition is attained? As—It is right to be a medium when you are a medium. I'd like to know how you can help it, if you are born a medium? It makes me think of what I heard, not twenty-four hours ago, from the lips of a young man, a medium. He said "If a man is born a fool how can be help it?" So I may say, "If a man is born a medium how can he help it?" All you have got to do is, when can he help it?" All you have got to do is, when you know an individual is mediumistic, a born medium, assist, guide and guard him all you can. Give him all the power you can, all the life-element you can, and remember that we in spirit-life will not forget it.

forces to the diseased as effectually while in conversation as they would if silent?

A.—There is no time that one can use the whole soul-force so effectually as when silent. If you are going to concentrate your mind, you never a property way and to be the converse when any object you are do it better powers upon any object, you can do it better when slient. Sometimes an individual may be intranced by an Indian, who, by constantly talkng, may attract your attention and at the same time send a force out; yet, as a general thing it is better to keep quiet. The only object in talk-ing is to occupy the mind of the patient enough o keep him negative, which may sometimes be

Q.—Why is it that a person who prays sincere-ly for spiritual light to see-things as they are, re-

ly for spiritual light to see-things as they are, receives no response?

A.—Whether you receive a response or not you
cannot always tell—Prayer is the sincere desire
of the heart. It is the aspiration of the spirit
seeking for more light. You do not always know
when this desire is answered. There may be
really an answer, but not in the direction in
which you look for it. Then again, it makes a difference whether you ask for something attainable, something that can be brought to you or that you are in a condition to receive. The best prayer you can offer is to invoke the aid of the spirit-world to enable you to live good and true lives; you will then be sure of an answer to

prayer.

Q.—[By F. F. Pulsifer.] An influence comes and manifests through one of our mediums, telling us that there is a place beneath the earth where low, undeveloped spirits congregate; that the earth of the ear they seize and drag down innocent babes, and also adult spirits who have led good, virtuous lives here, and that they retain and torment them. Can this be true? Do undeveloped spirits possess any such power? Are the pure and good liable to fail into the clutches of low influences in another life?

A -We have never heard of any such place,

neither do we believe that one exists. We be-lieve the individual who has such communications must be surrounded by a peculiar kind of spiritual influence, it may be by some old Orthodox spirits, who believed in an eternal hell, or something of the sort, and they wish to tell their story. In receiving communications here, or anywhere else, whatever is rensonable, that resistant and about the state and the state of the state of the sort of tain, and whatever is not reasonable throw away. place in existence as that described by your ques-tioner. It seems too much like the old idea of "tophet," altogether.

Rebecca T. Reade.

I have been in spirit life, Mr. Chairman, some but they say it is eternal. time. I have been in your Circle-Room before. I and the angels be with you. have spoken, I believe, once before, but I desire to speak again. Give my name as Rebecca T. Reade. I left the earth-life a long distance from here, in Calcutta. Strange were the influences that led me there. Many and strange were the influences that surrounded me.—I tried my best to regain my health, but it was too late. I now return, not expecting really to be received by my friends generally. I shall be received by some, for they will know I am not known here, consequently they will accept my communication. I am twenty eight years old, going on twenty nine. My little boy soon came to me. I feel as if I would like to thank you for the

privilege of sending this message. I have friends near Boston who will listen to me, I think; at least I hope so. My name was Bossen when I was here, before I was married: , March 5.

_ James T. Burke.

Piease say that James T. Burke, of Halifax, Nova Scotia, called here and sends his love to his friends, also to his two children, James and William. He does not want them to forget him. Say to William, "Walk quietly; be careful where you step, or certainly you will come to ruin." I speak this because I feel I must, because I know can guide this letter to him.

I can guide this letter to nim.

I will not take your time, Mr. Chairman, I simply ask just that this may be said and nothing more.

March 5.

William M. Mitchell.

1 am William M. Mitchell, of Chicago, a mouldor by trade. I was seventy years old. I have been gone eight years. I went in the spring-time, I think it was the month of May, sometime about the middle of May. I am English by birth. I have a daughter who used to live somewhere in Boston. I think she does now. I have a son who lives in New York State. I'd like to the case that those who receive these symbolical manifestations consider them real, and give them out as such. We should say that the murderers who appeared to the addresses a second of the statement of the sta don't propose to tell much. All I 've got to say here than it is in your world. They have Just the best foundries up here that one can ever find. I tell you, if you want to know how to do any thing, you had better "come up top," as they say. If you want to learn now or conserved the chinery, I tell you it's better up here—even to the raising of chickens, or sending forth the strongest, the most complete machinery possible, I beg everybody to learn something of Spiritual-ism before coming to spiritual life. March 5.

Eliza M. Daly. Tam Eliza M. Daly. It seems strange to me that I can't reach anybody, that I can't do anything. It's been dark to me all the time. I've been tired walting: I've waited and walted and waited until the old gentleman that's here gave me light and told me to come here, not to wait any longer. I went out from Charlestown a good many years ago, eighteen years, I think, with consumption. I tried the best I could to do all that was right, but it seemed as though every-thing went against me. I couldn't do only just what I did do. I was so tired, so worn, and when I come back, do you know I feel tired and worn, but I hope to get more light when I go back. Aint it so, sir? [Yes; you will be bene-fited by coming here.] There's a spirit here that seems to have such a beautiful light about her, and I am so glad to meet her, yet I dare not go near her, she seems so beautiful and bright. She said if I'd come back here I'd feel so much better, so I 've come to tell my story. I had one child, but that came up here with me about a year after I left earth, and now we are together but I have n't felt light or bright. It seems much lighter since I came here, sir. You'll please take my message, won't you? Somebody will get it and feel better for it. March 5.

George W. Murray. George W. Murray reports from St. Louis, saying to his friend James: I am not dead, but I speak; and I know whereof I speak. The hours that we spoke of, the days that we talked of, are realization to me. There is no death. Life is beautiful, life is grand—it is eternal. You can stand with me if you like by the side of yonder river. You can walk with me if you please through the valleys where the sweet smiling flowers come with their fragrant blossoms to us. Howers come with their fragrant blossoms to us. You can look at the kine as they travel over the mountain side; you can feel the touch of the spiritualistic life as you stand on old ocean's shore. Wherever you may be, it is a spiritual and grand life, nothing curtailed, everything free, everything beautiful, if you can only build, for yourself a house before you come here. Yes, I have builded mine. Many thought, perhaps, it would not be beautiful, yet "I like it. I see there is no need of windows of class, for we have there is no need of windows of glass, for we have columns wreathed with beautiful green vines, and we can see right through the very walls if necessary. I wish you could see it as I see it. There is the fountain grand, there are the flowers so beautiful, there are the birds speaking to us, as it were, of spiritual knowledge. We have our jets, we have everything which on earth made for the privilege of speaking out and saying whatever I may please to say.

March 5.

possess I might do some good to humanity. I know that Spiritualism is true, I have proved it in coming here from time to time. I have visited different parts of the spiritual world, and have met with many basedisectors, those who have met with many investigators, those who have come to spirit life with a desire to further investi-

gate and understand its mysteries.

I want to say that if you mortals were only less skeptical and had a little more faith, you would have more spiritual manifestations than would have more spiritual manifestations than you have now. If, in your materializations, you would not be so exacting, you would not have the frauds you have. If you would be a little less grasping you would have far greater truths. If you cannot trust the angel-world, then what can you trust? I for one would bid you be skeptical in regard to imposition and fraud, but at the same time I would ask you to have strength and same time I would ask you to have strength and power and discrimination enough to give the angel-world a chance to do their work.

Please say it is Robert Rantoul, who sometimes visits materializing mediums.

March 5.

Edward N. Babcock.

I came from New Orleans to visit your Circle-Room. My name is Edward N. Babcock. I passed away some ten years ago. I am not a native of New Orleans. I traveled from place to place. I was born in the State of Maine, and have traveled through nearly every State in the Union. I have had dealings with almost all the different kinds of trades, from dry goods to jewelry. I never have been married, and unless I elry. I never have been married, and unless I find somebody here in spirit-life, I never shall be. I am forty-five years old. I passed out with an internal trouble which I know now was cancer of the stomach, which the medical fraternity did not understand. I am trying to do the best I can. I do not know why I came here to-day. I was drawn hither by some force unknown to me. I feel better for coming. I have enjoyed every moment I have been here. There has been a moment I have been here. There has been a lighter and a brighter influence about me. Even the flowers I see before me seem to give me strength. And here let me say to the donors of the flowers, if you knew how much good they did you certainly would give flowers to the spirit-world once in a while. I have enjoyed them, I

feel their elevating influence.
I have a sister Susan. The last I knew of her she was in Milwaukee. She married a man by the name of White. I hope, as she was inter-ested in this thing, (while I used to laugh at her about It.) she will receive my message, and know that I still live. I have met my mother and fa-ther, brother and sisters. We have a pleasant ther, brother and sisters. We have a precisal home in the spirit-life, a villa of our own, a cot-tage not made with hands, for I did not make it, but they say it is eternat. I can only say God and the angels be with you. March 5.

William C. Greene.

at is William C. Greene, of Quincy, Ill. I came to assist the man who has just left, because I felt that he needed assistance. I have found my friends and very many that I never expected to find again, because I believed in the old idea of heaven and hell. I thought there were a good many of my friends I should never see; I believed I had been regenerated and should see God while they received. God, while they never would. It is a matter of pleasure to me to know and realize that these friends still live. In the days of my childhood, when I lived in the city of Baltimore, years ago, my sister Mary went out, as you call it now, and she had never experienced religion, had never been adopted by the church, and I really and earnestly supposed that when I went I should never see her; but she was the first one, when I came to this shore and anchored, to wind her arms about my neck and welcome me home. I said if there was such a power as this I would use it at the first opportunity.

I can't tell you, Mr. Chairman, how long I 've been gone; it is some little time. I came because I said I would come, because I believed it right to come. I know now that you have a great advantage over many others. It doesn't advance a man or a woman to believe in the hells that were preached in the past; it don't advance is man or a woman to believe in a God of wrath but if they believe and realize these truths that you teach, Mr. Chairman, it is easy to come back again, and it is easy to live in the spiritual life. March 7.

Lucy A. Andros.

My name is Lucy A. Andros. I was born in the city of Albany, and I died in the city of New York. I have a sister Jeannette, whose name is Miles now, and she has it in her mind to come from the place where she now is to the East, and at her request I come here to-day. She thinks that when another summer comes she will surely leave and come here. If she does she will be sorry for doing so. She had better stay where is; it is better for her and for her boy Charlie. Let aunt Minnie take care of herself. Tell her to mind her own affairs and let her's alone. If she comes East it will be had for her. I have been gone five years. I was thirty-four

years old. I went out with consumption. I know that my sister will get this message, because I understand how it is If you will send it through your post-officed will be much obliged to you.

George Richardson.

I wish you would say that George Richardson, of Boston, who has been in spirit-life many years, called to say to a niece of his—Mary—that I come with my brother Samuel, with my father, Benjamin, and that I am using all the force I can for the benefit of my wife and children; that I want her to know that I sometimes am round and about, and not only her, but my friends general about; and not only her, but my friends generally. I went away with consumption. I believed in the great inevitable events of life. That may and perhaps ought to bring me peace and life everlasting. I have had little opportunity to communicate with earth. I don't know how I became attracted here to-day, except it was by reason of the sympathy existing between me and one or two who are in the place. I want to send my love to my friends, that they may know l still live. It is not much to say, but I say it with just as much zeal as though I had a good deal to say. I would say to them, Keep on investigating; the more you investigate the more you will understand.

Nancy T-m.

Mr. Chairman, I am not much used to talking, but I would like to send a message to my daughter, if you are willing that I should put it in your paper. I don't want to say that I shall manage that she sees it, because my sister Susan often sees the paper, and I know I shall be likely to offend them if I put my name in it. I want to say to her that I come with the permission of my husband, with my mother, Kezlah. I want to make her understand that if she is n't careful all that she has will slip out of her hands. She is going to work the wreng way. She ought not to have expelled him; ought not to have sent him off. She ought to have kept him with her, kept favor with him; then it would have been all right. Everything will slip away if she is not very careful. There are some she is dealing. not very careful. There are some she is dealing with who in the past have got all they could and kept all they have got. They will do the same by her. It troubles me very much. I have watched things ever since I came to spirit-life, a long time ago. Some twenty-two or twenty-three years it s now since I went away, and of late my husband has come to me. I am here with my friends, and we have a pleasant home, but still I hate to see the old place going out, so I thought, as no-body else could send her a message, maybe you would let me send one through your post office. Please direct it to Caroline B. B — r, and say it s from Nancy T-m. Direct the message to Quincy, Mass. March 7.

March 7.

Benjamin T. T-n.

I come here, Mr. Chairman, not at the request of a friend, but because the gauntlet has been thrown down to me—I have been dared to come to the Banner of Light. It is said that I cannot come. I was a Methodist by profession. I believed in a God who did all things right. I recognized Christians wherever I met them, whether they were Catholica. Bantists or whatever er they received me or not, I cared but little, so that I could minister to those who labored for the cause of Christ; but knowing as I do their peculiar feeling, as I said before, having heard them say that I could not come, I determined to come, and in order that they may recognize me, I will repeat the prayer I used always to say at the table, since they will be aware that no one here can be familiar with it. It is this: Oh, Lord, we thank thee for the food we are about to partake of. May it nourish and cherish the weak and decaying body. And for this and all other mercles we thank thee, oh Father. Amen.

Please direct this letter to my daughter Betsey. Say it is from Benjamin T. T—n. I will see that it reaches its destination. You can say that Otis and Benjamin are with me. I come with all the power I can bring. I send my love to my children, to James, and to my wife. Tell her to listen to the words that come to her, and not throw them off. She will soon be with me, and then we will talk these matters all over.

John Henry Buckhart.

My name is John Henry Buckhart. I come My name is John Henry Buckhart. I come from a long way off, from Louisville, Ky. I had an idea that a friend of mine might perhaps listen to me, who is very near and dear, if I got as far off as possible. When this thing became real to me, and the door was open, and the sun shone in, I found I had got to plant my own acorns if I wanted an oak tree to grow. I found I must do something for myself if I would develop and progress. After I had met dear friends of mine, heard their experiences and compared them, I said, If it is possible, I will send my name down, any way. Although I can't remember the experiences that I'd like to, still I am going to give the best I can.

March 8.

Augustus, to Sarah B.

Again I approach you, Mr. Chairman, feeling that friends are beside me and knowing that those I love are with me. Though but yesterday may have passed since I last came, yet I come again, feeling that I will not be repulsed, but that I will give all the strength I can to those that I have loved. I ask them to receive my message here in this room to-day. Give to my daughter the love which I feel that she merits; to my dear friends the strength which I feel they ought to have; and to my wife, who has nobly breasted the storm of life, gone forward and done whatever she could to spread the words of Spiritualism—yes, I give my thanks to her. As in the days of the past, when we sent forth the little dog through the snows of winter with a message to a neighbor, so to-day I send forth my message through the snows of distrust and the winds of adverse circumstances to her who sits near me; and I say to her, "Be strong, and be

Please say it is from Augustus, to Sarah B. May 2.

Anonymous.

I have been in spirit-life nearly all the time of my life. I was not a year old when I passed away, but I have been brought under my parents' influence and been nurtured, helped and assisted, particularly by an aunt Abbie, who seemed to feel she had me in her charge, and also by one— a mulatto—who went away from the South and had a hard time in life; it was a long time ago, when they had slaves there—Henri Montague. He assisted me very much, and has gone on assisting me. I have lived many years in spiritsisting me. I have fived many years in Spirite, at the home of my grandmother and grandfather. I have enjoyed life, yet still I feel as if I had a duty to perform. I find here a brother so discouraged he hardly knows which way to turn; I find a father an invalid; a mother an invalid but still not hopeless. I want to give them all the strength I possibly can; and, sir, [to the chairman] if it is possible and everything is per-fectly agreeable, I would like to have my message advanced.

I want to say to my brother, R. D. W.: Please remember that at morning, noon and night I an with you whenever you are doing your work You may not feel that your brother Fred is doing as well as you want him to, yet we are with you and with him, and will help you right along. Don't be discouraged; if one thing falls another will certainly succeed. I send much love and kindness to my father, R. H. W. I want them all to understand I am doing the best it is possible for one to disturb the best beyond to the sible for one to do who has been brought u spiritual life, because I have little knowledge of the material. I am often with them. I am often with father when he is going round, trying to do the best he can in his feeble condition. I wan them to be kind to those that are with themkind to M. and kind to R.; to do their work the best they can. I will help them just as long as it best they can. I will help them Just as long as it is possible. I am tapping H. on the head. If there is anything I can bring to bear, I shall certainly help them. I am a disciple of my aunt's. I have done the best I could in spirit-life. I went away when just a little baby. I come back a strong man. I have been gone a good many years. I can't reckon them up, Mr. Chairman, but it seems to me at least twenty-four years. but it seems to me at least twenty-four years.

Hattie.

I wish you would say this is from Hattle, and that I send my love to father and mother, and I want mother to know I am looking after brother in Europe, and that I am looking after the family generally. I am doing whatever I can, doing the best I can. I, with certain others, am helping father all I know how. They need n't be discouraged at all. I shall come whenever I can make myself manifest, if it don't satisfy 'em. I am sorry mother do n't like things just as they are. Tell her they can't be any different. She 'd better go somewhere where she goes competitive. better go somewhere, where she goes sometimes, where they do things the best they can do. If conditions were better, we could do a great deal more. Ask her to go sometimes, to do the best she can, and we will help her all we know how.

[To the Chairman.] You need n't be at all troubled. They will know who it is when they read it, and they always read the Banner.

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

Mrs. Danskin's Mediumistic Experiences [Part One Hundred and Six.]

BY WASH. A. DANSKIN.

One of the most remarkable features of Mrs. Danskin's mediumship is the power manifested by her spirit-friends to restore the vital energies If a man is born a fool how can he help it?"

If a man is born a medium how an he help it?"
All you have got to do is, when ou know an individual is mediumistic, a born addium, assist, guide and guardhim all you can, and the power you can, all the life-element you can, and remember that we in spiritment you can, all the life-element you can, and remember that we in spiritment you can, all the life-element you can, all the li

have seen if I hadn't come here, so I've come to thank you. I can see better than you can, I guess and it's so nice! You can open the ayes, of the blind, can't you, just like Christ?' Oh, I'm so glad I can see! Now I'll go. Shall I bring here all the blind folks I can find? [Yes.]

March 7.

ions, above and about her; finally mesmerle passes are made, and when these are finished she seems filled with new life; the very atmosphere imparts a renewed spiritual vitality.

Some fifteen years ago a gentleman came to me at our lecture hall, on Sunday morning, and said his child was very ill; that he was from Massachusetts, had been but a short time resident in Buttingers, and knew of no magnetic or clairvoy. Baltimore, and knew of no magnetic or clairvoyant physician whose services he could secure. He was unwilling to entrust his child to the oldneved in a God who did all things right. I recognized Christians wherever I met them, whether they were Catholics, Baptists, or whatever they might be, if they illustrated the Golden Rule in their lives, I recognized them as Christiaus.

I have been gone some years. I have never felt as if it was necessary for me to communicate with my friends, for it seemed to me that whether they received me or not. I cared but little, so All mediums, whose powers are much used, should have an apartment where they are free

from intrusion; where that magnetic force which has been withdrawn in the exercise of their mediumship may be restored by their spirit-friends.

Louisa Watkins.

I give you greeting. Am I likely to be considered an intruder? [She was welcomed.]

My name was Louisa Watkins, and I was eighty-one years old. When I left the lower world for the higher, I was conscious, fully developed with a knowledge of Spiritualism. I resided in Massachusetts.

I have two daughters and a son-in-law; and with that son-in-law I lived most happily most

with that son-in-law I lived most happily, most pleasantly, for he, like myself, knew the worth, pleasantly, for he, like myself, knew the worth, the beauty, and the utility of Spiritualism.

I have a darling daughter who lives in the West, and it is to her to-night that mother wings her flight, to let her know that I have eternal life beyond the grave. Not speculation, but fact. A fact in which all the faculties of her youthful days are being brought into exercise. I hide my light under a bushel! No, not I! I want it spread broadcast that I died without fear and trembling: that I passed out calmly, serenely, like broadcast that I died without fear and trembling; that I passed out calmly, serenely, like unto the little infant when sleeping. When I awoke on the other side of life, the angels came to me. "Well done, good and faithful servant," said they, "enter in, for the Master hath prepared joys for thee." My children, mother loves you, but she also loves the spirit-world.

The beautiful gift is mine not with wings to fly, but with power to come and see and know that I can ever come to thee for good. Oh, eternal Master, I have done thy work, and thou hast compensated me beautifully with life; not only with that life that giveth comfort to myself, but life that enables me to give comfort to others.

Children, mother has done this through a stranger, to make your hearts glad, though I know not one of you mourned, for our religion taught you better. T

Ray.

My name was Ray. I died at Santa Cruz, Cal-My name was Ray. I died at Santa Cruz, California, in April. I do n't believe a thing in this. It 's only a matter of sport and pastime that I 'm here, nothing more. I do n't believe it 's myself doing this. I do n't believe it is I. Singular fact: Over here they believe spirits can go back and communicate through organizations. I do n't believe it, because it's inconsistent at a contraction of the second here were the second here.

ent-not compatible with science, and has no authenticity. So now what are you going to do about it? When a man tells you plainly and decidedly that he doesn't believe a thing in what the 's doing, which way can you twist it?

Turn the book upside down and you can't read it. Let the light go out from a man's eye and

he cannot see—take the speech from his mouth, he can't talk. But over here they have delegahe can't taik. But over here they have delegations who go out wandering over the planet Earth, searching to find out mysteries and then solve them. I know full well the Good Book says: "Verily, verily I say unto you, he that believeth shall have everlasting life." Well, I didn't search that book; I didn't believe much about the hereafter. I knew that when people died they had to be put down in the ground but died they had to be put down in the ground, but I did n't know that spirit could arise, go out in search and then return, nor do I believe it yet. It seems to me that I am trying to do a some-

thing that I cannot understand nor comprehend. Whether it gives me light or gives me darkness, here I go, with the spirit eye, with the spirit voice searching into the mysteries of the human heart, finding out the component parts of man, dividing and sub-dividing them, weighing and measuring them, dealing them out according to their qualifications. If I learn anything I'll return to you again; but if I remain ignorant I'll ask the winds to take me where earth, heaven, man, woman or child will never more hear of me.

William M. Tweed.

[The spirit of an old friend-E. L. Davenport had been conversing with me, and after he withdrew another took control. Keeping Mrs. Danskin's head bowed nearly to the table, he said:1

I would have my head erect. I cannot. Kindly and beautifully have you spoken to the king theatrical. I once, like him, held high places, living in a palace, if I died in a prison! I have held an iron grasp upon this woman for two days, and at last have mastered control. I am suffering the torments of hell, even more

now than when the spirit was encased in its carnal flesh. The demon of night tempted me in all my transactions, and still holds me. I am a target for humanity, and I curse the ground upon which my weary footsteps wandered. It is not so much for myself as for those I leave behind me. They must feel the scorn of men

who were no better than myself.

I have not seen God nor the white throne. I've seen nothing. I sit on the rock alone and converse with the rippling waters. I despise men. I am held here in check, or I would give the names of those who hold responsible positions who were worse even than I; but I am held, and dare not. Were others benefited by holding me a prisoner when they knew that disease had set in and death must follow? Was I the first one who ever committed wrongs? Death came and

who ever committed wrongs? Death came and released me from one position, but placed me in another equally unpleasant. Why is it my head is bowed and I dare not raise it? The whisperings of others bid me come here. They said by doing so I would find some relief from this inward authorize not outward. ward suffering, not outward. I am now going to uplift the cloud I have placed around this woman, and see if I can find one who is physically stronger to do my work.
[The influence of this spirit was very depres ing to the medium for some twenty-four hours previous to the control; but I felt no anxiety regarding it, because I knew it was under the su-

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

pervision of my spirit father, who would shield her from all detriment.—W. A. D.]

MESSAGES RECEIVED LAST WEEK : Heman Lincoh; Father Gleason; George F. Chandler; J. M. Underwool, M. D.: George M. Wheeler; Louise, William M. Tiblets; Frederick Ware; George H. E.; Abble S. Hazen; Olive A. Deane; Anna A. Gillesple; I. John D. Sabhie; Maria Scoville Jones; Joseph Curtis; James C. Lothrop; Nancy, to her father and mother C.; Jacob, TO BE PRINTED IN OUR NEXT;

Hanry Jackson; Henrietta Maria F. Dimmock; Silas D. Hosmer. Rebecca F. Gallagher; Jane M. Jones; Ferdinand Shep-pard; Luke P. Blackburn; James Biley; Lewis B. Brownng: Saran. Thomas Sutliff; Rosa Hayes; Eliza D. Mason; Eliza Smith; Emily L. Odion; John Lord. (Owing to our limited space, the remainder of our list of mouncements of "messages to be published" is necessarily omitted, but will be reprinted at a future day.]

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

Dors Hamlin; Blanche Worthington; Cecella Monett; lames Faulkes; George Roberts; Robert Cinnamond; Frances Howell; Philip Mottz.

Women are generally very smart, but they cannot hold a andle to a can of kerosene with safety.

SA]

Office, 1

The Is an uni Lungs. by it. Price & WASH.

Dr. Care

Astra Life-Re rectio For a I The to Thousan nor profice calling. time of the part of hears, and class are The mother with the ests of all

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> MRS. person, o an accura and pecul future lit what bus successfu tending r ried. Fu Addres April 6 E

THE o upor 1877. Pr April 7. TH

WEde ate Splendi 12 for 82 100 for a CULTU Great for THE DI Grove, C For s C. A Portab A Portab A Portab A Portab The apl Apply leading cieties, to May 11.

THE spiri pages, w Boston, is cents; the paper paid) to t Jan. 5. Power described and locations siring aid state age dressed e John Jan. 17.

En Aug. 11

Advertisements.

BALTIMORE ADVERTISEMENT.

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April 6.

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D. C. DENSMOHE, Pub. Voice of Angels.

Jan. 5.

PSYCHOMETRY. POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of thissort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelope.

JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia, Jan. 17.—

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We have on hand a quantity of back numbers of the LONDON SPIRITIAL MAGAZINE and HUMAN NATURE, which we will send by mail to any address for 15 cents per copy—refail price 30 and 25 cents, respectively.

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BY GODFREY HIGGINS, Esq.

The appearance of the ANACALYPSIS, by Mr. Godfrey Higgins, is most opportune. The labors of antiquarions and archaeologists have given a new impulse to inquiryl n relation to the gigantic civilization that anciently existed on the Nile, the Greelan Archipeiago, the Empirates, and even beyond the Indus. The sale of repeated editions of Ferguson's workson Architecture, and on Fire and Serpent Worship, of George Smith's Translations, all incomplete as they are, and of other works on ancient and Oriental literature, indicate a want of some treatise that shall be a digest of the whole.

The ANACALYPSIS deals with everything ancient in India, Persia, Babylonia, Palestine, Expti, Greece, Italy, Western Europe and America. It develops the fact that one universal empire swayed the East, the records of which are now lost; that a universal religious faith prevailed, more catholic, more benign and humanizing than any which have succeeded; and that a civilization of colossal proportions prevalied, of which the monoments still remain give a faint evidence. What will seem carious to many, there was then existing a secret, særed fraternity in every country, its members knowing each other by the symbol, grip and pass-word; of which medieval Rosleruchalism and our Free Masonry either constitute a part, or were legitimate heirs and descendants. Science, literature, bistory, and every department of knowfedge hayo been enriched by the book which we are considering; and the labor bestowed upon it by its author was prodigious, it has required a generation to ascertain its magnitude and value. As a complete repertory of what had been ascertained it cannot be excelled.

The first cilition of the ANACALYPSIS waslimited, Only a chosen fow in England and this country had necess to the volumes. They were so carefully enumerated that every possessor was knowing their great value in ethnological and philological investigation. Mr. Higgins had made the first attempt to deduce the mystery of human origins and beliefs;

Spiritualism Abroad.

REVIEW OF OUR FOREIGN MONTHLY SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

FRANCE.

When the police pounced down upon Mr. Ley-Thim into prison, many, including the priesthood, doubtless thought that that would probably put an end to the able and "pestilential" Review and "Mahomet," as a reformer, and a "Variety" of and a notice of Mr. Slade in Germany and Russia squeleb Spiritualism at the same time; but the other subjects make it a very attractive periodi-April number of our Paris periodical has not only cal. come treighted with its usual amount of good matter, but with a "supplement" of forty pages -all indicating an increasing rather than a diminished interest in our good cause.

The "supplement," which I will notice first. Is devoted largely to Idea Thing higues, a translation of Col. Olcott's letter, explaining the aims are the first mottoes upon our banner, and these and of bet of the "Theosophical Society"; frag. exclude immorality, chicanery; dec it." . . . ments of communications upon the same subject, from the able pen of the learned Mine, Blavatsky; reflections upon these by D. A. C.; an interesting letter from Dr. J. R., of Vienna, on the "Supernatural and the Miracle," with a lengthy reply to the same by M. Levmarie, and a conthrued comes of Col. Oleatt's " People from the Cother World." Here also is a further account of man in Barcelona, Don. R. Caruna Berard, on manifestations in the presence of Mile. Anothe, which are briefly as follows: Having passed into a seminanteche state the spirit, Blanch, appeared In great beauty, holding a pansy in her hand. So material was she that the large mirror upon the wall reflected her person. She seemed to be partially supported in the air by another person ring with the green stone, by which the spirit had number. Several items among the latter I will been recognized in a previous se mee. Blanche gave her signature, also, by direct writing. Siv eral others manifested themselves, redignized by descriptions imparted by the medium. They gave also to the writer a vigorous shake of the hand. The lady of the house having effered chang agree to her guests; the spirits were invited. to partake with then. "Immediately the jingle of little glasses was heard as they touched ours, and the figures that partical them were also felt," says the narrator, "and we drank with grateful hearts to the health of the stirts . Ah, I see the Grook ! said Amélie, the drir ks-be has drunk. and replaced his glass upon the table." Light was made, and the glass was found empty upon the fally. The spirits then brought brioche (a kind of cake) to some of the party, poured out the wine that remained, and rolled the empty bottle upon the floor. The spirits, being asked what could be done for them, replied, "Offer up prayers, if you please." At another scance three strangers were present, and flowers were brought to them. A Russian gentleman had the initials L. J. givereto him, but he seemed not to recall any friend he had lost whose name embraced these letters. The medium came to his aid and said : "The spirit writes in letters of fire, My son," " and he was deeply moved by it.

Under the head of Necrologic are noticed the departure from This life of the eminent scholar, wr'ter, jatriot, Spiritualist, M. Gutiera de Bozzi; from Rio de Janerio, an estimable, intelligent young lady, beloved by all who knew her, Mile. Laure Bourdin, in Quebec, M. Clochette, who left France to reside in Canada, but soon passed away loving in Spiritualism, also the worthy bert, and the no less excellent son of M. Cheva- imissionaries in Huesca. Her. I should not omit to name the young wife of M Cornillean, sireerely mourned by all. Herdenise has thrown a gloom over the "Groups,

the Bannery'in which his calls upon the men of 'sees and Sadducees sought a miracle from Jesus. science of Germany to engage in the study of the. favorable consideration of this subject? Here, also, M. Tokos h commences the ro-

medium who has to struggle with her education (as a Catholic), with a wretched fortune as a bride, but was still upheld by a kind spirit, who whispered in her car and preserved her life where glad to see, to be continued.

Magnetism, regarded in its historical and religious aspect, i. e., as the Church has considered it, the "true and the false," is very ably discussed in the Review in hand-a review, in fact, of "Certain priests," says the writer, "prohibit the employment of magnetism as something supernatural, outside of their faith, because they cannot at one glance embrace all its results." led by a spirit of prudence, find themselves incontradiction with the court at Rome, which sees nothing in magnetism opposed to the faith or to good manners." Here follows quotations from the "Congregation Generals of the Inquisition,"

and from the writings of St. Augustine, Origen, the Abbé Lacordaire, etc. BELOIUM.

Le Messager, of Liege (April 1st), has an article on "God, the Infinite, the Creation," in which occurs this 'paragraph: " The grand problem (We go to God, we came from God, and the and the reader understands that the solution is no other than that of the Vedas, which represents to us creation as a great sacrifice, where God is at once the sacrificer and the victim. "Sublime idea which one finds expressed in the sacred books of antiquity," says M. Humbolt, cited by M. Jacolliot.

A "Little Dialogue" carried on between a priest and a countryman, is continued in the Messenger and has many points of interest; but of greater historic value is the brief report of the "Conference of the Grand Rabbins of Belgium," Spain during the time that country was in postwelfth centuries," he said, "the Jews occupied in the kingdom of the Mussulmans of Spain the very highest positions, and were never molested on account of their religion. Besides poets and theologians there were those whose works permit us to know and to appreciate the religious ideas of the Jews of that period, their philoso-

Cordova.

The Revie Belge du Spiritomé, (April number,) has thirty one pages of such substantial garisms, such as was used by the most ignorant a single extract without marring the whole. "The | for a pinch of snuff" which did her head so much

El Criterio Espiritista of Madrid opens with an interesting article from the pen of the Viscount Solanot on mediums as healers. Among ther and at length in my next. many excellent sentiments here expressed, oc curs the following: "Truth, love, and charity That mediumship in general being a gratuitous gift, should be used gratuitously;" and this, he

"we are almost tired of repeating;" and this, doubtless, founded upon the fact that Christ and his apostles went about doing good without any remuneration. Following the above is a remarkably sensible communication from a gentle-"Communications Between the Visible and the Invisible Worlds." Love binding two hearts which death cannot annihilate, is one of the arguments used to explain the reasonableness of possible manifestations of the sympathy abiding beyend the tomb. Notable also are "Considerations on Spiritualism"; the "Physlology of Magwhere land only was seen, but this borg the notism," and the "Miscelanea" which grace this quote: "Circles," for the study of Spiritualism, take from day-to-day a more serious character. Curiosity, interest in phenomena, give place to the intensely interesting studies which our does time offers. . . . It is suggested that each group should devote itself to that particular aspeet of the faith to which it was best adapted; one to philosophical researches, others to morals, some to the laws by which verifications can be established of spiritual phenomena, &c. Certainly, more of this among American Spiritualists would give character to the abundant de--monstrations with which we are favored. El-Criterio further says, that in Tezuitlan they have published a collection of communications in prose and verse, obtained at the spiritual 'circle," called La Esperanza; that the Protestant paper La Aurera de tiracia published an article against Spiritualism, but that the illustrious and able polemista, our brother D. M. Gonzales, had replied to it, divesting it of all its force by clear and incontrovertible reasonings; that the Revisto of Barcelona is publishing notable doctrinal articles from the pen of the erudite writer. D. M. N. Murillo; that the first numbers of the new spiritual periodical published in Vera Cruz had been received in Spain; that La Discusion of Guadalajara (Mexico) reproduces the interesting narrative of the illustrious Mr. Epes Sargent, upon the phenomenon of "Spirit Materiali-

Accompanying Et Criterio is a valuable supplement from the pen of the distinguished Visyoung sen of M. and Muie, Merisse-George Al. count Torres Solanot, addressed to the Jesuit

ration"; and that various periodicals, not spir-

itualistic, of Belgium and Holland, insert arti-

cles from our brethren in defence of Spiritualism

MEXICO.

when attacked

La Unstracion Esparità of Mexico, (April number) has been received. Its mass of matter, however, renders it appalling when the thought of The following: "An article hostile to.Dr. Slade, published in the Gartegalar & by Dr. El Spirit," "Retrospective Review," from the Spare published in the Gartegalar & by M. Wittig, sub substantial by M. Wittig, sub substantial properties and the stone steps of these costly piles and no door be opened to them. When he visited the grand cathedrals of Europe his soul walked with dotted up first through these monstrous mistakes. When he saw the frescoes upon their senses, they could be sure they were not inspired by a merciful God.

Regarding the world as it is to-day, he said he because with an dotted up into partnership with falsehood. And he thought into partnership with falsehood. And he thought into partnership with falsehood. And he thought there was a vast amount more of condensing it into a few paragraphs comes up, door be opened to them. When he visited the grand cathedrals of Europe his soul walked with doubled. When he saw the frescoes upon their senses, they could be sure they were not inspired by a merciful God.

Regarding the world as it is to-day, he said he believed that there was a vast amount more of the stone steps of these costly piles and no door be opened to them. When he visited the grand cathedrals of Europe his soul walked with doubled. When he saw the frescoes upon their walls he because it had gone into partnership with falsehood. And he thought there was a vast amount more of them. When he visited the grand cathedrals of Europe his soul walked with doubled. When he saw the frescoes upon their senses, they could be sure they walls he because it had gone into partnership with falsehood. And he thought world as it is to day, he said he because walls he because walls he because walls he because only the should with the doubled. When he saw the frescoes upon their senses, they could be sure they walls he because they could be sure they walls he because only the situation of the stone of them. When he saw the frescoes upon their senses, they could be sure they wall he should with the cathedral "Amour group re, wantty, pride," constitute the condensing it into a few paragraphs comes up. editor of the Popularisky Studies, M. Wittig has the other themes that invite attention. A compublished also a pamphiet (already noticed in munication from Melanethon says: "The Phari-

medium sie phenomena obtained through Dr. through which you can always see the bottom; Slade." Need we higher authority to invoke a the truth is the firmament above, through which we see the constellations that illumine it. . .

To establish the doctrine which shall serve to susmance of a real life -the sad history of a young tain the Spiritualists of to day, there is no need of miracles; . . . study; seek to understand natural laws."

La Ley de Amor, of Merida, is also at hand. "Memento Homo," from the pen of the editor, is death seemed imminent. The sketch is, I am its first article -a consideration of man as he is. his life, duties, end, a toiling creature of dust, destined to return to dust. Some remarks follow the news of the death of Phis IX.; but L. Revis-Alex. Dumas (perc) respecting the youth Antonia, who, in a somnambulic state, was enabled to Lev, of a people near Merida who speak the Maya language: some historical facts concerning them would be of great value. They are called the Kukab; were a few families-a rancheria of indigenes-when first known, but have increased till their place of residence has been honored by consequence is that we are God) is then resolved, a name, "Cepeda," given in memory of a Gen. C. who had distinguished himself in the cause of liberty. La Ley also says: "At last we have the pleasure of receiving the Banner of Light, the largest periodical published in the world, dedicated to the cause of Spiritualism. We thank the editor for his kindness in exchanging with pleasure of receiving the Banner of Light, the our little paper, and for the honorable mention

he makes of our humble labors." SOUTH AMERICA.

The Revista Espiritista, of Montevideo, has a limited amount of matter, seldom anything of the phenomenal, but articles always well considwhere M. Astruc read a paper on the Jews in ered. "Charity" opens the present number. I believe, and I find as much work in this world 'Spiritual Dissertations," by the "Angel Guardsession of the Arabs. "During the eleventh and ian," some of the same quotations which I have meanest souls make the greatest fuss about get made here from the Barcelona correspondent, and ting them saved. [Prolonged laughter and apviews on the creation, God, sin, &c., make up the larger portion of this March number.

ITALY. The neat, handsomely printed pamphlet, Annali Dello Spiritismo, of Turin, (April number,) contains thirty-one pages of very readable, very phy, their morale, the degree of civilization to attractive contributions, opening with "Demon-

lyzed their productions. Maimonides, the won- | de Bozzl contributes also his " Religion of the Fuderfully astate writer, was particularly dwelt ture"; this is followed by a statement of some upon. This deep thinker's first name was Moses: experiments in a private family, where, on one He was the son of Maimoun, and was born at occasion, through the mouth of the medium, who speaks good Italian, a communication came in the old Romanesque language, with all its vulreadable matter that it is hardly possible to make of the people. She began by asking the medium ISAAC B. RICH, Business Manager. marie, the editor of the Revo Sparite, and thrust Last Days," (relating to the posthumous works good." She had been a washer-woman, and had of Dr. Dupuis;) "The Mission of Spiritualism;" received some money, in her needy hours, from "Morality," (ably continued;) "Materialism," the medium. The "Vision of Pope Clement IV." conclude this number.

The valuable weekly, Le. Deroir, La Revue Magnetique, the Revista Latino-Americana, La Jeuns Icarie, the Physio-Eelectic Journal, and the Religion of Spiritualism I shall notice fur-

Robert G. Ingersoll in Reply to his "Christian Critics."

This distinguished apostle of free thought addressed an audience which crowded Music Hall, Boston, to its fullest capacity on the evening of Sunday, May 19th. An organ concert of half an hour preluded his discourse. The appearance of the speaker called forth a universal burst of applause, which gave proof that the people who were in attendance were in full accord with the Colonel in the bold position he had taken before the public. Without preliminaries he at once plunged into the work in hand, and for two hours held the respectable and cultured audience before him with the grasp of an intellectual giant; his hearers being sometimes won over to the melting mood by his pathos, anon stirred to the pitch of enthusiasm by his flights of oratory, then convulsed with laughter at some telling point.

He said, in commencing, that there had been a good deal of talk for a great many years about this being a free country. He had heard much about it -how our fathers established liberty religious and political—especially on the 4th of July. And he made up his mind to investigate it and find out if a man could make a living by his profession in these United States and not agree with the popular forms of religion. And he delivered a lecture on skulls, and it was called peculiar. He had no idea at the time he deavered it that it would cause "the slightest ripple and the ocean of theological stupidity." He tound, however, that he had raised the ire and malice of the Orthodox clergy, and when these Christian critics got hold of it he found it was not his ideas but himself that was to be criticised and censured. Attacking him rather than what he said was a futile proceeding: "I say 'twice five are ten." You cannot disprove the fact by showing that I am a rascal." He made liberty his religion and worshiped at that shrine; for he found there was no feeling of obligation without liberty; that duty is a word that cannot be learned in chains. The slave to save his back obeys, but the only safe man in the community is a free-man. And he wished he could get out of the minds of the people that ignorance is a duty; that a chain is one of the implements of civiliza tion; that there is a penitentiary for the soul; that God kept a prison and roamed through infi-

nite space with the key in his hand. [Applause.]
He did not think a good Orthodox clergyman, with all the wealth and civilization behind him. with an infinite God to do battle for him, would be found who would want to prevent a man's say-ing his homest say. But such told him he must not speak these things. After the attorneys for the plaintiff had been speaking eighteen hundred years they wanted the attorney for the defendant not to say a word. Beside this, there was arrayed on the other side bundreds of millions of dollars' worth of church property, there being at the present time \$52,000,000 invested in church property in this country, on which not a cent of tax was ever paid, and he could not help think-Ing that the three or four million dollars a week, \$15 000 an hour for every day of ten hours. which it costs to maintain the churches in this which it costs to maintain the courcies in this country, could be used to better ends. In presence of all this lavish expenditure he could not help thinking of the poor he had seen in the streets of New York, whose children could freeze upon the stone steps of these costly piles and no could have been lavished upon man in such a way that he could take advantages of nature, make his body more beautiful and his mind richer. In that lecture he argued for the banishment of the . My children, the truth is clear water club and whip and words of meanness, and he ough which you can always see the bottom; thought all would agree with him. He confessed he did not know all quite certain, but it was his honest belief, and he stated it to be such.

Then he delivered his lecture on Ghosts, in which he tried to show that just in proportion as we find out the laws of nature superstition fades away. Immediately the gentlemen who consider that they are preventing the whole world going to chao, attacked him -but not his ideas-to uphold society. Now it is society that upholds them, the lecturer contended. It gives them bread to eat, a home to shelter them, and everything they have, and in turn they give what they call advice. He claimed that it was the instinct of preservation that made every priest and respecting the "carnival," which it was thought; clergyman; in early days men feared the ire would be suppressed on account of the arrival of of God, and had men whose business it was to stand between him and themselves to keep him an elaborate work on the subject by M. ch. Hue, ta de Merida, an impartial periodical, says that good natured. These priests pretended to be on good terms with delty—to know many court se-"on Monday and Tuesday the enthusiasm of the people had reached an aspect of delirium. It is in the light of lesser gods by the people; these ernatural, outside of their faith, because they innot at one glance embrace all its results."

"These priests, blinded by prejudice or comes a translation (taken from a Mexican paper).

"These priests, blinded by prejudice or comes a translation (taken from a Mexican paper), which was their strong, hold on the world's comes a translation of same observations by thought. But greaterly beginn to have a translation to the same paper and translation to the same paper and translation to the proper these contents in all its details the wildness of the great same paper. The same paper are properly the property the property through the same paper and tracellating that appeal to human fear, which was their strong hold on the world's paper to be properly to the property through the priests did not fail to turn their supposed knowledge to good account in governing the people through the priests did not fail to turn their supposed knowledge to good account in governing the people to good account in gove published at Puebla) of some observations by thought. But gradually people began to learn to do things which their prayers could not effect. All the prayers in the world, said the lecturer, nia, who, in a somnambulic state, was enabled to will not relieve hunger as much as one hot bistrayerse the universe and describe accurately cuit with a little butter. Now that the clergy places and things of which he really knew nothing. Of much interest is a short notice in La arises, "are they ornamental?" [Great laugh-

ter and applause His Christian critics declared that this world was nothing—the next was the all in all. They say this world is nothing. Is nothing? It may be so, but this is the only world I know anything about, and it is a mighty poor farm that I would swap off for a cloud. [Applause and laughter.]

It has been said, "sufficient unto the day is the evil thereof," and he would say in the same strain, one world at a time. There is sorrow and sadness enough in this without borrowing from another. Let us do away with some of cultivating with imaginary plows the vast field of space. "I believe in the religion of this world, I believe in the religion of liberty, in the religion of home, in the religion of fraternity and equali ty-a blessed trinity. I believe in the blessed trinity of science—reason, observation and experience. I believe in the trinity of family-mar woman and child. These are the trinity as I want to do." [Applause.] He had noticed in life this fact, that those who had the smallest.

plause.]
The lecturer considered at great length the inspiration of the Bible. The great question has been, did God use man as we use a pen; not to dip him in ink and write, but inspire him to write, or did the fellow write what he wanted? Some say the whole Bible is inspired; others that it is inspired except where it had to be corrected.

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inspiration. According to them God wrote a letter to his children, or such of them as happened to live in Palestine, and in the fullness of time, about two thousand years after, he was going to make it more clear; but this new revelation falled when made as surely as the first one, and the people speedily fell to cutting each other's throats to convince each other that they were right or

What could be thought of the impudence of a min who would write a commentary on an infinite God's letter to those he had created? When he wrote to John Smith he knew how John Smith would read it and what he would think of. If a man can't write a letter that can be read without a commentator's services being necessary he ought not to write, and it is because these letters are differently under-stood we have hundreds of sects among us What would any one think of a town clock which no two could agree about as to the time it indicated, or a railway, time-table no two under-stood alike? If then this book was by an infinitely wise God we would understand it. If there is any divine revelation of justice and charity, it is the perpetual revelation of the hu-

man heart.
The speaker proceeded to analyze the teachings of the Bible, asking whether any of the lovable, the grand, the progressive qualities of human thought and action found their spring within its pages. Did the sentiment of honesty, patriotism or honor come from it? They say we get our ideas of mercy from that; that if it wasn't for their newthers would be still their helps for their that, mothers would broit their babes for their suppers. Now what kind of a God of mercy is this they talk of. First he drowned a whole world filled with his children. [Sensation.] And was that the God to tell him how to raise his children. dren? And had he ought to teach me what to do when he had to drown his? The speaker quoted when he had to drown his? The speaker quoted from Joshua what he called the Lord's general orders in time of war, counseling the putting to death all those who opposed the invading army, and making captive those people which surrendered, and this because these people worshiped a stone god. Better, said he, worship a god of stone than one whose sayings would make helmous monsters of his children—create one set of children to be inhumant, dealt with by another children to be inhumanly dealt with by another. Quoting copiously from the book itself, he pointed out that the Bible taught cruelty, slavery, concubinage, polygamy, superstition, and intolerance in religion. On the last point he asked if a God who had given to his people such a law as that in Deuteronomy xiii., 6, 7, 8 and 9, should take upon himself the likeness of man and teach new and strange doctrines to them-if a God who should do this would not, if put to death for it, be simply reaping what he has sown? When it, be simply reaping what he has sown?

it, because only the bad is thought worth printing; but if all the acts of patriotism, bravery, votion to home and family, obligation, honesty and love were printed, the papers would be filled with the names of noble men and women.

Referring to the teachings of the New Testament, he incidentally spoke his regard for the Universalists, who had discovered in it a God of love and mercy. But according to this we are told that the mercy of the Infinite Being is found in the plan of salvation. And he considered that according to that the innocent suffers for the guilty to satisfy the law. He was informed that in some mysterious way he was to be held responsible for the sins committed by Adam, but he was not aware that he had ever voted for Adam to be his representative, and he did not consider himself responsible for any crime committed by him. He maintained that there could not possibly be such a thing as vicarious sin nor vicarious virtue. But by this original sin—Adam's—he was told came death, and through that Heaven. If there had been no sin, then there would have been no death and no heaven. If there had been no death, then we wouldn't have stood much of a chance here Some one went when he came into the world, and he was willing to go out for some one else to come. Had there been no death we should have had no room here, so, on the whole, doubtless death was a good thing. Then there is the doctrine of hell, which he argued could not be considered as tending to make us kind, affectionate and merciful. It was that doctrine that gave us the rack, the inquisition, the cell of torture, and inspired the painting of the self-satisfied redeem-ed looking over the battlements of heaven upon nortals in the unquenchable fires of hell, and he believed whoever preached that preached what he felt and knew was a lie. The lecturer continued, discussing this and the questions whether either political liberty, or woman's equality with man, was taught by the Scriptures; whether domestic virtue, benevolence, filial duty, equality or fraternity were inculcated by it, claiming that they were not.

He had been asked what he would give in ex-

change for the doctrines he so determinedly at tacked, and to that question he would answer by saying that, in place of the slavery of the Bible, he would give absolute intellectual liberty; in place of the polygamy of the Bible, he would substitute a home where one man loved one woman in place of the geology and astronomy of the Bible, he would give the results of the scientists. who have done so much for the world; in fact he would do away with the book, which, he said, was the production of barbarous men in a barbarous age. He closed by urging his hearers to divest their minds of the teachings of superstition and to stand up and battle bravely for absolute intellectual freedom!

Spirit - Communion — Verification of Spirit-Messages.

DANIEL LAKE. To the Editor of the Banner of Light:

I wish to inform you that in the Banner of Light July 7th I noticed a communication from Daniel Lake, of Bridgewater, Vt. That being the place of my nativity, I have means of know-ing of the truthfulness of the message. He was a man over ninety years of age; he had excellent means of investigating the phenomena, as in their early days they were manifest in the family of his daughter, a very few steps from his own residence. The daughter of Dr. J. M. Holt, his phy, their morale, the degree of civilization to attractive contributions, opening with "Demon-which they attained. M. Astruc recounted the strations and Defence of Spiritualism" (listenth speare. He thought not. His writings are grand-article on this subject). The late lamented Baron of the illustrious Jews and analytic of the New Jersey State Insane Asylum, and Mr. Mrs. M. S. Wetmore, the prisoner's friend, of Massachusetts.

Bibles ever written. The only question is, then, is | Townsend, now Mrs. C. N. Wood, is well known it true? You cannot afford to swap off truth for | as a speaker: she possessed many phases of as a speaker: she possessed many phases of mediumship, hence her grandfather Lake had every chance to learn the true alphabet. I was personally acquainted with Uncle Daniel, as he MRS S. A. JESMER.

Respectfully, Mrs S. Upper Falls, Vt., July 8th, 1877.

MRS. MARY F. STEARNS. To the Editor of the Banner of Light:

A few weeks since I read in the Banner a comnunication from MRS MARY F. STEARNS, who passed on from Clinton Junction, Wisconsin, in October last. Mrs. Stearns was born and lived a very near neighbor, as also an intimate friend of our family. The message speaks most truly of her, particularly the earnestness and desire to let us know of her joys and the great hereafter. I am most happy to acknowledge the message as from her. With our best wishes for yourself and your glorious work, I am most truly yours,
M. K. EMERSON.

19 Lyman street, Waltham, Mass., July 14, 1877.

LYDIA HAIL. To the Editor of the Banner of Light:

.In the Banner of August 18th is a communication from Lydia Hail, which has been read by many of her old neighbors, and so far as I have heard—and to my certain knowledge in many instances—is acknowledged to be remarkably characteristic of the old lady, and to be correct in its statement of facts and date.
Yours truly, D. Gilchrist.
Franklin, N. H., Aug. 27th, 1877.

SAMUEL MOUNT.

To the Editor of the Banner of Light: I wish to say that I recognize in the Banner of Sept. 15th the spirit message of Samuel Mount, of Fleet street, Brooklyn, as characteristic of the mao in every particular. It is over forty years since I became acquainted with him. I have, often talked with him on religious subjects. The message is Mount all over.

LE GRAND DOUGLAS, SR.

Brooklyn, N. Y., Sept. 17th, 1877.

New Publications.

THE ATLANTIC MONTHLY for May-Houghton, Osgood & Co., 220 Devonshire street, Winthrop Square, Boston, publishers-introduces its contents with another installment of W. H. Bishop's "Detmold." An extract from the journal of Henry D. Thoreau; a sketch of travel by T. B. Aldrich; a side-splitting article "About Magnanimous-Incident Literature," by Mark Twain; and a geological consideration of the silver question, by Prof. Shaler, may be mentioned as among the chief attractions. J. T.-Trowbridge contributes a piece of versification which must prove of decided interest—especially to readers in Boston and vicinity—on "Menotomy Lake," (Spy Pond, Cambridge,) and poems are also contributed by Benj. F. Taylor, "H. " Hjalmar Hjorth Boyeson, and others. The departments are excellent.

SCRIBNER'S MAGAZINE for May-Scribner & Co., 743 the courtesy of A. WILLIAMS & Co., 283 Washington street, Boston, who have it on sale, as well as ST. NICHO-LAS, a copy of which we have also received from them. The ILLUSTRATED contains specimens of the work furnished by eight new draughtsmen, as well as by the old favorites; W. M. Tileston contributes a pleasant article on "Non-Sporting Dogs;" Miss Trafton's "His Inheritance" continues to 10 of absorbing interest; and the departments are up to the usual standard. Some "gentus" (?) has tried to distinguish himself in its pages by a petty film at the spiritual phenomena, but such squibs are sure in the end to burn the fingers of those who light them.

ST. NICHOLAS for May is a charming number. Its frontpiece, "Mandy and Bub by the Nots," drawn by Mary Hallock Foote, is a fine sea-shore sketch. Ranging through the pages of this issue, the eye meets, among others, with the following articles, poems, etc., of special attraction: "The Silly Goose," by E. Smuller; "Parisian Children," by Henry Bacon, with five illustrations by W. F. Brown; The Sing-away Bird." by Lucy Larcom; "Old Soup, Mrs. E. W. Latimer, illustration by J. E. Kelley; "Where Money is Made," by M. W., with six illustra-tions by Fred. B. Schell; "Wild Geese," by Cella Thax-ter; "The Charcoal-Burners' Fire," by David Ker, with Hustration by J. L. Dickinson; "The King and the Hard Bread," by J. L., with illustration; and "Discontented Polly " (illustrated), by K. B. H.

WIDE AWAKE for May-D. Lothrop & Co., 30 and 32 Franklin street, Boston, publishers-is received. "Dropplug Corn," its frontispiece, by Mary A. Lathbury, is supported by a poem by Mary B. C. Slade, which is destined to take a high place in the bardic literature of the household, and can be read with profit by the parental mind as well. The fruit-venders furnish the theme of the present installment of "Child Tollers of Boston Streets"; childhood's wonder, the tale of "Aladdin," finds treatment in choice illustration and versification, and in addition, many other just claimants to attention are furnished. The older readers will doubtless consider No. XVII. of the Poet's Home Series the most valuable article in this number, it being about Dr. Oliver Wendell Holmes, by Arthur Gliman, and illustrated by a fine portrait of the poet from a recent photograph. It also gives a charming view of the study in his house on Beacon street.

FRANK LESLIE'S SUNDAY MAGAZINE, conducted by Charles Force Deems. D. D., and Issued at the Publishing House, 537 Pearl street, New York City, has in its May 18sue a collection of good things from which for special mention it is indeed hard to choose. Its frontispiece has for a subject, "Absalom," and his tragic fate. Illustrated sketches on "Corea, the last of the Hermit Nations," Bulgaria, " "Wild Asses of the Desert," "Pope Lee. John Bunyan, " etc., etc., are embraced in it, and much miscellaneous reading of value is given in the (over) 130 pages constituting the number.

THE SPIRITUAL OFFERING for May - published at Springfield, Mo.—reaches us from the hands of its editors, in an entirely new dress, typographically speaking, and begins its second volume with a fine table of contents as well. Since its inception the Offering has doubled its number of pages, quadrupled its reading matter, and has won a good hold on the popular estimation. The present number has, in addition to other good things, a steel-plate frontispiece of S. B. Brittan, M. D., also the first part of a biographical sketch of this talented gentleman.

SUNDAY AFTERNOON-published at Springfield, Mass. -has in its May issue some seventeen articles in prose and verse, going to prove its right to be considered a fresh and sparkling magazine, and one which gives good promise of the future. It has never been our privilege to meet with a better satire on popular religious prejudice than is contained in the article ** A Typographic Crime, " by Rossiter

THE PHRENOLOGICAL JOURNAL for May-S. R. Wells & Co., publishers, 737 Broadway, N. Y.—is received. It is full of good matter, phrenological, hygienic and reformatory. The number for June will contain, among other things, sketches of Dr. H. A. Buttoiph, Superintendent of the New Jersey State Insane Asylum, and Mrs. M. S.

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