

stances, refined in proportion to their respective capacities to give free play to non-solid energy. Substances, the text-books say, are solid, liquid, gaseous, ethereal. Granite, water, hydrogen gas, the luminiferous ether, may be considered as exemplifications. And though thought can no better construe in conceptions the relation of non-solid energy (spirit) to the luminiferous ether, than it can the relation of the same medium to a brick, it can know that the ether is more flexible than the control of the non-solid energy than is a brick. So when the authors of "The Unseen World" sought in the direction of the ether for the possible links of connection between the physical globe and the home of disembodied human beings, they were guided by as sure an instinct as that which impels winged creatures into the air. In the ether is an open road to the spiritual world. In that medium is concealed that form of matter in which non-solid energy is most at home and works its greatest wonders. The error of these writers lay in abandoning this route, and in endeavoring to construct a passage from this world to the spiritual by fancied effects of thought and feeling as psychic forces acting upon the ether realm. But the spiritual world is not the product of the psychic energies of individual souls exerted singly or in concert. It is merely the extension of the effective work wrought by the non-solid energy of the sun and our planet, which in conjunction with and weave from ethers and fluids born of earth and sun a fairer world enveloping the earth's gross body. The radiation of heat from the earth makes the separation from the body of refined substance more flexible to non-solid forces than her total solid mass. Why should not the matter radiated by heat be subject to a new aggregation in a new and improved edition of the globe? That force, *the force of heat*, has become an axiom to recent science. But the persistence of force entails the persistence of effect, and the non-solid forces most nearly universal in their compass should therefore repeat their work in the form but on a higher stage, otherwise they cannot be said to persist. A force that persists is one that attenuates and refines without limit. And as the most comprehensive forces in nature—that is, the forces that act on the greatest variety of objects—have globe-making for their function, logically there should be no limit to the tenacity and delicacy of the worlds they produce. It is probable, then, that there exist worlds too subtle in their radiations to vibrate the nerve aura of the human eye, and which *experience in greater resistance from contact with the material than light finds in the purest crystal.*

HYPOTHESIS OF A SPIRITUAL WORLD EVOLVED FROM THE MATERIAL.

Herbert Spencer has developed his magnificent system of physical philosophy by a persistent tracking out of the law of evolution from homogeneity to heterogeneity. But by neglecting to distinctly define the first stages of the process, he arrives at the conclusion that there is an absolute limit to the heterogeneity of development, and, of course, to the attenuation of matter. If there is a limit to the attenuation of matter, there is no basis for the eternal continuance of any finite form of being, and the search in the ether for modes of life analogous to the human (such as that undertaken by the authors of "The Unseen World") is vain. But as hypotheses are in order, and as Mr. Fiske has endeavored to show the possibility of a spiritual world made up entirely of "congeries of psychic phenomena," the possibility of which, in his view, is all the stronger because there is no positive evidence that it is even probable, I venture, following his example, upon an abstract speculation to show that nature is competent to evolve a spiritual world out of matter.

Every continuously exerted force, that is, every force that produces a definite amount of change, acts by alternate tensions and relaxations, or uniform variations of intensity; in other words its mode of being is a vibration. On the other hand, every force whose exertion is not indicated by definite change is a force in equilibrium, and is called latent. It is probable, however, that all latent forces produce motions of inconceivable velocity among atoms.

Now a force exerted in homogeneous substance, or matter, can effect but one of four things. It can (1) diversify the qualities of different portions of the same mass; or (2) it can produce an interchange of parts; or (3) create an interchange of qualities; or (4) initiate a transitory movement of parts without reciprocal interchange. All transitory or local movement of matter originates in a change of quality. This change of quality is the result of the variation in intensity of the non-solid energy pervading matter—or of its spontaneous vibrations. Let us trace the effects of a series of such vibrations, or variations of intensity.

The first effect in a homogeneous mass would be the setting up of *polarity of state*, or, in other terms, the development of qualities that respond to each other as positive and negative. The second effect would be condensation of the homogeneous mass in one direction and rarification of it in another. A third result would be a greater or less degree of local separation between the denser and rarer portions. But so long as the non-solid energy or vibration acts through denser and rarer portions, there will ensue a fourth result—a transitory or revolving motion in the entire mass, the denser parts, in which the arrest of vibration is greatest, furnishing a line for the axis of revolution. Revolution of a globe about an axis is simply the result of the transformation of the vibration of its native heat by a series of successive arrests in passing through strata or media of varying density. The same vibration of the non-solid energy simultaneously through denser and rarer portions will cause a fifth result. The particles of denser and rarer matter will enter upon a state of reciprocal interchange about neutral points, lines, and surfaces which form the boundaries between the masses of denser and rarer matter; and the vibration of the non-solid energy will at such points become local and vertical, that is, *expansive and contractive* about such points, lines, and surfaces. These exchanges of atoms about points, along lines, and over surfaces of portions of matter of different densities, constitute the *lines of the vegetable and animal kingdoms. A life is a vibrating force* that modulates the exchange of atoms along the internal or external surfaces of organisms where substances of different densities come in contact.

We have now traced homogeneous substance through the stages by which it must necessarily pass from its first differentiation into denser and rarer portions to the development of axial revolution and the production of vegetable and animal lives. In going through this process the more attenuated portions, in the order of their

development, would arrange themselves about the grosser in accordance with their relative densities, the most gross occupying the more central portions of the sphere. The extreme limits of this differentiation will be reached when the grosser and the rarer portions can no longer be pervaded by a vibratory force which shall appear in both the grosser and rarer portions as axial revolution; when in short the vibratory energy shall have been taken up as *molecular activity* in the rarer media, and when the revolution of the total mass of the sphere on a regular axis shall have become impossible. The present condition of the moon presents an example of a world that has lost its axial revolution; and all its possible activities have been transferred to its invisible gases, or those gases have blended with similar matter in globes in which axial revolution still exists.

This transfer or passage of the vibratory energy (heat) of a globe from its grosser portions to its rarer is what may be called the *cosmic process of death*, or the decrease of worlds. The non-solid energy present in all matter, is constantly tending to distribute matter into denser and rarer masses and to transfer the seat of its preponderant activities to these rarer portions. All force acts from a base, but to a certain extent at once modifies and deserts that base with every successive impulse or vibration. For it must not be forgotten, as I have already suggested, that every continuously exerted force is substantially a succession of *instants and relaxations*, a uniform variation of intensity. The forces, therefore, that make globes tend to develop worlds of finer substance out of worlds of grosser substance, leaving dead *residua* after every successive formation. And as the same forces vary in intensity (vibrate) uniformly, without beginning or end to their activity in time, that upon which they act—substance or matter—must tend to an indeterminate heterogeneity in parts while confined to the general form of a sphere. We express this idea more simply by saying that the force in nature of greatest compass or generality is globe-making force, which never ceases to work in that line, and can therefore find no limit to the attenuation and refinement of its processes. And it may accordingly be said, in concluding this part of our subject, that the development of series of worlds in limitless attenuations of substance is in the line of the analogies of nature; and that these subtle worlds constitute in their totality the true spiritual sphere. They are not the direct opposite of matter, like Mr. Fiske's "congeries of psychic phenomena," but are aggregations of matter exalted into ethereal forms.

A DOGMATIC WHIM OF THE SAVANS.

Men of science have their dogmas as well as theologians, which are not deduced from experiment and observation, but which mold all their inductions and deductions. A dogma of this character is indicated in their persistent reference of all phenomena of matter and motion to impulses communicated externally by one atom of matter to another, or by a congeries of atoms to a like congeries. The universe on their system is the resultant of impacts of portions of homogeneous matter upon other portions; as if one were to attempt to explain a game of billiards by the contact of the balls while sturdily denying the intervention of the cue. Impact of atom upon atom, surface to surface, is with them the very *primum mobile* that keeps the universe in motion. Matter contains, to be sure, "the promise and potency of life," but the alpha and omega of all movements is the clash of these atoms, and the business of science is to chase down these little weights, and register the figures of their endless dances and collisions. In their view, ultimate causes are the transits of atoms, either in *minimis* or in *maximis*, and there is no possible basis for science outside of mathematics where atomic motion cannot be conceived. As Matthew Arnold would say, this is science presented with vigor and rigor. From this point of view there can be no science of mind or of spirit, unless mind and spirit be considered as *mere motions abstracted from bodies*. The German physicists, having no fear of God—or what is of more practical consequence, of the theologians—to worry them, declare boldly, as I have intimated, that the science of mind is the science of the motions of subtle matter. Mr. Tyndall and Mr. Fiske, with others of their school, set up a world of mind outside of and parallel to the physical; but they are careful to show that there is no bridge over the chasm between them across which knowledge can pass. And Mr. Fiske goes so far as to maintain that there can be no relations of cause and effect between them. These gentlemen differ from the German physicists, such as Moleschott and Buechner, only in holding that the science of mind is the science of *motions without body*; whereas the German savans hold that mental science is that of *pure motions attached to bodies*. We have already seen that Mr. Fiske's spirit-world is one where thoughts and feelings wander about unconfined, in the most jolly unconcern as to their internal coherence or mutual connection. They are even in a state of wild license than if they were careering through a medium's brain personating Shakespeare and Bacon in bad grammar and execrable rhetoric. But as no scientific reason can be given why such a spiritual world exists, that fact, according to Mr. Fiske, affords a strong presumption of its reality, the sphere of the knowable, that of science, presupposing a realm of the unknowable, or of pure something-nothing, which is spirit.

THE MATERIALIZATION OF SPIRITS A SCANDAL.

The effect upon the fastidious tastes of different schools of thinkers of the alleged materialization of spirits, has its comic aspects to such as are willing to admit extraordinary facts upon reasonable evidence. The shock such alleged facts must give to all such as sympathize with Mr. Fiske, and who believe in no such spiritual world as can come in connection with matter, is abundantly ludicrous. This class consists of students of the old psychology, who have formed their notions of spirits from speculations on the laws of abstract thought and on the various forms of emotion. With them it is an axiom that matter is always essentially tangible, and that spirit being the perfect opposite of matter, has no necessary or conceivable contact with it. How thoroughly this postulate pervades Mr. Fiske's speculations, will be evident from the extracts from his essay already cited, and particularly from the union with which he reproduces the famous dictum of Descartes. This school must deny the possibility of materialization. For the presence of a material form in no case can guarantee the presence of a soul. For according to their logic, there can be no spirit in living contact with matter, nor any matter in vital contact with spirit. As there is no rational evidence for them that a spiritual part animates living hu-

man beings, that a spiritual force or being can animate a temporary form of matter and dissolve it again in thin air, must be for them in the last degree preposterous. As their concealed ignorance has sounded the utmost possibilities of nature, why should one attempt to convince them of the reality of facts which put all their vain philosophy to shame? Their suffrage for the truth are not worth the trouble of winning.

THE MATERIALISTS IRRITATED.

The antagonist school of Materialists pure and simple, is alike incapable of accepting the alleged fact of materialization. The fundamental postulate of this class of persons is, that there can be no *qualities in matter that are not matter*. Indeed with them it is absurd to talk of the *qualities of matter*; for the very words, "qualities of matter," convey the implication that there is in matter something not matter—which would be a very dangerous admission; for that something not matter, might possibly be more potent than matter itself. But aside from this hyperphysical objection of the Materialists to the existence of something latent in matter which is not matter, there is to them a greater one. And that is, that the alleged materialization of spirits concedes the possibility of the action upon physical substances of an order of persons who are *intrinsically unapproachable by the ordinary senses*. This concession would in their view be a concession of the reality of miracles; and as miracles are impossible, materialization is impossible.

This objection rests upon a wrong conception of what should be considered a miracle. Though it is admitted that a miracle is not possible, it is well to define what it should be thought to be, if it were possible. The ordinary definition—a violation of the laws of nature—defines nothing; for every fact entirely new in human experience, being in conflict with all former experience, is to the observer a violation of the laws of nature. And as the totality of the order of nature can never be known, it cannot be known that something entirely new to that order (so far as experience goes) may not occur. Our definition of a miracle, therefore, should show on its face that it is essentially impossible. The proper definition of a miracle would be, the action of an infinite force *as such* within finite limits of space and time; or conversely, the action of a finite force with *indeterminate effect* within definite spaces and times. This definition shows that a miracle is simply a mental fiction. For the true order of nature is the action or evolution of infinite force in nothing less than infinite space and time; or the action of finite forces with *definite effects* as to quantity and quality in finite spaces and times. The ghost of a possible miracle should not therefore so alarm pure Materialist as to render him incapable of a candid inquiry into the fact whether persons intrinsically invisible and intangible to our ordinary senses of sight and touch, may not temporarily put on a mask of matter, and become for a brief period tangible and visible.

DISTRESS OF THE THEOLOGICALS.

At first thought one would be inclined to credit the theologians with a ready predisposition to faith in the fact of materialization. They can have no objection to it on the score of its apparently miraculous character. For their entire system is built on the assumption that God, an Infinite Force, can act with the entire stress of his infinity within finite spaces and times. They also who claim to follow Christ, teach that after the master was completely severed from his body (and as some of the Fathers say, after he had descended to Hades as a spirit, and had there preached to spirits in prison, and there had even administered baptism), he returned to the body, reanimated it, passed it through the walls of a room, and finally bore it aloft into that heaven where flesh and blood cannot enter. Certainly, this was the very climax of materialization, if it ever occurred. Why, then, is the alleged modern fact of materialization so distressingly offensive to them?

Because, if a fact, its tendency is to depress human authority in matters of religion, to make every man his own mediator, and thus to do away with that army of clergymen and priests who perform, honestly it may be, fictitious services of mediation between God and others than themselves. There is a very large class whose interest it is to make the access to God, or the gods, as circuitous as possible. Like all middle-men, they do not like compendious methods for the exchange of commodities. But when our invisible friends, called spirits, invest themselves temporarily in the masks of bodies, and demonstrate that death is dead, the stupendous horror of all the ages aside its Gorgon head, men gain courage to treat with the invisible God for themselves, and the reign of the priest, so far as it rests in cowardly superstition, draws to a sensible close. Such a result is alarming to the theologians. The fear of death and of what follows after is their capital, and the principal source of their influence over the people. If spirits do appear visibly and tangibly, and if they shall continue to appear, all men will manage their *post mortem* concerns for themselves, and will not look to the "embassadors of Christ" for any very reliable instruction in those matters. The materialization of spirits carrying all these dire influences with it, as the seed carries the germ of the future tree, must of course to the theologians be unreal.

DISTRESS OF THE VERY WISE.

There is another class of persons that affect a knowledge of scientific methods, who are quite sure that if a speaking, tangible form should suddenly appear in a closed room, to which no person but the spectators could gain admission, should verify its presence on the senses of sight and touch, should converse in an audible voice on topics familiar only to each witness, and should then as suddenly vanish, there would still be no proof in such a manifestation of the presence of a spirit. How such a reasoner can with any certainty identify a friend on Monday whom he had last seen on the preceding Sunday, passes my comprehension. For the real friend he has never really seen. He saw on Monday only certain forms of matter and certain peculiarities of movement, and perhaps hard peculiar sounds that resembled what he saw and heard on Sunday. Whether the same *invisible something* that paraded the body and clothes made his peculiar motions, delivered the oral utterances witnessed on the first day of the week, may not have filled in the interval, he does not know. The spectator only assumes it. Of course such a spectator, as Lord Dunsyre would say, is an ass, if he pretends not to believe that what he did see on Monday gave reliable proofs of the presence of the same spiritual entity (the soul of his friend) with which he communed on Sunday. But is he any less a donkey who having seen a physical form suddenly come forth from thin air, having

heard it converse, having been reminded by it of old experiences which he had had with a similar form years before, can affect to doubt that there is just as much *personality*, just as truly an identical spiritual agency operative in the last case as in the first? This pretentious display of doubt in regard to the spiritual agency involved in such a case as is supposed, is of all claims to superior acuteness the most shallow and contemptible.

All these things have their day. Why should not the prejudice of the savans, the bigotry of the theologians, the pretensions of the sciolists be allowed to have theirs? These classes will still go on doubting, denying, "exposing" the genuine phenomena of Spiritualism. But their labors will in the end prove as dignified and effective as the desperate flourishes of Madam Partington's besom in her quarrel with the tide. The wave of the new movement will continue to rise, slowly but surely, and it will never retire till all the objections and cavils of the prejudiced many that do not discern the signs of the times are sunk in everlasting oblivion. D. L.

Washington, D. C., May, 1876.

Written for the Banner of Light.

WE'LL HONOR LABOR BY-AND-BYE.

BY WILLIAM BRUNTON.

Ye sons of labor, born to toil,
And born to feel the pampered proud,
And be the rich man's easy spoil,
Have hope of man and cry aloud;
Ye need not fear the coming times,
For labor is ascending high,
We'll turn its prose to richest rhymes,
And make it honored by-and-by!

God gave the earth to be subdued,
And made complete with beauty fair;
Men first were rude and found it rude,
And labor made it all we share.
It built the cities great and grand,
With walls and towers that reach the sky;
So here, my brother, take my hand,
We'll honor labor by-and-by!

Our hands were made to work, I ween,
Our heads with thought endowed, I trow;
Then why are idle lordships seen,
And why do we old knavecrafts know?
The crown must fall and all such things,
And superstition's folly fly,
And we, my brothers, stand as kings—
We'll honor labor by-and-by!

No more shall strikes be all the rage,
The poor man at the rich man's beck,
For labor sees its golden age,
And not the world at war and wreck;
For principle shall rule the earth,
And truth and right our wants supply,
The better day of things has birth,
To honor labor by-and-by!

Oh! care no more for hands all soiled,
But care your work be great and good!
And let not heart and mind be spoiled,
But let your work be understood.
'Tis God's high mark of manhood fair,
For which a man may live, and die
The death of wrong and wild despair—
We'll honor labor by-and-by!

We'll honor it with willing mind,
And make the drones do something more,
And fast in friendship's labors bind,
And never think of strife and gore;
We'll labor for the cause of man,
The good time drawing nigh and nigh,
For us and ours good things we'll plan,
And honor labor by-and-by!

Banner Correspondence.

New York.

MIDDLE GRANVILLE.—Mrs. Eliza Blossom writes that she has recently attended a large number of sances held by the well-known and reliable physical medium, Henry B. Allen, at Waverly, N. Y., which she briefly summarizes as follows:

I have been an investigator of Spiritualism for the last twenty years; am myself a writing medium, and through that gift have learned much of its philosophy and teachings; I have also enjoyed the privilege of witnessing, through the various mediums of note, some of the most remarkable physical phases of the spiritual phenomena; but what I recently witnessed during a month's visit at the residence of the medium, Henry B. Allen, in Waverly, N. Y., exceeds everything of the kind previously experienced by me, and I feel it my duty to the public to say so.

The grand reception of the invisibles afforded me was very gratifying, as the many tests given proved their presence and identity beyond question. I saw their materialized hands writing messages for me on the walls in the light; spirits caressed me with kisses, patting me with their hands on my face, and made other demonstrations expressive of joy on their part in greeting me, as I had come at their request.

We then improvised a cabinet, and placed the medium in it, and held a "developing circle," with only three present as audience, Mr. Simpson, Mrs. Allen and myself; and with this number each day the spirits gave us an entertainment in the light. From an opening in the cabinet we could see spirit faces, hear them talk, &c. During one sance the spirits fired off a pistol, or made a concussion that sounded like the report of a pistol. This astonished and puzzled the medium, for he said he knew there was no pistol in the house, and asked the spirits for information how it was done; when a voice from an invisible said it was a real pistol, and calling me to the cabinet, placed it in my hands, with the request that I fire it off in the circle-room. I did so, and an explosion followed, as natural as from any pistol when fired. But what is most singular, the pistol disappeared, and has not been seen since, though diligently searched for; nor had it been seen by any mortal previous to this manifestation. Indian spirits rehearsed a battle-scene, after which Chief Wahokonet expressed his pleasure at meeting me, and presented me with an arrow which he said he made himself. I retain it as a curiosity. Materialized spirit hands appeared, holding a piece of cloth, which they sewed with a needle in the light, and then presented the specimen to me; they would also braid ribbons, write letters—all in plain sight before our eyes. Spirit voices would talk to us audibly, answering any questions we asked departed friends. The music performed by the spirits was at times exquisite, while the words of some of the songs sung were spoken in the Italian, French and English languages.

LITTLE FALLS.—M. Milleson, spirit artist, writes that for the last six months I have been alternating between public lectures and art work. Now I have a number of life-size, full-length figures of spirits, as they are in their own spirit-homes; some in colors, some in crayon. These groups teach what has never been taught before, and confirm much that has heretofore been presented. But the great effect upon an audience is the objective force with which they present truths that mere word pictures can never accomplish. Hence, but few people really have any but a vague idea of the spiritual proper. These beautiful works have attracted the attention of thousands in public discourses. Now I wish to call the attention of committees and others having charge of grove

and other meetings, to these revelations from the spirit-world, and the exceeding interest and great attraction that audiences manifest in looking at and listening to a descriptive lecture thereon. This feature of spirit industry, and important knowledge of that home we will soon visit, is new, and this opportunity is one that I feel that societies will take pleasure in availing themselves of. I desire to receive letters from all who would like to see and hear them described. Please address me at Little Falls, N. Y.

Massachusetts.

To the Editor of the Banner of Light:

Please allow me through your dear familiar columns to call the attention of Spiritualists and Liberals to the advent among us of a new speaker, Mr. E. B. Hazzen, of New Haven, Conn.

During my late engagement in that city it was my good fortune to hear him speak, and to become slightly acquainted with him. Mr. H. is a young lawyer in good standing, and is just now a medical student also. Cultured and philosophical, yet unassuming, he is gifted with the power of speaking eloquently and logically. Unfettered by creeds, untainted by vices, and recognizing the "good in all," he is fearless in his advocacy of truths from the "inner life," and never fails to instruct and interest his hearers; and even his opponents in debate recognize in his invariable courtesy, the true gentleman.

I know our societies can appreciate him, and in public and private will admire his talents and genuine goodness. He speaks in July for the Free Lecture Association of New Haven, and his address is E. B. Hazzen, P. O. box 416, New Haven, Conn.

I write this unsolicited and to unknown to him, impelled to do so by the belief that he is competent to accomplish great good, and hoping that this hasty note will induce some to hear him and judge for themselves.

C. FANNIE ALLYN.
57 Sargent street, Springfield, June 16th.

Pennsylvania.

HILL-SIDE HOME, CARVERSVILLE.—

Amanda Marthan, M. D., writes as follows: Some ten years since I was obliged to ask a favor of you, feeling that through your columns I could reach many anxious inquirers in reference to my location, thus saving much valuable time which should be devoted to suffering humanity—and after answering many which have accumulated since I left Cleveland, O. As a place of resort for summer tourists this spot cannot be excelled. All the reform methods of treating the sick can be found here as soon as the new hall is finished, and combined magnetic treatment where necessary. We listened to an able essay from Hon. A. B. Bradford lately. The house was filled with listeners, eager for new ideas, many Quakers coming in for the first time, and at close expressing much pleasure with the lecture. As the season advances we shall have some of our best test mediums visit us. All letters to me must be addressed to the Hill-side Home, Carversville, Bucks Co., Pa., having engaged my services here for a time.

PHILADELPHIA.—Permit me to advise Spiritualists and investigators who visit the Centennial Exposition to see the celebrated Flower Medium, Mrs. Thayer, at 1601 North 15th street. Birds, fruits, and flowers are given in great abundance. J. M. SPEAR.
2210 Mount Vernon street.

Vermont.

EAST MIDDLEBURY.—The Spiritualists of East Middlebury, Vt., assembled at the Glen House April 28th, 1876. After electing Mr. Henry Farr President *pro tem*, proceeded to organize the "First Spiritualist Association of East Middlebury," by choosing the following officers: President, Mrs. A. P. Severance; Vice-President, Mrs. S. A. Champlin; Secretary, Mrs. E. A. Bradley; Treasurer, Mrs. E. E. Allen; Executive Committee, Mr. R. D. Farr, Mr. J. A. Severance, Mr. E. N. Stearns. We observed the twenty-eighth anniversary of Modern Spiritualism at the Glen House March 31st. There was quite a large gathering of the co-laborers in this great and glorious cause. Interesting remarks were made by Mr. Wright, of Cornwall, and an able and interesting discourse was delivered by Mrs. Albertson, of Boston. Music was furnished by the Barker family, to whom a vote of thanks was extended for favoring us with such beautiful strains. The meeting terminated at the close of the third day. ELIZA A. BRADLEY, Sec.

Illinois.

VERMONT.—A correspondent writes: Captain H. H. Brown, who has been at work in Iowa for nearly two years, has recently lectured several times in our town. He is certainly doing splendid service; his faculties are evidently easily controlled, and he utters some grand, elevating thoughts. He is bold, eloquent, radical, comprehensive, and daring. His audiences were larger than usual in this place on such occasions, and he held with a firm grip the attention of his hearers to the last. All who can should send him "a call."

Wisconsin.

MILWAUKEE.—A correspondent writes: Co. phas B. Lynn has recently spoken for us with excellent effect. We are getting more harmony in Milwaukee than there has been for some years. The union is taking place on good high middle ground.

JUNE.

Was ever a step so bright and free,
Was ever a song of sweeter tone,
Was ever such charming melody
As rings from the lap of June?

The magic touch of the sunshine falls
Like an angel's footsteps o'er the hills,
And the gentle rain through the balmy air
Like the wealth of Hermon's dew distills.

Were there ever fields so daintily dressed,
Were there ever an air of such perfume,
Were there ever mortals so richly blessed
And gay as the children of laughing June?

A beautiful kingdom she rules o'er,
The meadow and forest, the valley and plain—
By the palace walk, by the cottage door,
She holds her gentle and welcome reign.

She stepseth around in the garden walks,
She kisses the turf of the silent tomb,
And the roses burst from their fragile chains,
And star the fair wreath of queenly June.

Were there ever lovers so bright and gay,
Was ever such wealth of beauty and bloom,
Was there ever such beautiful "passing away,"
As the onward flight of the lovely June?

To the Editor of the Banner of Light:

It is charged that the regular physicians are in the habit of sharing profits with the apothecaries from medicines furnished to their patients. If the following statement be true, it would seem that some of them do not stop there, but after having drugged their victims into the hands of the undertaker, demand also of that functionary a share of his fees:

"A physician in London sends to the Lancet a letter which he received from a firm of undertakers enclosing a check for £2 14s. being five per cent. commission on the amount received by the firm for two funerals furnished on the physician's recommendation. It had not occurred to the physician that he was entitled to a commission on funerals until he received this bribe, and he immediately inclosed it to the Lancet, inquiring what he should do with it. He was very properly advised to send it back, and doubtless did so. It must have produced a queer sensation when the honest doctor found himself credited with a commission on the funerals of his patients."

The Detroit Post thinks Dean Stanley was not equal to his opportunities in conducting the marriage ceremony of Prof. Tyndall. The Dean might have asked the bride "if she would take that anthropoid to be her coordinate, to love with her nerve-centres, and to cherish with her whole cellular tissue, until a final molecular disturbance should resolve his organism to its primitive atoms." But he didn't.

"TO REMOVE RUST FROM TABLE WARMS.—Cover with sweet oil. After two or three days, a lump of fresh lime will entirely rub out the stain."

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(continued from page 6)

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To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

Orders accompanied by cash will receive prompt attention. We are prepared to forward any of the publications of the Book-Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications.

Those who wish to purchase from the BANNER OF LIGHT, should be careful to distinguish between the various editions and to secure the one which is the most complete and correct. Our columns are open for the expression of important facts and thoughts, but we cannot undertake to publish every article of opinion, to which our correspondents give utterance.

Banner of Light.

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LEAH B. RICH, EDITOR, 10 NASSAU ST., NEW YORK.

EDWARD B. RICH, BUSINESS MANAGER, 10 NASSAU ST., NEW YORK.

Letters and communications pertaining to the Editorial Department of this paper should be addressed to LEAH B. RICH, and all BUSINESS LETTERS TO EDWARD B. RICH, at the above address, 10 NASSAU ST., NEW YORK.

With the *Banner of Light*, we have a number of books, and a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention. The *Banner of Light* is a weekly publication, and is published every Saturday morning. It is a paper of great interest and value, and is well worth a subscription. It is published at the rate of \$1.00 per annum in advance. It is published at the rate of \$1.00 per annum in advance.

Prof. Wallace on the Communications of Spirits.

In treating of the scientific aspect of the supernatural, (so-called) in his work on "Miracles and Modern Spiritualism," Mr. Wallace, the British naturalist, expresses his thoughts with a clearness and force that are deserving of the most studious attention. Speaking of the criticism which the trivial character of many of the phenomena of Spiritualism provokes, and which is so persistent, he remarks that it is not to be wondered at, considering the myriads of trivial and fantastic human beings who are daily becoming spirits, and who retain at least for a time their human nature in their new condition. Yet he positively denies the generally trivial nature of the acts and communications of spirits. We are to realize to ourselves the fact that spirits can in most cases only communicate with us in certain very limited modes, and hence the charge of triviality consists in an objection to the mode of mental converse, as being trivial or undignified.

And again, when in relation to the communications it is said that they are "unworthy of a spirit," Mr. Wallace justly remarks that the real question is, are they generally such as would have been unworthy of the same spirit when in the body? And he adds that we should remember also, that in most cases the spirit has first to satisfy the inquirer of its existence, and in many cases to do so in the face of a strong prejudice against the very possibility of spirit communication, or even of the very existence of spirit. And, says he, the undoubted fact that hundreds and thousands of persons have been so convinced by the phenomena they have witnessed in the presence of mediums, shows that, trivial though they may be, these phenomena are well adapted to satisfy many minds, and thus lead them to receive and inquire into the higher phenomena, which they could otherwise never have been induced to examine. This is well put, because it is wholly consistent with sense and reason. It answers completely the objections of those who do not know how trivial they are in comparison with some of the communications.

How, then, are people to make up their minds on this subject? What shall be their standard and qualification of their decision? Let us recur to the words of Mr. Wallace himself, which are those of wisdom. He says: "This hypothesis of the existence of spirit, both in man and out of man, and their possible and actual intercommunication, must be judged in exactly the same way as we judge any other hypothesis—by the nature and variety of the facts it includes and accounts for, and by the absence of any other mode of explaining so wide a range of facts. The truth and reality of the facts, however, is one thing—the goodness of the hypothesis is another, and to find a law in the hypothesis is not to disprove the facts. I maintain that the facts have now been proved, in the only way in which facts are capable of being proved, viz., by the concurrent testimony of honest, impartial and careful observers."

These facts are for the most part, too, such as are capable of being tested by any earnest inquirer. They have withstood, says Mr. Wallace, the ordeal of ridicule and of rigid scrutiny for twenty-six years, during which their adherents have year by year steadily increased, including men of every rank and station, of every class of mind, and of every degree of talent; while not a single individual who has yet devoted himself to a detailed examination of these facts has denied their reality. These are characteristics of a new truth, not of a delusion or imposture. The facts, therefore, are proved. The hypothesis of Spiritualism, he triumphantly concludes, not only accounts for all the facts (and is the only one that does so), but it is further remarkable as being associated with a theory of a future state of existence, which is the only one yet given to the world that can at all commend itself to the modern philosophical mind. The general agreement in the mass of facts and communications termed spiritual has led to the growth of a new literature and a new religion—an event in the history of the human race worthy of special celebration.

The main doctrines of this religion, as stated by Mr. Wallace, are—that after death man's spirit survives in an ethereal body, gifted with new powers, but mentally and morally the same individual as when clothed in flesh; that he commences from that moment a course of apparently endless progression, which is rapid just in proportion as his mental and moral faculties have been exercised and cultivated while on earth; that his comparative happiness or misery will depend entirely on himself—just in proportion as his higher human faculties have taken part in all his pleasures here, will he find himself contented and happy in a state of existence in which they will have the fullest exercise. While he

who has depended more on the body than on the mind for his pleasures will, when that body is no more, feel a grievous want, and must slowly and painfully develop his intellectual and moral nature till its exercise shall become easy and pleasurable. Neither punishments nor rewards are meted out by an external power, but each one's condition is the natural and inevitable sequence of his condition here. He starts again—says Mr. Wallace—from the level of moral and intellectual development, to which he has raised himself while on earth.

We could cite passages *ad libitum* from this most entertaining and instructive little volume, but will content ourselves with a few more brief ones. The communion of spirit with spirit is said to be by thought-reading and sympathy, and to be perfect between those whose beings are in harmony with each other. Those who differ widely have little or no power of intercommunication; and in this way are constituted "spheres," which are divisions, not merely of space, but of social and moral sympathetic organization. Spirits of the higher "spheres" can and do sometimes communicate with those below; but these latter cannot communicate at will with those above. But there is for all an eternal progress, a progress solely dependent on the power of will in the development of spirit-nature. There are no evil spirits but the spirits of bad men. Life in the higher spheres has beauties and pleasures of which we have no conception.

Philosopher Fiske.

Mr. John Fiske, sub-librarian of Harvard University, is the author of a work entitled "Cosmic Philosophy," founded on the writings of Herbert Spencer; also of some recent speculations on "The Unseen Universe." Mr. Fiske is so far at variance with Spiritualism that he misses few opportunities of giving it a bad name. He calls it "totoemism," and, in lack of argument, thinks to put it down by sneers and foul words, somewhat after the fashion of Professor Tyndall.

Our correspondent D. L., in the present issue, takes up the objections of Mr. Fiske, and shows very clearly what they amount to; handling the Harvard librarian with weapons of keener and cleaner temper than his own, and, if we mistake not, using them with such effect that all fair judges will admit that the would-be philosopher is neatly and effectively punished.

What an utterly nondescript and ridiculous spiritual world Philosopher Fiske would construct for us! And how he toils to show that it can have no possible connection with a physical world—ignoring the fact that the very spiritual force that inhabits his own body, acts directly upon it as a cause of its motions! As an interpreter of Herbert Spencer, he should have known that his psychological spirit-world would have been at once rejected by his master as not deserving mention, even as an hypothesis. He is evidently trying to flatter the prejudices of both the scientific and the theological schools; but he has gone so far in his bias toward the former as really to have left no standing-ground for theology. His airs of patronage toward those who hold theologically to the theory of a future life are highly amusing to any one acquainted with the spiritual phenomena of our day.

Our correspondent, in the hypothesis he has put forward as a counterpart to that of Mr. Fiske, has at least pointed the way to the truth, and has given a needed emphasis to the proposition that though matter and spirit are distinct, they are never separate; and to the consequent probability that there are perfect forms of matter that do not collide or interfere with the movements of lower forms of matter. He has also opened a mine for the persistent thinker in his view of the constant forces of nature, that in their primary forms they are uniform variations of intensity (or vibrations), and that in any case in which this vibration does not appear, it is always latent, and that the so-called constant forces, such as magnetic and molecular attraction, gravitation, cohesion, and elasticity, are results of a hidden vibration, so that the universe is pervaded with an all-quivering ethereal force, which is the source of all phenomena of whatever sphere.

Our correspondent makes scientifically rational and probable what, in his *a priori* eagerness, Mr. Fiske would rule out as unthinkable—substituting all the while a far more unthinkable hypothesis as a tub thrown to the theological whale. The Spiritualists have facts on their side, and Mr. Fiske has speculation. We shall be more content to trust to facts as they are, than to his notions of what facts ought to be.

In profundity and originality, as well as in adherence to the authority of the facts of nature, the superiority of our correspondent will be apparent to all disinterested thinkers. Apart from its value as a controversial reply, his article is one of the most important and suggestive yet contributed to the literature of Modern Spiritualism. In a few cogent words he shows the opponents of the spiritual theory the philosophical difficulties and contradictions of their position. He shows that even the transcendental phenomena of materialization are wholly consistent with natural law; and abundantly proves that Mr. Fiske's Cartesian affectations, brought to their last analysis, simply end in a *reductio ad absurdum*.

Who are the Practical?

In a recent discourse in Music Hall, on the control of the affections, Mr. Murray struck upon one vein of thought which is the favorite one with all genuine Spiritualists. He said, "The average, commonplace world, in the dialect of rough, self-asserting judgment, pronounces all men and women unpractical who live in the realm of imagination, and impulse, and fervor, and of things supernatural. But a man who lives on a crust and finally dies in a garret, and takes with him to the presence of his Maker a nature developed and cultivated into similitude with his own, may perhaps be regarded in heaven as more practical than he who devotes all the forces of his being and the years of his mortal life to the accumulation of dollars and cents. There the standard of judgment may be reversed, the scales adjusted to a new balance in the hereafter, and men who are called practical and wise, measured by the true standard, shall be proved most unpractical and silly; while those who have been as heavy as lead in the scales of men's judgment shall be as light as feathers in the balance of God."

This is well put, yet there ought to be a still stronger way of putting it than by comparison simply. What men need now is to be able to see the thing as it is, rather than as it is going to look in the future. Let us all become more and more persuaded of the reality of what worldlings deem unreal, and that, too, without waiting

until we pass out of this sphere in order to be convinced of it. This means but one thing, namely, that we are to live more and more within, and less and less without; that by dwelling apart and with the mysteries, by keeping ourselves constantly in rapport with the divine influences that are ever ready to descend, we shall the sooner fathom the secret of that spiritual realm which the external and sensual deems unreal, but which preceded the latter and is to outlast it in the end.

We may even become what a surface-looking world regards as mystic, and still be more practical than if we never retired into ourselves in solitude, but always lived in sensation. The simple habit, which can and should be cultivated, of communing with ourselves is the healthiest, the most enlarging, and the most exalting of any that can engage human attention. We never know what we are until we come into our own presence, so to speak. The dreamy ones, therefore, who are generally set down as the unpractical and useless ones, are not to be so readily whistled down the wind by the loud breath of those who judge them the most freely because they understand them the least. Action is but the outcome of thought, whether it be voluntary or involuntary. The movement of the spirit forces has to begin first. And in order to acquire power to act, these forces must become receptive, and the more receptive the more power.

Allow that this same acquired power does not manifest itself in modes that are externally accepted as the only real ones, does it follow at all that spirit power is not gained by this internal communion? As the sun is the source of all life on this planet, so is the inward force, the ruling love, the so-called *proprium* of every one, the only reality from which proceed all these changing appearances. The only reality is that which exists at the centre. That is the true essence. The outer one turns in to that, and thus lives inwardly and upwardly, the stronger he becomes, the more power he acquires, the more rapidly he develops. The mistake of discarding imagination, what is called dreaminess, self-communion, a rapt and solitary state, on the ground that it is not "practical," is one that men will by-and-by not have to wait until they get into the other world in order to understand it.

Prison Reform.

The Prison Congress, which has recently been in session in New York, was the most interesting and instructive assembly. It was the fourth Congress for the purpose of promoting prison reform that has been held in this country. Delegates of both sexes were in attendance from States widely separated. To Dr. Wines is greatly, if not chiefly, due the success of the idea, and, as all men know, to the persevering cooperation of Judge Edmonds is to be likewise ascribed many of these practical results which all advocates of this reform are so ready to acknowledge. There was an International Prison Congress held in 1872, in London, and another one will be held in Stockholm in 1877, in the month of October. It is admitted by all intelligent and well-informed persons that these Congresses have been productive of a great deal of good. In both the treatment of crime and its prevention they have much work to show that is valuable and promises to be permanent.

Individuals in our own country have heretofore wasted more or less of their effective strength for this cause by working separately. That power of awakening public sympathy which only united action yields, has been wanting hitherto, but is now beginning to make itself felt. Public interest is attracted to proceedings which are so closely related to the amelioration of our social state by taking better care for the criminal class. It has to be admitted that less progress in this most necessary reform has been made in the United States than in any other country calling itself civilized. The evil that chiefly affects our prison system is its dependence on partisan influences in its administration. It is the one evil that seems all but inseparable from everything in this country.

These conventions and congresses, however, have done a great deal for the prisoner by enlightening the public mind where it was almost entirely in the dark before. They have brought about the introduction into our American prisons of many improved ideas, the most important of which is conceded to be that of commuting for good conduct on the part of the prisoner. By that offer he is made to comprehend that he is the subject of reformatory discipline, administered in no revengeful spirit, instead of being punished simply, and isolated for all time from the honest classes of society. These conventions, too, have resulted in bringing the influences of education into prisons, and making their inmates realize that it is the common wish that they should go out of their doors better men rather than worse ones.

And in assisting the discharged convict to reclaim himself permanently from the ways of criminals and from all criminal associations they have done no less a good service to both convicts and the community. The reforms which are needed in criminal law have been urgently set forth by them. As a leading journal in New York states it, *apropos* to the recent convention, they have urged "longer sentences for those who fall repeatedly into criminal offences, stricter measures against the 'capitalists of crime,' closer definitions of crimes and misdemeanors, the reform of procedure in our courts to make justice more rapid, the protection of witnesses, the more careful selection of jurors, and a more equitable distribution of punishment according to the facts." And what is still better they are working for the prevention of crime to the best of their power—something that renders all ulterior work unnecessary.

M. Leymarie's Prison-Life.

Miss Anna Blackwell, in the course of a private letter to Mr. Harrison, of The Spiritualist, London, writes concerning this deeply-wronged editor of *Revue Spirite*: "In a few lines received last week from M. Leymarie he says: 'I have this day completed a month of my imprisonment—one twelfth of my term. My health has not yet suffered, and my courage is steady. To feel that one suffers in a noble cause is in itself a great consolation, and, besides, the making of twelve dozen match-boxes per day (my appointed task) leaves me but little time for lamentation.'"

Mrs. M. C. Smith, trumpet medium, and F. W. Peck, materializing medium, have in turn increased the interest in the spiritual phenomena in Santa Barbara, Cal., and the Index of that place devotes three columns of a recent issue to a report of the convincing things witnessed at these séances by its editor.

A Substitute for Immortality.

The Rev. Dr. Hedge, a Harvard College professor, and one of the leading lights of doctrinal Unitarianism, is of opinion that we shall not exist hereafter in a state of "conscious identity," in other words, that what to most people will seem the mere equivalent of annihilation at death will be our lot. Lest we should be thought, in this construction of his language, to do him injustice, we here re-quote his words, already given in the Banner, in the communication by Mrs. Whitman:

"What is it that survives the event of death? What we call 'I' is but a product of the soul, a phase or mode of its present life. The soul was prior to its conscious self, and, reasoning from analogy, will, in the after-life, retain no remembrance of the present. A certain combination of qualities, carried over from life to life, may continue to survive, as in the seed from which a plant is evolved, but without remembrance or conscious identity. If souls that belong to each other by all their affinities meet, and renew their bond in a new existence, it is in my view more likely that the reunion will be without recognition of identity or recollection of foregone union."

Is it not about time for a revelation like that which Modern Spiritualism supplies, when one of the distinguished religious teachers of the day coolly announces views like these, and would take from us that which, most of all, makes immortality desirable, the prospect, namely, of a conscious reunion with the loved ones gone before? Why not at once inscribe on the tomb, as did the atheists of the French Revolution, "Death is an eternal sleep"? Nay, Dr. Hedge would not have it even a sleep; for dreams of the loved ones might come to brighten that sleep, and he, with his crude metaphysical analogies, would deprive us of all remembrance of our earthly existence.

What glorious assurances do the facts of Spiritualism bring us that all such fantastic and unwholesome theories are repudiated by nature as she reveals herself in the phenomena we have proved and tested! The departed return and prove to us that their affections, instead of being weakened, are but enlarged and strengthened, by the transition of death; they reveal to us that there is no hiatus in our continuous life, and that in dropping the chemical and physical husk of our external body, we lose nothing of that soul and mind and heart which go to make up the actual man.

We can see little to choose between the transcendental refinements of Dr. Hedge and the stark materialism of Büchner, Vogt, and Hartmann, which mocks at the notion of immortality as the insanity of egotism. But it cannot be denied that the Christian church does, to a large extent, sympathize with negations like these. In its teachings it practically ignores the fact that the great mystery of materialization was proved by Christ himself, just as it is in our modern circles. He appeared among his disciples in a room, the doors of which were closed. Of course, it could not have been in the body that was laid in the grave that he appeared. It must have been in a body capable of materialization and de-materialization. We now know that spirits have this power, and the "miracle" (?) of the resurrection, thus explained, is entirely consistent with our facts. Had Christ lost all remembrance of his past when he appeared? Did he carry over into spirit-life only "a certain combination of qualities"? Had his affections for the loved disciples all vanished, according to Dr. Hedge's frigid theory?

And yet the Doctor professes to be a Christian teacher! Friends, is it not time that a little Spiritualism was infused into the religion that calls itself Christian?

The Boston Post on the Black Hills.

This fearless journal in a recent issue thus refers to Custer's "Paradise," and its fruits: "Black Hill Indians are doing a killing business. Among their victims are an entire company from Cincinnati, forty-nine in number—an incident that shocks one. It is sought to blame those persons who are said to have induced men to rush to the Black Hills country, by drawing glowing pictures of its golden soil—but it should not be forgotten that all who went thither after gold did so as thieves, and were in no respect better than burglars who break into a rich man's house because they have heard that he has much gold plate, and who would kill him should he defend his right of property. The Indians bear themselves wildly and blindly, but they have as good a right to defend their soil as they could have were they as white as milk, or as lilies."

Spiritualist Picnic at Highland Lake Grove.

As will be seen by reference to our fifth page, Drs. Gardner and Richardson have arranged for a picnic at this truly charming spot, the gathering to occur on Thursday, June 29th. Good speaking, fine opportunities for dancing, boating, etc., will combine with the natural advantages of the grove, to give enjoyment to all who may avail themselves of the opportunity, and it is to be hoped that the number of such will be large.

Madame Amantine Luelle Aurore Duvant—better recognized as "George Sand"—died in Paris, France, Thursday, June 8th. She was known by her *nom de plume* in Europe and America as a novelist and a dramatist of surpassing power and brilliancy, and in her life-work completely overturned the contemptuous remark of Balzac to her, that "women never made good authors." She was buried at Nogent, Sunday, June 10th, thousands of persons attending, despite a heavy rain-storm which prevailed. Prince Jerome Napoleon and Alexandre Dumas were among the pall-bearers, and Paul Meurice read a eulogy written by Victor Hugo.

The Perry (N. Y.) Star contains a half column account whereby it seems that Mrs. Alonzo Crane of that place—who has for years been looked upon as a hopelessly incurable invalid—has been able once more to appear among her friends and neighbors, the remedial agent being the magnetic healing power, by "laying on of hands," exerted by Dr. A. E. Tilden.

THE CHAPEL ON THE HILL, Malden, Mass., has been repaired, and will until further notice be freely opened on Sundays for any and all purposes which can reasonably claim to be conducive to human welfare. J. Wesley Dodge, its proprietor, will lecture there on Sunday, June 18th, at 6 o'clock P. M., or on the first following pleasant Sunday afternoon. The public are invited.

Theodore Hook once saw an exceedingly pompous man walking in one of the streets of London, whom he immediately accosted thus: "Sir, may I inquire if you are anybody in particular?" He then walked off without waiting for a reply.

Spiritualism in England.

The activity of the cause in Great Britain is plainly to be perceived by the most casual observer. Particularly is this increase and power to be noticed in reference to the materialization and paraffine glove phenomena, accounts of which fill the pages of our English spiritual exchanges. Mr. Eglinton, Mr. Colman, Lottie Fowler and others are fully employed in demonstrating the verity of these later and astounding phases of development, and wonderful accounts are furnished of incidents transpiring at their séances.

The mental plane is not however neglected, as we see that J. J. Morse, Dr. Sexton, J. Burns and their confederates are lecturing with success in London and in provincial towns. Dr. William Hichman announces that Meyerbeer Hall, 5 Hardman street, Liverpool, has been dedicated as a new "Temple of Truth, or Spiritual Church of the Future," and that meetings will hereafter be sustained there.

The Spiritualist, London, urges upon the British Association the establishment of yet wider friendly relations with Spiritualists in foreign countries. We are glad to note—from the following report in Mr. Harrison's paper—that the regulations of séances regarding ventilation are about to receive scientific attention and examination; if this problem can be successfully compassed a great need will be met in this country as well as in England:

THE SPIRITUALIST SCIENTIFIC RESEARCH COMMITTEE.—Monday evening, May 29th, the first meeting of the Scientific Research Committee of the British National Association of Spiritualists was held at 38 Great Russell-street, London, under the presidency of Mr. Desmond Fitzgerald, M.S. Tel. E. Mr. D. H. Wilson, M.A., and Mr. Gray were elected members of the committee. Mr. Fitzgerald suggested that the committee should first give attention to the ventilation of the séance room and cabinet. He remarked that every man consumed more than sixteen hundred cubic inches of oxygen per hour, and that when many people were shut up together in a small room at a dark séance, the conditions were most unhealthy. He suggested that the séance room should be ventilated by means of two or three large pipes, so bent that they would let air out without letting light in. He further suggested that the cabinet should be ventilated by the slow discharge into it of pure oxygen gas throughout the séance. It was then resolved that the committee should first give attention to the ventilation of the séance room and cabinet.

Poor Children's Excursions.

Arrangements for the fifth season of this excellent and praiseworthy enterprise are already in making, and we trust the kind-hearted of Boston will respond liberally to aid it. About ten thousand poor children, who else might have had no holiday outside the city, were taken last year, and without serious accident to any one. The Committee propose to take as many this year, provided the requisite funds are contributed. To meet all charges five thousand dollars will be required. Messrs. Peters & Parkinson, No. 35 Congress street, will act as Treasurers for another season, and all contributions may be sent to them.

Dr. A. S. Hayward writes from Philadelphia that he has just had a sitting with the Holmes media, whereat Mr. Holmes was "put into a linen duck suit which had stockings sewed on the sleeves of the coat, and the coat collar sewed tightly about the neck in such a manner that he could not possibly escape from it. I saw him stripped to the skin before and after he went into a cabinet, in which he was locked. There could not have been any confederate; only five persons were present. Mr. Keeler, the gentleman who brought the suit of clothes, and also procured the box that the paraffine was placed in, is a man who is not easily deceived. The point that is the most convincing in the phenomena occurring at this séance is that one of the spirits materialized was clothed in black, while the medium was closely confined in a white suit and locked up securely in the cabinet; there was no chance for the use of confederates, black clothes could not have been introduced into that cabinet without detection, and even if they had been Mr. Holmes could not have used them. I think this device of Mr. Keeler a good one, and that a medium must be genuine who is successful under such circumstances."

Minnesota having admitted the right of her women citizens to vote upon school questions, a meeting was recently held to insure the presence of women at the polls at a pending election, and the Minneapolis Mail summed up its report of the occasion by saying that Minneapolis might well be proud that she had had no political meeting "where there was no smell of liquor or tobacco, not one oath or low jest, no calling people liars and thieves, and not a loud boisterous word spoken; in fact, not a word or action that might not have been spoken or have occurred in the most cultivated, refined family in the city."

Thomas B. Watford, writing from Philadelphia, Pa., June 6th, says: "Mrs. Thayer is making very many friends here by her wonderful power as a flower medium. I have had recently a most positive mental test with Mrs. Maud E. Lord. I put my spectacles on previous to the light being put out, and mentally wished if my dear wife's spirit was present that she (the spirit) would take these glasses and put them on Capt. J. Keeler, who was full twelve or fifteen feet from me, and it was done while the medium was clapping her hands. During the séance many spirits spoke quite plainly, and two or three at a time."

Mr. C. L. Jennings, a young medium—vide the Rochester (N. Y.) Democrat and Chronicle—is having remarkable phenomena of the materializing type at his séances in that city. The medium's feet and hands are placed in stocks visible to the circle, and faces recognized as those of departed friends appear at the aperture in the curtain. Whispered communications are also given, and "the closest scrutiny" (so says the Chronicle reporter) "fails to find the least sign of deception."

On Wednesday evening, June 7th, a party of friends assembled at the residence of Mrs. Mary M. Hardy, No. 4 Concord square, Boston, to keep in remembrance the anniversary of her birthday. The exercises partook of informal conversation, and the time was passed pleasantly away in the interchange of congenial thoughts.

A sterling and incisive essay from the pen of Prof. J. R. Buchanan, of Louisville, Ky., will appear in our issue of June 24th.

An explanatory letter from Mrs. Elizabeth M. F. Denton will appear in our next issue.

Read D. Doubleday's card in another column.

"The Proof Palpable of Immortality."

The new edition of the work under the above title by Mr. Epes Sargent contains the following Preface, by which it will be seen that after all its contents have undergone a thorough sifting, and the proper revisions have been made, the general facts of the volume have been strengthened rather than impaired by the time that has elapsed since the first edition was published:

To the uninformed many the narrative portions of this volume will seem like the fantasies of a medieval superstition. But the faithful observer of what is going on in the world must be well aware that the accumulation of facts corresponding with those here presented is getting to be irresistible. For their refutation something more than a word or gesture of contempt is now required. Those critics who hope to dispose of them thus easily will soon be counted in the long procession of infatuated opponents of dawning truths. The movement of the fast spreading and becoming better known; that almost new converts daily, and are beginning to be admitted by respectable scientific authorities, such as Wallace and Crookes in England, Perty in Berne, and Wagner and Dufour in Russia. All the frauds of real or pretended mediums are powerless to neutralize the effect of what has been proved, and has now taken its place among the certainties of science. Moreover, the question is beginning to be raised whether much that we have set down as the conscious imposture of certain known mediums may not be the work of foreign forces, the eccentric operation of which we do not yet understand.

But in the revision of this work I have been careful to note all those instances in which testimony has been weakened or withdrawn since the first edition was printed. Thus I have stricken out the accounts which Mr. R. D. Owen gave of phenomena through Mr. and Mrs. Holmes, though he has since admitted that in this case genuine manifestations were probably mixed up with those he suspected as questionable. I have also made such qualifications as seemed pertinent in other cases. Spiritualism needs no invalidated supports.

The fact that the present volume grew out of a series of familiar communications respecting the materialization phenomena, will explain, if it will not excuse, the somewhat free and desultory manner in which the many-sided subject has been treated. If my transitions from fact to theory should seem irregular, the fault lies in the original unambiguous form of the publication.

I have brought down the record of phenomena to the beginning of the year 1876; and it will be interesting to the student of the matter to remark what seemed incredible at one time, even to advanced Spiritualists, has been confirmed as the manifestations have gone on and multiplied; and how every new "exposure" has resulted in a reaction favorable to the confirmation of the fact involved. The course of truth, Goethe tells us, is spiral, and progress cannot be had without occasional retrogression.

That Spiritualism now offers the grounds for a science founded on observed facts is the belief of all persistent investigators. It has made its way in spite of the most vehement opposition that ever a great truth encountered. The large majority of the cultivated classes, the religious and the scientific, have all combined to hoot it down, almost blind to the consideration whether it is a thing of facts or chimeras; for there is much in it that defies superficial observation. But it still lives and grows. If true, it is God's truth, and we must not fear it, however portentous to our short-sightedness it may appear. It is time for people of common sense to accommodate their opinions to the facts, since it is evident that the facts will not accommodate themselves to the preconceptions and dislikes of any majority, however wise and worthy.

The new edition of "The Proof Palpable of Immortality," neatly bound in cloth, will be sent by mail postpaid on receipt of one dollar. It contains a most interesting résumé of the facts and phenomena of Spiritualism up to the present time, with remarks on their relations to theology, morals and religion. The great fact of spirit materialization is here brought out and presented with an irresistible force of proofs.

The Belvidere (N. J.) Seminary.

The closing exercises of this popular school will take place on the 20th and 21st of June. The place can be reached by rail in two and a half hours from New York or Philadelphia. Friends of free thought and liberal education are invited.

Referring to the New York "egg test" at a recent public séance, the *Figaro*, San Francisco, Cal., thus applies the scalpel in a direction where it is greatly merited:

The reporter, it is seen, makes no comment upon the wonderful phenomenon presented of a young lady on the open stage, in full view of a theatre full of people, playing a piano with seven men seated on it, and the instrument, with all its added weight, rocking around in the meantime like some light toy, or upon the fact of her lifting a piano, which usually weighs six hundred pounds, by placing the palm of her hand under it, with an egg placed between her hand and the instrument, without crushing the egg. He merely calls the latter a "clever thing," and some fellow in the gallery shouted out an insulting remark to the medium.

In place of investigating these, and similar "clever things," being done by spiritual mediums within the last few years, things which are beyond the power of all physical resources to produce, the press and the public both typified on this occasion wrap themselves up in their old-time garments of creed and prejudice, and try to shut their eyes and ears to startling facts and wonderful phenomena that are augmenting every day, and will eventually as sure as there is a sun in the heavens force their recognition upon the world. The seed is being sown far and wide, and must in a short time bear fruit.

A closing notice from G. W. Sweet, Minneapolis, Minn., concerning the Spiritualist Convention there on the 15th inst., came to hand too late for publication last week. Our friends in the West and elsewhere will please bear in mind that the Banner of Light goes to press on Wednesday of each week, and appears on the following Saturday. The notice—which we would gladly have printed—was post-marked "June 6th," Tuesday, at Minneapolis, and arrived at our office on the morning of Friday, June 9th, nearly two days too late.

We have a small lot of the choice musical compositions of Laura Hastings Hatch, which will be sold at greatly reduced prices: "The Battle of the Wilderness," nine pages and illustrated title-page—price forty cents (former price seventy-five cents), "Pearly Wave Waltz," "Souvenir Waltz," "Dreams of the Sea" (a song), etc., etc., twenty cents each.

Mr. Edward Pelouze, well known in this city, and formerly a member of the firm of J. K. Rogers & Co., Boston Type Foundry, passed to the higher life from his residence in Camden, N. J., June 3d, at the ripe age of 78. He has long been a firm believer in the Spiritual Philosophy, and met the change cheerful and happy.

Mr. Charles Bright—if we may judge by the space given him in the *Otago Guardian* and other papers—is doing an important work for free thought in New Zealand, by his discourses.

A report of the three days' Mass Meeting held at Washington, N. H., June 2d, 3d and 4th, is received and will appear in our next issue.

The Lake Pleasant Camp-Meeting.

The Committee of the Spiritualist Camp-Meeting (at Montague), for Western Massachusetts, are out with a three-page printed circular, wherein it is set forth that the tents will be ready for occupation Aug. 9th—the sessions to continue to Aug. 31st; that many mediums will be present; that the Fitchburg Cornet Band and Russell's Orchestra will furnish music; that railroad fares will be reduced (generally) to half price; that Charles W. Sullivan, J. Frank Baxter and other good vocalists will assist in the exercises; that boarders will find ample accommodation, and those desiring to keep house can do so on the grounds. They further announce that "the programme of the names of speakers will contain some of the most eloquent, learned and inspired of the Spiritual and Liberal lecturers in the country, a full list of which will be published hereafter."

For sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, Mass., "OLD ABE, THE LIVE WAVE EAGLE OF WISCONSIN"—or rather a paper-bound biographical sketch of this remarkable bird, from the pen of J. O. Barrett, whose name is well-known to our readers. Price 50 cents per copy; postage 6 cents.

R. Linton, Esq., of the Medium and Day-break, London, Eng., has sailed for America, and may be expected in Boston at an early date.

TO EMMA HARDINGE.

Peerless Evangel of the Spirit-Land! That on the topmost cycle of the Age Sheddeth new light upon the ancient page, In thoughts immortal, eloquent and grand! The dark-robed past can never more withstand The radiant truth that flashes from thy brow; For thy appeals awake the living soul, In tones that echo from the Eternal Strand. Fair Consort with the Sages gone before— Those brave, heroic pioneers of thought, Whose pearls are gathered on the unseen shore, Where life progressive is with a steady flight— Speed on thy way triumphant for the Right, Thou herald of the dawn! Thou messenger of Light!

Boston, July, 1875.

London Letter.

To the Editor of the Banner of Light: After a long and wearisome voyage I find myself landed safely in the old country. As the "Alsatia" touched Glasgow the voices of the singers echoed the familiar words of "Home, Sweet Home," but as I looked up to the city and saw nothing but clouds of smoke and piles of lumber, it seemed to me that the words were slightly out of place. However, we were soon in the bustle of landing; friends were meeting friends, and I for the first time step foot on "Scottish soil." The sensation of being on terra firma—of knowing there are no waves to toss one about, and, withal, to be free from the possibility of the distant sea-sickness, is more easily imagined than described.

Armed with letters of introduction, I soon found friends who made my stay altogether pleasant; after visiting the places of importance we hurried on to Edinburgh, where I found much more of interest to delight the traveler—the monument of Sir Walter Scott, the renowned Edinburgh leader, where so many important events in the history of Scotland have been enacted, and many other places which served to fill up the hours very agreeably.

At Manchester, Liverpool, and other places on the route, we found many to whom the word Spiritualist had a sweet sound. At last I find myself located in quiet rooms—if any place in London can be called quiet—surrounded by all that can conduce to comfort and happiness. I have had the pleasure of a sitting with the most remarkable medium, David Duguid, author of "Hafed, Prince of Persia." I secured a very fine sketch, and also a painting, during the sitting, which was in every way, during its continuance, most entertaining. Here in London I find Dr. Mack, who has won for himself an enviable reputation as a healer, wisely employed and doing a vast amount of good; also Mrs. Kimball, who, as a trance medium, has done much to advance the cause, despite the opposition with which she has had to contend. Lottie Fowler still continues to succeed, despite the would-be exposures, and, like Mrs. Harby and others, seems quite content to trust the higher powers and let the future decide.

Among one of the pleasant things is the weekly appearance of the Banner of Light, which has ever been a friend to all mediums and theosophical right arm of Spiritualism. I shall soon be able to form some idea of the public movement here; as yet I have seen but little. That you will be strengthened in your good work I am convinced, for there is a "power behind the throne" which will prosper truth and right. To my friends at home I send kind remembrances, and in faith of the "better times to be" I am still a worker.

SUBS. WILLIAM FLAHERTY.
2 Vernon Place, Bloomsbury square,
London, Eng., May 16th, 1876.

On File for Publication:

Interesting reviews, essays, etc., by writers of merit, viz.: "The Great Tongue," by Prof. S. B. Brittan; "The Conflict of Opinion"—a lively essay on a profound subject—"The Unknown"; "Spirituality," by J. Dille, Esq.; "The Evidence of the Spirituality from Spiritualism," by Rev. E. R. Sanborn; "The Mission of Modern Spiritualism," by R. W. Hume; "Holding Forces," by Lois Walsbrook; "Skepticism—Its Four Forms: Honest and Knave, Faith and Brutal," a trenchant essay from the pen of Prof. J. R. Buchanan; "Early Mediumism," by C. H. Stebbins; "Spiritual Evidence not Governed by the Arbitrary Laws of Science," by Alex. S. Davis; "Psychometry, or Soul-Reading," by Mrs. A. B. Severance; "Open Letter No. 2," by John Wetherbee, Esq.; No. 11 of the fine series of articles on *Spiritual Gifts*, contributed to our columns by Mrs. Emma Hardinge Britten.

Spiritualist Picnic in New York.
The Children's Progressive Lyceum of New York will hold their first picnic of the season at Elm Park, West 92d street, N. Y., on Saturday, the 24th day of June, 1876, day and evening. Speaking from 12 to 3 p. m. Music by Gilbert's band. Tickets 50 cents. Children under twelve years of age admitted free. The 8th Avenue cars pass the park every six minutes.

CARRIE R. PERKINS, Cor. Secretary.

Movements of Lecturers and Mediums.
Mrs. J. J. Clark has removed to No. 19 East Springfield street, Boston.

Mrs. Nellie L. Davis, who has been located during the past winter in Louisville, Ky., will spend the summer in Massachusetts. She speaks before the First Religious Society of Spiritualists in Cleveland, Ohio, 18th and 25th. Address 225 Washington street, Salem, Mass.

New Music.—We have received from W. H. Ewald & Bro., 139 Newark Avenue, Jersey City, N. J., the following pieces of choice music: "The New Jersey Grand Centennial March," by H. F. Wagner, Op. 23; and "I'll Keep a Sweet Kiss for You, Darling," a song, words by Geo. Cooper, music by H. F. Wagner.

Louis F. Gonzalez, No. 86 Tremont street, Boston, furnishes with eight songs words and music by Barry Collier, to wit: "Home, Where My Love Once Dwelt," "Good Night to the Darlings," "When Jamie Came Over to Me," "Nora of Galway," "Field O' Barley," "The Heart Knows Where Home is," "Tread the Floor Lightly," and "The New Plantation Wines."

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE SPIRIT LIST: A Weekly Journal of Psychological Science, London, Eng. Price 3 cents. THE LITTLE BOUQUET. Published in Chicago, Ill. Price 10 cents. THE SPIRITUALIST AT WORK. Issued fortnightly at Chicago, Ill. E. V. Wilson, Editor. Price 5 cents. THE CURE OF THE SICK. Published in Boston. Price 25 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 10 cents. THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 25 cents; by mail 25 cents.

RATES OF ADVERTISING.

Each line in *Agate type*, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line. BUSINESS CARDS.—Thirty cents per line. *Agate*, each insertion. Payments in all cases in advance. For all Advertisements printed on the 5th page, 20 cents per line for each insertion. Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT!—Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis of disease by look of hair. And thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical Band.

Diagnosis by Letter. Inquire Look of Patient's Hair and \$1.00. Give Age and Sex. Remedies sent by mail to all parts of the United States and Canada. Specifics for Epilepsy and Neuralgia. Address Mrs. C. M. Morrison, Residence No. 1, Euclid street, The Grove Hall and Dorchester horse cars. My. 13.13*

Colby & Rich have for sale at the BANNER OF LIGHT BOOKSTORE, No. 9 MONTGOMERY PLACE, BOSTON, a new pamphlet, the contents of which embody a spiritual drama in four acts, entitled "THE NECHROMANCER." The play has been written and arranged by B. Taylor, M. D., of Baltimore, Md., and is highly spoken of. Price 25 cents per copy; postage free. Send for one.

Debility and Nervous Headache. Chronic, sick or nervous headache is generally dependent on, or accompanied by, impaired digestion, by which the circulation and nutrition of the brain are deranged, and the nervous centres vitiated. The PERUVIAN SYRUP, by reinvigorating the digestive powers, lays the axe at the root of the tree; the brain is duly nourished, the nervous symptoms cease, and the headache disappears.

MRS. J. W. DANFORTH, Clairvoyant and Magnetic Physician, 100 W. 58th st., New York. Ap. 22.10*

DR. R. P. FELLOWS'S warrant cure for Spermatocystitis should be in the hands of all who are suffering from this complaint. It is an outward application, and has been prescribed for over thirty years in hundreds of cases without a failure. Terms very reasonable. Address Vineland, N. J. My. 27.4*

DR. DUSEMBURY'S successful Magnetic Physic. 25 years' experience. Central Magnets. No drugs used. 143 W. 11th street, New York. My. 27.4*

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing Office 200 Jordanum street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. July 4.*

DR. FRED. L. H. WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y. My. 20.

MR. and MRS. HOLMES, 614 South Washington St., Philadelphia, Pa. Circles Monday, Tuesday, Wednesday and Thursday evenings, at 8 o'clock. F. 19.

HENRY SLADE, Clairvoyant, No. 18 West 21st street, New York. Ap. 1.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 24 East Fourth st. Address Box 82, Station D, New York City. J. 1.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Ave., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap. 1.

SEALED LETTERS ANSWERED BY R. W. FLINT, 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. My. 27.—4*

DR. J. T. GILMAN PIKE, Electric Physician, No. 57 Tremont street, Boston, Mass. Ap. 1.

BUSINESS CARDS.

The consumption of Opium is largely on the increase. An abnormal and vitiated state of the system craves an abnormal and vile remedy. What an amount of suffering might be saved by renovating the health by the timely use of the famous Quinine Wine, the great tonic. All druggists have it. 2w—June 10.

DEAFNESS RELIEVED. No medicine. Book free. G. J. WOOD, No. 3 Cross-st., Madison, Ind. June 5.—10w

NOTICE TO OUR ENGLISH PATRONS. J. J. MORRIS, the well-known English publisher, will act in full capacity as our agent and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to take orders for all of Colby & Rich's Publications, Warlock Cottage, Old Ford Road, Bow, E., London, Eng.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale above, at Lincoln Hall, corner Broad and Cornwal streets, and at the Spiritualist meeting, Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. Rhodes.

HARTFORD, CONN., BOOK DEPOT. A. ROSE, 68 Trumbull street, Hartford, Conn., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER (N. Y.) BOOK DEPOT. WILLIAMSON & LIGGEE, Bookellers, 82 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the BANNER OF LIGHT PUBLISHERS, HOBOKEN, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT. D. M. JONES, 100 North Main street, Rochester, N. Y., keeps for sale the Spiritual and Reform Works published by Colby & Rich. Give him a call.

CLEVELAND, O., BOOK DEPOT. LEE'S BAZAAR, 16 Woodland avenue, Cleveland, O., has the Spiritual and Liberal Books and Papers kept for sale.

ST. LOUIS, MO., BOOK DEPOT. MRS. M. J. REED, 220 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

NEW YORK BOOK DEPOT. A. J. DAVIS & CO., Bookbinders and Publishers of standard and Bazaar and Religious on Harmonical Philosophy, Spiritualism, Free Religion, and General Reform, No. 24 East Fourth street, New York. If—Nov. 1.

San Francisco, Cal., BOOK DEPOT. At No. 319 Kearney street (upstairs) may be found on hand a large and complete stock of the Spiritualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pen, Planchette, Spencer's Pen, and all the latest and best of the Spiritualist and Reform literature. Dr. Rhodes's Nutritive Compound, etc. Currency and postage stamps received at par. Address, HERMANSON, P. O. box 117, San Francisco, Cal.

ST. LOUIS, MO., BOOK DEPOT.

R. T. C. MORGAN, 69 Pine street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

WASHINGTON BOOK DEPOT.

RICHARDSON & HARRIS, Bookellers, No. 1007 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

LONDON, ENGLAND, BOOK DEPOT.

J. HULKS, Progressive Librarian, No. 5 Southampton Row, Bloomsbury square, Holborn, W. C., London, Eng.

ADVERTISEMENTS.

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Spiritual, Progressive, Reform, AND MISCELLANEOUS BOOKS, AT WHOLESALE AND RETAIL.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by cash, or by check on the Boston Post Office, or by draft on New York, or by draft on London, or by draft on the Bank of England, or by draft on the Bank of France, or by draft on the Bank of Germany, or by draft on the Bank of Italy, or by draft on the Bank of Spain, or by draft on the Bank of Portugal, or by draft on the Bank of Russia, or by draft on the Bank of the United States, or by draft on the Bank of the Republic of France, or by draft on the Bank of the Republic of Germany, or by draft on the Bank of the Republic of Italy, or by draft on the Bank of the Republic of Spain, or by draft on the Bank of the Republic of Portugal, or by draft on the Bank of the Republic of Russia, or by draft on the Bank of the Republic of the United States, or by draft on the Bank of the Republic of France, or by draft on the Bank of the Republic of Germany, or by draft on the Bank of the Republic of Italy, or by draft on 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