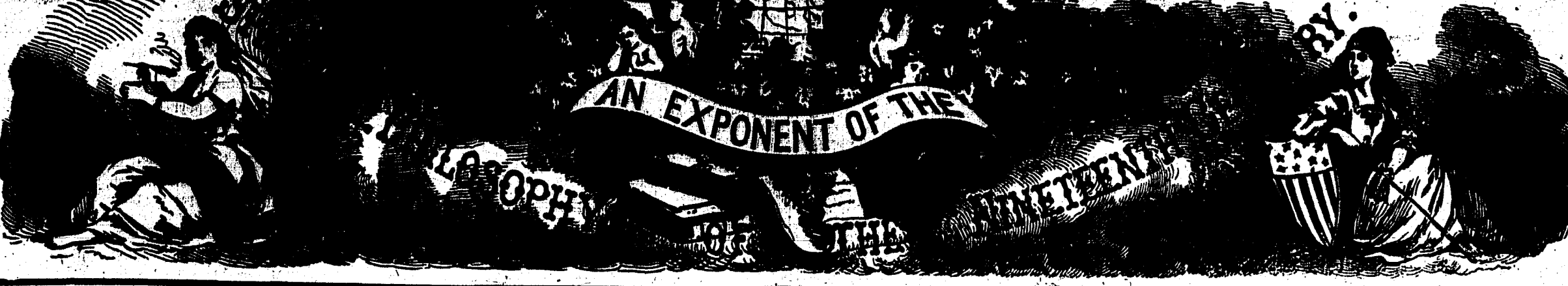


# BANNER OF LIGHT.



VOL. XII.

COLLEY & RICE,  
Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 23, 1877.

{ \$3.15 Per Annum,  
In Advance. }

NO. 13.

## Banner Contents.

FIRST PAGE.—Views of our Heavenly Home—Chapter IX. Prof. Swing and Spiritualism.  
SECOND PAGE.—Original Essays:—Matter and Spirit: Discovery of Spirit. Children's Department:—Lorelei: Tales of the Sun-Rays.  
THIRD PAGE.—Banner Correspondence:—Letters from Ohio, Nebraska, Vermont, New Jersey, New York, Pennsylvania, Massachusetts, and Colorado. Poetry:—Oleopatri Dying. Good Tests at Mott's Séances, etc.  
FOURTH PAGE.—Editorial Articles:—“The Scientific Basis of Delusion.” “The Great Family of Souls, Highland Lake Camp-Meeting, etc.  
FIFTH PAGE.—Brief Editorials, New Advertisements, etc.  
SIXTH PAGE.—Massages Department:—Spirit Messages through the Mediumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danksin. Organization.  
SEVENTH PAGE.—“Mediums in Boston.” Book and Miscellaneous Advertisements.  
EIGHTH PAGE.—Onset Bay Grove. What the Albany Law Journal says of the Recent Prosecutions of Spiritual Mediums in English Courts. Communication from James Mont. Isle of New Philadelphia, Ohio: Spiritualism in San Francisco. Movements of Lecturers and Mediums. Spiritual Meetings in Boston. Brief Paragraphs, Current Events, etc.

(Copyrighted by ANDREW JACKSON DAVIS, 1877.)

## VIEWS OF OUR HEAVENLY HOME.

A SEQUEL

TO  
A STELLAR KEY TO THE SUMMER-LAND.

BY ANDREW JACKSON DAVIS.

### CHAPTER IX.

“Talk not of temples! There is one  
Built without hands, to mankind given;  
Its lamps are the meridian sun,  
And all the stars of heaven;  
Its walls are the cerulean sky,  
Its floor the land so green and fair;  
The dome is vast immensity—  
All Nature worships there.”  
—[Fodder.]

The physical heavens are literally loaded with perspective anomalies. Paradoxical scenes are visible on every hand, and (apparently) inconsistent motions are in every point of the radius displayed. Moons seem to be revolving about their primaries in the wrong way, and with varying, fantastic velocities; while great sun-stars, with their countless trains of planets and inferior bodies, appear (or seem) to be wandering away into the empty abysses of space.

The Milky Way Galaxy, for example, presents itself to the human eye as a figure closely resembling the letter Y stretching across the sky at almost right angles with the position's general system. Space-islands and empty air-abysses, surrounded with stars, are visible in some directions; and elsewhere you see vast fertile star-islands, surrounded by oceans of uncoupled space. All this gives the impression that the universe is empty and sterile in places, whilst in other localities yielding an abundant crop of worlds. (Something of these anomalies are indicated in the accompanying diagram, No. 3.)

Let it be understood that the external appearance of the sky, to an inhabitant of earth, is largely a perspective illusion. Men pertinaciously adhere to the mis-impressions and the consequent deceptions which they derive from the crude use of their senses. It is not easy for a man to believe that stellar contradictions frequently arise from the appearances impressed persistently upon the ordinary spectator.

For illustration, the Y-shaped Galaxy is an appearance only, made upon our eyes because of the exceedingly sidewise position we on earth occupy relatively to the great star-belt. We here exist upon the confines of the universe composing the sixth circle. Therefore, although light is a fleet traveler, we have not yet lived long enough on earth to receive a ray of light from the more interior circles of suns which occupy what to our bodily senses and telescopes are but yawning chasms of utter nothingness! And it is because we contemplate the exceedingly remote Milky Way cluster from a side position, that it seems to be divided in places; and it is also because of this that it nowhere suggests (what it really is) a girdling system of suns and inhabitable worlds.

In order to give some faint idea of relative proportions and distances (see the diagram No. 6, also Nos. 1 and 4), we must present a section of the Summer-Land as a strip of infinitesimal, stretching horizontally beneath the immeasurable, overhanging circles of constellations. On the extreme right hand you observe our Sun (S.) and the dependent planets and satellites scattered about; while on the left you behold the great solar mother, Alcyone, (A.) toward which our system is now traveling.

To an inhabitant of any one of the myriads of worlds possessed with the adequate telescopic vision, the spiritual belt appears to be thick, or thin, or straight, or spherical, each appearance being in accordance with the perspective phenomena generated from his point of observation. For example, the space occupied by the Milky Way seems to mankind to be comparatively narrow and thin, with stars in places; yet there are in those thin places bright bodies whose diameters are not to be imagined by our senses, and are not less than one hundred and twenty billions of miles! Let this be remembered reverentially when you gaze upon the thin-looking Milky Way. And (see the diagram) you will also bear in mind that the flashing light consumes more than five hundred years to reach the earth from the Pleiades; and that our sun, which speeds through space at the rate of eight miles a second, requires more than two years to journey one round of its orbit, and is visible in the distance for more than two years.

day, from the moment of his birth to that of his death, he would consume eighty years in walking once around our familiar sun! These serious reflections will prepare your mind for the entertainment of enlarged views of the extent and possessions of our Heavenly Home.

A word more concerning perspective observation. Objects nearest you appear to move rapidly, while remote objects appear very slowly to alter their positions—the furthest appearing to be

those not very remote clusters and our human eyes! What do you think, then, is the length of time required by leisurely or industrious artists, astronomers, florists, geologists, investigators of all branches, theologians, poets, musicians, lovers of nature, conjugal lovers, missionaries, teachers of every religion, and the leading minds of every country and government—yes, how much time (how much of eternity!) do such persons and such mentalities require to make a sin-

Land, is the distance between New York and Buffalo compared to the earth's whole circumference? How many thousands, yea, how many millions of human beings are born, bred, matured and buried within the limited space which separates these two American cities! How many men and women (some of them very high in society and culture) who live a long life without traveling three thousand miles from Paris, London, Leipzig, St. Petersburg, or even one

short, that your mind and God's mind will, in possessions and attributes, be equals and co-peers! Of course, logically speaking, as there will be no further possible progression, and as there will be nothing further to “entertain” or to “occupy” your full-blossomed powers, and lest the “time” may begin to hang too heavily upon your perfect spirit, why, to make the story short, you conclude to plunge into the bottomless vortex of central life, and commit an eternal suicide! This destination, expressed in many forms of language, is what millions of mankind vaguely dread; and it is an “absorption” of the soul which thousands firmly believe, and religiously regard as the some of perfect happiness.

Eternal progression of the individual, when justly comprehended, is (to speak paradoxically) a truth beyond all comprehension; which is another way of saying this: Eternity is an impossible conception, except as it is divided up into “times,” just as Infinity is incomprehensible, except as it is divided up into “spaces.” Therefore eternal progression means to a man's mind, and always must mean, an endless succession of periods, eras or ages, through which his mind makes pilgrimages, retaining and maintaining his identity by memory of only the substance or essences of all his experiences; but perpetually losing memory of the details of every experience; thus forever keeping the universe new, his spiritual appetites for universal feeding forever healthy, and his aspirations eternally youthful toward the whole, and away through into all its countless parts and varieties. So the human mind, like the sun, has its apellions and perihelions; it travels to the extreme of its orbit in one great Sphere; then it retraces its steps back to its centre; and then, planet-like, it starts immediately out upon another journey through the boundless fields of an unfathomable Universe.

This chapter should give you the impression that no human mind can comprehend a millionth part of what there is to see, and meet, and feel, and know, even in the next or Second Sphere; and that, so far as is yet known, no person born on earth has ever advanced beyond its inconceivable vast boundaries. But the focus (see Nat. Div. Rev., p. 41) of the Summer-Land is in sympathetic correspondence to the Centre of the Infinite whole. This focus of essential principles is its Alexandrian Library, so to speak, where all who are prepared may go for universal information. It is a focus of mental progression and spiritual truth; which must be sought by love and absorbed by wisdom; from which very extensive and correct knowledge of far Higher Spheres may be derived.

To this spiritual sun, to this centre, I go for information; and by contact with it, while in the superior condition, I receive impressions.

[Continued in our next.]

## PROF. SWING AND SPIRITUALISM.

To the Editor of the Banner of Light:

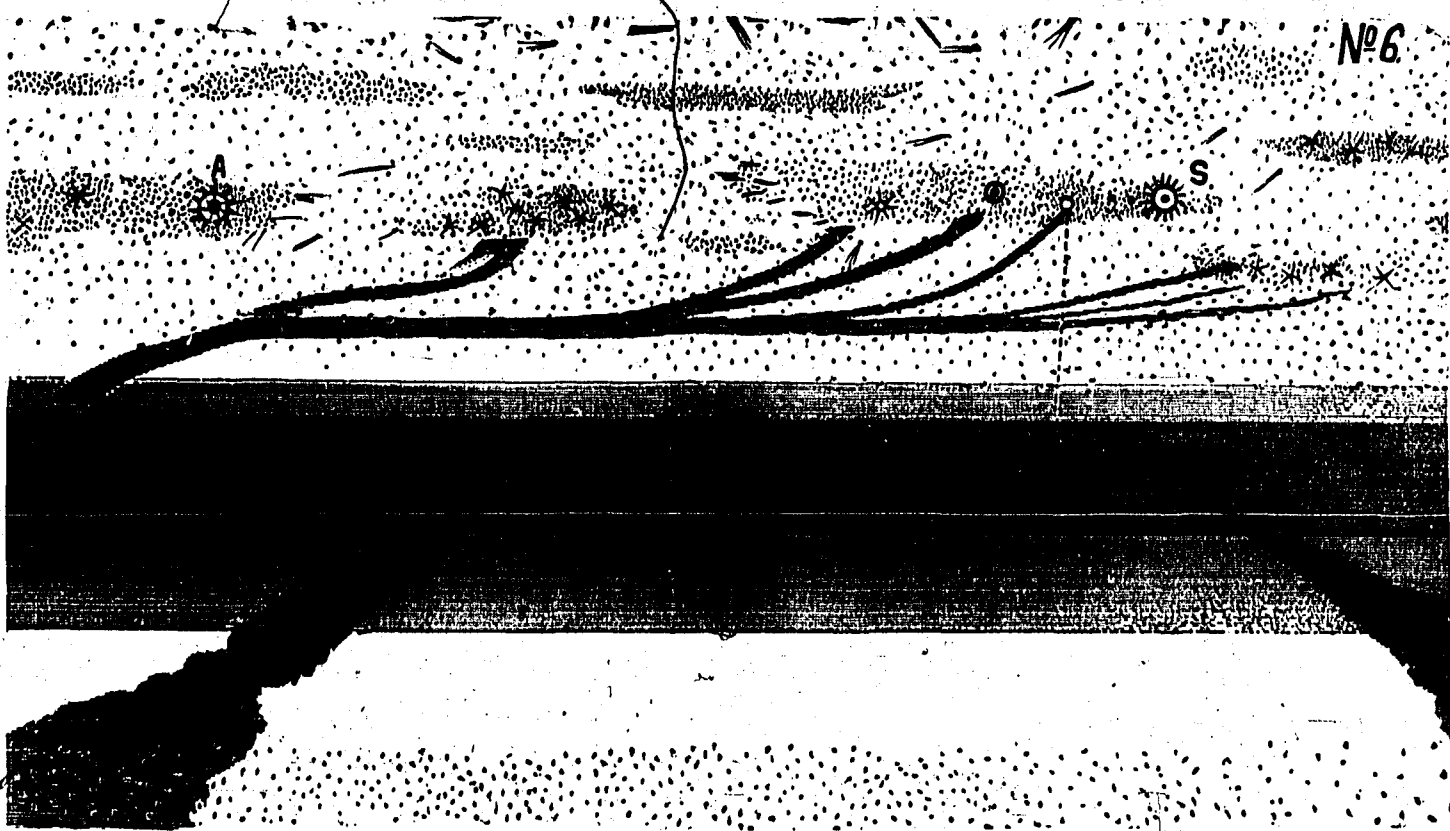
In your issue of June 21 I notice an open letter to Prof. Swing from T. Richmond. I think the passage quoted from Mr. Swing, on which he predicates his remarks, does not clearly indicate Mr. Swing's views on Spiritualism; and that therefore Mr. Richmond beats against the wind in his argument with the Professor. In the Religio-Philosophical Journal of Nov. 25, 1876, will be found the following, preceding the extract commented upon by Mr. R. “Very closely allied to Christian mysticism is much of the modern Spiritualism. It separates God from his laws, and tries to leap at once into the spirit-world. The human race has all along been compelled to find its oratory, its skill and information, along the path of investigation and toil.” Then are introduced a number of prominent names, who have become famous for their special attainments in oratory, knowledge and art, after which follows the extract that has drawn Mr. R.'s particular attention. It has appeared to me that we need to know how the Professor would define “Christian mysticism” before we can know how he stands in relation to Spiritualism. In a late daily paper (I think it was) a writer criticised Mr. Swing for placing what are called the miracles, wrought by Jesus and his followers, as a class of facts altogether unique in themselves, and not to be classed with anything else in the order of divine operations. This is as I remember the purport of the article. Those divine operations, occurring at that period, as recorded in the New Testament, are probably Mr. Swing's “Christian mysticism.” As much of Modern Spiritualism “is very closely allied to Christian mysticism,” and as it will at last utterly fall, because there certainly is no law on which it stands, may we not ask: Was or is “Christian mysticism” a failure? After admitting so many facts as being connected with Spiritualism; does it not seem that the Professor is separating “God from his laws”?

It seems idle to quote texts from the Scriptures to prove to the Professor that there is or ever was any trance. That belongs to “Christian mysticism,” which stands alone, and disconnected from all else that God has wrought. That “there is no law” for the production of admitted facts, is a broad and bold assertion. Henry W. Beecher is said to have remarked of Mr. Swing's literary productions, “His method is that of simple statement, and his form of statement is literary, rather than logical or philosophical.”

JULIUS A. WHEELER.

371 Fulton street, Chicago, Ill.

Hasn't a friend in whom there is full confidence, and that will receive, from him, Then, single thy thoughts, and exchange gifts with him, and visit him.



OUTLINE OF THE SUMMER LAND WITHIN THE MILKY WAY.

almost absolutely stationary. For example, walk in a field beside a grove of scattering tall pines. As you advance, keeping your eyes upon them, they seem continually to be altering their relative positions. Those standing nearest you seem to be moving rapidly, and frequently intersecting and sometimes slipping similar trees behind, while those at the greatest distance from you seem to be almost fixed. And their top branches seem to sweep over a large expanse of sky. But in reality the trees are stationary, and you alone make the movement and the changes.

The earth's distance from the Spiritual Sphere alters according to its orbital position in its annual journey around the sun. Sometimes the space is only about fifty millions of miles across. At other times, when the earth is near the opposite foot of the ellipse, it is nearly four times more distant. But over our greatest distance the sunlight can travel in sixteen minutes. And although, as I have already shown, the tide of the celestial river sometimes flows as fast as light, and in certain localities even faster, yet the shortest time occupied is one hour and twenty-five minutes in a bodily journey from earth to the nearest shore. Of course to localities more remote—which by affinity belong to, and are sought by, the earth's inhabitants after death—the distance is proportionally increased, sometimes to hundreds of millions of miles.

We have now and thus arrived at an important answer to many strange facts and curious questions. It is a fact, for instance, that we rarely obtain intelligence directly from persons who lived in the most ancient ages of human history. It is a fact, too, that many modern philosophers have not given, since their death, an atom of evidence that they even now exist. They have departed this life, and not having spoken, with conclusive power and with manifest presence, they seem “dead” in the literal sense of that appalling term. Millions and billions and trillions of persons once on earth seem to be literally lost in space or annihilated. For they have made no sign of life! These are really startling facts.

I might now appeal to the dry science of mathematics to enlighten this oppressive problem. But the human mind does not comfortably live on conceptions of distances and magnitudes. If it could live on such a figurative diet, if it could refresh itself upon the weary wastes of mathematical calculations, I could now furnish every hungry mind with an inexhaustible feast. And this great feast of figures would answer many of the questions raised by these fearfully suggestive facts. But we will not spread the table with oppressive estimates. Instead we give you a few affirmations based upon figures already presented. (See again diagram No. 6.)

You remember the distance in miles between the Pleiades and our solar system? And you recall the time consumed by our sun in traveling once around that remote constellation? Remembering and recalling all this (though I know that no human mind can realize the fact), you will now try to imagine another fact, that that inconceivable distance is one of the favorite journeys taken by many of the brightest minds who have lived on earth. It is accomplished, both by land and stream, and also by atmospheric excursions. It is, so to speak, the grand fashionable trip across the heavenly Atlantic and through the continent of the celestial Europe. And it is frequently undertaken from very similar motives—to gratify taste, curiosity, the eternal love of newness, and indelibly for ends of vast uses and culture. Now we say that 8,000 miles intervene between the two shores of the ocean. Time is consumed in the journey, and more time is consumed in the return, and more time is consumed in the waiting for the next voyage. And so it is with the journey across the Summer-Land.

gle journey through some of the distant mansions of the Father's infinite temple?

“But,” you exclaim, “does a spirit require space to exist in? And time to go from place to place?” Absolutely, yes! “Thoughts” concerning a subject may be said to be inconceivably rapid. But this is not true; for they take time, and the very seconds thereof can be and have been correctly numbered. But a spirit is not a thought. Spirit is not an idea. Spirit is the nucleus of a man, or of a woman—a personal, bodily, substantial existence; and like every other body, space is indispensable to its presence, and time is required for its movement from one place to another. What men term Attraction and Repulsion; Gravitation, &c., are but the names of specific motions in what is called “matter”; so the term Spirit is but the name of an invisible “substance,” the nucleus for the organization of less refined elements about it, poised upon the pivotal will-power, and thus becomes an individual as natural and as human after death as we are after birth. (In other connections I have given other answers to some of these questions, but none that is inconsistent with the foregoing.)

Let us digress for a few moments just here to fix with immense emphasis, if such an effect upon your judgment be possible, that in these chapters language is used with its fullest and most definite significance. When I say that the interval between our sun and the star-cluster Pleiades is “inconceivable,” that is exactly what is meant. No intellect can possibly contain the stupendous fact as a realization; although it may be computed accurately and presented in figures. This denial of your incapacity may shock your pride, but it will enlarge and strengthen your candor; and it may give you some correct impressions concerning what is meant by the terms “eternal progression.” When I say that this or that is “inconceivable,” the term is used with its exact meaning. Think a moment, and you will acknowledge that, while you may say from memory that the apparently empty space between the earth and the sun is 93,000,000 of miles, your mind does not contain the statement as a consciousness. It is solely and mechanically a matter of intellect, which works among facts and figures as a mechanic works with his tools; next the statement enters into your memory, which is a mental writing-desk well supplied with pigeon-holes for the safe-keeping of important memoranda; but your consciousness cannot intuitively accept it as a self-evident realization. All your soul receives from the intellectual statement is a feeling of an oppressively immense “distance.” And this feeling is capable of an indefinite expansion, until it begins to urge the intellect to contemplate the inconceivable. The inconceivable is a thought which passes in society under the name of “infinity,” which starts (in the child mind) with a few inches or a mile, and then progresses with experience until thousands grow into millions, millions into billions, billions into trillions, &c.; or until numbers multiply beyond the possibility of mathematical expression, and then, when the word is rightly used, the intellectual result is called the “infinite.”

From this digression I return to the subject of human occupation, traveling and progression in the Summer-Land.

We sometimes read of intelligence being received through medium from spirits in the fifth, sixth, or even “seventh sphere.” But how does this claim seem to you, while you fail to realize the interval (of both time and space) between the earth and our sun's great mother, Alcyone? What do you think when you hear that such truth is received from the whole magnitude of the Summer-

hundred leagues from the country and localities in which they were born and nurtured? Suppose now that, instead of dying at the end of threescore and ten years, these same men and women had lived through as many centuries: In what respect, or from what new causes, would they become greater travelers? How far from the home of their childhood did the earth's early tribes or races journey during hundreds and thousands of years? America, so to speak, is a discovery of yesterday! And while I write, although the earth has been inhabited tens upon tens of thousands of years, and real human progress has been steadily realized during all these vast stretches of time; yet no human feet have ever stood upon the globe's north centre, and many mountains have never yet been climbed by man, and millions of square miles of our common earth are yet to be sought and explored!

With these fundamental facts in human nature and in human history, and from which human nature as long as it shall exist will never radically depart, I ask (those who question me) what think you of your proclivities and opportunities to be sufficiently “entertained” and “occupied” and “advanced,” after you shall have become a resident of the Summer-Land? You say, “What shall we do when we shall progress, become perfect, and know it all?” My reply is: Your question originates in a lack of comprehending thought. You shall never reach the era when your mind can comprehend itself! You may now realize only ordinary mental weakness and intellectual emptiness. Or, if you be a physiologist, or a phenologist, or a chemist, or an anthropologist, or a scientific explorer and an expounder, why you may even to-day affirm, in all candor, that “you know it all.” I tell you, nevertheless, that you think and talk like a child. You manifest a child's folly and a child's unblushing conceit. And I tell you further, that, after you have lived your best life in the “Second Sphere” for as many centuries as this earth has been inhabited, you will “put away childish (foolish) things” out of your affections and understanding; and then, having really become “a little child,” in the heavenly sense of the word, you will say: “Come to me, comfort me, oh, Mother of the Universe! lead me to thy magical mirror, wherein I may behold at least the reflections of my ignorance. And, oh, Father of the Universe, assist me, and strengthen me, direct and control me, and let me forsake my littleness, and show me how to seek for true knowledge and wisdom. I would love all loveliness, and I would take delight in the truth. Come to me, oh, Friend of my earth-life! oh, Life of my youth! show me the sunlight and the starlight as they exist in you. Lead me into the sacred shade; dwell with me in the fountains; stay with me in the sunshine; wander with me through the mansions of glory; walk with me in your boundless gardens; teach me to lift up the despaling; and to strengthen the weak. Vast is my knowledge of my ignorance. Oh, lead me out of this darkness! I have magnified myself until I realize my commonness and my littleness. Oh, let me not dwell in this darkness while the universe is flooded with light.”

ASTONISHING revelation to make to the reader who intends to enter upon a headlong life of lightning progression immediately after death! Ah, I now discern the cause of your astonishment. It is because of your real ignorance concerning what is meant by eternal progression. You think that you are bound to “get all you can”; and that your mental treasury is so constructed that you will be always able “to keep all you get.” And by this straightforward accumulation you will at some time, in the great future, acquire all the love, and wisdom, and knowledge existing in God's universe—in



## Original Essays.

MATTER AND SPIRIT.  
THEIR TRUE RELATIONS ACCORDING TO SCIENCE,  
AND THE RELATION OF MAN TO THE  
SPIRIT-WORLD.

BY PROF. JOR. R. BUCHANAN.

To the Editor of the Banner of Light:

It is extremely difficult for those who are not well endowed with those subtle and spiritual faculties which are connected with the most interior surfaces of the brain to form any conception of spiritual life, and spiritual beings, or spiritual forces. It seems an inscrutable mystery to many that spiritual beings, of complete organization like ourselves, can pass through all solid bodies as if they were a mere void in space, and can come in correlation simultaneously with the heavenly and the earthly, or with persons at great distances apart.

All this is different from the conceptions which have entered our eyes of all visible objects, which we have made the standard for our conceptions of all existences, and which most physical scientists believe afford the only correct forms of thought. The mystery does not embarrass those who have intuitive or clairvoyant minds, but there are so many of us not thus endowed, that a little scientific explanation of these mysteries is very necessary.

The first suggestion I would make is that the sense of sight is a very imperfect, illusory sense, and gives us many ideas which reason must rectify. When it tells us that the image reflected from a looking-glass is a solid reality, it requires to be corrected by reason. When it tells us that a straight stick dipped in the water obliquely is bent, reason has to rectify the mistake. When it tells us that the moon is about as big as a cart-wheel, reason again must rectify it. So when it tells us that matter is solid, and composed entirely of solid molecules or particles, no two of which can occupy the same space, it deceives us again, and in fact holds the world generally deceived—all who have not advanced so far in philosophy as to know that the solidity of matter is an illusion of the senses, which spirits see through, and which they refute by passing through matter as though it were non-existent.

The picture from a magic lantern stands forth as a solid reality, but we know it is only a combination of light and shade. To spiritual beings this world is like a magic lantern picture, but to us it is more, because we are a part of the picture. Yet in its ultimate analysis matter proves to be spirit, or rather that form of spirit which we call force, which is an invisible, indefinable something that produces effects or phenomena. To this conclusion we are forced whenever we attempt to comprehend matter, and discover of what its atoms are composed. The idea of hard, round atoms, like bullets or shot, leads us into so many difficulties and such confusion that we are compelled to give it up, and recognize the existence, simply, of forces manifested in attraction and repulsion, grouped around innumerable centres of mathematical points.

This was the conception of Roscovich, and of many others who have speculated on this question, and seems more plausible than the speculation of Newton, who, by successive reduction of the atoms, each atom being composed itself of infinitely smaller round atoms, and they in turn of others smaller still, reduced the quantity of solid matter in the universe to an infinitesimally small amount.

No theory of solid atoms, however, can explain the facts of the elasticity of matter, interpenetration of gases, infinite extension of their elastic particles, and the intimate combination of different substances in the chemical unions which produce a new substance entirely different from each of its constituents.

Faraday maintains that the common conception of impenetrable matter (a conception which places it in antagonism to spirit) is contrary to the most rational inferences from chemical facts, and that Roscovich's idea of atoms as mere centres of force is much more rational. This conception renders matter impenetrable and diffusible to an indefinite extent.

Faraday says, "As regards the mutual penetrability of matter, one would think that the facts respecting potassium and its compounds already described would be enough to prove that point to a mind which accepts a fact for a fact, and is not obstructed in its judgment by preconceived notions. With respect to the mutual penetrability of the atoms, it seems to me to present in many points of view a more beautiful yet equally probable and philosophical idea of the constitution of bodies than the other hypotheses, especially in the case of chemical combination. If we suppose an atom of oxygen and an atom of potassium about to combine and produce potash, the hypothesis of solid unchangeable impenetrable atoms places these two particles side by side in a position easily become mechanically imagined, and not unfrequently represented; but if these two atoms be centres of power, they will mutually penetrate to the very centre, thus forming one atom or molecule, with powers either uniformly around it or arranged as the resultant of the powers of the two constituent atoms; and the manner in which two or many centres of force may in this way combine, and afterwards under the domain of stronger forces separate again, may in some degree be illustrated by the beautiful case of the conjunction of two sea-waves of different velocities into one, their perfect union for a time, and final separation into the constituent waves. It does not of course follow from this view that the centres shall always coincide; that will depend upon the relative disposition of the powers of each atom."

The view now stated of the constitution of matter would seem to involve necessarily the conclusion that matter fills all space, or at least all space to which gravitation extends (including the sun and its system); for gravitation is a property of matter dependent on a certain force, and it is this force which constitutes the matter. In that view matter is not merely mutually penetrable, but each atom extends, so to say, throughout the whole of the solar system, yet always retaining its own centre of force.

This at first sight seems to fall in very harmoniously with Moscovich's mathematical investigations and reference of the phenomena of electricity, cohesion, gravitation, &c., to one force in matter; and also again with the old adage, "matter cannot act where it is not."

Faraday's admission of the penetrability of matter by matter removes all possible difficulty in conceiving the penetrability of matter by spirit or spiritual bodies. Yet I do not think his reasoning at all conclusive. The fact concerning potassium, which he thinks so entirely conclusive, is merely this: that the potassium has fewer atoms of potassium in a given space than its oxide potash, or the hydrate of potash or the nitrate of potash, which contains in a given space not merely a greater number of potassium atoms, but a great number of other atoms of oxygen, hydrogen and nitrogen. This, however, proves merely the compressibility of matter by chemical changes into a more compact condition. There are far more decisive reasons in the familiar facts which Mr. Faraday gives.

For example, water has very little compressibility, but when converted into ice its particles offer less resistance to condensation, but still they do resist it, even if expanded to ten or twenty thousand times the original bulk of the water. Hence we are bound to conceive the particles in this gaseous condition as resting on and acting against each other, without which we cannot conceive their mechanical resistance. But this is entirely incompatible with the notion that the atoms of water are of a definite size and incompressible or non-elastic, in which case they could not increase many thousand times in bulk. Matter, therefore, is not (in this case at least) a solid unchangeable material, occupying exclusively a definite space to the exclusion of everything else. On the contrary, the vapor of water, while occupying a given space (say a cubic foot), with a given pressure, admits the introduction into the same identical space of an additional quantity of atmospheric air or other gas, without interfering with the vapor of water, at all, for it does not compress it or increase its pressure, but exerts its own independent pressure on all the enclosing walls.

Thus it appears that two gases may interpenetrate each other, occupying apparently the same space, the expanded atoms of each resting on itself and not disturbing the other, or excluding it from any portion of the space. Each has its own separate pressure, and the two pressures combine in producing mechanical effort independent of each other—a condition which illustrates very well interpenetration of matter by a spiritual form, which is obviously in no wise different when gross matter is in the gaseous state than the same power.

The theory of Faraday that the atom may be coextensive with the solar system in which its attraction acts, is a highly spiritual view of the subject, regarding the attractive energy of matter as a force, and not as a mere material property, and that the entire spirit-world is in correlation with all humanity, subject, however, to the laws of affinity and repulsion, which are as real in the spiritual as in the material world.

What, then, is the practical outcome of our reasoning? Nothing less than this—that the higher elements in man, which lift him above material selfishness, are ever in conjunction with a similar element in the spirit-world, by which his nobler nature is reinforced, and hence it is not impossible for one to enter the Kingdom of heaven in this life by the identification of his inner nature with that which fills the heavens, just as it is possible for him, by cultivating his stonier selfishness and hate, to lose that divine light from his inner nature and sink into a sphere of falsehood and misery.

How may we best cultivate the heavenly side of our nature and seek this identification with all that is good? That the contemplation of God by an enlightened mind, which recognizes his benignity as well as power, may be impossibly delightful and inspiring to some, I can well imagine; but whether the majority of mankind are capable of successfully reaching out toward the infinite is not so clear. It is unquestionable, however, that we all reach to some nearer sources of inspiration and joy, and there are few human beings who do not feel that there is something above them—some-thing that loves them—some-thing that is their Father, Mother, Brother, Sister, and

presence all objects whatever, at any distance, giving an omnipotent range to the intuitive faculty.

If we adopt the idea that matter exists simply in and by its powers, which are coextensive with its attractions, then we find that the attractive sphere of matter, increasing inversely as the squares of the distances, must become much stronger in close approximation as to originate that attraction of cohesion which produces individual substances or masses whenever absolute contact is realized.

On the other hand, if there be a repulsive force (and there must be, for otherwise gravitation and cohesion would compact all things into one solid body, and indeed this force is the only ground of our idea of solidity), it is probable that it would operate with much greater intensity than the attractive, when objects approach each other, and would appear much more promptly as they separate. Our analogy in this case must be found in the phenomena of gases, the only bodies which offer us various degrees of repulsive energy from zero to infinity. A mass of gas amounting to a cubic foot resists compression (the approach of all neighboring bodies) with an energy amounting to nearly fifteen pounds per square inch, or twelve thousand nine hundred and sixty pounds. When reduced to a cubic space which measures six inches linear, the resistance becomes one hundred and twenty pounds to the square inch, or eight thousand four hundred and eighty pounds. The resistance then is inversely as the cube of the distance. Hence if we approach an atom through ninety-nine hundredths of its distance, the resistance would be a million times increased, and be really impenetrable. But if at any very small distance from an atom it presents this immovable resistance at one hundred times that distance, its resistance may be so small as to be imperceptible, being only one-millionth.

We may thus suppose that an atom which at one-millionth of an inch resists compression with more force than we can possibly apply, and therefore seems absolutely solid, may, at the hundred-millionth of an inch (ten-thousandth) make an appreciable resistance. Thus we may explain the impenetrability of matter, and to reconcile this with the fact of cohesion between the particles, we may suppose that between substances which have a chemical affinity no repulsive energy exists, so that the atoms may commingle as do the different gases, and interpenetrate each other until the attraction of cohesion comes into play by proximity, according to its mathematical laws of increase by approximation.

We have but to suppose spheres of repulsion, similar to gases, connected with each atom (and coextensive with the atmospheres of attraction implied by Faraday's theory), which determine the mechanical isolation of certain atoms, while they favor the cohesive union of others by not resisting it.

The attraction of gravitation, culminating in cohesion, would consolidate all matter into one firm mass, were it not for this power of repulsion, which keeps apart those atoms and bodies between which it exists and operates.

Repulsion keeps apart all bodies that have not affinities for each other, and prevents their forming unitary compounds. It also keeps apart bodies which cannot come into either mechanical or chemical union, while their mechanical condition prevents the necessary approximation for cohesion. Solid bodies broken apart, cannot come into the intimate contact necessary for cohesion, unless they can be brought into a liquid or semi-liquid state in which their particles may mingle. Why this is impossible we do not understand, but it is not impossible in all cases. Clay is formed into bricks by mere mechanical pressure, and hot irons are welded together by blows. We know that when bodies are cold and firmly consolidated they are not capable of that close contact which establishes cohesion between them, but that when expanded by heat the spheres of each atom is enlarged beyond the sphere of its highest repulsive energy, and it is enabled to blend with other atoms in permanent though perhaps partial union in cohesion, or in the absolute union of chemical combination.

This chemical union or identification does not take place between solid bodies; a fluid condition is necessary to chemical processes; for the particles or atoms must repel each other with sufficient energy to enable them to approach their affinities for chemical union. In the liquid state the repulsion does not entirely destroy cohesion, but with additional caloric cohesion is entirely overcome, and a gas is produced consisting of indefinitely expandible and mutually repellant particles, free to seek any attraction by mingling with other gases, and to combine where the affinities are sufficient.

But as caloric emancipates the atoms of a gas by increasing their elastic repulsion, it also hinders their chemical union with other atoms by this mutual repulsion. There is something of a mystery in this. Oxygen and hydrogen, united in water by chemical or electric affinity, combine at a temperature expanded in steam, until at an excited white heat even their chemical union is overcome and the gases reappear separately, as they exist in the intense heat of the sun. At a lower temperature than that of dissociation, these gases recombine in an oxy hydrogen burner, reproducing water; but at a still lower heat than that of combustion they again refuse to combine, however long they are kept in contact, unless under the influence of that subtle energy which exists in the living body, dominating over chemical laws by which, at a temperature of less than a hundred degrees (Fahrenheit), oxygen is made to unite freely with the hydrogen in the blood elements, producing water to such an extent as to add several ounces to the weight of the subject while he has taken neither food nor drink.

Why is it that at a certain temperature oxygen and hydrogen in liquid forms remain almost inseparably united, but if in gaseous forms remain absolutely isolated—in other words, are stable in their conditions, liquid and gaseous, but at the temperature of combustion lose their mutual repulsion, and again acquire it in a white heat in the present stage of science we cannot answer the question.

We know that caloric overcomes cohesion, converting solids into liquids; that an additional supply of caloric converts liquids into gases under a certain pressure; but that under an increased pressure the gas is reconverted into a liquid, requiring still more caloric for its conversion into a gas at that pressure. But what is caloric, the repellant power? Scientists say it is motion, and its phenomena closely resemble those of rotary motion—but motion of what? It is difficult for our minds to get rid of the idea of a solid and ponderable something in which motion takes place, although Faraday pronounced that idea irrational. Are we not compelled to say that the something in motion is force? If force be the ultimate matter, to which conclusion all lines of reasoning tend, why postpone its recognition beyond successive intermediate hypotheses? Why not admit at once that the motion recognize as caloric is a motion of force, and that force in motion (rotary motion) produces all the phenomena of caloric? The hypothesis covers the entire case, and if it be a difficult conception for our minds, trained as they are to recognize only visual and tactile impressions, still it is a step that has to be taken, or we shall never rise above the level of the senses which forbids our rising into the realm of philosophy. Force is an intellectual and not a visual conception. It is power or potentiality, the recognition of which is the fruition of the higher intellect, to which all sciences of life and all philosophy belong.

It is by these higher powers which recognize potencies that we wisely understand the course of nature, the tendencies of individuals, and looking backward, the history of the globe and its nations, and the spiritual forces which lie back of all. The true philosopher, therefore, must not hesitate to seek in recognizing both the material potencies, which are the basis of chemical, dynamic and thermo dynamic sciences, and the spiritual potencies, which belong to the life of man here, and the higher life of the invisible world.

How the potencies of the invisible act upon those of the material world we understand much better when we perceive that matter is essentially spiritual as to its basis—that it does not solidly occupy space as it appears to the eye—that different material substances may occupy the same space at the same time, as it appears to the eye, and that not only heat, light and electricity, but an unlimited number of spiritual powers may occupy the same space at the same moment, or extend the range of their spiritual potency throughout the universe, unobstructed by any other existences, unless they are similarly spiritual and of a hostile nature.

Even the gross physical science of Faraday led him to the recognition of physical spheres extending throughout the solar system; and as spirit differs so widely from matter as to the limitations of locality and form from which it is free, we are compelled to infer that spirit is a universal presence, and that the entire spirit-world is in correlation with all humanity, subject, however, to the laws of affinity and repulsion, which are as real in the spiritual as in the material world.

What, then, is the practical outcome of our reasoning? Nothing less than this—that the higher elements in man, which lift him above material selfishness, are ever in conjunction with a similar element in the spirit-world, by which his nobler nature is reinforced, and hence it is not impossible for one to enter the Kingdom of heaven in this life by the identification of his inner nature with that which fills the heavens, just as it is possible for him, by cultivating his stonier selfishness and hate, to lose that divine light from his inner nature and sink into a sphere of falsehood and misery.

How may we best cultivate the heavenly side of our nature and seek this identification with all that is good? That the contemplation of God by an enlightened mind, which recognizes his benignity as well as power, may be impossibly delightful and inspiring to some, I can well imagine; but whether the majority of mankind are capable of successfully reaching out toward the infinite is not so clear. It is unquestionable, however, that we all reach to some nearer sources of inspiration and joy, and there are few human beings who do not feel that there is something above them—some-thing that loves them—some-thing that is their Father, Mother, Brother, Sister, and

the congenial souls that brighten our youth with their love, are all in time translated to the upper realm, and that our affections should follow them there is not a matter of idle sentiment, but a duty to them and to ourselves.

Herein do we see the transcendent power and beauty of Spiritualism in its religious aspect compared to the gloomy systems which place the dead in the sleep of the grave, and bid our love reach out to an unseen and incomprehensible power, too remote to warm our hearts with any familiar conception like human love.

Communion with the departed is not a matter of mere scientific curiosity—it should be practiced regularly as a religious duty, and the memory of their smiling faces should go with us daily and nightly, ever inspiring sweet and holy thoughts.

Spiritualism, as a matter of thought and speculation, is a science; but Spiritualism leads us into spiritual relations, in cherishing which we are cultivating a true and pure religion, and doing what we can to verify the prayer, "Thy kingdom come." Let us not only cherish the memory of the sainted ones who have gone before, but often seek their presence, their wise counsels and their outpouring love—giving as well as receiving love—for he who loves and adores a saint in heaven will not be apt to wander far from the path of a heavenly life.

## DISCOVERY OF SPIRIT.

BY GEORGE WENTZ.

To the Editor of the Banner of Light:

Says an author, "Guardian angels, guiding genies, good demons, have from the earliest times haunted the imaginations of men. The Chaldean astrology, the Hebrew inspiration, the divination of the Grecian oracles and the Roman auguries, were little else than more or less gross forms of this same superstitious conceit." Even so. These things have been from the earliest times; but it may be doubted if, in stating fact, the writer of the above has also drawn a correct conclusion. If it be as he puts it, it is curious to see, outside of the question whether man can imagine anything unnatural, how mankind has organized these imaginary and superstitious conceits into the framework of government. St. Paul classifies them as Institutes of the early church in his letter to the Corinthians (I. Cor. xii. 28), where he says: "God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healing, helps, governments, diversities of tongues." St. Paul is writing to the Corinthians concerning spiritual gifts, and instances these several departments into which the ecclesiastical faculty of his day divided itself for the teaching and enforcement of these Institutes of the spiritual. He not only enumerates these conceits, but gives reasons for their separate maintenance. He tells the Corinthians that these gifts are various, because religion, or a necessity for the spread of truth, demands various powers. "There are diversities of gifts; differences of administrations; diversities of operations; to one is given wisdom; to another, knowledge; to another, the gifts of healing; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another divers kinds of tongues; to another, the interpretation of tongues" (I. Cor. xii. 4-10); and he illustrates the use of one of these diversities by saying: "I desire to see you as for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe." (I. Cor. xii. 22.)

Socrates cannot, perhaps, be strictly called a "discerner of spirits," since he does not say that he saw his demon, but only that he received impressions from it as an intelligence outside of his own. He believed in the reality of its presence, and the truthfulness of the warnings which it gave him; and surely it would be inconsistent with all we know of Socrates to charge the belief to his imagination.

Many mistake in supposing that before the rise of the Baconian philosophy, there was no known mode of proof but the logical, with its scholastic procedure. The observation of facts, and induction therefrom, was not an unused method of reaching truth. It was a natural proceeding which had prevailed through all times; and though science with its improved instrumentalities may have more accurately observed the fact, it cannot have made it more true than it was at the first testing by the unaided senses. If there is anything palpably certain in the history of primitive peoples it is their entire want of imagination, properly so called. Their first attempts are efforts, however rude, to copy natural objects; things of the external, and not of the internal, vision. From this period in the infancy of nations, through Mesopotamia and Augustan ages, from the voices of Dodona and the Sybilline writings to the "spiritual gifts" of the early church, the same reality has manifested itself, and no trace of imagination is anywhere apparent in it. The great Bacon himself says: "The soul is a spirit enclosed in a body of earth," and states distinctly his opinion that it is "immediately inspired from God, and therefore the true knowledge of the nature and state of the soul must come by the same inspiration that gave the substance." Whatever impressions of fear ignorance may have conjured up in times remote among savage or barbarian peoples, fancy and imagination are the products of a later time and better culture, developed more and more until in the most cultured age we hear one of its foremost teachers ("Tyndal") recommending the use of imagination as an aid in the presentation of scientific truth.

What is this imagination of the scientist? The rising by a mental effort, in the nature of a conception, from the known to the unknown, from the certain to the probable; which differs from the churchman's "faith" in the reservation to believe it only as probable, and not as true. In fact, the churchman's "faith" is but assent to the dicta of authority, and not belief of the probable as true, of which no mind is capable.

There is nothing of this refining process to be seen in the spiritual Institutes of which we have been speaking. When the ancient warrior or statesman visited the oracle, it was not with the purpose to know what might, but to know what was. Socrates heard the voice of warning and guidance. St. Paul speaks of his subject not as being a calculation of probabilities, but as prophecy, that is, foreknowledge. And not only Hebrew, but all other history, is full of instances of events which, having been foretold, did, many times contrary to ordinary expectation, actually come to pass in precise accordance with the prophetic utterance. Man's apprehension being finite, no knowledge of what is in future is possible to him. Prophecy, therefore, is extra-human, and can only come from Intelligence in relation with futurity, such as are the divinities that shape our ends, or at least, pre-apprehend them.

Cicero lamented that "the intelligible forms of ancient prophets no longer lingered in the light of reason." In this, perhaps, he spoke for his own, not for all time. He lived at the end of that period of skepticism which closed with Byron, and still felt the darkness of the twilight sky. What could be expected of a poet who could write:

"By being's being is contradiction."

The charge of "superstition" can no longer be made against belief in the existence and communication of spirits of any degree of wisdom. We shall not take advantage of the derivation of the word superstition as meaning a standing above, but shall accept the ordinary meaning of a descent from the plane of proofs to the depths of ignorance and reasonless fancy. Our later-day science has reached a point of calm certitude altogether her own as the legitimate heir of mathematics. There is no question capable of material proof that she cannot solve it she will not consider it as beneath her notice. And what question in human experience should be beneath the notice of science? If any there be, it certainly cannot be that on which depend man's highest hopes and aspirations. The "ray" of Spiritualism, or the action of disembodied forces on matter, embody a fact which awaits the efforts of science to disprove or explain away, and its importance is manifest, for on it hangs the discovery of spirit in modern times. But it seems evident that it must be left for a future time to determine whether the attitude of science herein is either commendable or just. Still, truth has ever made her way against the prejudices of man, and can afford to wait for recognition, not force it.

It may be asked, if man is under spiritual rule, if he is a spirit, does destiny in spirit, why should he not also be under spiritual guidance? Were it so, his free agency would be still preserved to him, for he would remain free to accept or reject the counsel offered him.

Is not all intelligence organized, and should not the guide of intelligent being be likewise an intelligent organism? But while we interrogate with no confident expectation of answer from "the universal ether," let a professor of physics in Harvard College reply that he sees nothing illogical in continued existence. Prof. John Trowbridge says (Popular Science Monthly for April): "The doctrine of the existence of the spirit after physical death [change?] seems to me not force, which have been obtained by the complete supremacy in the science of physics." By this I should suppose he recognizes spirit as force, (of the nature of thought?) but he does distinctly assent also to the proposition that there may be a spiritual sun, much like to the solar orb, as the central source of spirit. But the existence of spirit, once admitted, communication with them is involved in the demonstration of that belief, the proofs of which, indeed, are presented in such simple and indisputable forms that the merest tyro in physics can see the fundamentals of the system problem.

## Children's Department.

LORELEI.

Translated for the Banner of Light from the German of Heinrich Heine, by G. Bradley.

A feeling sad that o'er me steals  
I scarcely can explain;  
A legend of the olden time  
Is haunting mind and brain:

The cooling zephyrs gently blow,  
And calmly flows the Rhine;  
The mountain peaks with mellow rays  
Of sunset richly shine.

A lovely maiden sits on high,  
And most surpassing fair;  
Her sparkling jewels brightly gleam,  
She smooths her golden hair.

And as her glittering comb she piles,  
Most wondrously she sings:  
Melodious music fills the air,  
And with ringing sweet rings!

The boatman in his fragile skiff  
Enchanted hears the song;  
Perceiving not the hidden ledge,  
He heedless drifts along.

Until at last the surging waves  
Both man and boat devour!  
Thus Lorelei with magic strain  
Displays her cruel power.

## TALES OF THE SUN-RAYS.

Dedicated to the dear child Banda, by the Spirit of HANS CHRISTIAN ANDERSEN.

Written down through the mediumship of Adeline, Baroness von Tschudi, of Gumbitz, (in Bygones), Austria, traveling specially for the Banner of Light by Dr. G. Blood, of Brooklyn, N. Y.

No. V.

This Sun-ray came home very weary and sad. "It is bitter indeed," said he, "if one must shine on the evil as well as the good on earth! I have had to-day a very hard day, and am really glad to be again in the realm of eternal light. I had to shed my light over the terrible, bloody battle-field! Gracious God! What a whirling! what a groaning! And in between, what thundering of cannons and whistling of bullets! The horses were prancing under their brave riders. Behold, there they came galloping, the tall, slender men at their head. He brandished the sword and cried: 'Forward! undilting! for king and country!' And on his rearing horse he bounds into the midst of the enemy; he swings his sword and holds it firmly. But horse and rider are struck by deadly balls, and now both lie bleeding there on 'the field of honor,' as men call it, among the pallid corpses and the groaning men!"

"Our Mother Sun shone upon all this with scorching, burning rays, and I too was one of those who had to illumine this horrid slaughter of men. My ray stood right upon the head of that noble, brave rider, and when he sank with his horse and weapon I heard his last loud word: 'For king and country!' But yet one other word, a name, rose in a whisper from his dying lips. That name was written in his bleeding heart, and rose from the dead with his spirit. I caught the word: it was the name of a sweet being he had faithfully loved on earth. And thus the noble rider took his pure love and the dear name with him into God's kingdom."

"But the Sun grew weary of illumining the field of horror and of torture. He called on the Storm, and he came and whistled the clouds together. And soon old Father Thunder and his brother, Lightning, were there, too, and then there was a roaring and flashing worse than that of all the cannons and guns. Streaming rain poured down upon the battle-field and cooled many a wound. I stole away, carrying my brave hero, the beautiful, noble rider, upward to the land of eternal peace."

No. VI.

"When Mother Sun rose from her rocky couch this morning, and unfolded all her rays over the earth," thus spoke the sixth Sun-ray, "I shone through the white curtains upon the bed of a child which lay yet in sweet slumber. Tears stood on her cheeks, and her little heart palpitated anxiously. I listened to her breathing and asked her softly, 'What is the matter, my darling? What is the meaning of those tears on thy cheeks?' And the child's soul spoke to me in its dream: 'Oh, thou dearest Sun-ray! how good thou art! thou comest to wake me up. I had such an anxious dream this night! The bad Devil was standing before me and wanted to seize me. He showed me all kinds of beautiful things, and already I saw with terror how he laid his claws upon me, when suddenly appeared a gloriously beaming Angel, in a white garment, and a golden sword in his hand. And he repelled the Devil. 'I am Faith,' quoth the angel; 'of this child you shall not rob me! It shall walk the path of good, faithful and strong!' Then I cried and screamed, and slipped within the folds of the angel's garment and commenced to pray aloud. At the first appeal to God the Devil shrank and disappeared; but the good angel, too, was gone and I trembled with anxiety. Can you tell me, dear Sun-ray, what this dream means?"

"I kissed the child and whispered into its soul: 'Thou shalt fight thy bad inclinations, not yield to the Devil of Temptation; and if pain and suffering come over thee, thou shalt trust in God! Brandish the sword of Faith! Righteous and noble, be thou an example to men!'"

"And after I had told this the child awoke. I shone straight into her eyes, and she smiled with joy over the bright sunbeam. I and the dream now accompany her through life. That beam of light in her heart shall guide her through all the darknesses of earth."

No. VII.

The Sun was again setting. "I shone into a room," thus related the seventh Sun-ray, "where an old sick woman was lying in bed. Her emaciated hands lay yellow and dry on the blanket, her dark eyes were faintly peering from the deep sockets, her long grey tresses, mingled here and there with dark hair, were hanging over the pillow. Thus the old woman lay lone, awaiting—death."

"The sun was sinking behind the hills, which, covered with fine woods, surrounded the valley. The brook behind the house melodiously murmured its evening song, the nightingale piped her love notes, and the croaking frog, too, chimed in. Everything was just as you read in poetry when two who love each other are walking through the sunset exchanging sweet whispers."

"The old woman, however, was no longer conscious of all this. She lay on her couch pallid and shivering, and heavily breathing, while I, the Sun-ray, looked mildly at her and illumined her lonely chamber."

"A nurse entered and asked whether she wished for anything. 'Give me my basket,' said the sick, weary woman, 'and then leave me; I want to sleep long and well.' The nurse handed her the desired object, and then left. The old woman then sat up in her bed, seized a little key which she wore around her neck, and opened the cabinet with a trembling hand. She took from it a little package wrapped up in paper and inscribed: 'To be put into my coffin.' She opened the package and took from it a portrait and a lock of hair. The beautiful portrait she pressed to her lips, kissed it with all the fervor of her departing life, and her dying eyes rested upon the dear picture, which bore the features of a man in the full vigor of youth."

"And I, the Sun-ray, wrapped the whole scene in my splendour. I reminded her of that glorious summer evening when he told her how he loved her. His sweet winning voice sounded afresh in her ear, and she remembered the kiss with which she had pledged to him her heart, her fate, her life! Alas! then she had to live forty years yet on this earth, without him, the beloved one, from whom a cruel fate had separated her."

"She stroked her grey tresses, and remembered how he had once admired her hair. She saw herself again as a slender, blooming maiden, with black fiery eyes and fresh rosy cheeks. The old, lonely woman sighed once more deeply; she was weary, oh, how weary!"

"True unto death," she murmured, "that was his farewell word. Yes, my love, true unto death! And shall I now find you?"

"But the Sun had gone down, and I passed my last crimson light upon the face of the old, lonely woman, surrounding it with my splendour. I kissed her chilled lips, and looked into her glowing eyes. Her hand still clung to the portrait, and she looked at it. 'True unto death!' These words I took with me up into Heaven."

(Continued in our next.)



## Banner Correspondence.

## Ohio.

**CARYALL.**—Thomas Wentworth writes, May 24th: "Having been a subscriber and constant reader of the Banner of Light for twenty or more years, and appreciating the notices therein contained from the different sections of our country, I thought I would contribute my mite in the direction of giving a short sketch of the progress of the cause in this section of the country. Openly avowed Spiritualists are not numerous here, but my immediate neighborhood seems to be a centre, or nucleus, where our public meetings are generally held. For several years we have had annual group meetings here. They were first started by Rev. T. H. Stewart, of Kendaillville, Ind., formerly a Baptist clergyman, and a very able speaker. We have also had several sessions Mrs. Farnall, of Mich. Allen B. Stebbins was with us once, and at our last meeting Cephas B. Lynn was with us.

Rev. M. E. Taylor, formerly a Universalist preacher from the New England States, a very able inspirational speaker, was in this vicinity more than a year, and delivered a great many discourses to good acceptance. He left last fall for the West. Our group meetings were well attended, and I have no doubt much good has resulted; but the churches still have so much influence on the mass of the people, that but few have the independence to come out boldly for the truth.

We have recently had the pleasure of a visit by Mrs. Mary E. David, of Toledo, through whose mediumship we have received extraordinary tests, without any failure as far as I can learn. As a specimen I will relate one in our own family. My daughter-in-law, with whom I reside, after a slight introduction and a few moments of conversation on ordinary subjects (both parties being total strangers to each other), sat for a séance. The medium first described the mother of my daughter-in-law, calling said daughter by her Christian name. In describing the spirit she said there was something wrong with the left eye—that she kept it closed—which was a fact, it having been injured in infancy. The medium also described her father as showing his left hand to her in a crippled state, and drew her hand in the same position as his. She gave a full description of him, which was all correct. She also verbally depicted the appearance of quite a number of spirit friends of the sister, calling them by their names; stating the death-bed scene of one, and the cause of her death. She gave a correct description of the place of her birth, stating incidents that had taken place in her childhood days—some that had nearly slipped her memory. She stated that in her school-girl days, being out one dark night, she and her escort stepped off an unrailed bridge and came very near drowning; but that the bridge was soon after raised. The fact was, she and other scholars had a meeting preparatory for a school examination, and the event took place as described. All these are facts that it is impossible to concoct; the medium could have any knowledge of by ordinary means. In her séances she indicated quite a number of individuals as having mediumistic powers, and several are in process of development who bid fair to make good mediums.

Several years ago I resolved to take the Banner as long as I should be able to read it, if it was published so long, and in all probability the time allotted to it is very near at hand, as my eyesight is rapidly growing more dim. I am within one week of completing my eighty-sixth year of earth-life.

**PIQUA.**—Mrs. Maggie Stewart writes: "In the dear old Banner of Light I find many things to strengthen my faith in the immortality of the soul, and the communion of spirits with mortals. I have just reason to be thankful for such a paper. I hope to be a life subscriber. I find it quite a treat for Sunday reading. From the May 12th number I quote the following: 'So grand and vital a truth as that of spirit-communion cannot be represented by ecclesiastical denials or secular denunciations. It will out, like murder. It is such a glorious secret that the human heart refuses to keep it, &c. It certainly is a glorious secret. Human hearts cannot refuse to give it to others, knowing the peace and comfort a knowledge of it brings. In my personal experience I have found more comfort, consolation and peace of mind in the truths of Spiritualism than I ever have found in any other source. The spirits come to me, and communicate information not only for my own special benefit, but for others. I have had medical prescriptions written through my own channel, directing me where to procure some of the necessary ingredients of which I was ignorant. On one occasion a spirit calling himself Julia A. Perry stated to me that she died April 12th, 1874, in Warsaw, Ky. (I never having heard of the place or people before) and wished me to write to her family. I did so, and in due time received a corroboration of her statement. Ecclesiastical denials or secular denunciations would not in the least alter my mind in regard to the grand and vital truths of Spiritualism. We have no Spiritualist organization in Piqua, and I do the next best thing, have circles occasionally, and try to inform ourselves by reading and hearing of others' experiences."

## Nebraska.

**MADISON.**—A. C. Tyrell, Esq., writes, May 10th, as follows: "We have lately had convincing proof of an intelligence controlling our organs, possessing power, under favorable conditions, to accurately foretell events about to transpire, and that which will take place in the future of which we in our state know nothing. Some time since four of our number took their departure for the Black Hills, full of life, hope and ambition, to better their condition financially. Their arduous journey was dampened and their minds shrouded in gloom by a sad accident which befell one of the party from a gun-shot wound, resulting in his death. He was laid to rest far from his loved home in the East, surrounded by three friends to whom he had become endeared by acts of kindness equaling, if possible, a brother's love.

To a casual reader the death of this young man would seem of little moment, but it was the fulfillment of a prophecy, presentiment, or what you may be pleased to term it, that gives it importance, and proves conclusively that 'prophecy is not dead,' the assumption of our Orthodox friends to the contrary notwithstanding. Some time before the party left a circle was held, and the conditions being harmonious, the person under control depicted many phases of a miner's life; then becoming terribly agitated, indicated in what manner Mr. Richards would die, pointing directly at him a number of times, giving him to understand he was the person referred to. His low laugh, indicative of doubt as to the reliability of the prophecy, is still fresh in our memory. We have many witnesses to prove that the prediction was actually made, among the number S. J. Bridenstone, M. D.

Here is a nut for those in our community who say Spiritualism presents nothing of a truthful character. We have given them many proofs that Spiritualism is not a hoax, still they blindly prefer not to be convinced, choosing to base their belief on assertions of writers eighteen hundred years ago in preference to testimony furnished by living witnesses to day, whose veracity has never been questioned."

## Vermont.

**EAST CALAIS.**—Geo. F. Baker writes, May 20th: "Spiritualism still lives in East Calais. We are having meetings from time to time, and the progress of the good cause has a healthy appearance. The friends are talking of having a basket picnic on the Fourth of July. Speakers are expected to be present to make the occasion one of interest. The grounds selected are on Henry B. Allen's farm, near by the house; a pleasant location, and very convenient for many of our friends. Those who would like to know where the picnic will be held, and the exact time of the picnic, please call on Mr. Baker at his residence, 100 Main Street, Calais, Me., or on Mr. V. E. Rogers who has related

him, express themselves very much pleased with the manifestations. As a musical medium, I know of no superior. Spirits materialize their hands and play very finely upon the dulcimer, at times accompanied with bells. The guitar is floated and played upon. The spirits sometimes materialize so as to give names and tests. As an independent writing medium, it is truly a wonder to see what we have got from time to time through his mediumship. Last winter sometimes more than twenty different spirits would write, and in as many styles of handwriting, corresponding with that which they wrote while in the form, as far as we had means of knowing. We got communications from entire strangers, giving facts of their identity. We wrote to the friends as directed by the spirit, and found every test verified. Mr. A. is a mode of getting writing is to lie down upon a bed or lounge, with the writing materials for the spirits on a little desk underneath.

Mr. Allen is intending to establish a spiritual home, and hold circles for full materialization. We got full materialized forms in some of our dark circles last winter in Granville, N. Y., and expect them here in due time to come out into the light, as soon as conditions will admit. Mediums need to be patient and persevere in development to reach the highest condition of spiritual unfoldment."

## New Jersey.

**RED BANK.**—J. B. Angell, author of "A Friendly Controversy with a Baptist Minister," and "Why I am a Spiritualist, and why I am not an Orthodox," in a letter dated May 10th, says: "In my pamphlets I took especial pains to make plain the demoralizing effects of the doctrine of eternal punishment, and I feel that I have discharged a far-ought duty. I feel that I have made a good opening in the wall, below water-mark, of the old ship Orthodoxy which, judging from past experiences, cannot be closed up. It is only a question of time how much longer it will be able to float, with the broadside brought to bear against it from the liberal element of the age.

I founded my conclusions mainly on reason and common sense, not having at hand the statistics I wished, but I recently saw, under the head of religious items in the New York Semi-Weekly Tribune of April 17th, 1877, the following statistical paragraph, which goes far to strengthen my position:

"The annual report of the chaplain of the Ohio Penitentiary presents careful statistical tables of the nativity, race, education, church-religions, &c., of inmates received during the last year. 714 in number. Of these are natives of Ohio, New York coming next. As to religious church relations, the following is the report: Methodist-Episcopal, 315; Roman Catholic, 180; Baptist, 121; Presbyterian, 77; Lutheran, 33; Protestant-Episcopal, 21; United Brethren, 17; Disciples, 15."

I am not acquainted with the tenets of the last two, but I presume they come under the category of 'Orthodox' head. If I understand aright, these special convicts are children of members of the above named denominational churches; if so, it is just the kind of information most needed. From the best information I have at hand, the actual church-members of all the Orthodox churches (including the Catholics) foot up less than one-quarter of the people of the United States. And if these Ohio statistics are a fair standard for the Penitentiaries throughout the United States, here is a class of people, less than one-quarter of its inhabitants, state furnishing somewhere between five-sixths and seven-eighths of the yearly convicts to the State Penitentiaries.

And is it at all strange? Their God is a God of vengeance. If a person feels that he cannot conscientiously subscribe to the thirty-nine (more or less) articles of their faith, the God of their church hurls him into eternal misery. Notwithstanding this, the advocates of such doctrines, with great self-assurance, lay claims to special privileges. Their ministers are expected, as a rule, to use all means of public conveyance, at a liberal deduction from the regular fare, (if they pay any price at all.) And the same in their subscriptions to periodicals, and also to public lectures. All their church property, amounting to hundreds and perhaps thousands of millions of dollars, must all be free from taxation, (not even allowing enough to be collected to meet their portion of the expense of maintaining these criminal institutions, which the above statistics plainly show they contribute largely to help fill.) And now they are holding yearly conventions to try to devise means for prevailing upon Congress to duly imbue with their God of vengeance the Constitution of the United States!"

## New York.

**NEW YORK CITY.**—A correspondent—Edward R.—writes: "On a recent visit to Boston I obtained, at a sitting with Mrs. Susie Nickerson White, whose card appears in the Banner, such evidences of the fact of spirit return as must constitute a denial of any materialism. I am not already pre-empted by Dr. Carpenter's Unconscious Cerebration, and not hopelessly encased in that armor of dogmatic faith which is absolutely impervious to modern demonstration of ever-existing truth.

As assurance that the facts communicated did not exist in the mind of the medium, I will state that neither he nor any person other than myself then in Boston knew my name, or anything concerning the spirit friends who there favored me with their presence. The medium sat at one side of a table and I at the opposite, both with hands resting on it, except as hers were withdrawn to aid in descriptions, in personations, or the giving of names. As each spirit appeared he was described, the number of letters in each part of the name was given, and the name spelled in full, the voice of the entranced medium counting in the first case, and pronouncing the letters and name in the second.

The first to appear was my father, to whose name—Hiram—was prefixed a military title, which was conferred on him on the bloodless fields to which citizens of this State were summoned some thirty years ago, on general training day. His greetings were followed by those of a nephew and a niece, to whom, while one was conversing with me, the mother remarked: 'Tell your Uncle Edward that I too am here.' Two sisters of mine, Isabelle and Sufonia, next favored me with their names and proofs of identity, when Wm. S. and George S. claimed the next places, as brothers of my mother, giving, as did all others, their names in full. Other friends were accurately described and their names given."

## Pennsylvania.

**PHILADELPHIA.**—James Shumway, Secretary, writes, June 11th: "The First Association of Spiritualists is still in existence, but just at the present time we are not holding our regular meetings. Nevertheless, we are having lectures every Sunday morning and evening in the same building that we have occupied the last two years. Anthony Higgins spoke for us during April and May, and he having removed his family to Philadelphia, has hired a small hall, and is going to lecture morning and evening. We have also initiated out of our meetings on Sundays at 8:30 P. M. on Broad street, corner Montgomery. I believe Mr. Higgins one of the best speakers we have in the field to-day, being a naturally gifted inspirational orator. He always gives his hearers something practical, and if any society wants a good speaker, let them send for him. His address is 2319 Stewart street, Philadelphia.

We expect to resume our regular course of lectures on Sept. 1st, and hope to be able to raise funds enough by subscriptions and contributions to open our doors free to all. We wish the good old Banner, which has been a weekly visitor these many years to our homes, the fullest prosperity."

## Massachusetts.

**DUXBURY.**—Jacob Sprague writes, June 4th: "Having been a subscriber to the Banner, and each week reading with pleasure of every new avenue opened for communication with our spirit friends, for all who are willing with us, or who desire a knowledge of Spiritualism, I wish to call attention to the medium D. D. Howell."

He has now been with us since the 20th of March, constantly proving his ability as a test, clairvoyant and developing medium, and also to answer business questions personally addressed to or by letter. In test cases he gives full names. When meeting in a weekly circle which we have formed, he is controlled by a band of intellectual, scientific and philosophic spirits. Each evening several spirit addresses us in language and style that claim attention, and please the ear of the most fastidious. Any one addressing him through the warm season can send to my care."

**CUMMINGTON.**—S. A. Benjamin writes, recently: "Rev. William Alcott is with us giving very able lectures, the subject matter of which is calculated to set people to thinking. J. Madison Allen and wife have also visited us, giving lectures and tests to satisfy the mind that the loved of other days still live on. Mrs. Allen is a modest, unassuming lady, sociable, and kind to all. We have here one of the best test mediums known in this State, Emma Bird; and others are being developed."

## Colorado.

**BOULDER.**—L. W. Green writes, May 25th: "I had the pleasure of hearing Col. R. G. Ingersoll in Denver two weeks ago. He is coming to our place on his return from California. Robert is a host in himself, and is doing a grand work for the cause of liberal thought in matters religious, opening as he does the blind eyes and unobscuring the deaf ears. Verily, he will receive his reward."

## OLEOPATRA DYING.

Sinks the sun below the desert,  
Golden glows the sluggish Nile;  
Purple flame crowns spring and temple,  
Lights up every ancient pile  
Where the old gods now are sleeping.  
Isis, and Osiris great,  
Guard me, help me, give me courage  
Like a queen to meet my fate!

"I am dying, Egypt, dying!"  
Let the Caesar's army come;  
I will cheat him of his glory,  
Though beyond the Styx I roam.  
Shall he drag this beauty with him,  
While the crowd his triumph sings?  
No, no, never! I will show him  
What lies in the blood of kings.

Though he hold the golden sceptre,  
Rule the Pharaoh's sunny land,  
Where old Nilus rolls restless  
Through the swamps of silvery sand,  
He shall never say I met him,  
Fawning, abject, like a slave;  
I will foil him, though to do it  
I must cross the Stygian wave!

Oh, my hero! sleeping, sleeping,  
I meet you on the shore  
Of Plutonian shadows? Shall we  
In death meet and love once more?  
See, I follow in your footsteps,  
Scorn the Caesar and his might;  
For your love I will leap boldly  
Into realms of death and night.

Down below the desert sinking,  
Fades Apollo's brilliant car,  
And from out the distant azure  
Glistens bright the evening star.  
Venus, queen of love and beauty,  
Welcome me to love's embrace;  
Dying! free, proud, and triumphant,  
The last sovereign of my race!

Dying! dying! I am coming,  
Oh, my hero, to your arms!  
You will welcome me, I know it—  
Guard me from all rude alarms.  
Hark! I hear the legions coming,  
Hear their cries of triumph swell;  
But, proud Caesar, lend I scorn you!  
Egypt! Antony! Farewell!

## GOOD TESTS AT MOTT'S SEANCES.

To the Editor of the Banner of Light:

I write from the home of J. H. Mott, the celebrated materializing medium, having attended six sances, all of which were very satisfactory. Every one who comes here with his eyes open, must see that by no possibility can Mr. Mott avail himself of the assistance of confederates, secreted masks, or other methods of deception, which could enable him to produce even the visible phenomena which occur. On the other hand, it would be equally clear to him that if any number of accomplices could, unobserved, give him every assistance, the whole combination would be powerless to give what our loved ones bestow.

On the very first occasion, had I been a materialist, I should have been forced to the conclusion that a portion of the manifestations, at least, could never have resulted from material causes. I have been conversed with my wife (who left the form soon after reaching our Western home) and seven or eight other relatives and friends, some of whom looked very natural, and all were satisfactorily identified in one way or another. All strove to appear as when in earthly life, and succeeded according to conditions.

Phoebe (my wife, whose name was distinctly spoken inside the cabinet before I had given it here), asked if she did not look quite natural, and I was able to reply in the affirmative. Another test was in her asking me if I recollected how close the air seemed during the séance which we attended at Mr. Kewler's (Moravia, N. Y.). The recollection of the séance has always remained very vivid in my mind, but that particular point had faded from my memory until thus revived. She said she was almost suffocated. It was held on the 12th of May, 1888, an account of which I sent to the Banner, and which was published about the first of August, being the first notice of the phenomenon of materialization ever printed so far as I have learned. In a few days we came West. On the third evening here a face appeared at the aperture which I did not recognize, although it closely resembled a brother. He immediately and distinctly said, "I am your brother Gorham, who died before you were born; we have a beautiful home for you when you come." The family record shows that I had, and that I still have, a brother of the name and age indicated. Memphis, Mo., 1877. STEPHEN YOUNG.

## Another Surprise.

To the Editor of the Banner of Light:

At sunrise, June 4th, B. F. Rose, of Beloit, Wis., a dear good man of 73 years, passed out of the earth-life into the new of the spirit. Father Rose was a pioneer Spiritualist, one of the most faithful, generous in heart, giving even beyond his means, ever ready at his post of duty, he was instrumental in scattering the truth-light that illumined all his pathway through this world and over into the next. Never was better illustrated the efficacy of angel ministry; amid all the shadows of his pilgrimage, he saw and felt a sunshine beyond every cloud. Though an outspoken, positive Spiritualist, poor as to this world's goods, humble in his avocation, by his honesty of dealing and kindly good will he won a city full of friends, and at his funeral they came out a multitude to hear the spiritual truth uttered; and, under the escort of the Odd Fellows, tenderly bear his precious form to its last rest. His spiritual believing wife and children, tender in love of his virtues, are so happy to know the good man is with the angels, waiting for their coming. J. O. BARRETT.

When a woman makes up her mind that she shall not be just the thing in hand to be used, as it contains a mass of reliable evidence of the truth of Spirit-Photography, such as no one can gain, and places the medium, Mr. Mott, as the Pioneer Spirit-Photographer of the world. Price 10 cents, postage 2 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 3 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

## New Books.

## The Golden Melodies.

A NEW COLLECTION OF

## Words and Music

FOR THE USE OF

## LYCEUMS, CIRCLES AND CAMP-MEETINGS.

BY S. W. TUCKER.

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

## ORIGINAL PIECES:

Beautiful Angels are Waiting for Me.  
There's a Land of Radiant Beauty.  
Oh, show me the Spirit's Immortal Abode.  
Sweet Meeting There.  
Longing for Home.  
My Arbor of Love.  
Moving Homeward.  
I shall know his Angel Name.  
Waiting 'mid the shadows.  
Beautiful Land of Life.  
The Willing Worker.  
Home of Rest.  
Trust in God.

Angel Visitants.  
Sweet Reflections.  
Looking Over.  
Gathered Home.  
What is Heaven?  
Beautiful City.  
Not Yet.  
Looking Beyond.  
Let Men Love One Another.  
Strike all your Harps.  
Tenting Nearer Home.  
Welcome Them Here.  
Voices from the Better Land.  
Chant—Come to Me.  
Invocation Chant.

## SELECTED:

We shall Meet on the Bright Celestial Shore.  
Angel Care.  
Tune! Welcome us Home.  
Welcome Angels.  
Come, Gentle Spirits.  
Repose.  
Sweet Hour of Prayer.  
Chant.  
Moving Homeward.  
Come up Hither.  
Bethany.  
Only Waiting.  
Evergreen Shorn.  
Gone Before.

Chant—Hymn of the Creator.  
Freedom's Progress.  
Chant—By and By.  
Shall We Know Each Other There?  
Angel Friends.  
Gentle Words.  
My Home beyond the River.  
Just as I Am.  
Bow in the Morn thy Seed.  
A Child's thoughts of Heaven.

Single copies 30 cents, postage free; 12 copies, \$3.00. 25 copies and upwards to one address at the rate of 20 cents per copy.

## D. D. HOME'S NEW BOOK.

Just Published, from the Author's Manuscript.

## The Lights and Shadows

## OF

## SPIRITUALISM.

BY D. D. HOME.

A LARGE, BEAUTIFULLY PRINTED AND BOUND VOLUME.

## TABLE OF CONTENTS.

Part I.—Ancient Spiritualism.  
CHAP. 1.—The Faiths of Ancient Peoples.  
2.—A-Syria, Chaldean, Egyptian, and Persian.  
3.—Phoenician and Celtic.  
4.—Greece and Rome.

Part II.—Spiritualism of Jewish and Christian Eras.  
CHAP. 5.—Spiritualism of the Bible.  
6.—The Early Christian Church.  
7.—The Middle Ages.  
8.—Shadowy Chaldean Spiritualism.  
9.—The Waldensians and Camisards.  
10.—The Spiritualism of certain Great Seers.

Part III.—Modern Spiritualism.  
CHAP. 11.—Introduction.  
12.—Definitions.  
13.—Mania.  
14.—The Spirit from the Other World.  
15.—Spirits and Tests.  
16.—Abnormalities.  
17.—History and its Exposure.  
18.—Higher Aspects of Spiritualism.  
19.—The Father.  
20.—The Mother.

Price \$2.00, postage free.  
For sale wholesale and retail by COLBY & RICH, at No. 3 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

## GREAT REDUCTION!

From \$3.25

TO  
\$1.50 and Postage, 25c.

## PLAIN HOME TALK

About the Human System; The Habits of Men and Women; The Causes and Prevention of Disease; Our Sexual Relations and Social Nature.

EMBRACING

## Medical Common Sense

Causes, Prevention, and Cure of Chronic Diseases; The Natural Relations of Men and Women to each other: Society; Love; Marriage; Parentage, &c., &c.

BY EDWARD B. FOOTE, M. D.

The work contains a fine steel engraved likeness of the author, is neatly bound in mu-lin, 600 pages, 12mo. Price \$1.50, postage 25 cents.

For sale wholesale and retail by COLBY & RICH, at No. 3 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

## Personal Experiences of William H. Mumler

## IN

## Spirit-Photography.

WRITTEN BY HIMSELF.

The demand for this work has induced the publishers to issue it in a cheap pamphlet form, and it will be found to be just the thing in hand to be used, as it contains a mass of reliable evidence of the truth of Spirit-Photography, such as no one can gain, and places the medium, Mr. Mumler, as the Pioneer Spirit-Photographer of the world. Price 10 cents, postage 2 cents.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 3 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

## Fourth Thousand

## REPORT

## ON

## SPIRITUALISM,

Of the Committee of the

## London Dialectical Society,

Together with the Evidence Oral and Written, and the Results of the Experiments.  
Price 10 cents, postage free.  
For sale wholesale and retail by COLBY & RICH, at No. 3 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

## New Books.

## WORKS OF P. B. RANDOLPH.

## AFTER DEATH: THE DISMEMBERMENT OF MAN.

The Location, Topography and Scenery of the Supernatural Universe. New edition, revised, corrected and enlarged.  
This work of Dr. Randolph's is by far the best that has yet fallen from the pen of a disbeliever in the doctrine of a future state and things after death. For instance—do we eat, drink, dress, sleep, love, marry, begot our kind, after death? and many other interesting subjects are treated in this volume. Price \$2.00, postage 12 cents.

## PRE-ADAMITE MAN:

Demonstrating the existence of the human race upon this earth 100,000 years ago.  
The author's researches among the monuments of the past are especially rich in results. His book is filled with geological, phenological, chronological, historical, biblical and philosophical facts, and is a most valuable and interesting work. Price \$1.50, postage 10 cents.

## LOVE AND ITS HIDDEN HISTORY, AND THE MASTER PASSION.

A book for men, women, husbands, wives—the loving and the beloved. In this curious and interesting book the author offers to the public a powerful argument in favor of love, the great passion that rules the world, and he sets forth its manifold charms and necessities in a most eloquent and wonderful way. Two volumes in one. Price \$2.50, postage 12 cents.

## CURIOUS LIFE OF P. B. RANDOLPH.

Price 50 cents, postage 2 cents.

## WOMAN'S BOOK: A Life's Issues of Love in all its Phases.

This is a work on Love, Woman, Courtship, Marriage, the Laws of Happiness, the Family, Vampirism, Love-Starvation, Affectional Health, the Grand Secret, Magnetic Leeching, Good and Evil Effects of Varied Magnetic Influences, the Influence of the Moon, &c., &c., &c. Price \$2.00, postage 12 cents.

## THE NEW MOLA.—The Secret of Mediumship.

A Hand-Book of White Magic, Magnetism and Clairvoyance. The new doctrine of direct thought. Rules for obtaining the phenomena, and the celebrated rules of Angeli, a Physician's Legacy, and the Anastrolo Mystery. Price 50 cents, postage free.

## "THE GHOSTLY LAND: The Medium's Secret;"

Being the Mystery of the Human Soul, its Dwelling, Nature, and Power of Materialization. Also, The Coming Woman and the new Hymene Law.  
This Monograph is supplementary to the "New Mola" and "Euthy." The History and Philosophy of Love, The Theory of Immortality, and Solution of the Darwin Problem therein; and to the third part of said volume concerning the "Magnetic Mirror," and the "Magnetic Mirror." Price 50 cents, postage free.

## SEERSHIP!—THE MAGNETIC MIRROR.

A Practical Guide to those who aspire to Clairvoyance. Absolute. Original, and selected from the best European and Asiatic authors. Price \$2.00, postage 6 cents.

## EULIS!—THE HISTORY OF LOVE:

Its wonders, Magic, the Human Soul, the Human Mind, and the Human Body. The History of Love, the Human Soul, and the Human Body. The solution of the Darwin Problem, and an entirely new Theory of the Human Soul. Price 50 cents, postage free.

## ART MAGIC;

OR,

## Mundane, Sub-Mundane and Super-Mundane

## SPIRITISM.

A TREATISE

In Three Parts and Twenty-Three Sections

Descriptive of Art Magic, Spiritism, the Different Orders of Spirits in the Universe known to be Material, and in Communication with Man.

Together with Directions for Invoking, Controlling, and Discharging Spirits, and the Uses and Abuses, Dangers and Possibilities of Magical Art.

The author of ART MAGIC having presented to Mrs. F. A. HARRIS, BOSTON, a copy of this work, she has been translated into German and Hindostanee, and that it is in course of translation into French and Italian.

For sale by COLBY & RICH, at No. 3 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

## Third Edition and Reduced Price of the

## Thrilling and Magnificent New

## Work by the Author of ART

## MAGIC, entitled

## "GHOST LAND;"

OR,

## RESEARCHES INTO THE MYSTERIES

## OF OCCULT SPIRITISM.

Illustrated in a series of autobiographical papers, with extracts from the records of



## TO BOOK-BUYERS.

The attention of the reading public is respectfully called to the large supply of Spiritualist and Miscellaneous Works which we keep on hand at the BANNER OF LIGHT BOOKSTORE, 90 Montgomery Street, Boston, Mass. We are also prepared to order for such books, pamphlets, etc., as have appeared or may appear in the future, and 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. Send for a free Catalogue of our Publications. COLBY & RICH.

## SPECIAL NOTICES.

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

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

## Banner of Light.

BOSTON, SATURDAY, JUNE 23, 1877.

PUBLICATION OFFICE AND BOOKSTORE,  
No. 90 Montgomery Street, corner of Province  
Street (Lower Floor).

## WHOLESALE AND RETAIL AGENTS.

BOSTON:  
THE NEW ENGLAND NEWS CO., 41 COURT ST.  
NEW YORK:  
THE AMERICAN NEWS COMPANY, 39 AND 41  
CHAMBERS ST.

## COLBY &amp; RICH.

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.  
LUTHER L. COLBY, EDITOR.  
JOHN W. DAT, ASSOCIATE EDITOR.

Letters and communications for the Editorial Department of this paper should be addressed to LUTHER L. COLBY.  
Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass.

MODERN SPIRITUALISM.—The key which unlocks the mysteries of the Past, explains the Present, and demonstrates the Future existence of man.

## "The Scientific Basis of Delusions."

Under this imposing title, G. P. Putnam's Sons of New York have published, and Lee & Shepard of Boston have received, a pamphlet of 47 pages from the pen of "George M. Beard, A. M., M. D." This Dr. Beard is the one who claimed to have found out the secret of the phenomena in the presence of the Eddy family. But unfortunately, among the thousands acquainted with the phenomena, he could not find one who would admit the force of his "exposure" or see the point of it. Nevertheless, he seems to have unlimited faith in the infallibility of Dr. Beard; and the manner in which he dismisses human testimony in order to make room for his own intuitions and "deductions," as an "expert," offers a comical trait for the character-sketching of a Dickens or a Mark Twain.

Of the phenomena of clairvoyance, such as reading or seeing without the aid of the eyes—phenomena which even Dr. Carpenter fully admits—Dr. Beard says: "It is a fact capable of absolute proof that no phenomena of this kind have ever appeared in the world in any human creature, in trance or out of trance."

Of course a man who dogmatizes in this way parts with all claim to any scientific consideration. He asserts simply what every man of common sense sees cannot be conscientiously and scrupulously asserted by any man of ordinary wisdom and prudence.

Here is another specimen of the comical arrogance and self-conceit with which Dr. Beard claims to have plucked out the heart of the mystery of the ages, and to have divested all super-sensuous facts of their right to consideration:

"Those who fully understand the nature and symptoms of trance, as I have here described them, and the involuntary life of which trance is, so to speak, the triumph and culmination, may rest assured (!) that they have possessed themselves of all that is genuine and important in witchcraft, clairvoyance, in Spiritualism, in mind-reading, and in animal magnetism, which latter is the mother of all modern delusions, being indeed to our century what witchcraft was to the fourteenth."

And what is the key which this self-constituted interpreter offers for the explanation of the supersensuous mysteries that have tasked the powers of the learned and the thoughtful, from Pythagoras and Plato, down to Fichte, Wallace, Davis, Tuttle, Buchanan, Sargent, Wagner, and Butler, of our own day? Here it is:

"The true way, the only way to settle this question, is through deductive reasoning, by the application of this law of nature, devised from the experience of all authorities in physiology—namely, that no human being ever has any faculty different in kind from that conferred on the human race in general."

Facts, established by multitudinous and concurrent human testimony, are as nothing in the estimation of Dr. Beard. The *ipsa dixit* of one such expert as himself, he evidently thinks, outweighs the accumulated proofs of all the ages. Induction must give way to deduction. He can sit in his closet and tell us whether a thing is true or not. The question of the claims of mediums, seers, clairvoyants, &c., he tells us (page 20th), is "settled definitely and forever by deductive reasoning!" "Deduction proves their falsity without any examination!"

Is the game quite worth the candle, in undertaking to treat seriously the timid assertions of an antagonist like this?

Deduction, being an offspring of human reason, has its place in the establishment of truth. The spiritual hypothesis which we draw from our phenomena is a deduction; but to say that the deduction supersedes the induction on which it is based would be absurd. Where induction fails once, deduction is fifty times in the wrong. The whole path of science is strewn with the debris of exploded deductions.

Dr. Beard vauntingly tells us that Newton's discovery of the law of gravitation is a deduction, not an induction; and that astronomy itself is throughout a deductive science.

But is gravitation accepted by the universal scientific mind as a *finality*? On the contrary it is regarded by many merely as another name for the fact itself, and by no means as an explanation of the fact. If gravitation is the cause of certain things, what is the cause of gravitation? Few men of science regard the estimates of astronomers as to the size and distances of planets, the nature of their climates, as anything more than speculative. To say that these instances prove the superiority of deduction over induction through facts, established by human testimony, can only satisfy the mind of an "expert" like Beard; one that makes its own intuitions the universal standard.

"No human being," says Dr. Beard, "has any faculty different in kind from that conferred on the human race in general." Admitting this—and it may be, or may not be true—it is far from settling what is claimed—It is no key to the mys-

tery. For the question is not, whether a man may manifest a faculty, not common to other human beings, but whether there may not be evolved and developed in him a faculty which is wholly latent and undeveloped in other human beings? Every man may have the germ of a musical faculty; but we know that some men cannot tell one tune from another, and we know that Mozart was an accomplished musician at seven years of age. These considerations show the utter worthlessness of Dr. Beard's "scientific basis of delusions."

Spiritualism is far from claiming that every man is practically a medium, but it claims that the medial or supersensuous faculty is latent in all, and may be evolved by peculiar bodily conditions or by the approach of death. These supersensuous phenomena, according to Dr. Beard, have a "pathological explanation," which is no explanation at all. They may be attended by pathological conditions, but to say that pathology explains the phenomena themselves is about as luminous as to say that the powers of a Shakespeare, a Mozart, a Bellini, or a Newton are explained by "nervous susceptibility," or that growth is caused by "vital power."

This is the way in which Dr. Beard disposes of the conclusive testimony in regard to the phenomena through Dr. Slade and other mediums: "In England, Dr. Carpenter, who has labored so hard, and, in some respects, so unsuccessfully in this department of science, is yet so far out of the way as to concede the possibility of thought-reading; and admits that he could not see through the very cheap and coarse and transparent trickery of Slade, which any man can do who has two hands, two feet, a limited audience of scientific non-experts, and a conscience sufficiently seared."

It is not true, as this modest gentleman asserts, that the "able scientific minds" that have investigated the Slade phenomena, believe him to be "aided by supernatural powers," or that he is "a doer of miracles." All that Wallace, Cox, Dr. Carter Blake, and other conspicuous investigators have insisted upon is, that they have been witnesses to certain facts, independent of any belief as to their supernatural or miraculous character. To this Dr. Beard replies, in substance, "Ah, but you are not experts, and I am one! Your untrained faculties cannot be trusted to tell you whether the slates you bought in a shop, and brought and laid on a table, where writing was produced without Slade's touching it, may not have been manipulated by him. You are not as smart as I am. You cannot beard the lion in his den as I can! You may all have been yourselves in a state of trance, and utterly disqualified for pronouncing a judgment. It requires a strong-minded expert like myself to settle these things. All the aggregations of human testimony are of no account in comparison with my deductions. I am Sir Oracle, and when I open my mouth let no dog bark."

It is no exaggeration to say that the whole drift of Dr. Beard's lecture is here summed up. He would have us accept his "deductions" as outweighing the testimony of all the great and good and scientific men who have testified to phenomena not explicable under the theory of materialism! And for all this preposterous presumption he offers no reasons beyond those we have quoted!

In concluding his remarks Dr. Beard seems to have some misgivings as to their reception, and says: "Among a certain ancient people, it was the custom for any one proposing a new law, to stand with a halberd around his neck, so that if his proposition were displeasing to the people, they might hang him on the spot. If this custom were in force to-day, it is probable that the least possible mercy would be shown to the author of this paper; for it is not in harmony with the laws of human nature that views like these, that have only truth on their side, (!) and all the world's past belief against them, should find instant and secure lodgment. It therefore becomes necessary to appeal from the present to the not very far distant future, when a limited number of competent men shall have made themselves masters of all authorities in this branch of cerebrophysiology and pathology, and shall have learned, as they surely must, that it lies with a grasp of the properly furnished intellect, that its problems are no longer unsolvable; that, in short, whatever mysteries have gathered around it in the past, exist no longer, but can be explained, and are explained, in full detail, and that they can explain them."

Our author need be under no apprehensions as to the use of a "halberd" in his case, either by Spiritualists or by the public at large. Many will be glad to see him throw stones at Spiritualism, even if they fall of their mark. And as for Spiritualists they are but confirmed in their views by all such attacks as those that have recently come from Dr. Hammond and Dr. Beard. When the thoroughly well-attested facts of Spiritualism can be explained by such pretended "experts" only by denying them, we may well assume that we are not far from the truth in adopting the spiritual theory as the only one that is applicable. What Dr. Beard calls the "deductive reason," denied for centuries the fact of the revolution of the earth around the sun; especially the notion of antipodes. Higher and more comprehensive deductions came to the rescue of the truth. So when Dr. Beard's "deductive reason" tells him that our facts are neutralized by his assumptions, it is barely within the range of possibilities (though Dr. Beard may be shocked by the irreverent conjecture) that some higher "deductive reason" than his may find truth in our facts and perfect harmony in our inferences from them. We would suggest to him that the most notable trait in the man of genuine scientific culture is modesty.

## Slade to Lancaster.

Not long since we published the challenge made by Dr. Slade to Prof. Lancaster, and we have still to record that no notice whatever has been taken by the learned gentleman of the fair and candid proposition. A private letter (dated at the Hague) from J. Simmons, informs us that the challenge and its treatment are creating much attention in London, notwithstanding the silence of the secular press. As an earnest of this fact he enclosed us the following, which had just reached Dr. Slade from the Marylebone Association:

At the Quarterly Tea Meeting held on Sunday, May 27th, 1877, the following resolution was proposed by Mr. Drake, and seconded by Mr. Hooker, was carried unanimously:

"That this Association and Friends tender their firm confidence in Dr. Slade's mediumship, and their best thanks for his most liberal, honest, and excellent offer recently tendered to Dr. Lancaster to test the genuineness of spirit-writing with a view of disseminating knowledge upon the phenomena called spiritual, also for the excellent spirit manifested toward the opponents of the movement as expressed in the offer."

CHARLES WATTS, Honorary Secretary.  
FRANCIS V. BARNOLD, President.  
Marylebone Association of Inquirers into Spiritualism, Quebec Hall,  
25 Great Quebec St., London, Eng.

## The Great Family of Souls.

Says James Henry Martineau, in one of those passages in which he appears to be fully penetrated with the divine light, "Some sincere and natural intercourse with the poor and suffering, some vivifying contact with struggles and sorrows not our own, is indispensable to the discipline of character, as well as to the fulfillment of duty; and the frequent tendency to substitute, for the real compassions and executed labors of love, the fictitious griefs of the drama or the tale which genius fetches from scenes of misery to fling into the lap of ease, will be found, if it lead to no personal action, not a source of strength but an enervating delusion. Not so; but by standing face to face with the injured natures and grievous lot we would redeem, by meeting them eye to eye and speaking in the vernacular language of the true heart, can we vindicate the communion of all orders and ages of men with one another and with God, as kindred branches of the great family of souls."

So profound a truth could hardly be stated with greater simplicity or impressiveness. It goes to the very foundations of human life and the true expansion of the human character. If we would really benefit others who suffer or are living in degrading conditions, we must come in personal contact with them and show them that we are of the same family of souls, all kindred and one. We need not hope to do anything for them or for ourselves by standing off and preaching or sending; we must go ourselves, not patronizingly but sympathizingly, confident that the deeper the earnestness of our effort the easier the lifting of the burden. Because the Church practically abdicates this office it is a church no more; and in abandoning its divinely function it finds that its own life is withering away.

How indifferent and even scornful, too, many people are who think themselves religious to the messages of the lowly and the wretched ones that are returned from the other side of life, may be understood from the remarks that drop from tongue and pen on every hand; and this habit too plainly suggests the mood that is cultivated toward the same class in the form. The idea of kinship is repudiated. Jesus inculcated one of the profoundest truths of humanity and progress when he said that the poor we have with us always. Did we but deal with them as we ought, they would soon emerge from their wretchedness and we from our cold and unproductive isolation. It is when we throw off our obligations to others that we defraud ourselves the worst, for in their faithful discharge we are enlarging and enriching our own natures more than is possible for us in any other way. We profess to be religious when we are not yet spiritual. We prize of forgiveness when we do not comprehend the first principles of sympathy.

Here is the fountain of life for individuals and organizations, and it is surely dried up as we refuse to let it be fed from its natural sources. "To reach the springs of inner life, where they are sealed up, and keep them clear where they are flowing," says Mr. Martineau, "the one great agency is the personal power of an earnest and sympathetic mind, living itself in a higher order of ideas and above the danger of being dragged down to the level where they are lost. There lies the true pastoral gift—deep faith in God, deep pity for man, and strength to carry the vision of a divine order into the clash and confusion of the world." We need more of these thoughts in a life that is so heavily overlaid and smothered with authority. They are vital to all motion and advancement, to the very redemption, physical and spiritual, of the race.

## Just What It Is.

They may vilify its believers and expose the unprincipled ones that attach themselves to it, but it nevertheless remains true that Modern Spiritualism is the great motor in the religious-scientific investigations and studies of the time, and will more and more make its stimulating power and its conserving tendencies felt as the years roll on. The absolute need of reconciling knowledge with faith, or science with religion, is increasingly felt by all persons with souls open on the side of the light; and the work to which they have devoted themselves will go on until a new and better civilization is developed, compared with which that of the past will be poor indeed. But it is the strictly religious element that still struggles for the mastery. It has to confront a vastly enlarged body of knowledge that has been rapidly accumulated through recent discovery, and the problem is how to reconcile them so that each shall sustain and be the natural handmaid of the other. It is the mission of Spiritualism to accomplish this great work. It is doing it by its phenomena and philosophy, at the same time that it stirs up thought still more and deepens and strengthens faith correspondingly. This positive, open body of proof which Spiritualism furnishes of the truth of immortal life is the one thing that the Church needs in its conflicts with science; yet it is guilty of the folly of attacking its best friend, the one that alone could support it in everything but its superstition and authority, and throwing itself into the arms of its real foe, which is Materialism. Too late it will discover its fatal mistake, but that is nevertheless the way the Church, as a recognized spiritual power clothed with absolute authority, will crumble and fall. Then the walls will be broken down, and the flowing in of knowledge from all quarters will be but the feeding of a faith that welcomes science as its natural ally.

The American Cultivator gives the following admirable advice to some bigot who has felt called upon to importune its editor to take action in the interests of retrogression:

"A correspondent asks us to speak against the opening of the Boston Public Library on Sundays. We cannot conscientiously do so; if libraries do not afford refined and desirable entertainment for the people at large on the Sabbath, we are at a loss to designate what would be proper. The religion which is not intended for every day wear has not the flavor of the skies in it. The rational enjoyment which is unfettered for Sunday can hardly be suitable for the rest of the week."

This old earth of ours is very uneasy and dangerous yet. The fires within cool slowly, if they are cooling at all, and the immeasurable forces they generate lift and break through their shell with most uncomfortable ease. All along the Pacific Coast the recent earthquakes and consequent tidal waves have destroyed many towns and caused immense loss of property. And as California is in the direct line of these volcanic throes we should not be surprised to learn, at any moment, of disastrous earthquakes on the Pacific slope.

"MIND AND MATTER," an essay by John Wetherbee, Esq.—the inimitable—will appear next week.

## Highland Lake Camp-Meeting.

The meeting to be held at Highland Lake Grove, Norfolk, Mass., commencing July 20th, and closing August 5th, promises much pleasure and interest. The exclusive management of the Grove during the continuance of the camp, will be under the direction of Messrs. Richardson and Hatch.

By reference to our fifth page it will be seen that Friday, Saturday and Sunday, July 27th, 28th and 29th, have been set apart for the holding of a General Convention of Spiritualists. The management desire to set forth that this Convention has been called to consider the present status and general needs of the cause. All Spiritualists throughout the United States are cordially invited to send delegates to this Convention. Friday will be devoted to organization for business; Saturday to the all-important subject of education, and especially the interests of the Children's Progressive Lyceum, and Sunday to the subject of organization and the ways and means to advance the interests of Spiritualism throughout the country.

Fully aware of the scope and importance of the matters which are proposed for treatment and argumentation at this Convention, the Management respectfully request the aid to be acquired through the written counsel of Spiritualists in all parts of the country who find that they cannot be present; and to that end they invite such brethren in the faith to prepare and forward to the address of Dr. H. F. Gardner, Pavilion, 57 Tremont street, Boston, Mass., brief compendiums of their individual and various opinions touching the solution of the problem of Organization, the method of best meeting the needs of the Children's Lyceum movement, etc., etc.

The managers have secured the services of Mr. E. V. Wilson, the renowned lecturer and wonderful public-test medium, who is so widely and favorably known throughout the West and South for his earnest advocacy of the Spiritual Philosophy, to be in attendance, and to take part through the entire course of meetings. Mr. Wilson has probably given more lectures, and more satisfactory tests of spirit-presence from the public rostrum, than any other person for the past twenty years, and his presence and the exercises of his gifts will contribute much to the interest of campers and visitors. Many of our most prominent lecturers and mediums will be in attendance during the meeting, and take active part in the same. Excellent music for concerts, dancing, etc., will be furnished by Bond's celebrated Band every day during the meeting. Present indications are that this will prove to be one of the largest and most successful Camp-Meetings ever held in Massachusetts.

## Choose Ye!

The calomel doctors are eternally crying out that theirs is the only safe remedial method, and sneering at all others. We extract the following from the Common Sense (Tex.) newspaper, and commend the two courses of treatment it contains to the attention of the unprejudiced, satisfied that the latter style of operation will receive the endorsement of all thinking minds:

"Mr. Editor.—The child had cramp. The doctor gave it sixty grains of calomel. He wanted to give it one hundred and twenty grains! A one year old baby! It died. Dr. Melrose says, 'That the free use of mercury does not appear to assist the course of true cramp, or prevent the formation of membranous exudation, have led us to abandon entirely its employment in this disease.' We would just as soon a doctor would shoot at a child of ours (if we had one) with a horse pistol at, say, ten paces, as to dose it with sixty grains of calomel. He might miss the baby, or hit it in a non-vital spot; but there is no miss or escape from sixty grains of calomel deposited in the stomach. It is certain death! As certain as if the little one were in the jaws of an alligator in the middle of a swamp! The calomel produced convulsions in which the little sufferer expired. Chloroform was administered to prevent external manifestation, just as one puts a handkerchief in the mouth to smother the voice."

Now, here is what ought to have been done: The room should have been heated to 70 deg. F. The air saturated with steam from a teakettle. Flannels wrung out in hot water, and laid upon the neck and chest, and then covered with dry cloths. The feet and legs to the knees placed in hot water, and then covered with a blanket, thus securing a vapor bath. Then an opiate emetic. PRO BONO PUBLICO.

## Testimonial to Mrs. Carr.

Among the many receptions or social parties which have taken place in this city during the past season, none have been more admirably conducted, from conception to consummation, than that which was given on Thursday evening, the 14th inst., to Mrs. Hattie V. Carr (the mother of Miss Ella Carr, of the Boston Lyceum,) at her residence, 24 Church street—a lady favorably known in local circles for her musical gifts, her social qualities, and her unselfish labors for the good of others.

Felicitous speeches were made by several well-known professional ladies and gents, an original poem recited, sentiments uttered, songs sung, and the presentation to the lady of a generous package of greenbacks preceded an invitation to partake of an excellent collation. The whole affair was creditable to all concerned. The following sentence, inscribed on the envelope containing the pecuniary gift, outlines the hearty sentiment of the occasion:

To Mrs. H. V. Carr.—A free-will offering from a few of her many friends, as a slight token of their appreciation of her as a woman and a friend, with the added wish that she may live a thousand years, and never grow old or her shadow less.

Oliver Logan writes that when Ralph Waldo Emerson was first in England, people thought he could not be "altogether sane," because he was afflicted with various isms—Unitarianism, Transcendentalism, Parkerism—of whose dangerousness they stood in vague dread. Now, she says, many English people of position are Unitarians, though the prejudice against Parkerism is still strong enough to keep a certain "brilliant man" out of Parliament. These blind followers of custom in religious matters, are reported as being willing to admit that people of aesthetic tastes may perhaps safely be allowed to become liberal in belief, but that nothing will do for the ignorant and poor but servitude, and the lash of "hell-fire."

We find the following paragraph in the San Francisco (Cal.) Figaro's Australian letter of a late date: "The Brothers Davenport and Prof. Fay, with their agent, Mr. William Evans, were lately performing in Napier, having previously finished an excellent season in Wellington. William Davenport is in a really precarious state, and the worst results are expected—cause, general break-up of the system." Other reports which have reached us concerning his health are somewhat more hopeful.

The sentence of Lawrence, the East-End London medium, expires June 27th.

## Worcester's Camp—But Defeated.

The following, from the columns of the Boston Daily Herald of June 23, tells its own story, and points the moral to those who will use their reason among the churchmen, that in most cases where the *ipsa dixit* of the Bigot comes in collision with the spirit of the age, the large B. is bound to go to the wall. The "Rev. O. Fannie Allen" spoken of will be recognized by our readers as Mrs. Allyn, the noted and eloquent trance speaker.

MANFIELD SOLDIERS AND MINISTERS.—The veteran soldiers in Mansfield did not decorate their comrades' graves Memorial Day, but attended to that duty last Sunday. This action seems to have given great offense to the churches of Mansfield, and the clergymen who were invited, one after another, to deliver an address declined. The exercises were gone through with, however. The soldiers, under the command of H. Reed and accompanied by P. M. Cobb's band, marched to the cemetery, where an address was delivered by Rev. O. Fannie Allen, a lady preacher who happened to be stopping in town. The band played dirges and hymns, and the graves were decorated. It is said that one of the societies offered one hundred dollars to the band if they would not play for these exercises. One of the church-members threatened to have the whole band arrested for violating the Lord's day.

## Spirit Materialization.

Is on the increase in many localities, and much more satisfactory than formerly, in consequence of strict conformity to the laws of harmony at such seances. Ignorant and malicious individuals are very properly refused admittance. Recent materialization seances in this city, in the presence of some of our most respectable citizens, have been of a very reliable and convincing character. Spirit forms were said to have been distinctly seen, and some recognized, under conditions so strict that deception was simply an impossibility. A full account of recent materializations in Philadelphia, by Hon. Thos. R. Hazard, will appear in the forthcoming issue of the Banner; which will be followed by accounts of seances with Mrs. Boothby, of Boston, and Mrs. Robert I. Hull, at Old Orchard Beach, Me., by the same experienced investigator.

It is said that a dwelling house at the Highlands is haunted. The enterprising Boston Herald of Tuesday last publishes the details, but with misgivings as to the real cause. It says strange noises were heard on Sunday last in the house No. 6 Highland Place, which is occupied by three families. It seems that on the night mentioned above strange noises were heard there all day, and that during the night the inmates were startled by sundry raps, which apparently were made on the walls, on the doors, under the stairways and elsewhere. One of the men spent two hours trying to ascertain the cause of the raps without avail, and all of the inmates passed an almost sleepless night. While the ladies were in the house alone, Monday morning, they report that a tin can darted by, without apparent human agency, as one of them was passing down stairs; also that a table in a lower room was mysteriously moved around; but that it would remain stationary while watched, but as the last person was leaving the room it would turn parties around and follow them toward the door. Stones were heard to fall from the lower rooms, and were found there. These manifestations continued until nine o'clock Monday morning, when the female portion of the household fled terror-stricken to Police Station 10 and invoked the aid of the officers. An officer was immediately detailed to care for the house, and remained there until 1 P. M., but heard no unusual noises, although he rapped the lower rooms in wild disorder, the furniture being turned upside down. It is alleged that a milk-can mysteriously darted from the shed into the yard, returned and darted out again; that a bedstead in a rear room suddenly fell down while there was no one near it, and that there were various other strange happenings which could only be accounted for on the spiritual hypothesis.

A telegram under date of Worcester, June 18th, says the town of Shrewsbury, Mass., is agitated over the reported seeing of strange supernatural lights at dead of night in the old house where Bullard was murdered last year.

Ignorance is one of the great causes of crime. In France it is estimated that the educated criminals, as compared with the entire educated population, were in the proportion of 1 to 291; while the illiterate criminals were as 1 to 41, compared with the whole number of uneducated persons, thus proving the proportion of criminals in the uneducated classes to be 226 times as great as that of the educated classes. Here is a fact of vast consequence to the welfare of mankind, and leads at once to the serious reflection that general education should not be allowed to languish. The criminal to-day is treated more as an offender against society—who deserves to be punished and restrained from doing any more harm—than as an unfortunate member of the body politic, who should be reformed. Let us then have compulsory education laws, and strive to prevent the growing evil if possible. Ignorance is a curse, and knowledge leads to happiness, hence our law-makers cannot begin too soon to throw a shield around the people by the enactment of laws that shall result, through such education, in lessening crime. The saying of Talleyrand should be kept constantly in view, that "The chief object of the State is to teach children to become productive citizens." But sectarian public schools are detrimental to the freedom of thought and the expansion of the soul. All should be allowed to worship God in accordance with their highest conceptions of Him, without let or hindrance, instead of being tied down to any man-made dogmas whatever. Then the world would rise up out of its quagmire of ignorance and superstition, and rapidly move onward toward the desired haven of peace and happiness.

The agricultural districts of California have suffered severely by continued drought when rain, according to the usual programme of the seasons in that latitude, should have been the order of exercises. We hear sad stories of the loss of crops, stock, etc., through lack of water. Several California papers of high standing take a dark view of the case, and advise Eastern emigrants—especially those of the literary and professional type—to pause before embarking for the Pacific slope.

Madame Blavatsky's new work will be published in September by J. W. Bouton, of New York. It will be in two large volumes, gotten up in elegant style. Its prospects for sale are a work of absorbing interest.

Mr. and Mrs. Cromwell F. Varley, after several weeks travelling in Italy and Algeria, have returned to their home in England.















