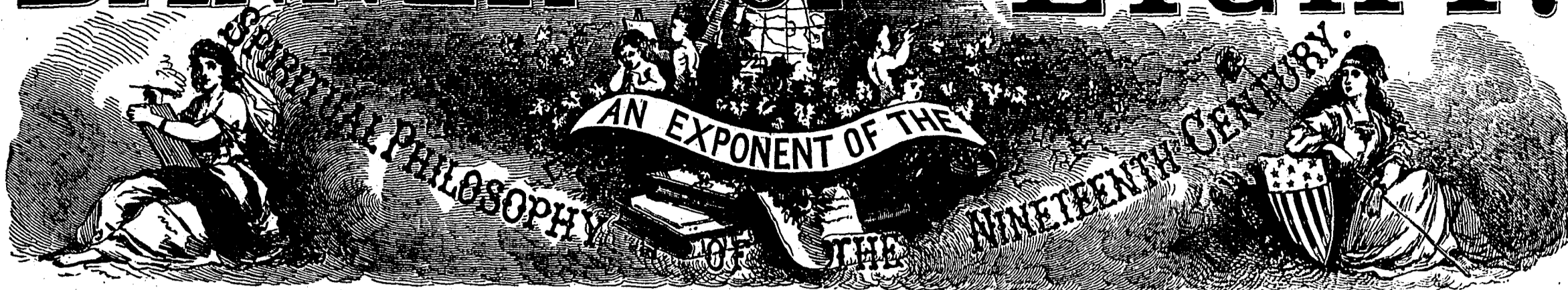


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VIEWS OF OUR HEAVENLY HOME.

A SEQUEL

TO
A STELLAR KEY TO THE SUMMER-LAND.

BY ANDREW JACKSON DAVIS.

CHAPTER IV.

A Generalization of the Whole System of

"No boundless solitude of space
Shall fill man's conscious soul with awe,
But everywhere his eye shall trace
The beauty of eternal law,
Sweet music from celestial isles
Shall float across the azure seas,
And flowers, whose endless summer smiles
Shall wait their perfume on the breeze."
—Lizzie Doten.

Detailed examination of the harmonious system of the physical universe, although indispensable to the largest practical development of what is popularly called "inductive science," would be far easier to the studious reader of these chapters after contemplating a generalization of the system. There is, also, a deeper mental enjoyment experienced, not to speak of the intense spiritual enthusiasm which is invariably awakened by viewing a subject from the highest and most comprehensive attitude of observation.

The hastening multitude, superficial in most matters, and upon this subject indifferent to the very verge of thoughtlessness, exclaims, (when a detailed accuracy is instituted,) "Oh, you are too scientific!" "Abstractions and technicalities are awfully tiresome," &c. This is true, especially to an impatient inspector of and to a wholesale dealer in ideas; but this is not true of one who is profoundly and correctly impressed with the sublimity of an eternal principle; for such a mind loves to follow truth into its minutest ramifications—at once a radical and a fruit-gatherer—one who is certain to receive a rich harvest by patiently examining into the minutest roots of a subject, while plucking the delicious results which cluster upon its visible branches. It is, for example, very spiritualizing to one's superior sensibilities, and love of beauty and harmony, to ascend some enchanting elevation above the highest tree-tops, and from that lofty solitude contemplate and absorb the impressions imparted by the soft, hazy indefiniteness of a vastly extended landscape. And, to be accurate, this is the only knowledge of natural beauty which the great human multitudes of earth have any desire to obtain and possess.

But if all minds were so constituted and thus governed, if there were no under-working and insistent radicals, no sub-standards within the inner vestibule of the secret centres, no interior and minute investigators into the fine lines of light, and into the well-nigh invisible shadows which really compose the great landscape of indefinite, dreamy beauty—if all minds were generalizers, then we ask where would be those great, living pictures which now bring the skies, the fields, the flowers, and the musical streams into our private parlors and public institutions? A true artist is one who is compelled to deal with the definite, the explicit, the stern, the severe, the ugly, the grotesque, the painful, the discordant, the despairing, the self-sacrificing; and thus, and from these facts separately impressed upon his devoted, self-torturing imagination, he slowly and faithfully evolves the unity and the beauty, and the usually unseen enchantments of Nature into harmonious lights and shades upon a canvas, which is called "a picture"; which, (alas! as too often happens in this world of haste and thoughtlessness,) long years after the true artist died of despair or starvation, is given by his unpaid landlord in exchange for many thousands of dollars, which sum is gladly paid for it by some true and wise lover of Nature. So, too, the true music-artist works into and out of excruciating discords—unfolds from the faintest details of common sounds and from the horrible depths of jargon—the grand symphonies, the marvelous orchestral combinations, the wonderful music of surrounding Nature. The more perfect and analytical the master, the more true and enchanting are his synthetical interpretations of the universe of sounds which exist within and without him; because he knows his sublimity to its very roots, because he is faithful to the laws and laws of his knowledge, and because he impart both his inspirations and the grand results of his knowledge to mankind.

But first," exclaims the reading spectator, "let me see your picture, let me hear your music,

let me behold, at one sight, what you term the 'Harmonious System of Nature!'" After the exhibition is realized in the form of a generalization, "then," you say, "I will examine the subject in detail, if I have the time to spare."

With this understanding between us, then, I will proceed to present the required generalization. But let me entertain the pleasurable hope that, after you have sufficiently feasted upon the immeasurable greatness and divine beauty of the system, you will clothe your eyes with a pair of microscopic glasses, and occasionally also with a telescope, which will open to you two new universes, now almost totally invisible to you, which will demonstrate the truth of what is now imparted by either observation or revelation.

A true seer of the secrets of the material system was the spiritual philosopher and gentle teacher, Pythagoras; whose clear, analytical vision, and far-reaching synthetical imagination, discerned and combined the rhythmical harmonies of the infinite. Had he declined all social mysticisms and all ordinary political fellowship, and been at all times only an ethical and philosophic teacher, it is probable that his revelations of the causes and effects of matter and force would be to day as much quoted as is Shakespeare, or as are the authors of the New Testament. But his great personal popularity in a brotherhood overwhelmed his greatest possibilities as a seer; and the consequence was that the inductive thinker and energetic worker Aristotle walked boldly and victoriously in where the deductive and gentle Pythagoras had hardly dared to touch the least toe of his foot; and to-day the result is, that the spiritually-minded of the world intuitively think of Pythagoras and quote Plato, while their vigilant critics, the materialists, instinctively appeal to Aristotle and Bacon, but demonstrate by Euclid, the Oriental, who wrote and taught over two thousand years ago.

Fact by fact, step by step, mankind have been steadily progressing out of the so-called Orphic "dreams" and subjective "speculations." And yet, in the face of it all, it might be profitable to inquire what more does the world know to-day than in the era of Plato and Ptolemy? The answer would be universally educational, and especially important to future investigators. We must turn away from the "rhythmical order" of Plato, nor the "rhythmical order" of the universe disclosed by the illuminated reason of Pythagoras. Scientific progression is intrinsically materialistic. It does not deal with spiritual qualities nor with the origin of things; but it does increase in quantities, and it grows in becoming more and more accurate in detail. Thus scientists have enlarged the boundaries of human knowledge, and also of human ignorance. They have obtained much wisdom along with more systematic foolishness. And now, with the self-sufficient complacency characteristic of youth, they strut about among their club acquaintances, pronouncing this "absurd," and that "impossible"; and, on many questions of spiritual import, it is remarkable how new scientists and old theologians play into each other's hands; while, at the same time, relatively, they are mutual antagonists.

But now to our promised generalization. My thoughts were led toward Pythagoras, because he was a seer of the qualities and principles of things, as Plato was by the eyes of his illumined reason. They each had vast insight concerning the essential causes and universal harmonies of Nature. Neither of these minds, however, had knowledge of the extent and operations of all the great systems of stars, nor did they discern much concerning the inhabitable planets of space; and yet they possessed very great wisdom concerning the divine grandeur of truth, and they taught profoundly concerning the great inherent possibilities of the system.

What a deep lesson in psychophysics was taught by Pythagoras! "The music of the spheres," said the golden-mouthed teacher, "can be heard by abstaining from the food of animals; by bodily purity; by meditations; and by presenting to the elements the internal faculties of mind." Than this, nothing since has been more wisely uttered.

"* * * An hour has elapsed since the last sentence was written. (This is the 15th of January, 1877.) * * * A few words have come to me psychophonically from Pythagoras, who is now one among the great hosts of the ascended: 'My lessons of numbers were wrongfully appropriated by alchemists. . . . Animals were sacred as expressions of the Supreme life akin to man's. . . . Jupiter represented the central Sun-power. . . . to harmonize with all was human happiness, a duty.' * * *

After a prolonged waiting in silence, nothing more is heard from the inner world. And now, having long reflected upon these few detached sentences, my conclusion is: that, notwithstanding the lapse of so many centuries, the lover of truth seeks to impart a few corrections of doctrines with which historians have coupled his name. This record being duly made, I return to our subject.

In geometry the most natural and simple figure is the circle. By the use of the sphere, the cylinder, and the circle, Euclid, and afterward Archimedes, made true progress toward solving many of the sublimest mysteries of the stellar universe. But the ellipse is a more fruitful figure than the circle, and we find it introduced, with the hyperbola, by Apollonius; who thus aided Hipparchus in his conception of epicycles and eccentrics, as applicable to the motions of planetary bodies.

The progression of intuitive philosophy, and of practical mathematical knowledge—which moved together side by side, like the first pair in the garden—was very wonderfully advanced by that

old wise Egyptian, Ptolemy, whose doctrines faithfully served the world for nearly sixteen centuries; or, until Copernicus introduced the idea that the sun, and not the earth, was the centre around which all bodies in the heavens were harmoniously revolving? Then came the larger idea that each of the planets, as well as the earth, might be an inhabitable world, for which wholesome suggestions the world is indebted to Bruno. Thus, in spite of all organized theological opposition, which was intense and tragical, the sun as the centre of the planetary system, and the conception of a plurality of worlds, came into mankind's thought. And these thoughts came to remain, and to act as the germs of infinitely more important knowledge in the same sublime pathway. Galileo and a telescope now came to augment the world's growth; still against the poisons and death-racks of the so-called Christians; then we behold Kepler, with his three great discoveries or laws, demonstrating the elliptical orbits of the planets, and going far into the secrets of celestial magnitudes and distances. Then came Vinci, Borelli, Newton, Laplace, Herschel, and the score of great students of the stars who now live and labor.

A universe means a revolving unit. This unit turns over and over and over perpetually. And this conception antedates all inductive reasoning. It is natural to contemplate the earth as a body in space. To infantile minds the world is formless; to the youthful it is not very far to the horizon; to the strong young mind it is very large and definitely shaped; but it is only with maturity of years that the complete idea of the immeasurable sphere is implanted, and fixed as a reality upon the human understanding.

The intuition of the spherical form of stars and planets is very ancient. It came into the world vaguely at first, and it was rapidly mixed with clusters of gods and correlative mysteries. But time has eliminated Oriental mythology, as it will annihilate old Orthodox theology; and the truth, pure and sublime, will shine fully and freely into men's more receptive minds.

Then, too, will be seen the ineffable harmonies of the system of Father God and Mother Nature. Wheels within wheels, universes within universes, everywhere, beautifully and rhythmically, throughout infinitude.

It is asserted that light would consume twelve years in its flight from the nearest "fixed stars" to the human eye. (Upon this question of light "more light" is imperatively demanded.) The perfect ellipse is the form of the orbits, in which all fully developed suns, earths, and satellites move through space. They all rotate in the same general direction; and all the bodies move in the same general plane. (See the "Stellar Key.") The glory and harmony of the system become more and more apparent as you study and familiarize your mind with the stupendous whole. The most fruitful form of a circle, already mentioned, called an ellipse, is the geometrical figure naturally unfolded to the prepared understanding. Comets, like the fractional notes in music, manifest eccentricity; but they, like all the full notes and all the octaves embodied in suns and planets, are attuned to the master key-note, which is the innermost Sun; which Sun is, so to speak, the cerebrum and the cerebellum, the brain of the Great Positive Mind.

The marvelous combinations of music are beautifully revealed in the flow and formation of all the systems of space. Seven spheres in the spiritual universe within seven circles of suns in the material universe. Behold in them the seven notes in music! When the eighth note is sounded, it is but the reproduction or reappearance of the first note—acting, so to speak, as a bridge of vibrations for the formation of another series of sounds attuned to a still higher key. Thus no originally new sounds are evoked; but rather the fundamental sounds on differing scales, or in varying degrees of motion.

Thus also in the structure and among the sounding motions of the universe may be heard the pianissimo; the fortissimo, the crescendo, the diminuendo, the sforzando, all the half-notes of the chromatic scale, and all the perfections of sounds which constitute the diapason of the vast systems of immensity.

Numbers lead into all the secrets of harmony. In the spiritual universe, which you remember is a revolving unit, the seven notes are sounded. This sublime scale is orchestrally responded to by the seven grand circles in the material universe, as anthem answered unto anthem in the vast cathedrals of eternity. But the key-note to the spiritual universe is the interior Central Sun of love and wisdom, and the key-note of the material universe is the exterior Central Sun, which surrounds and clothes the spiritual Centre.

Here we find the original of Beethoven's symphonies, the essentials of Mozart's orchestral interpretations, the spiritual richness and fairy delicacies of Weber, the sacred beauty and natural sweetness of Mendelssohn's oratorios, the affectionate energy and inspiring idealism of Wagner—in a word, in the fundamental principles and in the soul-sounds of the harmonious system of Nature are found all the existing and all the possible musical developments of mankind.

The only perfect musical instrument is the manifold perfections of the twofold universe. The universe is the harp of all the impersonal principles; the silver-tongued trumpet for the use of all the gods; the perfect-toned organ played by the Eternal Master of all grand music. The spheres musically roll through the star-peopled depths like the songs of "the morning stars." No known æolian sound is so delicate but that it is a thousand times more perfectly re-

peated in heaven. And the sweet music of eloquent thoughts is heard by ears which are open to the "breezy anthems" that incessantly breathe themselves through the interstellar spaces.

Mathematics are at the bottom of all system and order in music; and music, in its perfect and full expression, is a revelation of the whole system of nature.

And this last one sentence shall go on record as the promised generalization. It shall be to you like a voice speaking to your very heart from the sky; a melodious revelation of the everlasting truth concerning our Heavenly Home. You shall prepare yourself to hear the orchestral "music of the spheres." It will come sounding sacredly round about the temple of your interior life; like the rhythmical pulsations of Love's infinite sea. It will baptize you in its harmonious waters. And your discords and your false notes shall return to you sounding in your ear like a warning call—"repent ye." In the silence of your listening heart you shall also hear the sorrowful sobbings of the great rivers of human life in this world. And then, when in your better state, the anthems of the angels sing shall be to you a further revelation—namely: That Father God is one universe, and that Mother Nature is another universe—that these twain are perfect counterparts in heart, in brain, in essence, in spirit—that this duality is a living oneness which is truly called ETERNAL HARMONY!

[Continued in our next.]

Original Essay.

AN EARNEST APPEAL FOR MEDICAL FREEDOM.

[The following comprehensive, convincing and eloquent protest against tyrannical legislation is addressed by its author—a gentleman well known in literary circles—to the members of all State Legislatures before whom the "Doctors' Plot" law "to regulate the practice of medicine and surgery" may be brought for consideration. We regret that he withholds his name, which would add great weight to his protest. That he is thoroughly familiar with the subject handled, and has viewed it in every aspect, the reader will readily perceive.

State Legislators: You are invoked, in the name of science and humanity, to roll back the tide of progress two hundred years, and re-establish the barbarisms which disgraced our colonial history! Freedom of opinion, freedom of conscience and freedom of action are as sacred in one intellectual sphere as another. The freedom of benevolence is as sacred as the freedom of religion, and the two are inseparably connected.

Every arbitrary government is besought, in the name of religion and the public welfare, to put down, by penal laws, the spread of heresy in religion, and to protect the emoluments of a "regular" priesthood against the rivalry of irregular non-conformist teachers of new forms of religion, and every arbitrary government responds to the demand.

Our own ancestors were deluded by this cry proceeding from an honored hierarchy, and our early history is black with the record of intolerance and persecution. We have outgrown that form of tyranny, and although a few would gladly revive it, an overwhelming majority now prohibits such legislation.

But the spirit of intolerance still survives, and is ever ready to take charge of the public welfare, animated by the same desire to protect the emoluments of the priesthood of scientific theories which impelled the priesthood of theological dogmas in their proscriptive legislation—ostensibly for certain theories, really for personal profit, the motive is ever the same—to promote the pecuniary interests of a class against whom the public intelligence has rebelled, and who, unable to maintain themselves in fair competition against new ideas, invoke the power of the law to check the spread of novel opinions or discoveries, by punishing all who dare to teach and act upon the glowing fresh truths that are developed every year, every day, and every hour in the emancipated intellect of the nineteenth century. The pretence that the public welfare is interested in maintaining the exclusive authority of a regularly infallible medical combination, is precisely the same pretext which demands legal protection for any particular system of religious belief.

The pretext in either case is an insult to the intelligence of the people—an insult to your intelligence as legislators. You are impudently asked to place yourselves and your constituents under the guardianship of a gigantic medical clique, or Trades-Union combination, who (for their own profit, of course,) will do your thinking, and tell you whom you shall and whom you shall not employ to assist you in the recovery of health when assailed by disease.

Do you need their guardianship? Are you and your constituents incapable of judging for yourselves who is most successful in practice and most agreeable in the chamber of the invalid? If so, let us surrender the whole theory and practice of Republican government, and surrender to every Trades-Union combination in the country the right and power to tell us whom we shall patronize, which, of course, will be one of their own consolidated clique.

There is far more reason for applying this principle to the mechanical arts, and thus protecting the public (apparently) against cheap and flimsy goods, wares and merchandises, by establishing rich and respectable monopolies and breaking up the poor straggling mechanics, than for ap-

plying such a principle to the medical craft, which is the most gigantic Trades-Union combination which now oppresses society with its baleful organization.

That the portion of the medical profession which calls itself "regular" is nothing more in its social relations than a gigantic Trades-Union combination for pecuniary objects, hostile to the welfare of society and incalculably deleterious in its influence on its members and on the public mind, is a proposition which I affirm from a most intimate and thorough knowledge of its truth, based on the observations of a lifetime already long, in the course of which I have had every opportunity as a physician, and as a medical professor familiarly acquainted with all parties in a confused and discordant profession, to be cognizant of their secret animus, and profoundly disgusted with their professional discords, their infidelity to truth and their disregard of the public welfare. Trades-Unionism is the true character of the American Medical Association, and of every "regular" old-school State and county society. They are not combinations to advance medical science, for no one who happens to have mastered methods of practice unknown to the Association essentially different from their methods, could bring any discovery or demonstration before them without being insulted or rejected without a hearing. They laugh at demonstration, either before committees or in hospitals or at the bedside, and ridicule the statistics which they will not seek. But they are unanimous with a hungry zeal in driving all men and women out of the field of legislation or personal hostility who do not belong to their clique. And these demoralizing principles are perpetuated in the profession by the action of their schools, reinforced by the natural depravity and selfishness of mankind. To legislate in favor of this huge clique would be as injurious and demoralizing as to legislate to promote the establishment of religious corporations to hold whole counties in northern.

Not that physicians or professors as a class are more selfish by nature than other men, for they are, strictly speaking, not selections of the fittest, but simply average specimens of our population. . . . I have known many prominent physicians, but, as a class of men, "regular" physicians (whatever their personal character before they enter a medical college) are precisely like the members of any ministerial order, who after passing through theological universities are nearly all stamped with the same mark, all filled with the same bigotry, animated by the same esprit du corps, convinced of the infallibility of their profession, utterly impregnable to any argument, and utterly contemptuous toward any fact which is not in harmony with their Orthodoxy. The deadly power of an immense organization is so great that few medical students are able to resist it, even if they had the will.

The "regular" medical schools of America inherit their ethics and philosophy from the antirevolutionary period of British colleges of medicine, and take a pride in the fact that they have never been in the slightest degree Americanized, but have preserved with "regular" fidelity their intimate sympathy with their European cotemporaries and predecessors, bowing with Orthodox devotion before every discovery, and every scintilla too, emanating from London and Paris, while they turn a cold shoulder to progress and discovery in their own country unless it emanates from the highest ranks of the "regular" medical aristocracy.

If the "regular" medical profession had been an honorably patriotic and benevolent organization, if it had always punished or disgraced quackery in its own ranks, if it had always sought the truth from every source, welcomed every new discovery, and kept itself in advance of the public intelligence, or even kept up with enlightened public opinion, it might have some claims to be recognized not as the monopolist of the healing art (for that is a position which no honest Republican government can give to any class of men), but as a trustworthy adviser in reference to any medical legislation not affecting its own pecuniary interests.

But none of these suppositions are true. The organization is not patriotic or benevolent in its professional action as an organized body, and it cares nothing whatever for quackery in its own ranks; it is intensely opposed to all rapid progress in the healing art; it is bitterly hostile to all practitioners and all systems of practice which show by fair statistics any better results than the "regular" Trades-Union clique, and the authenticity of such cures or statistics only intensifies the jealousy and hatred with which they are regarded.

As a bigoted minister would turn aside with contempt from a picture of social harmony, intelligence, prosperity and virtue under the auspices of another church, and denounce it as a scene of heresy odious to God and fitting the community for eternal damnation, so does the intensely "regular" medical bigot turn aside with disgust and scorn from the spectacle of the successful treatment of epidemics by practitioners who do not wear the "regular" collar, and carefully avoid seeing the patients, or inquiring into their successful restoration; still more fiercely does he assail the statistics of new systems of medicine, as credentials assailing the records of impartial history, while with inquisitive jealousy he seeks to know if any brother of his clique adopts the successful remedies of the new school, or consults at the bedside with men who are more successful than himself in practice, and thereby learns to do his duty to his patients. These are the unpardonable offences

mitted to the bar, having graduated from the law school here with high honors. Although now a member of the legal fraternity, he is no less a Spiritualist, and will not leave the lecturers' ranks, but will continue to work for this cause so near and dear to him wherever he may be called.

I cannot properly close this letter without allusion to the great work for her sex which Mrs. Cutler, of Boston, has accomplished here. Her lectures have been delivered to crowded houses, her pleas for a larger field of usefulness for woman received with respect and patronage of the leading portion of the community. An earnest, uncompromising Spiritualist, she is doing her work wisely and well.

In response to the many inquiries from friends and societies regarding my present and future work, I would say that I am located here and will answer calls to lecture at convenient distances from this city. I hope to visit the East this year, and attend some of the camp meetings. My eastern address is Lynn street, Salem, Mass., care Frank Tyler; western address, 27 7th street, Louisville, Ky.

The Banner of Light may be procured here through its agent, Mr. Cusack, 117 Centre street. With an earnest wish for the Banner's prosperity, I am fraternally yours,
Louisville, Ky. NELLIE L. DAVIS BARNES.

New York.

BROOKLYN.—Charles R. Miller writes May 3d: "Mrs. F. O. Hyzer, of Baltimore, follows Mrs. C. Fannie Allyn, who concluded a two months' engagement with the Brooklyn Spiritualist Society last Sunday evening.

At the close of Mrs. Allyn's lecture, the Chairman stated that the Executive Committee had prepared and instructed him to present the following resolutions, expressive of the satisfaction of the Society with the manner in which Mrs. Allyn had discharged her public duties. Mr. Miller said he was glad to be the mouthpiece of such an expression, for he knew and they all knew that it was richly deserved:

Resolved, 1. That the broadening power of Spiritualism as an intellectual force is commensurate with the progress of the human mind, and that the attention of candid and thoughtful minds; and wherever, the Spiritual Phenomena in their varied phases are attracting attention and challenging discussion in the newspaper press and in scientific circles hitherto hostile to even any consideration of the claims of Spiritualism; therefore,

Resolved, 2. That more than ever important and more than ever incumbent on Spiritualists to sustain their lecturers, to uphold the spiritual press, and to stand by their mediums, which are the only means of access to the public; that it is a great element of strength to our cause that the angel-world have brought to the attention of the public, and that the Brooklyn Spiritualist Society considers itself fortunate in having secured the services of a most noble corps of lecturers, that whether toward the utterances of Mrs. Cora L. V. Richmond, Nellie J. T. Brigham and C. Fannie Allyn, as setting forth a phase of the Spiritual Phenomena, or merely as the exhibition of intellectual force, we recognize in their labors an instrumentality of irresistible power for the defence and vindication of the Spiritual Phenomena and our cause.

Resolved, 3. That the unselfishness of purpose and nobility of character which have been instinctive in all of Mrs. Allyn's labors, whether on the platform or in private life, and her intercourse with us, whether personal or official, entitle her to our grateful remembrance; and in going to other fields of labor—fields already white for the harvest—we desire her to keep a continual remembrance that she has received the personal esteem, as well as our very high appreciation of her public labors and services.

The reading of the resolutions was received with very hearty applause. Mr. Willcott, in rising to second them, offered an amendment that the Executive Committee be requested to make a new engagement with Mrs. Allyn, and invite her return at an early date as practicable. As amended, the resolutions were unanimously endorsed of the large assembly. Mrs. Hyzer will speak for us during May.

WESTFIELD.—J. Tinney writes: "If not intruding I would like to give a brief reply to the questions of H. R. Adkins in your issue of the 24th March, subject to such criticism as the answer is entitled. He asks, 'Is it safe to deny the plain statement of the Bible? and if so, what standard we have to rely upon for instruction?' In reply I would ask, is it safe to rely upon the teachings of a book whose authors taught and believed, if they believed what they taught, that this little world was the centre of the universe, with the sun, moon and stars its tributaries and ornamental appendages, the subsequent creation of a being that existed anterior to and independent of them? As these are plain statements of the Bible, each must be his own judge whether it is safe to reject them or not. The only reliable standard of instruction is the organic law by which we exist as individuals, and that law a balance by interchange of the elements that constitute our individuality—the motive power of everything tangible to our senses; the law by which every problem connected with existence has been solved that ever was solved, and which we have left for one that has always proved a failure. If by the term immortal is meant an unchangeable condition of being, that there is a germ in man, or anything else, that ever retains its distinctive individuality through all the changes to which existence is subject, it is as false as the belief has ever proved pernicious. If, on the contrary, it means that our spirit-world is the positive half of our material world, that from spirit to matter is as natural and necessary as from matter to spirit in the production and evolution of higher from lower grades of being by the same organic law that higher numbers are combinations of and derived from lower ones, and could not exist independent of them, then it is a fact that cannot be refuted, as it is subject to a mathematical demonstration, which is nothing more nor less than revealing a rule to prove its correctness. The rule, do unto others as you would they should do unto you, whether taught by bible or almanac, by Confucius or Jesus, is simply action balanced by reaction of all that constitutes individuality. The history of the world, and the present condition of Spiritualism after nearly thirty years' existence, would seem sufficient evidence to satisfy the most devoted advocates of the supremacy of matter that spirit and matter are the positive and negative sides of the same circle, instead of distinct entities, as is now taught and believed. Over twenty years' advocacy has only strengthened my conviction that all opposites are interchanging relations, and that motion and consequent life are the effects of that interchange."

To the Editor of the Banner of Light: I saw in your paper an article from Mr. E. Gale, of Yonkers, N. Y., in regard to W. O. Page's powers in healing the sick, which I can testify to as exemplified in my own case. I was lame, but managed with difficulty to limp down stairs. Dr. Page came in and volunteered to cure me, which he did in less than five minutes, so I could attend to business as usual, free from pain. I remained well for ten years, and was again cured of a similar difficulty by the same man, and am now well. I am informed by the Bible that this manner of healing is no "new departure," having been known about eighteen hundred years ago. T. L. DAVIS, Stationer.
471 Sixth Avenue, New York.

Missouri.

ST. JOSEPH.—A correspondent writes, April 19th, as follows: "I have seen so much about Mr. Baldwin that I desire to give in a few lines my views of him. I think Spiritualists wrong their cause when they concede him any intellectual powers whatever. He is simply a clever sleight-of-hand performer. As to his hand-out trick it is simple, as explained by himself. He simply pushes something that is thin, and has a smooth surface, like a watch-spring, which he uses, down in the hand-cuff, and that gives a smooth bed for the teeth to slide on, and then to pull it out is a small matter. Get the finest ratchet hand-cuff and try this. When Baldwin is pushed to the wall he does nothing but the simplest tricks. Of course they will puzzle one who does not know how they are done. But no Spiritualist need be afraid to put him to a

genuine test for fear he is a medium, for he is not. At least if he is, in his three nights' exhibitions in my presence he did nothing that would amount to a test. And his whole manner showed him to be a weak blusterer and palaverer, and that his notion is to bully any audience, and prevent too close a scrutiny."

California.

SAN FRANCISCO.—Alonso W. Allen, Secretary of the Spiritualists' Union and Lyceum, writes April 20th: "Another faithful worker has just passed from her field of active labor here to the higher life. Mrs. Dr. Hattie J. French laid off the mortal form, in this city, on the evening of April 7th, after an illness of but one week. For the past year she had been Conductor of the Children's Progressive Lyceum, and her labors in that field were, in the highest degree, successful, and the Lyceum was never in a more prosperous and flourishing condition. She has been constant and indefatigable in all her labors, ever exhibiting intelligence and kindness of heart. The remaining officers and the friends of the Lyceum generally feel that they have sustained a great loss; but we trust and believe that, though she is not present to the physical eye, she will frequently be with us in our labors in the Lyceum, and for humanity everywhere.

Mrs. French was formerly Conductor of the Lyceum, I believe, in Washington City, and I think she was well known as a zealous worker in the spiritual ranks in Philadelphia, where she graduated and received her diploma as a physician. She was also recognized as one of our best mediums. Since she was so active in some of the eastern cities I am instructed to communicate these facts to you for publication. I will only add, Hon. Warren Chase is again with the Spiritualist Society as their speaker, for a short time, and his labors are appreciated in the highest degree. Mr. J. M. Peebles was with us in November and December; he was followed by the wonderful "boy orator," Thomas Walker, during January. Then Warren Chase spoke for us during February and March, and J. L. York and Mrs. Addie Ballou in April. Mrs. H. F. M. Brown, and Mr. Plumb of Boston, will soon occupy our rostrum for a short period.

Texas.

TOWASH, HILL CO.—A. C. Martin, M. D., writes that the cause is making excellent progress in this town. "Quite a number of circles have been formed, and we are developing some of the most remarkable mediums of whom I have ever read. I will speak more fully of the varied phenomena hereafter. I second the motion of Bro. S. Watson, on the subject of organization, and also the time and place of meeting, July 4th, at Washington.

Recently, I had something to make me feel proud of the Spiritual Philosophy. Young Mr. Williams of this vicinity died of 'pulmonary congestion,' and when I asked him of his views concerning the future, he began and gave me a description of the most beautiful country ever pictured to the human mind; he said an angel, a lady (who was a stranger to me), awaited to escort him across the still waters of the river of death, to that beautiful land which was so plain to his interior sight. He said repeatedly: 'Doctor, let me go; your anxiety to cure me holds me back; let me go, I shall be happy, oh, so happy!' The house was filled with relatives and sympathizing friends, and all were in tears, though they rejoiced at his glorious birth. May God and the angels bless you in your course for the redemption of the human race."

Connecticut.

HARTFORD.—Mrs. E. A. Root, 534 Main street, writes: "We have an organization of Spiritualists here, called 'The Progressive Union.' It has been in existence some six months. We all feel anxious to bring to it everything which will promote its growth, and through it to advance the cause of spiritual truth."

Ohio.

CLEVELAND.—C. H. Prentiss writes that through the mediumship of his wife Lillia, and another lady, also that of his young son, and himself, séances for the mental phase of the phenomena have been held with great success at his residence, 12 Grant street, for some time past.

NEWS FROM THE WAR.

Gayly the paper man
Touched his guitar,
While he was reading the
News from the war.
Singing, "You bet your boots
Now here 'll be fun;
We don't care whom it shoots,
War has begun."

He sang as how he knew,
Six months before,
There had to be a Eu-
Ropean war.
Now he was glad enough
That it had come,
And his heart laughed at the
Roll of the drum.

But when the czar at last
Arming his youth,
Sent Petrovskichravet
Over to Pruth;
When Ibrahimtschukus
Met Stchobiatest,
Sighed the newspaper man,
"Give us a rest."

No rest; for Khalifat-
Irtchuskeamos,
Darstefoalnat-
Prstchikgalos
Met in the field where
Guiguerwenogorh-
Wallahoskwapehtner-
Prstch, &c.

Address of Cyrus Jeffries

TO THE SPIRITUALISTS OF PENNSYLVANIA.
Dear Friends—As Chairman of your Philosophical and Religious Society, I desire to present for your consideration a few items that seem to come within the pale of duty as a people. I would earnestly desire that we exert ourselves to become united as a body, and no longer waste our energies and divide our strength by standing aloof, or by doing things that are not for the benefit of the whole. We are a people of peace, and we are a people of love, and friendship throughout the State. For wherever two or three good Spiritualists are found in one community, they should make a society, and we should report to the Secretary of the State Association. I would also recommend that we, as members of this great spiritualist union, make a charter of procedure from the Legislature, that we may thereby raise the standard of morals to the highest excellence in our societies, that by sharing the blessings of the world's religion, and thereby command the admiration and respect of those even who oppose and persecute us, as well as to gain a happy and glorious destiny.

As we do not build upon hope alone, but know our heavenly doctrines to be true beyond a doubt, we should use all laudable means to propagate these in every city, town, and hamlet of the State, and at the earliest possible day. Our people of wealth and influence, knowing our religion to be of a divine character, should be willing to aid freely in sending broadcast our papers, periodicals and spiritual literature, as well as to support our mediums, lecturers and ministers, who are laboring to advance our religion; for in so doing they will not only be blessed and benefited in this life, but will lay up treasure for the life to come; and I would remind our people throughout the State, that to do good should be our chief desire, and that we should not be the basis of all happiness, but it consists in the entire occupation of all the happy inhabitants of the spirit-world; and as we, as a people, are a people of peace, and we are a people of love, we must be liberal with the means that God and the angels have placed in our hands; whether we possess the man's treasure, the poor man's treasure, or the widow's treasure, it is all added to the power that advances our cause, increases our numbers, aids our poor, erects our halls, and gives prominence and permanence to our divine religion; and thereby the purpose of establishing a more perfect acquaintance and union among ourselves, I would recommend that a series of open-air meetings be held throughout the State, at such times and places as the brothers and sisters of the various vicinities may designate, with the understanding that the expenses of the same shall be borne by the friends, free of charge, during the meeting, and that speakers shall have their expenses paid as far as practicable. We should also recommend that the friends of the cause be able to do so, should invite our mediums, lecturers and ministers to visit their localities, that they may, by their discourses, lectures and sermons, enlighten the communities upon the great truth of our divine religion, and thereby advance the true faith for the benefit and blessing of all.

We should also recommend that for the better protection of our rights as a people, we should petition the Legislature of the Commonwealth for our State Association, granting us the privilege to buy and sell and hold property, and that we should establish schools of literature and medical science, receive donations and bequests, and have

all other privileges in conformity with the constitution of the State and of the United States.

I would also recommend that as Orthodox Christianity has discarded and cast out of her creeds and confessions many of the teachings of Jesus, that we as Spiritualists should endeavor to obey them all, especially those that the Christian churches have trampled under foot—such as the healing of the sick, the casting out of evil spirits, the seeing of visions, the curing of the lame, the delivery of prophecy, the working of miracles, the restoring of the dead, the curing of the dumb, the having of strange tongues, the interpretations of tongues, and the raising of the dead. These teachings have never been discarded and cast out of the Bible, and they are the true followers of Christ, while the professed Christian ministers are content to obey them all, especially those that deny their force, declaring that they have passed away. We know these commands are still the glad tidings of great joy, and are more precious to our people, as the true and primitive Christianity, becoming old and things of great joy to all people, because they enable us to heal our sick, cure our lame, restore our dumb, and until our holy spiritual religion shall stand the eternal sign of the world, around whose misty immortality shall shine the light of the true and primitive Christianity.

CYRUS JEFFRIES,
President of the State Society of Spiritualists.
Burnt Club, Fulton Co., Pa., May 1877.

Written for the Banner of Light.

A DREAM.

BY HELOISE MIQUEL.

Entranced, I entered a city,
Whose walks were paved with gold;
Its beauty of birds and flowers
No mortal tongue e'er told.
On a margin of crystal waters
The fair new moss was growing,
Bright shells and coral branches
Beneath its waves were glowing.

Each spirit lived in a dwelling
From its own ideal formed;
With holy love for the Giver
Each spirit-heart was warmed.
No spirit misjudged its neighbor;
All joined in one work of love,
Praying tenderly for each other
To the throne of Our Father above.

Thus I stood entranced with pleasure,
'Neath its sky's cerulean blue,
Mid its groves and fairy blossoms,
And its mountains fresh with dew;
Whilst a band of angelic voices
Sang softly to harps of gold:
Of how the soul rejoices,
As heavenly joys unfold.

And to each their hours are useful,
Filled so well with works of grace;
For they oft leave their Eden
To visit earth's toiling race.
To wipe from the eyes of sorrow
The homesick tear away,
And point to the brighter morrow
In the land of eternal day!

Passed to Spirit-Life:

From Big Vista, Chomung County, N. Y., April 6th,
William H. Palmer, at the age of nearly 70 years.
Brother Palmer (with his worthy partner, who became a trance speaker) adopted the spiritual philosophy, theoretically and practically, at a very early age; and both have been indefatigable in their search for truth, and in their efforts to bring it to the knowledge of the world.

For about twenty years Brother and Sister Palmer have left their good farm home on Saturday of every week, and traveled a distance of from five to twenty miles, to hold a Spiritualist meeting on Sunday, at their own expense, and returned home on the following Monday. Bro. Palmer usually introduced his exercises with plain, sensible remarks, after which Sister Palmer became entranced, and spoke for about three-quarters of an hour in a very pleasant and interesting manner. These exercises, in many cases, were the means of introducing Spiritualism in the community where they were held, and from which great results have been realized. For many years Bro. Palmer was President of the Spiritualist Association which holds these meetings.

He was a very genial man, with a strong physical organization. He retained the use of his faculties until the day of his death, and he was a most devoted and true friend to the cause of Spiritualism. He was a member of the New York and Northern Tier Pennsylvania Spiritualist Association. Bro. Palmer lived a sincere and true life, and he was a most devoted and true friend to the cause of Spiritualism. His departure is felt and mourned by a very large circle of friends and acquaintances.

At sea, Frank J. Houston, of Bradley, Mo., aged 25 years, son of Capt. J. D. and S. J. Houston.

We deeply regret to chronicle the loss of our dear young friend, who has ever borne a high reputation and stainless character. He was taken away from the family on Sunday, from a home where all had departed save the mother, who now deeply mourns the loss of her only and last child. On the morning of his death he was suffering from a cold, and during the night of December 1st he underwent to haul in the sheet, and was thrown into the sea. He became unconscious, and his mother, who was near him, became conscious of some presence about her, and numerous indications seemed to point to the ill-fated vessel. At last the letter came, in almost the manner predicted, announcing the death of our friend. The blow was terrible, and the kind attention of friends helped much to alleviate the mother's sufferings. It is not a pleasant thought and consolation to the bereaved that his dear and true friends are near, and can communicate with those left behind?

From Peabody, Mass., suddenly, April 11th, Mr. John Dodge, aged 75 years.
Mr. Dodge was one of the well-known and most respected citizens of Peabody. He was a kind husband and father, a good friend and neighbor, and one of the truest of men. The possession of a healthy mind in a healthy body has much to do toward the possession of a cheerful temperament, and it was no wonder that Mr. Dodge was so cheerful and so full of life. He was a man of great energy and vigor, and he was a man of great faith and confidence. He was a man of great courage and bravery, and he was a man of great love and kindness. He was a man of great wisdom and understanding, and he was a man of great strength and power. He was a man of great honor and respect, and he was a man of great influence and authority. He was a man of great glory and fame, and he was a man of great power and might. He was a man of great wealth and riches, and he was a man of great honor and respect. He was a man of great wisdom and understanding, and he was a man of great strength and power. 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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.

It is a rule of the BANNER OF LIGHT, that should be taken to distinguish between editorial articles and the communications (submitted or otherwise) of correspondents. Our columns are open for the expression of important free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

Banner of Light.

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

Rev. Dr. Stone on Spirits.

Years ago, Rev. A. L. Stone preached in the Park-street Church, Boston, the pulpit having been occupied afterwards by Mr. Murray of the New England Church, and being now occupied by Dr. J. L. Withrow. Dr. Stone, like his successor Mr. Murray, loved horse-flesh, though he never bred it. But after a time he accepted a call to San Francisco, where he has been preaching ever since. Very recently he delivered a discourse in that city on Spirits, which was reported in the columns of the Pacific, and which has naturally provoked a good deal of deserved comment on that side of the continent. Dr. Stone, it appears, puts no faith in good spirits; not he; that would surely upset his whole theological apparatus. But he believes in bad spirits every time; would not believe in any other kind, if he knew himself.

"Legions of lost spirits," says he, in the frenzy of what must have been a fit of indigestion, "lavish their malevolent regards upon us and seek to despoil us of what they have lost—the heritage of a happy immortality. We hear, with our finest listening, no rustling of wings; we catch no soft and stealing footfall; we are ambushed when we know it not; we can be sure of no privacy." Very well, then spirits are certainly about us all the while, and we cannot escape from them. That is one important admission for Dr. Stone to make. The Nevada Transcript logically suggests that an unbiased spectator might reasonably come to the conclusion that if an all-wise and just God would allow evil spirits to swarm around us and "lavish their malevolence" and so forth, he would permit the few saved spirits to surround us, and to seek to secure to us what they have gained.

That is even so, and it is well put, too. The Sacramento Bee, in commenting on the same address by Dr. Stone, remarks that hitherto the expounders of Orthodox ideas of the revealed religion of Christianity have scouted the religion of the Spiritualists as heterodox and absurd. It therefore appears strange to hear an Orthodox divine advancing theories in support of the tenets of the Spiritualists. And then the Bee proceeds to give the extract above from the discourse of Dr. Stone, which was published in the Pacific, to which it applies argument after this fashion: If the evil and damned spirits have this power over us and influence our actions, they must have derived it from the Great Source of all power, the beneficent Almighty; and it is not humanly reasonable to suppose that He would give the evil spirits greater power than He has conferred upon good spirits.

On the contrary, says the Bee, reason teaches us that He would give the greater power to good spirits. Therefore, if Dr. Stone's spiritualistic theories are at all well grounded, there is a solid and sensible foundation for the Orthodox condemned religion of the Spiritualists. It is a fair answer, and takes Dr. Stone completely off his feet. It will not do for these Orthodox assailants of Spiritualism to assume that Spiritualism is true for one purpose that they may destroy it for another. If it is true for one kind of spirits, it is true for all. The Creator never would grant privileges to one class of his creatures which he would deny to another, and give the best chance to the worst class, too. These ecclesiastical efforts to demolish the great and mysterious truths of the universe are the veriest puerilities, and utterly unworthy of minds that can take in even the smallest arc of the vast circle of what is yet to be known.

Temperance Bigotry.

We are repeatedly informed that in the town of Mansfield, in this State, the so-called Reform Club, an organization made up of men and women of all shades of religious belief, recently denied the use of their hall on a week evening for the purpose of a lecture on temperance, solely on the ground that the speaker was a Spiritualist! Such bigoted action should be frowned down by every decent person in the State. It is simply the acme of condensed Phariseism.

Spiritualism covers the broad ground of all human needs, embracing everything that is good and true in the past, present and future. It is therefore the life of all progress, reform, philosophy, religion and revelation. Its foundation is laid in the great heart of humanity, and on the biblical facts of all ages and nations, while its dome rises over the loftiest empyrean of heaven, forming the boundless cathedral at whose altar the countless myriads of the eternal world are evermore ministering in behalf of man.

Hon. J. L. O'Sullivan writes to The Spiritualist, from Paris, that at the Count de Bulet's séances he has frequently been privileged to see four spirit-forms "at a time, with Birman [the medium] asleep into the bargain."

The Children's Progressive Lyceum, of Boston.

Is the oldest legal organization (through its Association) of Spiritualists in the State of Massachusetts, and has since its foundation—some fourteen years ago, or thereabout—continued its sessions, regularly, and with untiring devotion to the cause for whose advancement among the rising generation it was instituted. The history of this school—which it is our purpose to present more fully in a future issue—is calculated to awaken pride, and sorrow as well, in the heart of every lover of Spiritualism—pride that men and women have been found to labor so long, and so earnestly, without reward save the consciousness of duty well done, to in-fill in the minds of the children, who are to be the adults of the future, the foundation principles of the New Dispensation which has brought so much of joy to human life since its advent; and sorrow to witness the apathy with which so large a portion of the liberals of Boston and vicinity have in the past regarded the struggles of the school in its efforts to sustain its meetings and enlarge the sphere of its usefulness.

This Lyceum system—the gift to the world of the inspired Andrew Jackson Davis—is emphatically the prime agency as to public assemblies for advancing a knowledge of Spiritualism throughout the country, working as it does on the plastic heart of the little ones before they have been led by attendance of creedal Sabbath schools to centre involuntarily into shapes of intellectual and moral monstrosity upon the surface of some of the irregular and corrugated church platforms. He would be regarded as a poor farmer indeed who allowed an enemy to sow tares in his field, and then awaited their upspringing before he strove to destroy them and to plant the true grain in their stead; and the hearty rebuff which Nature would probably bestow upon him through the failure of the second attempted crop would be voted by all lookers on as well-deserved; but how much better or more consonant with reason is the course of Spiritualists in general, who, partaking joyously of the rich food which the cause has given them, still remand their children to the dark domain of the church catechism in some husk devouring "evangelical" Sunday school, and leave the knowledge of the truth to be attained to, if at all, by painful struggles in after and maturer life!

We are pleased to note that this fact of the useful nature of the Lyceum system generally is beginning to be more widely appreciated of late among the people, and that there is a marked and growing interest in the Lyceum cause all over the country—noticeable particularly at Cleveland, New York, Philadelphia, Baltimore, and San Francisco, as well as other points—and are happy to see that the school in this city is also at present floating (after many sore buffings and stormy trials in the past) upon the topmost wave of success, under management of its enterprising Conductor, James B. Hatch, and his indefatigable corps of officers and leaders. The school, as it now stands, is an honor to Spiritualism, and is worthy, in the fullest degree, of receiving the pecuniary aid and loving endorsement of every well-wisher of humanity. Its scholars and teachers need not fear comparison with any of the so-called "Evangelical Sabbath schools" in Boston, while the order maintained at its sessions would astonish some of the staid superintendents in this city, who find it almost an impossibility to keep the attention of the children fastened on the serious matter they have in hand. Of the interest manifested by the children—which interest is the secret of the good order just spoken of—and of the real and practical value of this organization, it is not necessary for us now to further speak, because a visit to the Lyceum (which course we recommend to every one who can do so) on some Sunday morning, will demonstrate both to the apprehension of even the most casual observer, and ought to point the fact to the mental perception of the veriest bigot of theology, that it is possible for something good to come out of the Nazareth of Spiritualism.

The beautiful weather on Sabbath morning, May 13th, brought a large and appreciative audience to Rochester Hall (the place of assembly), to witness the exercises at its session. In addition to the usual interesting form of duty (laid down in Bro. Davis's Lyceum Manual), such as singing, Silver Chain Recitations, Grand Banner March, Wing Movements, Target March, etc., etc., the following literary programme was presented: Songs by Alice Bond, Jennie Miller, Jennie Shuman, Nellie Thomas, Miss Florence Danforth; Recitations by Rudolph Bertleson, Jennie Bicknell, Lizzie Bond, Belle Shuman and Ella Carr. Mr. Hatch made some remarks which were brief and to the point, and the meeting was evidently much enjoyed by all present.

About the middle of next month, Mr. Hatch, Conductor of this Lyceum, will pay a flying visit to New York, Philadelphia, and Baltimore, for the purpose of enlisting the attention of the Spiritualist residents in aid of the Lyceum movement. This is a step in the right direction, and as this gentleman is well versed, through long experience, in all matters pertaining to the welfare of these organizations, we recommend him to the co-operation of the friends wherever he may go, wishing him every success in this his laudable undertaking.

During the Camp-Meeting to be held at Highland Lake Grove the present summer, it is announced that one day will be devoted entirely for the purpose of increasing the interest in the Lyceum movement. Several of these Schools have signified an intention of giving this Convention their support, by choosing delegates to attend, and we trust that all who have not yet done so will look at this matter seriously, and at once perceive the necessity of a united action for the strengthening of these liberalistic nurseries now in existence and the formation of new ones at all practicable points throughout the country.

Troy, N. Y.—according to the Daily Press of that city—has a "haunted house," (formerly a police station,) wherein strange things occur, and from out of which tenants take a hasty departure as soon as they have obtained a taste of the same. The paper alluded to above vouches for the respectability of the parties who so unceremoniously quitted the domicile, and says in conclusion: "We offer no explanation of the phenomena because we know of none."

Some twenty years ago, from his pulpit in Music Hall, Boston, Theodore Parker said of Spiritualism, or "Spiritism," as he termed it: "This belief, without priests, without creeds, without any established form of worship or teachers, entering silently every pathway of life, piercing every department of science, of literature, of religion, is destined to be the religion of the future." And so it is.

The Pre-Natal Idea.

A very few persons who hold pens are more or less disposed to throw ridicule on the suggestion that every child receives his stamp and start before he is born, but the majority of reflecting persons, especially parents, understand the mystery as the actual fact which it is. The embryonic period is conceded to be the most important one in a person's life. The Chicago Times, which is and is not intelligent, is and is not liberal, and is and is not serious about these things, has devoted a fragment of its attention to this subject, and, assuming that the State does so much for us all in respect to other matters, urges that it undertake the supervision of the embryonic period of life also. It intends to deal ironically with the subject, yet it sees that it cannot do that without making an involuntary confession of the truth which it contains.

This is its distinct proposition: "Let the State keep an accurate record of the moral and physical qualities of every one of its subjects. Possessed of this knowledge, and judging of probable results by the inevitable laws of heredity, it would be prepared to judge accurately in the case of every union as to the character of the issue. It could say with certainty that the issue of this or that union would be scrofulous or consumptive, or a drunkard, a preacher, a statesman, or a thief. Knowing in its wisdom and potentiality what would thus happen, is it not the plain right as well as duty of the State to shape these results? It is vastly more easy to prevent than to cure. It is much less a labor to handle, to bend, to shape the twig than the full-grown and stubborn oak. Still easier is it, then, to deal with the acorn than the twig."

One moment spent in endeavoring to influence the pre-natal existence of the subject is worth months of similar effort in mature life." And so on, in the same strain of badinage and irony.

Now even ridicule is useful in its way, and in the present instance it supplies good enough testimony. The nonsense consists only in calling with a mock seriousness on the State to do what people must of course do themselves. If the State is to be instructed on such a matter by individuals, the latter manifestly can ask for no outside power to compel them to do what they would prefer to do of their own notion. The care to be exercised comes, not as the result of authority, but in consequence of knowledge and insight. No one needs to have the law tell him what to do when he intends to do that very thing anyhow. What people want in respect to this particular matter is education. No law could force them to marry according to a rule or principle that was not first imbedded in their own intelligence, and did not sway their sentiments and passions.

The State, therefore, can prudently keep out of sight in the case, but the process of enlightenment should go on all the faster. That is the security which the future race of human beings will have. Inasmuch as it is easier, as the Journal quoted admits, to choose the acorn than to bend the twig, and to train the twig than to bend the oak, it is clearly right to begin at the beginning, with what is called the protoplasm, but what we shall call the first principle. Natural likes and dislikes are more to be trusted than measurements, estimates, and calculations alone; yet if the former were to be guided and restricted by the latter, a result would follow that would show how great and instantaneous was the miracle. The few perfect and beautiful children we see are ever the fruit of unions made according to these subtle but irreversible laws. If they are only studied until they are understood, and then obeyed, beautiful and perfect children, with large and noble dispositions, will not form the exception, as now, but the invariable rule.

The Davenport Boys at Dunedin.

The Davenport Boys have left Australia, and at last accounts were in New Zealand. We have received a copy of the Otago Guardian, bearing date of March 17th, which sets forth in a strong light a recent victory gained by them in Dunedin. The account opens as follows:

"We do not remember to have witnessed an audience more intensely excited and interested in the result of any performance, than was that assembled in the Princess Theatre last night. The occasion was the acceptance by the Davenport Brothers of the challenge made by Captain Barry—viz, that he would lay a sum of fifty pounds that he would so tie the Brothers that they would not unloose themselves."

The house was crowded; Capt. Barry tied the "Boys" outside the cabinet, in plain sight of the audience, making a perfect webwork of rope around each, and afterward "mooring" them to the seats of the cabinet, which he first had sealed so that he might be satisfied they were not false or moveable ones. Fifty-four minutes were occupied in doing so, and then he stated to the people:

"If they get out of that, without undoing it with their teeth, between now and five weeks, they will do well, and they must have some outside agency of which I know nothing. I have been tying knots in this country for forty-two years, and I assure you if those two gentlemen get out there is no one on this side the line will tie them securely."

The result we give in the language of the Guardian:

"The cabinet doors were then closed, and scarcely had they been so when the musical instruments began to play and the bells to ring, a fact which effectually disposes of the hypothesis that the Brothers slip their hands from their fastenings in order to set the instruments in motion. The cabinet being opened and released, the excitement as the time flew began to heighten. In 7 min. 20 sec. the first hand appeared at the peep hole of the cabinet amidst loud applause, a satisfactory proof that at least one hand was free. In 8 min. 40 sec. two hands appeared, and in 12 min. 35 sec. the four hands appeared, at which sign the applause was deafening. From this forward it was only a matter of time when the remaining knots would be untied."

In 19 min. 40 sec. the doors flew open, and the Brothers stepped forward free from their bonds, not freed by merely shaking them off, but with every knot undone, and the rope perfectly free from tangle. In reply to Mr. Barry's request to make any statement, Capt. Barry said: "Well, gentlemen, I have had every fair play. (Applause.) The way I tied those men is a way no other man this side of the line could tie them. You can take that for granted. I started with a tom-fool's knot over the shoulders and round the neck; I followed this with a slip-knot on their wrists; and I put clover-knots and timber-hitches, and fastened them down with a mooring; and there must have been an agency or something outside assisting them to get out of that lot."

After the applause had been repeated and had subsided, the usual performance was proceeded with.

We understand that the health of Mrs. Mary M. Hardy has so much improved that she has indefinitely postponed her projected tour to Europe. She will remain at No. 4 Concord Square, Boston, where she hopes to see her friends and patrons as usual.

"Surveying the Field."

The London Medium is irate beyond the utmost bounds of justice. According to its late reasoning upon the subject, it would seem that it is disappointed because Dr. Slade, whose genuine mediumship no honorable person who has ever witnessed the manifestations in his presence can gainsay, was not left to the "tender mercies" of the bigoted enemies of Spiritualism in England, to be incarcerated in prison simply because he was a spiritual medium. We fear some selfish motive lurks beneath the sombre garb of the writer, when he asserts that the successful defence of Dr. Slade by good and true English and American Spiritualists "was a blunder from beginning to end." Just such statements as the one under consideration will "dishearten," if anything can, all sincere Spiritualists who fully realize the importance of protecting the sensitive mouthpieces of the angel-world.

Not until less selfishness exists among Spiritualists will our truly humanitarian religion rise above the crudities that for hundreds of years have periodically cropped out with such disastrous results in all the creedal organizations of the world.

It is a well known fact, patent to every close student of Spiritualism, that the wise ones in spirit-life, who have the good of all peoples at heart, have opened the avenue between the two worlds (never again to be closed) for the paramount and indeed we may say sole purpose of bringing the whole human family into closer rapport with their heavenly homes, by teaching through the media of earth the sublime fact of immortality and direct spirit communion.

It is our belief that all denominations of Christians, and all the so-called Heathen, will in God's own good time be gathered together under the broadegis of Humanity through the instrumentality of Modern Spiritualism, and live one with the other in utmost harmony; when war shall be known no more; when universal peace shall permeate and fructify the nations of the earth; when songs of praise shall go forth continuously from millions of joyous souls, up, up on the wings of celestial magnetism to the great white throne of Intelligence, the fountainhead of Wisdom. Then, in the name of the Father and the Mother of us all, we call upon every true Spiritualist—the pioneers in so glorious a work—to lay aside their minor differences, and work more zealously than ever, in conjunction with their translated brethren, for the best good of the whole human race.

Truth about Miracles.

"It is growing harder and harder every day," says the Haverhill Publisher, "to make people believe in miracles," as that word is commonly used. It generally means, it says, an occurrence entirely without law and in opposition to all law; the reason why the old belief is becoming so rapidly subjected to qualifications is that people are accepting it as a fundamental belief that all things are moving in perfect harmony with law, and that the effects we see about us follow invariably from some cause which we may or may not see, and are in harmony with some law which we may or may not fully understand. This is the conclusion to which the general mind is fast arriving, nor can all the ecclesiastical thunders in the world stay or impede such a belief.

The Publisher records the very recent instance of a clergyman in one of the local pulpits, who deplored in sad and solemn terms the increasing prevalence of unbelief, and who proposed as a remedy for unbelief to throw away every doubt as quick as it arises, and believe implicitly and devoutly. What kind of a belief would that be? The "devoutly" part means superstitiously, and we insist that the preachers shall use the right word. "In other words," comments the Publisher, "what the minister, the theologian and the deacon tell you is true, and ought to be believed, that believe, and trample every doubt as to its justice or reasonableness under foot." And it adds, with a just and severe sarcasm, "That's a first-rate remedy for unbelief, is it not?"

Dr. J. M. Peebles in Australia.

On our eighth page will be found an extended report of the welcome tendered to Dr. Peebles on his arrival at Melbourne, for which account we are indebted to the enterprise of The Harbinger of Light. Dr. Peebles has—so we are informed by a correspondent writing us from Melbourne—since reaching that city delivered several additional discourses at the Prince of Wales Opera House to audiences of three thousand persons, at times the number even transcending that figure, and his remarks have been well reported by the Daily Herald and The Age of that city.

The Children's Lyceum of Melbourne, so we are informed by the same writer, is composed of excellent material, in good discipline, and is doing fine work among the youthful scions of the antipodes. Several fine mediums, resident in Melbourne, are spoken of as creating by the exercise of their gifts a strong impression on public sentiment. As was the case when Dr. Peebles was there before, the priesthood are much exercised at his advent, and are trying to hound on the more bigoted of public journals to attack him, though not with a degree of success at all commensurate with their previous exploits in that direction. We congratulate Dr. Peebles on the auspicious characteristics developed by what may be termed the commencement of his second "Around the World" tour.

Hudson Tuttle, Esq., one of our valued correspondents, is being very handsomely noticed all over the world; which shows conclusively that this grand inspirational writer is deservedly appreciated by a discriminating public, notwithstanding he is a Spiritualist. Now that you are becoming popular, friend Hudson, we hope the good things that are said of your literary efforts will not in the least disturb your usual equanimity.

G. W. Carleton & Co, of New York City, will, during the present week, publish from the author's manuscript simultaneously with its appearance in England, Mr. D. D. Home's long expected work entitled "Lights and Shadows of Spiritualism."

An excellent trance medium—a young man named Colville—has been developed recently in Brighton, Eng. We are informed that his lectures and impromptu poems have called the public attention to him in a marked degree.

The Sunderland (Eng.) Daily Post, of a recent date, devotes upward of a column of its space to the report of a trance lecture delivered in the Hall School, that city, on the previous evening, by J. J. Morse.

Camp-Meeting at Highland Lake Grove.

The Eighth Annual Camp-meeting of Spiritualists and Liberals will be held at Highland Lake Grove, Norfolk, Mass., commencing on Friday, July 20th, and closing August 6th, 1877. This Grove is admirably adapted for large public gatherings, and was fitted up with especial reference to the accommodation of the large numbers who annually assemble at the Spiritualists' Camp-meetings.

There have been erected a large Restaurant and Dining-Hall, a large covered Auditorium, a splendid Dancing-Hall and other convenient buildings. During the entire continuance of the Camp a band of music will be in attendance on the grounds.

This beautiful place is on the main line of the New York and New England Railroad, twenty miles from Boston, and has direct daily communication (without change of cars) with Boston, New York, Philadelphia, Baltimore, Washington, and Virginia; also, with the main line, branches, and connecting lines of railroad to the principal large towns and cities of Massachusetts, Connecticut and Rhode Island. With the advantages of the location, the excellent grove arrangements and the determination of the Management to do all that can be done for the comfort, edification and enjoyment of visitors, there is every reason to predict the most pronounced success for this annual reunion.

The exclusive management of the grove and the meetings will be in the hands of Dr. A. H. Richardson and Mr. J. B. Hatch, to whom all communications should be addressed.

Some of the most prominent speakers and test mediums known to the spiritual cause will be present during this camp meeting—so we are informed.

During the meeting a Three Days' Convention will be held on Friday, Saturday and Sunday, July 27th, 28th, and 29th. One day will be devoted to a consideration of the best methods of advancing the interests of the Children's Progressive Lyceum movement, and the others will be consumed in public discussion and reflection on the needs of Spiritualism generally, among other topics to be considered being that of organization. We are informed that the indications are that representatives will be present from every State in the Union.

The first Grand Union Picnic for the season will be held at the above-named grove, on Thursday, June 21st. Particulars hereafter.

Local Organization in Lynn.

The First Progressive Society of Spiritualists of Lynn, Mass., legally organized in 1872, (though its meetings have been discontinued for some time past) has reorganized its forces, and its members have (it is officially announced) come together with renewed feelings of friendship, hoping to profit by past experience, and to be able to advance to a higher plane of thought. Meetings will be held every Sunday afternoon and evening at Pythian Hall, No. 11 Summer street, near the post-office. At the reorganization the following officers were elected: Isaac Frazier, President; S. S. Gibbs, Vice-President; Jonathan Buxton, Secretary; Wallace Osborne, Treasurer, and a Board of Trustees.

The Spiritual Offering

Is the title of a new forty-page monthly magazine issued at St. Louis, Mo., by Nettie Pease Fox, a copy of which we have received. The Offering will, so it is announced, devote its attention to the interests of humanity. In the table of contents given by No. 1 are to be found spirit messages, improvised poems, answers to questions through entrancement, etc., etc. Parties desiring to know more of the new project can address Mrs. Fox at 3600 North 9th street, St. Louis.

The Friends in New Hampshire

Will do well to make the best speed possible in circulating for signatures the petition regarding the medical law of that State, which was printed in our last issue. We will next week announce the name of the gentleman in New Hampshire to whom these petitions after being signed may be forwarded, and who will see that they are laid before the Legislature in June.

A majority of the Philadelphia newspapers have upon their editorial staff female writers, who do excellent work, not only as correspondents, but in other departments that require tact and knowledge of public affairs. The Daily Times has over half a dozen lady contributors, Forney's Press three, and the Item, the Sunday Times, the Evening Herald, the Commercial List, the Evening Chronicle, and Telegraph, all have more or less aid from talented and accomplished women, who have adopted journalism as their profession.

At the regular monthly meeting of the Brooklyn, N. Y., Academy of Medicine, held May 7th, Prof. R. A. Gunn, M. D., in an able lecture denounced the practice of vaccination as "the most absurd and most pernicious to the well being of the human race," among the many fallacies which mark the pages of medicine.

L. C. Whiting writes from East Saginaw, Mich., May 8th, "We have been entertained here for the last three weeks by lectures, and the most harmonious music, by Bishop Beals. Mr. Beals is an excellent trance speaker and inspirational singer. He is very much like Mr. Peebles, and makes lasting friends wherever he goes."

We find it necessary to specially repeat the notice that friends having dates of meetings, lecture appointments, etc., which they desire to have inserted in these columns must forward them to this office as early as Monday of each week, in order to insure publication in the same week's edition of the Banner.

Horace Palmer, Esq., will speak in Investigator Hall, Saver Memorial, on Sunday forenoon next. Subject—"Infidel's Views are in Accord with Reason and Fact, or a Reply to Two Opponents." The public invited. Admission free.

With its issue for Wednesday, April 25th, that venerable apostle of free thought, the Boston Investigator, commenced its forty-seventh volume, under the management of Messrs. Mendum and Seaver.

A correspondent—a well-known legal gentleman in New York City—writes: "How very interesting the sixth page of the Banner continues to be. It is always a spiritual feast to me."

R. W. Emerson on Demonology.

To the Editor of the Banner of Light:

In the North American Review for March is an article on Demonology by R. W. Emerson, the concluding sentences of which I quote: "Mesmerism is high life below stairs, a Momus playing Jove in the kitchen of Olympus. 'Tis a low curiosity or lust of structure, and is separated by celestial diameters from the love of spiritual truth. It is a wholly false view to couple these things, in any manner, with the religious sentiment, and a most dangerous superstition to raise them to a lofty place of motives and sanctions. This is to prefer haloes and rainbows to the sun and moon. Demonology is the shadow of theology; the whole world is an omen and a sign. Why look so wistfully in a corner? Man is the image of God. These adepts have mistaken stateliness for inspiration. Were this driven which they report as the voices of spirits really such, we must find out a more decisive succide."

"I say to the table-rappers, . . . They are ignorant of all that is healthy and useful to know, and by a law of kind—dances seeking dunes in the dark of what they call the spiritual world—preferring snores and gastric noises to the voices of any muse. 'Tis a lawless world. We have left the geometry, the compensation, and the consequence of the daily world, and come into the realm of a chaos of chance, and pretty or ugly confusion, no guilt and no virtue, but a droll bedlam, where everybody believes only his humor, and the actors and spectators have no conscience or reflection, no police or foot-rule, no sanity—nothing but whim and whim creative."

I heard this article read in presence of a few ladies, and sat near two gifted and thoughtful women, one a Spiritualist, the other not, and both persons who read and prize Emerson's writings. As these closing words were ended an expression of surprise, pain and indignation passed over their features, and both expressed sorrowful regret at such unworthy and unwise utterances.

William and Mary Howitt, A. R. Wallace, Hon. George Thompson, M. P., Elizabeth B. Browning, Abraham Lincoln, Epes Sargent, J. R. Giddings, and their like—names synonymous with poetic genius, wise thought, scientific research, mental power, moral heroism and clear-sightedness, are among his "actors and spectators" who "have no conscience, no reflection, and" "only whim," paying heed to "dances seeking dunes in the dark"! Can emittance of ability or high service in the realm of thought exempt one from fealty to common justice or decent manners? Narrow bigots, shallow pretenders, dealers in coarse, vulgar and ignorant abuse of Spiritualism and its friends, will get some poor aid and comfort from these pitiful words. They will act like the boomerang of the Australian, flying back into the face, and bruising the savage thrower. They verify anew the old saying, "No one can hurt us as we hurt ourselves." They reverse the old Hebrew story of Saul going up among the prophets, and show the prophet going down to shout with the blind and vulgar crowd.

G. B. STEBBINS.

Letters on the Arm.

To the Editor of the Banner of Light:

As every phase of spirit-manifestation is of interest, I consider one that has just occurred, which is of somewhat an unique character, to be worth recording. I therefore give you the particulars.

The subject of the phenomenon is the wife of Mr. Henry C. Lull, at whose house I am residing. This lady, though not professing a medium, evidently possesses the requisite organization to develop into one. Rappings attend her, by means of which she is enabled to communicate with her sister, who passed away a few months ago.

Mrs. Lull had noticed a peculiar sensation in her arm, above the elbow, which was not only unpleasant, but painful. This increased to such an extent as to cause her to examine it. It was found to be very red. While looking at it and wondering what was the matter, the letter II appeared and then faded away, and another letter was formed in the place of it, and in this way the name of her sister was given in capital letters resembling type, about an inch in height, the whole process lasting about five minutes.

Spirit-writing on the arm is not a very common manifestation. It occurred with the late Mr. Colchester; and Mr. Foster is, I believe now the subject of it; but in these cases the writing, I think, has been in scarlet with white ground, while in the present case the letters were white on a red ground. There is also another difference to be noted. Usually the name appears in full at once, but in Mrs. Lull's case the letters appeared singly, one taking the place of the other, thus doing away with the theory generally employed to explain this form of manifestation, viz: preparation. During the occurrence loud rappings were heard about the room.

Yours faithfully, ROBERT COOPER.
943 Washington street, Boston.

READINGS AND DISCUSSIONS ON SPIRITUAL SCIENCE.—Mrs. Emma Hardinge Britten will give her next Sunday Evening Reading from "Art Magic," May 20th, at New Era Hall, 178 Tremont street, Boston. Subject: "The Great Pyramid, or Ancient and Modern Free Masonry." The reading will be succeeded by a short address, after which the audience will discuss the subject in ten-minute speeches or questions. The proceedings will be summed up by Mrs. Britten. These meetings are very interesting.

CORRECTION.—In our issue of April 7th we printed a spirit-message from Martin Winsor. A note was added that "The spirit communicated last November." It should read January.

Attention is called to the card of D. Doubleday, on our fifth page, concerning "The Spiritual Revelator."

Dr. Carter Blake, of England, is on the mending hand.

In Holland there appears to be more freedom for scientific research than in England. Not only has Dr. Slade not been vilified and abused in the journals of that country, but the Dagblad, which is a very influential newspaper, devotes three columns to one of M. Riko's lectures on spiritualism containing descriptions of seances with Dr. Slade.—The Spiritualist.

In this week's issue may be found the prospectus of the Banner of Light, a literary journal, devoted to the advancement of the spiritual and philosophical interests of the age. It is a most excellent journal, and an extended notice at our hands would no more than do justice to its merits.—O'Brien (La) Pioneer.

"Modern Manifestations."

(The following article—which was prepared for the Boston Herald, but was declined—is printed in these columns at the request of the writer, who (though he utilizes a nom de plume) is an old Spiritualist and a useful medium.—Ed. B. of L.)

To the Editor of the Herald:

In the issue of your paper for May 7th you print a report of a seance held at the Winthrop House in the presence of Charles H. Foster, spirit-medium.

As Mr. Foster extended the invitation to the "skeptical" at my suggestion, and I being present at said seance as one of the "party," and an avowed Spiritualist, I think that in justice to Mr. Foster's mediumship and to Spiritualism itself, your readers should be made aware of the conclusions arrived at by a person who looks upon the origin of the manifestations from a different standpoint than the writer of the said report. I have no criticism to make on the facts stated in your report, as they are essentially correct, but the conclusions drawn by the writer need a few words of explanation.

There was a circumstance omitted in the report which "circumplussed" the friend of the "skeptical" somewhat. When the friend entered the room, Mr. Foster said to him: "Your influences are not new to me. I have met your influences before." The friend replied, "Yes, I had a seance with you many years ago." Mr. Foster claims that he is an instrument for the spirits, and that what occurs in his presence is independent of his will or dictation, and governed by natural law.

The seance doubtless was not as satisfactory to the "party" as it would have been had it been managed by the spirits themselves. I will say this much for the seance in question: I never saw the difference between clairvoyance, mind-reading and direct spirit-control so fully and clearly demonstrated as was exhibited at this sitting, therefore I consider it a success.

The "skeptical" simply wanted a spirit-name which he had written upon a slip of paper in the form of a pellet and sewed up with black thread. Persons who recognize mind-reading and clairvoyance will admit that this simple test which he required could have been accomplished without the aid of invisible spirits, by thousands of persons gifted with clairvoyance and what is termed mind-reading. The test performed by Mr. Foster at this seance went far beyond mind-reading, and rested on the spiritual hypothesis.

In the last trial, not one present knew the pellet which contained the "skeptical's" spirit-friend's name, but in the first one, doubtless, the mind of all concerned in the "party" were more or less concentrated upon the pellet sewed up with black thread, and this no doubt destroyed the conditions for a satisfactory answer to the name required. When anything new is discovered which requires time and patience to develop, we do not expect that everything satisfactorily can be demonstrated to the investigator, but allow conditions best suited to obtain results, and then judge of what occurs and the causes producing it according to the experience we have had.

This to me seems the only correct way to deal with things we cannot fully understand, and especially with invisible spirits. If the philosophy of Spiritualism is a verity, which is not questioned by many millions of intelligent persons, it settles many of the conflicting problems in life which have been considered as mysteries; for instance, immortality for all mankind, and the means best suited to obtain happiness in earth-life as well as in spirit-spheres.

Mr. Foster has kindly consented to give members of the ministry free sittings, for the purpose of investigating the phenomena connected with Spiritualism.

If our spirit-friends cannot approach us and still exist as individualized spirits, is it not the duty of all thinking minds to know the reason why?

Who are likely to know better concerning the laws, conditions and requirements to obtain communications from friends in spirit-life than those who inhabit the spirit-spheres?

Can Mr. Foster possibly be engaged in a better work than that of demonstrating immortality to be the universal birthright of the entire human family?

If the law of life admits all orders of spirit existence to visit the earth-sphere, who is to blame for the law? Does it not seem more reasonable to suppose that spirit-friends returning from their better home, would be more likely to benefit mankind physically, morally and spiritually, than the reverse, as intimated by the "skeptical"? A MAGNETIC PHYSICIAN.

Movements of Lecturers and Mediums.

William Denton has, so we are informed, made an excellent impression in Springfield, Mass., where he has lectured recently. This gentleman is a worker who gives "no uncertain sound," and we are glad to see that he is fully employed.

Mrs. H. W. Cushman, the well-known musical medium, has recently held several successful seances in Lowell, Mass. Her audiences were good, and the phenomenon of a materialized spirit-hand playing the guitar, in a lighted room, in full view, was—we are informed—satisfactorily presented, the skeptics being more than puzzled by the fact. Mrs. Cushman desires to express her grateful thanks for the kindness shown during her stay by the First Spiritualist Society of that city.

Prof. Jamieson accepts the gauntlet thrown down by the Campbellites, and is ready to visit any locality in the State of Iowa, to meet their advocates in discussion. Address W. F. Jamieson, Box 178, Glenwood, Iowa.

Warren Chase and wife have accomplished a good work in California of late. A word from her descriptive of his journeyings, etc., will appear next week.

Giles B. Stebbins will speak May 20th and 27th at Waverly, N. Y., and afterward attend the Waterloo (N. Y.) Yearly Meeting June 1st, 2d and 3d.

Frank T. Ripley and Dr. Ira Davenport have been holding seances and giving lectures at late at Hardy's Hall, Cleveland, O. They are at present en route for Boston, though stopping along the way as their services are required.

H. Morse writes: "My general post-office address is South Bend, Ind.; all letters addressed there will be forwarded to me. My engagements are at North Adams, Mich., May 11th, 12th, 13th; Elkhart, Ind., May 15th, 16th, 17th, 18th; South Bend, Ind., May 20th, 21st; Kendallville, Ind., May 26th, 27th. I shall start the 28th of May for Binghamton, N. Y., and would like to make engagements along the road until June 15th."

Mrs. Lou M. Kearns is at present in New York City, and has created much interest by her public lectures at the Harvard Rooms.

Dr. Abbie E. Cutter, well known in Boston, recently lectured in Louisville, Ky., on "The Right of Women to Participate in the Practice of Medicine," a report of which has reached us in the Courier of that city. It is a sound and able discourse, and one to which we hope to again refer at no distant day. The same is true of Prof. Buchanan's address on "Woman's Relations to Science."

Mrs. Abbie N. Burnham (No. 41 Dover street, Boston,) has of late been very successful in her platform efforts, and her remarks have called together large audiences. On Sunday, April 16th, she spoke in Clinton, Mass.; 22d, in Lynn; 29th, in Clinton; May 6th, in Mansfield; 13th, in Exeter, N. H., where she addressed the people at the Town Hall. Next Sunday she will lecture in Mansfield.

Spiritualist Meetings in Boston.

ROCHESTER HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, 73 Washington street, commencing at 10:30 a.m. The public cordially invited. J. B. Hatch, Conductor.

NEW ERA HALL, Hotel Colman, 174 Tremont street.—Readings from Art Magic and discussions on spiritual science, are participated in, in an afternoon sitting at this hall, under direction of Mrs. Emma Hardinge Britten.

EAGLE HALL, 618 Washington street, corner of Essex.—That Circle every Sunday morning at 10:30 a.m. Inspirational speaking at 2:30 and 7:30 p.m. Good mediums and speakers always present.

NASSAU HALL.—The Free Platform Society of Spiritualists hold a Free Circle, with good, reliable mediums, every Sunday, at 10:30 a.m. The Spiritualist Association of Spiritualists hold a Free Circle, with good, reliable mediums, every Sunday, at 10:30 a.m.

ROCHESTER HALL.—The Spiritualist Association connected with the Children's Progressive Lyceum will meet at the house of Mrs. Hattie Wilson, Hotel Kirkland, corner of Kirkland and Pleasant streets, on Monday evening, May 21st, at 8 o'clock. It is earnestly hoped by the officers that every member will be present, as business of importance will come before the meeting.

Eagle Hall.—Mrs. Fales, of Cambridgeport, and Mrs. Wildes, of Rochester, will occupy the platform at this hall next Sunday afternoon and evening. The evening hour will be devoted mainly to the phase of mediumship known as mystic writing, and the interpretation of the same by Mrs. Fales. R. W. J.

Charles Nickerson White occupied the platform in this hall on the afternoon of Sunday, May 6th and 13th. Her audiences increased in numbers, and she is a great favorite with the Spiritualists of this part of the city. She is one of the best mediums for both speaking and tests that we have ever been privileged to secure in this district, and any society wishing a first-class speaker and test-medium, will find it to their interest to obtain her services. She can be found at No. 130 West Brookline street, Boston. Mrs. White will speak and give tests in this hall next Sunday afternoon, May 20th, at 3 p.m. C. B. M.

Card.—I take this method of informing persons desirous of my professional services, that I shall not confine myself to office practice during the summer months, therefore I shall have no fixed time or place to meet them, but will arrange appointments by letter to visit the sick in or out of the city as per advertisement in another column of this paper. A. S. HAYWARD.
Magnetic Healer.

ANOTHER SEANCE.—We have accounts of another occurrence of the unexplained phenomena at Mrs. Pickering's, in Rochester, last Thursday evening, in presence of persons from Salem, Newburyport, Dover, Great Falls, Portsmouth and Rochester, several different forms appearing. In one instance an animal came out, put aside the curtain, and stood with a child in his arms, which he placed in the lap of the medium, and the three were distinctly seen at the same time by the whole party. In another instance the form of a female opened the cabinet, revealing the medium and herself as two separate forms.—Haverhill (Mass.) Publisher, May 12th.

CRAZED BY THE REVIVAL.—Revival excitement has been too much for the brain of Luther Newton, a middle-aged and careful farmer and leader in the religious awakenings at Phillipston this spring. Among other insane freaks he pinned his father to the ground till the old gentleman forgave his enemies; commanded an express train to stand still, being, he said, "snatched out of the track by the Lord." Just as the irregular engine was about to crush him, and another his wife from head to foot with butter as a religious duty.—Springfield Republican.

J. H. Smith, Secretary, writes: "The Board of Directors of the 'New England Spiritualist Camp-Meeting Association' held a meeting at John A. Andrew Hall, Boston, May 2d, and decided to inaugurate their next annual camp-meeting at Lake Pleasant, Montague, Mass., on August 6th, to be continued to the end of the month. The first public meeting will be on Sunday, Aug. 12th, and the closing on Sunday, Aug. 26th. Every member of the board was present, and all feel confident that our next meeting will be a grand success."

New Publication.

ADIRONDACK TALES is the title of Rev. W. H. Murray's collection of stories, growing out of his experience in the Adirondack region in past years, which he has written from time to time and published in his paper, The Golden Rule. Those who first read them in that paper and were pleased with them, there will be glad to possess them in this handsome and more permanent form, printed and bound almost sumptuously. "The Man Who Didn't Know Much" gives the key to the character of all the rest. They are sprightly, humorous, packed full of a poet's genuine love of Nature, and actually overflowing with the pure wine of healthy animal spirits. Mr. Murray must take great pleasure in being brought even closer to his hearers and friends by such means as this. Published by the Golden Rule Company.

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

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THE LITTLE BOY: A Children's Monthly. Published in Chicago, Ill. Price 10 cents per copy. \$1.00 per year.

THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents. \$2.00 per year.

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

THE SPIRITUAL OFFERING. A Monthly Magazine, published in St. Louis, Mo. Per annum, \$1.25. Single copies, 15 cents.

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SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT.—For diagnosis and lock of heart \$1.00. Give name and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

My 12.

Change of Locality.

Dr. Willis may be consulted at the QUINCY HOUSE, in Brattle street, Boston, every Wednesday and Thursday till further notice, from 10 A. M. till 3 P. M. Ap. 7.

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GUARANTEES EVERY CASE OF PILES. Ap. 21. 13w

Mrs. HARRIET BRECHER STOWE, after a residence of some years in Paris, and a thorough trial of foreign makers, writes as follows in commendation of Walter Baker & Co.'s standard preparations: "No one need look abroad for a superior article of Chocolate, in any of its preparations, to that which you manufacture."

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J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap. 7.

THE MAGNETIC HEALER, Dr. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventh, between 5th and 6th ave., New York City. D. 30.

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

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NOTICE TO OUR ENGLISH PATRONS. J. J. MOISE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the BANNER OF LIGHT, and all other publications, at the rate of 10 cents per copy, and will take orders for the BANNER OF LIGHT, and all other publications, at the rate of 10 cents per copy, and will take orders for the BANNER OF LIGHT, and all other publications, at the rate of 10 cents per copy.

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MRS. M. DEXTER, Clairvoyant, has removed to 229 West 23d street, New York. Will sit for Spirit Communications, Business and Life Readings. May 19.

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There's a Land of Fairies Beauty.
Oh, show me the Spirit's Immortal Abode.
Sweet Meeting There.
Longing for Home.
My Ardent Love.
Moving Homeward.
I shall know his Angel Name.
Waiting 'till the Shadows.
Beautiful Land of Life.
The Willing Worker.
Home of Rest.
Trust in God.
Angel Visitation.
Sweet Reflections.
Looking Over.
Gathered Home.
What is Heaven?
Faintful City.
Not Yet.
Looking Beyond.
Let Men Love One Another.
Strike all your Hairs.
Tending Scarer Home.
Welcome Them Here.
Voices from the Better Land.
Chant—Come to Me.
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SELECTED

We shall Meet on the Bright Celestial Shore.
Angel Care.
They'll Welcome us Home.
Welcome Angels.
Come, Gentle Spirits.
Repose.
Sweet Hour of Prayer.
Chant.
Moving Homeward.
Come up Hither.
Bethany.
Only Waiting.
Evergreen Shore.
Gone Before.
Chant—Hymn of the Creator.
Freedom's Progress.
Chant—Hail and Hy.
Shall we Know Each Other There?
Angel Friends.
Gentle Words.
My Home beyond the River.
Just as I Am.
Sow in the Morn thy Seed.
A Child's thoughts of Heaven.

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Message Department.

The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. Jennie S. Rudd, are reported verbatim, and published each week in this Department.

We also publish on this page reports of Spirit Messages given each week in Baltimore, Md., through the mediumship of Mrs. Sarah A. Danskin.

These messages indicate that spirits carry with them the characteristics of their earthly life to that beyond—whether for good or evil—consequently those who pass from the earth-sphere in an undeveloped state, eventually progress to a higher condition.

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

The Banner of Light Free-Circle Meetings. Are held at No. 9 Montgomery Place, (second story,) corner of Province Street, every TUESDAY, THURSDAY and FRIDAY AFTERNOON. The Hall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, neither allowing entrance nor egress until the conclusion of the service, except in case of absolute necessity. The public are cordially invited.

As most of the messages given at the Banner Circles and published in this page are from entire strangers to our medium and ourselves, it is desirable that those who from time to time may recognize the party communicating, should forward such verifications to this office for publication. A few do so, but we verbally hear of numerous verifications, yet those most interested fail to give us the proof. This is a regrettable fact, and we are interested in its future do so, in the favor to respond to our request.

Questions answered at these Séances are often pronounced by individuals among the audience. Those read by the controlling intelligence by the Chairman, are sent in by correspondents.

Donations of flowers solicited.

LEWIS B. WILSON, Chairman.

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

REPORTS OF SPIRIT MESSAGES

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. JENNIE S. RUDD.

Invocation.

Father, we would banish care and sorrow from the earth, were we able to do so. Teach us to bring sunshine, to bring love and power. Teach us to strengthen all hearts; teach us to bring flowers of truth, and give us of thy presence, as we stand before the children of earth.

Questions and Answers.

CONTROLLING SPIRIT.—We are ready for your questions, Mr. Chairman.

Ques.—[By C. A.] Is our present memory an attribute of the soul or of the body?

Ans.—Our present memory is an attribute of both soul and body, but more particularly of the soul, because it is the spirit that takes cognizance of all things. An individual may read a certain paper, or learn some poem. In time he may forget it; but in some hour when the world calls him crazy he will repeat word for word the poem which he in his normal condition had no idea of whatever, proving conclusively that the spirit never loses anything; that whatever once passes through the mind is retained by the spirit to all eternity. Oftentimes the memory is held back, retarded in its action by infirmities of the body, as we often notice in old age. Oftentimes we see strange manifestations of it. The old man or the old woman can remember all they did in their childhood's days, while of what transpired a few weeks ago they can remember nothing; all proving, as we said before, that the spirit recognizes all and holds on to it.

Q.—What occasions our loss of consciousness during profound sleep or insensibility?

A.—There are various reasons why people are unconscious when they sleep. Many people are really never unconscious—the spirit is ever at work. They tell you they never sleep five minutes of their lives but that they dream something. Again, sleep may be a blank, because the spirit may, for the time being, withdraw its rays, and may travel off to some other place, returning to the body when the time comes for waking; and we do know that there have been many deaths occasioned in just this way. The spirit wandered from the body at night, and was not able to return to it, some impediment being in the way; and so the electrical cord snapped and the individual entered spirit-life suddenly. You have called it, maybe, heart disease or some sudden attack of sickness which caused insensibility. We do hold an unconscious instrument. When she goes from this room she will have no more idea of what we have been talking about, or who has been here, than somebody in Europe or on the Mediterranean Sea; yet with all there is an inner consciousness that takes cognizance of all; and really, as we progress, the brain of our medium progresses with us, and she finds herself capable of understanding subjects which she has known nothing of in the past. She finds herself in possession of knowledge which she cannot tell you how she obtained, simply because we, in using her brain, develop it, unfold her spiritual nature, impress thoughts and ideas thereon, while at the same time the outward consciousness is completely still. So, in sleep, the outer consciousness is not completely in check, while the inner consciousness or spiritual may be taking cognizance of something miles away. Memory is a curious affair, and you may ask us why we do not remember better when we come to earth. Please think a little. Have you never had a fit of sickness which weakened your physical system to such an extent that when you wanted to say something, to speak of some particular object in the room, you could not, for the life of you, name that object? You knew it full well, yet you could not name it because there was a weakness of the body; so when we spirits come to earth we find imperfections in our mediums which disable us from remembering certain dates and circumstances which are often required of us; therefore we sometimes get the name of "humbugging."

Q.—[From the audience.] Is the Rochdale plan of cooperation the best for conducting business?

A.—Cooperation always gives strength, no matter where we find it, whether it is in a matter of business, in a matter of religion, or in a matter of society. Wherever there is cooperation there is strength; if the cooperation is not aggressive. When, as many times is the case, there is cooperation, or an extensive plan to carry out selfishness, and for the larger to swallow up the smaller, then it becomes a dangerous instrument in the hands of society. This country is suffering from such combinations to-day. If you look quietly about you, you find there are many societies existing—I might call them societies, or companies, or corporations—that have banded together to have their own way, to let no one else have power. These become dangerous. But when a set of men and women will unite together and cooperate with each other to do good, to live pure and true lives, to work for the good of humanity, then they will have strength.

Q.—[From the audience.] We have been instructed that the five books of Moses, which relate to the creation of the world, are a myth, to a very great extent. Can the controlling intelligence give us any exact facts relative to the creation—to the commencement of all things as we now see them?

A.—I can only see from my standpoint in spirit-life, that the theory of creation which has been given to you in the past, through the book which so many long years has been called sacred, is a myth, and that it really does not refer to the creation of this planet. It is an Oriental story, if I may so express it, allegorical maybe, in itself, but yet filled with mysteries which mankind, if they only use reason's eye, must see.

We look back into the past when the earth was a gas; we see little germs springing up here and

there. We can pass on to mineral, and from thence to vegetable life, and finally we reach the animal kingdom. Were there to be brought into this room to-day some of the first specimens of the human race, you would be surprised at their peculiar appearance. You would be surprised that man has progressed so far and so fast as he has. We don't believe—in fact, we know that the old story of the creation of man, and the surgical operation that was said to have been performed on him when woman was created, is a falsity from beginning to end, for, were that so, it would be easy to produce men and women to-day in like manner. We know that God, or the great Overruling Power which we may call nature, has made certain laws for the reproduction of the species, and that these laws are never set aside.

We can only repeat again that the old idea is a myth, and that many of the scientific men of to-day know far more about the formation of the earth, as they have read the lesson in God's great Book of Nature, than did those who wrote the book called the Bible, for they can see his footprints there, while one might look in the dusty volumes for years, and never find out the truth.

Alfred Sawyer.

Please say that Alfred Sawyer, of Albany, called here to-day. I've not been gone long, I promised if there was such a thing as this I'd be on hand. I was about thirty years old. I passed out with an internal difficulty, which, I learn now, was a cancerous affection of the stomach. I've also learned that the physicians knew but dreadful little about what the matter was. I do not blame them, however. I suppose they did the best they could. I have kept my agreement. They will have to acknowledge that I have been here.

Elias D. Penniman.

I went out rather hurriedly—got pushed out. I don't care anything about it now. It didn't hurt only for a few minutes. I went to one of the revival meetings once—not Moody and Sankey's, but one something like it—and I thought I'd get religion if it was possible, because I had always wanted to, and all my friends wanted me to have it. I belonged to a pious family. Well, I went there, and I sat down on one of the front seats, and I heard and saw and felt a power—I know there was some spiritual power about it. I had been under a spiritual power a good many times; not that which came from on high, but rather that which they keep on the shelf. But when I got this power I shall never forget how it passed round my head, and how strange I felt, and, sure enough, I got what they call religion. I don't think it was real, for it didn't stick well. I didn't take more than six weeks to get me out of it. I know this power which was exerted was a psychological power, and that's all there was to it.

I wish I could tell my friends, my mother and my brother, that I believed it all, that I was very sorry for all that happened, but I can't, for I know it's all for the best; I know everything has all right. I ain't going to worry about it, and I don't want them to give themselves any uneasiness. I am, sir, as happy as I ever expected to be, though I hope to be happier some day, when I get to it. In order to grow I've got to work. I used to wonder how the trees blossomed and the leaves came out, and there wasn't any work about it. I can look now and see considerable work. The leaves stretch and stretch, and unfold and unfold till their beauty is perfected. I find up here that, in order to grow, we have to stretch and to unfold and to learn, and then we can do something for humanity, and we can't do it before. My name is Elias D. Penniman. I went out from New York City.

James Lynch.

I come here to-day partly as an inquirer, partly because I have a desire to understand more fully the workings of this philosophy which you term Spiritualism. I am not one of your faith; I never was; I don't know as I ever shall be; yet I felt that I would like to present myself here, and some of my views. I know that I shall astonish my friends, and that many of them will disbelieve that it is me. I heard much of this before I came from my body, which was only a few months ago. I learned much of the workings of this which I now state is a great and mighty truth, for, from the time of my birth until the present time, I have always been attended, more or less by guardian angels. I have known that I have prayed to the Virgin Mary I have felt something of her presence. I have known that when I bowed before the saints they seemed nearer to me. I have had physical manifestations when I have been alone in my study, but I have felt that this was too sacred a matter to be given to the common people, and when some who were under my guidance have come to me with proofs of what you have called mediumship, I have said to them, "Let it alone, for I am well aware that the devil can deceive the very elect; that he can come to your presence, and can make you think himself an angel, and yet be a demon." I have learned, within the few months that I have been here, in what seems to me to be the only life that ever man lived, that there is no personal devil, but that evil, wherever found, may be dominated by good or evil.

I return here for the benefit of many of my faith, which was the Catholic faith, and I wish to say to all who may be within the hearing of my voice, that light dawned upon me immediately upon my entrance into my spirit-home; that I realized and felt and saw that spirits could return to earth, and that they could communicate with us under certain conditions, and I suppose I am to learn this, as I see gathered around me here various parties who are neither of my church nor any other, that this place is free to all, and that spiritual communion can be obtained by any individual under proper conditions. I am glad that this is so. It seems to me that it proves more fully that there is a truth in our own church such as there is in none other in Christendom, for do we not pray to our patron saints? do we not believe in their intercession for us, which none of the Christians of the Protestant churches have ever allowed? do we not believe in the direct influence of the Virgin Mary in our behalf, and that have never been acknowledged by any of the Protestant churches. Now if this is not Spiritualism, please teach me what is. And I recognize this, that to our church particularly has been given this great gift, and that only because we have not understood it fully, and have not been willing to adapt it to the common people, have we failed to make it a power. And now desire to come to-day to say to all my brothers, "Go forward and help in the work; keep it not within the closets of your souls; keep it not within the cloister; let the common people have it, and I believe you shall be able to wield a power that no other have been able to wield. I will give my name—James Lynch, of Hartford, or rather I passed away there, as you call it. I was Vicar-General of the Diocese. I was about fifty years old. I lost my body about the first week in December, 1876. Trusting that all good Catholics will pay some attention to my words, I bid you good afternoon.

Annie Fessenden Ames.

Mr. Chairman, I have not the strength of the gentleman who has preceded me, but would be very grateful if I could send a message to my friends. My name is Annie Fessenden Ames. I passed away about the middle of December, I think, from this city—Boston. I would like to say to my husband, "Be of good cheer, and do not worry, for I have met father, and many others, and I know that this religion is true." I find that I was mediumistic while I was here—that accounts for many experiences which I had. I wish to send my love to all of my friends in Hingham, Mass., also to friends in Boston. I shall be much obliged to you, sir, if you will send my letter promptly. My father's name was Luther J. Barnes, of Hingham, Mass. I have friends there.

John S. Lake.

I went away from earth rather unexpectedly to myself, and rather unexpectedly to my friends.

I return to earth unexpectedly to myself, and perhaps unexpectedly to my friends. I took my own life. After watching with a friend who was suffering a good deal from a peculiar disease, and watching just how the action of the disease was sapping his vitality, I felt a desire to go out. I cannot understand it; it was a power outside of myself—I could not help it, and I resorted to poison to send me out of the body. I was successful in doing it. I would like to say to Dr. Leavitt, there is no blame to be attached to him, he did everything it was possible for him to do. I thank him for his kindness, also for his childing. I lived long enough—threescore years and ten is long enough for almost any body to live. I was nearly that, yet I know as I come here to-day, that I had no business to get impatient; I should have waited until the threads of life were broken, until time had had its sway, and I was ushered into spirit-life by the angels. It would not have been long. I would not have had to wait long, yet I was impatient, and I came. I would have received a more welcome sentence than I did had I not lived to so good an old age, but I had done about all my work, and therefore I was better able to comprehend the spiritual, and I return here to-day to thank all my friends for what they did, and for their kindness. I have not a word to say for any unkind thought or treatment I received. I forgive every trespass against me. I hope to be forgiven. I give my name, John S. Lake, of Trenton, N. J.

Sarah J. Kirkwood.

I wish to send a message of love to my friends, and to my husband. I wish to let him know that the sun shines brighter for us than ever before. I want him to understand that the rosebuds of love are blooming more brightly up here than he can have any conception of; not to mourn for me, not to cast one thought of regret. It's all for the best, and I shall learn so many things, so many new thoughts, and I will try to advance myself the best I can, that I may be able to tell him so much when he comes up here, and if he'll grant me an interview, sometime, I'll give him all that I cannot now. Please say that I like the spiritual far outweighs the material. If you look at one of those little stars that shine so brightly in the sky, you may think how very small it looks; yet if you comprehend astronomical law, you find that many of them are so much larger than your earth that your earth is but a little speck in comparison. So it seems to me in regard to the spiritual life; and this little earth looks to me now as does yonder star in the evening to you. It has been but a little while since I've been here, yet I've had excellent things to say to my friends, with many loving ones, and I have loved them in return, and to the little ones that are here I will try and be true. I will try and be patient, try and learn all I can, that I may impart this knowledge to my loved ones. My name is Sarah J. Kirkwood. My husband's name is John. I went out from 246 South Fourth street, Brooklyn, N. Y. I was about twenty-seven years old. My heart is full of love to all on earth. I cannot express it. I felt that I must come to earth and must tell them how I felt.

Charles H.

I wish to say to Estella H., of Northampton, Mass., that she is treading upon dangerous ground, that our mother is watching over her, and looks with longing eyes to see if she will understand where she is. She would bid her watch and wait; she would bid her pray, lest she enter into temptation. Tell her I am with her often.

Joseph John.

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

In my spirit-home I find the walls adorned with beautiful thoughts that came to me while I sojourned in the human form. Music, sweet and pure, falls upon my ear, from instruments far more grand and perfect than any I ever dreamed of. The angels are very near me, and I love them very much. I give thanks to the great Father of all that my spirit is free. I thank the angels for the bright visions that they have brought to me in the past; and oh, I thank them for the grand illuminings they exhibit to me for the future. I shall be able to do all I wish, and paint the pictures of life, and bring them to earth. I hope to demonstrate that there is no death. Oh, the river of life is so beautiful! you can launch your boat thereon, and silently glide over its bosom until you come to the immortal shores to be clasped in the arms of the angels.

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

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

George N. Wilcox.

I have been trying for a week to get here, and have just accomplished it. I've come on some magnetism that came here to the building, this week or last. I don't know as I can talk very much now, but I promised if there was any such thing as getting here I'd come. I haven't been gone many weeks. I think I am pretty smart of ground here so soon. I have been a defender of truth for a good while. I want to see fair play, no matter where it is. I've had evidence enough that spirits do come back. I've stood alone, and borne the gale as it blew over me, and I didn't care anything about it. I can look back now and see the opposition. There was a magnetism that didn't do me any good; I don't care for that; I don't care how they buried me, or when they buried, so long as I had spiritual words said over me. Now I've come here to let my wife and my friends know I am dead, but that I've got a bigger work to do than I ever had before. I shan't be half so much afraid as I have been. I don't care for anybody. I've got nothing to lose. I haven't got anything to save. I ain't used to public speaking; I don't know how to do it very well; but I did know how to do a kindness to my neighbor, and I knew how to direct my message to Mrs. George N. Wilcox, of Madison, Conn. I was an old pioneer worker; I worked as hard as anybody; and when they turned me out of the hall I opened my house, and when the house wouldn't hold 'em the old folks didn't refuse to spread their branches over 'em.

They think I am dead and buried, do not they? I never was so much alive in all my life as I am

now. Just as soon as I get strong enough I'll control some medium to go there, and if I don't overhaul that old theological town, it will be because I can't do it. I warn those people I'll have a hall there before many years, anyway, if I have to build it all myself. I'll have spiritual preaching, too, and if I can't do anything else I'll go there myself and talk. They'll say they ain't afraid of me. I don't want 'em to be; I'd rather rule by love than fear, any time. They've got to hear from me before I get through. I ain't dead, not a bit of it. They needn't think Spiritualism has got to be shut out just because I've got out of the body. Tell 'em I am round, and I've got a work to do. I mean to take care of the missionary cause there, and see that there's a place open for 'em. I will have Spiritualism heard in the old town. I know my wife will be glad to hear from me, and my friends. As soon as you can, Mr. Chairman, why, pass this along.

Betsy Brown.

Mr. Chairman, I suppose no one is pushed out of your meeting? [No.] I am one of those individuals that was called crazy when I lived here. I know now what "crazy" meant. I was a medium, and the influences of the spirits out of the body and in the body affected me at times. I am a stranger, almost, in Boston. I went away with a sort of cancer-humor, a great many years ago. They called me a Methodist. There were times when I could write. I could not talk well, but I could always write my thoughts. I know, now, it was because I was a medium, and I used to write a great many letters to my friends. I used to write to them about God and the angels, but I didn't understand what it was. Everybody laughed at me, everybody said I was "crazy." I was surrounded with peculiar influences. In fact, I had the care of two idiots, and that didn't make it any better for me. I lingered round the old home for a great many years. I'm afraid I haven't made it any better. Someway, whatever I tried to do seemed to go against them. I have been here in the spirit-world a great many years. I have been trying to get all the light I could; and I have tried to be a medium for the spirit world to communicate through, but I don't succeed as well as I wish to.

I have been trying for three weeks to get hold of this subject. It's hard work for me to talk. I want you to know that I am a great deal, but there's an old lady who used to be a friend of mine, who could always talk. Now she's in what they call the almshouse—she's got to be eighty years old and more. She's a medium, too. Spirits go to her and talk to her, and people call her crazy. She's no more crazy than I am. She's a Spiritualist; she reads your Banner every week. There's a good Methodist brother that subscribes for it for her. He said she should have it if it gave her any comfort at all. I think the angels will bless him for doing it. She has thought if Betsy would only come and give her a message she should be so glad. Sarah, I've come! I want you to know on the "South-shore." Now be of good cheer. When you get up here I shall meet you and I'll do all I can to assist you. I don't want you to feel that you are alone. Your father, your mother and your brother Nathaniel are with you. They help you every night—that's what has made you so strong the past winter, and enabled you to do what you have done. Don't be discouraged; be careful what you say. They'll call you crazy, I know, because you are a medium, but never mind; you'll have a nice home when you come where I am.

Capt. Ezekiel Jones.

[To the Chairman.] You seem to call this boat pretty carefully and pretty regularly, do not you?

Well, this thing is pretty mysterious to me. I don't understand much about it. If I understand it rightly, these meetings occur often, do not they? [Three times a week.] I've not been out of what you call the form a great while. I had a pretty good one—a pretty good sized one. Now I have put in an appearance. I am a man pretty well known on the "South-shore." I do not know as it will be believed that I have come, but I want them to understand that this is me—Capt. Ezekiel Jones. I was an old man. I have grown young every day since I have been up here in spirit-life. I feel as if I wanted to carry an influence to my friends down there, to do them good.

I'll say no more—it is not necessary, for they will all know me, if not as Capt. Ezekiel, as old Capt. Zeke Jones.

Mary Augusta Lewis.

Please say that Mary Augusta Lewis, of Philadelphia, who went away under trying circumstances, about seven years ago last January, somewhere about the middle of the month, calls here to-day. I have friends who have believed partly in this for some time, but they say they never have met a message from any one they ever knew, and if they could only read something from somebody that they knew, they would believe. Not long ago, at a circle, I sent them word I would come to Boston and communicate with them, and they said, "I will get the paper for three months, and if you will come during that time I will believe." If I do not come then, I said, I will fall for want of opportunity; but I will come if possible. The three months are nearly ended. I have tried every week to come, and I have failed. I come to-day, and say that they need not feel as they do, for the angels do not condemn as the people of the world condemn. That which to the world sometimes seems a great wrong, is not always a wrong in the sight of the spirit-world. Though the laws of God and the laws of man sometimes clash, God's laws are the true and the life everlasting. This truth is given to all spirits.

William S. Hasgood.

You can say that William S. Hasgood, from New Orleans, has tapped at the door, and asks to come in. His business is still unsettled; he would be glad of the chance of looking after his own affairs. If they will give him that privilege, all right; if not, they will hear from him in another quarter. I have waited seven years, and cannot wait any longer. I am bound to be heard.

J. W., to Edward.

Mr. Chairman, I have had the privilege of controlling mediums several times, and yet I have a desire this afternoon to control, I can't tell why, perhaps because a brother who was less interested in it, but I am sure I was not interested in it, but an opposer, although my father was a believer in Spiritualism—yet I have felt I would like to communicate, and I do not know that I can do myself a greater favor, or my friends more good, than I can by calling here and communicating. I think my father will be glad to hear from me. I do not know whether the rest of my friends will or not; I hardly believe they will. I shall endeavor to impress my father, that he may know who I am. I am not given to public speaking; it is new to me, I am not used to it; yet I have come here for a purpose, not perhaps for my own advancement, but for the advancement of a friend whom I wish very much to aid, and I wish to aid those friends that are interested. I do not like to give my full name. If you will allow me the privilege of controlling behind the curtain, I shall be very glad. I would like to say to my friend: Within four weeks you must stand firm with uncovered head before the angel-world. Do not fear, for there will be spirit friends that will hold your hands and will guide you safely over the bridge of life. Do not shrink from any responsibility that may be placed upon you, but rather stand firm, strong and true.

I would say a very dear friend of mine that I have watched round her and guided her, and have endeavored to make health and strength come to her.

I would say to my family: Be true, do not look for me in heaven, for I am still on earth, and doing all I can for you and for all my friends.

I would say to father: Be not discouraged that wealth has taken its flight, and that you have been so unkindly treated, so terribly wronged; yet I know it will be better for you than for

those that have wronged you. Be patient, and the sun will shine some day.

I would say to the friend who has called me here: Be strong; do not flinch; be valiant in war, but be true to yourself, whatever may come. I will only give my name as J. W. You can direct the message to Edward.

MESSAGES FROM THE SPIRIT-WORLD

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. SARAH A. DANSKIN.

Mrs. Danskin's Mediumistic Experiences.

(Part Sixty-Six.)

BY WASH. A. DANSKIN.

While I always dwell with pleasure upon the reminiscences of the earlier days of Modern Spiritualism, and recall with delight the many hours spent in converse with the spirits who came to our circles, or in the silent hours of the night held sweet counsel with us when alone in our own quiet apartment, yet the more practical phases of our experiences, those that will perhaps most interest the readers of the Banner, and leave their most distinct impress upon the cause in which we have been so long engaged, are the facts of the present, those that are occurring daily, and carrying conviction to persons in every part of our country, some of whom have derived every other form of spirit-manifestation.

No matter how hardened or bigoted may be the skepticism, it almost invariably gives way before such evidence as stands alone, above and beyond all suspicion of collusion or fraud; which is admitted by intelligent minds to be outside of all laws known or recognized by Orthodox scientific schools.

Among all the various systems of medical practice taught in the numerous colleges devoted to that subject, in our own country or Europe, no one of them has ever pretended to impart to its pupils the power to read clearly and accurately the interior of the patient's structure, and there discern the cause or causes of disease.

Modern Spiritualism, the grand university of all sciences, the interior or spiritual source of all rational religion, is entitled to the merit of bringing before the world, this *higher form of scientific evidence* as applied to the treatment of disease, and in doing so it presents its claims to careful and respectful consideration in a form that cannot be assailed.

Many theories are offered in explanation of the usual phenomena of Modern Spiritualism. Many expositors and imitators of its various wonders get a hearing before the people—sometimes a successful one apparently—but when a clear and accurate diagnosis is given to a *distant patient*—a thousand miles or more away—without any clue whatever to the physical condition, other than the magnetism which passes from the hand of the applicant to the paper upon which he writes—when this is accomplished, and in doing so it presents its claims to careful and respectful consideration in a form that cannot be assailed.

On the 21st of March we received an application from a gentleman in California, who stated that the case had baffled the best skill of the Medical Faculty, whose physicians had been unable to relieve, and had finally pronounced hopeless.

By instruction of Mrs. Danskin's spirit-control—Doctor Benjamin Rush—medicines were immediately prepared, magnetized and sent by express to the patient, and on the 20th of April we received a letter, from which I give the following extract:

"Mrs. DANKIN, Mr. S.—I—my wife has gained most remarkably since she received the medicines you sent her, and everybody is astonished, while the *M. D.s.* are nonplussed. Her appetite is perfect, and she is, in fact, she seems on the highway to health."

Another letter, which came to-day from New Jersey, says:

"Yours received yesterday. The examination was truly every respect. While reading it about my husband exclaimed, 'How perfectly correct in every part.' Most certainly I desire your treatment, and how thankful shall I be to relief."

Testimony corresponding to this has been multiplied hundreds of times during the past year. These are among the present practical experiences of Mrs. Danskin, and while they give renewed strength to the Spiritualist, they utterly confound the skeptic.

John Berner.

I died in London, England. John Berner was my name. Ready-witted, self-possessed, equal to all demands that were made upon my senses, I stepped out of the body and became a spirit, with faculties dormant, which I know must be brought into exercise before I can comprehend the laws of a new life.

As for this new world, I have no unpleasant news to give. It appears to me that impediments which were mine in the earthly life have died out, and now the watchword comes, "Take up the thread of thy existence, that which is thine by inherent law," and in comprehending this, I shall work with the elements that surround me, and from them draw strength, force and energy. I will go on in the work, for I see work lies before me, and I will attain that which will satisfy the longings of my senses.

I search not for personality. I am searching for an outspread mind that lives and breathes in every living being; for one who, after the death of the body, provides a home eternal for the spirit. Here the thread of my new life commenced, and thus ended. I am a mere traveler, and on my way I have dropped a few lines for education, to the ignorant and unlearned, in the laws and regulations of the other life.

Albert Stone.

The way of the transgressor is hard, however downy may be the bed upon which the body lies. I am a stranger to yourselves—noways familiar with any of you. I am hither sent to investigate the problem of what I call death and they call life.

It was at my residence in Trumansburg, New York, and I was in my forty-eighth year, when that giant, death, bade me disrobe myself of earthly elements and follow that gaunt form that made me feel as if I knew not where I would lead me. My name was Albert Stone. I have not found either the blessedness of heaven nor the bane of hell, but I feel sadly disappointed. I paid well into the church. I was accounted a respectable citizen. I was honorable, and dealt honorably with men, and I thought in so doing I should find death peace, comfort and plenty. Alas! I see not a shrub, not a flower, nor grass nor water. I am all alone, with no one to comfort me.

come quickened, the friends become recognized, the communion unfolded. That which you do not know is then taught, and hand in hand with tutor and pupil you traverse this grand open country with freedom.

Now these are facts such as present themselves to me individually, and individually I give them to you as my experience.

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Strong Pot Plants, suitable for immediate flowering, sent safely by mail. For 12 plants, \$1.00; for 24 plants, \$1.50; for 36 plants, \$2.00. For 48 plants, \$2.50. For 60 plants, \$3.00. For 72 plants, \$3.50. For 84 plants, \$4.00. For 96 plants, \$4.50. For 108 plants, \$5.00. For 120 plants, \$5.50. For 132 plants, \$6.00. For 144 plants, \$6.50. For 156 plants, \$7.00. For 168 plants, \$7.50. For 180 plants, \$8.00. For 192 plants, \$8.50. For 204 plants, \$9.00. For 216 plants, \$9.50. For 228 plants, \$10.00. For 240 plants, \$10.50. For 252 plants, \$11.00. For 264 plants, \$11.50. For 276 plants, \$12.00. For 288 plants, \$12.50. For 300 plants, \$13.00. For 312 plants, \$13.50. For 324 plants, \$14.00. For 336 plants, \$14.50. For 348 plants, \$15.00. For 360 plants, \$15.50. For 372 plants, \$16.00. For 384 plants, \$16.50. For 396 plants, \$17.00. For 408 plants, \$17.50. For 420 plants, \$18.00. For 432 plants, \$18.50. For 444 plants, \$19.00. For 456 plants, \$19.50. 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Banner of Light.

BOSTON, SATURDAY, MAY 19, 1877.

Arrival of Dr. J. M. Peebles.

(From the Harbinger of Light for April.)

In our last we announced the arrival at Auckland, en route for Melbourne, of Dr. Peebles, but thought it probable he would stay either at Auckland or Sydney. Contrary to expectations, however, he came on to Melbourne direct, spending only two days in Sydney, his only public appearance there being at the Victoria Theatre, on Sunday, March 4th, where after the close of Mr. Tyerman's lecture, he (by request) spoke for a short time.

Dr. Peebles arrived at Sandridge by the City of Melbourne about eight p. m., on Thursday, the 8th ult., and, accompanied by the editor of the "Harbinger of Light," and two other intimate friends, proceeded to our office in Russell street, where a number of his old friends had assembled to greet him.

The public reception was appointed for Thursday 15th, and on that evening the Melbourne Progressive Lyceum, and friends to the number of about three hundred, assembled at the Temperance Hall, Russell street; the platform was crisscrossed with the hand-made Banner of that institution, whilst the Group standards and flags were arranged in the centre of the hall. The chair was taken by John McIlwraith, Esq., who, accompanied by Mr. Peebles, appeared on the platform about half-past seven, amidst considerable applause.

It had been arranged that the Lyceum exercises should precede the formal introduction, but before calling the Lyceum to order Mr. Brotherton, the conductor, read the following paper:

As an initiatory portion of the welcome to Dr. Peebles, we have determined to hold a Lyceum exhibition to precede the address, and this practical reception and welcome of him ought not to be considered impetuous when we remember that he on his previous visit to Victoria materially aided in the establishment of this Lyceum, giving us the necessary directions and introduction under his personal supervision, and encouraging us to work with much working order, started with a fair prospect of success.

It may, therefore, be considered that Dr. Peebles, after five years absence, will feel gratified if we exhibit to him any progress, and to enable him to judge of this, we have put forth our best efforts to hold a session in his presence this evening.

For the information of those who do not belong to the Lyceum, I may state that the constitution of the Lyceum is for intellectual and moral improvement, and the social improvement of our children and ourselves.

We try to effect these objects in the most agreeable and unobtrusive manner we can. We do not impose lengthy and tedious lessons on the children, we desire rather to interest them and provoke inquiry; we would not in about two hours each week endeavor to give them a full course of instruction, but we can indicate the course we think the application should take, leaving it to the parents to give their children the instruction by study or practice for the next week's lesson.

We therefore do not impose upon the children the unpleasant task of sitting in the Lyceum, but we endeavor to impress upon them in a practical and agreeable manner the pleasure and profit of what they have acquired, and to indicate to them some of the benefits of their education—their health, their character, and their future prospects.

The Lyceum was then called to order, and the opening song, "The Happy Song," sung with spirit; this was followed by a selection of Golden Chain recitations and musical readings, after which, under the leadership of Mr. Terry, a series of musical entertainments were performed; at this stage the Lyceum was temporarily dismissed, to allow of the introduction.

The chairman expressed the pleasure he felt in introducing Dr. Peebles, for whom he entertained both friendship and esteem; to the meeting; if there had been one man during his recent tour through America he had desired to see it was Mr. Peebles, and he had made a considerable detour to do so, but he had unfortunately missed him. He had intended to see him before his return from his tour, but he and his friend Mr. Carson, however, received a hearty welcome from Mrs. Peebles. As an address had been prepared by the committee, he would not detain them with any further remarks, but call upon a member of the committee to read it. The following address was then read:

DEAR SIR—Your letter, which was stamped marked an epoch in our spiritual history, and shared indelibly upon its earlier pages the record of your labors and ability. By it we were made acquainted with the true nature of the relation with the greater body of our brethren, and our native development was united to the more complete knowledge of the truth.

You prove yourself a capable and acceptable representative of the great power of the spirit, in whose ranks we have been proud to enroll ourselves. As scholar, an orator, and an author of established and extended reputation, you have inspired us with your previous visit, gave us an impulse toward spiritual enlightenment which has not passed away. We have increased in strength, and we are more united in our efforts, but as spiritualists we are not satisfied with the present, we have been content to merge our aspirations in the more potent efforts for the progress of humanity, viz: "Political, Religious, and Social. Ever bold, we in our affectionate remembrance, we have followed with continued interest the progress of your spiritual career in your far distant abode.

Your presence to-night is at once the realization of a cherished hope, and the source of very general satisfaction. It assures us that we are not forgotten by our more favored brethren across the waters, when you amid the otherwise multitudinous calls upon your attention, come more and more to meet your many colonial friends and well-wishers, anxious to revive in your memory the recollections so fresh in their hearts. In the name of the Spiritualists of Australia, and across the waters, we greet you with cordiality and confidence that despite all temporary and external phases the great truth which is supported on this mundane sphere by such able exponents as yourself and beyond, by the Great and Good of all time, will ere long obtain the universal recognition of the rationally minded.

That which you have taught to the world, and which our experience is common with that of thousands of unbelieved scientific and scientific observers, has proved beyond all reasonable doubt, that the light of truth is not confined to the Religion and Science and honored in every home. Such at least is the lesson of history that "ever the right comes uppermost and overcomes."

In this faith we greet you, hoping that your stay with us may be even more pleasant than the last, an event to which we wish to add with cordiality, and from which the future may gain additional brightness.

At the conclusion of the address the Chairman made a short speech endorsing of its contents, and in the course of his remarks complimented the Lyceum on the progress it had made since he last had the pleasure of seeing it. It might be thought by some that he was a renegade to the cause, but such was not the case. Public duties had for a time necessitated his withdrawal from any active duty in connection with the movement, but his sympathies were still with them, and he hoped to be able to be more with them in the future.

Dr. Peebles replied in substance as follows: It is with no ordinary emotions of pleasure and satisfaction that I meet the Lyceum this evening, as well as this fine assemblage of people. Naturally social as well as intellectual beings, pulse beats to pulse, soul throbs to soul, and heart responds to heart, while the memories of my past labors in your midst, flaming up within, fill the council chambers of my very inmost being.

The eloquent address of welcome to which we have just listened, while quite too flattering, rightly gives the assurance that neither you nor the many personal kindnesses received at your hands during the previous visit to Melbourne have been forgotten. No, no; memory is immortal; and friendship—all unselfish friendships are plants and buds on earth, that transplanted thrive and bloom eternal in the heavens.

From this colony and New Zealand, I went to China, India, Arabia, Egypt, Palestine, and through Europe to America. And a year ago the past winter I was in Central America, Yucatan, and Mexico, exploring, studying, and comparing their mores and customs with those I had seen in Egypt and portions of the Orient. I had not returned from this tour when Mr. McIlwraith, the honored chairman of this evening, and Mr. Carson, another of your citizens, did me the honor of calling at my American residence.

When leaving your colony again I take the more Southern tour around the world, via Ceylon, Madras, Madagascar, Cape Town, South Africa, to England. And as I go I scatter tracts, papers, pamphlets, books—all kinds of Spiritualist literature. The thinking people of all lands, sick and I may say disgusted with the superstitions of Orthodox theology, crave the spiritual food which they find in Spiritualism. This considered as a phenomenon, a philosophy, and a religion, just meets the soul's demands. Spiritualism, no longer local, has become cosmopolitan. In America it numbers its millions of believers; and as a diffusive power, as a liberalizing principle, it was never making such rapid strides as at present.

The national excitement in America the past year was the Centennial Exhibition. It was gratifying to see Victoria, and Australia generally, so well represented. The Main Building covered twenty-five acres; this with the others covered an area of over eighty acres; while thirteen acres of machinery were driven by the Corliss engine. It was a grand success, knitting together in bonds of fraternity the great nationalities of the world.

But I arose to simply extend you my hand of fraternal good will—a hand bearing in its palm the warmth of millions of American hearts and millions of souls to whose motto is, "Free speech, a free press, and free thought."

At the close of his reply, Mr. Peebles was greeted with hearty applause, and the Lyceum session was resumed, a series of recitations and songs being given by the members, the session concluding with the usual ornamental marching. The formal proceedings being over, a conversation followed, fruit and other light refreshments being handed round, two or three dances were improvised at the request of the younger members of the meeting, and the assembly dispersed shortly after 11 p. m.

SYNOPSIS OF DR. PEEBLES'S FIRST LECTURE IN THE OPERA HOUSE.

At an early hour on Sunday evening, the Opera House was so densely crowded that many were compelled to stand during the discourse. It was estimated that there were upwards of two thousand persons present, all of whom paid the most respectful attention to the earnest words of the speaker. Mr. John Ross occupied the chair. After singing and other preliminary matters, the chairman introduced Dr. Peebles to the audience as follows:

He had much pleasure in having been called upon to preside that evening to introduce to a Melbourne public their esteemed and valued friend Dr. Peebles, whose personal acquaintance they made during a previous visit between four or five years ago. During that first visit Dr. Peebles did not come to them as a total stranger, but was preceded by the reputation of a cultivated scholar and a gentleman; an author of high standing, and the friend and correspondent of many distinguished men in his own and other lands. But it was as a Spiritualist and a lecturer upon Spiritualism that he was principally related to us.

During his first visit Spiritualism in this city was passing through that state of feverish excitement which seems to be characteristic of its initiatory stage in all parts of the world. The startling inquiries were made for the first time, "Can a state of conscious living existence beyond the tomb be a demonstrable and demonstrated reality?" "Is the gulf between this world and the world of spirits so bridged over as to make intelligible intercourse with our departed friends possible?" It need not be a matter of astonishment that many were so eager to find affirmative replies to these questions that they did not sufficiently consider the danger of the phenomena upon which they based their beliefs, while the opponents of a movement so unfriendly to Orthodox doctrines and institutions did not fail to take advantage of every circumstance which could make "confusion worse confounded," and thus help to conceal from the general public the real issues involved. It was at a time like this that the master mind was required to separate the chaff from the wheat, the true from the false; that which in the hands of the unmethodical may seem the disorder of chaos, under the careful treatment of critical and logical reasoning may be made so simple and plain that the general mind can successfully grapple with it.

In America and Europe the phenomenal side of Spiritualism had been taken up by men holding high rank in the scientific world, and one after another of these high authorities, who had undertaken to find either the phenomena false or to discover mundane theories to account for them, had been obliged by the force of conviction to come to conclusions quite contrary to their preconceived notions, and Spiritualism promised at no distant date to be as popular a scientific belief as that of evolution.

But the movement had another aspect, which might be characterized as the religio-philosophical, and with this phase of it men of scholarly attainments and literary abilities occupied themselves. Amongst these, perhaps not one had done more by speech and pen to spread the glorious gospel of Spiritualism than our distinguished friend who is again amongst us. His first advent was so opportune and needful, and the results of it so eminently satisfactory, that it must always be remembered with peculiar pleasure and gratitude. As already observed, Spiritualism in this city was in its crude initiatory stage, and the Peebles lectures threw new light upon the subject, to thousands of eager, earnest inquirers who thronged this and other halls to listen to him. Incongruities and difficulties disappeared as the subject was treated rationally and religiously, in accordance with the most pressing demands of the intellect and the purest desires of the soul. A state of future existence which found such loud response in the soul's "longing after immortality," became a matter of scientific verification, the doctrine of the All-loving Father, not one of whose children would be eternally lost, and which is in natural harmony with what seems to be a sense of divine oneness in the human heart, found proof in every axiom of morals and every principle of justice. Human brotherhood, deeply rooted in the sentiments of sympathy and love, is a practical necessity in our interdependence, and our duties were to discover and apply to beneficent purposes the laws of nature around us, and the laws of individual and social existence. Thus science and philosophy seem to combine to make Spiritualism the religion of the future, a religion which neither prays for rain nor dry weather; for miraculous removal of plagues, nor any interference between cause and natural effect, but whose desire is for "more light," and higher and nobler aspirations. As a community we are not as yet very remarkable for the development of these high qualities, as may be seen by the fact (amongst many others) that access to knowledge and access to "God's glorious oxygen" were forbidden on Sunday to thousands who would joyfully take advantage of the opportunities, if offered to them. While bigotry then reigns rampant, and the friends of progress either too few or too disinclined to successfully demand what are the rights of all, it cannot be said that there is no room for improvement from a second visit from our friend Dr. Peebles, whom we cordially welcome.

Quoting the words of the Prophet Isaiah, "Come now and let us reason together," Dr. Peebles said that when the ancient Brahmins of India spoke of Brahms and the Muslims of Ormuz—when Proclus spoke of Causus, Jesus of Spirit, Mahomet of Allah, Zimmerman of the Oversoul, Spencer of the Unknowable, and Emerson of the Over-soul, they all meant this: that there was a potency, a Divine Presence, governing the universe by fixed and immutable law. This Divine Power was well defined by Jesus when he said, "God is a Spirit." And man made in the Divine Image, was necessarily a spiritual being, with mental activities and spiritual aspirations.

I am, said the speaker, almost a Berkeleyan, believing there is no such thing as matter. What we denominate matter is but the reflection—the shadow—the residuum of spirit. The hardest bit of rock put into the hands of the chemist, could by the application of intense heat be driven from a solid to a liquid, from a liquid to the gaseous state, and by intensifying the heat it vanished from sight. Matter was shadowy, unreal and unsubstantial. Spirit was the only reality. All force, all power, was invisible. When materialists captiously said, "Show us your spirits," the speaker replied by saying, Show us your ideas, your thoughts, your aspirations. Can ideas be recognized by the physical senses? Can you weigh them, or count a pair of scales? Can you melt a thought with the blow? Can you measure love with a yard-stick? All these attributes and spiritual forces, as well as spirits themselves, are invisible to the physical eye. You do not see me, said the lecturer; but the body, the temple, the house that I live in. He illustrated the three-fold nature of man by an orange, the rind, the pulp, the seed, symbolizing the physical body, the spiritual body and the soul.

Dying was only being relieved of the body, the outer vesture. The real man continued to live. This was demonstrated by Modern Spiritualism. Conscious communion with the spirit world was not new. The Bible was all aflame with spiritual marvels. And nearly all the great souls of the past, Zoroaster, Plato, Socrates, Jesus, Tasso, Bruno, Louis XVI., Joan of Arc, Swedenborg, Wesley, George Fox, and multitudes of others, were endowed with spiritual gifts. Modern phenomena were in perfect harmony with the ancient, and all were within the realm of the natural. And owing to the stupidity of sectarists, they could not see the marvels of a dim and dust-buried past. Reading the twelfth chapter of Acts, they believed that a "light shone into Peter's prison," that "an angel spoke to him," that "his chains fell off," and that he followed "this spiritual being out through the different 'wards of the prison to the gates'—they believe it, though it occurred in the dark, and rests alone upon the testimony of Peter, who cursed and swore, who lied, and who denied the Lord! And while they believe this midnight scene in a Palestinian prison, resting alone upon the testimony of this Peter, they reject the testimony of Wallace, Crookes, Yeady, and scores of scientists and thinkers of the world! Has it come to this, that spiritual facts must be two thousand years old before they can penetrate Christian craniums?

The speaker spoke of the rapid strides of Spiritualism in America, of their conventions, their camp-meetings, their publications, and the liberalizing influences it had exerted upon sectarism. Hell was seldom mentioned by the more popular American preachers, and the devil was no longer a scarecrow. Their sermons were liberal and palatable, because flavored with progress and the ministry of spirits.

Spiritualistic Religion.

Rev. Mr. Murray, of the Boston Music Hall, says: "I am not sure that I ever read a page of Swedenborg's writings in my life; and I am quite sure that I never read a page of any of the modern theories touching the spiritual life." To which Mr. Colby of the Merrimack Valley Visitor makes reply as follows: That is a surprising confession of ignorance and stupidity—by a clergyman who proposes to teach religion never read a page of the most illuminated philosophic religious writer of modern times, whose name has become a household word! and never read a page of modern spiritualistic theories, which are preached in every town of this Commonwealth, and in the past twenty-nine years have made more converts and gathered more adherents than all the rest of the religious theories of the country! What in the world can this man, claiming to be the foremost religious teacher in New England, have been about? Attending to the breeding of horses, lecturing to the children who patronize our Lyceums, and sporting away the summer months in the woods and mountains of the Canada line! Would not he do well to haul up awhile, and take his reckoning to see where he is, for most evidently the world has gone on a Sabbath-day journey since this famous Murray has taken a celestial observation, or sounded with "line and sinker" the depth of water under his keel. If it had been recorded of some prominent Pharisee at the commencement of our era, that he never inquired who John the Baptist was, though all the world went down to Jordan to be baptized of him; that he shut his eyes when Jesus passed by, lest he should be a witness to a miracle; and that he never listened to Peter and John, though they lived in the next house, and preached to the people in the street before his dwelling—then this Murray would never have tired of assaulting that "high-toned" Pharisee. He would have slaughtered him a thousand times in the pulpits and Lyceum halls, have hanged his corpse on the highest peak of the Adirondacks, have buried him in the darkest gulf of the mountains where the bears yet suckle their cubs in safety, and have written a hundred columns of denunciation of him in the Golden Rule newspaper; but here he stands in the midst of a revolution, broader in its fields of operation than the area over which St. Paul preached in all his search for Jews and Gentiles who would hear him, wider than the operations of Martin Luther in his day, and he does not read a page of the discussions, and does not know one of the disputants. Verily, this Rev. Mr. Murray surpasses the Egyptian sphinx. He must be a marvel of a reformer and leader—as bright-eyed as a bat at noonday, and as profound as an owl. What would be said of a politician claiming to be a first-class statesman, if he should never read the platforms of the other parties, and had never conversed with a single man of the largest faction in the country? Why, they would laugh that he fell out of the canvases!

But, more wonderful, this Rev. Mr. Murray is preaching the very doctrines which he says he has not received from their leading advocates, and which are not orthodox in the school to which he belongs. If there is anything attractive in his preaching, it is the tinge of spiritualistic philosophy that gives what of life and beauty his sermons have. If his late sermon on the resurrection had been preached by his clerical brother, Rev. Mr. Reed of the Swedenborgian church on Beacon Hill, he would not have read it! and still it seems scarcely possible that he could have preached it without reading Swedenborg, unless he too is of the Illuminati, and we have a new seer as the pastor of Music Hall.

Now we don't believe that Mr. Murray—he reporting himself truly—is much like the mass of the clergymen of the nineteenth century. He must stand alone in his acknowledged ignorance; for Spiritualism—(we don't mean table-tipping and trance speaking)—Spiritualism in its broad sense is not only the latest and brightest phase of Christianity, as bringing earth and heaven in conjunction, God and man into nearness of relations, and the world which is to us and that which is to be to us, to a point of union, but it is the central idea of all other religions. Only this comes to distinguish it to-day from what it was in former times, that it is the leading idea—that the books are opened and we may read; the figures upon the canvas of the Great Artist are unveiled, and we may gaze upon what the past longed to see but died without the sight; that the sun which in other days of Arctic coldness ran low, just sealing the horizon, and giving promise of the coming season of growth and fruitfulness, has ascended into the high heavens, and is shedding its light on all zones and all peoples. We have had great material triumphs in the past; man has conquered Nature, bridled the elements, driven the steeds of creation, unraveled by the hand of science the snarled systems of the ages, lifted himself above the incumbrances of time and space, so that thought flashes across the earth like lightning—he has brought up the hidden things from the profound beneath, and ascended to the stars to study God in the firmament; but when, a hundred years hence, the scholar and the philosopher shall ask what was the great event of this century, there does not come to us a doubt that all then living will concede it to be the development of spiritual truths

—the philosophy of life as now taught—of unbroken, continuous life, which sinks death into nothing, and opens the sealed door, that the passage to and fro, as never before known, should be uninterrupted. It is to this end that there might be a material basis for the foundations of the spiritual world to rest upon that the great material progress and intellectual advancement of the last hundred years have been given; but these—rich and vast as they are—are so inferior to the life-development of the eternal spirit, that in looking back they will no more be seen or remembered than are the cellar walls by the passer who stops to gaze upon a grand and lofty palace, whose gilded central dome catches the sunbeams and its wings and towers stretch out like a gorgeous and fascinating picture of a dream!

BRIEF PARAGRAPHS.

SHORT SERMON.—Be just, as equity supports the human race. Be good, as bounty attracts every heart. Be indulgent, since thus live among every like thyself. Be modest, as pride hurts the self-love of every human being. Be patient, as impatience stirs every battle. Be good to him who injures thee, that thou mayest show thyself greater than he, and also gain his friendship. Be moderate, temperate, and chaste, since voluptuousness intemperance, and excess destroy thy being, and render thee contemptible. —H. Holbach.

Norwich Bulletin: "An English paper remarked some time ago that, in the constant development and progression of Nature, the time would surely come when the mule would try to emulate the nightingale. And people were foolish enough not to believe it till they heard the tenor in one of the city churches the other evening."

THE STRIFE OF LIFE.
Once on a time
We made a rhyme;
To this effect it ran:
Be sure you're right
When'er you fight
Against your fellow-man.
To this adhere,
And never fear,
And, sure as right is right,
You'll victor be—
(You must, per se)—
In every righteous fight.
(Moral.)
What'er you do,
Be ever true,
Thou shalt be of malice free;
You always must
In God put trust,
But keep your powder dry. —C. D. Dwyer.

Solomon has split the "rock of ages."

It is believed that William Strickland, lieutenant to Sebastian Cabot, in the time of Henry VIII. Franklin always said that the wild turkey should have been the emblem of the United States, the log-cabin of the pioneer being in his day surrounded by these birds, who saluted each other from forest boughs; just as the chancery awakens the English farmers. The first turkey seen in France was brought thither by the Jesuits, and served up at the wedding feast of Charles IX. in 1561.

If this story be true, Sir Arthur Guinness deserves a pension for his ready wit, for he is said to have replied to the offer of one by the Premier:

"Your kind intention I must damp,
The kings of dogs 'taint worth the candle;
It is, sir, but the Guinness stamp.
My honest power is not in a hound."

Charity is frequently best displayed in helping others to help themselves.

Miss Elizabeth Thompson, the celebrated English battle-artist, has just sold her last picture, "Inkerman," for \$25,000.

Interesting triangular struggle in the Western States—A congressional commission are gathering grasshopper in the mountains of California, and the grasshoppers are gathering the crops. The odds are three to one on the grasshoppers. —San Francisco Mail.

Blighamton, N. Y., speaks proudly of its "open air concerts," but adds in a small, still whisper, "It was only a hand organ."

Major De Boos, of Brooklyn, is braved brigadier on account of preparing the following war joke: "An 'An Sultan' order with no un-Ottoman sound—'Change Kars for Constantinople.'"

THE DESCENT OF THE MUSES.

Nine sisters, beautiful in form and face,
Came from their convent on its shining heights
Of Parnassus, the mountain of delight,
To dwell among the people of this day.
Then seemed the world to change. All times and space,
Splendor of cloudless days and starry nights,
Music in air and melody in sound and sight,
Laid a new mission, a diviner grace.
Proud were these sisters, but were not too proud
To teach in schools of little country towns.
Science and song, and all the arts that please,
Sifted the household of gods, and farmers plowed,
Tended the corn and the vine, and in their gowns,
Learned the sweet songs of the Pierides. —Longfellow.

"SECOND STORY"—(at the theatre)—Meeting your wife at the matinee when she thinks you're down town.

At one of Mr. Moody's revival meetings in this city, recently, a young convert was "locked-in".... the arms of Morpheus.

All that nature has created individuals to acquire or lose their own good, and the circumstances to which their race has been long exposed, and consequently through the influence of the predominant exerts of any organ, or faculty, to a certain failure to exercise any one of the powers through inheritance (generation) in the new individuals that proceed from them, provided the changes made by the parents be not too great, or to those which have produced these new individuals. —Jan Lamarck.

The last scene of a man who drank three gallons of beer on a wager was "on his bier" in a graveyard.

The Evening Telegram has poetry again:
Some little dogs delight to bite,
And little boys delight to fight;
But little girls—oh, how they fret,
Like little Spitz's one who frets,
Like little Spitz's one who frets,
Like little Spitz's one who frets.

The Boston papers tell of a "wolf found in a freight car." It was in the way-freight, of course. —N. Y. Com. Ad.

To the Boston ministers who "got" Petros: Bishop here to expose (?) Spiritualism, and the dogs of "Save the Old South."—N. Y. Com. Ad. concerning spiritual gifts, brethren, I would not have you imitate me. —Paul.

LECTURE.—Dr. J. K. Bly gave a lecture at Odd Fellows Hall on Sunday evening last upon the subject "The Future of Spiritualism." It was an able and candid statement in favor of Spiritualism, drawn chiefly from the New Testament. We trust the next may visit us again. —The Fox Lake (Wisc.) Representative, May 11th.

In the summer over Europe will the battle roll afar,
And the betting be divided 'twixt the Sultan and the Czar.

An English scientist has discovered that music will increase the growth of plants. "Jane, rush that piano now, and wait those cabbages so that they shall be ready for market by tomorrow." And Johnny, take the bass drum to the corner lot and drum up those onions." Think, too, that he may have played over in the telephone room from New York into a dead beat into life in Chicago. —Graphic.

Some people have such a superabundance of "cheek" that they come to imagine themselves after while superior beings, when in reality they are but "fallen angels."

Swedenborg was five feet ten, slim and of dark complexion, though he was seldom without a smile. His clothes were usually of black velvet, and he wore ruffs and a sword and carried a gold-headed cane.

"It is a sad thing," Zion's Herald says, "that all the Presidents down to Hayes have been theatre-goers," but it hopes that Hayes will be good and stay away. It is better that Lincoln died in the theatre; but that did not deter Johnson or Grant from going there," which is too silly altogether. Washington died in his bed, but other Presidents have gone to bed just the same. —Boston Herald.

The exposure that "Miser's Nation's Prophecy," so extensively quoted, was written in 1821, and not in 1448, and that the author was a man named Charles Hindley, of Brighton, England.

The elm tree's slender, tapering sprays
Are green with buds that bode the golden days
And in the liquid azure sky
The motted clouds entrench a life,
The willow's silvery branches gleam,
And from the dark soil round their roots
Acres of corn are born, and Johnny, take the bass drum to the corner lot and drum up those onions." Think, too, that he may have played over in the telephone room from New York into a dead beat into life in Chicago. —Graphic.

The comb is the hen's pulse. If it be strong and bright, and of a golden color, and if it be quick in movement of the bird in the comb varieties, the bird is in normal health and in a laying condition. When the rind of the comb and wattles have a purplish tinge, the bird is not well.

"NORSTON'S REET" is the name of a new novel written by Mrs. Ann Stephens, and now in press, and will be published in a few days by T. B. Peterson & Brothers, Philadelphia.

delphia. It will no doubt meet with great popularity, for Mrs. Stephens has justly become a great favorite with all American readers of prose fiction. It is a rare treat in its kind, and is a large duodecimo volume, at \$1.75 in morocco, cloth, gilt-back, or \$1.50 in paper cover, and will be for sale by all booksellers, or copies of it will be sent to any one, by any place, by mail, on receipt of the price. T. B. Peterson & Brothers, Philadelphia, Pa., on remitting the price of it to them in a letter.

A lively Western exchange heads its reportorial items with the suggestive words "Faber Flashes!"

Socrates with his great wisdom, and Hercules with his great courage, did not care a fig for what was said about them. —Pittsburgh.

New editions of "Warwick," by M. T. Walworth, "Purple and Fine Linen," by Edgar Wallace, "Led Astray," by Octave Feuillet, and "Filtration, or Cupid in Shoulder-Straps," by a West Pointer, will be published by G. W. Carleton & Co. next week.

The gospel of hate requires perpetual war. The genius of destruction is the soul of the church. —Henry Waterson.

Why is a ship called "she"? Is Digby's query.

HE WAITED.

"I am waiting for the summer," sang a famous Russian chieftain.
"We have worked it very nicely, thanks to clever Ignatieff. When the snows and rains are over we can fall upon the Turk."
And commenced that Holy Warfare (?) which in winter would not work.

Current Events.

Last week we announced the capture of Kars, in Asia, by the Russians, but in common with the rest of the press, we are called upon to contradict the report; that fortress-city, up to date of our going to press, is still in the hands of the Turks, though the Russians have driven in the garrison, and have left a strong detachment to keep it in a close state of siege. The main forces of the Russians are somewhere in front of and threatening Erzerum. Skirmishing has been the characteristic feature of the war up to the present time, though the latest despatches announce a heavy defeat of the Russians at the heights of Batoum—which may be only a canard.

Bucharest telegrams state that in Turkey in Europe the Czar's troops are battering themselves, and that already three columns are marching toward Giurgova, Zimnitza and Murguville with the evident intention of crossing the Danube at those points. Grand Duke Nicholas has arrived at Ploesti, and it was conjectured that the whole staff would be on the Danube within five or six days. The Turkish first line of defense, along the Danube, is four hundred and sixty miles long—not so long as the line of the Ohio from Pittsburgh to Cincinnati. Owing to the condition of the country, however, there are but four roads through Roumania by which it is practicable for the Russians to move an army to the Danube. These are to Kalamat or Widdin, at the extreme western end of Roumania, and near the Serbian border; Nikopolis, about half-way between Widdin and the mouth of the Danube; and the mouth of the Danube. Of these, Tulchita is the nearest the Russian territory, and the most desirable route, in some respects, while Ritschick is the best in many others. The Turks have the advantage in the configuration of the banks. On the southern or Bulgarian side the banks are high and precipitous, made so by the spurs of the Balkans—only fifty or sixty miles distant—which the water is cut down to rugged and impracticable declivities, while on the northern side the country is plain.

Sattered through the Danube have been bombshells, fatality and reconnaissance-in-force, but no great advantage yet trampled. The Danube has been practically reduced to a trade, Austria and Italy protesting against its being blocked. The Sultan has made up his mind to proclaim a religious war. Roumania has declared herself independent, and thrown her army into the field, giving the Turks a taste of her artillery from Kalamat on the Danube which the Moslems returned from Widdin, on the opposite bank, with interest. Owing to the rapid change of affairs it is rumored that the exposition may be postponed.

An Oakes correspondent writes that the committee of the army has been summarily shot for adulterating flour for the army.

The Russian artillery sank a large Turkish monitor in the Danube off Braila May 12th. A shell penetrated her boiler, resulting in an explosion, which fired the magazine. The entire crew and two hundred soldiers perished.

Austria is seemingly astride the fence waiting to decide whether to play the part she took in the provinces in 1841, or to side with Russia. England, though excited to the utmost, and feeling that hourly she is drifting toward war, has not as yet—notwithstanding million-mans show—come to the contrary—made any overt action. It is stated that she has 31,000 men and 11,000 horses ready to embark at a moment's notice, while her naval force is very much stronger.

War against Egypt has been declared by the King of Abyssinia—and therefore the Khedive refuses to send any further aid to the Turkish Sultan.

The Mormons are reported as vigorously preparing, by force and arms, for the defense of their Prophet, who is in danger of arrest by the United States authorities, by reason of matters growing out of the Mountain Meadows massacre.

The steamship Dakota went ashore on the Welsh coast, recently, and was totally wrecked. She was valued at \$70,000. No lives were lost.

The famine in the Shantung and Pechili provinces, China, is unmitigated, and the people have been forced to the most horrible extremities.

General Diaz has been inaugurated provisional President of Mexico, and intelligence from all parts of the republic indicates a state of tranquility.

Extensive forest fires have done much damage of late along the line of the Ogilvensburg and Lake Champlain Railroad, between Clinton Mills and Alton, N. Y. Over twenty buildings were consumed in the former place, May 14th. Similar fires prevailed also near Bunnington and St. Albans, Vt., and at several points in the Canadas.

Quilque, a small seaport town bordering on the Pacific in South Peru, was destroyed by an earthquake on Thursday, the 10th of May.

The golden jubilee of the Pope was celebrated by the Catholic New Orleans, Sunday, May 14th, by a military and civic procession and mass in St. Louis Cathedral, where an address was delivered. In the procession were volunteer detachments of United States troops, sailors and marines.