

tinued to discover new primates; and whereas I was taught, under the *regime* of Sir Humphrey Davy, that there were only fifty primates or upwards, I believe that there are now over seventy, showing that each year develops some new element which the science of chemistry supposes to be primal.

I now declare, however, that my theory concerning the development and evolution of spirit upon earth was as follows:—You will all recollect that in combinations of matter two or more primates produce a third function, or result, which in itself is beyond that which either of the two can produce, and distinct from them. Thus oxygen and hydrogen in combination form the properties developed in water, which each are incapable of performing the function the combination develops. Water, acted upon by heat, develops the property of steam, which in its turn is again capable of being resolved into its original elements. I believed that by contact of material essences a new function was evolved from matter, and that spirit, being superior to matter in every function, was the highest expression of that evolution, and took on an added property, which constituted its spiritual quality of living, independently of matter. I believed this from experimental science, which I must briefly refer to.

I discovered in my own profession that the phosphates developed by human bones, and those of highest animals, were far superior in quality, and possessed other functions than phosphates developed from the lower and merely mineral substances. My theory was that the atoms forming these phosphates took on an added function each time they passed through the organic process, and that vegetable and animal phosphates were far superior to those developed from the mineral; not owing to any difference in chemical quality, but owing to the difference in the quality of organization. Hence, whatever property exists in the human organism, I believed, though chemically the same as that existing in the lower kingdom, must possess a superior function; and the atoms must become refined by this "filtration of the various aggregations and segregations of substances in organic form. Hence I thought that spirit, being evolved from matter, and possessing the added function by which it cannot be again determined into matter, thereby gained immortal existence. I say this was my theory. I must confess to you that I find it utterly false; not false so far as the theory connected with matter is concerned, but false in its application to spirit. I find *a fortiori* that the contact of spirit with matter is as separate a thing between spirit and matter as the contact of the medium's hand with this table; that there is no distinguishing power in matter to develop spirit; that spirit is either an independent essence, or nothing; that atoms are not endowed innately with spirit, but must be acted upon by spirit, and that whatever is known under the name of "force," in Nature, is some process of spiritual law applied to external matter. Hence, the contact of the human spirit with the human organism is possible, because of this gradual development of atoms through various organic processes; but the spirit itself has not been so evolved, and therefore forms no part of the atomic structure of the human frame whatever, but acts upon that structure through the forces of Nature by its own volition, and through the laws which we shall presently survey.

I also possessed the theory that the various elements evolving spirit from matter made it possible for that spirit to finally take on a function that would bear it beyond the influence of dissolution. Nothing could be a greater fallacy. I retract all that theory then enunciated, that spirit could by any possibility be evolved from any combination of material substances or atoms; and as I shall presently show, I find it to be in itself an essence which by no possibility of combination in matter can either be imitated or created. The primal basis of my experience in spirit-life, therefore, was to unlearn the processes of pure science. I was not fortunate to be endowed, like my friend Judge Edmonds, with the spiritual quality of intuition or clairvoyance. Of myself I was never aware in my own person of the presence of any spirit. I witnessed such manifestations through other persons as convinced me in my investigations of an outside power, or an intelligent spiritual force, but I could neither see, hear, or carry on intercourse with a spiritual being, except through an outside instrumentality. Hence I might be pardoned for not possessing in my own mind the capability of thinking a spirit independent of matter. I was obliged, therefore, to make this theory to reconcile the possibility of the existence of spirit beyond the material life. This, however, passed away with my earthly organization, and while I had sufficient comprehension and common sense to know that these manifestations could not occur in any manner excepting from an outside spiritual force, I now see that I had not the faculty developed of knowing what that spiritual force might be when disembodied and acting upon matter independently of physical organism. You will therefore find that in my process of reasoning I shall take the basis of the non-spirituality of atoms, that every essence or force expressed in Nature is another expression of force, and that the various so-called primates are only so because of the necessity of a new name for the new expression of force. When one century ago my friend Dr. Priestley, whom I met in spirit-life, discovered the primal Force, or the primal gas of Oxygen, it was as great an innovation upon the science of that day as the announcement now that there is no primal gas of oxygen, and that the so-called primates are only different expressions of the same ultimate force. When in the early years of chemistry Dr. Joseph Black represented the possibility of more primates, and discovered that there were more than the five or six original ones, it was only to take another step in the same direction of mistaking a force, or an expression of it, for an absolute essence; and I believe that so far as the present science of chemistry is concerned, we have been looking at Nature with an inverse instrument, namely, we have been multiplying and complicating primates, instead of trying to solve the original essence, which may be one; we have been mistaking effects for causes, just as many sincere and right-minded scientific persons mistake a result for a cause, and attempt to analyze the cause of an effect by the result of it. The difference in the process is simply this. By the multiplication of primates in Nature, we account for great results, but we in no way arrive at any nearer solution of the ultimate problem of science, *i. e.*, the cause (the reasoning is *a posteriori* instead of *a priori*). Therefore by accepting these primates as final, and supposing that they constitute the absolute essences of life, we take ourselves further away from the inner essence,

which must be more simple, and which cannot by any possibility wear the complicated results that are visible now in chemical science.

You are aware that the two theories prevalent in the world are the atomic theory and the theory of ultimate essences. The atomic theory offers many solutions to propositions which in my day were entirely unanswerable; but, at the same time, an ultimate atom is so impossible to arrive at, that where it is supposed to exist, it may still be discovered to be not an ultimate atom, but only an approximate one; and we always speak of ultimate atoms with a degree of reticence in science, knowing that the time may come—perhaps the very next day—when some distinguished scientist may discover that it is not an ultimate atom after all. We always speak with some degree of hesitancy on primal essence, knowing that every year of chemistry has added to the fact that a primal essence is so remote a possibility, that no one, except approximately, will venture to express an opinion upon it. We must, therefore, deal with the same degree of frankness and caution in speaking now of ultimate essences, or an ultimate primal essence, and of ultimate atoms. I believe it to be a fact that chemistry is playing with the effects of primal essences, instead of the primates themselves. I believe it to be a fact that all existing atoms are, in themselves, combinations, and that it will be discovered, when we reverse the methods of chemical science, that we have been traveling in the direction of a large surface of facts, instead of a small central point of principle or philosophy. However, as this is only an opinion, I give it for what it is worth, without in any degree stating it as a finality.

I find, however, that the contact of what is called spirit with matter, is only removing to a little finer degree the contact of substance with substance; that all the processes whereby a spirit has contact with matter, as revealed to any student, must be a process of substance; that because a substance is supermundane, it is not therefore supernatural, and that nothing which represents the expression of spirit, or the possibility of its manifestation, is immaterial, though it may be supermundane. By substituting the word supermundane for supernatural, you arrive at an exact word which will satisfy not only the demands of science, but also the demands of those who desire to express something beyond mere technical substances. Of course, we are aware that the most subtle substances are those which are the least palpable to the senses, so I find the most subtle are those which are the least amenable to chemical analysis; and while I could not by any possibility reveal to you chemically the difference between the phosphate in your system and that in the lower formations, I at the same time know that it exists, and that the condition which takes on these added functions is the condition of progression, and that the spiritual body which you take on in departure from earthly life is an added function of matter, while the spirit itself is quite an independent affair; that the contact of the spirit with all substances in the universe, including the occult and invisible as well as the material, is regulated by law; and that it is no more impossible for the spirit to move a substance than it is invisible to you, than it is impossible for you to move a substance that is invisible, of which you have the knowledge and control.

Electricity, as you are aware, has been considered until lately as an essence or element. Now it is believed to be only a force created by certain contact of atoms with other atoms; and if this be true of electricity, which is more subtle than any of the supposed gases, I cannot possibly understand why it cannot be true of those gases which are supposed to be primal essences. And then it comes to be a fact that between you and the spiritual world everything that expresses a substance is, after all, a force, and not a substance, and that it is simply another degree of the manifestations visible in external life, all of which I now believe to be the result of a different expression of force instead of different primal essences. Your spirit, therefore, while embodied, has possession of and contact with the material body through the law of force, and that force, under certain governing principles, determines the amount of control and the quality of the power which you exercise over your physical bodies. Remove that physical body, and the elements that you have control of, expressed by the word "force," are more nearly primal, and therefore are more powerful; so that in the moving of a table or a chair, which is a frequent manifestation of physical power under spirit-control, if it is possible for a spirit to use his will-power to control a single atom or particle of substance independent of the physical organism of the human body, it is possible for him to move a table, chair, house, or mountain if need be. To the end of perfecting and illustrating that power, suppose that a single molecule in rapid motion around a table leg, it would be sufficient to elevate that table into the atmosphere; or a single atom set in active motion would produce a sufficient vacuum in the atmosphere to produce a concussion called rapping; hence it is not the largeness of the body which the spirit controls; nor is it the weight of the substance which the disembodied spirit may act upon, but it is the amount of will-power and the knowledge of the laws by which we may govern essences instead of organized bodies, because an essence set in motion, as you are aware, by the development of the force called electricity, is so much more powerful than any continued force or momentum of an organized body through motion that it makes that subtle element a controlling power in the universe. These atoms or particles of force evolved from matter are possessed by all persons known as mediums, and in the degree of their possessing these atoms, or that force which is called an atom, are they the subjects of spirit-power, and all objects with which they come in contact are the subjects of spirit power.

My friend Dr. Rush has illustrated something of the aura accompanying the nervous system. Every individual in this room possesses the aura of light visible to spirits and seers, but invisible to the external eye, because it does not possess the requisite fineness to detect these particles. This aura is more nearly in illustration of the ultimate atom than anything I have been able to conceive or to perceive; but yet I believe it to be only a force, the result of nervous organism under the control of the embodied spirit. Whenever a disembodied spirit, therefore, comes in contact with this aura which surrounds each one of you, these particles, if the spirit acts in conjunction with spiritual law, are set in motion. That motion produces a result; and if there be a sufficient number of these particles to form, as I say, even one atom's weight of atmosphere or power, tables, chairs, musical instruments, and

other objects may be set in motion; for, as you can measure the amount of motion by the weight and the power of a body set in motion, so you can measure the force or amount of force of one particle of this aura set to work by the distinctive presence of will-power or volition. Then it comes to be a fact, that a spirit disembodied controls more nearly the essences of life than a spirit embodied, because of a lack of knowledge in the human mind concerning that which constitutes will-power.

You govern your bodies mechanically and by laws, which, though connected with the volition, are yet seemingly independent of it. When you understand the law of governing the nervous system as the athlete does, you find it possible to control even to the extent of respiration and the pulsations of the heart. If you understand the laws still more, you will find it possible to control the fibres of thought; so that even a thought passing from the mind shall only take the direction of the will-power. What the spirit distinguishes requires is what I may call clair-volence—a clear will controlling any object or objects with which it is brought in contact; then, after all, volition will constitute—clear volition—the active principle of the spirit, and by that action it governs and controls material substances. This law of contact is invariable; and though differing in degree with every individual, each person possesses to some extent the requisite force or controlling substance, or you could not exist in human form or as a disembodied spirit. Whoever possesses this force in the greatest degree is the best capable of making manifestations; and it is a mistake to suppose that, because many manifestations are produced by what are known or considered as illiterate or undeveloped spirits, that, therefore, illiterate or undeveloped spirits are controlling the mechanism that lies beyond. The fact is, the spirit is employed to do that which is lowest or most material under the guidance of one or more minds who understand absolutely the processes of governing matter by force of will-power, and without which no manifestation, however imperfect or grotesque it may appear, takes place at any science or circle within the scope of spiritual experience. I say this for the benefit of those who carp at bad spelling or grammar. Remember that it is not in that philological direction alone that spirits are directed; but if a spirit, having authority over material substances, desires to act, that spirit must employ agencies which are nearest to the substance on which he wishes to act; if Dr. Franklin or I desire in any manner to express a materialization of spirit-force, we are obliged to resort to those spiritual states that are nearest to the external world which we wish to reach, and thereby we may employ such spirits to do our will as may have no knowledge of grammar, but who will, nevertheless, generally take all thought of grammar from your minds by the manifestations which they produce; I do not think it is a matter of spelling, when it comes to the contact of two worlds and the actual manifestations of a spirit disconnected from an organized human body. The fact itself, without reference to rhetoric, is too sublime to require even a word of comment.

My mind, however, and my methods of reasoning concerning these processes, were obliged to undergo another change. I supposed very naturally that these manifestations were the result of some decided chemical action that took place upon the person or through the person of the medium. I find that the only effect or force derived from the medium is this, that the aura which the nervous system supplies is gradually filtered—if I may use that word—through the organism of the medium by the exosmosis action of the nerves themselves. There is a force which corresponds to the circulation of the blood in the circulation of the nervous fluid, and which force the medium derives from other persons present, and converts into power for the spirit to use, so that if you at a special séance may become quite exhausted, it is because that force which is required for the production of manifestations has been taken from you by the medium through the secret process of sympathy, and then converted by the spirit into the force employed for these manifestations.

Could you see the atmosphere of this room independent of the light which illumines it, you would find it composed of various auras, of different hues and colors, each one corresponding to your special grade of mind. These auras, under proper combination, would form a vast power for the spirits to use; under an improper combination they would defeat the very manifestation you seek, so that the only amazing thing in connection with them is that they occur so frequently, and are so satisfactory, considering the delicate nature of the physical qualities employed, and the various inharmonious devices people resort to for such manifestations. A chemical discovery which takes a century to perfect, after perhaps a century of failures, is considered a wonder of its kind, because at the end of that century it is perfected, and the formula of it given to the world. A spiritual problem which has existed for little more than a quarter of a century demands an immediate process from the world of science, or it will not be accepted, because it claims to be spiritual. The fact that manifestations of this kind are under the control of individual minds with separate wills; the fact that the laws governing them are subject to the individual caprice of mortals, should show you what very subtle and delicate conditions are required even for the production of one sound, or the manifestation of a single instance of individuality separate from the minds of those present. Yet these indications and manifestations occur by the thousands, proving that the world of spirits, outside of these embodied in the form, is intent upon solving every intermediate question between your sphere of existence and theirs.

I have also been requested, by the guides of this medium, to give what I have observed in connection with the materialization of spirit-forms and substances, as distinct from others, take place. I have explained to you, in a previous discourse, that the sounds or vibrations that take place may either be the result of concussion through the comparative vacuum, or of specific qualities in the atmosphere known as a carbonized gas superior to any that has yet been discovered, but which, in infinitely small globules, produces by motion combustion. I have explained that many of the lights visible in spiritual séances are the result of phosphoric power condensed from the atmosphere; that others are the result of electric power produced by motions of the atoms; that others are the result of combustion of gases contained in the atmosphere, all of which require a different process, and all of which are produced by the action of the will-power of the spirit upon the aura surrounding the medium. I

have explained to you that a form or manifestation may be but an appearance of a form or manifestation, and that a distinct evolution of an atom of matter sufficiently rapid, which atom you cannot see, will produce an appearance or form which you can see, as a stick (lighted) whirled rapidly seems like a wheel of light; so that an atom, under the control of a sufficiently rapid movement, may be made to appear in any form whatever. It requires very little specific gravity in the substance of which spirits compose either visible or intangible forms, the specific gravity being afterwards capable of impartation by the force of the spirit itself. There is no weight in matter absolutely; it has only an apparent weight, the result of its position with reference to the motion of the earth, *vide* earth's atmosphere. If you supplement the law of gravitation by a superior law, you overcome the weight of every object upon the earth. Thus, if you go seven miles into the atmosphere, which a distinguished French aeronaut claims to have done, you will scarcely be aware of any specific gravity; even at the height of three miles your body is robbed of its weight to such a degree that all the forces of the system have tendency to fly to the brain, and the circulation of the blood, the respiration, and every function becomes affected, until there is a danger of cessation of life. When you consider that into this same atmosphere spiritual power can be introduced in a room, and that the specific gravity of the atoms surrounding the medium can be converted into appearances without specific gravity, you may have some idea of the process; but the atoms so conditioned are the result of the connecting of the aura of the entire company present, filtered by an action of exosmosis through the nervous system of the medium. Hence they partake, always of the same quality as the atmosphere surrounding the medium. These atoms, that separately would be invisible to the eye and impalpable to the touch, when drawn in close contact, form a visible or cloudy appearance, which gradually may be condensed, and centred until finally the full appearance of a human form is made visible to every eye, without any of the specific gravity which usually accompanies matter. Then, when it is requisite, specific gravity can be imparted to these atoms. But you ask how? Take a magnet, and it will elevate the substance of a piece of steel one-third or one-half its own weight, by a force that is invisible to the eye, impalpable to the sense, and yet sufficiently powerful to overcome the law of gravitation. That is magnetic force. Spiritual force is not only infinitely more active, but infinitely superior, since it does not depend upon metallic atomic structure for its existence, and is a force that can be imparted to a materialized body by a spirit acting solely through the will-power, and may be either the weight of a feather or that of a ton. Various experiments have been tried, as you are aware, with materialized bodies. Sometimes they weigh twenty-five pounds, and in five minutes one hundred and twenty-five pounds, and *vice versa*, according to the amount of volition or spiritual force that is imparted by the materializing spirit—the power which enables that force to be imparted being drawn from the organism of the medium and the atmosphere in which the materialization takes place. Those materializations may be the exact likeness of a deceased friend, or they may be only a form created imperfectly, which may or may not resemble the medium; but in all instances where it does resemble the medium, it is after the following process.

If you have a scar on your hand: it is known that in seven years there is no single atom of your body that existed previously, that every chemical property has changed, and that you are not the same individual, yet, at the same time, you bear a scar from the age of ten to the age of sixty; in the same place, the tendency of every new atom being to adopt the form in which the old atom existed. Now, when a spirit makes a form, if there is not sufficient will-power or force, or the requisite aura in the room to make an independent form, the next best thing a spirit can do is to make a form resembling that of the medium's, since the tendency of all atoms is to shape themselves to some existing form; and as these atoms employed surround the medium and have been drawn from the medium's nervous system, they naturally would take the same position that they had previously occupied; and when the will-power of the spirit is not sufficient to make an independent appearance, this is often what is mistaken for the double of the medium, but which is no more a double than is the imitation of a scar on your hands the double of the scar, or a painted picture of you is your double. In many instances it occurs that these forms do not resemble the medium, nor, perhaps, any one else; but they present a palpable expression of an independent power, and have the configuration of face, feature, or form more or less perfect. Do not mistake these forms for the actual spirit-forms of your friends; they differ in every essential particular except their resemblance to earthly life. They are neither composed of the same substance, nor are they in any way constructed, as is the spiritual body, in the spirit-land. They are produced temporarily out of the atmosphere and of materials that surround the earth for the express purpose of showing the power of spirit over matter, and are not to be mistaken for the actual spirit-form which the spirit possesses in its state of existence beyond this life. Sometimes these appearances are supposed to be impostures; but you must remember that in all genuine materializations there must be between the perfect form and the attempt at it such an interval that the best manifestation takes place the rarest, and that all others are only attempts, and, as such, are just as valuable in a scientific direction as the most perfect expression of spirit-form or feature.

You will remember that it is an axiom in science, that substance cannot pass through substance. My own investigation with the Davenport Brothers, and a hundred other instances, prove that so far as all practical results are concerned, there never was a greater fallacy. It is a fact, well established beyond all controversy, that substances do pass through other substances. Now the philosophy of this is very clear. Every substance is porous; and the particles are drawn together by the attraction of cohesion. If that attraction is severed the particles are severed, and if by any process it can be kept up the particles are held together. Now any substance that could be introduced through this wall in a sufficient space of time to allow the attraction of cohesion to remain between the particles and fibres would not disturb the wall. If a spirit can, as is shown, overcome the law of so-called gravitation by elevation of material substances in the air, then the spirit, having sufficient power, can also sever the particles that constitute the

walls of this room or the fibres of a garment, and pass one through the other without disintegrating either. This can be shown to have taken place in hundreds of instances.

A spirit having sufficient power to disintegrate a wall or the coat of a medium, that it may present the same appearance after it has passed through another body, has also the power to concentrate all substances in the atmosphere to the semblance of actual clothing or physical bodies; so that it is no more a wonder in science that these effects can be produced than it is that a table can be moved, a chair uplifted, or an apparition evolved from what is supposed to be a void or empty space. The atmosphere holds in solution every chemical property that belongs to the earth or the human frame, and in various stages of growth every chemical property, and even infinitesimal particles, can be so concentrated as to resemble human form, human hair, and raiment; and the real apparition can take the place of that which vanishes in a day. Then another thing must be taken into consideration—that if spirits cannot manufacture these things out of the "empty air," as is supposed, they can transport them; and if an object can be moved from one part of a room to another it is also possible that the presence of objects can be explained by either of the two processes, namely, that they can be transported from a distance, or that they can be manufactured out of the chemical properties of the atmosphere. The creation of vegetable and animal fibres is only a process of chemical growth, which can be imitated by a more rapid process in the atoms of the atmosphere.

I now come to that part of my theme in connection with what is called to-day "Psychic force." This term has been employed, I think erroneously, to explain manifestations which are, after all, not more explained by it than the force which was announced by Faraday. Psychic force means anything which relates to the mental or spiritual force of man. As such it may be a convenient term; but it no more accounts primarily for any manifestations than the name of anything accounts for the reality; therefore we must use it only as a relative term. Psychic force must mean—if it means anything which is intended to explain the phenomena of Spiritualism—a force which lies beyond the usual realm of material atmospheres and essences, a mental, spiritual, soul force, and therefore might apply to the spirit disembodied as well as to the embodied human intelligence. Very recently I witnessed a manifestation of the materialization of flowers, which took place in connection with this medium. These were not the result of the usual powers of mediumship, but of an extraneous superadded power. I discovered that these appearances could only come in a certain kind of atmosphere, which I must denominate crystalline, and that all persons who came into contact with the medium during the weeks in which these appearances took place, must to some extent be prepared spiritually for them—not externally, to be sure, but always in connection with the spiritual atmosphere of the room, and this crystallization or clarification of the air was by the spirits themselves, who had charge of the medium and control of her at the time. I observed that the more crystalline this atmosphere was, the freer from any possible atmospheric disturbances; the freer from any heat, the better were the conditions for the manifestation. I observed also that the depletion of physical strength was incident to this manifestation, or in exact proportion to the power of manifesting, and the lack of clearness in the atmosphere; and if it were possible for the right conditions to have been maintained perpetually, you might as well have a garden of spiritual flowers in your midst as a garden of material flowers under the skillful care of the horticulturist. If you are willing to undergo the refining processes of a spiritual life, to forego temporal enjoyment to a great degree, and subject your physical system to the renovating process of spiritual force, it will be possible to have those manifestations in your midst continually; it is not in reality a supernatural process, but only a refining of the nerves and other forces of the system to a degree that the spirit entering their presence can present to you whatever form of spiritual manifestation is desirable for your advancement and culture. Singularly enough, the medium under control is not a physical medium, and the manifestations have taken place in connection with the highest spiritual exaltation; and it therefore proves that it is possible to connect the two phases to the degree of having the most exalted spiritual atmosphere, and at the same time a palpable expression and spiritual power, all of which depend upon your disposition to be as obedient to the laws of spiritual life as you are compelled to be to the laws that are connected with your physical existence, to abandon for the time being certain physical privileges, that you may have the added enjoyment of spiritual manifestation.

I have discovered that all the processes connected with matter are the results of force, of spiritual power through law intelligently acting upon matter. I have discovered that all the laws connected with spiritual life are the result of the innate force of the spirit, so that whatever process of reasoning is appropriate to material things, the reverse of that process is appropriate to spiritual things. If, therefore, I were to speak accurately, from my present standpoint, I should say that every physical body in this room is an appearance only; that the only reality is that of the spirit which inhabits the body and controls it approximately. I should say that the external body that I possessed when on earth was but an appearance of which I myself am a reality, and that that appearance, though sufficiently ponderous perhaps in avowedness, was, in itself, a shadow of which the real substance was the inner—myself; but that the spirit has no weight, measure, height, or anything that corresponds to external form, excepting in connection with some form of matter, that the spiritual body has a sublimated form of matter which the spirit, after leaving its earthly form, takes on, inhabits and governs, but that always the advanced spirit has the power to express itself in almost any form that it chooses; so that when you read in ancient Scripture of the Spirit of God descending in the form of a dove, you may be sure that whatever symbolism was connected with the dove in the ancient theology was an adequate expression of the power of Divine intention, and that we, as spirits, have the power of appearing in the form of our thought to you; so that if I have a thought to convey that can better be expressed by floral offering than any other, I present that to you as a type of the message which I wish to bring. If I have a thought to convey I send you a dove, if that be a type of the offering I wish to bring; and if I, as a spirit, wish to appear in any guise or form, having control of sub-

stances, and that form not being mischievous or unworthy, I have the power to do so. The knowledge which enables a spirit to appear in various forms is accompanied generally by wisdom not to appear in grotesque forms; but even intellectual and spiritual beings have often appeared in a manner which, to the uninitiated, would perhaps frighten, being simply a method of representing their rather frolicsome nature.

I now state to you that I find the substances of spiritual life to be more nearly primal than any known upon earth, and when I look into the earth's atmosphere and the substances of the earth, I find that the most subtle elements of earth are but shades and expressions. Oxygen, hydrogen, carbon, nitrogen—all the supposed primal gases—are but appearances, while the primal essence lies behind these; and I take it to be a fact that it will be discovered finally in chemical analysis that as the red and blue and yellow of light are but different vibrations in the atmosphere, and not different in primal rays, so every one of these so-called primal forces will be discovered to be but different expressions of the innate force which lies behind all these, of which infinite variety in expression is the chief result, but primal power and essence is the sole and only source.

I take it to be true that the discovery recently made by a distinguished member of a scientific body in your country, who also has had the temerity to announce himself an investigator of Spiritualism, concerning the force in light, will also apply to every other supposed primal force; and you will find that light itself is but another name for force, of which all the elements in the earth and the various expressions of them form the types and illustrations. If I might venture a prediction, it will be that the force contained in steam will be supplemented by the force contained in the rays of light, until the idea conveyed in my friend Errierson's Color Engine will be carried out in connection with the sun's light, and instead of an atmospheric motor power, we shall have the advantage of the sun's rays acting upon known chemical substances upon earth (which now produce the greatest force known in the universe, that of giving all forms of life into being at the dawn of spring, and causing every form of existence that has shape and beauty,) until finally the plains of Egypt, the vast deserts of Arabia, and the steppes or prairies of America, will become the seats of manufactures, each one of which borrows its force from the strength of the sun's rays, and we shall have combinations of atmosphere upon earth which shall so far supplant the light employed by you in this room that the radiance shall not only resemble the sun's rays, but shall be the sun's rays extracted from whatever contains and holds them in solution. As coal-lar has stored up in solution the most brilliant colors and chemical combinations, wrested now from their long slumber by the hand of chemical science, so you will find that when all the stores of the sun's light have been rescued from their hiding-places of the earth, there will be such wonders of mechanical power as have never before been dreamed of; and when spiritual force is added to this force of the sun's rays, you will find that the atmosphere shall become alive with palpable forms and shapes of beauty, not the result of the dreamer's imaginings, but full of life; and the senses of man, stultified by long contact with baser nature, will become quickened and refined in proportion as the atmosphere itself is enlightened, until we shall see that the added function of spirituality which has lately been discovered to form a part of the human nature, will finally become the ruling and predominant feature. Then it will be no longer strange or eccentric in my honored friend, the Chairman, to talk about appearances of spirit-forms and manifestations, but it will become the property of humanity, the result of an added advantage of enlightenment and civilization, when spiritual beings will be welcomed, not as ghosts, but as a portion of the habitation of the universe, as a part of the life that lies beyond the mundane; we shall be welcomed even within the atmosphere of the earth, not as ghosts and hobgoblins, but as beings like yourselves, having knowledge of the laws of life, and all subject to the one primal essence, the *logos* of ancient days, the word of God, which is, I take it, the law of life.—*London Medium and Daybreak.*

MRS. HARDY.

To the Editor.—Dear Sir: I see it stated in the "Medium" that some one somewhere has expressed doubts as to whether Mrs. Hardy has the phenomenon of materialized spirit-hands at her command. The doubt is as groundless as the expression of it is gratuitous. Mrs. Hardy is the medium *par excellence* for the spirit-hands; and I was struck with the genuine and generous recognition of her preeminence on the part of other famous mediums, like Maud Lord, when I was in Boston.

I was present at one of Mrs. Hardy's parties, where I met Mr. Alger, the author, who has given up the pulpit for the platform, Dr. Bartol, and that fine "old man eloquent," Lloyd Garrison, with a towering rock of firmness on the top of his head, that all organized forces of opposition have split upon. It was pleasant to find oneself in the company of such fellow-fools as the great worker and sufferer and conqueror for freedom whose portrait had for thirty years been one among the rest in my chambers of imagery, and to find that he, too, was a Spiritualist, and one who will not, like Longfellow, write to deny it.

It was funny, also, to "see ourselves as others see us," grouped round a kind of Punch-and-Judy box, in which the hands appeared like puppets, and made their motions, and were put forth to let us slip rings from their fingers. This was in the light—gauntlet overhead—and experiments were tried to see how far and for how long the hands could bear the full light, also to see the degrees of shadow which the hands would cast on a white handkerchief spread in front of their box on the table.

One hand was monstrous, black, ill-shapen, with an unique formation of thumb, said to be recognized as belonging to a well-known Boston negro. It certainly was one to be recognized in whatever world it might be met with. Another "vanishing hand" of one who was the "grace of a day that is dead to"—that had come to wave a signal of recognition from beyond the mortal change called death. These two clasped hands in token of Garrison's work and the "well-done" hereafter that will follow the labor so well done here.

This is a form of manifestation that Mr. Crookes might shake hands with, and get some further hints on the spiritual chemistry of their composition. Also, do not see why hands could not be as recognizable as faces, with still more secret signs for the initiated. I speak of what I know, without detracting from the experience at present.

In conclusion, let me say that Mrs. Hardy's phenomena are among the most certain, interesting, and satisfactory.

Yours, GERALD MASSEY.

[We copy the above from the columns of the London Medium and Daybreak of May 28th. The editor of that journal states that he has had a successful spirit-hand séance with Mrs. Hardy, a report of which will be immediately forthcoming.—Ed. B. of L.]

Free Thought.

THE LATE MANIFESTATIONS IN CALIFORNIA.

To the Editor of the Banner of Light:

Modern Spiritualism shows its heavenly origin in that from its small beginnings it has made continual progress against all opposition. The little rap that was first struck by Benjamin Franklin in Central New York, twenty-seven years ago, has become a mighty power. May Franklin's kite and key soar in the realms above, until all the inhabitants of earth shall learn the lesson of immortal life.

To me, unseen powers came at midnight, ringing bells, tumbling chairs, opening doors, and for three nights held a grand carnival, closing with a fearful scream, resembling that of a female voice which sounded as if it came from the region of Despair. Knowing scarcely aught of Spiritualism, and believing less, it seemed as if "the devil had broke loose," and established a branch of his kingdom in my residence in Oakland. Not belonging to the numerous family of bigoted or credulous people, we did not "sneer worth a dime;" so if the thing was devised by his Satanic Majesty, as many suspected; and "divines" have asserted, he did not use his reported sagacity in selecting a family where he could not make a successful foothold; for from that day to this I have been searching into the mysteries then made apparent, and find the reported source a fraud on his majesty's profession.

At that time I had many friends, who, with other citizens, rallied and selected a committee from the church, the University, and the legal profession, to examine facts. After about two months, this committee "of rational men" brought forth a bastard report of about forty pages, which, while it proves every reported demonstration to have actually occurred, closes with this "Bunsby" verdict: "We find nothing to indicate the action or presence of any supernatural or occult agency whatever." After delivering this effusion of wisdom, the Professor resumed his pedagogical avocation at the University, satisfied that, "where ignorance is bliss, 'tis folly to be wise." The reverend, whose last words were at the conclusion of the evidence, "This is certainly a conundrum," renewed his accustomed routine, doubtless thanking God daily that he was not like other men, especially those "ghostly sinners." This honorable counsellor, unaccustomed to working without fee, has fretted so much that his body seems shrinking from dryness of soul, so that without irrigation he will hardly get through another dry season. Oh, what joy rang through the tents of Israel when that verdict was proclaimed! "The devil not loose, indeed!" The deacons and their blessed wives again drew their breath and ventured to read the "vulgar" newspapers—being careful always to be in before dark. The prominent members of the person's church gathered around their leader with perfume of choicest odor, lest any of the brimstone smell should remain in his garments. Notwithstanding this, the cold chills have every now and then crept over their mortal frames, the muscles have relaxed, and every nerve trembled, as they have heard of the spirit of some departed one coming "from the graveyard" to send a message to loved ones toiling amid the cares of earth.

Even God and his angels, in face of this verdict, have continued their work of love, and day by day give evidence to such as wish to know, or will receive the truth, that man is an immortal being, changed in the twinkling of an eye from the earthly to a spiritual body, rising in the spheres according to the deeds done in the body. In perfect harmony with Nature's grand fundamental laws. The angel world, through the power of God, has carried Spiritualism very generally into the churches, and while they valorously battled this last of "modern humbugs," they weakened their own strength and unconsciously lifted the veil of the tomb for many a mourning soul.

The students of the University, like the Jews of old, would talk, and but one conclusion could be drawn: that "indeed a notable miracle hath been wrought," and "how could our Professor ever have signed such a verdict?"

Even that concentration of scientific wisdom, "The Berkeley Club," composed of divines, laymen, and, perhaps, some few sinners, was so demoralized as to discuss with zeal the new phenomena. One thoroughly intelligent member, heretofore a materialist, ventured to invite the whole assembly to a house where could be heard spirit-raps, a guitar played by unseen hands, &c. But this is not all that angels, guided by the Divine Hand, have done. As these learned men have publicly talked, so the women in the domestic circle (who should "be silent," but in these modern days will not), have discussed this phenomenal topic, unknown, it is true, to some of their liege lords; but discussed it they have; and some publicly, too. Many, with trembling steps—lest Satan with his wiles should overtake and draw them to perdition—have visited mediums, and there had the loved children who had crossed the river return and say: "Do not cry any more, mamma; we are with grandpapa and grandmamma, and are so happy; do not cry any more. We have a beautiful home, and will watch over you until your mission on earth is finished, when we will be the first to welcome you to the spirit-land!"

Such messages of love come daily from the other side, and many church members to-day have more realizing ideas of their heavenly home than all the preaching since the creation has been able to give.

Far up in the Sierras the little rap has been heard, and hearts have opened, the angels have been admitted, and social converse with the heavenly world has been the result. Down the mountain side, and far over these valleys and hills, thousands to-day have received messages from those in realms above.

This much of fruit from the seed sown, and a thousand times more, has the angel-world given and sown in the genial clime of this Western shore, which will spring up and bear fruit a thousand fold! All this, and neither I nor mine have yet been tortured, imprisoned, or burned at the stake!

At first the literati and Christian community repudiated the probability, or possibility that angels, or spirits, could so stoop to teach mortals the immortality of the soul in this "vulgar manner." When an Orthodox Christian, like myself, by investigation, has developed beautiful and instructive messages from spirit-friends, and from the founder of our University, who has recently passed over, in a *fac simile* of his writing while in the form, skeptics seem no better pleased than with the material manifestations, such

as the moving by spirit-power of furniture, etc., and many would rather keep on the old road, though it should lead to hell, than accept this new light from heaven.

The time seems dawning when all books and teachings will be received for the good they contain, and man everywhere will exercise his individual reason and knowledge, knowing that he will be compensated on the other side according to the deeds done in the body.

T. B. CLARK.

Banner Correspondence.

Iowa.

MASON CITY.—J. O. Barrett writes, June 1st, as follows: One of the most hopeful features, promising a new impetus to Spiritualism, is the late aggressive attitude of the ministers against it. Rev. Mr. Burrell, Presbyterian, of Chicago, is following the grandiloquent example of Talmage in a furious onslaught, full of a pharisaical madness. His sermon, copied from the Chicago Inter-Ocean, is now and then republished in the Western secular press, where the editors believe in "the fires of Smithfield," or where, contrary to their heart's convictions, they cater to orthodoxy for money and power. This divine call Spiritualism an "evil eye," "a curse," "a pestilence." He says it "denies all truths that lie at the foundation of a pure and holy life; it repudiates the following celestial command, 'that hope on, with no spiritual gifts to vouch for discipleship, with only scorn for the angels who return to bless, it must be some solace to realize "We are the servants of God!"

With no hope of a future save what a record points to, with no personal experiences to plead in hope on, with no spiritual gifts to vouch for discipleship, with only scorn for the angels who return to bless, it must be some solace to realize "We are the servants of God!"

CROSS-EXAMINATION.

This is a mania that is spreading West like the spelling-school business, which is a nice thing for the church. After reviewing the reverend's sermon, with positive defense of our principles, in a late lecture delivered at Preston, Minn., questions selected the following colloquy ensued, as near as can be recollected, about half a dozen engaging in the questioning and cross-examining, among them two lawyers:

Ques.—Could Christ have saved himself from the cross had he been so disposed?

Ans.—Yes, if the spirits had so determined. They had him in charge, and, as he says, twelve legions of them would have rallied to his rescue had it been morally necessary.

Q.—Do you regard the Bible as the word of God?

A.—All truth is the word of God; whether in or out of the Bible.

Q.—Who shall decide what truth is?

A.—Well, you say you have good common sense, why not use it?

Q.—I have not time. I need instruction, and am willing to pay for it.

A.—All right. I have no objection to your hiring a priest to do your thinking, praying and preaching; but Spiritualists prefer to use their own brains and judgment, and know something for themselves.

Q.—But you have, then, a diversity of opinions and interpretations without any common standard of morality?

A.—The diversity is the beauty of it all. While we differ in technical opinion we all agree in essential principles. The comparing of notes deduces the greater amount of truth that is held in common.

Q.—Does the Bible admit of various interpretations?

A.—Such is the fact, anyway. All the sects make it their standard, and yet differ very widely.

Q.—Who can tell what is truth, then?

A.—Your common sense, I repeat. What you find in it that is sensible, you are morally bound to accept.

Q.—But you question it as final authority?

A.—Question it, of course, to know what truth or error is in it. How shall I know except I use my reason?

Q.—But, sir, what would become of the world if you take away this prop?

A.—I would say to every man and woman: Now stand up in your intellectual and moral integrity, without a prop, or leaning upon, or leaning to yourself, as the Bible itself recommends.

Q.—But is not our high civilization due to the Bible?

A.—No. It is due to the mental type of the race, to science and invention. Suppose we had no Bible, do you think we would lose our senses? What did the people do when the Bible was not written?

Q.—But can any government or society be sustained without the moral precepts of the Bible?

A.—Moral precepts are common property in all ages and among all races; they are natural to the moral soul of our humanity, as prolific in India or China before the Bible was ever known as among the Jews or in America.

About this time the meeting closed, some going away, others shaking their heads, averring Spiritualism is "dangerous to teach in the community, because it presumes a standard higher than the Bible—that precious book." Only think of it! Why, the man actually said, Spiritualists are doing in these days what the apostles once did;—and yet it is "a demoralizing religion!"

THE MINNESOTA SYSTEM.

It proves to be practical as far as tried. The State has but one Association. Bro. Potter, the missionary agent, is traversing the entire circuit of the State, soliciting membership and lecturing where he can get a hearing. By paying in a little sum annually, the people everywhere are thus enlisted in a common work. Were this system projected more generally, a fund could thus be created that would enable the Executive Board to send out lecturers under its auspices, working their way as Bro. Potter does, and so reaching the stores and the broad facilities, give it the appearance of an Eastern town, though not near as old. Give the West time, and its cities and towns will vie with those in the Eastern States. Bros. Drury, Willits, Louis and Roberts, all Spiritualists, reside here in elegant homes. Mr. Drury's residence is one of the choicest in the land, and all the above-named parties' homes are made attractive to spirits as mortals. I find the liberal sentiment prevailing largely in the West. Our lecturers are well supported, and the spiritual literature circulates freely. The Banner of Light and the Religious Philosophical Journal are to be seen in many Spiritualist families. I have been lecturing nearly all the time to large audiences, and been well remunerated. Spiritualism is gaining in all parts of the West, and the best minds are joining its ranks. The most medium of Memphis, Mo., is "raising the dead" almost daily by his wonderful gift for materialization. Paul Foster, of Ottumwa, Iowa, one of the most remarkable men of the age, is working wonders in the healing art, and doing much good. These, with other manifestations of spirit power, are convincing people of the truths of Spiritualism

more rapidly than its opposers are willing to admit.

Pennsylvania.

IRVING'S.—John M. Orpin writes, May 31st: Some weeks back I wrote to you a brief statement of our (the coal miners') struggle against reduction to starvation prices at this place. Now I have to tell you that we are defeated, and accept it honorably, but with a knowledge that we cannot earn enough to live honestly. No matter, we are beaten. Our masters, the proprietors of the mines, struck us after we shouted "enough." They have made an arbitrary rule like this: "That they retain five cents out of every ton of coal we mine, and pay it to us at the year's end, if we do not drink, stay from work a day, or leave before the year is out." They don't bind themselves to find us plenty of work or pay us for days lost on their account. We asked if they bound themselves to us; their answer was, "We bind ourselves to nothing; if you want work, work at our terms." If we leave their employ under sixty days' notice, we not only lose our five cents per ton, but our back time from the first of the month till the second Saturday, which is pay day. These rules take away our liberty, consequently, I will never sign them. I have already lived more than two months on bread and water; so have hundreds more; and my wife, who was confined only two weeks ago, says, "You must not sign away our liberties." She and four others in the family are relying on me for their support, and when those hungry, pinched faces are turned up to mine, pleading for their liberty as well as food, am I to break the laws of God and the nation, and sign away my rights? No, I will assert my manhood by saying I NEVER will. I was a subject in England, and I came to America to be a man, and I mean to be.

Ontario.

BELLEVILLE.—George Merrill writes, May 29th, as follows: We are having some very interesting circles, established by Dr. Hyatt and lady, in our flourishing "City of the Bay," Belleville. At a circle held a few evenings ago at the Doctor's residence, my oldest daughter was entranced and spoke for about two hours, astonishing those present with the wonderful revelations.

I noticed something in the Banner of Light some time ago condemning the practice of vaccination in very strong terms. A little girl of mine, seven years of age, was vaccinated at school on the 19th of May without my knowledge or consent. She came home sick, complaining of a pain in her shoulders. The next day she was almost blind, with a terrible inflammation to her eyes, which were also badly swollen. Her arm is terribly swelled to-day, and she is complaining of great pain in her head. She has not been able to attend school since being vaccinated. What is the use of vaccination? What good, if any, results from its practice? That evil comes of it I am in possession of facts to prove.

I am glad to find the Banner of Light growing more interesting from year to year, and furnishing us with abundance of proof that "if a man die he shall live again," which is cheering news for the world rocked for ages in theological superstition.

Massachusetts.

SPRINGFIELD.—A correspondent who says that he has listened to the lectures of Mr. Collier for three months, and considers him a worthy man, and a speaker of superior ability, writes as follows: "John Collier is about to make a tour through the West. He has settled his family in West Springfield, and Mrs. Collier is engaged in her work as a medium. Mr. Collier will go direct to Chicago, and will from that point make engagements throughout the Northwest, possibly going to California. He has been in this country a year, and has delivered a fine series of able discourses. His lectures in Springfield the past winter have been characterized by remarkable vigor of thought, terse and pointed language and vivid imagination. He is also a scholar, and takes pride in making his lectures full of ripe thought. He has a ready, off-hand style, and is well adapted for the platform where lecturers speak without notes. He is also quite a dramatic reader, and we are sure that his addresses will do much good, as well as please the fine audiences he is sure to find in the West. His lecture on Joan of Arc is one of the finest on that subject we have ever listened to."

New Jersey.

JERSEY CITY.—Alfred Baldwin, M. D., writes, June 2d: I have been under the treatment of Mrs. Dr. Flint. She has cured me of nervous prostration and acute inflammatory rheumatism and nervous debility. I have not as much faith in her magnified paper as her powers for all pain; the paper cures headache, etc.

NOTES OF TRAVEL.

BY WARREN CHASE.

Passing down the middle portion of North Missouri and back again, in May, we saw no signs of the terrible hopper pest that has so alarmed many people, East and West, but instead saw as good prospects for crops as in any former season along the whole route from Iowa to St. Louis, and also in Central Iowa have never seen better. A few counties in the west and southwest portion of Missouri have been lightly touched by these Rocky Mountain raiders, or their posterity (they are not grasshoppers, but Rocky Mountain locusts), and as they began to hatch out in early spring, and eat the early grasses and grains, an alarm was raised, and an ignorant and excited people called on the governor of the State for aid. He accordingly appointed a day of fasting and prayer to urge and induce Jehovah, the Jewish God, who so valiantly slew the first-born of each Egyptian family, and sent the plague of locusts there, and on supplication blew them away with a wind, to drive or blow them out of the State. But as the insects have not yet developed wings, it is not likely he can blow them out, more than he could prevail against the old chariots of iron. But as the pious people of Iowa are fearful that if he does send them off with a wind, and it should blow from the south, it would blow them into Iowa, they are sending up counter prayers that the wind may not blow from that direction. It is probable that the prayers will be conflicting in regard to means solicited, and they may not reach Jehovah, as he is not recognized in our Constitution and we are not his chosen people; and as even his Son is not recognized in that instrument, it may be that neither an angel with a broom nor a sweeping wind can be obtained from that source. The papers of the West generally ridicule the foolish nonsense of the proclamation from the democratic State that taxes churches as it does other property, and that while it will not exempt God's houses from taxation still asks him to come down and drive out the grasshoppers. It is not probable that the crops of the State will be affected to the amount of three per cent. by them, nor any one crop to the extent of that proportion.

While I am on this subject I may as well say that it is generally believed in the West that not more than three-fourths, if more than half of the gifts and presents given by the people last winter for grasshopper sufferers, and not sent di-

rectly to personal friends—there, ever reached them.

In St. Louis, where we spent two days only, the spiritual cause is diffused, and its public fountains dried up since we left, but it is spreading among the families and in private circles. Mrs. Hollis is there doing a good work, but will not be able to stand the pressure long, as it is the hardest city in the nation for mediums, owing to its grossness and sensuality, which rendered it excellent ground for the revivalist Hammond and other sectarian preachers, whose work lasts about as long as a June frost. The old wheel-horses of our cause are nearly worn out, and have retired, and new ones do not seem to rise up and succeed in getting up or keeping up meetings and circles. We did not let them know we were coming, so no arrangements could be made for us to speak.

From St. Louis we rode by the immense winter wheat-fields of Southwestern Illinois, and saw a fairer prospect than we have seen there for many years, and yet there will be much winter wheat harvested in the region that never fails. Corn looks well, and grass and other crops tolerable; but down in the fruit-hills, where our little house is located, and where we spent two weeks, the people feel gloomy and discouraged. After the hard winter the trees came out full of blossoms, and when peaches, plums, pears, cherries and early apples were in bloom, a frost came down from the north-sinking the mercury twelve degrees below freezing, and killed most of the fruit prospects in one night, and setting back strawberries and small fruits, making them so late as to seriously affect their prices in market; however, they will have apples and some pears, and can raise crops to live on where the land is not covered with trees.

After two weeks of physical labor, building at the cottage, we returned, by same route, to Iowa, giving one lecture to large audience in Kirksville, Mo., and then brought up at Oskaloosa, the Orthodox Athens of Iowa, where two colleges are fast running sectarian Christianity into the ground, by trying to hold it up in contrast with science. This preachers soon prove themselves the dunces and clowns, while the students go ahead of them, and cannot be restrained even by authority of priest and discipline. The most prominent business men in the place are infidels and Spiritualists, and liberal ideas are rapidly on the increase, as they are all over the State of Iowa.

Our faithful brother and fellow laborer, Dr. Kenyon, late of Des Moines, has moved to Ottumwa, where the towns in that vicinity may secure his services for lectures by addressing him at Ottumwa, Wapello Co., Iowa.

On our return we heard excellent reports from Bro. Mott, at his home in Memphis, Mo., and saw several who had recently visited him with perfect success in realizing and recognizing materializations, but our engagements and want of time would not allow us to visit him, and, as we did not need the evidence that others do, we cheerfully gave way and recommended him to honest, candid, and truth-seeking inquirers. For any particulars write to E. B. Brewington, Kirksville, Mo., who is a prominent merchant and most intelligent and candid man, who has been an infidel, and got the evidence, through Mott, of existence after death.

If we had a dozen such mediums located in different parts of Iowa, the whole State would be converted to Spiritualism in three years, and have no more use for preachers of sectarianism, nor for Young Men's Christian Associations, made up of politicians without consciences.

For the Banner of Light.

"I MAY NOT BE A PROPHET."

BY J. J. MORSE.

I may not be a prophet; but methinks I feel the time
When freedom's breath shall fan the cheeks of all in every
clime;
When labor shall be virtue, and religion shall be truth,
And all earth's sons and daughters shall enjoy a lasting
youth.

I may not be a prophet; but is not the era near,
When the church will cease to rule men through dogma,
creed, or fear?
When human life and Nature's laws, in harmony entwined,
Will be the base of better lives, the Christ of all mankind?

I may not be a prophet; yet soon will dawn the day
When science and religion will the highest truths display.
The voice of each, eternal, shall resound throughout the
land,
A system then, for head and heart, will stand for all man-
kind.

I may not be a prophet; but the time is almost here
When the woman with the man shall stand and take her
proper sphere.
Restricted and confined she has been, in all the ages past;
Thank God! these states are almost dead—she will be free
at last!

I may not be a prophet; yet how soon may it arrive—
That epoch in the world's career when love shall rule our
lives,
The birth of peace, the death of war, the silencing of gun;
The prize of peace will then be striving for will then be nobly
won.

I may not be a prophet; yet the faded time is at hand
In which the nations all shall stand as one united band,
That day will see one God, one church, one government on
earth.

The long expected golden age, the fruer second birth,
I may not be a prophet; but methinks I feel the time
When Freedom's breath shall fan the cheeks of all in every
clime,
When labor shall be virtue, and religion shall be truth,
And all earth's sons and daughters enjoy a lasting youth!
New Haven, Conn., May 17th, 1875.

Iowa.

GRAND CAMP MEETING AT DUBUQUE.—To Spiritualists and Progressionists: The Spiritualists of Iowa, Illinois and Wisconsin will hold one of the largest camp meetings ever held at the West, commencing on the 29th day of June, and continuing over the 4th of July, 1875, in a beautiful grove on the bluff, one half mile from the business centre of the city.

In order to make this meeting one of the grandest successes of the age, it is necessary that all who are friends to our cause should interest themselves in the matter earnestly, and by coming together on that occasion show the world that we prize the truth as the angels have taught us, and the interest we feel in maintaining its principles.

We expect a grand jubilee, and hope all the friends in these States and elsewhere, who can do so, will meet with us. We have held one such camp meeting in Iowa, and it was a grand success, and we expect this to rival that in numbers and interest.

No pains will be spared by the committee in preparing the grounds and furnishing the facilities for comfort, pleasure and intellectual enjoyment.

You will see by large posters, and also by the press, that we are to have first-class speakers and test mediums on the occasion.

The railroads will carry passengers at one and one-fifth rates, some of them half fare. Certificates will be issued at the camp grounds for return.

There will be a boarding house to supply visitors with food at reasonable rates.

There will be a platform for dancing, music, &c.

Friends, let us meet on a fraternal and exalted plane, asking more light on this all-important question; let us have a glorious time, long to be remembered as a honor to our cause, "a feast for the reason and a flow of soul." To this end and for the triumph of so good a cause, let us meet and mutually work.

Yours, for truth,
Dr. C. P. SANFORD, Iowa City, Managers.
W. CHANDLER, Dubuque.

To Book-Buyers.

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

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

The Proof Palpable of Immortality.

This grand work by Epes Sargent, Esq., which is for sale by the publishers, Colby & Rich, No. 9 Montgomery Place, Boston—is receiving merited attention both by readers at large and the cultivated minds of the age, and is sure to accomplish direct results the far-reaching importance of which time alone can demonstrate. We would recommend the work to the attention of all investigators who desire firm mental ground on which to stand as they try to follow, in thought, the beckoning hand which the spiritual phenomena and philosophy extend, calling them out from the shelter of preconceived notions and long cherished beliefs. The confirmed Spiritualist should read this volume, that he or she may attain to some idea of the immense advances which the cause is making, and the wide circle of evidence which it is able to command as proof of its verity.

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (condensed 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 our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, JUNE 19, 1875.

PUBLICATION OFFICE AND BOOKSTORE.
No. 9 Montgomery Place, corner of Province street (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK,
THE AMERICAN NEWS COMPANY, 119 NASSAU ST.

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

LUTHER COLBY, EDITOR.
ISAAC B. RICH, BUSINESS MANAGER.
Letters and communications pertaining to the Editorial Department of this paper should be addressed to LUTHER COLBY, and all Business Letters to ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

Murder from the Pulpit.

We have had in Boston a murder in a church belfry; and now we have murder preached from the pulpit. Rev. Dr. Webb, pastor of the Shawmut Congregational Church, recently preached a Sunday sermon from his pulpit, from the text in Genesis—"Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." The preacher manifestly intended to ride on the wave of passion which rolls through the community in consequence of the brutal murder of little Mabel Young. The substance of the discourse which followed so unpromising a text, taken from the old Mosaic code, may readily be conceived, yet it surprised and a few to find the preacher inciting to mob law and all the dangerous consequences of unrestrained violence.

Even the heathenish old rule laid down by Moses—"An eye for an eye, a tooth for a tooth, and a life for a life" was quoted by Dr. Webb as perfectly consistent with his position. He cunningly asks if an inference can be drawn from this Mosaic rule in favor of the abolition of capital punishment. Certainly not, and no one is going to be foolish enough to attempt to draw any such inference. On the contrary, it is the only basis of capital punishment itself; and, as the teachings of Jesus set it wholly aside, bringing in a new and spiritual gospel in place of the law of violence and vengeance, it is fairly to be expected of a professed Christian teacher that he should teach the true Christian doctrine. Christ himself quoted this very text, only to say to his disciples that he came to bring in a better dispensation, which was that of love. The minister, therefore, who can in these days stand up and preach the opposite doctrine of vengeance—"an eye for an eye, a tooth for a tooth, and a life for a life"—can hardly claim at the same time to be preaching the Christian doctrine, but that of Moses rather.

But this was not the worst feature of the sermon in question. Dr. Webb proceeded to say that "death was the fitting and proper penalty for the crime of murder. When court, became corrupt and Executive impotent—when the criminal went scot-free, then it was time that some power took the execution of the laws into its own hand. If a Vigilance Committee should, from a bench stretched from yonder belfry, hang high as Haman the murderer of Mabel Young and the murderer of the South Boston children, the effect would be salutary." Dr. Webb is extremely rash, to predict as he does concerning the "effect." Does he insist that the example of mob law, however deliberately carried out, is one that is likely to be salutary in the public mind? Because courts and Executive do not move fast enough to suit the driving pace of his passion, would he declare for the uprising of a populace inflamed with passion, and offer his benediction upon its cruel and revengeful work?

That is what his words above quoted signify, or they have no meaning whatever. It is thoroughly anti-Christian, and wholly heathen. The morality of a community that takes the execution of justice into its own hands may be at once confuted. A dangerous class is the pretext for its violent and lawless action. That action may for the moment strike terror into such a class, but it teaches a worse lesson than that of the evil it aims to suppress. It is simply power in a state of anger, not a calm sense of justice that punishes without revenge. It is absolutely shocking to hear such sentiments from the occupant of a church pulpit. As we have already said, it instructs the people in acts of violence and teaches them that they may, on certain pretexts, trample down the restraints of civilized society and in the name of sacred justice commit atrocities fully as cruel as those which they pretend to punish. This sort of preaching is to be rejected and denounced by all good men and reliable citizens.

Mr. S. P. Putnam (late Unitarian minister at Omaha) will lecture before the Investigator Society, in the Maine Memorial Building, Boston, next Sunday forenoon, at 10½ o'clock A. M. The public are cordially invited.

"Exposing" Spiritualism.

Some time ago there appeared in the National Republican, of Washington, an account of a private exhibition at the Ebbitt House, in that city, by "Professor" C. W. Starr, for the avowed purpose of "exposing" and "showing up" Spiritualism by practicing a few tricks of his own. There were present Messrs. O. H. Tiffany, B. Peyton Brown, S. Shannon, E. D. Owen, James McLaren, C. H. Mytinger, Richard Norris, R. W. Black, D. M. Browning, Mr. T. J. Barton, manager of the National Theatre, and several representatives of the press. Prof. Starr began with a "definition" of a spirit, and then, according to the report, commenced—"the fun." One of the "manifestations" was the sealing of one of Starr's assistants, named John Edwards, in a sack, and his getting outside again without breaking the seals.

The Republican pronounced it "the most remarkable test it ever witnessed." It gives the following account of it: "The committee were handed the sack and told to examine it, which they did thoroughly, and pronounced it sound and nothing but an ordinary calico sack. As soon as they were through and had marked the sack with private marks, Mr. Edwards stepped in, in the presence of all. The sack was then pulled up over his head, and tied by one of the committee, and sealed by another. We then were allowed to examine the sack again, and Mr. Edwards was carried by Prof. Starr, sack and all, into the next room, we watching him all the time. As soon as he had taken him to a chair he immediately came out to where we were, closed the door, and in a few seconds Mr. Edwards came out after him, outside of the sack, and carrying it in his hands. The sack was then handed the third time for examination, but nothing could be discovered different from what we left it, with the exception of its being empty. That was enough to convince us that if Prof. Starr and his assistants could do such things as that, they could do anything they wanted to. The Foster tests, the Davenport Brothers' feats, the blowing of horns with his mouth full of water, and, in fact, all the feats were performed with consummate skill and could not possibly be done better."

Nothing is said about there being another (and even several) sealed sack already provided in the adjoining room, which the company were not allowed to look into. How slender a trick of that kind is, and how ready the party witnessing it, almost all "Reverends," to be fooled by these "exposures" in order to satisfy themselves that they cannot be fooled by the realities! There was never anything more shallow.

Upon the strength of such a performance as this, these ministers promptly hand in their "certificate" to the tricksome Professor, imagining, in their conceit, that that finishes Spiritualism. This is the way it reads:

WASHINGTON, D. C., Feb. 23d, 1875.
Having attended an exhibition given by Prof. C. W. Starr in a private room at the Ebbitt House, we are satisfied of his ability to perform the feats usually exhibited as spiritual manifestations, and believe that those who are inclined to accept these as supernatural tests may be entirely satisfied of their human origin, and the exhibition will be of interest to all citizens.

Respectfully: Rev. O. H. Tiffany, D.D., pastor Metropolitan M. E. Church; Rev. R. W. Black, pastor Wesley Chapel; Rev. Samuel Shannon, pastor Ryland Chapel; Rev. E. D. Owen, pastor Union Chapel; Rev. Charles H. Mytinger, pastor Fletcher Chapel; Rev. Richard Norris, pastor Waugh Chapel; Rev. B. Peyton Brown, Georgetown; Rev. James McLaren, Georgetown; Rev. D. M. Browning.

Clergymen and theatres in hearty cooperation to defame and, if possible, destroy Spiritualism. The true spirit of the performance shows in that. On the basis of that clerical "certificate," the Republican expressed the enthusiastic anticipation that the National Theatre would be crowded to witness Starr's performances. Cannot these shallow people see that there is a trick beneath the other trick, namely, to get the clergy to publicly endorse and advertise mountebanks, which they do by simply playing on their prejudices? They are veridant enough in not seeing it. This "Prof." Starr twisted this ring of Reverends around his finger, and they did not even know it. It has had no appreciable effect as yet on the progress of Spiritualism, and it is not at all likely to have. The more of this thing there is done, the sillier the performers all appear, and the better for the cause they think they are destroying. Nobody of ordinary intelligence calls such nonsense serious investigation.

The Law of Lunacy.

There has been making, of late, by Dr. MacDonald, a pretty thorough exposure of the abuses which have become ingrained in the administration of the law of lunacy in New York, showing still more conclusively the necessity for exercising the utmost care and precaution in furnishing protection to such as are carelessly charged with insanity. Dr. MacDonald is the resident physician for the New York City Asylum for the Insane, and lecturer on medical jurisprudence in New York University; consequently what he may have to say on this subject is entitled to much weight and consideration. He freely admits that in making commitments to these Asylums, the provisions of the law are but little regarded and in many instances not at all. He states that because people show even the slightest deviation from common ways, so as to assert their own individuality, or any of the marks of genius, they are considered insane by their "friends," particularly if there is any pecuniary interest prompting.

One man was confined, he said, in his hospital, for vexing his mind about questions of Church and State. Another, because he was merely careless in his dress and habits. A third, because he was "noisy and profane"; and if this is to be regarded as a sufficient cause for hospital incarceration and treatment, it would go hard but the number of hospitals would have to be immensely increased. These admissions come at the right time to help in producing the right effect. Something like a responsible Board of Supervisors is the least of the remedies that could be adopted for these abuses, and the inmates of these hospitals ought at proper times to be permitted to communicate with them freely and without surveillance. The question of the treatment of insane is nothing in comparison with the other question of depriving sane people of their liberty, and finally of their reason.

We learn from the "Investigator" that our suffering brother, Austin Kent, is growing weaker daily, and is still in need of pecuniary assistance to smooth his pathway through the tomb to life, immortal. Send direct to his address, Stockholm, N. Y. Ira Allis sends us 40 cents, and "Haseltine" \$1.00, for Mr. K.

Free Religion.

A religion truly emancipated from bigotry and developed into perfect freedom would be the crowning glory of civilization. We doubt not that the world is rapidly progressing toward this consummation, and in proportion as it shall grow nearer to the angel-world, its freedom will be more and more perfect, while its religion will be of a higher and holier character.

We do not anticipate any rapid progress in this direction through theological discussion, even in the style of our neighbors of the "Index." The tendency of such discussion has generally been to emphasize the differences of opinion and increase the alienation of the parties, rather than to increase their philanthropy.

The cultivation of religion itself (not theology) is a step toward freedom, for true religion is perfect freedom. But there may be freedom without religion; and we observe that every new sect struggles manfully for awhile for freedom—having attained which it manifests the same restrictive narrowness as its predecessors, though generally with somewhat less of bitterness.

Rebellion against tyranny is not always philanthropy. It may be supreme selfishness. The rebellion of each new sect against Orthodoxy exhibits something of selfishness and narrowness, mingled with some increase of liberality. The party represented by the "Index" exhibits the latest phase of Unitarian rationalism, and strikingly resembles its predecessors in many respects. In taking to themselves the title of "Free Religion" the party of the "Index" are assuming a larger title than they know how to represent in their movement—a title, in fact, which represents rather what they would like to be considered, than what they are. They are moving toward Free Religion, but they certainly have not all reached it, and their leading editor manifests a much greater zeal for freedom than for religion.

The essential characteristics of the old sectarianism still adhere to the movement, if the "Index" is its representative; the essential character of sectarianism is narrowness, bigotry, intolerance, contracted sympathies, devotion to a certain party, hostility to all beyond its limits, and an unwillingness to do justice to those who have more liberal views. All these characteristics we recognize in the "Index" as distinctly as in some of the more Orthodox representatives of theology.

The liberals who have advanced into a larger liberality, who can perceive more merit in ancient Scriptural history and wonders, and who cultivate science with true liberality and in the purest spirit of philosophy, are as studiously ignored by the "Index" as by a follower of the Pope. A careful ignoring, a systematic and "severe letting alone" when practiced in reference to matters and persons of general public interest, springs only from a resolute antipathy, or hostility, which may be occasionally seen in indirect allusions or in decisive assumptions, which imply the moral and intellectual worthlessness of the parties ignored, without assuming the responsibility of asserting it.

The "Index" editorially is a champion for freedom, and a very earnest one, but not for religion; neither is it capable of appreciating that freedom which comes from true religion, and which gives the largest freedom to all by giving respect for their worth and motives as well as their legal rights.

The use of such a motto as "Free Religion" will tend to bring the "Index" party, in time, much nearer to what it means, and there are doubtless narrow-minded people who are disposed to go no further than the "Index"; but there is no true party of Free Religion in this country which does not recognize the most important religious facts in the world's history developed by modern science.

A party faithfully represented by the "Index" is neither religious nor philosophical, in the proper sense of religion and philosophy. It understands neither correctly, and its chief action is iconoclasm only. Free Religion is not the special property of any such clique. We welcome such aid as they give, but if they should suddenly drop out of existence Free Religion would reach its triumph in about the same length of time.

Mr. Wallace on Immortality.

It is interesting to read of the methods by which different persons, and especially persons of note, have found their way into a belief in Spiritualism. Mr. Wallace, the English scientist, states as follows in relation to his own experience, showing what had been his previous religious position, and the manner in which he came to meet with a complete change in his views. "During twelve years of tropical wanderings," says he, "occupied in the study of natural history, I heard occasionally of the strange phenomena said to be occurring in America and Europe under the general names of 'table-turning' and 'spirit-rapping'; and being aware, from my own knowledge of mesmerism, that there were mysteries connected with the human mind which modern science ignored because it could not explain, I determined to seize the first opportunity on my return home to examine into these matters. It is true, perhaps, that I ought to state that for twenty-five years I had been an utter skeptic as to the existence of any preter-human or superhuman intelligences, and that I never for a moment contemplated the possibility that the marvels related by Spiritualists could be literally true. If I have now changed my opinion, it is simply by the force of evidence. It is from no dread of annihilation that I have gone into this subject; it is from no inordinate longing for eternal existence that I have come to believe in facts which render this highly probable, if they do not actually prove it. At least three times within the last twenty-five years I have had to face death as imminent or probable within a few hours, and what I felt on those occasions was at most a gentle melancholy at the thought of quitting this wonderful and beautiful earth to enter on a sleep which might know no waking. In a state of ordinary health I did not feel even this. I knew that the great problem of conscious existence was one beyond man's grasp, and this fact alone gave some hope that existence might be independent of the organized body. I came to the inquiry, therefore, utterly unbiassed by hopes or fears, because I knew that my belief could not affect the reality, and with an ingrained prejudice against even such a word as 'spirit,' which I have hardly yet overcome."

The combination of literature and art offered by Dr. T. A. Bland in this issue of the Banner (see advertisement headed N. B. on fifth page) is well worth attention. We commend it to our readers.

Dr. Dean Clarke.

We are in receipt of a letter from this well known worker, who writes from 124 Eddy street, San Francisco, Cal., wherein he desires to inform his many Eastern friends that he still lives, and feels an interest in the far-off localities to which he has been for so long a stranger. His health is not much improved, if one may judge by the undertone of sadness which runs through his epistle, though it seems he has spoken this spring, for some six weeks, to good acceptance at San José. Referring to his efforts to antidote the Hammond revival excitement, in San José, at that time, he says, "I finally concluded to let it 'run its course,' while I would resort to other tactics, and use the weapon 'more powerful than the sword' to undermine the very foundations of the great temple of superstition and idolatry, which I have since endeavored to do by preparing a pamphlet entitled 'The Two Ways of Salvation—The Theological and the Rational.' This is my last effort in the course of labor, to which I have devoted eleven years of the best of my life, and which has completely used up my meagre strength, requiring a suspension if not an entire abandonment of the work I devotedly love, though it has cost me the greatest of sacrifice."

Mr. Clarke thinks good materializing media would do well in California, as there is quite a popular demand concerning this new phase of manifestations. Sisters Jennie Leys and C. Fannie Allyn, he says, "have won laurels and a fair reward for their worthy labors," finding among the liberalists of the Pacific Slope "many appreciative and responsive souls." Want of unity, however, to his mind, is as evident among Spiritualists in the Golden State as it is elsewhere.

"Whatever else California may lack," writes Mr. Clarke, "it is not appreciation of worthy and energetic women, who enter into pursuits where their tact and graces render them the equals of their masculine competitors. 'The Golden Dawn,' a monthly paper devoted to the interests of woman, and ably edited by Dora Darroore, and 'managed' by my much tried, 'better half,' is achieving a success that well illustrates the above declaration."

My journeyings having been confined to the beautiful Santa Clara valley, I can give little information concerning the country in addition to what I before penned. The climate is all that it has been represented, yet of course people sick and die here quite as much as in the East."

Mr. Clarke feels certain that California is, notwithstanding its glorious climate, a "right snail walk from the poor man's paradise." He closes his epistle as follows:

"Dear friends, wherever you are, whatever may be your outward circumstances, whatever your toils and troubles, my spirit casts off its burden of petty personal cares and considerations, and goes out with warm fraternal sympathies to each and all whose hands I have clasped, whose lifelines I have shared, and whose aspirations have blended with mine to make the best of our earthly life, and fulfill the divine mission conferred to our hands. Neither absence, distance, nor engrossing cares have effaced the sweet memories of the kind words and generous deeds of my old friends."

Mr. and Mrs. Hardy in Europe.

By reference to our third page an article will be found wherein Gerald Massey, the English poet and lecturer, takes strong ground in favor of the verity of the phenomena to be witnessed in presence of the well-known materializing and test-medium, Mrs. Mary M. Hardy, of Boston (who, with her husband, is now on a continental tour), and endorses what he himself witnessed of them during his visit to America. We give below a letter just received by us from Mr. Hardy, which the reader will find to be of special interest:

To the Editor of the Banner of Light:
I take the present opportunity to inform our friends that we had a fine, smooth passage across the Atlantic, making the voyage in eight and a half days. Instead of landing in Liverpool, as we anticipated, we disembarked at Queenstown, thereby having an opportunity of visiting the ancient castles so celebrated in the history of Ireland—some five, some seven, and some reputed to be ten hundred years old—and of traveling through the mountains, and over the beautiful Lakes of Killarney, whose rich and grand scenery stands unrivaled. We also rode around the splendid Park of Dublin, containing seventeen hundred and fifty acres of the richest of Ireland's soil.

We took cars from Dublin to Kingston, and there embarked from Holyhead across the Irish Channel. Landing, we took rail fifty miles an hour, direct for London. We have been here about one week, and have been received with open hands and warm hearts by the Spiritualists of the city.

Mrs. Hardy gave one of her materialization sances at the rooms of Brother Burns, for the purpose of affording to the Spiritualists of London an opportunity of judging for themselves concerning the genuineness of the same.

We had the pleasure of attending a sance at the house of your friend, Thomas Slater, with Mrs. Guppy, the famous physical medium. Bro. Slater informed me he should send you a report of this sitting. Everybody here among the Spiritualists knows of Mrs. Hardy, through the Banner of Light, and we meet with old friends at every turn. Even in the city of Dublin, who should we meet at the hotel dining-table but Mr. Inezard and wife of Newport, R. I., who are about returning home after an extended journey over the continent.

To-morrow we start on our tour to Italy, via Paris, visiting Mont Cenis, Turin, Milan, Verona, Padua, Venice, Bologna, Florence, Rome, &c., returning to London, where we shall probably remain a number of weeks, and perhaps extend our journey through Scotland and Switzerland.

Mrs. Hardy is regaining her strength and health rapidly, yet she has occasional heart yearnings for "home, sweet home." We send kindly greetings to the dear old Banner, and all our loved friends in America. God bless you all!
London, May 29th, 1875.

Good News for Printers.

As soon as Congress convenes next December, the Postmaster-General intends to use his efforts to have the present law governing postage on third class matter, or transient newspapers, so modified as to be more just and equitable.

We are in receipt of a pamphlet of some twenty-five pages, wherein Dr. Dean Clarke, of San Francisco, Cal., discusses "The Two Ways of SALVATION: The Theological and the Rational." The brochure is dedicated, as a means of spiritual emancipation and enlightenment, to all who believe in the Vicarious Atonement; the line of its argument going to show the unstable foundation of that dogma, and the transcendent value of the more rational view of life displayed by the spiritual philosophy, viz., that the next stage of being is but the cogent continuation of the present existence, and that each soul must then reap what it has sown, progress being the saviour which is to relieve it from disciplinary suffering if any it has deserved through wrong doing. Send to Dr. Clarke for a copy. He can be addressed 124 Eddy street, San Francisco, Cal.

Grove Meetings and Conventions in the West.

By reference to the various calls for out-door gatherings and conventions, which may be found on the pages of this issue of the Banner of Light, it will be seen that the friends of Spiritualism in the West are on the alert, and are determined that the opportunities for the advancement of the cause afforded by the present summer weather shall not pass unheeded or unimproved. We give below a list of the proposed meetings, wishing that all may achieve merited success:

The Spiritualists and Progressionists of Iowa, Illinois and Wisconsin will hold one of the largest camp meetings ever held at the West, commencing on the 20th day of June, and continuing over the 4th of July, 1875, in a beautiful grove on the bluff, one-half mile from the business centre of the city of Dubuque. It is announced, as to details, that each delegation will bring its own tents; the platform for the dancing will be 20x50 feet, and five feet high; a restaurant will be built, and contain a large supply of the necessities of life; many of the most eminent lecturers and mediums have been engaged to be present, among whom are Warren Chase, of Iowa; Giles B. Stebbins of Michigan; Mattie Hulet Parry, of Wisconsin; J. M. Peabody, of New Jersey; Mr. Sanford, Mrs. Morse, and Mrs. Kenyon. The three latter are State Missionaries. From all indications it is expected that ten thousand people will attend.

There will be a Mass Convention of Spiritualists held at St. Cloud, Stearns Co., Minn., commencing on Friday, the 25th of June, to continue three days.

The Northern Wisconsin Spiritualists' Conference will hold their Ninth Quarterly Meeting (for the election of officers and other business in Spiritualists' Hall, in Omro, on the 25th, 26th, and 27th of June).

The First Religio-Philosophical Society of Hillsdale County will hold their Ninth Annual Council at Clear Lake, Steuben County, Ind., on Saturday and Sunday, June 26th and 27th.

The friends at East Granville, Vt., will participate in a meeting there on Sunday, July 4th.

The First Spiritualist Society of Battle Creek, Mich., will celebrate the yearly anniversary of their Society by holding a Grove Meeting at Stagnac Lake, June 27th. Mr. Fishback, of Sturgis, T. H. Stewart, of Indiana, and Prof. A. B. Spiny, of Detroit, are the speakers expected to be present.

The Outspoken Words of Victor Hugo.

In regard to the spiritual manifestations now taking place in different parts of the world, Victor Hugo, in his recent work on "Shakspeare," boldly, honestly, and honorably says: "Table-turning, or speaking, has been greatly ridiculed; the ridicule is groundless. To substitute jeering for examination is convenient; but it is not very philosophical. As for me, I regard it as the duty of science to fathom all phenomena. Science is ignorant, and has not the right to laugh; a savant who laughs at the possible is not far from an idiot. That which is unexpected ought always to be expected by science. It is its function to arrest it in its passage, and to examine it, rejecting the chimerical and establishing the real. Science has no other concern with facts than to endorse them; it is for her to verify and distinguish. All human knowledge is that of analysis; that the false complicates itself with the true is no reason for rejecting the whole in a mass. Since when has chaff been a pretext for refusing the wheat? Root out the worthless weeds of error, but harvest the facts and leave them for others! Science is the sheaf of facts. The mission of science is to study and probe everything. All of us, be we who we may, are the creditors of examination, and its debtors also; it is indebted to us, and we to it. To elude a phenomenon; to refuse to pay it the attention due to it; to bow it out; to close the door on it; to turn our backs on it, laughing, is to make bankruptcy of the truth; it is to omit to put to it the signature of science. The phenomenon of the ancient tripod and of the modern table has a right, like every other, to observation. Physical science undoubtedly would gain by it; and let me add, that to abandon these phenomena to credulity is to commit treason against human reason."

Could Not Endure Separation.

Mr. and Mrs. Joseph L. Smith, of Portland, Me., both suddenly passed to spirit-life recently without apparently suffering from any physical disease. In April last Mrs. Smith, while enjoying her usual degree of health, became prostrated, and soon quietly resigned control of her physical body, and joined the loved ones in the higher life. Before parting she said to her companion, "You will soon follow me!" The mutual affection that bound these two souls together was very strong, and the shock of separation could not long be endured. Though in good health, up to the time of his wife's departure, Mr. Smith gradually sank under the bereavement, and in four weeks from that time, with calm resignation and an apparent desire for the change, he left the mortal form and rejoined his wife in spirit-life. They were both firm believers in the Spiritual Philosophy, and highly-esteemed citizens. Mr. Smith has been Conductor on the Boston and Maine Railroad for over twenty-five years, and was a favorite with the public and the corporation, for the faithful manner in which he discharged the duties of his responsible position.

The Spiritualists of Philadelphia, Pa.,

As will be seen by a card in another column, have arranged a series of excursions to Atlantic City, for June 24th, 26th, 28th, 29th, and 30th, the pecuniary proceeds of which will be applied to the preparation and maintenance of suitable headquarters for mediums and visiting friends of the cause during the forthcoming Centennial Celebration of the Declaration of Independence. Tickets—the price of which for the round trip has been set at \$1.50 each—can be obtained by addressing J. H. Rhoades, M. D., Manager, 91 Spring Garden street, Philadelphia.

THE NEW GOSPEL OF HEALTH.—We have received from its author and publisher, Andrew Stone, M. D., of the Troy, N. Y., Lung and Hygienic Institute, a book of some 137 pages, wherein the effort is made to set forth before the general public the principles of vital magnetism, whereby the springs of life may be replenished without the use of drugs or stimulants. The book is illustrated with over 120 engravings, among them being a steel plate likeness of Dr. Stone. The subject matter is divided into thirty-eight sections, and purports to come from physicians who, ranking among the highest in the earth-life, have now made the attempt from the spirit sphere to communicate through an earthly medium knowledge which shall be even more powerful for good among the masses than their former labors in mortal. The ground gone over by these various contributors is wide and varied, and the hygienic hints given for self-cure are worth many times the cost of the volume.

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JUNE 19, 1875.

The First Religious-Philosophical Society
Hillsdale County will hold their Spring Assn. Comm. at Clear Lake, Northern County, Ind., on Sunday and Monday, June 2nd and 3rd. The place for holding the meeting has been selected on account of its fitness for a social society, plenty of water, the green and two beautiful lakes, and the fact that the place is quiet and unpretentious (meaning if the times will be changed to the best hotel in the place, and good music, all work and instruments). Refreshments will be furnished at the grove and hotel. Tickets will run in company with the Assn. of the State of Ind. and the Assn. of the State of N. Y. Friends from a distance will be provided for in the most comfortable manner.
W. R. BLYTHE, President.

[illegible]

Grove Meeting.
The First Syncretistic Society of Saddle Creek, Mich., gathered the party alliterative of their society by calling a grove meeting at Saddle Creek and the meeting was held at Saddle Creek, Mich. The speakers were Dr. J. W. Bishop, of Saddle Creek, Mich., and Prof. J. W. Bishop, of Detroit. The speakers expected to be heard. The friends everywhere are invited to attend.
Dr. J. W. Bishop, Pres. Sec.

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ible phenomena, required for the long part of seeing
the world and getting it, but which the surveys

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the interest is given to the narrative of events by the literary skill manifested in the presentation. Still there is no attempt at psychoanalysis. A picture is given of everything, and even the stories of their past life come from the family; though necessarily such as the author could have had in place and bearing in the general narrative, and afford interesting material for psychological speculation.

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