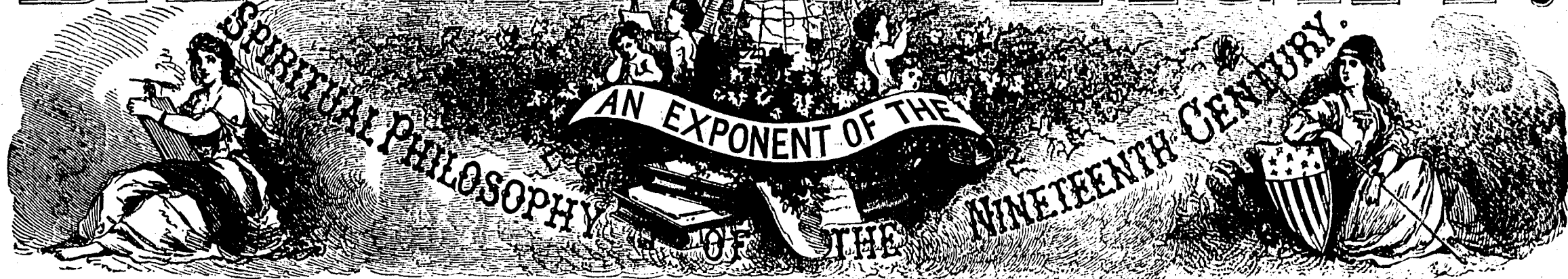


BANNER OF LIGHT.



VOL. XXXIX.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 17, 1876.

\$3.00 Per Annum,
In Advance.

NO. 12.

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Original Essay.

THE SUPERSENSUAL WORLD:

Being a Review of "The Unseen World," by John Fiske.

To the Editor of the Banner of Light:

The recent articles of Mr. John Fiske which have appeared in the Atlantic Monthly, upon the English work entitled "The Unseen World," have been reproduced with other essays by Mr. Fiske in a work published in Boston under the same title. The essays devoted to this special subject are so suggestive of the attitude of men of science toward the spiritual phenomena, that some extracts from them cannot fail to be interesting to the readers of the Banner. There are two classes of thinking persons to whom the spiritual phenomena are a particular aversion: to the men of science, so-called, and to the theologians. They are disliked by the first class because they seem to intrude upon science the recognition of facts that occur without law and in defiance of the constitution of nature; and they are hated by the second class, because the intrusion of phenomena from a supersensual realm into ours, and in consequence of the volition of invisible beings, menaces the whole fabric of religious belief—so far as it is based on ancient and sacred traditions—with reconstructive demolition.

Mr. Fiske's articles upon the unseen world were written with a respectful regard to these pet aversions. He flatters the man of science with an attempted proof that no proper spiritual world can be an object of knowledge; and, seeming to feel that such an argument might possibly be too much for the theologian to accept without grinnings, he soothes the latter with arguments tending to reconcile him to a spiritual world according to the taste of *savans*, by showing the strong probabilities in favor of its reality arising from the consideration that a scintilla of actual light can never come from it.

The object of the original work called "The Unseen World," was to indicate a legitimate passage by the laws of physics from a material to a spiritual or unseen world. The fundamental idea pervading the work is that the universe is penetrated with an energy continually passing from concrete and sensible masses of substance to an invisible ether, which energy is *not known to return*. But instead of carrying out this idea to its logical results, its authors turned aside from the legitimate path of their inquiry to devise a theory for connecting human thought as a psychic force with certain assumed possible effects in the ethereal realm.

A few extracts from the second essay of Mr. Fiske will show how skillfully he has taken advantage of this digression, first to expose its insufficiency to prove the reality of a spiritual world; secondly to show that the man of science has no reason to dread the discovery of any possible connection between this world and a spiritual one; thirdly, to comfort the theologian with the assurance of a possible spiritual world so purely psychic that it can never intrude upon ours except as an object of faith.

PSYCHIC PROCESSES NOT TRANSFERABLE TO THE ETHER.

The authors of the work had substantially maintained that all movements of forces in the sensible world are propagated into the invisible ether, and are there registered and eternally preserved as on a photographic plate, and that even the movements of thought and feeling, or what we may call *psychic processes*, are thus transmitted and perpetuated; and they had accordingly suggested that even the apparent extinction of vital energy which we call death, may be followed by reviviscence in the ethereal realm.

"On the negative-image hypothesis," says Mr. Fiske (pp. 34 and 35), "it is not hard to see how thought is conceived to affect the seen and unseen worlds simultaneously. Every act of consciousness is accompanied by molecular displacements in the brain, and these are of course responded to by movements in the ethereal world. Thus as a series of conscious states build up a continuous memory in strict accordance with physical laws of motion, so a correlative memory is simultaneously built up in the ethereal world out of the ethereal correlatives of the molecular displacements which go on in our brains. And as there is a continual transfer of energy from the visible world to the ether, the extinction of vital energy which we call death must coincide in some way with the awakening of vital energy in the correlative world; so that the darkening of consciousness here is coincident with its dawning there. In this way death is for the individual

but a transfer from one physical state of existence to another, and so, on the largest scale, the death or final loss of energy by the whole visible universe has its counterpart in the acquirement of a maximum of life by the correlative unseen world." "There seems," he continues, "to be a certain sort of rigorous logical consistency in this daring speculation; but really the propositions of which it consists are so far from answering to anything within the domain of human experience that we are unable to tell whether any one of them logically follows from its predecessor or not. It is evident that we are quite out of the region of scientific tests, and to whatever view our authors may urge, we can only languidly assert that it is out of our power to disprove it."

OBJECTIONS TO A SPIRITUAL WORLD CONNECTED WITH MATTER.

Having shown the unscientific and even illogical character of the speculations by which the authors attempted to establish the possibility of a future world, Mr. Fiske proceeds to prove that their imaginary world is material, and that the true spiritual world has no matter connected with it.

"Now our authors," says their critic (pp. 36, 37 and 38), "very properly refuse to commit themselves to the opinion that mind is the product of matter, but their argument nevertheless implies that some sort of material vehicle is necessary for the continuance of mind in a future state of existence. This material vehicle they seek to supply in the theory which connects by invisible bonds of transmitted energy the perishable material body with its counterpart in the world of ether. The materialism of the argument is indeed partly veiled by the terminology in which this counterpart is called a 'spiritual body,' but in this novel use or abuse of spiritual language there seems to be a strange confusion of ideas. Bear in mind that the 'invisible universe' into which energy is constantly passing is simply the luminiferous ether, which our authors, to suit the requirements of their hypothesis, have gratuitously endowed with a complexity and variety of structure analogous to that of the visible world of matter. This language is not quite so precise as one could desire, for while they sometimes speak of the ether itself as the 'unseen universe,' they sometimes allude to a primordial medium yet subtler in constitution and presumably more immaterial. Herein lies the confusion. Why should the luminiferous ether, or any primordial medium in which it may have been generated, be regarded as in any way spiritual?"

Again (p. 38): "In our author's theory, therefore, the putting on of immortality is in no wise the passage from a material to a spiritual state. It is the passage from one kind of materially conditioned state to another. The theory thus appeals directly to our experiences of the behavior of matter; and in deriving so little support as it does from these experiences, it remains an essentially weak speculation, whatever we may think of its ingenuity. For so long as we are asked to accept conclusions drawn from our experiences of the material world, we are justified in demanding something more than unconditional possibility. We require some positive evidence, be it ever so little in amount; and no theory which cannot furnish such positive evidence is likely to carry to our minds much practical conviction."

The essential incorrectness of their theory, therefore, in their critic's view, is that it asserts a necessary connection having something of the character of a causal relation between phenomena in the physical world and phenomena in the psychic, or spiritual world. And he proceeds to show (p. 37), that the luminiferous ether with which the authors deal either explicitly or by implication, should not be considered a part of the *true* unseen world, and that that world is really completely divorced from everything physical.

"The distinctions," he says (p. 40), "between psychic and material phenomena is a distinction of a different order from all other distinctions known to philosophy, and it immeasurably transcends all others. The progress of modern discovery has in no respect weakened the force of Descartes's remark that between that of which the differential attribute is Thought and that of which the differential attribute is Extension, there can be no similarity, no community of nature whatever."

Then follows an illustration at some length of the general principle that from no physical changes in the brain, can we pass by any process of reasoning to any act of the mind or any emotion.

"An unseen world consisting," he remarks (pp. 42 and 43), "of purely psychic or spiritual phenomena would accordingly be demarcated by an absolute gulf from what we call the material universe, but would not necessarily be discontinuous with psychic phenomena which we find manifested in connection with the world of matter."

What the critic means to say is, that psychic and spiritual phenomena may follow with no break in time certain physical acts, but are in no sense induced by such physical acts.

Take the following thought or psychic phenomenon, for example, from the second essay of the critic (p. 43):

"The unseen world imagined in our hypothesis is not connected with the present material universe by any such 'invisible bonds' as would allow Bacon and Addison to come to Boston, and write the silliest twaddle in the most ungrammatical English before a roomful of people who have never learned how to test what they are pleased to call the 'evidence of their senses.'"

Now though one may not be able to trace the particular *neue* between the psychic phenom-

non just quoted and a dinner of pickles, or an abstracted duet in a liver, it is well known that similar psychic effects are due to just such causes. To say nothing of the ordinary motions of the human body which are the direct effect of volitions not physical, every one who is not too self-entitled to be oblivious of the commonest facts, knows that there is a connection of *cause and effect* between one's last dinner and the action of his mind after it. Force passes from the food eaten into the thought and feeling, and all men of science knew it until the spiritual phenomena began to appear. The popular works on physiology abound in instructions that take for granted the action of food upon feeling and thought, and even upon morals and conduct. Though the particular connection between physical causes and mental phenomena is not yet known, it is very well known that there is a causal relation between them, circuitous and direct, but absolutely real. It is only within a few years that the dissimilarity between the *time-filling* phenomena of mind and the *space-filling* phenomena of matter has been so emphasized as to culminate in a denial of all causal connection between them. Buechner and Moleschott are right in so far as they give emphasis to the simple fact of such causal connection. The denial of it is merely a sop thrown out by the English *savans* to soothe the curdled asperity of the theologians. In Germany the spook of theology arouses no terrors, and German *savans* speak what they think.

How to explain the relation between thought and matter is a very old problem, and the difficulty of its solution long since drove the great Leibnitz to his theory of a pre-established harmony, which asserted in entire universe of spiritual facts moving *paripassu* with a corresponding universe of physical facts. But there can be no perpetual concomitancy of two orders of phenomena without some *force* relations in some common element uniting them, especially when a change in one order is followed by a definite quantity of change in the other.

There can be no absurdly more transparent than the famous *dichotomy* of Descartes, as interpreted by Mr. Fiske, namely, that there can be no community of nature whatever between that of which the differential attribute is Thought, and that of which the differential attribute is Extension. For if all community of nature between them be excluded, all possible *effective contact* between them must likewise be excluded, and then there would be in fact no passage whatever from thought to matter, and the most attenuated apprehension of the existence of matter would become impossible. Spinoza built his system on the assumption that there is a community of nature between them, but such a community of nature that Thought and Matter are the opposite poles of a common substance; hence it followed in his system that changes in the universe of matter induced a corresponding change in the universe of soul, and conversely; but he never wrought out at length the deductions that would logically flow from such a view.

ABSOLUTE DIVORCE BETWEEN THE SPIRITUAL AND NATURAL WORLDS.

"Our hypothesis," continues the critic (p. 43), "is expressly framed so as to exclude all intercourse between the unseen world of spirit unconditioned by matter, and the present world of spirit conditioned by matter, in which all our experiences have been gathered." Again (p. 44): "I have imagined a world made of psychic phenomena, freed from material conditions under which alone we know such phenomena. Can we adduce any proof of the possibility of such a world?"

A SPIRITUAL UTOPIA DEMONSTRATED.

Answer (p. 44)

"We have no experience whatever of psychic phenomena save as manifested in connection with material phenomena."—"The development of Mind has, from the outset, been associated with the development of Matter. And to-day, though none of us has any knowledge of the end of psychic phenomena in his own case, yet by all the marks by which we recognize such phenomena in our fellow creatures, whether brute or human, we are taught that when certain material processes have been gradually brought to an end, psychic phenomena are no longer manifested. From first to last, therefore, our appeal to experience gets but one response. We have not the faintest shadow of evidence where-with to make it seem probable that Mind can exist except in connection with a material body." [That is to say, except in connection with that which, according to the dictum of Descartes as interpreted by the critic, it can have no community of nature.]

All this is intended as solace for our man of science, who has a prejudice against surviving death. And the whole is elaborated so cunningly, that one is tempted to commit suicide to verify it. His fundamental view is summed up as follows (p. 47):

"Our hypothesis of the survival of conscious activity apart from material conditions is not only utterly unsupported by any evidence that can be gathered from the world of which we have experience, but is utterly and hopelessly inconceivable. It is inconceivable because it is entirely without foundation in experience."

COMFORT FOR MOURNERS.

Of course where there is so much science, the ordinary feeling of humanity should stand rebuked, and not hok in that direction for solace. Our critic's cheer for hearts aching over the loss of friends finds his expression (p. 46):

"The recognition of friends in a purely spiritual world is something of which we can form no conception whatever. We may look with unspeakable reverence on the features of wife or child, less because of their physical beauty than because of the beauty of soul to which they give expression; but to imagine the perception of soul by soul apart from the material structure and activities in which soul is manifested is something utterly beyond our power."

The upshot of the whole is, that if there is a spiritual world it is absolutely divorced from matter, and there is no bridge to it for human thought; and secondly, we cannot even imagine souls except in a sort of physical organism (with which, of course, they have "no community of nature"); and thirdly, if they exist after death, there is, therefore, no possible means of our knowing it in this life. The critic does not enunciate these several propositions, but they underlie his charming rhetoric and logic.

A LITTLE SOLACE FOR THE THEOLOGIAN.

The comfort afforded by our critic to the theologian is not very great; but after he has secured a spiritual world incommunicably separate from this, he ought to be thankful for small additional favors. He is saved from the clutch of science in this way: Though a spiritual world must be utterly divorced from all effective connection with this, and is even inconceivable, that inconceivability is no proof of its unreality. For he it known to the doctors of theology, that (p. 48)—

"Since our inability to conceive anything is limited by the extent of our experience, and since human experience is very far from being infinite, it follows that there may be, and in all probability is, (1) an immense region of existence in every way as real as the region which we know, yet concerning which we cannot form the faintest rudiment of a conception." [Is not this the proper domain of faith?] "Any hypothesis relating to such a region of existence is not only disproved by the total failure of evidence in its favor, but the total failure of evidence in its favor does not raise even the slightest *prima facie* presumption against its validity."

And let the theologian doctor take notice, that "These considerations apply with great force to the hypothesis of a world in which psychical phenomena persist in the absence of material conditions." And let him further observe, that "It is true on the one hand, that we can bring up no scientific evidence in support of such an hypothesis. But on the other hand it is equally true that in the very nature of things no such evidence could be expected to be forthcoming; even were there such evidence in abundance it could not be accessible to us." The existence of a single soul, or congeries of psychical phenomena, unaccompanied by a material body, would be evidence sufficient to demonstrate the hypothesis. But in the nature of things, even were there a million such souls round about us, we could not become aware of the existence of one of them, for we have no organ or faculty for the perception of soul apart from the material structure and activities in which it has been manifested throughout the whole course of our experience."

So the theologian can understand that the strongest proof we have of a spiritual world incommunicably separate from matter, is that it is neither conceivable nor in the line of the analogies of experience. Being a genuine Utopia, its existence must be established like the famous etymology of *buenos a non buenis*. It cannot be proved; but as everything in it is inconceivable, it cannot, therefore, be disproved. For, says the critic, "the entire absence of testimony does not raise a negative presumption except in cases where testimony is available." And the critic has shown not only that testimony to the existence of a spiritual world is inaccessible, but that any passage to it from the realm of matter is a sheer impossibility. If this course of reasoning does not show the reality of such a world, what reasoning can show it? And if there is not ample room and verge for such "faith" as the theologians nurse, in Mr. Fiske's labored hypothesis, where shall they find it? If the *savans* has taken away their Lord, they can look for him in that world where "congeries of psychical phenomena" roam abroad in the very wantonness of license.

Having now acquired a distinct conception of our critic's spiritual world, as of a state utterly separate from matter, and incapable of any communication with it, the existence of which is rendered probable (for theologians) by the absence of all positive evidence in its favor, we will briefly consider the spiritual world as suggested to us by ignorant mediums who unconsciously babble things above their own capacities, and occasionally personate Plato and Bacon in English that crucifies grammar and rhetoric. And abandoning Descartes, let us come back to the idea of Spinoza, that Matter and Spirit are opposite poles, in which the transcendent principle of the Universe manifests itself. On that hypothesis, no matter can be absolutely divorced from spirit, no spirit can be absolutely separate from matter; only perhaps a somewhat different proposition might likewise be true, that all matter is not in the same degree of communion with spirit, and all spirit does not exist in the same degree of union with all matter. On which two suppositions there would be realms of being in which the properties of matter preponderate over the qualities of spirit, and other realms in which spirit predominates as such over matter; but instead of our critic's hypothesis being true, that there is a spiritual realm incommunicably separate from matter, the opposite would be true, namely, that in all realms they would be in indivisible communion, but that the degree of communion varies both ways, toward matter in one direction, and toward spirit in the other. On which two hypotheses, also, the mystery emphasized by our critic would still exist, but would not be exalted to the dignity of a contradiction—I mean the mystery of the *particular mode* of connection between thought and feeling on the one hand, and the physical organism on the other. On the same hypotheses it would also follow that no realm of spirit can be so widely divorced from any realm of matter, that there are not *avenues of connection* between them.

"We know of Mind," says the critic, "only

as a group of activities which are never exhibited to us except through the medium of motions of matter." Exactly. But the distance between the poles of spirit in its greatest purity, and matter in its densest grossness being practically infinite, that there are minds in bodies so refined that with our ordinary senses we cannot discern even a motion of these bodies, is antecedently probable, and if so, it is probable previous to experience that there are complete human worlds which transcend the range of all our present senses. As our critic himself says when he lapses from his sublime philosophy down to the level of common sense, "It is not only possible, but in the very highest degree probable, that there are many things in heaven, if not on earth, which are undreamed of in our philosophy." To which utterance I for one assent, provided only that he do not insist on filling his heaven with mere "congeries of psychic phenomena." But if this assertion is true, is it not just possible that the poor mediums who stammer bad grammar in the name of Bacon and Shakespeare, may sometime become intoxicated with a ray of influence from the supersensual (not supernatural) realm? And if this may be so, would it not be well to study the performances of such mediums patiently and thoughtfully, first bracing up our nerves to the heroic tension, so as to be able to endure the bad grammar and rhetoric without fainting? Perhaps some rays of these same subtle influences may in this way get through our own skulls, and piercing the *dura* and *pia mater*, and many layers of "scientific" conclusions, titillate even our *philosophic* consciousness.

We do not, even in our present bodies, see the souls of our friends and neighbors: it is only by a *very circuitous process of logic* that we discover that they have any souls; and Spiritualists generally expect never to get so near the souls of their friends that they will not be in a degree forever divorced from them by some sort of bodies. Per contra, they believe that their deceased friends *still live* in bodies exalted to a height of refinement and subtlety simply just beyond the range of the ordinary senses, but which under favorable conditions can be brought within their purview. This belief does not seem so very unphilosophical in a universe in which there are so many "things undreamed of."

Some millions throughout Christendom believe in the survival of the so-called "dead" on the testimony of *ecceciases*; but our critic would make it appear that not one of these millions has "learned to test what they are pleased to call the evidence of their senses." It is not impossible for millions to believe absurdities delivered down by tradition from remote ages. But it is in the last degree incredible that millions can give credence to alleged facts that run counter to ordinary experience and that are specially calculated to excite skepticism, unless in their personal experience there had been the *most exact correspondence between the facts and their perceptions*—a correspondence that did in truth constitute practical knowledge. Or should all of this host of millions consider themselves duped, suspend judgment and await the word of command to believe till persons like our critic and his petty scientific coteries, shall have digested the bad grammar and rhetoric above complained of.

A SPIRIT-WORLD TO BE SOUGHT FOR IN TEN-FOUR MATTER.

Dissenting from the views of Mr. Fiske, I must avow my conviction that the authors of "The Unseen World" set out in the true line of inquiry as to the possibility of a spiritual world. If Matter and Spirit are opposites, if, like the poles of a magnet, they are manifestations of the One Infinite Force in contrasted directions, no substance can be entirely divorced from all spirit, and no phase of spirit can exist disconnected from all substance. Every intelligent person knows that one factor of his personality is made up of solids and fluids; he knows equally well that these solids and fluids are kept in motion by another factor in his personality that is *not solid*. This non-solid factor has attributes of thought, feeling and will; but it has no direct perception and no adequate conception of the *mode* of its connection with the solid and fluid ingredients of the tangible and visible portion of its personality. But the intangible part of the person in some way arrives at a practical knowledge of the reality of *other* intangible and invisible persons, clad like itself in similar vestures of solids and fluids. Can any one tell how he attains to the knowledge that there are other persons beside himself? The logical process by which that knowledge is reached is defective and cannot be satisfactorily analyzed. Shall we therefore conclude that we have no valid evidence of souls like our own in the living bodies like our own? Indeed it is only by a loose process of *analogical reasoning* that we come to believe that any body, whether of plant, brute or man, is possessed of life.

Now just as one is justified in believing in a non-solid energy in the bodies of living friends as the source of their visible and audible movements, so as respects the physical globe, one is warranted in crediting to a non-solid energy all its movements—its revolution on an axis, its transitory motion in an orbit, its volcanic and seismic tremors, and its genetic efforts in the production of the vegetable and animal kingdoms. What are the thought and feeling of even the human world but the transformed energies of our father, the sun, and our mother, the earth?

Between the non-solid energy that animates worlds and their gross solids, there must, however, be a great variety of tenuous and subtle substances. Gross matter can by its constitution approach this non-solid energy only through a succession of *attenuations*. Our very school-books distribute matter in an ascending scale of sub-

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

HYPOTHESIS OF A SPIRITUAL WORLD EVOLVED FROM THE MATERIAL.

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

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

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

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

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

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

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

A DOGMATIC WHIM OF THE SAVANS.

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

THE MATERIALIZATION OF SPIRITS A SCANDAL.

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

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

THE MATERIALISTS IRRITATED.

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

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

DISTRESS OF THE THEOLOGICALS.

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

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

DISTRESS OF THE VERY WISE.

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

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

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

Washington, D. C., May, 1876.

Written for the Banner of Light. WE'LL HONOR LABOR BY-AND-BYE.

BY WILLIAM BRUNTON.

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

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

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

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

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

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

Banner Correspondence.

New York.

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

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

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

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

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

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

Massachusetts.

To the Editor of the Banner of Light:

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

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

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

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

C. FANNIE ALLYN.

57 Sargent street, Springfield, June 5th.

Pennsylvania.

HILL-SIDE HOME, CARVERSVILLE.

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

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

2210 Mount Vernon street.

Vermont.

EAST MIDDLEBURY.—The Spiritualists of

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

Illinois.

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

Wisconsin.

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

JUNE.

Was ever a step so bright and free,
Was ever a song of sweeter tone,
Was ever such charming minstrelsy
As rings from the lap of merry June?
The magic touch of the sunshine falls
Like an angel's footstep o'er the hills,
And the gentle rain through the balmy air
Like the wealth of Hermon's dew distills.
Were there ever fields so daintily dressed,
Were there ever an air of such perfume,
Were there ever mortals so richly blessed
And gay as the children of laughing June?
A beautiful kingdom so rosy o'er,
The meadow and forest, the valley and plain—
By the palace walk, by the cottage door,
She holds her gentle and welcome reign.
She strolls around in the garden walks,
She kisses the turf of the silent tomb,
And the roses burst from their fragile chains,
And star the fair wreath of queenly June.
Were there ever bowers so bright and gay,
Was ever such wealth of beauty and bloom,
Was there ever such beautiful "passing away,"
As the onward flight of the lovely June?

To the Editor of the Banner of Light:

It is charged that the regular physicians are in the habit of sharing profits with the apothecaries from medicines furnished their patients.

If the following statement be true, it would seem that some of them do not stop there, but after having dragged their victims into the hands of the undertaker, demand also of that functionary a share of his fees:

"A physician in London sends to the Lancet a letter which he received from a firm of undertakers including a check for £2 10s. being five per cent. commission on the amount received by the firm for two funerals furnished on the physician's recommendation. It had occurred to the physician that he was entitled to a commission on funerals until he received this bribe, and he immediately inclosed it to the Lancet, inquiring what he should do with it. He was very properly advised to send it back, and doubtless did so. It must have produced a queer sensation when the honest doctor found himself credited with a commission on the funerals of his patients."

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

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

was an early advocate of Spiritualism, a constant reader of the Banner, and his doors were ever open to the reformers thus setting the world a noble example of moral courage and fidelity to what he believed to be right.

JOHN M. SPEAR,
2210 Mt. Vernon street, Philadelphia, Pa.

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

✎ Read D. Doubleday's card in another column.

Advertisements.

BALTIMORE ADVERTISEMENT.
SARAH A. DANSKIN,
Physician of the "New School,"
WIFE OF WASH. A. DANSKIN, OF BALTIMORE, MD.,
Pupil of Dr. Benjamin Rush.

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Application by letter, enclosing Consultation Fee, \$2.00, will receive prompt attention. Medicines, magnetically prepared, sent by mail on receipt of \$1.00 and two postage stamps. Direct WASH. A. DANSKIN, Baltimore, Md. April 23-3m

DR. J. R. NEWTON,
No. 18 West Twenty-First street, New York.

DR. NEWTON has returned from California with new developments in the cure of disease by touch and will power. Dr. Newton also treats the sick at any distance, by magnetic letters, and performs cures as wonderful as any made by personal treatment.

Persons desiring this treatment, will send in their own handwriting a description of the case, age, and enclose \$5 to \$10.

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DR. COOPER'S MEDICATED
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Warranted to Cure
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THE Pad is designed to be worn upon the back, between the shoulders, the flannel side next to the skin, this locality being nearest to the vital organs and nerve-centers of the body. It may be applied around the body also, especially in all cases of Catarrhs, Gleet, Gonorrhea, etc.; or, also to be applied upon any part of the body where pain exists. In addition to the Medicated Pad, this Preparation may be used in any case, may be medicated, and will be very important in all affections of the Throat and Lungs.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Dr. Fred. L. H. Willis
May be Addressed (all further notices)
Glenn, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosis of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching clairvoyance. Dr. Willis claims special skill in treating all diseases of the blood and nervous system. Cancers, Scrofula, in all its forms, Erysipelas, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system, and practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars and References. April 1.

BEAUTIFUL PICTURES.
THE SPIRIT OFFERING.

This picture represents a half life-size figure of a most lovely child just blooming into girlhood. On her head, which is enveloped in a white veil, is a wreath of white roses, and in her hand she holds a cluster of lilies. The figure is drawn by spirit and is a most beautiful and carefully executed in cardboard, mailed to any address on receipt of 50 cents.

THE SPIRIT BRIDE.
This is the most beautiful and perfect picture which has ever been drawn by spirit. It was drawn by spirit and is a most beautiful and carefully executed in cardboard, mailed to any address on receipt of 50 cents.

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HOUSE No. 35 Woodland Avenue, Mt. Pleasant, 11 rooms, with bath and all modern conveniences. Price, \$5,000. If let, lower tenement \$200 monthly; upper, \$22.

ALSO FOR SALE,
Houses Nos. 36 and 38 Chestnut Street, New and good, modern conveniences, 13 rooms each, fitted for one or two families. Prices \$3,500; No. 36, \$4,500. All the above near my residence, 420 Dudley Street. ALLEN PUTNAM. April 22.

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BOOK OF BIOGRAPHY
of the great men of the
FIRST 100 YEARS OF OUR INDEPENDENCE.
The story of America is her great men. Every body wants to read their lives at this Centennial season. **WANTED.** Agents selling histories should sell this book also. Everybody buys it. The greatest success of the year. Sent for circular.

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POWER has been given to delineate characters, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1.00, with stamped and addressed envelope.
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