

THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

NO. 14

to the asylum at once.

To those who would mediumship should consider their adaptation for it. Nilsson lands upon these shores, Jenny Lind makes the air vibrate with her sweet sounds, and lo! all the lesser nightingales, and even the ground birds, are awakened into warbling. But the young man of fashion who wears a Nilsson necktie, or the young lady that perches a Jenny Lind bonnet on her head, are not set to singing if they have no voice or power of music in their souls. You cannot convert into perfect reflectors of light things that are in themselves opaque; and, therefore, those who seek mediumship should consider the question, whether they are adapted to it. It is true that the simple ballad of the country girl may be as useful in its sphere as the song of the Swedish Nightingale; yet still this simple ballad should not be extended beyond its proper limit, and the mediumship that you desire and covet, and that is the highest art of fortune-telling, will have in itself a surpassing grace. You cannot detect the kind of mediumship you will have. It must come in response to the organization and the laws that govern your existence. If you seek for it, be willing to receive the gift that you are best adapted to, and let it be under the guidance of wise controlling spirits. Every human being naturally resists the encroachment of another will, but when that will is found to be genial as well as strong, found to possess graces as well as power, then the will yields as knowledge as the teacher that imparts benign instruction. To medium, whom I have controlled so long, is subjected in her individuality. On the contrary, I claim that under the direction and guidance of her spirit-controlling individuality, she will be more perfectly developed, and that she will be able to subsume her individuality into the

philosophy of Aristotle? Surely they would not be recognized by their friends. If you take up a daily paper and see that George Washington has been imprisoned for horse-stealing, or that Benjamin Franklin has been sent to the penitentiary for some trifling offence, you do not straightway associate it with the great departed of those names. But if a message comes from the spirit-world that offends all the rules of Hinduism, and shocks every idea of rhetoric, and is signed by Benjamin Franklin, you straightway attribute it to the electrician and philosopher; or if some words are spoken that are in themselves very imperfect, and the name George Washington given, you think not, perhaps, of the colored barber of that name, but of the distinguished patriot, the father of your country. You should discriminate in spirits. There are spirits and spirits, just as there are mortals and mortals; and you will generally find if an inferior person is mistaken for a lofty one, that he generally admits the mistake; but the lofty one, the king of the prince, feels insulted if mistaken for an inferior. It is not in spirit nature, ordinarily speaking, any more than it is in human nature, to correct these blunders of the human imagination, and if some one chances to have or to assume a lofty name, it is, therefore, no credit at all unless the message itself and the knowledge conveyed be equal with the source whence it is said to come.

The best of spirit power is intelligence; but you must also bear in mind that the instrument through which a spirit may seek to come may be imperfect; that the quality of control may be imperfect, and that the power to impress upon the mind the first, second, or even the hundredth time may not be sufficient, and yet, after a time, the spirit will have gained control sufficient to correct all the earlier blunders. Do not, therefore, be hasty in judgment, but consider that spirits of lofty intelligence will always choose the best instrument that they can find; and if they find one less developed than themselves or unequal to their development, they employ such intelligences or spirits around that medium as they can find best adapted to the control. Hence Indian influences, rough and discordant influences, spirits that seem to have no name and no responsibility, often act as the message-bearers, as the conveyers, the intermediate state between you and the spirit-friend that desires to communicate. The reason of this is that their control is better adapted to the brain of the medium, the physical condition, the surroundings, while your friend may be too high or too low, may not have the capacity to personally appear and take possession of the medium. Spirits sometimes are averse to doing this. I am aware of spirits in spirit-life that consider it wicked to communicate with your world, and therefore would not reveal themselves to the instrument, if offered to them, of conveying a message to their friends upon earth. I am aware of spirits that are as much influenced by prejudice as mortals, who, if they get possession of a medium, would probably convey the same ideas that they did while upon earth with reference to theological, scientific, or other subjects. This, instead of being a proof against the truthfulness, is rather a guarantee that the message is genuine. The test of mediumship is that the individual vibrations of the medium upon the brain shall be lost or swallowed up in the vibrations of the spirit controlling. Whether the medium be inspirational, impressional or trance, if that individuality is, for the time being, absorbed or displaced, the control may then be considered to a great extent perfect. But even this requires such years of careful training, such a succession of gentle steps, such gradual and constant watchfulness and vigilance! I assure you when, as a spirit, I was first commissioned to take control of a young, sensitive, shrinking child, I felt myself inadequate to the task. I felt that the brain, the mind, the destinies of that human being, might hang upon my mistake.

You should be careful that you do not place your children and your circles in mixed and promiscuous influences. Do not gather around in a trivial or unseparated manner to endeavor to hold communion with spirits. Do not seek by unlawful means to cultivate the power of mediumship, unless you consecrate it to the loftiest expression of life beyond death. Do not covet the gift, whatever it may be, however humble, unless you do so with sincere desire to possess that gift in its perfection, whether it be the personation of the lowliest spirit or the gift of eloquence from the loftiest; whether it be the power of the rap that gave the first vibration to the human world of spiritual presence, or those wonderful forces that seem to shape the elements, of the empty air to hold converse with mortals, and then disappear. The gift is a sacred, a divine one, is not to be trifled with nor sought in any trifling mood, but is something which should rather be consecrated with forms of worship and prayerfulness. In ancient days, when the prophet or seer was born, all went to the temple and bowed down in devotion while the child was dedicated to the Lord. Let us have more of this reverential spirit.

The man of science who walks abroad in Nature, or who in his laboratory seeks to find out mysteries does not do so with the fear and just upon his tongue, but all his scientific instruments are carefully arranged, almost reverently, and he handles them as though they were the idols of his soul. Shall human beings—flesh and blood and nerves—be subject to more violent treatment than you treat instruments of iron or brass? You would not think of hammering a nail with a watch, and yet a sensitive person, brought before the public as a test medium, is subjected to all kinds of insult, contumely, scorn, persecution, and to the presence of the vilest influences, and then it is supposed that she will go unscathed.

No, no; comport what you seek with the manner in which you seek it, and do not expect from the instrument that you treat as though it were brass what can only come from the silken strings of the Eolian mind. If he pursues the influence of spirits for love of fame or gold, will find himself gradually introduced to those regions of which our friend Mr. Davis speaks—the Diakka, and the mischievous spirits that you do not have to go into any distant constellation to find. Those who seek the influences of spirits for knowledge, for the communion of friends, for the love that they have of the spirit-world, will find themselves gradually introduced to genial companionship, the association of kindred spirits, and become human instruments attuned to comport with the dignity of the purposes that they have in view. Oh! make shines, let the family altar be a sacred place, and if there be a gifted child in your midst, strive by such shelter and care to ward off all untoward influence in and out of the body as shall make it the fit recipient for wise and potent spirits. If you do so, mediumship will not be what it now is in your midst, a melody of jargon and smattering of tongues, and of discordant sounds of instruments that float upon the air, but its expressions will be in consonance with such regulation and law as shall make it rather the grand symphony of your lives through which some delicate harp shall be played by angel fingers, and the voices of your own household shall resound through the lips of young children and babes. Truly the gifts of the spirit are not so usual among you that they can be trifled with. Truly there are not seers and prophets so numerous that you can afford to barter away the little knowledge that you have for sheer idle curiosity or mere worldly gain. Seek spiritual knowledge as you would seek it at the shrine of the stars; reverently and by careful footsteps approach and seek by every unimpaired to render the gift of the instrument perfect.

In your hands we place this trust. The spirit-world is alive and active, seeking minds to control, mediums to develop, thousands of spirits waiting for a voice, millions of souls asking for recognition, crowding around your dwellings, seeking only a place by your firesides. Oh, if there be a gifted one let him be cherished and sheltered as you would a choice flower, a delicate instrument, something that the slightest breath may perhaps place out of tune, but which, if left to the uplifting care and hands of sympathy and love will yield the fruition of the choice messages that come direct from the world of souls. Clear as crystal is the sea that flows around the throne of God; clear as crystal should be the

heart, and brain, and mind of the medium through which the light of intelligence can shine, showing the beauties of the world that is not of the earth, and revealing the life that is beyond death; between which as a doorway, as an archway of flowers, as a voice, as an interpreter, stands the medium of to-day.

Written for the Banner of Light.

THE PILGRIM.

BY MRS. J. S. ADAMS.

My feet are sore, I slip, I stray;
Oh, holy angels, point the way.

The night is black—I grope forlorn,
Watching and longing for the morn.

My limbs are weary—see, I fall!
Oh, Holy Shepherd, God be all!

Is there no sheltering, wayside nest,
Where fainting, toil-worn souls may rest?

The path is long, and thick with dust
That rises dark with every gust.

My eyes are dim, my heart too weak
To dwell on heavenly themes that speak

Of mansions fair, and streets of gold,
Where pearly gates will soon unfold.

Have mercy, Father, hear my cry!
Oh, help me! save me! or I die!

Down through the clouds an angel sped,
Bright, radiant stars enwreathed his head.

And these glad words rang sweet and clear,
"Poor Pilgrim, see! the dawn is near."

The morning broke—soft beams of day
With glory kindled all my way;

And o'er the meadows, gemmed with dew,
Their shimmering gleams were stealing through.

I turned—the angel at my side
Had changed to Light, beatified!

White fields of grain and pastures green
Were waving in the golden sheen.

The morn had come—my soul stood still,
Waiting to do the Father's will.

Original Essay.

WHAT PROVES A MEDIUM FRAUDULENT?

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

The use of a medium's physical organs in the performance of what is claimed to be a spirit manifestation, though it may engender suspicions of fraud does not of itself prove the medium fraudulent, nor does it exclude admission that some spirit produces the witnessed result. "Come now and let us reason together," and do it logically.

It is a general habit of mankind to regard all same men and women as being actual authors of, and therefore responsible for, whatever their tongues utter or their hands perform, and this habit is so prevalent and so active that the wisdom and justice of its promptings are usually conceded without question or consideration. What this habit exacts may be generally just toward those who are non-mediumistic, or relatively so; may be just toward all whose physical organs are never controlled by other will-power than that of their legitimate owners. But the latter class does not embrace all mortals, and consequently there may be persons whom public habit condemns unjustly.

The experience of thousands and the observations of millions have, within the last twenty-five years, produced very prevalent conviction that quite a large number of embodied human spirits are liable to such banishment from or to such subjection within their own bodies, as enables other minds and wills to take control over those bodies, and speak and act through them; and oftentimes these forms utter and do what their genuine owners neither could nor would perform. This, we think, is the belief of most, if not of all, Spiritualists. Some power outside of many persons greater than the powers within, may enter in, dwell and rule there, at least fitfully.

What follows from the above? This much: The apparent or ostensible authors of sayings and acts manifested at times through mediumistic bodies may not be the genuine authors, and may be no more responsible for, and in some cases no more conscious of, what is said and done, than are the garments which clothe the manifesting limbs. Spirits can use the hands, feet, and other organs of some mediums; and if they do, and when they do, the operations may be strictly spirit manifestations, even though we see and feel the medium's organs of bone and muscle used in their production. When we actually see a medium's hands busied in some operation, it by no means follows necessarily that he or she is using those hands, or is conscious that they are being used. The medium may honestly and truthfully deny the performance of any act whatsoever in cases where scores and even hundreds of witnesses can and do affirm truthfully that they actually saw the medium operating. Here comes in the world's restrictive habit spoken of above, and makes us feel that the medium is untruthful and fraudulent, and such is likely to be our view until we reflect that if the claimed mediumship be genuine and ample, his or her condition may have been, and even should have been in many cases, that of absolute unconscious existence in a material body. The more ample and facile the mediumship, the greater the probability that a medium can truthfully deny that he or she either performed movements or procured or secreted articles which engendered suspicions of fraud, because greatness of mediumship of itself contributes to the ease with which roguish spirits, contentious ones, or even wise and beneficent ones, can severally execute their whims or purposes.

Whether a medium's hands are used in distributing flowers about a room, in procuring rag-babies, in obtaining paraffin molds, and other acts which engender suspicions of fraud and falsehood, (though made a primal question by the world's habit) has really but little, if any, pertinency in the case of a genuine and well unfolded medium. If the limbs of one who is meanwhile entranced to absolute unconsciousness be used by a spirit, the work performed by using them is just as much that of a controlling spirit as the same would be if he performed it without the use of those limbs, and the medium's denial of any participation in or knowledge of what his limbs have been seen performing, may be made in all sincerity, honesty and truthfulness, because the fact that the body was subject to the

will of an outside intelligence involves a presumption that the owner of the body was not in condition to operate through it, nor to know what was done through it.

When any one whose mediumship has been extensively observed and conceded, is charged with fraud because of certain acts or objects ostensibly performed or obtained by employment of that medium's physical form, Spiritualists may well admit the facts alleged, and give attention to only the justness of the inferences from them. The world says: "If the medium's hands were used, the medium used them." Perhaps it was not so. It is the privilege if not the duty of Spiritualists to ask whose will set and sustained that form in action? Was it that of the medium or that of some spirit? If the performance seems to transcend the ordinary powers of a medium having fair character for honesty and truth, and who denies conscious use of the operated limbs, both logic and common justice require a Spiritualist to hold the medium guiltless of fraud until it be rendered probable that the medium's body was essentially under his or her own control. And if it shall ever be rendered quite probable that the external forms of a very large number of our efficient and trusted mediums are never made amenable to some power outside of themselves, much weakening of the foundations of our faith will have been effected. Far off be that day.

It is very unwise, if not unjust, on our part, to leave unused the power furnished by the fact of possession, for vindicating the innocence of both many mediums and many reputed criminals whose reputations, peace, freedom and lives are exposed to cruel sacrifice, unless restriction be placed upon the public habit of holding every individual responsible for each and every act and word which is manifested through the individual's external form.

The view briefly presented above enables a calm observer to apprehend that if Spiritualists generally could and would keep in mind, and use properly, the obvious fact that when a medium's form is fully possessed by a spirit, the medium is no more responsible for what is being done than is any looker-on at the manifestations, many such alterations as have transpired would never be repeated; for the basis of most charges against the honesty of mediums would then sink out of sight—that basis being the untenable assumption that in the case of genuine mediums all that ever is seen to be done by the use of their organs, is done by them.

The unrestricted application of an assumption which is inappropriate in some cases, has engendered much strife, contention and recrimination among disputants equally honest, equally truthful, equally devoted to the support and vindication of Spiritualism and to the welfare of mankind, and who should be friends and co-laborers, and would be so but for omission to use instructions distinctly furnished to the careful student of the spirit operations of the present day. Hope is cherished that more extensive application than heretofore will be made in the future, of knowledge that highest mediumship often involves total unconsciousness of and absolute irresponsibility for many acts which the medium's external form exhibits.

The only conclusive proof that a medium has perpetrated fraud, is proof that the physical organs of the medium acted in obedience to his or her own will and purposes at the time when the seemingly fraudulent acts were performed.

No. 426 Dudley st., Boston, June 11, 1876.

Free Thought.

OPEN LETTERS.—II.

BY J. WETHERBEE.

To the Editor of the Banner of Light:

Old Avery is a money-grabber, but chronic rheumatism has got him, and so he crutches it; and will till death, and after, perhaps, for a spell—there is some evidence that life's momentum lasts beyond the veil. How willingly he would exchange his money, though tearfully, for a pair of fresh legs! Oh! beautiful compensation, thou givest every man a grief! lucky is he whose wheel spoke in life's wheel is the financial one—only a pocket grief. Avery had just buttoned me on Spiritualism, having no more affinity for it, however, than a horse has for a trout. "Don't believe a thing in it," he said. Well, I did not suppose he did. If he was satisfied, I certainly was. If he had been a believer perhaps he would not have been either a millionaire or a cripple. He said: "John, can't you go with me and show me some of the manifestations?" or tell me where to go? I won't pay a cent unless I am satisfied not to; but, John, I want to go with you, and see something. You know where to go. What will it cost? I said, "Two dollars." "When will you pay two dollars every time?" "Yes, generally; sometimes I deadhead it." "Can't you deadhead me?" said Avery. "Not conscientiously," said I. "Well," said he, "I'll pay if I get anything satisfactory. I won't pay if I don't." "Avery," said I to him, "you give a good note, but that is your sum total. Saying that I have said all; take that from Avery, naught remains." Said I, continuing, "I don't think you would get anything satisfactory." "Why not? I want to believe it, if it is a truth." "No you don't, Avery; and, besides, you would draw round you such spirits as would spoil a circle. I have wasted too much time in my stance or circle experience by sitting hour after hour with no satisfactory results, by having people present with your doubting and selfish magnetism and influence, besides a loss of my own magnetism drawn from me to counteract such as yours, and after all, perhaps, to no purpose. I don't see the utility of your, or such, conversion. The thing is now faster than anything of its magnitude ever did before." No, my dear Avery, you are not called. The band that pulls your strings and moves you are not ready or inclined to let the light into you; when they are, or you are conditioned—which is not likely in this life—you will be moved in the right direction, and get the light you need. I have done (as Jesus would say) "casting my pearls before swine," or in modern phrase, in wasting my time, and getting proof for people not ripe enough to enjoy it, or appreciate it. Go and do good with your money. Stop taking exorbitant interest of your fellow, and better, men. Go and make more worthy—but less lucky—men and women happy by friendly cooperation, not for the sake of self-benefit, but from an intrinsic revolution of thought, and the changed condition may in co-ordination liberate your muscles, and your physical force, as well as the light will enter into your body and soul." Avery changed the conversation by saying, "John, do you know of any good property for sale, dog cheap?" and he left me, perhaps sorrowing, for he had great possessions, and his and his rheumatism will stick, and the light of the truth will abound, and he will be as blind to it as a bat, and who cares?

The other day I saw Hathaway, straight as an arrow, and good address, rather, however, Pecksniffian in quality; he says, "This Modern Spiritualism is all nonsense I nothing ever moved untouched; it is all fraud or delusion. I won't, from principle, pay my money to support mountebanks or encourage imposition. I would like to go and see some of these things of which you

speak; if anything is done satisfactory to me, and that I can't explain without spirits, I will pay double price, but not a cent till I am satisfied," and the lady sitting in his vicinity, whom I learned afterwards was "Mabel's" sister in the form, smiled as if the tall young man with Pecksniffian airs had "doused my glim." I merely replied to him thus, "What would be the object on the part of the medium or the spirits to convince him? Modern Spiritualism did not go a begging, and needed no Moody and Sankey for its increase. All who really wanted the truth generally got it; those who did not simply belong to the old and passing." Hathaway said what he did, with an air (perhaps unawares) that the sum total of success was the satisfying of him; that after he came and saw and conquered, there would be no more skeptics, for I have seen it, and I know it is true. There are millions of Hathaways in this world, and you cannot make one of them believe that just as open-eyed, as Pecksniffian, as self-seeking, as careful and as judicious people as they have seen and believed, but the crop of 'Is, 'I's and 'fools' is as large as ever. One I, H, or fool is a small fraction in a world containing thirteen hundred million people.

I do not think the spirits show any anxiety to be elastic for the conversion of a Hathaway, or even of a *savant*, they seem to prefer babies (?) to the wise and prudent (?). "Come down from the cross," said the Roman soldier, "and I will believe." It is not written that he came down for even so great a temptation.

Now there is Mason, different from both; nobody is going to boss him. He has got eyes in his head, so he wants to go under the table while the hands are showing at the aperture; he wants the medium's feet in sight, too, all the time, or tied forgetting other people, even Spiritualists, have had an eye to that before. He thinks, also, Mrs. B., sitting next to her, may be a confederate, and says, and truly, the hands appearing through the dubious atmosphere look either flickering or gloomy, and although he cannot account for the little he sees, he knows it is a cheat somehow. The medium feels the suspicion; others who have seen better exhibitions under better conditions say so, and Mason says, "I dare say they would have been better if I had not been here with a pair of eyes not so open to conviction," and verily the Masons have their reward in subdued manifestations; their effulgence dims the show. The spirits are using the most sensitive instrument in the world, the nerves of a medium; what is a photographer's silvered plate compared to the sensitiveness of a medium, to the influence of thought? do you expect the surrounding mentality is not going to have an effect? All is quiet, and the listening ear hears the sweet sound of an *Enchiridion*, but in the jargon of surried yet always uniform, so that all bodies and their qualities exist, indeed, to every wise and useful purpose, but exist only as far as they are perceived.

Now comes old "Beeswax." He believes this world is all, and nothing after; it is all matter, and the product of matter. He has some scientific knowledge, and it has shattered Holy Writ, and his mission is, he says, to shatter this fanaticism. He goes to the expositors and sees phenomena done equal to what spirits claim, and though the psychical is not as traceable as the physical, it is all illusion, or will be when discovered. With regard to communications Old Beeswax says he wants the truth, is ready to see anything and own up if he sees it, but he sees nothing that any smart medium cannot do, by a little practice, so he, like the rest of the world, gets in this as in other things what he seeks: if truth, truth, if error, error; verily Beeswax has his reward, and who cares? Certainly I do not, if he is satisfied; only I am glad for him that I am not a Beeswax.

Well, Sumner Flint, he is something like Beeswax, but nervous; don't believe in the next world, but dreads death; he is mediumistic in his nature, under the influence of spirits all the time, and don't know it, and don't believe in spirits. His conception of them is biblical and goldfish: if a spirit should communicate, it should know everything; if otherwise, it is imposition. Flint is scared in the dark, and also in the dark of his own mind. He once went to a circle on an advertisement, a stranger among strangers, seated himself at the table with the others. It moved; the medium said it was for him, and then with great contortions she gasped as if in death and said, "Sumner, open the window, I want more air." Sumner paid his twenty-five cents and sloped—said to me afterwards, "John, that was singular. 'Open the window, I want more air,' were the last words my dying mother uttered. I suppose that was a good guess; very likely nine out of ten people die for the want of air, and would say it if they thought of it." Spiritualism would probably spoil that nervous man, make him crazy. He lost his head once almost, because he lost a little money; perhaps it was a wise influence that prompted him to move from that circle so quickly and never trouble one again.

We might summon more witnesses, but this fraction will do for our purpose; the world is made of such and *plus*; and the light has come into the world but the darkness comprehends it not. Some, like Avery, are anchored to the world, the flesh, and the devil; some, like Hathaway, knowing nothing of the subject, thinking themselves wise and shrewd; some, like Mason, full of suspicion, and suggest setting a rogue to catch a rogue; some, like Beeswax, know nothing but matter (it may be that such are nothing but matter, what they seek are not immortal) finding just what they call; some like Flint, whose flesh is willing, but whose spirit is weak.

Now I have never been to a miscellaneous circle, but among the number may not be found either an Avery, a Flint, a Mason, a Beeswax, or a Sumner Flint, and in any way or other the manifestations are not as good for it, if too many of such plums season the "pudding," or the circle, the time is wasted. I suppose it is our duty to enlighten the heathen, but all are not born teachers, certainly I am not. I have had to pick up my education, or spiritual experience, as best I could, and I can only say that I have been my reward, and it is within the reach of others who seek it lovingly. I know that if there is a truth beyond question in this world, Modern Spiritualism is that truth.

Now, I advise, with Hazard, notwithstanding Tuttle's criticisms, for mediums who are mediums to stop putting themselves under unreasonable tests; if they choose, when unknown, to verify their powers in the presence of persons qualified to judge, well and good; that being done or having been done, then have proper respect for themselves; they never will satisfy the average chronic skeptic. "Do it so, and I'll believe," says one: when done, "then do it this way," and so condition after condition is required, but still there is the "if" without end; if an exception, and wonder this incredulous person is satisfied, it is only one the same role must be enacted ad infinitum. Oh! I have thanked God that I am not a medium to be so suspected, and when I know such an one is honest, and is but a medium. Oh! how I would show some people the door, if I was in that business and could afford it; why should not they also who cannot? I thank you, Bro. Hazard, on the behalf of such for your advice. Would I then encourage fraud? By no means; but any man to-day who doubts the fact of mysterious or spiritualistic manifestations is not worthy of entertainment; pass him along till the bell rings for him.

I think now it the duty and propose to work in that vein, to sit with receptive selected circles not so much to watch for frauds, as to see what are the possibilities under favorable conditions, not that I love the general manifestations less, but I love the possibilities now more. I want Spiritualists when convenient to extend their efforts in the direction of the possible; we have enough now to want more, and perhaps with them light may come that will be explanatory as well as new and extended; this is more consequence now than to convert the Averages, or patronize the Hathaways, or encircle the Masons, or convince the Beeswaxes, or open the eyes of the Flints; it will be all the same to them a hundred years hence, or when their time comes they will fall into line. But it is desirable to have harmonious, receptive people who believe this truth to make the best conditions and open up the possibilities.

"THE SUPERSENSUAL WORLD."

BY G. L. DITEON, M. D.

To the Editor of the Banner of Light:

Will you please allow me a few remarks on the "Supersensual World," from the pen of D. L., which appeared in the Banner, June 17th?

"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?"

This is one of those compact and comprehensive sentences which make D. L.'s communication referred to above so preeminently impressive, and when one has read carefully his analysis of Mr. John Fiske's untenable assumptions and subtleties exhibited in his attempt to make capital out of "The Unseen World," he cannot but admire and commend the forcible and clear logic and philosophical learning and acumen which characterize his lengthy article. And D. L. might add, regarding Mr. Fiske, what J. Stuart Mill said of M. Comte: "He can hardly have seemed even to himself to have originated anything new," while he (Comte) was treating of the statistics of society. And again: "Depriving himself of the use of a word (*cause*) which has a positive meaning, he misses the meaning it expresses."

Now more particularly to the article itself. The object of this noted production, "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 however valuable and suggestive this postulate may be, is it original with the authors of "The Unseen World"? One of the most impressive of all of Sir Wm. Jones's valuable commentaries upon Hindu or Buddhist mythology is found in his remarks on the theosophical foundation of the Buddhist *Maya* or Universal Illusion: "The inextinguishable difficulties," says he, "attending the vulgar notion of material substances, concerning which we know this only, that we know nothing, induced many of the wisest among the ancients, and some of the most enlightened among the moderns, to believe that the whole creation was rather an *energy* than a work, by which the Infinite Being, with its present at all times and in all places, exhibits to the mind of his creatures a sort of perceptions like a wonderful picture or piece of music, all bodies varied yet always uniform, so that all bodies and their qualities exist, indeed, to every wise and useful purpose, but exist only as far as they are perceived."

According to D. L., the authors of "The Unseen World" departed from the logical results of what they at first asserted, and turned aside "to devise a theory for connecting human thought as a psychic force with certain assumed possible effects in the etherial realm." This allowed Mr. Fiske an opportunity to make some disclaimers, and add that "it is evident we are quite out of the region of scientific tests." Again: "The unseen world imagined in our hypothesis is not connected with the present material universe by any such 'invisible bonds,' etc. D. L., by a few plain and forcible illustrations, shows that "it is very well known that there is a causal relation between them absolutely real." "The denial is merely a sop thrown out by the English savans to soothe the curdled asperity of the theologians." Leibnitz is then quoted, and the famous dictum of Descartes is given: "but it is with the equally illustrious Spinoza that his ideas more aptly blend; for the latter 'built his system on the assumption that there is a community of nature between them' (between that of which the differential attribute is Thought and that of which the differential attribute is Extension.)" "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."

Mr. Fiske (and he a teacher of theology,) says: "The recognition of friends in a purely spiritual world is something of which we can form no conception." . . . and, "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." D. L. now takes up this would-be philosopher, and certainly handles him "without gloves," even quoting him to defeat him "when he lapses from his sublime philosophy down to the level of common sense." And "it is in the last degrees incredible," says D. L., "that millions can give credence to alleged facts that run counter to ordinary experience, and that are especially calculated to excite skepticism, unless in their personal experience there had been the most exact correspondence between the facts and their perceptions." Again (and these sayings will bear repeating and a re-reading): "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."

D. L. evidently regards with admiration much in "The Unseen World," and agrees with its authors when they seek in the direction of the ether for the possible links of connection between the physical globe and the home of disembodied human beings, "guided by as sure an instinct as that which impels winged creatures into the air." It is from this, after much more that is illustrative and highly suggestive, he drops to a contemplation (and evidently contemptuously) of an hypothesis by Mr. Fiske where he endeavors 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."

The present condition of the moon, which "presents an example of a world that has lost its axial revolution—its cosmic activities having been transferred to its invisible gases," the "transfer or passage of the vibratory energy (heat) of a globe from its grosser portions to its rarer and may be called the cosmic process of death," that "all force acts from a base, but to a certain extent at once modifies and deserts that base with every successive impulse or vibration;" that "forces that make globes tend to develop worlds of finer substance out of worlds of grosser substance;" that it may be said "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;" that "but perhaps here are enough at present of the pebbles thrown by D. L. into the great ocean of thought, creating waves that widen out into infinity. They at least lead us to believe that behind all this there is a regal storehouse of philosophical culture which the readers of the Banner should beg to have unlocked occasionally for their benefit."

Albany, N. Y.

To the Editor of the Banner of Light:

In your issue of May 13th I noticed an interesting article from the pen of Warren Chase, entitled "What is Organic Life?" The first ten lines read as follows:

"Science is steadily encroaching on the domain of theology, and settling in her infallible way questions of the most vital importance to us. Recently she has been given life to its organic life to its organic life, not finding God there creating beings, she has been inclined to leave him out and not recognize his participation in the creation of man or beast, since she finds the same law that produces the plant, the insect and the beast, produces in the same way human beings."

Now, Mr. Editor, it would seem desirable, before "leaving out God," that science, "in her infallible way," should first settle a question which naturally suggests itself: Who established the law "that produces the plant, the insect, the beast and human beings?"

HORATIO N. SPOONER.

The Confucian idea is that the end of life is attained when each man has his own house and lives in it, and the world is at peace.

Persons so desiring will please remember this is a Picnic, Camp-Meeting and Regular Convention. New officers to be elected. So go and have a good time such as was never before known in New Jersey.

By order of the Board of Management.
Newark, N. J. L. K. COONLEY, President.

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.

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By inserting in the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications of contributors. The editorial articles are those which are for the expression of the editorial staff; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

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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.

"While we recognize man as master, and take no book as an overruling authority, we most cordially accept all great mental lights of the world. The generations of men come and go, and he alone is wise who walks in the light, reverent and thankful before God, but self-centered in his own individuality." Prof. S. H. Britton.

Mr. Washington Irving Bishop.

There is a young man of this name in New York who is achieving some success as an imitator and pretended exposé of some of the phenomena. He is the same youth who affected to tell the secret of the phenomena in the presence of the Eddy family, asserting that it was by means of a chimney that the marvels were wrought. His exposition turned out a sham, for it was abundantly proved that it made no difference in the occurrence of the phenomena whether they took place in a room near the chimney or in a tent out of doors.

The New York Observer, one of the leading "evangelical" weeklies, in its issue of June 15th, is quite exultant over the imaginary "exposure" of Spiritualism. It does not seem to be aware of the fact that precisely such exposures have been going on for the last twenty years, with no effect whatever upon the convictions of careful and intelligent investigators. The Blys, Von Klecks, Melville, Fays, Baldwins, Warrens, and Maskelynes have preceded Mr. Bishop in his professed work, and so far as their labors, whether mercenary or not, throw light on Spiritualism, they have their use in the world, and we do not object to their exhibitions if they are not accompanied by willful misrepresentations. Some or all of these men have undoubtedly mediumistic power; for they never actually explain how a trick is done, which is not explicable by jugglery or muscular skill. When pressed to divulge they always make some excuse like this: "Oh, that is my secret, my stock in trade, and I can't afford to disclose it."

The New York Observer gives the following account of Mr. Bishop's performances:

"Young Bishop, after the musical and oratorical preliminaries was seated upon a camp-stool. His arms, tightly tied together at the wrists, were pinned behind his back to a iron rod inserted in a post. By a tight band around his neck, his head was fastened to the upper part of the post. His legs were tightly tied together at the ankles, and the rope was held by a person in the audience, so that any movement of the feet would be manifest. Coins were placed upon his toes. All these fastenings were made by several well-known gentlemen, who were constrained to give themselves to this warm work, by invitations from the platform, seconded by hearty applause from an audience that knew them well. Around this thoroughly bound and helpless youth was a three-sided screen, open at the front. In his lap were placed some bells and a tambourine, a white sheet only a few feet square was drawn across the front, and the spiritual cabinet was ready. As the piano began to play, there began behind the sheet the most demonstrative accompaniment of bell ringing, tambourine rattling and jingling, continuing with the bells dying up into the air and the explosion of fire-arms. At the instant the tambourine ceased over the screen there was a cry of 'Light!' the sheet fell, and there, in the full blaze of a calcium light shining from the gallery, sat the young man tied, tethered, motionless. This sudden revelation of the youth, tied like a St. Sebastian, at the very moment in which he seemed to be engaged in the most obtrusive performances, added greatly to the incredibility of the feats. But the audience made quite as much noise with their uproarious laughter as with their well-merited and prolonged applause. While they were astonished at the inexplicability of the phenomena, they were utterly convulsed at the absurdity of such miracles when claimed to be the work of disembodied spirits.

"But the crowning test, after the most approved mediumistic method, was yet to be applied. Within the screen one of the medical gentlemen took his seat. When his eyes were bandaged, he placed his foot upon the feet, his hand upon the knees, his other hand upon the forehead of the wonder-worker. In the lap of the latter was placed a life and a guitar. At the instant the sheet is lifted, both Pandemonium and the Guyanese seem to be let loose—the life screams, the guitar twangs and bangs as though it would demolish the flesh and blast the spirit. As the sheet falls, and the medical man is seen holding on to his motionless companion, the effect is so utterly ludicrous that laughter long and hearty follows. Two gentlemen in succession, who applied this test, assured the audience that they could not detect any motion in the person that they held so firmly."

Then follows the following "explanation" of some of the minor phenomena which Mr. Bishop seems to have succeeded, either in imitating or producing:

"According to promise, although much exhausted by long-continued exertion in a position itself extremely trying, Mr. Bishop repeated some of his feats in full view of all. Upon his lap was placed the empty guitar which he had again and again inverted upon his head within two seconds' time. With no sheet to interfere, the view, the palm seems to be endowed with life. It sinks downward and backward with a movement of the performer's abdomen, it topples toward his face, it is caught or flopped upward either by his teeth or his lap, and falls over his head. It takes but a moment, and the movement is so rapid and peculiar, that the explanation is almost as marvelous as the previous mystery. Equally dexterous was the gyration of his body by which he brought the chair, board and hammer within reach of his tightly tethered hands, and in this most constrained and unnatural position actually drove the nail with the force and precision of a

good mechanic. One such revelation was just as satisfactory as a hundred. It was evident that this youth had such suppleness, muscularity and peculiar conformation, that he was able to triumph over what would be insuperable physical disabilities in another. Not one of the imagined solutions had proved correct. He had no confederate, he had not slipped his arms through the bandages, he had not pulled the ring out of the post and worked with liberated arms. As far as could be seen, it was mainly a matter of so disposing of his life and limb body, that he could bring his lap and its contents within reach of his anchored hands."

Here it will be seen by the careful reader that all the phenomena which Mr. Bishop produced within plain view of the audience were simply such as could be done by wriggling his body about so as to give movement to a nail, and by finally placing it inverted on his head; or by so twisting his body as to seize a hammer and drive a nail with his bound hands. Phenomena that can be explained in this way are not such as excite the astonishment of Spiritualists or lead them to the belief that there are abnormal forces at work. Why did not Mr. Bishop explain to the audience how (unless he used his hands) he produced the effects behind the screen in presence of the two gentlemen, who in succession sat with bandaged eyes and "applied the test." Good mediums will satisfy you that, under similar conditions, they use neither hands nor feet, nor any part of their person.

We have the testimony of parties present showing that Mr. Bishop's tricks were wholly unsatisfactory to those persons, whether Spiritualists or anti-Spiritualists, who knew something of what genuine mediums are capable of bringing to pass under test conditions. The Brooklyn Gazette (not a Spiritualist paper) says of Mr. Bishop: "The fact was apparent to all that he could have no difficulty in freeing his hands (which are by the way peculiarly formed for the trickery) from the bandages of broad calico, drumming the tambourine, or drinking his glass of claret with the utmost ease."

In the illustration given in the New York Graphic, Mr. Bishop is represented as producing the effect of the floating guitar simply by swinging it about with his hand. Inasmuch as careful investigators have, while this phenomenon was going on, held both the hands and the feet of mediums, this explanation will not serve at all. Furthermore it would be impossible to produce the movements in any such way; for where the manifestation is genuine the guitar will often strike the ceiling, and seem to fly bird-like to different parts of the room, and this while the medium's hands are held.

If Mr. Bishop does anything not explicable by jugglery or muscular effort, and fails to show how he does it, the conclusion is irresistible that he is one of those unprincipled mediums, who, finding the spiritualistic explanation unpopular, avail themselves of the cooperation of a certain class of spirits to produce thaumaturgic effects.

Not a thing does Mr. Bishop prove against Spiritualism. He makes it probable that some of the minor phenomena may be simulated; but we know all that as far back as the year 1849. This is the sum total of all that can be got from Mr. Bishop's *exposé* for the comfort of the New York Observer and the antagonists of Spiritualism.

We shall have further remarks to make on this subject, in our next.

The Liberal League.

Elsewhere in this week's Banner will be found the call for the Centennial Congress of Liberals, to be held at Philadelphia on Saturday, July 1st, and to continue in session for four consecutive days. The call of the committee will be found to supply all the information necessary to an effective participation in its purpose. Liberal societies and associations by whatever name are invited to cooperate in the sign of the proposed Congress; and for reasons which cannot be more plainly or impressively set forth than in the language of the committee.

The proceedings of each day are mapped out, and from this the character of the meeting may be intelligently understood. Sunday is to be devoted to addresses, and Saturday, Monday and Tuesday to practical business. Months of labor have been given to the perfection of the machinery, so that the work of the Congress shall proceed without needless friction; yet in no sense is it intended that any expression of free sentiment and vigorous opinion shall be forestalled, the object being only to facilitate progress. Events are rapidly forcing the issues which the Liberal Congress is to discuss, and it looks as if it could not be long before bigotry and authority would compel all men who love freedom of thought to choose their position and defend themselves. The better, because safer, way for the Liberals is to organize their forces for an aggressive warfare, resolved to give blows as well as to take them.

What are the questions, or issues, then, that call this large body of persons together from every quarter of the country? They were succinctly rehearsed at the convention of Liberal Leagues held in Philadelphia last fall. The corner-stone of this movement is the naked assertion of the principle that "the absolute separation of Church and State" is the "universally recognized foundation of the Constitution and Government of the United States." Then come these: opposition to the claims for the exemption of church property from taxation, to the appropriation of public money for any sectarian purposes, to the use of the Bible in the public schools, to the law for the enforcement of the observance of Sunday as the Sabbath, to the requirement of religious tests for office, suffrage or naturalization, and to similar practices which are in violation of the American principles of liberty.

The object, stated as briefly as may be, is to give the death-blow to sectarian ambition and plotting, and to begin a serious and determined movement for the immediate and absolute secularization of the State. There could not be a more urgent purpose at this time. There is an insolence in the manner of ecclesiastical authority now that is becoming unendurable. Holding nothing but the forms of religion from which the soul has departed, it assumes to guide and govern the individual conscience through the machinery of constitutions and laws. With a devout mien it proposes to take supreme control of the State, pleading the necessity of saving it from the hands of an irreligious vandalism. It hates everything that is popular and equal, and seeks to build up prerogative in a free country and to collect and concentrate power. It is time it was met openly, and this Centennial year is the very time, and Philadelphia the very place to do it in.

Mrs. Orrin Abbott Masters, the developing medium so long and favorably known to the Chicago Spiritualists, has returned to that city to remain permanently.

Mr. Denton's Letter.

We publish below a letter from Mr. Denton in regard to his interesting and much esteemed volume, "The Soul of Things." Of his perfect sincerity in the preparation of the book we have never entertained a doubt; and of psychometry as a fact we have as strong a conviction as he himself can have. That portion of his book which created the impression that led to the remark that it deals somewhat with "the unprovable," was precisely the part which he himself admits as drawing "most largely upon the credulity of the reader;" but, as he truly says, we should hesitate to publish a great many of the facts of Spiritualism, if we were to be afraid of "drawing on the credulity of readers." Of Mr. Denton's own services in the cause of spiritual truth, his clear statements and vigorous eloquence, we have the highest appreciation, and so we believe has the public. No one has stated more powerfully the reasons for the spiritual theory; and we rejoice to see from the language of his letter that there is nothing retrograde in his convictions, but that they go on strengthening with time and with the new developments that are daily coming up. It was the somewhat equivocal language of Mrs. Denton's letter in regard to psychometry that led to the editorial remarks on the subject in our last issue. Those remarks were simply intended to bring out the actual facts in regard to the volume; and we consequently are glad to have Mr. Denton's confirmatory letter, which may disabuse the public mind of some erroneous inferences. The simple truth above all things is what we want in Spiritualism.

To the Editor of the Banner of Light:

You say in your reply to Mrs. Denton, that you have always regarded the Soul of Things "as drawing too largely on the credulity of readers, and as dealing too much in the unprovable." Are we then never to publish anything that was largely on the credulity of readers? How long would the Banner be published, if you should adopt that principle? If we are only to publish what people already believe, or what is easy to believe, we shall be silent with regard to nearly all the spiritual phenomena daily transpiring around us. Why, the Boston Herald has a wider spirit than that, and publishes statements regarding the manifestations through Mrs. Bennett that must stagger the credulity of certainly nine-tenths of its readers.

The Soul of Things is a record of actual facts. A very large portion of it was obtained from psychometers who were utterly unaware at the time of examination of the character of the specimens examined. The language used was taken down by myself, just as it fell from the lips of the parties, and every one is left to draw such a conclusion from them as the facts appear to warrant. Is this drawing on the credulity of people or dealing in the unprovable? Then all teachers of new truths and all exponents of new discoveries in science are guilty of it. When the facts are given, as we have given them in that work, it is the business of the reader to judge how much credence shall be given to them. The only question is whether the Soul of Things is an honest record of facts; and if so they are certainly worthy of the attention of independent thinkers, whether they may be able to arrive at the same opinions with regard to them as we have done; opinions that we do not, however, seek to crowd upon any one else. The statements that draw most largely upon the credulity of the reader are those regarding the planet Mars; yet they were obtained from three entirely independent psychometers, and their harmony is the only ground of my faith in their correctness.

Spiritualism is true, as I know; and psychometry is equally true, as I also know; and new truths are probably yet to be discovered, that will tax the credulity of mankind more than either.

W. DENTON.

Discharged Convicts.

The Massachusetts Society for aiding discharged convicts has shown, by its works quite as much as by its figures, that it is doing a great deal of good in a field which till recently has been overlooked. It aims not only to prevent crime and to reform children who are born and bred in the atmosphere of crime, but to restore to discharged convicts that degree of self-respect which is all the capital which they have to make their way in the world with. The last and recent Report of the Society shows that during the year thirty-nine such convicts have been returned to their trades, while one hundred and forty-three have been sent to their friends in this and other States. The letters written by these rescued men to the officers of the Society are full of interest, showing that they were worth the effort made to save them. A large proportion of the discharged were foreign-born, and the most of them intemperate. The next Report will be still more interesting if it will state the number of the benefited who hold out in their new situations.

The Glorious Fourth.

Tuesday is the centenary of the nation's birth, and it will be more universally and enthusiastically observed than any Fourth of July has been celebrated in the lifetime of this generation. Towns, cities and villages intend to get up an observance that shall give adequate expression to the prevailing sentiment. It is something worth thinking seriously of, that we are allowed the privilege of taking an active part in the hundredth birthday of the national independence. The aged rejoice over it, and the young are delighted to realize that their lives included this memorable day within their limits. The day will naturally be devoted to the resurrection of historic events and associations. The idea was some time ago thrown out that local observances all over the country would be the fittest for the occasion, and this seems to be about to be acted upon. The thing cannot very well be done, in so extended a country as ours, on a concentrated plan.

Psychische Studien.

This is the title of the only German magazine now published that is devoted to the cause of Spiritualism. It is edited by Alexander Aksakoff of St. Petersburg, one who has sacrificed much for the truth, and who, so far from looking for profit from his labors, publishes this magazine at large expense to himself. It is admirably conducted, and contains deeply interesting articles from Franz Hoffman, the distinguished philosopher, Max Perty, of Berne, the naturalist, Professors Wagner and Butlerer. Mr. Aksakoff himself is a most able writer, and all his contributions in regard to Spiritualism are masterly. We hope that such of our readers as are acquainted with German will subscribe for this work. It may be ordered of E. Steiger, the well-known German publisher and importer of books, New York.

One of our valued correspondents writes as follows concerning Mr. Evans' standard and latest work: "I have just finished the perusal of SOUL AND BODY, which I obtained from your office, and I unequivocally pronounce it a gem of a book in every sense of the word."

Ministering Angels.

In a recent discourse delivered to his congregation in Boston Highlands, the Rev. Dr. Patterson gave broad evidence of the work which the powerful though silent agency of Spiritualism is effecting alike in the pulpit (giving bravery to utter) and in the church (bestowing liberality to hear). In the course of the sermon occurred the following choice passages:

"Do the Scriptures of the Old and New Testaments teach the doctrine of ministering spirits? Angels sat with Abraham beneath the oaks of Hebron. Angels appeared to Lot and led him out of Sodom. Angels fed Elijah in the wilderness. Angels came to Jacob as he slept at Bethel, and revealed the fact of open and unceasing communication between earth and heaven. Angels delivered Daniel; and taught Isaiah, and Jeremiah, and Ezekiel, and others of the Hebrew prophets. And when Jesus, the Star of Prophecy, came, we see Him in frequent and intimate converse with the spirit-world. Angels welcome His advent; they strengthen Him in the wilderness; they are with Him on the mount of transfiguration, and in the garden of Gethsemane; they watch at His tomb; they wait on His ascension. The apostles and disciples were helped by angels. We have seen how they came to Peter, and it is not an isolated instance. Paul had been arrested by Roman authority and condemned. As a Roman citizen he appealed to Caesar. On board a Roman ship and under Roman guard, he was making voyage to the imperial city. A storm, fierce and terrible, threatened the vessel with destruction. The commander, the sailors, the soldiers were paralyzed with terror. Paul alone was calm. The prisoner had suddenly become commander. Why this change? 'There stood by me this night the angel of the Lord whose I am, and whom I serve, saying, Fear not, Paul, for thou must be brought before Caesar; and lo! God hath given thee all that sail with thee. Therefore be of good cheer; for I believe God that it shall be even as it was told me.' Angels are referred to as watching over Christ's little ones; as rejoicing over the penitent sinner; as present in the worship of believers; as bearing home the souls of the redeemed. Nor is this evidence of angelic ministry confined to the Hebrew Scriptures. It has been believed by the leaders and philosophers of all nations. Confucius, Zoroaster, Pythagoras and Plato taught distinctly their belief in guardian spirits. Socrates, the best of heathen philosophers, said he was sensible of the guidance of superior beings, who warned him of danger, and directed him in the right way. If angels were God's messengers of good to men in the earlier ages, may we not believe that they are engaged on similar errands now? and that the ladder which Jacob saw still reaches from earth to heaven, kept luminous continually by ascending and descending ministers? Heaven is not a far-off realm. Even now the divine inhabitants sympathize with our struggles, aid us in our good endeavors, and rejoice when a sinner repents. * * * If the just made perfect are angel ministers on earth, who among the innumerable company so likely to become our guardian angels as they with whom we held most loving intercourse on earth. Do I hear the question, How can the departed be so near and yet unseen? We see but the husk of anything. We see the earth and the starry heavens, but not the forces which move them. We see the results of men's invention, but not the thought out of which it was born. We see the works of the Supreme Creator, but not the creating and controlling spirit. That must be apprehended by powers akin to itself; the inward consciousness and love. In looking through the telescope nebulous spaces are resolved into worlds. The microscope reveals life in a drop of dew. So the lens of the spirit, a pure and perfect living faith, reveals beings, and influences, and companionships impossible of apprehension by mere mortal sight."

Passed On.

John Neal, author, journalist and poet, left the physical tenement which he had so long inhabited, at Portland, Me., June 20th, in his 83d year. Born of Quaker parents, he at the age of twenty-five received his dismissal from that sect and engaged in mercantile pursuits. He studied law, but a fondness for literary labor afterward led him to abandon that profession and engage in work more congenial to his mind. In 1817 he published his first novel, entitled "Keep Cool," and subsequently he wrote a five-act tragedy and numerous poems. Besides contributing to many newspapers and magazines, including Blackwood's, he found time to assist Paul Allen in writing his History of the American Revolution, and to prepare the indexes of fifty volumes of Nile's Political Register. At one period of his life Mr. Neal enjoyed a deserved popularity as a Lyceum lecturer, and at various times, until he had reached his 60th year, he gave occasional novels to the public, which had a ready sale. Mr. Neal's last work, published in 1870, was entitled "Wandering Recollections of a Somewhat Busy Life," and in it he depicted the scenes and circumstances attending on his mundane experiences. C. C. Hazewell says of him: "He stood in the front rank of American authors, as well in regard to talents as to time; and some of his works will live long—perhaps forever." Mr. Neal, for years previous to his decease, was a firm, consistent and outspoken adherent of Spiritualism, and in the light of its revelations looked forward with joyful anticipation to the next act in the drama of existence, the curtain concealing which has now been uprolled to his vision.

War with the Sioux.

Gen. Crook, who bears the reputation of a great Indian fighter, has had a four hours' encounter with the Sioux, whom the whites, in defiance of a solemn treaty between the Indians and the Government, are endeavoring to expel from their own lands. The reported result was the killing of a hundred red men; but that seems to be exaggerated. A more careful account represents nine white soldiers killed to thirteen Indians. Gen. Crook had a narrow escape, it is said, himself, his horse having been shot under him. There is no justice whatever in such a war as this. If it were between parties of white men it would be hooted down as sheer barbarism. What has it sprung from but the covetousness of white men, who do not believe that Indians, merely because they are Indians, have any rights which they are bound to respect. No good can come out of an attempt to drive a race, even if called savages, from the lands which their very enemy has solemnly guaranteed to their possession forever.

Lake Pleasant Camp-Meeting.

The demand for tent room this year promises to be so large that the hitherto unused grove which extends back to the carriage entrance, near the stables, will be thinned out, and streets cut through, so that fifty to one hundred more tents can be set. There is to be a new street cut through behind the séance-room of the "Allen Boy," which will give space for twenty more tents, and these will be located under some tall oaks and pines, making a most charming and quiet retreat for those who wish places a little more retired.

The veteran John Child, of Philadelphia, closed his earthly career on the 18th of June, at the ripe age of eighty-seven years. He was the father of Samuel T. and Dr. Henry T. Child.

Another Endorsement of Mrs. Hardy.

In our issue for June 24th we gave an account of what transpired at the séance held by Mrs. Mary M. Hardy in the early part of the week. The following from Prof. William Denton, bearing upon the same subject, was received too late for insertion in that number:

To the Editor of the Banner of Light:

It is a noteworthy fact that as the demands of skepticism have increased, so has the ability of spirits to demonstrate to us their existence and their power. What skeptics at first demanded was, that it should be demonstrated that the raps were not made by human agency, and that they were governed by intelligence. This was done, and many became satisfied by it that the departed are not lost; but others said, the intelligence communicated must be of such a character that it shall be unknown to every human being, and then we shall acknowledge its supermundane character. Even this was done, repeatedly done; events transpiring in distant localities were faithfully reported by spirits through mediums that could have had no knowledge of the facts through the ordinary senses. Then skepticism, that had always stoutly denied clairvoyance, now accepted it and loudly paraded it to overthrow the spiritual claim. If spirits exist, said the skeptics, why cannot we see them, hear them, feel them, and thus know of their existence as we know of the existence of mortals? Impossible as this at first seemed, it was done, done till it became common—we saw their forms, we heard their voices, we clasped their hands, and in their presence materialism melted as flows the snow at the breath of spring, we knew of the presence of the immortals as we know of the presence of mortals.

Then it was said, why cannot we apply tests to these spirits as scientists apply tests in conducting their experiments? To-day we can say this is done. The wire-box test through Mrs. Hardy, which I had an opportunity of observing on Monday afternoon, June 19th, in the presence of some of the most skeptical as well as the most critical witnesses, abundantly demonstrates this. The box was examined with the greatest care, and found to be impervious to the admission of anything more than half an inch in diameter, yet in less than half an hour after it had been carefully locked, bolted and sealed, a perfect mold of a hand was produced within it, that could not have been the work of human fingers.

Mrs. Hardy has thoroughly vindicated the genuineness of her mediumship, having been tested by the most carefully conducted experiments, and I trust she will long live to give evidence to thousands in the future, as she has done in the past, that the dead still live and are still interested in the welfare of those who survive.

W. DENTON.

Spiritual Phenomena in England.

Our English files of a recent date are filled with accounts of remarkable manifestations occurring in Great Britain, in presence of a rapidly increasing band of media, whose development seems to be fitted to the needs of the cause as fast as they severally appear. From a report furnished the Medium and Daybreak, by W. Brown, M. D., of Burnley, concerning séances held by himself and family with Dr. Monck, we cite the following as an example of what is being accomplished:

"A shawl was fastened across a corner of the room, and immediately the Doctor went behind it a female form was seen above it, and the next moment the form accompanied the medium outside the cabinet, in full view of us all. I and my wife clearly and unmistakably recognized the familiar features, peculiar cap, &c., of my departed mother. The form was so distinct, and remained in view outside so long, that it was impossible for us to be deceived as to her identity. A few nights before, when sitting with some of my friends, my mother had communicated, promising she would materialize through Dr. Monck when he came. While medium and form were thus standing outside the cabinet, 'Samuel' quickly pulled down the shawl behind it, thus exposing to our gaze the bare walls and empty space at the back, and then we saw the materialized form of my mother melt away before our very eyes. It was an awe-inspiring spectacle. No skeptic could have seen it and retained his skepticism. We now replaced the shawl, bound the Doctor's arms securely together behind him and sewed them fast to his coat, also sewing the coat together in front. I placed a musical box on his knees, and it played instantly and was thrown out of the cabinet. The same occurred with the bell, tambourine, &c. A book was next rested on his knees, and the spirit lifted the curtain so as to show us the book—which had been opened—and a hand was seen plainly, resting on it. The while sitting in the midst of us in the room, in full view of all, a slate previously examined and well cleaned by myself—was placed on the Doctor's head with a piece of pencil. We all then distinctly saw a hand raise the pencil and write a long letter in beautifully small and regular characters on the slate. I have the slate, and it can be seen by any friends who call on me. The Doctor's hands were exposed to our view, resting quietly on his knees the whole time. The whole of the foregoing phenomena, and more, occurred in the clear light of a lamp, when fifteen pairs of keen, watchful eyes rendered 'conspiracy' or any other form of 'deception' absurdly impossible."

The Northern Illinois Association of Spiritualists.

Went into camp at Rockford on Wednesday, the 7th of June, and continued in daily session until Monday, the 12th, closing Monday evening with a social dance. The principal speakers were E. V. Wilson, Susie M. Johnson, Capt. H. H. Brown, Mattie Hulet Parry and Mrs. Severance, though others in attendance contributed of their thoughts. The entire proceedings are reported as characterized by harmony, and the meeting was a success. At an election of officers for the Association for the ensuing year, Mrs. Juliette Severance was chosen President, Mr. Gage, of McHenry, Vice President, and E. V. Wilson, Secretary.

Clam-Bake at Downer's Landing.

Read the announcement made by James S. Dodge (of camp-meeting memory), on our 5th page, with regard to his proposed gathering of Spiritualists at this popular seaside resort, on Wednesday, July 12th.

The New York Sunday Mercury, of a late date, states that there is a great deal of wonderment among the residents along the line of the Harlem Railroad, over the strange sights and sounds heard in a large mansion midway between Woodlawn and Williamsburg station, and situated on a high mound overlooking the Bronx River. The stories of apparitions, etc., told by those—inmates and others—who claim to have witnessed them, are of a most startling character. "All these strange phenomena," says the Mercury, "may be delusions, but it seems very curious that so many trustworthy people should share the same delusions."

Mr. Eglinton, the well-known medium, whose séances have been referred to in these columns by our correspondent J. J. Morse, has been recently giving séances, and getting casts of spirit-hands from the most stringent test conditions, at Portsmouth, England.

Mrs. Mary J. Hollis, the well-known medium, is in Washington, D. C., at No. 616 E street, North-West, and is giving great satisfaction to the believers, and especially to the skeptical element.

The Argosy.

This is the title of a new quarto weekly inaugurated by H. N. F. Lewis—Mrs. Jennie T. Hazen Lewis, assistant editor—at Chicago, Ill., and printed at 177 Madison street, that city. The present number offers a variety of mental food, consisting of stories, poems, essays, etc., etc. The motto of this laborer in the spiritual field, "Striving for the Real and the Right," is a good one, and its object is announced to be not only to advance the interests of the cause *per se*, but also to do all in its power "to second the efforts of every honest and earnest soul, and to sustain every laudable scheme for human good." We trust the Argosy may have a safe voyage over the pecuniary sea, although the venture, in view of the present stringent times, is a bold one, and attended with much risk of loss.

Hon. Robert Dale Owen

Was married on Friday, June 23d, at Lake Osage, N. Y., to Miss Kellogg of Hartford. The New York Sun thus refers to the event: "The announcement of the marriage of Robert Dale Owen will surprise many of his friends. Mr. Owen is said to have married Miss Lottie Kellogg, granddaughter of the Rev. Ben Kellogg, for thirty years pastor of a Congregational church in Hartford. Miss Kellogg lived in one of the most romantic spots on the shores of Lake George. Mr. Owen is said to have written part of his autobiography in Miss Kellogg's pleasant home, and to have dedicated the work to her. They will make this home their abiding place, and will take with them the wishes of a host of friends for a tranquil and happy life."

The Corresponding Secretary of the God-in-the-Constitution Association has forwarded to us the "circular call for a national centennial convention" by his select party of bigots, to be held at Philadelphia. We raise our hat in sheer admiration of such unparalleled assurance. The men who have schemed this mischief to free institutions and a free government are the very ones to request that we should give our readers the leading points of their anti-republican and really anti-Christian schemes, and ask us to dilate on the attractive qualities of the orators who are expected to denounce us. We think this detestable society sees us engaged in doing that very thing. It has got a maggot of ambition in its brain, to the effect that if it can but associate its action in some way with the Centennial, it would help on the religion (?) of the thing wonderfully.

The Gardiner (Me.) Home Journal thus speaks concerning the opening of the Centennial Exhibition on Sabbath: "We spent one Sabbath in Philadelphia; and had we before had any doubts as to the question of opening the Exposition on Sunday, that day would have dispelled them. We saw more drunkenness and noise on that day than all the rest of the time we were there. A very intelligent lady who was staying there, and who we believe was a member of some religious organization, urged us to sign a petition for the opening of the Exposition. The saloons and beer gardens are open, and peddlers of all kinds are on the streets. Sunday is the same as other days, only more noisy and riotous. We think it is a great mistake that this Exposition is not opened evenings and Sundays."

Mrs. Mary McNeil Cook, aunt—and mother—by adoption—of D. D. Home, the medium, passed on from Elwood, U. S. A., May 6th, her decease being caused by a paralytic stroke induced by her hearing the report (subsequently proved to be without foundation in fact) of the decease of her distinguished nephew. It is reported that on the morning of May 23d, Mr. Home told his wife that in vision he had seen a sheet of blue paper, and the words written on it were, "Mary is now at rest." Four hours later the postman handed him a letter. The paper was blue, and the first sentence was, "Dear Brother—Aunt Mary is now at rest."

Purchase a copy of that remarkable work, *STRANGE VISITORS*, the articles, tales and communications in which were given through the mediumship of Mrs. Susan G. Horns of New York. It is just such a book as sceptics should read. Some of the leading minds of the past are characteristically represented in its pages, and its contents from the opening to the close are replete with stirring interest.

R. Linton, of London—formerly connected with the Medium and Daybreak—arrived in New York City, June 27th, and subsequently made his way to Boston. Mr. Linton is a representative English Spiritualist, and is deserving of a warm welcome by the friends of the cause on this side of the Atlantic. Letters may be addressed to him either at 60 Dover street, Boston, or care this office.

The stars have their lustre, that gleam through the darkened night and deck her royal robe; but the stars are, nevertheless, living robes, peopled with beings, and full of the realities of an ever-gushing and spiritual life.

Mrs. Bennett, the "West-End Medium," so-called, who has of late created so much interest in Boston, has closed her sances for the present, and left the city for a season of rest and recuperation.

An article entitled "Experiences of a Medium giving Sances under Conditions Demanded by Skeptics," from the pen of John Hardy, will appear in our issue for July 15th.

Ebenezer Hance, of Falsington, Pa., has passed on to the higher life, after an earthly pilgrimage of nearly eighty-one years. He was a veteran Spiritualist and exemplary citizen.

"The Philadelphia minister," so says an exchange, "will take no vacation this year. He will stay at home, and see that the great exhibition is closed on Sunday."

The North of England Review for June 9th gives an excellent lithographic likeness of our English agent, J. J. Morse, and backs up the same with a readable sketch of his experiences.

Jay J. Hartman writes us that he will soon open a photograph gallery in Philadelphia on his own account.

Read the card of A. M. Griffin, regarding "Experiences of Judge J. W. Edmonds in Spirit-Life," on our fifth page.

"A New Wave of Spiritualism," by William Fishbough, is received and will be published next week.

Dr. Mack is about to make a tour to Scotland, visiting Edinburgh, Glasgow, and other points.

Read the article on local organization (third page) by J. M. Peabes.

Benjamin Franklin through Mrs. Tappan.

To the Editor of the Banner of Light:

The address of Benjamin Franklin through the lips of Mrs. Tappan, at Chicago, which was published in your issue of June 24th, is a masterly production, viewed as a condensed series of suggestions well fitted to stimulate and guide any mind of a reflective and scientific cast. This ascended philosopher, who in earth-life skillfully labored to find the causes of many material phenomena by searching from without inward, or from matter toward spirit, now tells us through borrowed lips that search in the reversed direction which his divestment of the material body necessitates—that is, by investigations from within outward, or from spirit to matter—has given him knowledge that in earth's composition and its surroundings there is a less number of distinct substances, and also that there is a greater diversity of manifestations of one and the same force than our embodied scientists recognize.

According to him, now, electricity, magnetism, animal magnetism, psychio-force, magnetic-attraction, or odyle-force, nervous aura, etc., are not any one of them a substance, but are each and all simply *atomic vibrations*, and have no direct "bearings whatever upon the force or motion employed to produce the physical and mental manifestations of Spiritualism." It is not then within the fields cultivated and gleaned by the Huxleys, Tyndalls, Carpenters, and the like, that the instrumentalities of spirit manifestations exist, and the acquisitions of such men give them no special competency to solve the mysteries attendant upon Spiritualism. We and the scientific world are now distinctly told by one who says he *knows*, that the process of producing all these varied manifestations "is simply dynamical, spiritual volition," employing the *cerebral life* of the medium; through the medium's *brain-power* deriving the function that causes atoms to move and conceptions to take place.

Franklin's position suggests that the force which brings spiritual phenomena into human view is the same as that which gives heat and motion to Huxley's "protoplasm," gives the "promise and potency" which Tyndall finds in matter, and is the moving power in Carpenter's "unconscious cerebration." And this force is *spirit*. He tells us that all force is *spirit*. When manifested in one form we call that spirit, heat; in another, motion; in another, light, and so on. Thus, neither heat, light, electricity, or force, nor magnetism is a *substance*—each of them is only a mode in which *spirit* acts.

Those who had many interviews with Mrs. Tappan (then Cora Scott), who, years ago, a girl in her teens, tarried at Boston a considerable time, and gave no manifestation of superior mental and paves in conversation, though often charming, elevating, almost angelic when entranced, must ignore the lessons which experience has taught, if we regard it as probable that such a girl as she then was has developed into a woman capable of producing the profound and systematic discourse which is claimed to be the production of another intellect than hers, and the address itself tells the world with uncommon definiteness, perspicuity and force how that may be. The discourse merits profound study.

ALLEN PUTNAM.

426 Dudley street, Boston, June 25th.

Mrs. Hardy and her invisible assistants have again triumphed by producing the waxen mold of a hand in a box locked, sealed and perfectly secured against the admission of any mortal agent. The writer, who was one of a number of persons invited to witness the experiment and its result, unhesitatingly asserts its complete success. Will students of nature persist in ignoring such astounding objective facts in Spiritualism as this?—*Boston Sunday Herald*.

The New York Liberal League met at 141 Eighth street, New York, 18th, 1876; was reorganized, and several new members were added to its numbers. The following officers were elected for the year to come: D. M. Bennett, President; A. C. McDonald, Vice-President; S. H. Preston, Secretary; E. M. McDonald, Treasurer.

Mrs. Susie A. Willis Fletcher has met with excellent success during her brief stay in London, and is reported as having accomplished much and good work there as a medium. She expects soon to embark for the United States.

A report of the proceedings at the eighteenth anniversary of the dedication of the Spiritual Free Church, at Sturgis, Mich., has been received and will appear in the next issue of the Banner.

Movements of Lecturers and Mediums. The Stockwell, published at Sydney, New South Wales, announces that J. Tyerman will accept invitations to lecture in any part of the Australian colonies, on Spiritualism and Free Thought. Address 147 Woollomooloo street, Sydney.

Parker Pillsbury delivered two very interesting lectures, at Science Hall, New York, recently, on the "Plague and Peril of Monopolies."

N. Frank White will speak in New Haven, Conn., the first two Sundays of July. Address him at Seymour, Conn.

Mrs. Cushman, of Melrose, has closed her circles until further notice.

A. S. Hayward writes, June 23d, from Philadelphia: "Warren Chase, Esq., spoke at Lincoln Hall last Sunday evening, and will speak again next Sunday. His health is good and voice distinct and clear. He never enjoyed better physical health. His remarks were highly appreciated by a goodly number. Giles B. Stebbins gave practical discourses the two Sunday evenings previous."

Robert Cooper will lecture in the Paine Memorial Building, Boston, Sunday afternoon, July 24, on "The Objective Proof of a Spiritual World." Admission free.

Dr. H. P. Fairfield has been lecturing with good success at Plymouth, Vt., during the past month. He would like to make other engagements to speak. The doctor is hard-working and fearless advocate of the truth, and deserves the fullest measure of advocacy at the hands of Spiritualists and Liberals. Address him Greenwich Village, Mass.

Dr. J. S. Bean, of Natick, Mass., and Geo. A. Fuller, of Sherborn, Mass., have just returned from a very successful lecturing tour in New Hampshire. A great deal of interest was manifested. The meetings were well attended and the people were found to be alive to the issues of Spiritualism. Dr. Bean treated with magnetism and several cases prepared under spirit direction many very severe cases with success. Mr. Fuller spoke under spirit control at the above mentioned meetings very acceptably. Dr. Bean and Mr. Fuller would like to make further engagements.

Bro. J. H. Harter, of Auburn, N. Y., will speak in the grove of Rowland Sears, two miles north of Groton, N. Y., on Sunday, July 24, at 11 A. M. and P. M.

Illness in her family has compelled Mrs. Emma F. Jay Bullen, of New York, to suspend for the present the arrangements making for her proposed trip to the Pacific slope.

Dr. Kayner, of St. Charles, Ill., will answer calls to lecture on subjects connected with the Harmonical Philosophy; Physiology, etc.

The Religio-Philosophical Society of Chicago, Ill., has bestowed a letter of fellowship and ordination on J. M. Hawthorne, of Olinx, Kan.

Spiritualist Meetings in Boston.

ROCHESTER HALL.—The Ladies' Aid Society will on Tuesday afternoon hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

RAYMOND HALL.—Spiritual Meetings are held at this hall, 172 Main street, Charlestown District, Sunday afternoons, at 3 o'clock. The exercises consist of speaking and tests by different mediums. Admission free.

BOSTON.—Rochester Hall.—The Children's Progressive Lyceum convened as usual on Sunday morning, June 25th. Notwithstanding the excessive heat of the weather a large audience was in attendance, and a goodly number of children filled the groups. Recitations were given by Mrs. Carpenter, Linwood Hickok, Mabel Edson, Ernestine Eldridge, Mary Lineman, Hattie Collier, Lillian Jepson, Lizzie Thompson, Carrie Osgood, and Master Harry Bates. Songs by Mr. Fairbanks, assisted by his little daughter Grace, Mr. Seales, Fredrick Patterson and Charles W. Sullivan, added greatly to the interest of the day. A piano solo beautifully rendered by Mr. Hayes, was highly appreciated. Also piano solo by Nellie Thomas was pleasingly received.

Mr. Hatch, Conductor, made a brief address, expressing his satisfaction with the progress made by the Lyceum during the past season, and thanking the children for their punctual attendance and good deportment. He also spoke in grateful terms of the friends who have shown their interest in the Lyceum, and who have assisted him in his efforts for the success of the school.

The session closed with remarks by Col. Scott and Prof. A. E. Carpenter.

By vote of the Lyceum Association it is decided to take a vacation during July and August, the sessions to be resumed on the first Sunday in September.

JULIA M. CARPENTER, Cor. Sec.

Spiritual and Miscellaneous Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents. LONDON NEWS. A Monthly Journal of Spiritual Science and Intelligence. Published in London. Price 25 cents. **THE SPIRITUALIST.** A Weekly Journal of Psychological Science, London, Eng. Price 5 cents. **THE RELIGIO-PHILOSOPHICAL JOURNAL.** Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents. **THE LITTLE BOUQUET.** Published in Chicago, Ill. Price 10 cents. **THE SPIRITUALIST AT WORK.** Issued fortnightly at Chicago, Ill. E. V. Wilson, editor. Price 6 cents. **THE CHURCHMAN.** Published in Boston. Price 6 cents. **THE HERALD OF HEAVEN AND JOURNAL OF PHYSICAL CULTURE.** Published in New York. Price 15 cents. **THE SPIRITUAL MAGAZINE.** Published monthly in Melrose, Tenn. S. Watson, Editor. Price 25 cents; by mail 25 cents.

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Each line in *Agate type*, twenty cents for the first, and fifteen cents for every subsequent insertion.

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DR. FRED. L. H. WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y. J.1.

Mr. and Mrs. HOLMES, 614 South Washington Sq., Philadelphia, Pa. Circles Monday, Tuesday, Wednesday and Thursday evenings, at 8 o'clock. F.19.

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

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NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to do so should address Mr. Morse at his residence, 10, Wick Cottage, Old Ford Road, Bow, E., London, Eng.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 315 Spring Garden street, Philadelphia, Pa., has been appointed agent for the *Banner of Light*, and will take orders for all of Colby & Rich's Publications, and will also take orders for the *Banner of Light*, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritualist meetings. Parties in Philadelphia, Pa., desiring to advertise in the *Banner of Light*, can consult Dr. Rhodes.

HARTFORD, CONN., BOOK DEPOT. A. ROSE, 52 Franklin street, Hartford, Conn., keeps constantly for sale the *BANNER OF LIGHT* and all the *Spiritual and Reform Works* published by Colby & Rich.

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THE SEVENTH

ANNUAL CAMP MEETING

OF THE

Liberal Spiritualists of New England

Will be held at HIGHLAND LAKE GROVE, N. H., commencing July 14th and closing August 1st, 1876.

All who have in LIBERTY (not anarchy) Equality and FRATERNITY, under whatever name they are known, are cordially invited to join us. This Grove, of over fifty acres, with its beautiful scenery, good buildings, bowling, etc., the Lake, Row-Boats, has unequal in New England, and affords every facility to seekers of health or recreation. Good food, and comfortable accommodations at Harper's Mammoth Dining and Restaurant Hall at \$6 per week.

As far as practicable, those intending to camp should furnish their blankets and camp equipments. Tents at reduced rental and lodgings may be obtained by applying by letter or in person to D. A. H. RICHARDSON, No. 28 South Main street, Lowell, Mass.

Many of the most prominent Spiritualist and Liberal lecturers will address the people during the continuance of the meetings. The public that is hereby engaged are Mr. William Denton and Miss Lizzie Dole.

Particulars in regard to railroad connections, running of trains, etc., will be given in due time.

E. P. RICHARDSON, Jr., Managers.

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