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Banner Contents.

FIRST PAGE .- " Mediums and Mediumship, " a lecture by Mrs. Tappan.

SECOND PAGE.—Poem—"The Pligrim," by Mrs. J. S.
Adams; "What Proves a Medium Fraudulent?" by
Allen Putnam; "Open Letters—11," by J. Wetherbee; "The Supersensual World," by G. L. Ditson,

THIRD PAGE, -Poem-" For the Fourth of July," by J. Pierpont; "Organization-Leaders-Creeds and Creed-mongers - Dr. McFall's Mediumship - Important Banner Correspondence; 'The Spirit Voice;' 'An Old Clergyman's Story;' 'Letter from England.'

OURTH PAGE.—Editorial articles: "Mr. Washington
Irving Bishop;" "The Liberal League," "Mr. Denton's Letter," etc.

Fifth Page. - Short Editorials; "Benjamin Franklin

through Mrs. Tappan;" New Advertisements, etc. Sixtil Page. —Spirit Messages through the Mediumship of Mrs. Sarah A. Danskin and Mrs. Jennie S. Rudd;

Obituary Notices, etc. SEVENTH PAGE. -- 'Mediums in Boston, '' Book and othor Advortisements.

EIGHTH PAGE.—"The Late Charlie M. Tay," by Emma

Harding Britten; "Singular Musical Phenomenon;"
"Séance with Mrs. Seaver," by Abbot Walker; "Our
Centonnial Letter," by G. B. Slobbins; "Belvidere
(N. J.) Sominary;" "Brief Paragraphs;" "Call for
a Conference;" "Call for the Centonnial Congress of

The Rostrum.

MEDIUMS AND MEDIUMSHIP.

A Lecture by Mrs. Cora L. V. Tappan, delivered at Chicago, Ill., Sunday Evening, April 23d, 1876, under the Influence of Adia Augustus

Reported for the Banner of Light.

Friends-It is now more than twenty years since, as a spirit, I entered the spirit-land, and a few weeks thereafter was introduced to this medium as my chosen instrument. As a pupil I commenced under the instruction of a circle of spirits for development, and from that time to the present have been a student of the laws governing the communion between the spiritworld and yours. I have been not only a student, but as fast as I have learned the truths connected with spiritual existence I have endeavored to impart them through this instrument to mortals, and have acted constantly in the capacity of a medium spiritually to convey through her organism the messages of the circle to which I belong.

The student of anthropological science may not find sufficient technicality in what I shall say, but whoever desires to become possessed of those psychological methods whereby spirits control mortals, and to comprehend those subtle ele-ments and laws that connect the visible with the invisible world, cannot fall to be interested in that which is the result of personal experience. I fully expect that the time will come when every human thought and passion will be subject to the analysis of strict scientific investigation. I fully expect that anger, fear, hatred, all kinds of human expression in its imperfect state, will be found to no more belong to the legitimate thought of humanity than the mistetee does to the tree many which it is found to allor as a pression. upon which it is found to cling as a parasite. I fully expect that as disease of various kinds has been discovered to exist in the atmosphere in the form of animalcule, so the time will come when any imperfect condition of the mind will be con-sidered as a disease and when all perfect states

will be regarded as the legitimate and natural expression of the human function of life. Mediumship has been variously looked upon for the last quarter of a century—as a disease, a mental infirmity, something to be desired, a great

gift, has experienced all stages of public censure and approbation, and has been coveted by many thousands of people. What the people censure they do not know; what the people condemn they are not aware of; what many of them covet they have no idea of, and that which is considered as a great gift can scarcely as yet be grasped

by the understanding of man.
Whatever is the vehicle of communication, or the bearer of a bulletin or message from one state of existence or one portion of space to another, is a medium. The instrument you have heard, the sounds that vibrated upon the atmosphere, and were thence conveved to your sensa tions, passed through several mediums before they reached you; first, from the performer's brain to his fingers, through the latter to the instrument, through the instrument to the atmosphere, after the various processes of the instrument were complied with, striking the atmosphere in waves, passing to the organs of hearing, entering by various stages the consciousness, until at last the sensation was experienced by the mind. All that process is external medium ship, and is a means of conveying the original snip, and is a means of conveying the original intention of the composer to your greater or lesser comprehension. The atmosphere is, of course, the vehicle for all impressions of life and of death, the one great medium of existence, invisible yet palpable, playing upon the outward organism of man, and by subtle laws aggregating, and segregating the substances that make up the human body. The physical form itself to the human body. The physical form itself is but a vehicle. It can be said to have no ultimate powers or capacities of its own, but is the vehicle for external processes of life and for internal expressions of the spirit. The point where the mind and body meet, the mingling of the soul with the outward organization, is the actual point of life; the contact of spirit with matter produces the great vital spark of existence, and sends atoms whirling through space, and bodies forward into life, performing their functions. Germination takes place through the mediatorial action of space and atoms, and the whole formative process of existence is converted into a system of sublime mediumship. Theologically, the mediatorial capacities have been confined to prophets, seers, sages, and the Saviour of mankind, but if students were careful in the interpretation of their words; if the theologians were as accurate as they desire us to be; if the students of theological history would translate as liberally as they wish to be translated, they would find that "a door," "a dove," "an ark," a vine," "a tree," all mean allegorically, in the ancient languages, an avenue or medium of communication between the divine and material substances. An ark of safety, the process of translation experienced by Enoch, by Elijah, all signify the contact of spirit with matter and the mediatorial agency of those employed therein.

"A message," "a dove," an archway," "a bridge," all in the ancient Hebrew signify the intercession or intermediate process of communion with the Divine Mind; and, such were the canadities of that were the canadities of the canadities of

capacities of that race for experiencing spiritual

spiritual growth, prophecy, discerning of spirits, interpretation of dreams, were a portion of the regular process of unfoldment for the priesthood, and, such was the recognition of those gifts, that the kings, patriarchs, teachers of the people, were often elected with reference to their

possession of them, and the people were governed by the power of the voice of the spirit. Mediumship in modern days has become a mystery because of the lack of scientific investigation into man's spiritual nature, but is no more gation into man's spiritual nature, but is no more inward and no more a process recently discovered than the stars are new when brought within the range of vision by your scientific instruments. The truth is that mediumship is as natural as life; that all persons are mediums; that you are mediums for the thoughts of one another, quediums for the appreciation of the ideas and officialism. ums for the expression of the ideas and affections of other people; that the giant minds of the earth have been few, the imitators many; that about a thousand thinkers have governed the world, and all the rest are mediums for the thoughts of those thinkers in diluted forms. Centuries pass before a Milton, a Shakspeare cease to vibrate upon the mental atmosphere, and to be reflected from the thoughts of every man. It would be no satisfac-tion to a great man to walk abroad during the period of his greatest influence, since he would period of his greatest influence, since he would only meet himself wherever he might go in a diluted and perhaps less perfect manner. Every family represents this state; the strongest mind governs the family group, the others are echoes, expressing the thought which they hear or feel from the leading mind of the family. Jokes are repeated, stale witticisms pass from mouth to mouth, and a few men set the world laughing or signing in a day, and year and the pull marking observed. sighing in a day, and you and all mankind obey their behests. This thing which people call in-dividuality is so obscured by the reflected light of other minds that if you should analyze yourselves closely, and understand what real original thought you have ever had, not borrowed from father, mother, friend, from books that you have read, from poets, from philosophers, from teachers, you would find the individuality exceedingly small, if it is to be measured by the standard of originality. Those persons who object to medically and the standard of the umship, therefore, on the ground that it destroys individuality would do well to weigh their own individuality, and see how much there is of it, what it is worth, how much they act upon, move and govern the world, what great proportion of vibration there is in the mental atmosphere of the world because of their existence, how much they control and govern even themselves, and they will find that they have been mediums or vehicles for the affections and thoughts of other records are solded to the tree by the charmel of their people, modified it is true by the channel of their own life, but still that they cannot lay claim to an original, thought, any more than the tree can lay claim to being the original source whence the

The thought of mediumship also has conveyed an idea of mechanism. The human brain is the point where the spirit and the body meet in organic function. Every wave that goes out from that brain, whether produced by the thought of others or the thought which you beby the lieve to be your own, passes somewhere—influences your body, the atmosphere that you occupy, the minds that come within its radius, and finally the whole world is stirred by it. That is an instrument. Mediumship is, therefore, simply the appropriation of these vibrations that are continually going out from the brain, and the direction of them into a legitimate channel. We say legitimate channel, because any power which s latent yet active, if intelligently employed is

The mediumship of Modern Spiritualism is intricate, it is true, to the understanding of modern science, but is simple to the comprehension of spiritual faculties and powers. Physical mediums are employed solely for physical expres-sion, namely, vibration upon matter without the intervention of the muscular, nervous, or physi-ological system of the medium. Nevertheless, he power which is employed is an emanation from he medium, and not from the surrounding atmosphere. Hence it is that spirits always require a medium. The force that is employed by spirits is that precise force which is produced by the contact of spirit with matter in the human brain. Now, his is not consciousness, but it is that special form of vitality that directs the movements of the body, which, if the spirit have power, may be employed, without recourse to the medium's physical system, to direct other bodies. For instance, the same powers with the same force emanating from the vibration of the medium's brain -not as thought (do not confound us)—emanating from the vibration of the medium's brain which would cause him to will to lift a table may be diverted from that arm, the arm being fastened or useless and idle, and directed to lift on the table without the intervention of the arm. That is the force that the spirit employs. The power which the medium would use for walking across a room is employed by the spirit, or diverted, to move a table or a chair. This is why physical mediums suffer physical prostration. The same vital force is employed that would have been em-ployed if they had performed the act themselves, Ithough the act has not been performed by their volition nor by their physical body, but by the vibration which would have enabled them to do so. This is why at physical scances, if the manifestations have been very intricate and very prolonged, the medium suffers the same physical prostration that he or she would have experienced had the performances been directed by their own muscular activity. You may easily illustrate this to your understanding. The main supply of water to your city comes in a certain direction through branches that go to your various streets and dwellings. If the water be drawn off at a point where the the water be drawn off at a point where the main supply exists, the whole of the city is left without the supply of water. This is precisely the case with this current of nervous force, or of bone which acts upon the nerves, going out tinually from the brain of a physical medium, and which the spirit acting upon by his will-power is enabled to divert into another channel and with it move other substances.

This is why antagonism, anger, suspicion, doubt, prevent the supply of force—because the medium's brain is sensitive, and if the doubt be not expressed it produces a psychological effect upon the atmosphere, and the vibrations, instead of flowing freely to the power of the controlling apirit, are expended in combating this doubt. The force must flow continually. In order that it may do so every mind present must be in a harmonious state—not necessarily negative, not necessarily unconscious, not necessarily negative, not necessarily unconscious, not necessarily idiotic, but simply in a state of passivity; and this is all that is meant by receptivity in circles. The reason why a very positive will, entering a circle and boasting that he has never been able to witness a manifestation, can sometimes stop the manifestation, is because the presence of that willpower acts more directly upon the force of the medium than the spirit who is trying to produce

power, that gifts of the spirit, various stages of | the manifestation can, and it requires a stronger | ing of a musical instrument; but if an Indian | but is the development of the faculties to the exthat the message would have gone on had it not been interrupted. The fact remains the same that the train moved before and may move again after the interruption. Therefore, the fact that your will-power is for the time being sufficient to prevent manifestations is no credit to you. It is simply an evidence that you are not in a condition of mind to receive testimony and that you wish to stop it. He who wishes knowledge seeks for it—places himself in a condition to receive it. He does not shut up the telescope and declare there are no stars, nor blind the windows and declare there is no sunlight, but he says, "I will open the lens, I will throw aside the blinds, I will go out into the open air and see what there is in the universe."

is in the universe."

Physical mediums are not organized in any special manner; they are not constructed after any particular pattern. It is simply the amount and quality of this particular force that passes. from the brain through the nervous system. The proportion of that depends upon the brain power accompanied by the vital power, and if the proportion of brain power be greater than that of vital power the medium will not be a 'physical medium; if the proportion of vital power beal-most equal to that of brain power, the medium will be a physical medium, for the spirit employs the person in the manner that is best adapted to

their organization.

Mediumship of course differs with each individual, exists in a small degree of development in some, in a larger degree in others, and there are single instances of almost perfect develop-ment from childhood. This is the result of organization and temperament. It is something ganization and temperament. It is something that can be cultivated, but it cannot be created. The difference between, Paganini, or Ole Bull, and the violinist, or fiddler, who scrapes his bow across the strings at the country tovern to the delight of his friends, is so impalpable that it cannot be defined by external language, but to the ear of the musician is perfectly apparent. That which would drive the cultivated musician mad delights the unoultured ear of the gountry. mad delights the uncultured ear of the country-man. That which would make Pagantal a raving maniac for life causes these to be delighted.

Mediumship is of various grades. It does not

spring spontaneously always; sometimes it requires culture and encouragement, and in those cases conditions should be just as much studied as in the growth of plants. You cannot expect tropical flowers to grow in this climate without care; neither can you expect mediums to grow where there is no encouragement for them, nor can you expect to have them without suitable development. Occasionally one appears who is simply an illustration of the exception, and not the rule. Geniuses are not found everywhere. Prophets and seers come only once in centuries. and perfect types of mediumship are the exception, not the rule. Besides, mediumship travels in waves. In the country village where this medium [Mrs. Tappan] was developed, she was the first. After that for several months there were waves of mediumship all over the country of greater or less degrees of strength and perfection; and it was not because there was imitation, but because the vibrations were in the air. Drop a pebble in the water when it is still, and you may watch the undulations until perhaps they reach the shore. Those that are furthermost and those that have the least motion are not imitators; they are vibrations just the same. The wave has simply reached them. Mediumship passes in waves. Whenever a spirit finds admission through a natural organization that is mediumistic, all that are within the radius of the sphere of that influence will become affected by it. Whatever mediatorial powers they possess will be developed. It will be of a kind that is best adapted to their organization. Sometimes it will be imperfect and fragmentary. Sometimes it will not be understood. Sometimes, owing to surroundings, t will lead to mental obliquity, insanity for i time. But these are the results rather of a lack of knowledge of conditions than of the mediumship itself. Sometimes mediumship is a struggle be-tween the will of the spirit and the will of the person controlled. There are hundreds of me-diums for physical manifestations that shrink from the touch of a spirit, while you, who go there as spectators, covet such a touch. The reason is not because the medium is afraid, but because the nervous system is continually deoleted and rendered sensitive, and therefore can not bear the slightest encroachments upon it from the spiritual side, which at that time is the encroaching side. There are mediums who are impressed by spirits outside of themselves who do not desire to be mediums. Then begins a regular conflict, the one controlling desiring to maintain the control, the one being controlled desir-ing to maintain the supremacy of his or her or-ganization. The conquest will be gained by the one that has the strongest will. Sometimes it is ne spirit, sometimes it is the medium, sometimes t is neither one nor the other, and you have a

nedley of both.

Mediumship should be just as much studied as music. If there is aptitude or genius for it, it should be carried forward. If there is not, it does no harm to develop as far as possible. But the individual seeking, desiring or manifesting spirit control should be just as thoroughly educated control should be just as thoroughly educated and trained in the laws of mediumship as the acrobat, the puglilst, or any individual who desires a special forte in life. You do not think it strange, or did not in the days of the prize ring, if the puglilst fed on raw beef and adapted his diet to his expected conquest. If the medium refrains from eating animal food in order to have spiritual vision, the friends generally send him to the luncter sevenum or threaten to do so. You the lunatic asylum, or threaten to do so. do not think it strange if a person desiring to go through acrobatic feats performs in such a man-ner as to render limb and life a peril every hour in the day, and shock the sensitive nerves of numbers of ladies; but if a medium is subjected to any performance that is seemingly unnatural, passes into or out of a trance in a violent manner, then there is some injury being done at once! The laws of society do not intercede against the shocking performances at theatres, circuses, and stages of various kinds, but the laws of society are shocked when, in order to gain control of a medium, there is any experiment or any exercise of the various organs of the mind or body. Con-

the manifestation can, and it requires a stronger will-power than that of any human being or any combination of human beings present to produce the manifestations. It is no great thing to have succeeded in stopping such a communication. It is simply an expression of will-power, and for that comes within the reach of your physical or mental ability. A railroad train traveling at lightning speed, a message upon the electric wires, can be stopped by you. But after it is stopped, what then? The fact remains the same that the message would have gone on had it not been interrunted. The fact remains the same the results of the exchange of an universe that the message would have gone on had it not been interrunted. controlling a medium sometimes tries experiments. If a brain fever ensues, some mental obliquity follows, or there is protracted illness, straightway it is set down to Spiritualism. On the contrary, it should be set down to the lack of knowledge of the spirit who tried to control, and might have occurred if there had been no visible control, but only a mental pressure upon the mind of the medium. We tell you that reason in this matter of mediumship is of the utmost importance, and the reasoning should not be all on the side of the individual receiving. You travel by rall thousands of miles. I state distinctly and without fear of contradiction, that you travel on faith. You have not any knowledge of steam ; you know nothing perhaps about the engine; the rallway has not been inspected by you; you go with carpet-bag in hand in the utmost confidence that you will return to your home and family. Thousands do this. What would the engineer think if at every stopping place all the passen-gers should rush out of the railway carriages to ask if the engine was being run correctly? what would the rallway officials think of the sanity of such persons? And yet this is precisely what you do when a spirit is trying to control a me-

> Every medium has a right to know what spirit eontrols him or her. If too young to have voice in the matter, the parents or guardians of every child have a right to know. Knowing it, or be-ing satisfied of it in any manner whatever, they then must decide whether they will entrust this medium to the control of that particular spirit. If you have confidence in the controlling spirit table move in your parior to amuse the company, and then perhaps not have it move when the spirit desires it to. You expect that your child will be influenced to write at your request, but if the spirit desires to convey a message at what you consider no proper time you expect to prohibit it. You cannot do both; there must be one controlling or the other. The state of mediumship is not a state where the individuality at the time of being controlled, has any volition. If he time of being controlled has any volition. If he or she expects to have, they had befter cease to expect to be spiritual mediums. The true and perfect medium is not the one whose individuality is destroyed, but is the one whose individual ity is sufficiently strong to yield back to the control of a spirit in whom it has confidence. Mediums who have not sufficient configure in their spirit guides to allow them to control them, should therefore not seek to be mediums. If it has come upon them involuntarily they should seek to throw it off. If they cannot do so they should invoke the aid of spirits sufficiently strong rive at the same results ultimately, but they do it observation. But it you attempt to force through an instrument that which does not belong to its tone or quality, you find that the instrument is out of tune and there is jargon. Mozart was the leader, the actual spirit of tone in the world of music.—I think if he could hear the jargon of all instruments that repeat the echoes of his thought his coul would grown in arony. iis soul would groan in agony.

A spirit familiar with the control of a human organism has no slight task to perform, and it is no light thing that the young man of society, or the young, glddy maiden covets when he or asks to be a medium. It is no slight thing that the lady of fashion desires her hand shall write, and then that her mediumship shall be cast aside as her fan.

You cannot, I have stated, create mediumship. It may be cultivated where it exists, but those who trifle with it as a toy find that it sometimes recoils upon themselves. Fire is dangerous to play with. Under skillful management it becomes the force that governs the world in the physical elements. All forces and powers unbridled and undirected intelligently become dangerous. Lightning is not let loose in the streets. The great mechanism of the world is employed to keep the elements in subjection. Mind itself must be directed by an intelligen process of conscious will, and the spirit communicating to the mental world must have knowledge of what it is doing. With all mediums who have been the centres of this movement, who have given tests, personated individuals, there have been directing and controlling guides, who have by permission allowed these various other If the medium is left to the control of controls. any spirit that chances to come, without a strong volition at the helm, he might as well go to the asylum at once.

Those who covet mediumship should consider their adaptation for it. Nilsson lands upon these shores, Jenny Lind makes the air vocal 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 limits; and the mediumship that you desire and covet if it do not equal the highest and loftlest, may still have in itself a surpassing grace. You cannot dictate 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 knowledge as well as power, then the will yields as gracefully as to the teacher that imparts benign instruction. This medium, whom I have controlled so long, is not

Therefore, every human being is in some degree governed and swaved by others. But the control of a distinct individual for the purpose of its own of a distinct individual for the purpose of as own identification, or for the instruction of human beings, is a separate phase of mediumship; and the control of the vital forces of any human being for the purposes of cliciting an outside power beyond themselves, spiritual in its nature, is in itself a special function, and must be considered and antered around a one of the most sidered and entered upon as one of the most solemn and sacred functions of life. If it be not so considered, and if those desiring modiumship have not thus taken into consideration its responsibility, and if the forces of the spiritual world in their control have not been able to impress this upon their minds, then we would enjoin it here and on this occasion. Think well what you ask for when you ask that you may be de-veloped as a medium. Consider well the responsibilities. You cannot serve God and Mammon. You cannot serve two masters. If there are overweening duties in outward life that require your time, attention, strength, energy, and power, you have no right to ask to be a medium, because you do not know to what extent the power may be developed and unfolded in you, and the spirit world may require you. If you wish mediumship simply for the fireside and for the evening hour, it may be cultivated to that degree, but the spirit once gaining control, and mediums being very few, it is not easy to curb this control just to an evening hour, so that it shall influence you at no other time. Be careful what you solicit. If you dedicate your lives to the work of the spirit world and have power of mediumship you must think of nothing else-have no other duties, no other responsibilities The reason is apparent. Genius does this with music, with the drama, with art, with poetry. The professional man does it. Anything that absorbs all the strength and time that you have to give to any subject is sufficient in its control, and you should not have two opposite claims

and you should not have two opposite claims upon your time and attention at once.

Besides, the process of mediumship is different from that of the usual control of individuals by themselves. Your faculties will be developed, but they will not be developed in the usual manner. You will find yourself possessed of just as much intelligence, but it will not have come through the usual avenues of development. You will not act your knowledge by the same process. will not get your knowledge by the same process. Mediumship is a process of intuition. The spirit world imparts its knowledge by intuition. If you are susceptible to that kind of knowledge, you cannot study books; you cannot read any system of human philosophy in the usual method should invoke the aid of spirits sufficiently strong in whom they will have confidence. All these laws are amenable to government; they are amenable to study; they are amenable to careful abservation. But if you attempt to force through an instrument that which does not belong to its one or quality, you find that the instrument is out of tune and there is jargon. Mozart was the leader, the actual spirit of tone in the world of process, the same results ultimately, but they do it by inverse processes. The sage and the scientist, the prophet arm truths, but the seer and the prophet arrive at them by intuition, the sage and the man of science by poring over his books and experimenting in his laboratory. If you open your mind to receive instruction in the inward way, you cannot receive it at the same time by the usual process, and the prophet arrive at the prophet and the seer, announce the same truths, but the seer and the prophet arrive at them by intuition, the sage and the man of science by poring over his books and experimenting in his laboratory. If you open your mind to receive instruction in the inward way, you cannot receive it at the same time by the usual process, the same results ultimately, but they do it the prophet and the seer, announce the same truths, but the seer and the prophet arrive at them by intuition, the sage and the man of science by poring over his books and experimenting in his laboratory. If you open your mind to receive instruction in the inward way, you cannot receive it at the same time by the usual process, and the prophet arrive at the prophet and the seer, announce the same truths, but the seer and the prophet arrive at the prophet ar because the forces of the mind are directed in that inward channel. It is just like the petals of the flower; those flowers that shut their petals gain their strength by the moisture and the dew and the quietude and repose. Other flowers do not close their petals, but grow by the action of the sun's rays alone. You can account for this by the organic law of their existence. Mediums require quietude, need to be sheltered, require a consciousness of being excluded from the world, freedom from contact with outside and disturbing influences—must be kept as far as possible from those experiences in your world which usually are thrown upon young and old alike. On the contrary, if your boy is not a medium you push him out into the world, you take him from parental influence, you desire that he shall go to university or college, become a professor, a great man, and he receives his education by that external process. He cannot go there with his medi-quiship. It renders him too sensitive. He then becomes so susceptible to all kinds of disturbing elements that his nervous system would be de-stroyed in a very short time. Take him from the university if you desire him to be educated spiritually. Take him from school, college, or whatver path you have marked out in life for him, if he must be a medium. If, on the other hand, you wish him to pursue his usual life, do not seek to develop the mediumship in the method that we have stated, but rather let it come in the spontaneous way of his own chosen pursuit, just as it comes to all distinguished minds, for they are undoubtedly mediums in their sphere, but not mediums for another individuality to control.

I think I have made it clear that inspiration can give assistance in the chosen pursuit in life and in the fulfillment of a chosen career through the usual methods of life or knowledge. But mediumship is separate, and is the control by another mind of the faculties and powers that the individual possesses for the purpose of ex-pressing those individual powers to the understanding of men. It is no light thing for an actor to represent Solon Shingle or Rip Van Winkle. Hamlets may strut upon the stage with creater or less degree of perfection. Tragedy is greater or less degree of perfection. less difficult than comedy. So it is less difficult to inspire human beings in the natural current of their own faculties than to take hold of them, personate others, and check for the time being the action of their individual minds. It may not be edifying to the man of letters to receive a message from Sambo or Rory O'More, but the medium that can be controlled to personate Sambo, and convey his identity to the world, is a valuable medium for proving the existence of spirits beyond this life. Whatever proves the identity of a disembodied spirit is the valuable office that Spiritualism has to perform, aside from its grand philosophy; and mediumship could never do this

if it were not for the personal friend, the individual, parent, child, servant, or whatever personality comes possessing an identity.

It was often a question of criticism that the messages contained in spiritual publications were of so trifling a nature, and all stemed so commonlage. Take the nature messages of the average sistency is a jewel, and should be studiously followed; at least the mind should endeavor to follow it. Your ears may be tortured by your neighbor's children for hours every day that they may become even imperfect adepts in the play-Take the usual messages of the average

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 impresented for horse stealing, or that Ber Junin Franklin has been sent to the penistentary for some trifling offence, you do not straightway associate it with the great departed of those names. But if a message comes from the spant-world that offends all the rules of Lind. the spirit-world that offends all the rules of Lindbey Marray, and shocks every idea of rhetoric, and is ogned by Bonjamin Franklin, you straight and is eighted by Benjamin Franklin, you straights any attribute it to the electrician and philosopher: or it 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 sprits and spirits, just as there are mortals and mortals? Just as there are mediums and modicorta's; just as there are mediums and medi-ons; 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 or the prince, feels insulted if mistaken in an interior. It is not in-spirit nature, ordinarily speaking, any more than it is in human nature, to correct these blunders of the human imagnation, and it some one chances to have or to assume a lotty name, it is, therefore, no cre-dential unless the message itself and the know-ledge conveyed be equal with the source whence

The fest 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 mend the first, second, or even the hundredth time may not be sufficient, and yet, after a time, the sport will have gained control sufficient to correct all the earlier blunders. Do not, there-fore, 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 un-equal 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 sprit-friend that desires to commu-nicate. The reason of this is that their control is better adapted to the brain of the medium, the physical condition, the surroundings, while your physical condition, the surroundings, while your friend may be too high or too low, may not have the capacity to personally appear and take pos-session 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 avail themselves of the best instrument, if offered to themselves of the best instrument, if offered to them, of conveying a message to their friends up-on earth. I am aware of spirits that are as much influenced by prejudice as mortals, who, if they got possession of a medium, would probably con-vey 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 swallow ed up in the vibrations of the spirit controlling Whether the medium be inspirational, impres-sional or trance, if that individuality is, for the time being, absorbed or displaced, the control may then be considered to a great extent perfeet. But even this requires such years of care-ful 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 han upon my mistaké.

You should be careful that you do not place your children and your circles in mixed and pro miscuous influences. Do not gather around in a trivial or unconsecrated 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 cover the gift, whatever it may be, however humble, unless you do so with sincere desire to possess rather be consecrated with forms of worship and prayfulness. 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 Na

ture, or who in his laboratory seeks to find out mysteries; does not do so with the jeer and jest 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 man ner 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 string of the Æolian mind. He who pursues the influ ence 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 them selves gradually introduced to genial companion-ship, the association of kindred spirits, and be come human instruments attuned to comport with the dignity of the purposes that they have in view. Oh! make shrines, 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 med ley of jargon and smattering of tongues, and of discordant sounds of instruments that float upon the air, but its expressions will be in conformanc with such regulation and law as shall make i rather the grand symphony of your lives through which some delicate harp shall be played by angel fingers, and the voices of your own house hold shall resound through the lips of young children with the lips of young child dren 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 ap proach and seek by every unfoldment to render the gift of the instrument perfect.

the gift of the instrument perfect.

In your hands we place this trust. The spiritworld 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 he a gifted one let him he 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 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. his limbs have been seen performing, may be Clear as crystal is the sea that flows around the made in all sincerity, honesty and truthfulness,

Written for the Banner of Light. THE PILORIM. 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 o'er 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! While 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 FRAUDU LENT?

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 logi-

It is a general habit of mankind to regard all sane men and women as being actual authors of, and therefore responsible for, whatever their torgues 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

form. 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 fit-

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 ragbabies, in obtaining paraffine 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

will of an outside intelligence involves a pre-

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 bly performed or obtained by employment of alist to hold the medium guiltless of fraud until million people. 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

It is very unwise, if not unjust, on our part, to leave unused the power furnished by the fact of possession, for yindicating 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 altercations 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.

those bodies, and speak and act through thein- and will till death, and after, perhaps, for a and oftentimes these forms utter and do what spell-there is some evidence that life's momentheir genuine owners neither could nor would per-tum lasts beyond the yeil. 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 weak spoke in life's wheel is the financial one-only a pocket grief. Avery had just button-holed 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 million-aire 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 I; but, John, I want to go with you, and see something. You know where to go. What will it cost?" I said, want to go with you, and see something. Tou know where to go. What will it cost?" I said, "Two dollars." "Whew! do you pay two dol-lars every time?" "Yes, generally; sometimes I deadhead it." "Can't you deadhead me?" said Avery. "Not conscientiously," said I. "Well," Avery. "Not conscientiously," said I. "Well," said he, "I'll pay if I getanything 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 spoil a circle. I have wasted too much time in my scance 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 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 moving on 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 for you are norditioned which is not 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 inter-est 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 revolution of thought, and the changed condition may in coördination limber your muscles, and your physical forelife, 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 they and his rheumatism will stick, and the light of the truth will abound, and he will he as hind to it as het and who care? ne 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, Peck-sniffian in quality; he says, "This Modern Spir-itualism is all nonsense! nothing ever moved untouched; it is all fraud or delusion. I won't, from principle, pay my money to support moun-Clear as crystal is the sea that flows around the made in all sincerity, honesty and truthfulness, tebanks or encourage imposition. I would like make the best conditions and open up the possitions are crystal should be the because the fact that the body was subject to the to go and see some of these things of which you bilities.

speak; if anything is done satisfactory to me 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 ostension. object on the part of the medium or the spirits to convince him? Modern Spiritualism did not go

I do not think the spirits show any anxiety to to not think the spirits show any arxiety to be elastic for the "conversion of a Hathaway, or even of a sarant; 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 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 glovey, 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 convichere with a pair of eyes not so open to convic-tion," 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 me dium; 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 Æolian harp, but in the jargon of sur-rounding and discordant voices no sound is heard;

rounding and discordant voices no sound is heard; the fault is not in the air that plays on the instrument, not in the instrument itself, but in the surrounding discord, and Discord and the Masons say "it is an illusion."

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 Its mission is, he says, to shatter this fanaticism. He goes to the exposers 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 gaid 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 one that I am not a Beeswax. Well, Sumner Flint, he is something like Bees wax, 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 goddish; 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 that gift in its perfection, whether it be the person symbols that gift in its perfection, whether it be the person symbols 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 forms that seem to shape themselves out 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 those bodies, and sneak and act through their cap. he lost a little money; perhaps it was a wise in-fluence that prompted him to move from that cir-cle 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, some think all are not immortal) finding just

what they seek; 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 Hathaway, a Mason, a Beeswax or a Flint, and in some way or other the manifestations are not as good for it; if too many of such plums season 'the "pudding," or the cir-cle, 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 great has 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 itso, and I'll believe," says when done, "then do it this way, condition after condition is required, but still there is the "if" without end; if an exception, and for a 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 manifesta tions 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 Averys, or patronize the Hathaways, or encircle the Masons, or convince the Beeswaxes, or open the eyes of the Filints; 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

"THE SUPERSENSUAL WORLD."

BY G. L. DITSON, 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 preëminently 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 statics 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 ther, which energy is not known to reinvisible other, which energy is not known to re-

turn."

But however valuable and suggestive this pos-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 Hindoo or Buddhist mythology is found in his remarks on the theosophic foundation of the Buddhistic Maya or Universal Illusion: "The inextricable difficulties," says he, "attending the rulgar 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 enlightened among the moderns, to believe that the whole creation was rather an energy than a work, by which the Infinite Being, who is present at all times and in all places, exhibits to the mind of his creatures a set of perceptions like a wonderful picture or piece of music, always va-ried 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 gerceived."

According to D. L., the authors of "The Un-seen World" departed from the logical results of what they at first asserted, and turned aside "to what they at instasserted, and turned aside "to devise a theory for connecting human thought as a psychic force with certain assumed possible effects in the ethereal 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 world imagined in our hypothesis is not con-nected 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 sootlie the currish asperity of the theologians." Leibnitz is then quoted, and the famous dictum of Descartes; 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 at-(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

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 degree incredible." says D. L. "that millions can gree incredible," says D. L., "that millions can give credence to alleged facts that run counter to ordinary experience, and that are especially cal-culated to excite skepticism, unless in their per-sonal experience there had been the most exact sonal 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." 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 transcriberance there is no manufactured. all the stronger because there is no positive evidence that it is even probable."

can exist disconnected from all substance

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 prosser 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 analogic 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 encreaching on the domain of theology, and settling in her infallible way questions of the most vital importance to us. Recently she has been tracing organic his to its germs or starting points, and not finding God there creating beings, she is half 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."

Naw Mc Editor it would come decirable her

Now, Mr. Editor, it would seem desirable, be-fore "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. SPOONEB.

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

FOR THE FOURTH OF JULY.

BY JOHN PIERPONT.

Day of glory! welcome day! Freedom's banners greet thy ray;
See! how cheerfully they play
With thy morning breeze,
On the rocks where pilgrims kneeled, On the heights where squadrons wheeled, When a tyrant's thunder pealed O'er the trembling seas.

God of armies! did thy "stars In their courses" smite his cars, Blast his arm, and wrest his bars From the heaving tide? On our standard, lo! they burn, And, when days like this return, Sparkle o'er the soldiers' urn Who for freedom died.

God of peace!-whose spirit fills All the echoes of our hills, All the murmurs of our rills, Now the storm is o'er:-Oh, let freemen be our sons; And let future Washingtons Rise, to lead their valiant ones, Till there's war no more.

By the patriot's hallowed rest, By the warrior's gory breast— Never let our graves be pressed By a despot's throne; By the Pilgrims' tolls and cares, By their battles and their prayers, By their ashes—let our heirs Bow to thee alone.

Organization - Leaders - Creeds and Creedmongers - Dr. McFall's Mediumship - Important Tests - United Effort.

To the Editor of the Banner of Light:

"Ignobile Vulgus!"-the mob and the rabble of uncivilized lands, as well as the disorderly denizens of the diakka-spheres, naturally oppose order, system, culture, and every possible form of organized effort. Upon public occasions in the past, there has usually been a class of "irrepressibles," burdened with great missions, whose leading purpose seemed to be: "Rule or Ruin." Without the faintest conception of modesty or the fitness of things, they flashed, flamed, and then went out in darkness. Pity, and pass onremembering that even hatcheling individualisms have their uses!

Among the terms recently used by a writer, in descanting against the evils of local and all other organizations, are these : "Hackneyed," "trite," "worn-out," "persecution"! Neither assertions nor conceit are arguments. Socrates was wiser than his fellow-Athenians, in that he knew he did not know-and confessing it, was sensible

enough to listen to his peers.

But "organizations have been used for selfish ends and abuses." Granted—and so have
fires and garments, intellects and governments. And because fires have burned cities, shall we cat our food uncooked? Because garments have chafed the epidermis and compressed the chest, shall we ignore them, and go as naked as the Malayan natives? Shall we pronounce against colleges because Dr. Webster, of Boston, and other chemists have committed murders? Because of abuses, shall governments and the inhabitants of the nations return to a barbarian, Ishmaelitish individualism, wielding the club and bat-tle-axe? It is idle to waste words upon those who cannot—or will not—discriminate between legitimate use and abuse.

PURPOSES OF ORGANIZATIONS.

Conscious of the tyranny too often connected with an intensified individualism, it is clear that organization upon the platform of broad intelli-gent principles becomes both an advanced state of society and the deep religious convictions of the soul. The previous failures among Spiritualists have been but useful lessons. The fallen child in getting up gathers strength and wisdom. To better the world, our neighbors, and ourselves individually—to elicit truth and establish function and charity—to enlarge the sphere of

justice and charity—to enlarge the sphere of knowledge and science—to lengthen the golder chains of friendship, stimulate religious effort, and encourage purity of life—to became mutual helps and to set examples before mankind worthy of their following—to establish closer and more in-timate relations between this and the more heavenly spheres of existence—these are among the aims sought in organization. Are they not commendable? Who can reasonably object to methods tending to the actualization of such

CREEDS AND CREEDMONGERS.

Upon general principles I should have no objection to subscribing to a sensible creed, providing the last clause read something on this wise—"good for this day only." But fixed creeds that cramp the intellect and check the soul's growth are to be rigidly avoided. They belong to the blindness of the past, rather than the genius of the present. Laggards in the race, genius of the present. Laggards in the race, those who have not outgrown the sentiments of sectarian theology with its shrunk and shrivel ing influences, have naturally enough no desire for higher principles, or for a new and more catholic organization. If these classes are ex-cluded from its moral benefits, it is their own narrowness that excludes them—not ours.

The provisions of the coming organization

will naturally be inviting, ample and Christiansuited, as in orderly scances, to every condition, the outer, the medial, and the inner court, just as individuals are fitted by previous preparations. A man's conscientious belief is to all intents and purposes his creed. And a man without any well-defined belief is next to a nonentity. Though fighting organization, denouncing discipline and religious culture, I have found this very class the most spiteful bigots and violent of creed-mongers. These daily bow down to a creed of which the following is the substance:

I. I believe in unbelief, and in the urgent neces-

sity of opposing the candid belief of all others.

II. I believe in equal rights, when such rights do not conflict with my rights, which of course

must always have the preference.

III. I believe in fighting for peace, and in building my palace upon the leveled ruins of my

neighbors.

IV. I believe in a unitive integral individualism, and that I am chief among the integrals.

V. I believe in undermining every honest converse in the structure of t viction, demolishing every imposing structure, sneering at every heartfelt sanctity, destroying every institution, and in organizing at any time and in any way to oppose organizations.

VI. I believe in the insincerity of every work-

er, in the propriety of suspicioning every medium, and in casting every possible doubt upon all phenomenal Spiritualism in order to build up

VII. I believe in spirits, the presence of and communion with such spirits as gratify my ambition, pander to my passions, help me in my finances, increase my ill-gotten gains, flatter my vanity and serve me for my name's sake.

The above creedal belief has a rank growth

and a numerous following in the land. And—what is natural thereto-its advocates are richly blest with the "gift of continuance," their modesty being only excelled by their unbearable lo-quacity! But, dropping this vein of thought, that may possibly serve as a mirror for self-see-ing, it is widely true that those who berate genuine mediums and oppose local and state organizations, generally carry in their own souls a creed of bitterness, the very touch of which turns everything to gall.

LEADERS AND LEADERSHIP. Principles are the bases of everything that is permanent; and just in the ratio that they become incarnated do we come to understand them. Speculations about the love-principle are little more than ley nothings. But when this principle becomes incarnated and personlified in strong men and noble, women, sweeping in a mighty tide through the whole being, we are conscious

of its resistless power. Now, then, individuals in whom the principles of love, or wisdom or jus-tice—one or *all*—become incarnated and embodied, are necessarily leaders. The school-teacher, the parent, the editor, is a leader. All are leaders, and all are led, though upon different planes of unfoldment. Noble persons are the exponents of noble principles, and in following such we are not following so many pounds of avoirdu-pois in the shape of flesh, blood and bones, but rather the truths and principles to which they give expression. Those, therefore, who seek leaders and organize around them, do not base their central foundations upon the weaknesses of men and women, but upon the divine truths and principles incarnated in them. The world is waiting to-day for men and women, good and watting to-day for men and women, good and true, in whom are embodied, without measure, the principles of truth, benevolence, justice, purity and practical righteousness. These, when found, will prove helps indeed, leading society up to its highest ideal. If there are but few on earth fitted to lead, there are multitudes of such in spirit-life. These are properly denominated guardian angels. But the great Leader—"The Way, the Truth and the Life"—Is in the Heaven of Heavens! of Heavens!

LEADERSHIP AND ORGANIZATION MADE PRAC-TICAL.

A body without a head is neither graceful nor efficient. There is a very successful and harmonial body of Spiritualists in Nashville, Tenn., now well along on the fifth year of its existence. Previously foreshadowed from the spirit-world, this organization commenced operations with Mr. this organization commenced operations with Mr. C. II Stockell President, and nineteen members, all duly signing the documentary paper as originally suggested by the controlling intelligences. At present they have enrolled between thirty and forty members, though several have removed to other cities. The first year's expenses, fitting the rooms, purchasing the library, salary paid the medium, Dr. McFall, and other items, amounted to \$3000. Mr. John Lumsden, formerly President of the Second National Bank in Nashville is the financial chairman of this organashville, is the financial chairman of this organ-

They meet nearly every evening in the week to practice singing, engage in reading, or listen to spirit messages through the mediumship of Dr. McFall. Neither developing mediums nor getting communications are so much the purposes of this circle, however, as the unfoldment and education of the soul. The members never resort to the spirits for instruction that can be easily obtained from other sources. No one from the outside world enters the sanctuary of this scance-room at once; but through well-di-rected effort and preparatory lessons from the directing intelligences, when found well qualified they are received by a full vote of the members and the approval of the spirits. Dr. Brown, a Yorkshire Englishman on earth, but long an inhabitant of the spirit-world, in connection with Indians, is the immediate controlling spirit. And yet he, though wise and exalted, is but the pupil of an ancient Asian sage, who, when con-ditions permit, gives forth teachings that are as

beautiful as profound and divine.

The circle-room—connected with this organiza tion is a consecrated room. They meet at a reg-ular hour. The unclean are not allowed to enter there to shed their filth. Each member has his or her appointed seat. The officers know their positions, the musical leader her duties. During the sessions, the apartment is made dark, semi-dark, or fully lighted, just as the invisibles re-quire. There is generally sufficient light, how-ever, to write down the substance of the teachever, to write down the substance of the teachings. If the members, after candidly canvassing a subject, fail to agree, the matter is submitted to the spirits, and their decision upon the subject under consideration is final. Several connected with this institution assured me that whatever Dr. Brown had said to them of the future, whether the selence or problem had any proper. er relating to science or prophecy, had proven true. The cholera was prophesied of, and the members were warned to prepare for its coming. The Boston fire, financial crises, and the loss of both river and ocean steamers have been foretold, and the dates put on record. The medium is not allowed to receive fees, nor is he expected to take presents. The salary paid is ample for the support of himself and family. He neither claims, nor has, more rights than the others.

Money will help no one into the Nashville organization of Spiritualists. The key-word is in the hands of the invisibles. The regular meetings, occurring twice a week, are for the members only. At other times strangers are admitted to only. At other times strangers are admitted to the spiritual feast. Among the crowning graces of this organized circle are its reformatory influences. Not only has it convinced the skeptic and confirmed the doubting, but it has made the miserly more liberal; the inebriate, sober; the suspicious, trusting; the tobacco-eater, cleanly; the selfish, charitable; the sad, cheerful; and the irritable, calm and happy.

Only in an organized circle of noble, unselfish spirits is there moral safety for a medium: and

spirits is there moral safety for a medium; and only in an organized circle of mortals, with noble aspirations, can there be a practical and persist ent manifestation of reformatory principles. Other conditions do little more than invite obses-sions, and pander to the deceptions and unful-

filled promises of the demon-spheres.
This organization has no creed. Each cherishes his own belief upon all religious subjects. Its rallying watchword, however, is love, love pure, fraternal, Christ-like. Dr. Brown says there should be certainly two other similar circles or-ganized in the city of Nashville, all cooperating ipon Sundays in a general public meeting.

DR. MCFALL'S MEDIUMSHIP.

If poets and musicians are born such, so are some of our mediums. Dr. D. M. McFall cannot remember when he-was not clairvoyant. The superior gifts with which he is endowed are largely inherited from his mother, who has been accustomed all her life to hear "strange noises, see "apparitions," and get "warnings" of acci-dents and deaths. The Doctor, now in his forty time a large local practice. In his medical advice and the administration of medicines, he was aided very much by his clairvoyance and spiritual impressions.

He graduated at Washington College with the usual honors—was elected to the House of Representatives in 1867, and subsequently a member of the State Senate, serving the full term. Though having a commanding physique, and having oc-cupied positions of trust and honor, he is modest, unassuming and inclined to be quiet. He has an

excellent family and pleasant surroundings. THE DOCTOR'S SPIRITUAL GIFTS.

Considering the varieties of doubt and the angularities of the human intellect, all phases of manifestation have their uses. Still there is wisdom in the apostolic injunction, "covet the best gifts." It was the physical manifestations that first drew attention to Dr. McFall's mediumistic susceptibilities. He had the electric tappings, the bell-ringings, the personations, the magnetic lights, the moving of planes, independent writing, and speaking through the trumpet, all as pre-cursors of the trance. Temperamentally positive and possessed of a strong physical constitution, the process of development in the doctor's case has been prolonged, and in some directions decidedly peculiar. Sometimes in coming out from the trance, he would fall as one dead upon the floor; and to this day, reckless of whatever impediments may be in the way, he starts directly northward, when waking out from his unconscious trance condition. Before the circle had perfected a substantial organization, he was open perfected a substantial organization, he was open to all kinds of pretensions, psychological and spiritualistic influences, from grave to gay, from angelic to demonlac. Having sought retirement rather than publicity, the doctor has measurably escaped the villanous insinuations and slanders so common in the realm of American medium-ship. It is a trite saying that "Mediums are mediums" worst enemies," and I may add, if Spiritualism could be destroyed, it would long ere this have been destroyed by its professed supporters.

SUBSTANTIAL TESTS. There seems no end to the tests that come, uncalled for, in this well-organized circle when the conditions are favorable. Indians are as na-tural talkers as magnetizers. Intellectual teach-ings and sublime truths fresh from the heavenly

homes of the angels prove, however, to be the

most abiding tests in the end. Those who drink at this fountain thirst no more.

Mr. Stockell of Nashville, a gentleman of fine culture, engaged extensively in the mercantile and manufacturing business, said to me: "During one of our sessions we heard footfalls in our cance room. And though in darkness, we could scance room. And though in darkness, we could distinctly recognize a presence in the room, and even feel the moving of the atmosphere as he approached us. At length, holding the medium's hands in one of mine, and striking a match with the other, I saw, as the blaze flamed up, a manamaterialized spiritual man, standing just forward of machology the medium. Others also in a materialized spiritual man, standing just forward of me, before the medium. Others also in the circle saw him. They were not only consciously awake, but critically observant. Soon tremulously approaching, he vanished, or rather was absorbed right into the medium." Could there well be a more convincing demonstration?

To sum up: Here in Nashville is a practical demonstration of the feasibility and efficiency of organization. It is already a radiating power.

organization. It is already a radiating power for good. The secular press respects it. Those who choose to stand aloof are unconsciously benefited by it: while the active members rejoice in its educative processes and baptismal benedictions. Local organizations should be established in every hamlet and city, and established too upon a firm, rational, and religious basis. When these have proven successful, and Spiritualists have been educated up to a more harmonial plane, it will be in order sooner or later to establish a na-

will be in order sooner or later to establish a national organization.

There is no more zealous worker and liberal giver in Nashville than John A. Cooper. Brave in the expression of opinion, both his heart and home are ever open to those who sow the "seeds of eternal life." In his office I met a Campbellite preacher, whose feet have been taken out of the "mire and the clay" of old theology, and placed upon the rock of truth, the ministry of angels. Thorns precede crowns. There is room for him, room for all, for as in Christ's time, the field is the world.

J. M. Peenles. J. M. PEEBLES.

Banner Correspondence.

New York.

AUBURN .- Caroline R. Warden writes: Livng in Auburn, almost under the shadow of Cascade, and the very droppings of that spirit sanctuary, my thoughts go out to the many thousands nungering and thirsting for the living truth, and yet unblessed. I would have all receive, all par-take of that which fills my breast to overflowing. To this home of Mary Andrews would I invite your many readers. Situated at the head of Owasco Lake, surrounded by hills, glens and ravines, it is a wild and romantic spot—a fit

ravines, it is a wiid and romanic spot—a nt place to rest and recruit. A home, where all are made comfortable and happy. Circles for materialization are held twice a day, and too much cannot be said of their harmonious and beautiful character. Many who knew George Jackson, one of the spirit controls, can the property by beautiful spiritual tensiting. Dr not forget his beautiful spiritual teachings. Baker, the indefatigable worker, the determined spirit, is there yet, with his ready word and quick repartee; Honto, the Indian squaw, and De La Gra, and Mighty River, beautiful controls of the Magnetic Physician, Dr. Weaver, now located at Cascade, are great attractions to the circles; and last, though not least, the dear ones who follow us so closely, come to us there, and whisper comfort, and hope, and joy. Sometimes three or four materialized spirits are seen at a circle. If large parties could be formed, and revenue three they result desires the course three states and the circles. main some time, they would secure better sit-tings, and be more certain of seeing their friends than when coming singly to stay but a day.

COLTON, ST. LAWRENCE CO.-Mrs. II. P. Butler writes: The dear old Banner is one of the indispensable requisites of life; and in this remote locality, where mediums and lecturers are very seldom seen or heard, its weekly appear-ance is looked for with great anxiety. We read ance is looked for with great anxiety. We read with profit its articles from the pens of Professor Brittan, Allen Putnam, A. E. Giles, and other able writers, which have graced its columns. They give courage and strength to one's faith Thanks to our friends in spirit-life, when once our eyes are opened to the truths of the Spiritual Philosophy, and our face turned thitherward, there is no going backward. Let each of us, at home or abroad, do the work that is given us, conscientiously and to the best of our ability, working with pure hearts and high aspirations, loving and living true and good lives—then har-mony and peace will pervade our ranks.

Illinois.

ADAIR.-E. B. Lownes writes, June 17th: wish to give a short account of a visit to J. II. Mott, of Memphis, Mo. We (myself and wife and a lady friend) arrived there May 26th, and spent three days and nights. We found the par-ties visited to be very kind, congenial people. We had three scances which, to me, were won-We had three scances which, to me, were wonderful and startling. I had never witnessed materialization. Of my wife's and my own spirit friends there were eight in number, and distinctly individualized intelligences with whom we conversed till we were satisfied that no trickery or collusion could possibly approach it. Our friend, Mrs. A. J. Travis, was also well satisfied of the presence of her mother and brothers. A Mrs. Anderson, of St. Louis, was there also. She informed me that ten different spirits identified themselves and were received as such by her. fied themselves and were received as such by her The wife of Charles D. Affleck, who committed suicide about three weeks previous (it will be remembered by the newspaper readers that this gentleman was a highly esteemed citizen and a cashier of a bank of St. Louis), was also present during our three scances. She had quite lengthy talks at different times with her husband, of a domestic and business character, that completely dispelled the last vestige of skepticism, which was quite prevalent when she came

I also saw the materialized form of the spirit of James Hill—a native of Warsaw, Ill., when liv-ing. His wife and three little daughters were ent. It was my pleasant task to hold each of those little girls up to the aperture in the cabinet door, and see their spirit-father take a bunch of flowers out of each one's hand; I distinctly heard his lips move as he threw a kiss to each. Mrs. Hill told meher husband instructed her in business and domestic management as though he were yet of earth. It seemed to me so much that he was living, that it was strange how he came or where he went. This recital embraces but a small part of what I witnessed, and I find that my experi-ence is but little when compared with what I have read.

Vermont.

BARTONSVILLE, June 12th. - Mrs. Zella S. Hastings, of East Whateley, Massachusetts. is one of our speaking mediums, and, as a lecturer, takes high rank. She has spoken, in for-mer years, quite extensively in the States of New York, Pennsylvania and Ohio; but, in conse-quence of ill health, has not been able to speak in public at all for some five or six years past. She has now measurably regained her health, and has again entered the field. She has spoken two Sundays in this place and one in Jamaica, to very great acceptance. She is now ready to any desirable required. swer calls from such as may desire her services, and also to attend funerals. We therefore with great pleasure commend her to the favorable notice of all the lovers of truth and humanity.

MRS. L. A. EMERY.
HIRAM BRITTON, Pres.,
L. M. DORAND, Sec'y and Treas.,
Society of Spiritualists.

Missouri.

VICTORIA STATION.—Valentine Nicholson writes: Could you spare the room for a few lines upon the subject of "Spirit Pictures," and of mediums who possess the "gift" for taking

them?

Being in St. Louis a few days ago, a card fell into my possession... It contained the following:

"Miss P. Libert, Medium for Spirit Pictures, at Alex. Noel's Gallery, 1200 South 4th street, St. Louis, Mo." Calling at the place designated, I

found a very intelligent French lady, whose hisfound a very intelligent French lady, whose nistory and experience, and her gifts as well, are truly remarkable. I was also shown various specimens of spirit-pictures taken in her presence. The artist, Alex. Noel, is a very intelligent and kindly-appearing young man. He has very recently become himself the subject of reliable "spiritual gifts," pencil-writing, trance,

tc.
The reason why I ask for space in the Banner speak of this subject now is, there seems to be tendency, even among those who are called piritualists, to reverse the rule of common-law, that "every one is supposed to be innocent until he is proved to be guilty," and especially in the case of the very sensitive and nervous per-sons whom we term "media," the tendency is to accuse them of being fraudulent deceivers, until after they have proved their own innocence and suspiciously standing aloof from them, throwing the weight of their influence into the balance on the side of the unbelieving and persecuting skeptics. Now, brethren and sisters, "these things ought not to be so."

California.

LOS ANGELES. - Miss Jennie Leys writes under a recent date: In my long silence and seclusion the Banner of Light is a most welcome guest, and as I watch its steadfast course con-cerning the latest form of spiritual manifestation, I rejoice that the time draws near when its position and decisions will be vindicated. And there is greater, sterner work before you still. The mighty current on which this nation is to pass into a higher, truer condition, has already been set in motion in the Centennial City; and you who have so long been in the van will be called to still greater eminence—be entrusted with still greater interests. It is all to be won-derful and glorious; and though thousands of hearts may bleed and break, the millions will be

Texas.

DENTON. - J. B. Sawyer writes: We have good material here for mediums, but the fear of the "Jews," or rather the "Christians," keeps the spirit in check; also some intelligent free thinkers, who as yet do not venture very boldly to investigate the truths of Spiritualism. Our city and county site will have four railroads running through them the present year.

THE SPIRIT VOICE.

Only a voice in the darkness! Calm, and tender, and true; Removed, yet near, like the thought of God, Thrilling my spirit through.

Only a voice in the darkness! I am blind, and cannot see The lips that speak, nor the eyes that pour The light of their love on me. Dear voice in the solemn darkness,

Oh strengthen my fainting will! I believe—oh, help thou my unbelief, And keep me faithful still! Through earthly storm, and through darkness Guide thou my faltering feet To the edge of the glad eternity, where

Thy path and mine shall meet! Then into the light from the darkness, And into thy love from the cold, Behind me sin, and doubt, and fear, Like a foolish tale that is told—

Forever, and evermore!

Into the glory and sunshine
That gleam through the unlatched door, I shall pass to the joy of thy presence forever,

From the Spiritual Magazine, London, Eng. An Old Clergyman's Story.

"I'm afraid your mind is full of very odd fancies. I'm afraid some Spiritualists have been talking to you," said I.
"Perhaps they have," said she. "Anyhow, I believe that spirits can return and speak to the people they love. If you admit that our souls live hereafter, you can't be sure they have not the power to go wherever they will."
"I suppose you'll be timping the tables and "I'm afraid your mind is full of very odd fan-

"I suppose you'll be tipping the tables and bringing raps from unseen knuckles upon the walls some day," said I. "Pleasant, that, for your old grandfather."

your old grandfather."

"Grandpapa," said she, "I don't suppose I shall ever be able to do anything of the sort; but if I die before you I shall come back and take a peep into this old study—see if I don't."

She tripped away, my little granddaughter, as she said this, smiling at me over her dimpled shoulder as she went. She was only sixteen, and as fresh as a rosebud. Die? One could not think of doath and her at the same moment. think of death and her at the same moment.

Death would have taught me more Than all the living world doth know,

ere she was fully a woman. I sat down at my desk again and opened my newspaper, but somehow I could not fix my thoughts upon it. I kept thinking of Nelly. I new that she had gone away to spend the bright ooliday hours with her boy-lover. I knew that ife was at its sweetest with her now, but I had ved too long not to know that many troubles lurked in ambush for her on her long life path; hat sickness and sorrow and death must come to her as they come to all, and it troubled me to know it. Why could she not remain the same sweet thing, half child, half woman, that she was now? Oh, inevitable time! inevitable fate! how powerless we feel when we think upon you! I could shelter Nelly beneath my 1901, I could eave her all the fortune I possessed, but I could not prolong her life one hour, or set her in any

place where calamity could not reach her.

I went out into my garden and tried to dispel
the sadness that had stolen over me, but it increased instead of vanishing. I grew more unhappy than I had often been under the weight of

nappy than I had often been under the weight of actual trouble, and I grew nervous also—a sound made me start. I glanced down the lanc continually, as though I expected something, and with alarm. Yet why, I knew not.

It was a warm summer afternoon, and the air was full of the perfume of the flowers; the birds sang, the sky was unclouded blue. The world was so beautiful that I wondered that I could be card. At lest I began to think that I was ill, and sad. At last I began to think that I was ill, and I returned to my study and cast myself upon the sofa, hoping to lose my melancholy in sleep. For a long while I lay wide awake, thinking of all the sad events of my life, of all the possibilities of the future, short as my years were likely to be. Suddenly it came into my mind that I might even lose my little Nelly, and beleft quite disconsolate. "It has all come from her foolish talk," I said; "I will shake it off." Then I took the Bible and tried to think of all its promises, and I sought the consolation of prayer. This calmed me, and at last I did actually sleep, and so long soundly that when I opened my eyes it was

twilight. I sprang to my feet, and rubbed my eyes. I had a strange feeling, as though I had been out of my body, and had seen something I could not remember. A glass of water restored me, and then I began to wonder whether tea was ready, and why they had not called me. Suddenly a voice I knew well called "Grandpa!" I looked around. Nelly was peeping in at the window. She had thrown a white shawl over her head, and had drawn her face down into a great solemnity of expression. She just showed it for a moment,

and then disappeared.
"Ah, you witch!" I cried, "I see you."
"Grandpa!" she said again in a faint, melancholy voice-"Grandpa!

She had come to the other window, and was standing there. Her white shawl was wrapped all about her, and her hands were crossed upon her breast. I laughed again. "Come in, Mistress Ghostess," said I. "Appear." Again she was gone. And—it was very absurd of me—I began to feel very uncomfortable. "Nelly!" I called. "Come here. I am not well, and you make me nervous."
Once more, as I spoke, I saw the face at the

window, with the white shawl disposed about it like a shroud, and the child had done something

to make herself look deadly pale. "Nelly! Nelly! Nelly! I cried. "This is going too far. This is disrespectful, when I command you to cease such antics. You may think it fine fun, but I—Come in, Nelly."

This time she obeyed. She entered the door. She had cast the white shawl entirely over her. A point hung over her face, and on either shoulder. The long, black hair dropped heavily like wet hair, it occurred to me. She walked straight to the sofa and lay down upon it. As she did so the white drapery dropped back, and Lsaw great drops of water drip from her tresses upon the floor. I rushed toward her. Her garments were soaked through, and clung to her. Her face was white, and her eyes wide open and glazed. In one hand she grasped a long bunch of wet waterone hand she grasped a long bunch of wet water-

grass.
"Nelly!" I screamed. "Nelly, darling, what has happened? Speak!" And I stretched forth my hands toward her. They touched nothing. There was nothing to touch. The sofa was

empty.
"My brain is disordered," I said to myself.
"But I shook with ter-"I have been dreaming." But I shook with terror like one palsied. "Nelly! Where is she?" I cried, and I rushed out into the garden calling her. As I reached the gate I saw a man rushing up the lane, staggering and stambling as he ran, and I saw that it was Charlie Steen, my Nelly's boy-lover, and that he was so wet that the water dripped from him, and his feet marked the dust of the road with wet spots. "Charlie," I scream-ed, "where is she? My little Nelly, where is

He clasped his hands to his head and stared at me. "Where? where?" he echoed. "Oh! an hour ago she was with me. She was mine. Now oh! tell me where she is! The boat overset with us. I tried to save her. I—could not!" and with a horrible groan he fell upon his face at my

My little Nelly was drowned. A few hours after she lay upon the sofa where I had seen her lying in my vision, with the same woful expression on her face, and the same long bunch of water-grass clenched in her hand. Her dripping lress clung to her as I had seen it, and the great drops of water dripped from her hair to the floor as I had fancied that they did.

I live still, an old man of eighty, and I am so near to my meeting with all I have loved and lost that I can speak calmly even of that time; but I cannot tell what it was that I saw in the library that woful day long gone, or whether my Nelly's spirit really came to me. All that I can say is, that it all seemed to me as I have written it down.

Foreign Correspondence.

Letter from England.

To the Editor of the Banner of Light :

Delighted with an invitation to leave for a time the great foggy London, several weeks ago I found myself one of the honored guests of the Countess of Caithness at "Stagenhoe Park." A fine English residence it is, perfect in all its appointments, with its exquisite works of art, and conservatories laden with flowers budding and blooming in the greatest luxuriance. A fitting goddess to reign over all this loveliness is the Countess herself, who is a woman of rare beauty and grace, a blonde, with deep-blue eyes, and a full, oval, Madonna-like face, over which there flits an occasional expression as spirituelle as that which is said to have illumined the face of the unhappy but beautiful Queen of Scotland, whom she is said to resemble. If re-incarnation be true, methinks the Countess and this arisen spirit must be closely related. Much of her time is devoted to literature, in which she boldly avows herself a Spiritualist and a medium, as may be seen by perusing her late work, "Old Truths in a New Light." Among the distinguished guests at her house, including literary persons of note and artists of distinction, was Mrs. Anna Kimball, of New York, a telepital ledy, and one when her of New York, a talented lady, and one who pos-sesses superior gifts as a medium.

The Duke de Medina Pomar (son of the Count-

ess) is also literary in his tastes, having displayed talent in that direction at the early age of fourteen, at which time he wrote many prophecies, clothed with an inspiration remarkable in so youthful a writer. He has recently published a work in three volumes entitled "Through the work in three volumes entitled "Through the Ages." It is cleverly written, and contains much valuable information gleaned from the past, present, and, I might add, future. The contents are arranged in such a unique and interesting series that it could scarcely fail to interest the reader. "Through the Ages" is a continuation of a former book, brought out by the Duke when inches wears of age. In this former effort nineteen years of age. In this former effort, called the "Honeymoon," is related many interesting conversations between the author and an imaginary wife, which is ingeniously continued in "Through the Ages," when his beloved "Conchita," although she has left this fitful abode for a brighter sphere, communes with her earth-mate as though she were still in the form, unveiling to his vision her previous existences upon the earth, and in so doing, showing her wondrous progress gained by her several incarnations.

I noticed the Banner of Light upon the Countess's bondoir table. By the way, how dear our own flag becomes to us when living under that of another country. I wonder if the angels love the Banner of Light as we do the stars and stripes. May their gentle influences ever sus-

London, Eng., May 1st, 1876.

A Boy that Astonished the Gate-keepers of the Centennial Exposition.

The parents of a fourteen-year-old boy desired recently to visit the Centennial Exposition at Philadelphia, and did so, taking with them their son. They arrived panting at the gate in the heat of the day, but the boy was so large that he could not gain admittance; after a long time, therefore, the gate that is used for the entrance of vehicles had to be opened for him. The scene created quite a sensation; the boy weighed only 495 pounds, avoirdupois. His parents were small in stature, comparatively.

How Tyndall. Proposed for his Wife.—This is the way Prof. Tyndall is reported to have proposed to the daughter of Lord Hamilton: "Saccharine conglomeration of protoplasm! Advable combination of matter and force! Rarest product of infinite ages of evolution! the luminiferous ether is not more responsive to the rays of light than are my nerve-centres to the mysite influence which emanates from the photosphere of the countenance. As the heliocentric system was evolved from primordial chaos by the workings of inexorable law, so is that rareflection of matter which men call my soul lifted from primordial chaos by the luminance issuing from thy visual organs. Deign, oh admirable creature! to respect that attraction which draws me toward thee with a force inversely proportional to the squares of the distance. Grant that we shall be made double suns describing concentric orbits, which shall touch each other at all points of their peripheries. Your own Tyndall."

The prison is shut night and day, yet it is always full; the temples are always open, and yet you find no one in them.—Chinese Proverb.

A Grand Convention and Camp-Meeting Of New Jersey State Association of Spiritualists and Friends of Progress, will be held at Ancora on July 1st, 2d, are invited. First class Spiritual and Liberal speakers from all parts of the country to a bar with meetings.

Excursion tickets on the Camble. Atlantic railroad, for

sale at their offices in Philadelphia and Camden for all regular trains. Fare for the round trip, for adults, \$1; for

ular trains. Fare for the round trip, for adults, \$1; for children, fifty cents. Good from Friday, June 30th, to July 5th Inclusive.

Sunday trains leave Philadelphia at 8 A. M., and return from Camp Ground at 5:48 F. M. All other days at 8 A. M., 4 and 6 F. M. Returning, leave camp at 6:18 and 7:44 A. M., and 5:48 F. M.

The tents, great and small, will be set in the beautiful grove near the depot. Meals at all hours, and other accommodations, provided at very cheap rates in or near the grove.

grove.

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.

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

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

Panner of Bight.

BOSTON, SATURDAY, JULY 1, 1876.

PUBLICATION OFFICE AND BOOKSTORE. Montgomery Place, corner of Province atreet (Lower Floor).

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

COLBY & BICH, PUBLISHERS AND PROPRIETORS.

Letters and communications appertaining to the althorial Department of this paper should be addressed to UTHER COLBY; and all BUSINESS LETTERS to ISAAC, RUB, BANNER OF LIGHT PUBLISHING HOUSE, BOSSIN, MASS.

"While we recognize no man as master, and take no book as an uncerting authority, we most cordially accept all great men as 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. B. Brittan.

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 exposer 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 different parts of the room, and this while the they took place in a room near the chimney or in | medium's hands are held. a tent out of doors.

The New York Observer, one of the leading is quite exultant over the imaginary "exposure" going on the last twenty years, with no effect whatever upon the convictions of careful and intelligent investigators. The Blys, Von Vlecks, 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 pinioned behind his back to an iron ring 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 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 ap plause 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 pounding and jingling, continuing with the bells flying up into the air and the explosion of fire-arms At the instant the tambourine careered 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 ve moment in which he seemed to be engaged in the most obstreperous performances, added greatly to the incredibility of the feats. But the audi ence made quite as much noise with their up-roarious laughter as with their well-merited and prolonged appliance. 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 disem-

"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 fife and a guitar. At the instant the sheet is lifted, both Pandemonium and the Guyascutus seem to be let loose - the fife 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 pail which he had again and again inverted upon his head within again and again inverted upon his head within two seconds' time. With no sheet to intercept the view, the pail 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 and and popular, that the explanation is almost rapid and peculiar, that the explanation is almost rapid and pecunar, that the expaniation 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 to remain permanently.

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 triumphrover 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 dis-posing of his lithe and limber 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 pail, 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 n't 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 calleo, thrumming 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

If Mr. Bishop does anything not explicable by jugglery or muscular effort, and fails to show how "evangelical" weeklies, in its issue of June 15th, | he does it, the conclusion is irresistible that he is one of those unprincipled mediums, who, finding of Spiritualism. It does not seem to be aware of the spiritualistic explanation unpopular, avail the fact that precisely such exposures have been | 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 knew all that as far back as the year 1849. This is the sum total of all that can be got from Mr. Bishon's expose 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 d-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

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 credu-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 lity 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 Spirit-

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 draws 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 suiritual phenomena daily transiting. all the spiritual phenomena daily transpiring around us. Why, the Boston Herald has a wider spirit than that, and publishes statements re-garding the manifestations through Mrs. Bennett hat must stagger the credulity of certainly ninetenths of its readers.

The Soul of Things is a record of actual facts A very large portion of it was obtained from sychometers 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 enunciators 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. 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

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 | published his first novel, entitled "Keep Cool," overlooked. It aims not only to prevent crime and to reform children who are born and bred in the at- numerous poems. Besides contributing to many mosphere of crime, but to restore to discharged | newspapers and magazines, including Blackonvicts 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 thirtynine 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 ineresting if it will state the number of the befriended 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 he 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 Butlerof. 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's 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 Testa

ments teach the doctrine of ministering spirits? Angels sat with Abraham beneath the oaks of

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 Propheprophets. And when Jesus, the Star of Prophet cy, came, we see Him in frequent and intimate converse with the spirit-world. 'Angels welcome His advent; they strengthen Him in the wilder-ness; they are with Him on the mount of transfiguration, and in the garden of Gethsemane; they watch at His tomb; they wait on His ascen-sion. 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 Casar. 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 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 Cæsar; 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 reloicing over the penitent sinner; 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 sensi-ble of the guidance of superior beings, who varned 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 livine 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 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 control of the could be 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 wood'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 n 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 Sloux, 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 scance-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 scance 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 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 chall be unknown to warm human he er that it shall be unknown to every human being, and then we shall acknowledge its super-mundane 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 de-nied 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 ical witnesses, abundantly demonstrates this. The box was examined with the greatest care, and found to be impervious to the admission of any-thing more than half an inch in diameter, yet in less than an hour after it had been carefully locked, bolted and sealed, the perfect mold of a

locked, bolted and sealed, the 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 Br'tain, 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 scances 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 side 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. Monek when he came. While medium and form were 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 yery eyes. It was an awe-inspiring spectacle. cont 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. —and a hand was seen planny, resulting on the Then, 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 'confederacy' 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 Hulett 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 seances, and getting casts of spirit-hands under 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 II. 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 new 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 suprise many of his friends. Mr. Owen is said to have married Miss Lottle Walton Kellogg, granddaughter of the Rev. Bela Kellogg, for thirty years pastor of a Congregational church near 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 Godin-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 magget 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 Sundays:

"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 drunk-enness 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 Exposi-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 it.

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. Horn, of New York. It is just such a book as skeptics 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 worlds, 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 séances for the present, and left the city for a season of rest and recuperation.

An article entitled "Experiences of a Medium giving Séances 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. Griffen, 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. Peebles.

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 a material body necessitates - that is, by investigations from within outwardly, 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 recog-

According to him, now, electricity, magnetism, animal magnetism, psychic-force, unconscious cerebration, od or odylic-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 concussions to take

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, od-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 powers 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 was enunciated through her organism at Chicago. 'It claims 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 waxer 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, June 19th, 1876; was reörganized, 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 Stockwhip, published at Sidney, New South Wales, announces that J. Tyerman will accept invitations to lec-ture in any part of the Australian colonies, on Spiritualsm and Free Thought. Address 147 Woelloomooloo street,

Parker Pillsbury delivered two very interesting lectures At Science Hall, New York, recently, on the "Plague and Perli 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

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 and and voice distinct and clear. He never enjoyed bet ter 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 a hard-working and fearless advocate of the truth, and deserves the fullest measure of employment at the hands of Spiritu-alists and Liberals. Address him Greenwich Village, Maga.

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 medi-cines 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 engage-

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 2d, A. M. and P. M.

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

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

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

Spiritualist Meetings in Boston. ROCHESTER HALL. - The Ladtes' Atd Society will until further notice 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, Chariestown 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, Hattle Collier, Lillian Jepson, Lizzie Thompson, Carrie Osgood, and Master Harry Bates. Songs by Mr. Fairbanks, assisted by his little daughter Grace, Mr. Scales, Freddy Patterson and Charles W. Sullivan, added greatly to the interest of the occasion. A plane sole beautifully rendered by Mr. Hayes, was highly appreciated. Also plano solo by Nellie Thomas was pleasantly 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 re sumed on the first Sunday in September. JULIA M. CARPENTER, Cor. Sec.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

CHES FOR SHIFE BU LIHN OFFICE 30 cents,
HUMAN NATURE: A Monthly Journal of Zolstic Science,
and intelligence. Published in London. Price 25 cents,
THE STRICTUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents,
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to
spiritualism. Published in Chicago, Ill. Price 8 cents,
THE LITTLE BOUQUET. Published in Chicago, Ill.
Pilce 16 cents.

Price 10 cents,
THE SPIRITUALIST AT WORK. Issued fortnightly at Chicago, III. E. V. Wilson, editor. Price 5 cents.
THE CRUCIBLE. Published in Boston. Price 6 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in Now York. Price 15 cents.
THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tonn. S. Watson, Editor. Price 20 cents; by mail 25 cents:

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

MR. and MRS. HOLMES, 614 South Washington Sq., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock.

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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 Bauner of Light at fifteen shillings per year. Partlet desiring to so subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow. E., London Ford.

PHILADELPHIA BOOK DEPOT.

DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Hanner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoin Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consuit DR. RHODES.

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(Wife of Colonel Washington A. Danskin, of Baltimore,) During the last twenty years handreds of Spirits have conversed with their friends on earth through the medium-ship of Mrs. Danskin, while she was in the entranced condition=totally unconscious.

Sarah Livingstone Fitzgerald.

Sarah Livingstone Fitzgerald. I was the wife of Thomas Fitzgerald, the senior proprietor of the "City Item," Philadelphia; and ah; well do-I remember 't was on a Monday, in the afternoon, I died of congestion of the lungs. It was a stroke hard and severe to those whom I loved; but to me it was a blessing far beyond the power of the human mind to comprehend or understand. I was gentle and kind to all with whom I was acquainted. I tried to live a Christian life, not only in words, but in acts; never letting the right hand know what the left was doing; for the heart taught me that it should be my pleasure to give comfort to the oppressed; to give food to the hungry, and to clothe the naked. I did it, for I was blessed with worldly goods.

The void is felt by those I have left behind, and I am told by spirits who have been further educated than myself, that this is the place to make them know of my whereabouts. Whether I have accomplished it or no, remains to be seen: and if I have, no tongue can speak my happiness, for when I went out they thought the light was dimmed forever. But if I can bring the glad tidings from over the river, it will revive some buoyancy of feeling. Then the union between ourselves will be complete.

Henry, of Baltimore.

Madness reigns supreme within my brain, for pain? they've torn me from my wife and 'child, and still the watchword goes on, "Death is thy portion; never again can you be a man in the flesh; stand the test and do your work, and let the minds that are sad grow bright with hope and gladness." But then she's left alone, stricken down with sorrow, and I cannot go to comfort her! Oh, mother, oh, father, do not forsake her tion; never again can you be a man in the flesh; her! Oh, mother, oh, father, do not forsake her in her lonely, sad condition! She is young in years to be bowed down in grief and anguish. Oh, death! death! you are no respecter of persons. Why did you not take some one who was inefficient to do mental labor and earn bread. I have been taken to a home whose walls are high and strong, and from which I have not power to come unless some one leads me like a little child. and teaches me how to speak. This religion is not suited to the calibre of my mind, but to appease the anguish and the torture that lies within, I'll make use of it, and if it benefits me or the one I've left behind, it will be that much added to its usefulness.

Oh, mother! your heart is stricken, for you know not where your boy is gone. Gone to a vast country which the eye cannot take imat a glance, nor can the mind comprehend; but, mother, exercise faith, exercise wisdom, and believe in the end that all will be well for both you and I. This is your Henry that speaks. He knows not from where it be, whether it be high or it be low; he speaks as his heart prompts him in his anguish and desolation, in his nothing-life. Look at it, dear friends, with all the horness, for he has nothing to hold him in equilibrium. All is gone that he loved or that loved

many may not know who it is, for I am not what I was-the "gentle Harry."

William R-y, Baltimore.

Now, Mr. D-n, as he has laid down the flesh and taken the spirit, I feel that a duty devolves upon myself to make known, through your instrumentality, the history and origin of J. M. O-m's prosperity, and what he lacked in obedience to the law of compensation toward those who were more than father and mother to himself. Memory cannot forget his actions, though the heart feels no anger. This is a duty which I owe to myself and my children, and I sign myself William R-y, the elder.

I am speaking through an instrument that I seldom use in words, but her actions I ofttimes direct. I am still her father, with enhanced conditions, with greater privileges, and with better opportunities.

Mr. D-n, clap your hands and rejoice in heart that your condition in the spirit-world will not stand as stands that of J. M. O. to-night! There will be no one there to meet you with a frown. He has not done justice, but he has done injustice to his kind. This I say, privileged by a power mightler, stronger than my own.

I took him and his brother, his mother, (who was my sister,) her two daughters, and his father, (who was incompetent to make bread for his family,) and I housed them and I fed them.

At the age of fourteen I took him in my store, and had him taught the business; then I had him educated, as far as opportunities would allow. Remaining with me some years, and becoming useful, he one day came to me and asked the loan of ten thousand dollars to establish himself in business. I cheerfully gave him the amount. Afterward, like a thief in the night, he overruled the mind of one upon whom I leaned as my bookkeeper and financial clerk, and drew him away from my business. The two became united in business, and were prosperous beyond all anticipation. Every cent that I loaned him was honorably paid back. But alas! alas! in my olden days adversity came, and I sought him, feeling that I had one upon whom I could call. His res ponse, while I was writhing in agony, was, "I can do nothing for you; look to God, and He will protect you."

From that hour, though I never referred to it in speech, it was written within. I can never forget, though I have forgiven.

He stands now disrobed, seeing himself as others see him; and what would he not give to undo the wrong which he did me in my tottering old age! He knew I was penniless, almost a beggar. There never was, there never can be, any excuse for his conduct. But let the angels go and warm him, for he stands shivering, pleading for sunlight.

That's his history in the spirit-world and in the mundane, spoken through the lips of my own child, who stands in no fear nor in any condemnation, and I am well assured that you do not.

Is this unexpected to you? I've had it writ-Message Department; ten down for many years; not that I have held any unkind feeling to him in my heart for what he did to me, but I have held it in memory when I've thought of her who was more than a mother to him and to his. And here she stands, saying, "R-y, why not let bygones be bygones? why raise that which cannot benefit any one?"

J- M- 0-m, of Baltimore.

The dull monotony of life is over! the timepiece of the human flesh has run down. Gone! gone! where have I gone? I am sitting on the stool of repentance, casting an eye back on the world and all the beautiful surroundings I was compelled to leave. Thus backward must I turn my eyes, for I have not power to look onward or upward. In a few words let me sum it up, and say that I feel my littleness as much as I ever felt my greatness. Oh, Sophy! Sophy! worlds, ay, ten thousand worlds are between you and 1! Come to me! come to me! you were ever my angel of light, but I, like most men, forgot you when the grave covered the form from my sight. Is there presumption enough left to enable me to call on uncle? I cannot do it-I cannot stand face to face with him! I was a beggar, and he fed me; I was naked, and he clothed me; I was without a home, and he sheltered me; but when he sought a favor of me I denied him. For that and other things which I did when on earth I am now bowed down in sackcloth and in ashes.

The tomb cannot hold me; the atmosphere is not strong enough for me to stand upon; then where must I go? Looking to the right or to the left, looking upward or downward, I see the forms of many; but where must I go?

I am speaking, I know, through the lips of Uncle Billy's child-one whom I condemned and called a fanatic; but she now can turn and call me a miserable sinner.

Have my lips become marble? Has the heart hat was hard toward the downfallen become adamant? I see not God, nor does God see me. I see not the children that have gone before, for darkness is above me and beneath me. I have no word of comfort to give to the living. Let them count the dollars and cents that I've left behind—that which caused so much sorrow and pain?

Of what use are riches? If a man dies without light he is a pauper in the strongest sense of the word. Under the law of condemnation stand I

Louisa Lettuear.

Louisa Lettuear. Twas the eldest daughter of Harriet and Nathan Lettuear. My age was eighteen. I died with congestion of the brain. I lived at 587 Madison avenue, New York City. Strong though we may cling in youth to all the beauties here below, it is natural that we should The youthful mind scarcely ever takes in the thought of change. I have seen life as it is. How much better it would be for the youthful mind to be its own minister and its own physician. But, alas! the human mind lacks this grand development, and we have to be the actors on the other side, for a time, in ignorance of law and justice. But when the dull impressions of the earthly life are borne away by angel forgers then the awakened mind becomes fingers, then the awakened mind becomes quickened, made to understand its rights in this beautiful world where all things are wrought out to give pleasure, to give knowledge, and to give

anderstanding.

Have no hesitancy, my darling friends, to accept and investigate the Divine Philosophy that gives perpetuity of life to the mortal. Cast away the husks of the past, for they were given in the lum. All is gone that he loved or that loved im.

Let a hush be placed upon my name so the page that he loved upon my name so the page that he loved upon my name so the page that he loved upon my name so the page that he loved upon my name so the page that he loved upon my name so the page that he loved upon my name so the page that he loved upon my name so the page that he loved upon my name so the page that he loved upon my name so the page that he loved upon my name so the page that he loved upon my name so the page that he loved upon my name so the page that he loved upon my name so the page that he loved upon my name so the page that he loved upon my name so the page that he loved upon my name so the page that he loved upon my name so the page that he loved or that loved that he picture presents to the human eye! harshly of the Father, who art in heaven, and

who giveth alike to all.

I have eaten of the bread of life, and this is proof of its sweetness. I have seen the spirit-world—this proves its beauties. I have come hither, and through the organism of a mortal I have spoken the sentiments of my heart and mind, and this gives me knowledge of its truth and usefulness.

Frederick Underhill.

'T is vain to tell the world all we know and all we feel, for doubts will reign supreme over the minds of men toward that unseen clime from which, they 've been taught, no traveler could

My name was Frederick Underhill. I died in San Diego, Cal. My mother's name was Mary, and my father's Abraham Underhill. He lived on East Eighteenth street, New York. I was an only son, twenty-one years old. I died on the 27th of March. And, let me ask, if one from the dead should arise and go forth and proclaim the glad tidings of life beyond the grave, would even

one of my own kindred believe it?
I say the stone has been rolled away from the door of the sepulchre, and the spirit with all its chaste beauty comes forth, disrobed of the flesh, and makes known to its kindred that it has found everlasting life, with possibilities of progression beyond the grave; not with powers of our own, but with powers gathered from every mansion in the skies; not for our own special aggrandizement, but for the good which we, called dead,

may do for the living.

Mother and father, your son gives this in lines black and white, whereby you may comprehend the rights and privileges of the spirit. Be content with this. I am your son Frederick in the entity

James Graham.

When one dies from home, and the door is opened, if his understanding is aright, he walks but into the balmy air and refreshes himself, and

hus it is with me Divinity, with its deep and profound knowledge, hath clothed me, and thus am I fitted for converse with mortals; thus am I able to stand upon the placid waters and let my voice go out in magnetic sounds, that are caught by the human

ear, and spoken by human lips. In Florence, Italy, James Graham passed from its sunny clime to a clime more sweet, more geni-al, more heavenly. To die is gain. Under that law you are taught of that life which hath no ending, but is ever in the kingdom of the eternal. Neither shadows nor shades control my unfolding mind; for I grasp the little pebble, and I analyze its relation to the great delic mind. It brings, in its minuteness, new knowledge to my living, palpitating soul.

I was forty-three years old when that beautiful messenger, in the stillness of the eve, bid me lay down the hatchet and take up the harp and go on my way rejoicing.

My father's name was Nathan Graham, a resi-dent of the city of New York.

dent of the city of New York.

Tears may have dimmed their eyes, hearts may have felt sadness, but now turn the page over, read not of death but of life, that life in which a man may learn for what purpose he was created—not to live a few years and tread the soil of earth, then die and be forgotten and forget.

The grand aggregate of life stands before us, not behind us—onward, upward and forever, seeking where to cultivate the soul to make it more perfectly adapted to that infinite goal which God hath placed before all His creatures.

BANNER OF LIGHT CIRCLE ROOM.

Fr The following Spirit-Me sages were given through

MRS, JENNIES, RUDD

at the Public/Free Circles held at this office. In order to make repairs upon our Building, the Stances have been temporarily suspended, They will be resumed on Tuesday,

Ellen Hollahan.

I wint out but a few days ago; my old body is scarcely cold yet, but I met a praist that ye have here, and he said to me, Ellen, coome go wid me, and I'll show ye where the folks put in their letters, and so I coome wid him and I am here. It's a good counthry where I am, but I don't know much aboot it yet. I didn't know much when I wint away. And how many days is it since the thirtieth? [The thirtieth of March?] Yes. [Six days.] And that is n't a week. It's a glorious counthry, but I can't tell yet aboot it but maybe I will sometime. I wint out from this city. Ellen Hollahan is my name;' I was an old woman—over seventy.

Maria Elizabeth Walker.

Will you please say that Maria Elizabeth Walker reports here. I went out from Boston; was formerly of Portsmouth, N. II. I simply wish to state this, trusting that my friends will receive it, and obey the impressions which I am endeavoring to give them.

Dr. Irving Webster.

I was not intending to come this afternoon. It was rather unexpected to me being called upon, but I come at the request of a spirit who visited your circle at the first sitting. You will remember a lady who died in an insane asylum. Some of our friends on reading the message have thought it was not quite like her. They should remember that Charlotte was suffering dreadfully when she left the form, that she passed through experiences none but herself and the angel-world will ever understand, and in returning to earth and taking control of a medium-although while standing beside her, in spirit, perfectly freed from earth, she was herself, and could talk readily and easily-yet, I repeat, on taking control of the medium the dazed condition presented itself again, and she talked not as straightforwardly as usual, not as connectedly, but more as she did when there were gleams of reason, just before she passed away.

I came to make this explanation, because it affects friends of mine, as well as friends of hers. I want them to receive it as a message from her, and I want them to visit some mediums, as often as they can, that she may be permitted to return and talk with them. In that way it will aid her, and aid me also.

I passed away many years ago-nearly twenty years. I was drowned by accident, and lived in Plymouth. I am no stranger to the control of a medium, for I have controlled Dr. Crandon many times. My name-Dr. Irving Webster.

Anonymous.

These questions come to us from earth: "If spirits have so much power, why do they not bring about a better condition in the affairs of the government? Have they any hand in the doings of to-day? And will the time ever come when honesty instead of dishonesty shall be the rule of the day?"

I can only answer as one spirit, and tell what know. Spirits have taken this matter in hand. You will observe, if you look over the catalogue of names of those who have passed away within the last few years, that some of your most brilllant men have come to us-some of the best minds of the country have landed on our shore. Do you suppose they are lost? Not so; but with strong arms and steady hands they are working to-day; working in the capital of your nation, turning over one thing after the other, and bringing to the surface the injustice and the dishonesty of those who have been trusted with making your laws. We are strong in numbers, and we have the power, and they will not cease to be troubled until things are made straight. We shall work with a will, and not flinch until everything is clean and clear. The soap and water of spiritual right shall be used to wash out some of the iniquities that have been perpetrated for the last few years. We cannot help who stands in our way; we cannot help who is injured; justice must be done. We have work to do, and we are working to accomplish it.

Zekie Vinal.

[This spirit appeared to be rather timid, and addressing the Chairman, said:]

The lady [spirit] here said that all the scared ones could come to-day. I want to say something, but I don't know how to say it. My mother aint here. My mother reads "The Nursery" to me now quite often. She knows that I am round.

My name is Zekie. I am named after my papa -Zekie Vinal. I lived way down in South Scitnate, next house to Mr. Rogers, and close by Uncle Edward and grandpa's. Now you'll know where it is, won't you? [Yes.] 'T won't get lost? I want to be sure and have it go straight. Tell my mother we have nice times up here now, since Eddy has come. I am going to bring him some day, when he aint scared. You can say grandpa helped me to come-Grandpa Brooks-and you send it to Ezekiel and Vira. That's all. They'll come some day and get it. I can go now? [Yes. Come again; I think you have done very well this time.] Yes, I'd like to. Grandpa Brooks said I need n't be frightened.

Pat McManus.

Shure, and I think that mon had better stay out till he knows what he is about [alluding to a spirit who endeavored to get control, but failed.] Shure, sir, and he was just looking aboot, and trying to find out what it was that tipped him over; and he'd better wait till he finds out where he is before he attempts to tell anybody else. I don't know much myself, but I know this: I'd no intention of cooming here, but I thought somebody must put out that mon, and get in themselves, and I didn't know but I'd do it as well as the nextone that would coome along, for I see a friend of mine here who has talked himself, and coome from the same place that I did; so I thought I'd push the gintleman out, because 1 think it's well for him to find out where he is before he tries to tell anybody else. There's a mystery, they think, and sometime he'll try and explain it. He'll be round again when he gets his land legs on. My name is Pat McManus, sir, and I am a friend of Jeems. I've performed my part of the work, and am off, sir,

Almira Dubois.

I went away long years ago. Like many others who have trod the rough path of life, looked to death as a relief, expecting to find a realization of those doctrines to which I had listened from year to year; expecting to find a heaven of heavens; expecting that I was to sing there songs of praise; that I was to have a personal acquaintance with God; that I was to meet Christ in the form-or the spirit-form-as they said I was to meet him the same as I expected to meet God. The Trinity I could not understand fully, how three was one and one was three. I recollect once talking with a materialist, who said to me: "Your arithmetic is so bad I cannot cipher out how one can be three and three can be one," and yet I felt that if I could not fully understand it, it was not to be revealed to me till I had passed through the dark valley, and had come to the shore of life and eternity!

The time came when sickness placed its hand upon my brow. Death claimed me, and I found no dark valley, no shadows were there, but the dear bright ones were standing about me-my husband who had gone on years before, and my children who had passed away in early days. I saw them, not as I expected, as babes, but as men and women, ready to clasp me and call me mother. I saw not that which I expected to see, but a beautiful country, abounding in lovely scenery, and everything seemed so lifelike, so wonderfully living! Why! the flowers are not like these [pointing to those on the table], but have life in them that seems to sparkle on every leafa living beauty. These are beautiful, but they lack the life-principle of the spirit-flowers. They are no more like them than those that are made of paper. They may resemble them in color and in form, but there is not that life-essence coming

This I felt and realized at once, when I stood within my spirit-home and saw there that which I had longed so much for in earth-life, and from lack of means had been deprived of. That which I had so earnestly desired I found in my spirithome, and as I looked back to earth I said, "Yes, for every cross there is a crown; for every trial that I have ever had I find it made up to me." Here my measure is full and running over. Though poor in earth-life, I found myself, as it were, rich. I found that fountain of knowledge which I had so eagerly desired was unlocked to me-that I need not fear, there were those that would tell me all I wanted to know. When I asked, Where is God? they pointed to all the manifestations which I saw, and said to me, "You see these manifestations of God's wondrous life?" I said, "Yes; but such as these I saw in earth-life, only not so beautiful; but they were there on earth, yet I saw not God."

They told me to wait. I have waited many years, and yet I find only these same manifestations, and I know now that God is a spirit, pervading all things, and that when I look on the little flower I see God there; when I look in a child's face I see God there; and I felt to-day, as I stood among the gathered spirits, (for many of us come to-day, some from curiosity, others to gain knowledge of your world, others to bring you sympathy and love,) as though I wanted to tell what my experience had been from the lowly life I led; but ever did I try to do what seemed to me to be right. 1 know I yearned for home; I know I longed for that change which would take me to the hereafter and rid me of my old body, of disease, and give me those gifts which I so much felt I needed; and I say to those that feel as I felt: Be encouraged, for this life is only a dream—only the workshop where the engine is begun, where it is first formed; that which causes it to run smoothly on its track will be found in spirit-life. My name is Almira Dubois. I lived Civil and Religious Persecution in Philadelphia. I have been away more than thirty years.

As the sunlight warms the flowers it makes them grow brighter; so may the sunlight from the spirit-world make your hearts grow stronger.

MESSAGES TO BE PUBLISHED.

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To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Passed to Spirit-Life:

From Foxcroft, Maine, Mrs. Jane S. Holmes, aged 78 ears, wife of James S. Holmes, Esq. years, wife of James S. Holmes, Esq.

An intimate acquaintance for a period of forty years with the deceased enables the writer of this notice to give his testimony as a tribute to her worth in all the relations of neighbor, friend, wife and mother. Faithful in her friendships and untiring in her devotion to the welfare of her family, her departure will be sincerely mourned. Alternatively mouthed the same actes of the same and within very intuitive, she was ever found quietly keeping, stepwith the advancing thought of the age. In her religious views for the larger portion of her life she was a Universal ist... Some yearn since, however, not so, much from any outward evidences as from her intuitions and from reading and reflection, she became a spiritualist. In this belief, or rather knowledge, she was sustained through

weary days and nights of suffering, and with firmness and ritumph she passed on, knowing she would meet with the overdones who had gone before. Fig. 8. AVERILL.

From Geneva, Kano Co., Ill., May 16th, Paulina, wife of

From Geneva, Kano Co., Ill., May 16th, Paulina, wife of Milton Thornton, aged 75 years.

After sixty-five years of patient toll and experience in earth-life, the beautiful angel, Death, gently lifted the vell, that our friend and sister could join the many friends gone before. She saw and described—hours before the charge came—several of the dear ones she paried with years ago, thus proving to us all she did not fear death, but rather, like a tired child, gladly clasped the professed hands of the dear child and mother, and was by them gently led to their home, leaving us to watch and wait her coming to greet us. Oh! this is glorious victory over the fear of death,

From Philadelphia, Pa., on the 18th June, John Child, in the 87th year of his age.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agate type averages ten words.]

IN MEMORIAM.

Passed on to the higher life, Ebenezer Hance, of Falsington, Bucks Co., Pa., in the 8ist year of his age,
Our brother has been a Spiritualist almost all his life. He was a member of the Society of Friends, and when Modern Spiritualism first appeared he became in terested in ft and soon found that it furnished a key to many of the most interesting phenomena of life, and that it enabled him to understand many of the wonderful things recorded in the Bible. He remarked that he found nothing in Spiritualism that conflicted with the principles and testimonies of the Society of Friends, hence, while he accepted these teachings fully, he remained an active member among the Friends, though he always bore a faithful testimony to his convictions in regard to the truits of Spiritualism. Ho was interested in calling meetings for lecturers and mediums, and was known in the community as a man of steriling integrity, just and true in all the relations of life, Shortly before his departure he had an attack of paralysis, in meeting, from which he partially recovered. He visited the writer after this. In Piniadelphia, and when leaving our office said, "Henry, cannot thee come up and hold another meeting before I go over? But whether thee doos or not, I shall not be long with you in the form, and when I am permitted to go on I want thee to come and speak at my fomeral. . Tell them that I accept the truths of Spiritualism—that I have a certain knowledge that there is no death. It is only the laying off the old worn-out garment.

In less than a week we were informed that he had realized his hopes and entered the land of the blest. . A large congregation assembled in Friends' Meeting-House to pay the last tribute to his remains, and litten to our testimony to the Gospel of Spiritualism. We endeavored to show by the life of our friend, that it was not only good to show by the life of our friend, that it, was not only good to show by the life of our friend, that it, was not only good to show by spake unto them. There are no bettly forc l'assed on to the higher life, Ebenezer Hance, of Falsington, Bucks Co., Pa., in the sist year of his age,

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Banner of Light.

BOSTON, SATURDAY, JULY 1, 1876.

The Late Charlie M. Tay.

To the Editor of the Banner of Light:

In the Banner of June 24th is a brief notice to. the effect that Charles M. Tay, of Charlestown, had passed on to his home in spirit-life, June 18th, aged 23 years and 9 months; that he had been a medium for materialization and physical manifestations, and that the services in celebration of his spiritual birthday were of an interesting and impressive character, &c., &c. This notice re-cords, it is true, a fact in human experience with which every one is sufficiently familiar, namely, that of the closing up of one mortal pilgrimage amidst the decent rites which custom allots to the so-called "dead," but it renders not adequate justice to the memory of one whose remarkable gifts and short life of devotion to the best interests of humanity should erect for him an immor-tal shrine in the grateful affection of thousands in this generation who never even heard his name pronounced. In this day, see listinguished for lack of faith in spiritual truths, for want of real in the right, and individual martyrdoms indicted by a cold, unthinking age upon its spiritual saviours and benefactors, let us strive at heast to do justice where we may, and if we cannot constitute that the third consisting and spiritual symmetric that third consisting and spiritual symmetric. awaken that high appreciation and spiritual sym-pathy which lought to be rendered to our longsuffering media, let us "leave our footprints on the sands of time" for those to read who come after us, and who may be better able to under-stand the value of the spiritualistic labors now being wrought amongst us for the upbuilding of the new spiritual kingdom. It is with this view that the present writer contributes these lines in memoriam of the brief and gifted life which has just closed in our midst, closed too in an hour when we could ill afford to lose the lustre of its

Who was Charlie M. Tay, to commence with? Tay, who has the youngest son of the late Rufus L. Tay, who in 1855 became the proprietor of the Webster Farm at Franklin, N. H., a spot endeared to every American heart as the home of the celebrated New England statesman, Daniel Webster, in the aura of whose life influence, and amidst the objects, scenes and places permeated by his earthly magnetism, young Charlie was reared from early childhood.

Being from his very birth a medium of the highest type, the cherished memories which clustered around the spot in which he made his home unquestionably influenced his nature, and filled his soul with elements of lofty aspiration and mental power. Young Charlie grew up distin-guished as a special and exceptional being in all he did and said. He studied hard at the Chauncey Hall School, yet his education was of quite another character to that impressed upon him by his earthly teachers. Sweet rhymes flowed from his pen with a facility that no mortal teacher could impart. Graceful works of art, moldings in wax, singular models, sketches and designs, all full of spiritual meaning and symbolical hearts. ical beauty, filled his mother's house, and spoke in elequent, terms of his unquenchable, love for the beautiful. Music, poetry and art formed the themes of his pure life and sinless aims.

themes of his pure life and sinless aims.

At length the buds of mediumship burst forth into radiant blossom, and Charlie M. Tay became the minister through whom the invisible operators of another world were rendered palpable to their mortal friends, and a messenger of the glad tidings of immortality. Raps, movements of furniture, writing, both inspirational and automatic, were freely given through his mediumship. At length faces were seen, forms materialized, and spirits of those whose bodies "lay mouldering in the grave" came clothed in "lay mouldering in the grave" came clothed in the panoply of flesh and blood, walking, talking, and making merry with their earth-loves once again. Exquisite music was made by spirits on rations instruments. Flowers were brought and letters written by the hands of these invisibles.

Whole sentences of advice, counsel, and instruction were spelled out in letters on the sensitive flesh. The angels dwelt bodily in the home of the young medium, and for the last few years great, glorious, pentecostal meetings were held through his mediumship, in which every form of demonstration of the most powerful and convincing character was given freely, without money and without price. The writer makes this distinction between the mediumship of this highly gifted youth and that of others in no unstruction inviduous strict to professional mediums. kind or invidious spirit to professional mediums. laborer is worthy of his hire' ' for spiritualistic services as well as for those of the mechanic or professor of science. Time, service, effort, and special endowments are as much marketable commodities in the person of the poor medium who gives of her very life-principle for a dollar an hour, as for the great popular preachers who dispense cloquent platitudes at the rate of one hundred dollars an hour. But we call attention to the work which is going on in many homes and amongst many families, wherein, as in the case of Mrs. Tay's, the motives of remunerative gain, worldly honor, dis-tinction, or financial profit, were wholly absent. No such inducements could have prompted him, and yet the young medium labored steadily and faithfully in his vocation, bestowing his great gifts on others, and making glad the hearts of all who had the happiness or good fortune to be admitted to his marvelous circles. The descriptions of physical manifestations and materializations savor so much of sameness that we for-bear to intrude detailed accounts of these se-ances upon the reader. Those who would feel an interest in the particulars of Mr. Tay's manifestations are referred to a clear and lucid article on the subject in the Banner of Light of March 22d, 1873, written by a constant attendant of the circles, and as reliable a witness as the age can afford, namely, Mr. Moses Dow, of Charlestown, the esteemed proprietor of the Waverly F Without mentioning the name of the young

and sensitive medium, whose modesty and sense of self-respect shrank from the terrible ordeals and cruel martyrdoms put upon the public media, Mr. Dow courteously alluded to the indedia, Mr. Dow courteously alluded to the inde-pendent circumstances of the family, and the fact that the wonderful and delightful scances rendered by this bright young spirit were all given freely in return for the divine gift Heaven had bestowed upon him. Mr. Dow alluded to the fact that his own cherished spirit friends became fully and palpably materialized before his eyes, and that the most remarkable of the phenomena common to physical mediums were given in this

common to physical mediums were given in this young gentleman's presence.

Charlie Tay passed from this sphere under the influence of rapid consumption. The fell disease dealt kindly with him, for he moved about in the milit of the leave and their states. in the midst of his large and loving circle of friends and relatives to the last. In the closing hour of all, the initials of his father's name appeared on his forehead, beneath the tender mother's hand, as she wiped away the dews of death. Patient, gentle, resigned, true and pure, who can wonder that so sinless and lovely a life left, as it went, out, a great void in the home where crowds of loving friends and relatives gathered together to hear the writer answer the stupendous question, "What does death do to ""

Many of the expressions used by the speaker were inspired evidently by the spirit of the young poet, as a comparison with his unpublished manuscripts subsequently showed. When all was done—when amidst the singing of birds, the sighing of summer breezes, and the low, tender requiem of the winds which stirred the tree-tops above his grave, the mortal tenement of the bright young medium was laid away forever, all present felt that the active, earnest spirit, the pure soul, the untarnished conscience—in a word, the real man, was not laid there to moulder in the dust, but now and forever "goes marching on." marching on."

The writer had the privilege of pronouncing the words of God-speed to the parting form and newly risen spirit, and the Temple Choir contributed sweet hymns to add to the deep interest of the occasion. EMMA HARDINGE BRITTEN. Singular Musical Phenomenon.

The following account of a strangely gifted lady we copy from a late issue of the Chicago Sunday Times, where it appeared as an editorial :

"Socrates once remarked to a listener: 'You are influenced by Homer. If you recite the works of any other poet you get drowsy, and are at a loss what to say; but when you have any of the compositions of that poet, your thoughts are excited and you grow cloquent. * * * This was the poet of the you are thus cloquent, not by science, but through divine inspiration.' The direct assertion of the old philosopher as to the existence of some exterior power inspiratory in its character, receives very strong confirmation in the case of Ellen, daughter of Hon. W. K. McAllister, of this city. She is either influenced by some external power, or else her mental condition is utterly exceptional in its creative capabilities, and in its other phe-

nomena.

She received a very slight musical education some years ago, during which she made no marked development. She learned to read music casily, but never became able to play a piece without notes—even one of the most familiar character. She was thus till about a year ago, when upon an occasion, without preparation or premonition on her part, and, so far as she knows, without being in the least conscious of what she was doing, or in any way intending to do it, she suddenly performed on the plano, and without notes, a long and elaborate overture. Her condition at the time approached closely to that known by the French as extase. It was not a condition in which she was unconscious of surrounding objects, but one in which, pervaded by some overmastering and 'yet scarcely felt influ-ence, she played while her volition or her intent were held in abeyance. From that time to the present she has continued to play under the same influence and without notes. When, in occa-sional Instances, she does use notes, this same foreign influence affects her play, and adds to the place numberless original variations of marvelous heauty. The variations thus introduced are not merely original, but include a very high order of harmonious effects, embodied in a most brilliant execution.

Had this ability to compose and execute beer the result of a long devotion to, or study of, music; or were it that she had developed extraordinary musical qualities when commencing its study; or could a musical ancestry of a greater than average excellence in music be employed to afford the effect of heredity in her case, her present capabilities might be regarded simply as a high order of improvisation. None of the conditions referred to bear out this view. Her ancestry in-cluded no one of unusual musical ability. She developed nothing extraordinary when a child. And, finally, the leap in a moment, as it were, across the broad chasm which separates a very high order of spontaneous, indigenous instrumentation from a mediorre ability to mechanically, nectoring a few phones forbids anothing ically perform a few pieces, forbids anything like the development of ordinary improvisation.

Her music is unlike prevailing styles to some extent, in kind, but more in its superiority, more particularly in giving expression to pathos, and again in descriptive characteristics. These descriptive and pathetic qualifications are very marked, and may be the result of tendencies in her own character. If she be simply the medium through which some external power operates to produce these musical results, they would be tinged or affected more or less by her idiosyncratinged or affected more or less by her idosyncra-sies, as is a ray of light in passing through colored glass. That she performs with most rare excel-lence is established by the testimony of such men as Ziegfeldt, Wolfshon, and other experts. A peculiarity of her playing is that she takes up instantaneously any theme suggested by any one, and with such effect in the case of the loftler thomes as to verify the assertion of Reethovan

themes as to verify the assertion of Beethoven that music is higher and more effective than po-etry or oratory. The subtlety of this phase of her capabilities may be inferred from the fact that it is not always necessary that the one suggesting a theme should do more than merely form the wish, without at all giving it utterance. The results achieved in this direction have frequently excited a superstitious amazement as to how she could become possessed of the character of an un-uttered thought in the breast of another. Another singular fact is her own utter unconsciousness that she is possessed of this thought, and her fur-ther unconsciousness during its development by herself on the plano. So far as she is aware, she neither knows—when the theme is wished for without being spoken—what the subject is, nor how it will be developed. She is impressed to play, and plays automatically so far as her own volition and design are involved in the perform-

Another singular quality is that she never wearies either in brain or hand. She will often play from six to twelve hours without intermision, and without the slightest fatigue of mind or body. She has performed as many as sixty-three pieces at one sitting, all of them being entirely original, and each of an elaborate, finished character, and each characterized by an individuality in which there was no repetition. So far as mere execution is concerned, there are others who may be equal to her, and a few who are perhaps her superiors; but this quality has no real bearing on the origin of her gift. Her execution is generally far above, the average, and quite often equal to that of the most finished artists. Were she below the average in this respect, the mystery would be scarcely less remarkable and impenetrable.

The phenomena connected with her playing are worthy of exhaustive investigation. Whether it come from an external power, or whether it proceed from a peculiar abnormal condition, it is still equally a matter worthy of philosophic consideration. To ascertain—the-origin of these ever-varying strains, whose finish and beauty of expression are beyond accurate description, would be a delightful task, as well as one which promises important intellectual results.'

Scauce with Mrs. Scaver.

To the Editor of the Banner of Light:

Last week at one of Mrs. Seaver's scances I witnessed the following satisfactory materializations: The spirit of John King came to the aperture and shook hands with me, and I remarked that his hand was quite firm, when he gave me a grip which caused pain. He then appeared at the long opening dressed in fancy costume that showed his figure to good advantage; he must have measured six feet-a number of inches taller than the medium. A lady received a kiss and was allowed to pat him on the back, which she pronounced to be as solid as my own. Matooka, an Indian, came out and shook hands with a number of the circle; then went to the curtain and pushed it back and fastened it, thus showing Mrs. Seaver sitting in her chair in full view. The Indian went toward the medium and stood in the cabinet three or four feet from her a moment; then walked into the centre of the room and made some unintelligible signs, after which she went back and dropped the curtain. Soon a Gypsy girl appeared in a peculiar dress; she walked up to me and put her head down and let me touch a band tied around her hat, made of the substitution and singular facilities and singular facilities. singular feeling and singular looking materials. A woolen scart around her neck was quite A woolen scarf around her neck was quite thick, fringed at the ends, and woven with varied colors. She allowed a lady to cut pieces out of the front of her dress for a number of the circle, the lady afterward putting her hand through the opening made; the spirit withdrew behind the curtain a minute for power, and returned with her dress restored to its original state—not a trace of the rent to be found. Two spirits came to the long opening: one purported to belong to the controlling band of a medium present, and she brought a little girl, not more than three feet high, with her—they were fully materialized, with eyes open, and looked natural. A mother was called to the aperture and recognized two children, who manifested their affection by the land her and the print their affection.

tion by kissing her, and throwing their arms around her neck together. Another lady recog-nized her mother, who, when requested for a men-

tal test, said: "Why, Margaret Ann, you know who it is!" The lady said that her Christian name was unknown to those present, in fact her mother was unknown to those present, in fact her mother was the only person who ever called her by her full name. A little nare footed girl ran out of the cabinet, but immediately returned, to shortly reappear and dance at the upening.

After a little singing I saw from my chair at the aperture a female face which I recognized; I want up and chook hands with my friend but

I went up and shook hands with my friend, but soon she began to de materialize, and I watched her till she nearly reached the floor, and was lost to view. In a moment or two she came up again and materialized a veil, which she threw over my head. She then disappeared to return with another spirit, that purported to be her sister; but this I am not positive of, as I did not see her distinctly. I took my seat, but was soon called to the long opening, where I found my friend materialized full length. She soon lost power and the contain depend for a mount when the the curtain dropped for a moment, when she came again covered with a number of thicknesses of heavy wrought lace, of which she soon com-menced to disrobe herself, and when she had finished, the lace, more than a yard wide, stretched from the spirit to a lady who sat ten or twelve feet from the cabinet. I assisted the spirit to withdraw the lace and to put it in its original

withdraw the lace and to put it in its original place, after which she disappeared.

It is by some considered a suspicious circumstance that spirits purporting to be "John King," "Bell Wide-Awake," "Dick," and the like should materialize at a number of different mediums' scances; but it would cease to be so did they realize that but comparatively few spirits can materialize readily and well, and that those spirits who are interested and can, go at times to spirits who are interested and can, go at times to the different mediums to make their scances a

Salem, June, 1876.

Our Centennial Letter.

To the Editor of the Banner of Light:

Four days after writing my former epistle I found myself among the hills of Alleghany County, New York, with cool, pure air, and still, quiet welcome, after the heat and sight seeing of the Centennial. I omitted so much in my previous account that I must tell of a little more. In the Machinery Building you will find a vessel department, wherein are sundry beautiful craft, strong and symmetrical, and where one can see the twelve-inch thick steel plate for a monster warship, and the great iron shaft of some fifteen tons weight, both products of the skill and power of an American ship-builder, John Roach. But not far away one finds the veritable shadow of a boat-airy, arrowy, delicate and beautiful-not of iron, or even wood, but of paper, only eighteen inches wide, yet forty-five feet long, weighing but forty-five pounds, seeming like the dim ghost of a row-boat, but meant for use. Around it are others of the same shadowy beauty, the famous paper-boats of our friend Waters, of Troy, N. Y., and used by the clubs of our colleges in their races. Said Waters being a Spiritualist, must account for these dim shades of boats, so airy, yet so useful in their way.

In the Woman's Pavilion you find samples of needlework by English dames of high degree, patrons of an effort to help women to self sup-port, part of the South Kensington School of Science and Industry, where England has wisely spent millions for the practical education of her

people.

Near the same building is the old New England Home—a quaint cabin, where I saw, it seemed, my grandfather's veritable kitchen, great fire-place, crane, pot, spider, candle-molds, old "setplace, crane, pot, spider, candie-moias, on "set-tle," spinning-wheel and all, and tears came to my eyes as dear memories of my native land came up fresh and tender. Miss Southwick, of your city, has filled the place with relies, which no son or daughter of New England should fail to see, nor should they fail to eat an old time dinner, where baked beans and brown bread and pump-kin pie are served on old blue China plates in all their glory. their glory.
I might tell of a hundred other matters of equal

interest and still leave hundreds untold.
I came over the Lehigh Valley Railroad on a

faultless summer day, with all fresh and green after recent rains. Out from the noisy city into the lovely and richly cultured country, rushing up among the hills at the Delaware Water Gap, sweeping around the curves of the swift Lehigh, with rude mountains rich in coal on either side, going up to the very mountain ridge to look down on broad valleys far b-neath, rushing down to the still green meadows, and up the broad valley of the Susquehanna.

At the Centennial 1 had seen the height of

man's achievement. Here was the beauty and grandeur of Nature-the revelation of the soul

of things.

From the wild and fearful scenery of antediluvian days to such sights as Nature gives us now, what change, what ripening and harmonizing! even as from rude mechanism and savage-ism, to marvels of mechanical force and human culture in that great exhibition.

The upward tendency is everywhere in the Divine plan, and as man feels and obeys it he

"The soul of Nature, soul of man, And soul of God are blended." . G. B. S.

Belvidere (N. J.) Seminary. To the Edlier of the Banner of Light:

The Commencement exercises of the Belvidere Seminary took place the 20th and 21st of June, and the occasion was one of peculiar interest, the Centennial Exhibition given on the evening of the 20th, by the Adelphian Society, being a new

and interesting feature.

Miss Stevens, who had entire charge of the arrangements for this entertainment, proved herself an artist. The historic and patriotic scenes of the last century, as they grew up in tableau form under her skillful hands, were faithful and beautiful pictures of the old and new life on this continent. The singing of patriotic songs after each tableau was effective and well appreciated. The recitations were appropriate, and the one entitled "The Ghost" was rendered by Geo. E. Chase in a most felicitous manner, eliciting a round of applause. "The Prayer of Agassiz" a beautiful poem, was also quite well recited by a

beautiful poem, was also quite well recited by a lad of thirteen.

The class exercises, which took place on the evening of the 21st, and which consisted of music, recitations in German and English, and the reading of essays, were rendered more than usually interesting by the associations which they revived. The Salutatory, entitled, "Forever and Ever," by Miss Eva D. Stevens, was a fine literary production, and was read in a most pleasing and pathetic manner. She feelingly portrayed and pathetic manner. She feelingly portrayed the undying influence of all human experience, referring in choice metaphors and graceful lan-guage to a nation's birth a century ago, and to the birth of her Alma Mater now just entered on

its second decade. An essay on "Growth," by Earnest T. Allen, evinced the thoughtful student and ardent admirer of truth for its own sake. It was an able article, and well read. Other essays read on this occasion did credit to their authors, and furnished practical became at the direction of the control of th nished practical lessons on the dignity of labor and the "Secret of Happy Living," an art which was most appropriately descanted upon by one-whose name (Miss Jennie Kitchen) seemed quite which had control steemed quite suggestive of the fundamental principles underlying that finest of the fine arts. The Valedictory on "Progress," by Miss Lizzle Beutel, was a pleasing and appropriate article. Four solos sung by Miss Stevens proved her taste and talent in music equal to her literary and histrionic gifts. The reunion of the students and teachers, which took place on the avening of the 22d was

which took place on the evening of the 22d, was pleasant close to these anniversary exercises, which will long be remembered. The next term of this institution begins Sept. 13th.

A SUGGESTION.—When will our painters and sculptors quit producing angels with quills in their wings? If those exaited beings must have wings as a means of locomotion, they should certainly, to preserve the analogies, be membraneous, like the wings of a bat. But we can see no sort of use for any such appendages for angels any more than for mortals. We suggest that our artists correct their imagery.—San José (Cal.) Mercury.

BRIEF PARAGRAPHS.

SHORT SERMON .- The terrors of death are no terrors to the good. Restrain thy hand from evil, and thy soul shall have nothing to fear. In all thy undertakings let a reasonable assurance animate thy endeavors. If thou despaires of success, thou shalt not succeed. Terrify not thy sou with valu fears; neither let thy heart sink within thee from the phantoms of imagination. From fear proceededs misfortune; but he that hopeth helpeth himself. As the ostrich, when pursued, hideth his head but forgetteth his body, so the fears of a coward expose him to danger. It thou believest a thing impossible, thy despondency shalt make it so; but he that persevereth shall overcome all diffcuitles.

A measure to abolish capital punishment in France has been rejected by the Assembly.

Holland appears to favor cremation more than any other country. One Dutch society numbers thirteen hundred members. Numerous societies have been established in Germany. The "Urn Cremation Society" has invited all the European societies to a Congress which will be held at Dresden early in June. There will be one public meetng held then, and one "experimental" meeting held with closed doors.

According to the new Directory San Francisco has now population of 272, 315, a gain of 42,000 during the last year. Through the liberality of Lord Lovat, the Benedictine

monks are to establish a monastery at Fort Augustus, Inverness-shire, Scotland, after an absence of three hundred vears. CURE FOR THE MOSQUITO PEST, -" Lately my brother-in-law," writes C. Ballet, of Troyes, France, in the

Illustration Horticole, "being very much disturbed in bis sleep by mosquitoes, took it into his head to place a young plant of Eucalyptus in his bed-room over night. From that moment the insects disappeared and he slept in comfort. I have been following his example, with the same result. Planted in pots the seeds will germinate in two weeks, and tine young plants will have grown for nex

There are seventy thousand children living on boats in England, who receive no education.

On a Hinglish coach-box: "Rather remarkable, aint it sir? But 'ave you hever noticed as mostly hall the place on this line begins with a H?" "Aw, beg your pardon?" "Look at 'em! 'Ampstead, 'Ighgate, 'Ackney, 'Omer-ton, 'Endon, 'Arrow, 'Olloway, and 'Ornsoy,''

Congress has voted to pay to the executor of the late Henry Wilson's estate \$10,200—the salary for the unexpired term of his office as Vice-President. Right.

DON'T TAKE IT TO HEART. There's many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did not we rehearse it,
And tenderly nurso it
And give it a permanent place in the heart. There's many a sorrow
Would vanish to-morrow,
Would vanish to-morrow,
Were we but willing to furnish the wings;
But sadly intruding
And quietly broading,
It hatches out all sorts of horrible things.

PARISH CLERK'S WIFE-Let you into the church to draw a interior? I must not do it. Miss. There was a party there last year, and you know they left a horrid Disentin' trac' in the rector's pew! Ever since that it's against orders.

Two hundred and fifty women will be graduated as telegraph operators this year from Cooper Institute, New The water between Eades's Mississippi letties has in al

Cherries are ripe enough now to tempt the robins, and the robins are ripe enough to tempt the cats, and there's a lively time in the gardens all the while.—Hartford Cou-rant.

parts reached a depth of 1814 feets --

By the falling of a new and unfinished church (Catholic) at Honesdale, Pa., on a recent Sunday during service, the contractor of the building was killed, and thirteen per-sons reriously injured. He should have made his work stronger.

A sandy-helred man—The one who has just left his chil-hen ten acres anlece on the New Jersey seashore.—New York Commercial Advertiser.

Charles Brooks was asked, "What is the shortest sketch f human life?" He answered thus:

"At ten, a child; at twenty, wild; At thirty, strong, if ever; At forty, rich; at fifty, wise; At sixty, good, or never."

A man named his best hen "Macduff," because h wanted her to "lay on."

Josh Billings says: "" Give the devil his due ' reads wel enough in a proverb; but, my friend, what will become us me and you if this arrangement is carried out?

It is not, unfortunately, generally known that in the case of fire in buildings containing horses, if the harness no movely put on, however roughly, the horses will quit the stables. A knowledge of this fact may be the means of saving many a valuable animal from a horrible death.—

Norwich Bulletin.

ensing factory has been est sau, Bavaria, wherein the eggs are dried and then reduced to a fine meal, which is packed in air-tight cans, ready for shipment.

The veteran poet Bryant was recently presented with commemorative vase in New York City.

THE AMERICAN PEACE SOCIETY, -A board of officers THE AMERICAN PEACE SOCIETY.—A board of officers for the ensuing year was elected at a recent meeting held in Pilgrim Hall, Congregational Building, Boston. The officers now living of last year's board were redicated. In the place of those deceased the following were chosen: Vice Presidents—President P. A. Chadbourne, Williams College; Bishop Matthew Simpson, Philadelphia; Prof. Julius H. Seelye, Amherst College; Rev. L. R. Eastman, Ir., Frandigham, Mass. Directors—P. McGrath, Esq., Quincy, Mass.; Rev. Joseph Cook, Boston; Isaac P. Hazard, Esq., Newport, R. I. Executive Committee—Hon, Jacob Sieeper, Ephraim Swan, Boston; Rev. Charles H. Malcom, Newport, R. I. Rev. Charles H. Malcom, Newport R. I. Rev. Charles H. Malcom was elected Corresponding Secretary, to fill the vacancy caused by the decease of the late Dr. James B. Miles.

"George Sand," we learn from the Milwaukee News, was a man and a brother !

A service of plate, valued at \$200, is to be presented by the London Board of Trade to Captain Gifford, of th American whaler, Phoenix, for his efforts in rescuing the

The men who expectorate upon the floor cannot expect

survivors of the emigrant ship, Strathmore.

The way to escape sadness, when the light of one beautiful promise after another goes out, is to kindle in place thereof the light of one glorious reality after another.—William R. Alger.

Lucretia Mott favors the opening of the Centennial Ex hibition on Sundays.

The use of the editorial "we" prevails in the South, as will be seen by the following remark in the Paris, Tenn., intelligencer: "If we escape the hog cholera this season, there will be large surplus of pork next winter."—Boston Herald.

Despatches from the East indicate that war between Bervia and Turkey is inevitable. Prince Milan will join his army on the 13th instant, issuing a war manifesto on the same day. The Porte has rejected Servia's ultimatum, and hostilities are expected to begin very soon.

HOW A GIRL DESCRIBES THE CENTENNIAL .- Philadelphia, June, 1876. Dear Mother: Oh! Oh!!! Oh!!! Oh!!! Oh!!!!! O-o-o-o-o-o-h!!!!! Your affectionate daughter, Mary.

We have received No. 10, Vol. 1, of a four-page weekly entitled The Socialist—organ and property of the Social Dem-ocratic Workingmen's Party of North America; office 154 Eldridge street, New York City.

A CHOICE CENTENNIAL (?) EXPERIENCE.—Dom Pedro was detained five hours in Albany recently in consequence -it is reported-of an order from Wagner (Pullman rival) not to allow the Pullman cars in which the Emperor traveled to run on the Hudson River Railroad. William C. Rogers of Brookline, William B. Bacon of

Boston, and Willard P. Phillips of Salem have been appointed by the full bench of the Massachusetts Supreme Court to act as trustees in the case of the Eastern Railroad

In the village of Springfield, Vt., there is a company of young people who have established a manufacturing busi-ness, in which they are all employed at good wages. They have also organized a family or home, where they live an enjoy many comforts and privileges at much smaller cost than they could obtain in any ordinary boarding-house or family.

Bulphide of poinssium, if placed on the surface of the soil under the plant afficted with sulphides or plant-lice, will drive all the insects away or destroy them. Another victory of the Cuban patriots is reported. The

Spaniards lost 205 men, and left their cannon on the ground, with 600 Remington rifles. They seem to be supplying their foes with arms.

Paris had a most tremendous thunder-and-lightning and-rain-storm on the 22d of June, the sixty-first anniversary of the last abdication of the First Napoleon.

Call

For a Conference to consider the Organization of Christian Spiritualism in America.

We whose names are hereunto affixed, after a calm and conscientious survey of the present condition of Christendom, are convinced that the time is fully come when a new religious departure should be taken.

We feel deeply that modern life rests upon a new spirit, and that the religious wants of men, to-day, can be met only by a broader and deeper interpretation of religion than is to be found in the current teaching of the churches. We feel that a New Movement in Spiritualism

is demanded, whose aim shall be to indicate and organize the religious thought which underlies modern life in such a manner as shall afford a cultus and worship for all those who by their lack of interest in existing church organizations are, practically, without church relations, and deprived of spiritual blessings.

We name Phi'..delphia as the place, and appoint the 5th day of July as the day for holding a preliment of the state of the subject whose

a preliminary conference on this subject, whose object shall be to discuss and decide the question whether an association for the advancement of Christian Spiritualism in America shall, at pres-

We invite all who are in sympathy with this call and who feel that, sooner or later, a formal movement for the defence and advancement of Christian Spiritualism must be made, to meet us

at the place and on the day herein named.

A business meeting will be held at Gould's Hotel, 305 Second street, Philadelphia, July 4th, JAMES EDWARD BRUCE, M. D.,

REV. SAMUEL WATSON, D. D., REV. JAMES M. PEEBLES, J. HAMLIN DEWEY, M. D., ANNIE C. T. HAWKS, M. HAWKS, J. SMITH, MRS. J. SMITH, NANNIE WATSON, G. N. ROBERTSON, A. W. TITTLE, S. BILLENBRY, MRS. S. BILLENBRY, M. TAYLOR, J. Tory, Mrs. J. Tory, M. H. BALDWIN, M. H. BALDWIN,
GEO. A FULLER,
DR. J. S. BEAN,
GEO. S. MORGAN,
HENRY NEWMAN,
SARAH NEWMAN,
DR. S. WOOD,
HON. J. G. WAIT,
REV. T. H. STEWART,
DR. E. C. DUNN,
REV. J. H. HARTER,
DR. J. B. COOPER, DR. J. B. COOPER, GEORGE WHITE, DR. JOHN MAYHEW, JAS. SHEPARD.

Call for the Centennial Congress of Liberals. The Centennial Congress of Liberals will be convened at Concert Hall, on Chestinit street, between Twelfth and Thirteenth streets, Philadelphia, on Saturday, July 1st, at 2 o'clock P. M. Concert Hall will seat two thousand people, giving each a cushioned chair. It has a large stage and two large ante-rooms, and is excellently adapted to secure the comfort and convenience of a large convention. Railroad officials refuse to make any other reductions in

fares than the excursion rates agreed to by all the principal companies, of which all delegates and members can avail themselves. A local committee is at work to secure a list of cheap boarding-places for the accommodation of members. The necessary price will not exceed \$1,50 per day, nor be less than \$1. All who wish to avail themselves of these accommodations should write without delay to D. Y.

Kilgore, Secretary, 605 Walnut street, Philadelphia.

In order to enjoy the rights and privileges of membership, it will be necessary for delegates from the Liberal Leagues, or other Liberal Societies, desiring to join in the Liberal League movement, to be provided with proper credentials signed by their own local officers. Individuals not delegates can recive a certificate of membership on writing for, filling up, and returning a blank form of application which can be obtained by addressing F. E. Abbot, Chairman, 1 Tremont Place, Boston. It can also be obtained at Concert Hall, July 1, at 1 P. M.; and all who may not previously have received their certificates should not fall to present theinselves promptly at that time. This is the only way to prevent confusion and vexatious delays to all concerned. Over five hundred certificates have already been issued to applicants for membership; there is every indication of a great increase in this number; and immediate application will save trouble and time in organ-

izing the Congress when it meets.
The general order of business, subject to approval by the Congress, will be as follows: Saturday, July 1, 2 P. M., and 7½ P. M.—Temporary

organization, address of wolcome and reply, consideration of the Constitution of the National Liberal Loague, and permanent organization by the election of officers under the new Constitution.

Sanday, July 2, 1014 A. M.: Addresses by F. E. Abbot,

on "The Liberal League Movement, its Principles, Objects, and Scope," and by Mrs. C. B. Kilgore on "Democracy." 7½ P. M.: Addresses by James Parton on "Cathedrals

and Beer," and by B. F. Underwood on "The Practical Necessity of Separating Church and State." Monday July 3, 101/4 A. M.: Address by Charles F. Paige, "Is Christianity a part of the Common Law and action by the League on the resolutions reported by

the Committee.

2 P. M.: Address by Damon Y. Kilgore on "Ecclesiasticism in American Politics and Institutions," and contination of debate on the resolutions.

7½ P. M.: Reports, addresses, etc., ____ Tuesday July 4, 9 A. M.: Action by the League on a ' l'atriotic Address of the National Liberal League to the People of the United States. Adjournment,
FRANCIS E. ABBOT, Chairman,

DAMON Y. KILGORE, Secretary.

Married:

In Auburn, N. Y., June 20th, by Rev. J. H. Harter, Mr. Jacob E. Simmons and Miss Katle Schmeink, all of Au-We are born to a brighter destiny than of

earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like the islands that slumber on the ocean, and where the beautiful beings which pass before us like shadows will stay in our presence forever.—

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