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Banner of Light.

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"While we recognize no man as master, and take no book as an authority, we most cordially accept all great maxims 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. Britton.

Mr. Washington Irving Bishop.

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

The New York Observer, one of the leading "evangelical" weeklies, in its issue of June 15th, is quite exultant over the imaginary "exposure" of Spiritualism. It does not seem to be aware of the fact that precisely such exposures have been going on 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. Cords were placed upon his toes. All these fastenings were made by several well-known gentlemen, who were constrained to give themselves to this warm work, by invitations from the platform, seconded by hearty applause from an audience that knew them well. Around this thoroughly bound and helpless youth was a three-sided screen, open at the front. In his lap were placed some bells and a tambourine, a white sheet only a few feet square was drawn across the front, and the spiritual cabinet was ready. As the piano began to play, there began behind the sheet the most demonstrative accompaniment of bell ringing, tambourine pounding and jingling, continuing with the bells dying up into the air and the explosion of fire-arms. At the instant the tambourine ceased over the screen there was a cry of 'Light!' the sheet fell, and there, in the full blaze of a calcium light, shining from the gallery, sat the young man tied, tethered, motionless. This sudden revelation of the youth, tied like a St. Sebastian, at the very moment in which he seemed to be engaged in the most obnoxious performances, added greatly to the incredulity of the facts. But the audience made quite as much noise with their uproarious laughter as with their well-merited and prolonged applause. While they were astonished at the inexplicability of the phenomena, they were utterly convulsed at the absurdity of such miracles when claimed to be the work of disembodied spirits.

"But the crowning test, after the most approved mediumistic method, was yet to be applied. Within the screen one of the medical gentlemen took his seat. When his eyes were bandaged, he placed his foot upon the feet, his hand upon the knees, his other hand upon the forehead of the wonder-worker. In the lap of the latter was placed a life and a guitar. At the instant the sheet is lifted, both Pandemonium and the Guyanese seem to be let loose—the life screams, the guitar twangs and bangs as though it would demolish the flesh and blast the spirit. As the sheet falls, the medical man is seen holding on to his motionless companion, the effects 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 two seconds' time. With no sheet to intercept the view, the pail seems to be endowed with life, it sinks downward and backward until it touches the performer's abdomen, it topples upward, his face, it is caught or flopped upward either by his teeth or his lap, and falls over his head. It takes but a moment, and the movement is so rapid and peculiar, that the explanation is almost as marvelous as the previous mystery. Equally dexterous was the gyrations of his body by which he brought the chair, board and hammer within reach of his tightly tethered hands, and in this most constrained and unnatural position actually drove the nail with the force and precision of a

good mechanic. One such revelation was just as satisfactory as a hundred. It was evident that this youth had such suppleness, muscularity and peculiar conformation, that he was able to triumph over what would be insuperable physical disabilities in another. Not one of the imagined solutions had proved correct. He had no confederate, he had not slipped his arms through the bandages, he had not pulled the ring out of the post and worked with liberated arms. As far as could be seen, it was mainly a matter of disposing of his little 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 nail, and by finally placing it inverted on his head; or by so twisting his body as to seize a hammer and drive a nail with his bound hands. Phenomena that can be explained in this way are not such as excite the astonishment of Spiritualists or lead them to the belief that there are abnormal forces at work. Why did not Mr. Bishop explain to the audience how (unless he used his hands) he produced the effects behind the screen in presence of the two gentlemen, who in succession sat with bandaged eyes and "applied the test." Good mediums will satisfy you that, under similar conditions, they use neither hands nor feet, nor any part of their person.

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

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

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

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

The Liberal League.

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

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

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

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

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

Mr. Denton's Letter.

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

To the Editor of the Banner of Light:

You say in your reply to Mrs. Denton, that you have always regarded the Soul of Things "as drawing too largely on the credulity of readers, and as dealing too much in the unprovable." Are we then never to publish anything that 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 spiritual phenomena daily transpiring around us. Why, the Boston Herald has a wider spirit than that, and publishes statements regarding the manifestations through Mrs. Bennett that must stagger the credulity of certainly nine-tenths of its readers.

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

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

W. DEXTON.

Discharged Convicts.

The Massachusetts Society for aiding discharged convicts has shown, by its works quite as much as by its figures, that it is doing a great deal of good in a field which till recently has been overlooked. It aims not only to prevent crime and to reform children who are born and bred in the atmosphere of crime, but to restore to discharged convicts that degree of self-respect which is all the capital which they have to make their way in the world with. The last and recent Report of the Society shows that during the year thirty-nine such convicts have been returned to their trades, while one hundred and forty-three have been sent to their friends in this and other States. The letters written by these rescued men to the officers of the Society are full of interest, showing that they were worth the effort made to save them. A large proportion of the discharged were foreign-born, and the most of them temperate. The next Report will be still more interesting 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 the privilege of taking an active part in the hundredth birthday of the national independence. The aged rejoice over it, and the young are delighted to realize that their lives included this memorable day within their limits. The day will naturally be devoted to the resurrection of historic events and associations. The idea was some time ago thrown out that local observances all over the country would be the fittest for the occasion, and this seems to be about to be acted upon. The thing cannot very well be done, in so extended a country as ours, on a concentrated plan.

Psychische Studien.

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

Passed On.

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

War with the Sioux.

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

Lake Pleasant Camp-Meeting.

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

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

Another Endorsement of Mrs. Hardy.

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

To the Editor of the Banner of Light:

It is a noteworthy fact that as the demands of skepticism have increased, so has the ability of spirits to demonstrate to us their existence and their power. What skeptics at first demanded was, that it should be demonstrated that the raps were not made by human agency, and that they were governed by intelligence. This was done, and many became satisfied by it that the departed are not lost; but others said, the intelligence communicated must be of such a character that it shall be unknown to every human being, and then we shall acknowledge its supermundane character. Even this was done, repeatedly done; events occurring in distant localities were faithfully reported by spirits through mediums that could have had no knowledge of the facts through the ordinary senses.

Then skepticism, that had always stoutly denied clairvoyance, now accepted it and loudly paraded it to overthrow the spiritual claim. If spirits exist, said the skeptics, why cannot we see them, hear them, feel them, and thus know of their existence as we know of the existence of mortals? Impossible as this at first seemed, it was done, done till it became common—we saw their forms, we heard their voices, we clasped their hands, and in their presence materialism melted as flows the snow at the breath of spring, we knew of the presence of the immortals as we know of the presence of mortals.

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

Spiritual Phenomena in England.

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

"A shawl was fastened across a corner of the room, and immediately the Doctor went behind it a female form was seen above it, and the next moment the form accompanied the medium outside the cabinet, in full view of us all. I and my wife clearly and unmistakably recognized the familiar features, peculiar ear and eye, of my departed mother. The form was so distinct, and remained in view outside so long, that it was impossible for us to be deceived as to her identity. A few nights before, when sitting with some of my friends, my mother had communicated, promising she would materialize through Dr. Monck when he came. While medium and form were thus standing outside the cabinet, Samuel quickly pulled down the shawl behind it, thus exposing to our gaze the bare walls and empty space at the back, and then we saw the materialized form of my mother melt away before our very eyes. It was an awe-inspiring spectacle. No skeptic could have seen it and retained his skepticism. We now replaced the shawl, bound the Doctor's arms securely together behind him and sewed them fast to his coat, also sewing the coat together in front. I placed a musical box on his knees, and it played instantly and was thrown out of the cabinet. The same occurred with the bell, tambourine, &c. A book was next rested on his knees, and the spirit lifted the curtain so as to show us the book—which had been opened—and a hand was seen plainly, resting on it. 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 pencil in his mouth. 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 'concealment' or any other form of 'deception' absurdly impossible."

The Northern Illinois Association of Spiritualists.

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

Clam-Bake at Downer's Landing.

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

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

Mr. Eglington, the well-known medium, whose séances have been referred to in these columns by our correspondent J. J. Morse, has been recently giving séances, and getting casts of spirit-hands 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.

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will receive prompt attention. Medicines, magnetically
prepared, sent at moderate rates.
NEURALGIA. A positive cure for this painful disease
sent by mail on receipt of \$1.00 and two postage stamps.
Dance, WASH. A. DANKIN, Baltimore, Md.,
April 23.—3m

DR. J. R. NEWTON.
No. 18 West Twenty-First Street, New York.
Dr. NEWTON has returned from California with new
developments in the treatment of diseases of the skin and
hair. Dr. Newton also treats the sick at any distance, by
magnetized letters, and performs cures as wonderful as
any made by personal treatment. He also treats the
diseases of the eyes, and will send in their own
handwriting a description of the case, age, and cure \$3
to \$10.

A New Medical Discovery.
DR. COOPER'S MEDICATED
PAD AND BELT.
Warranted to Cure
Rheumatism, Neuralgia, and other Kindred Com-
plaints arising from impurities of the blood.

THE Pad is designed to be worn upon the back, between
the shoulders, the flannel side next to the skin, this
locality being nearest to the vital organs and nerve-centers,
or the belt may be applied around the body above the
hips, especially all cases of Kidney Complaints, Lame
Back, &c.; also to be applied upon any part of the body where
pain exists. In addition to the Medicated Pad Case Pro-
fessor may be attached. This, also, may be medicated, and
will be very important in all affections of the Throat and
Lungs.
(Patented Nov. 4th, 1873.)
Pad for back and shoulders.....\$3.00
Pad for back and chest.....2.00
Belt, large size.....1.50
Belt, small size.....1.00
Postage 3 cents each.
For sale wholesale and retail by COLBY & RICH, at
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floor), Boston, Mass.

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

Dr. WILLIS may be addressed as above. From this
point he can attend to the diagnosis of disease by hair
and handwriting. He claims that his powers in this line
are unrivaled, combining, as he does, accurate scientific
knowledge with keen and searching Clairvoyance.
Dr. Willis claims especial skill in treating all diseases of
the blood and nervous system. Cancer, Scrofula, in all its
forms, Epilepsy, Paralysis, and all the most delicate and
complicated diseases of the human system.
Dr. Willis is permitted to refer to numerous parties who
have been cured by his system of practice when all others
have failed. All letters will receive a return postage stamp.
Send for Circulars and References.
July 1.

SPRIT PICTURES.
PHOTOGRAPH OF THE MATERIALIZED SPIRIT
OF KATIE KING,
Taken in London, Eng.—Dr. J. M. GUILLY being her
companion on the plate.

PHOTOGRAPH OF VASHTI, THE SPIRIT INDIAN
FRIEND OF MRS. J. H. CONANT,
Medium of the Banner of Light Public Free Circles—the
Medium being her companion in the picture.
Price 50 cents each.
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Electrical Cure,
And the Infallible Electrical Cerebral Diagnosis.
THESE admirable and effective methods of cure taught
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Emma H. Winton. They insure to any intelligent prac-
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valuable knowledge of medicine or electricity. The wonder-
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of disease with accuracy and has been the cause of the
greatest discovery of modern science. Address Mrs. G.
N. WILKINSON, care of Dr. BRITTON, 118 West Cleve-
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BROWN BROTHERS have had a professional experience
of fifteen years. Send for pamphlet of instructions.
Dec. 20.—4m

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HOUSE No. 35 Woodward Avenue, Mr. Pleasant, 11
rooms, modern, with bath, and other conveniences, at
families, Price, \$5,500. If let, lower tenement \$25 per
month; upper, \$22.
ALSO FOR SALE,
Houses Nos. 26 and 28 Clarence Street, new and good, mod-
ern conveniences, 13 rooms each, fitted for either one or
two families. Price, \$3,500; No. 28, \$4,000. All
the above near my residence, 28 Dudley Street.
April 22.

PSYCHOMETRY.
POWER has been given to delineate character, to
describe the mental and spiritual capacities of per-
sons, and sometimes to indicate their future and their best
prospects for health, harmony and business. Persons de-
siring aid of this sort will please send their handwriting,
state age and sex, and enclose \$1.00, with stamped and ad-
dressed envelope.
JOHN M. SPENCER, 220 Mt. Vernon st., Philadelphia,
Jan. 17.—

GUN FOR SALE.
SCOTT breech-loading double-barrel shot gun. Lamina-
tion steel barrel. Gauge No. 20. Guard and trigger, all
most new, and cost originally, with loading utensils, rub-
ber covering, and fine leather packing-case, \$100.00. Will
be disposed of for \$55.00. Apply at this office.
April 22.—1f

N. E. HYGIAN HOME,
WEST COTTAGE, VERMONT.
FIRST CLASS railroad facilities. White Mountain scen-
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M. D., for a Circular. 13m—April 22.

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ducing everything before it. Our premiums beat the world.
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J. L. HAM & CO., 419 Washington st., Boston, Mass.
Feb. 6.—1f

SPIRITUALIST HOME,
46 Beach St., Boston. Mrs. A. M. COWLES, Proprietress.
June 21.—4m

FORNATH'S Best on Earth! Trial Package FREE. AD-
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MONTGOMERY PLACE, 416 Washington St., Boston, Mass.
April 8.—2m

THE PSYCHO STAND AND DETECTOR,
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Psychic Stand is to detect the truth of the communications
of the medium. This object is accomplished by the use of
an alphabet which the medium cannot see, and the location
of which may be changed at the top of the Stand.
The medium places his hands on the top of the Stand,
and in a shorter or longer time, according to the degree of
mediumistic development, the object in the Stand will
show through a small metallic window out of the medium's sight.
The Stand will operate through tipping mediums with a
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voyant. Delineations and character by lock of hair,
Remedies, &c. her spirit-control, direct, any distance. Med-
ical Band; Dr. Joseph Kirtledge, Indian. "Sunlight," Co-
lumbus, Tenn. State age and sex. Address Mrs. S.
A. JESMER, Upper Falls, Windsor Co., Vt.
June 21.

THE well-known Healer, DUMONT C. DAKE,
M. D., can be consulted at the Matteson House, Chil-
go, Ill., 18, 19, 20th and 21st streets; or at 11th, 12th,
13th and 14th; Beloit, Wis., 18th. Patients successfully treated at a distance.
June 17.

S. HAYWARD, Magnetic Physician, of Bos-
ton, 10, 72 Fairmount Ave., Phila., Pa. Hours from 9 to
5. Consultation free. Magnetized Paper sent by mail, 50c.
July 1.—1f

DR. STONE'S "NEW GOSPEL OF HEALTH,"
for sale at this office. Price \$1.25.
July 1.

MRS. M. B. THAYER, 1601 North 16th Street,
Philadelphia, Pa. 15m—April 22.

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DR. H. B. STORER'S
MEDICAL OFFICE
HAS BEEN
REMOVED
From No. 9 Montgomery Place, Boston, to
NO. 41 DOVER STREET.

MRS. M. J. FOLSON will continue as heretofore
to examine patients clairvoyantly, either when present, or
by name, age, lock of hair, sent by mail. Terms, when
present, \$1; by letter, \$2.
All letters should be addressed to
DR. H. B. STORER,
41 Dover Street, Boston.
April 8.

J. WILLIAM FLETCHER,
TRANCE MEDIUM AND CLAIRVOYANT,
7 Montgomery Place, Boston.
NUNIE WILLIS FLETCHER,
2 Vernon Place, Bloomsbury Square, London, Eng.
July 1.

Dr. Main's Health Institute,
AT NO. 40 DOVER STREET, BOSTON.

THESE desiring a Medical Diagnosis of Disease, with
directions for treatment, will please enclose \$1.00, a
lock of hair, a return postage stamp, and the address, and
state sex and age. 13m—April 22.

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CLAIRVOYANT AND MAGNETIC PHYSICIAN;
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years, I am now open for Lecture engagements.
April 2.—3m

MRS. JENNIE POTTER,
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Hours 9 to 9. Sundays 2 to 9. July 1.

AUGUSTIA DWINELES, Clairvoyant, Trance
and Test Medium, Nassau Hall, corner of Washington
and Commercial Streets, Boston. Up one flight. Terms \$1.
April 27.—2m

Susie Nickerson-White,
TRANCE MEDIUM, 130 West Brookline Street, St.
Elmo, Suite 1, Boston, Hours 9 to 4. June 21.

SAMUEL GROVER, HEALING MEDIUM, No. 6
Dover St., Dr. G. will attend funerals if requested.
June 3.—13m

MRS. FRANK CAMPBELL, Physician and
Medium, No. 14 Indiana Street, Suite 5, leading from
Washington Street to Harrison St. Boston. July 1.

MRS. CHAS. H. WILDES, No. 8 Eaton Street,
Boston, Mondays, Tuesdays, Wednesdays, Thursdays,
Fridays, 8 to 4. 13m—June 21.

FANNIE REICH,
Trance Medium, 302 Tremont Street, Boston.
July 1.—2m

Photograph of
PARAFFINE MOLD
OF A MATERIALIZED SPIRIT-HAND, OBTAINED
IN PRESENCE OF
MRS. M. M. HARDY.

The phenomenon of the paraffine mold has been called
upon since its first introduction to bear, both in England
and America, the intensest scrutiny, but it has come out
victorious, and remains at present a proof of the reality
of the existence and power of the disembodied human
spirit.

The hand represented in this picture was obtained at an
extensive séance held Wednesday evening, April 18th, 1874,
at the house of Mrs. Hardy, No. 4 Concord Square, Boston.
Under the following conditions: The paraffine
mold was taken, when one of the party placed
the paraffine mold under the table, in a box, a piece of
"waterproof" cover, and a table cloth. He also placed
the paraffine mold under the table. In from ten to fifteen
minutes the shape of the hand, the fingers being re-
moved, a fine mold of the human hand was found lying on
the floor, which we have here photographed.

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INTELLECTUAL, MORAL AND SOCIAL
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BY FRANCIS H. SMITH.

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