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MEDIUMS AND MEDFUMSHIP.

The Rostrum.

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

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 fail 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 hu-man expression in its imperfect state, will be found to no more belong to the legitimate thought of humanity than the mistletoe does to the tree mon with the found to aling as a paragite.

spiritual growth, prophecy, discerning of spirits, interpretation of dreams, were a portion of the regular process of unfoldment for the priest-hood, 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 discov-ered 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, uncdi-ums for the averagion of the ideas and a fractions 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 di-luted and perhaps less perfect manner. Every family represents this state; the strongest mind governs the family group, the others are cchoes, expressing the thought which they hear or feel from the leading mind of the family. Jokes are repeated, stale wittleisms pass from mouth to mouth, and a few men set the world laughing or sighting in a day, and you and all moult world on 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, niother, friend, from books that you have read, from poets, from philosophers, from teach-ers, you would find the individuality exceedingly small, if it is to be measured by the standard of originality. Those persons who object to mediumship, 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 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 con-veyed 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-influ-ences 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 used legitimately. The mediumship of Modern Spiritualism is in-tricate, 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 em-anating 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, lthough 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 The main supply of water 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 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 epirit, 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

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 development, and there is an unusual sound in the manifestations. It is no great thing to have the neighborhood, straightway soclety is shocked at the presence of an evil spirit. The instrument's succeeded in stopping such a commanication. It is simply an expression of will-power, and for that ments which spirits have to control are neither ments which spirits have to control are neither that comes within the reach of your physical or mental ability. A railroad train traveling at lightning speed, a message upon the electric where, 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 that 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, 1 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 indi-

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 mad delights the uncultured ear of the country-man. That which would make Pag. at at a raving maniac for life causes these to be delighted. Mediumship is of various grades. It does not

spring spontaneously always; sometimes it re-quires 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 medium)stic, all that are within the radius of the sphere of that influence will become affected by it. Whatever mediatorial powers they possess will be devel-oped. 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 a 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 debleted 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 pugilist, or any individual who de-sires a special forte in life. You do not think it strange, or did not in the days of the prize ring, if the pugilist fed on raw beef and adapted his-dilet to his expected conquest. If the medium re-frains from eating animal food in order to have spiritual vision, the friends generally send him to the lupate asylum or threaten to do so. You the lunatic asylum, or threaten to do so. You 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 man-ner, then there is some injury being done at once i 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-

controlling a medium sometimes tries experi-ments. 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 im-portance, and the reasoning should not be all on the side of the individual receiving. You travel by rail 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 raliway 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 railway officials think of the sanity of such persons? And yet this is precisely what you do when a spirit is trying to control a medium.

Every medium has a right to know what spirit controls 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 fanization and temperament. It is something if you have confidence in the controlling spirit 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 uppartent of the country. Will be indicated in the spirit desires it to. You expect that your child table move in your parlor 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 pro-hibit it. You cannot do both; there must be one controlling or the other. The state of medium-ship is not a state where the individuality at the time of being controlled has any wolltion. If he time of being controlled has any volition. If he or she expects to have, they hid befter cense 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 should invoke the aid of spirits sufficiently strong in whom they will have confidence. All these have are amenable to government; they are amenable to study; they are amenable to careful observation. But if you attempt to force through an instrument that which does not belong to its in his taboratory. If you open your mind to re-ceive instruction in the inward way, you cannot leader, the actual spirit of tone in the world of nuclei to the same time by the usual process, which is the same time by the usual process. observation. But if 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 bis cout would orom in acrosy his 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 the lady of fashion desires her hand shall write, and then that her mediumship shall be cast aside as ber 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 danger-ous 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

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 ex-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 its 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 eliciting an outside power beyond themselves, spiritual in its nature, is in itself a special function, and must be con-cidered and outgred function, and must be considered 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 imword in their control nave not over able to im-press this upon their minds, then we would enjoin it here and on this occession. Think well what you ask tor 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. He 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. Genlus 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 man-ner. 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 be your knowledge by the same measured will not get your knowledge by the same process. Mediumship is a process of infuition. The splitt-world imparts its knowledge by infuition. 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 you cannot discipline your mind according to the

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 animalculæ, 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 upor 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 condemn 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 conveyed 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 atmo-sphere, after the various processes of the instrument were complied with, striking the atmo-sphere in waves, passing to the organs of hear-ing, 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 ship, and is a means of conveying the original intention of the composer to your greater or less-er comprehension. The atmosphere is, of course, the vehicle for all impressions of life and of death, the one great medium of existence, in-visible yet palpable, playing upon the outward organism of man, and by subtle laws aggregating and segregating the substances that make up the human hody. The physical form the fit 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 sys-tem of sublime mediumship. Theologically, the mediatorial capacities have been confined to prophets, seers, sages, and the Saviour of man-kind, but if students were careful in the inter-pretation of their words; if the theologians were as accurate as they desire up to be a fit the cher as accurate as they desire us to be; if the stu-dents 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 matecommunication between the divine and mate-rial 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 commu-nion with the Divine Mind; and, such were the canacities of that race for experiencing spiritual capacities of that race for experiencing spiritual i

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-unship. 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 spir-itually. 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 ac-tor to represent Solon Shingle or Rip Van Winkle. Hamlets may strut upon the stage with oreater 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 mes-sage 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 In a part of the personal friend, the indi-vidual, parent, child, servant, or whatever per-sonality comes possessing an identity. It was often a question of criticism that the messages contained in spiritual publications were of so trilling a nature, and all scened so common-plage. Take the public messages of the average

sistency is a jewel, and should endeavor to fol-low dit. 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

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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 imprised for horse-stealing, or that Berjumin Franklin has been sent to the peni-tentiary for some triffing offence, you do not straightway associate it with the great departed of these names. But if a message comes from the stail world that offends all the rules of find. the stant-world that offends all the rules of Lind-by Marray, and shocks every idea of rhetoric, and is ogned by Bonjamin Franklin, you straightand is egged by Benjamin Franklin, you straight-way attribute it to the electrician and philoso-plar: 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 dis-tinguished pathot, the father of your country. You should discriminate in spirits. There are spirits and spirits, just as there are mortals and *monthy*, insta as there are mediums and *medi*. $\frac{1}{200\pi i}$, $\frac{1}{3}$, $\frac{1}$ or 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 inistaken for an interior. It is not in spirit nature, ordi-narily speaking, any more than it is in human nature, to correct these blunders of the human imagination, and it is one contacts of the financial imagination, and it is one concerts 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 other states are assumed as the source whence

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The test of spirit power is intelligence ; but you instates of spirit power is intelligence, our year must also bear in mind that the instrument threads 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 lotty in Hughenet 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 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 ground. The tast of useli. that the message is genuine. The test of medi-umship 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 wightance: I assure you when, as a spirit, I was first commissioned to take control of a young, sensitive, shrinking child, I felt myself inade-quate to the task; I felt that the brain, the mind, the destinies of that human being, might han úpon my mistaké. You should be careful that you do not place

your children and your circles in mixed and pro 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 lofties 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 unless you do so with sincere desire to possess that git in its perfection, whether it be the per-sonation of the lowliest spirit or the git is a sacred, a di-vine one, is not to be triffed with nor sought in any triffing mood, but is something which should any triffing mood, but is something with forms of weaking and the something with forms of with in the sand wills to take control over those bodies and speak and act through their and will til death and a after, perhaps, for a low and will til death and after, perhaps, for a little more years in the lost his head once almost, because those bodies and speak and act through their any with forms of weaking and the observa-tions and the observa-and then disappear. The gift is a sacred, a di-vine one, is not to be triffed with nor sought in any triffing mood, but is something with forms of weaking and the converse with more all dest and act through their any triffing mood, but is something with forms of weaking and those bodies and speak and act through their and will til death and after, perhaps, for a list weak and act through their and will til death and after, perhaps, for a list weak and act through their and will til death and after, perhaps, for a list weak and act through their and will til death and after, perhaps, for a list weak and act through their and will til death and after, perhaps, for a list weak and act through their and will till death and after, perhaps, for a list weak and act through their and will till death and after, perhaps, for a list weak and act through their and will till death and after, perhaps, for a list weak and act through their and will till death and after the speak and act through their and will till death and after through their and will till death and after the speak and act through their and will till death and after through their and will til

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 logically.

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 tongues utter or their hands perform, and this habit is so prevalent and so active that the wisdom and justice, of its promptings are usually conceded without question or consideration. What this habit exacts may be generally just toward those who are non-mediumistic, or relatively so; may be just toward all whose physical organs are never controlled by other will-power than that of their legitimate owners. But the latter class does not embrace all mortals, and consequently there may be persons whom public

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 Spiritual and as judicious people as they have seen in a world containing thirteen hundred million people. 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 da y.

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

The view briefly presented above enables a calm observer to apprehend that if Spiritualists generally could and would keep in mind, and use properly, the obvious fact that when a medium's form is fully possessed by a spirit, the medium is no more responsible for what is being done than is any looker-on at the manifestations, many such 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 oryans 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.

speak; if anything is done satisfactory to me will of an outside intelligence involves a pre-sumption 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 ex-tensively observed and conceded, is charged with fraud because of certain acts or objects ostensiobject on the part of the medium or the spirits to convince him? Modern Spiritualism did not 20

I do not think the spirits show any anxiety to to hot think the spirits show any anxiety 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 confeder-ate, and says, and truly, the hands appearing through the dubious atmosphere look either flick-ering or glovey, and although he cannot account for the little he sees, he knows it is a cheat some-how. 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 in-strument, 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 re-gard 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; do n't belleve 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. Ilis conception of them is biblical and goldish : 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

JULY 1, 1876.

"THE SUPERSENSUAL WORLD."

BY G. L. DITEON, M. D.

To the Editor of the Banner of Light:

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

"What are the thought and feeling of even the human world but the transformed energies of our father, the sun, and our mother, the earth?"

This is one of those compact and comprehensive sentences which make D. L.'s communication referred to above so 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. Stu-

art 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: "Depriv-ing himself of the use of a word (cause) which, has a positive meaning, he misses the meaning it expresses."

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 per-vading the work is that the universe is penetra-ted with an *energy*, continually passing from con-crete and sensible masses of substance to an invisible (ther, which energy is not known to reinvisible (ther, which energy is not known to re-

turn." But however valuable and suggestive this pos-But however valuable and suggestive this pos-tulate may be, is it original with the authors of "The Unseen World"? One of the most im-pressive of all of Sir Wm. Jones's valuable commentaries upon Hindoo or Buddhist mytholo-gy 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 sub-*stances, concerning which we know this only, that we know nothing, induced many of the wisest among the ancients, and some of the most enlightened among the moderns, to believe that the whole creation was rather an energy than a work, by which the Infinite Being, who is pres-ent at all times and in all places, exhibits to the mind of his creatures a set of perceptions like a wonderful picture or plece 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 *perceived*."...

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 brst asserted, 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 con-nected with the person the 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 soothe 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," (Detween that of which the differential attribute is Thought and that of which the differential attribute (between that of which the differential attribute is Thought and that of which the differential at-tribute 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 saritized

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 per-ception of soul by soul apart from the material structure and activities in which soul is mani-fested 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 de-gree incredible" save D L. "that millions con 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 and been the most exact correspondence between the facts and their percep-tions." Again (and these sayings will bear re-peating and a re-rending): "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 entire-ly divorced from all spirit, and no phase of spirit can exist disconnected from all substance." 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 illustra-tive and highly suggestive, he drops to a con-templation (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 phe-nomena,' the possibility of which in his view is all the atrangene bacewe there is no merities cat all the stronger because there is no positive evi-dence that it is even probable." The present condition of the moon, which "presents an example of a world that has lost its axial revolution — its cosmic activities having been transferred to its invisible gases;" the "transfer or passage of the vibratory energy (heat) of a globe from its 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 de-velopment of series of worlds in limitless attenu-ations of substance is in the line of the analogies of nature ; and that these subtle worlds constitute in their totality the true spiritual sphere;" that --but perhaps here are enough at present of the pebbles thrown by D. L. into the great ocean of thought, creating waves that widen out into in-finity. They at least lead us to believe that be-hind 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.

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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 if were brass what can only come from the silken string of the "Eolian 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, mediumshij 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 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 and babes. Truly the gifts of the spirit are not so usual among you that they can be triffed 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 curi-osity 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 spirit-world is alive and active, seeking minds to con-trol, mediums to develop, thousands of spirits waiting for a voice, millions of souls asking for recognition, crowding around your dwellings, seeking only a place by your firesides. Oh, if there be a gifted one let him be cherished and sheltered as you would a choice flower, a delicate instrument, something that the slightest breath may perhaps place out of tune, but which, if left to the uplifting care and hands of sympathy and to the uplifting care and hands of sympathy and love will yield the fruition of the choice mes-

those bodies, and speak and act through them— 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 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-

fully.

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 begenuine 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 sages 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,

would exchange-his money, though tearfully, for a pair of fresh legs! Oh! beautiful compensation, thou givest every man a grief I lucky is he whose weak spoke in life's wheel is the financial one-only a pocket grief. Avery had just but-

ton-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, 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 conscientionsly," 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 hav-ing people present with your doubting and selfish magnetism and influence, besides a loss of my own magnetism drawn from me to counteract own mignetism drawn from me to counteract such as yours, and after all, perhaps, to no pur-pose. 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 conditioned 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 coordination 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 be as blind to it as a bat and who cares? ie 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 I nothing ever moved untouched; it is all fraud or delusion. I won't, from principle, pay my money to support moun-

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 A very, are anchored to the world, the flesh, and the devil; some, like Hathaway, knowing nothing of the subject, thinking them-selves 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 cir-

cle, but among the number may not be found either an Avery, a Hathaway, a Mason, a Beeswax or a Flink, 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 medi-ums to stop putting themselves under unreasona-ble tests; if they choose, when unknown, to ver-ify 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, one; 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 medi-um. 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 1 love the general manifestations less, but I love the possibilities now more. I want Spirit-ualists 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 con-vince the Beeswaxes, or open the eyes of the Filnts; 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 throne of God; clear as crystal is the sea that flows around the because the fact that the body was subject to the to go and see some of these things of which you | bilities.

To the Editor of the Banner of Light:

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

HIES FEAD AS IOHOWS: "Science is steadily encroaching on the domain of theol-ory, and setting in her infailible way questions of the most vital importance to us. Recently she has been trac-ing organic hife to its germs or starting points, and not fluding God there creating beings, she is half inclined to leave him out and not recognize his participation in the creation of man or beast, sluce she finds the same haw that the same way human beings." Norm Mr. Editors it would soom desirable he-

Now, Mr. Editor, it would seem desirable, be-fore "leaving out God," that science, "in her infailible 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.

JULY 1, 1876.

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 bulchts where On the heights where squadrons wheeled, When a tyrant's thunder pealed O'er the trembling seas.

God of armies I 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' toils 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 self-ish 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.⁽²⁾. 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 Spiritu-alists have been but useful lessons. The failen child in getting up gathers strength and wisdom. To better the world, our neighbors, and our-selves individually—to elicit truth and establish functions and abacity—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

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 lead-ers, and all are led, though upon different planes of unfoldment. Noble persons are the expo-nents 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 waiting to day for men and women, good and true, in whom are embodied, without measure, the principles of truth, benevolence, justice, pu-rity 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 harmo-nial 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 orig-inally 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, former-ly President of the Second National Bank in Nashville, is the financial chairman of this organ. ashville, is the financial chairman of this organzation.

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 fifth. 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 teach-ing. If the members of the reaching the sessing ever, to write down the substance of the teach-ings. 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, wheth-or relating to encourse a prophery had wrong er relating to science or prophecy, had proven true. The choiera 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 occan 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 sup-port of himself and family. He neither claims, nor has, more rights than the others.

Money will help no one into the Nashville or-ganization 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 influ-ences. 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

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 ap-proached 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 man— a materialized spiritual man, standing just for-word of me before the medium. Others also in a materialized spiritual man, standing just for-ward of me, before the medium. Others also in the circle saw him. They were not only con-sciously 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 nower

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 hamilet 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 ina-tional 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. PEEHLES. J. M. PEEBLES. the world.

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 ungering 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 wild and romanic spot—a nit 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 beaufiful character. Many who knew George Jackson, one of the spirit controls, can-be the spirit controls, can-be for a spiriting tending. 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 strates, and locat the upped locat the descence 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 re-walk come three they would scenare bother at 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. H. 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 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 thither-ward, 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 :

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

tc. The reason why I ask for space in the Banner o 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 perse-cuting 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 saved.

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—
- Into the glory and sunshine That gleam through the unlatched door,

I shall pass to the joy of thy presence forever, Forever, and evermore !

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

"I'm afraid your mind is full of very odd fan-

"1 'm afraid your mind is full of very odd fan-cles. 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 tipping the tables and bringing raps from unseen knuckles upon the walls some day," said I. "Pleasant, that, for your old grandfather."

"Grandpapa," said she, "I don't suppose I shall ever be able to do anything of the sort ; but

3

to make herself look deadly pale. "Nelly! Nel-ly! 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 shoul-der. The long, black hair dropped heavily like wet hair, itoccurred to me. She walked straight to the sofa and lay down upon it. As she did so the white drapery dropped back, and I saw 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. "I have been dreaming," But I shook with ter-ror 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 1 saw that it was Charlie Steen, my Nelly's bay-lover, and that he was contrie Steen, my Neny S bay-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-ied, "where is she? My little Nelly, where is due?"

He clasped his hands to his head and stared at me. "Where? where?" he cchoed. "Oh ! an hour ago she was with me. She was mine. Now-"Oh! an but ago are vary war net, the var nine. Now — 0h! tell ne 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 expres-sion on her face, and the same long bunch of water-grass clenched in her hand. Her dripping tress clung to her as I had seen it; and the great drops of water dripped from her hair to the floor as 1 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 splrit really came to me. All that I can say is, that it all seemed to me as 1 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 talonida lady and one who new 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 prophetics, 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 incident wars 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 "Con-chita," 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.

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 purposes.

CREEDS AND CREEDMONGERS.

Upon general principles I should have no ob jection to subscribing to a sensible creed, pro-viding 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 individual-ism, and that I am *chief* among the integrals. V. I believe in undermining every honest con-

v. 1 believe in undermining every honess con-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-or in the propriaty of segueioning every medi-

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

Spiritualism. VII. I believe in spirits, the presence of and communion with such spirits as gratify my am-bition, 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 organi-zations, generally carry in their own souls a *creed* of bitterness, the very touch of which turns everything to gall.

LEADERS AND LEADERSHIP.

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

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 unfulfilled promises of the demon-spheres. This organization has no creed. Each cher-

ishes his own bellef upon all religious subjects. Its rallying watchword, liöwever, is love, lovepure, 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. first year, is a regular physician, doing at one time a large local practice. In his medical ad-vice 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 an-gularities of the human intellect, all phases of manifestation have their uses. Still there is wis-dom 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 planos, 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 im-pediments may be in the way, he starts directly northward, when waking out from his uncon-scious trance condition. Before the circle had perfected a substantial organization, he was open to all kinds of pretensions, psychological and splritualistic influences, from grave to gay, from angelic to demoniac. 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

wish to give a short account of a visit to J. H. Mott, of Memphis, Mo. We (myself and wife and a lady friend) arrived there May 26th, and spent three days and nights. We have been at 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 won-derful and startling. I had never witnessed materialization. Of my wife's and my own spirit friends there were eight in number, and distinct-ly 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 identi-fied themselves and were received as such by her. fied themselves and were received as such by her. The wife of Charles D. Afleck, 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 answer calls from such as may desire her services, and also to attend funerals. We therefore with great pleasure commend her to the favorable no-tice 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

snan 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 death and her at the some memory think of death and her at the same moment. Probably

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 rnew that she had gone away to spend the bright ioliday 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 urked in ambush for her on her long life path; that 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 i inevitable fate ! how powerless we feel when we think upon you! I could shelter Nelly beneath my roof, I could eave her all the fortune I possessed, but I could not prolong her life one hour, or set her in any

I went out into my garden and tried to dispel the sadness that had stolen over me, but it in-creased instead of vanishing. I grew more un-happy than I had often been under the weight of happy than 1 had often been under the weight of actual trouble, and I grew nervous also—a sound made me start. I glanced down the lane contin-ually, as though I expected something, and with alarm. Yet why, I knew not. It was a warm summer afternoon, and the air wasfull 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 cad. At lost 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 discon-solate. "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,

"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, Mis-tress 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

. . ..

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 sustain it. A. C. S.

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. H.

How TYNDALL PROFOSED FOR HIS WIFK.—This is the way Prof. Tyndail is reported to have proposed to the daugh-ter of Lord Hamilton: "Saccharine conglomeration of pro-toplasm! Adorable combination of matter and force! Kar-est 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 mystic influence which emanates from the photosphere of thy countenance. As the hello-centric system was evolved from primorilal chaos by the workings of inexorable law, so is that rarefication of matter which men call my soul lifted from priorund despair by the imminance issuing from thy visual organs. Deign, oh ad-mirable 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 Procerb*.

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, 3d, 4th, 1876, to which the friends of progress everywhere are invited. First class Spiritual and Liberal speakers from all parts of the country to a 2, we the meetings. Excursion tickets on the Cambel. Atlantic rallroad, 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, st; for children, fifty cents. Good from Friday, June 30th, to July 5th Inclusivo. Sunday trains leave Philadelphia at 8 A. M., and return from Camp Ground at 5:48 P. M. All other days at 8 A. M., 4 and 6 r. M. Beturning, leave camp at 6:16 and 7:41 A. M., and 6:48 F. M. The tents, great and small, will be set in the beautiful grove near the dépôt. Meals at all hours, and other accom-modations, provided at very cheap rates in or near the grovy.

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.

LIGHT. BANNER OF

To Book-Buyers.

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

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In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ents. Our columns are open for the expression of imper-sonal trist thought; but we cannot undertake to endorse the varied stades of opinion to which our correspondent give utterance.

Banner of Fight.

BOSTON, SATURDAY, JULY 1, 1876.

PUBLICATION OFFICE AND BOOKSTORE, Monigomery Place, corner of Province atrect (Lower Floor).

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COLBY & RICH, PUBLISHERS AND PROPRIETORS.

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"While we recognize no man as master, and take no bool as an uncerting anthonity, we most cordially accept all great menas lights of the world. The generations of men come and go, and he alone is wise who walks in the light, reverand by thankful before God, but self-centered in his own individuality.¹¹ 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 differthey 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 guite exultant over the imaginary "exposure" 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 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 accompanled 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. Uis legs were tightly tied together at

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 erate, he had not slipped his arms through the bandages, he had not supped his arms through the bost 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 callco, thrumming the tambourine, or drinking his glass of claret with the utmost case."

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 ence in the occurrence of the phenomena whether different parts of the room, and this while the

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 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. Bishou's expose for the comfort of the New York Observer and the antagonists of Spiritualism.

We shall have further remarks to make on this subjee, 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 coöperate 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.

Mr. Denton's Letter.

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

fo the Editor of the Ranner 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, 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 slient with regard to nearly all the substruct phenomena doily transmiring 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 dis-coveries 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 psycholic 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 overlooked. It aims not only to prevent crime and onvicts 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 hem. 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.

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 Hebron. Angels appeared to Lot and led him out of Sodom. Angels fed Elijah in the wilder-ness. Angels came to Jacob as he slept at Bethel, and revealed the fact of open and unceasing communication between earth and heaven. An-gels 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 Prophe-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 trans-ness; they are with Him on the mount of transfiguration, and in the garden of Gethsemane; they watch at Histomb; 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 Cæsar. 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 be-come 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 I 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 evi-dence 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 be-lieve that they are engaged on similar errands now? and that the ladder which Jacob saw still reaches from earth to heaven, kept luminous coninually 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 sinuer repents. * * * If the just made perfact 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 ques-tion, 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 pow-ers 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 im-possible 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 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 cont to extern is a new engage were 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 deal of good in a field which till recently has been published his first novel, entitled "Keep Cool," 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 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 n the drama of existence, the curtain concealing which has now been uprolled to his vision.

JULY 1, 1876.

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 de-parted are not lost; but others said, the intelli-gence communicated must be of such a characer 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 knowl-edge 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 paradel. I more than the state of the state of the second it. 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.

know of the presence of mortals. Then it was said, why cannot we apply tests to these spirits as scientists apply tests in conduct-ing their experiments? Today we can say this is done. The wire-box test through Mrs. Hardy, which I had an opportunity of observing on Mon-day afternoon, June 19th, in the presence of some of the most skeptical as well as the most crit-ical witnesses, abundon the demostrates 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 vindleated the gen-uineness 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 inter-ested 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 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 out-side 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 do-parted mother. The form was so distinct, and remained in view outside so long, that it was im-possible for us to be deceived as to her identity. A few nights before, when sitting with some of my friends, my mother had communicated, prom-ising she would materialize through Dr. Monek when he came. While medium and form ware 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. 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. -and a hand was seen planny, resting on it. Then, while sitting in the midst of us in the room, in full view of all, a slate-previously ex-amined 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, 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 fif-teen pairs of keen, watchful eyes rendered 'con-federacy' or any other form of 'deception' ab-surdly impossible."

the ankles, and the rope was held by a person in the audience, so that any movement of the fect 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 invitaplause from the platform, seconded by hearty ap 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 tam-bourine, 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 fied 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 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 ap-proved mediumistic method, was yet to be ap-plied. 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 in-stant 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 ex-hausted 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 regid and peculiar, that the explanation is almost rapid and peculiar, that the explanation is almost rapid and pecunar, that the expanantion 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

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

Te.

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 1 obtained from your office, and I unequivocally pronounce it a gem of a book in every sense of the word."

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 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.

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 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.

LIGHT. BANNER \mathbf{OF}

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 Lottie Walton 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 maggot of ambition in its brain, to the effect that if it can but associate its action in some way with the Centennial, it would help on the religion (?) of the thing wonderfully.

197 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. Sun-day 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 Sun-

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. STRANCE VISITORS, the articles, tales' and com-

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-

nize. 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 place."

Franklin's position suggests that the force which brings spiritual phenomena into human view is the same as that which gives heat and motion to Huxley's "protoplasm," gives the "promise and potency" which Tyndall finds in matter, and is the moving power in Carpenter's "unconscious cerebration." And this force is spirit. He tells us that all force is spirit. When manifested in one form we call that spirit, heat; in another, motion ; in another, light, and so on. Thus, neither heat, light, electricity, 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, perspiculty and force how that may

be. The discourse merits profound study. ALLEN PUTNAM. 426 Dudley street, Boston, June 25th.

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

Spiritualist Meetings in Boston.

ROCHESTER HALL. - The Ladies' Aid 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, Sceretary.

RAYMON HALL, -Spiritual Meetings are held at this hall, 172 Main street, Chariestown District, Sunday after-noons, 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, Lizzle 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 plano solo beautifully rondered 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:

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

NAN FRANCINCO, CAL., BOOK DEPOT, At No. 319 Kearney street (upstairs) may be found on sale the BANNER OF LifeitT, and a general variety of Mpir-itusitat and Beform Books, at Extern prices. Also Adams & Co.'s Golden Pens, Planchettes, Mpence's Positive and Negative Powders. Orion's Anti-Tobacco Preparations. Dr. Nover's Nutrilive Compound, etc. Catalogues and Circulars mailed free. Af Hemittances in U. S. currency and postage stamps re-ceived at par. Address, HERMANSNOW, P. O. box 117, San Francisco, Cal.

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AUNTRALIAN BOOK DEPOT, And Agency for the BANNER OF LIGHT. W. H. TERRY, NO. 84 Russell street, Melbourne, Australia, has for sale al the works on **Npiritualiam**. LIBERALAND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

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AF Catalogues of Books Published and For Nale by Colby & Rich sent free.

THE SEVENTH ANNUAL CAMP MEETING

OF THE

Liberal Spiritualists of New England

W11.L bo held at HIGHLAND LAKE GROVE, Norfolk, Mass., commencing July 19th and closing

W Norfolk, Mass., commencing July 19th and closing August 8th, 1856. All who believe in LIDRETY, (not anarchy.) Equitatory and FRATERSITY, under whatever name they are known, are confaily invited to join us. This Grove, of over fifty acres, with its spacious buildings for Speaking, Dancing, Bowling, etc., the Lake, Row-Roats, has no equal in New England, and affords every facility to seekers of health or recreation to speed a summer vacation. Good board at Barnes's Mammoth Dining and Restaurant Hall at 40 per

Barnes's Mammon Dining and Resourant ran at 59 per week. As far as practicable, those intending to camp should fur-nish their blankets and camp equipments. Tentis at re-duced rental and lodgings may be obtained by applying by letter or in person to Dit. A. IL. RICHARDSON, No. 38 Monument avenue, Charlestown District, Mass. Many of the most prominent Spiritualist and Liberal lec-turers will address the people during the continuation of the meetings. Among those already engaged are Mr. Wil-liam Denton and Miss Lizzle Doten. Particulars in regard to Rallroad connections, running of trains, etc., etc., will be given in due time.

H. F. GARDNER. A. H. RICHARDSON, Managers. June 21.

Pass Round the Word.

SPHIITUALIST SEA-SIDE PARTIES, Clam-Bake S at Downer's Landing, Boston Harbor, Wednesday, July 2th, Steamerskeave Rower's wharf at 915 A. M. and 2:30 P. M. Tickets, round trip, 60 cts. J. S. DODGE, Con.

Experiences of Judge J. W. Edmonds IN SPIRIT-LIFE.

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SCIENCE is unable to explain the mysterious perform-ances of this wonderful little instrument, which writes Intelligent answers to questions asked either aloud or men-Intelligent answers to questions asked either alond or men-tally. Those unnequainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communica-tions from deceased relatives of friends. The Planchette is furnished complete with box, pench and directions, by which any one can easily understand how to use it.

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ALLEN PUTNAM, A. M., Author of "Bible Marvel- Workers," "Natty, a Spirit," "Spirit Works Real, but not Miraculous," etc.

Autor of "white sources workers," " Natty, a spirit, " "Spirit Works Real, due not Miraculous," etc." Mr. Putnam has with skillful hand arranged in this vol-ume, in comprehensive fashion, many living genus of though, which are clothed in cloquence of diction, and thill the prayerful heart with spiritual fervor. From the soliful petitions scattered through its pages the doubters of Spiritualism's capability to minster to the devoltomal side of man's nature can draw ample proof that he is in error. The weary of heart will find in its holy breathings for strength, sent out to a higher power, reaction the carres that so keenly beest the pigrim in life's highway. The sick in sout may from its demonstrations of the divine pos-sibilities within, drink of the waters of spiritual healing and rejoice; and the desolate momener can compass, through its unvalument of the certainity of reinhow with the dopart-ed, a consolation, which nothing earthly can take away. The persistent existence of the human sout, the emobiling power of the future state, the gradual bettering of even motal conditions, the glorinos cumination of progression under the great law of the Linitite, and the sure pros-ence over all and h all of the eternal pirit of Truth, are here acknowledged and set forth in earnest, fearloss and generation, the walks of whose which which is in their day and generation, the walks of whose which which all of Change, and who have become blended by after divelop neutinos have failem at the touch of the great Angel of Change, and who have become blended by after divelop neutinos have become blended by after divelop

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Inimophi, Earon von Jackson, Gen, T. J. Jackson, Dr. Keda, Ishmud, Kedar, Abdal, King, T. Starr, Rev. Knecland, Abher, Lee Ann

Lee, Ann. Leha, of ancient days.

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munications 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.

BF 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."

197 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.

137 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.

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. II. 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 Spiritualism and Free Thought. Address 147 Woelloomooloo street, Sydney.

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

N. Frank White will speak in New Haven, Conn., the first two Sundays of July. Address him at Seymour, Conn. Mrs. Cushman, of Melrose, has closed her circles until further notice.

A. S. Hayward writes, June 23d, from Philadelphia: "Warren Chase, Esq., spoke at Lincoln Hall last Sunday evening, and will speak again noxt 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 Objec-tive 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 fullost measure of employment at the hands of Spiritu-alists and Liberais. Address him Greenwich Village, Mass.

Dr. J. S. Bean, of Natick, Mass., and Geo. A. Fuller, of Sherborn, Mass., have just returned from a very success-ful 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 engagements.

Bro. J. H. Harter, of Auburn, N. Y., will speak in the grove of Rowland Sears, two miles north of Groton, N. Y., on Sunday, July 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 slope.

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.

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

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NOTICE TO OUR ENGLISH PATRONS. J. J. MOITSE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Partlee desiring to as subscribe can address Mr. Morse at his resi-dence, Warwick Cottage, Old Ford Road, Bow, E., Lon-don, Kur ion, Eng.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 918 Spring Garden street, Philadel-phia, Pa., has been appointed agent for the Hanner of Light, and will take orders for all of Colby & Hich's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincein Hail, corner Broad and Costes 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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The Last Scene of All. Under these headings Mrs. Davis has developed with rare faithfulness and pathos the pure principles of true Spiritualism. The sorrowful may flud consolation in these pages, and the doubtful a firm foundation and a clear sky. Taper, 15 cents: fixible cold, 25 cents; cloth, 30 cents; cloth, gilt, 50 cents; postage free. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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And the curious things that befell them, being the Rosi-crucion's Story. 'Two volumes in one. By P. B. RAN-DOL'H. This is a 12mo, 336 pp., one of the most wonderful books ever penned: written in plain, vigorous English, and can-not fail to interest any reader who has a love for the mar-velous. It is more exciting in its incidents than Bulwer's "Strange Story;" throws into the shade the writings of the German mystles: and yet the thread of the story, from beginning to end, is never broken or stretched beyond the range of probability. Admit the author's premises, and he will carry the reader along with him through all his strange reasonings and descriptions. As a mere story, in-dependent of its peculiar views, it transcends in interest all of the mystleal literature of the present day. De Foe's infinitable ''Life of Duncan Campbell '' is no; more fas-chating.

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LIGHT. BANNER OF

THE Spirit Messages given at the Baltimore Urcles and the Boston Circles, reports of which are printed on this page, indicate that spirits carry with them the shara beristics of their earliestic to that beyond which be for good or exil consequency task or contailly programs to a higher of man use developed state, eventually programs to a higher of man use developed state, eventually programs to a higher of the spirits in (1), so columns that does not compet with his of her teach. All express as much of truth as they per-ceive no factor.

MESSAGES FROM THE SPIRIT-WORLD THROUGH THE MEDIUMSHIP OF

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(Wife of Colonel Washington A. Danskin, of Baltimore.) During the last twenty years hundreds 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 1 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 carn 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 in at 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 ness, for he has nothing to hold him in equilibrium. All is gone that he loved or that loved him.

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 Twe 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----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 1 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 sack-

cloth 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 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 1

Louisa Lettuear.

Louisa Lettuear. T was the eldest daughter of Harriet and Nathan Lettuear. My age was eighteen. I died with congestion of the brain. I lived at 587 Madlson 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 physi-cian. 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 impres-sions of the earthly life are borne away by angel forgets, then the aveloped mind become 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

inderstanding. 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 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-ing in his method. in. All is gone that he loved or that loved im. Let a hush be placed upon my name so the name way not know who it is for Low not so that in the not-trains, and the picture presents to the human eye!

BANNER OF LIGHT CIRCLE ROOM.

ar The following Spirit-Me sages were given through he medlumship of

MRS, JENNIES, RUDD

at the Public/Free Circles held at this office. In order to make repairs upon our hubbing, the Scances have been temporarily suspended. They will be resumed on Tuesday, s ptember 5th.

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 do n't know much aboot it yet. I did n'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.

Almira Dubois.

I went away long years ago. Like many others who have trod the rough path of life, I 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 from them.

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 1 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

Nellie.

JULY 1, 1876.

weary days and nights of suffering, and with firmness and ritumph she passed on, knowing she would meet with the oved ones who had gone before. Funeral services were conducted by the writer. E. B. AVSEILL.

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 sitys-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 once also paried with years ago, thus proving to us all she did not fear death, but rather, like a tired child, gladly clasped the profered 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, Mitton Thonnord.

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

[Obituary Notices not exceeding tiosnty lines published 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 Sist year of his age,

IN MEMORIAM. The section to the higher life, Elementer Hance, of Fal-sington, Bucks Co., Pa., in the Sist 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 interested in it and soon found that it furnished a key to many of the most in-teresting 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. If the society of Friends, hence, while he accepted bees the society of Friends, hence, while he accepted these trachings fully, he remained an active member among the Friends, though he always hore a faithful testimony to his convictions in regard to the community as a man of ster-ling integrity, just and true in all the relations of life. Shortly before his departure he liast an attack of pralysis, in meeting, from which he partially recovered. He sit-ed the writer after this, in Publiching and when i leaving or other meeting before I go over? But whether these doos or not, I shall not be long with you in the form, and when I am permitted to go in I want these come and speak at my fumeral. . . . Tell them that 1 accept the truths of Spirit-ualism—that I have a certain knowledge that there is no death. I is sonly the laying of the old worn-out garment.'' In less than a week we were informed that he had real-form on realing before in a source on ly good to show by the life our friend, that it, was not only good to show by the that the dok away all fear of death, by giving us abso-hit chaits hopes and chared the land of the blest. . A large the bast tribuiet to line remains, and lifen to our celtimony to the Gospei of Spiritualism. We endeavored to show by the that the took away all fear of death, by giving us abso-hit workedge of cominmed life, and that which and cal-ter plane. It was pleasant to bouble to reals were and who realized that, though deni

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IN THE STATE OF NEW YORK. BY THOMAS R. HAZARD.

many may not know who it is, for I am not what 1 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 d ays adversity came, and I sought him, feeling that I had one upon whom I could call. His response, 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.

harshly of thy Father, who art in heaven, and

who give h alike to all. I have eaten of the bread of life, and this is proof of its sweetness. I have seen the spiri-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 return.

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 and my lattner's Abraham Ondernin. He fived 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 progression hut with powers gathered from every mansion in the skies; not for our own special aggrandize-ment, 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 con-tent with this. I am your son Frederick in the entities spirit.

James Graham.

When one dies from home, and the door is opened, if his understanding is aright, he walks out into the balmy air and refreshes himself, and thus it is with me

Divinity, with its deep and profound knowl-edge, 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 unfold-

ing mind; for I grasp the little pebble, and I analyze its relation to the great defic mind. It brings, in its minuteness, new knowledge to my living, palpitating soul.

I was forty-three years old when that beauti-ful 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.

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 Scituate, 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 aboot [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 did n'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, now.

10

As the sunlight warms the flowers it makes them grow brighter; so may the sunlight from

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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 testimouy as a tribute to ber worth in all the relations of neighbor, friend, wife and nother. Faithful in her friendships and untiring in her devotion to the weifare of her family, her departure will be sincerely mourned. Al-ways an extensive reader and deep thinker, and withat very intuitive, abe was ever found quietly keeping, step-with the advancing thought of the age. In her refigious views for the larger portion of her life sho was a Universit ist. Some years since, however, not so, much from read-ing and reflection, she became a spiritualist. In this be-lief, or rather knowledge, she was sustained through

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BANNER LIGHT. \mathbf{OF}

BOSTON, SATURDAY, JULY 1, 1876.

The Late Charlie M. Tay.

Banner of Light.

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-cord-, 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 intertal shrine in the grateful affection of thousands tal strine in the grateful affection of thousands in this generation who never even heard his name pronounced. In this day, seelistinguished for lack of faith in spiritual truths, for want of real in the right, and individual martyrdoms in-dicted by a cold, unthinking age upon its spirit-ual saviours and benefactors, let us strive at b ast to do justice where we may, and if we cannot combine that high anomativities mad spiritual symawaken that high appreciation and spiritual sym-pathy which ought to be rendered to our longsufficing 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 radiance.

Who was Charlie M. Tay, to commence with? He was 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 en-deared to every American heart as the home of the celebrated New England statesman, Daniel Webster, in the aura of whose life influence, and 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 Channey 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 mor-tal teacher could impart. Graceful works of art, moldings in wax, singular models, sketches and designs, all full of spiritual meaning and symbol-ical hearth of the methods have a statemeters. ical beauty, filled his mother's house, and spoke in eloquent 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 bads of mediumship burst forth into radiant blossom, and Charlie M. 'Tay be-came the minister through whom the invisible operators of another would were rendered palpa-ble to their mortal friends, and a messenger of the glad tidings of immortality. Raps, move-ments of furniture, writing, both inspirational and automatic, were freely given through his medium-hip. At length faces were seen, forms materialized, and spirits of those whose hodies " 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, coursel, and in-struction were spelled out in letters on the sensi-tive flesh. The angels dwelt bodily in the home the heat. The angels dwelt boolly in the nome 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 con-vincing 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 un-kind or invidiants spirit 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, mechanic or professor of science. Time, service, effort, and special endowments are as much market able 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 boundred 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 ad-mitted to his marvelous circles. The descrip-tions of physical manifestations and materializations savor so much of sameness that we for-bear to intrude detailed accounts of these sé-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 Charles-town, the esteemed proprietor of the Waverly Magazine. 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 me-dia, 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 young gentleman's presence. Charlie Tay passed from this sphere under the influence of rapid consumption. The fell dis-ease dealt kindly with him, for he moved about in the white of big large and large a large side of 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 ap-peared 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 unpub-lished 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 tene-ment of the bright young medium was laid away forever, all present felt that the active, earnest spirit, the pure soul, the untarnished consciences —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 : Similary times, where it appeared as an euclorian "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 eloquent. * * This excited the constituent to a where for a Homer and no explains the question wherefore Homer and no other poet inspires you with eloquence; it is that

you are thus cloquent, not by science, but through divine inspiration.' The direct assertion of the d 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 caslly, 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 formation influence agreed for her play and adds to the foreign influence affects her play, and adds to the plece numberless original variations of marvelous beauty. 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 been the result of a long devotion to, or study of, nur-ie; 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 instru-mentation from a mediorre ability to mechan-ically, useform a faw means forbids anything 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 biosyncra-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 themes as to verify the assoriton of Reetheran

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-

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 name was unknown to those present, in fact her mother was the only person who ever called her by her full name. A little name footed girl ran out of the cabinet, but immediately returned, to shortly reäppear 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 chock heads 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 ma-terialized full length. She soon lost power and the control denged for a mount when she 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 fuished, 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 circum-stance that spirits purporting to be "John King," "Bell Wide-Awake," "Dick," and the like should materialize at a number of different me-diums' scances; but it would cease to be so did they realize that but comparatively few spirits can materialize readily and well, and that those which who are interacted and can go at times to spirits who are interested and can, go at times to the different mediums to make their scances a ABBOT WALKER.

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 qualit cabin, where I saw, it seemed, my grandfather's veritable kitchen, great fire-place, crane, pot, spider, candle-molds, old "setplace, crame, pot, spider, chande moids, oid "set-ile," 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 tail to see, nor should they fail to eat an old time dinner, where baked beans and brown bread and pump-kin ple 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 coat 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

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 proceedeth 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. If 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 Dresslen carly 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 years,

CURE FOR THE MOSQUITO PEST, -" Lately my broth-r-in-law," writes C. Ballet, of Troyes, France, in the Illustration Horitcale, "being very much disturbed in bls 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 incerts 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 next annuer's use "

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

On a Hinglish coach-box: "Rather remarkable, aint it. sit? But 'ave you hever noticed as mostly hall the place on this line begins with a 11?" " 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 $\frac{1}{2}(0)$ -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 murso it
	And give it a permanent place in the heart.
	There's many a sorrow
	Would vanish to-morrow.
	Were we but willing to furnish the wings:

Were we but willing to furnish the wing 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 Dis-

entin' trac' in the rector's pew ! Ever since that it ' against orders, Two hundred and fifty women will be graduated as tele

graph operators this year from Cooper Institute, New York.

The water between Eades's Mississippi jetties has in al parts reached a depth of 1814 feets ---

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

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-tons teriously injured. He should have made his work stronger.

A sandy-helred man-The one who has just loft his chil-iven ten acres ablece 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 "hay on."

Josh Billings says: "" Give the devil his due ' reads well 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 ne metely 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 Builtin.

ensing factory has been est

Call

consider the Organization of For a Conference to 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 all modern life in such a manner as shall afford an modern life in such a manner as shall anota a cultus and worship for all those who by their lack of interest in existing church organizations are, practically, without church relations, and de-prived of spiritual blessings. We name Phi'_idelphia as the place, and ap-point the 5th day of July as the day for holding a prolument conference on this 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-

nt, be formed? 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 hristian 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, at 7 P. M.

	JAMES EDWARD BRUCE	ND
	REV. WILLIAM FISHBOI	1011
	REV. WILLIAM PISHBOU REV. SAMUEL WATSON,	
	REV. JAMES M. PEEBLI	58,
	J. HAMLIN DEWEY, M.	D.,
	ANNIE C. T. HAWKS,	
	M. HAWKS,	
	J. SMITH, MRS. J. SMITH,	•
	MRS. J. SMITH,	
	NANNIE WATEON,	
	G. N. ROBERTSON,	
	G. N. ROBERTSON, A. W. TITTLE,	
	S. BILLENBRY,	
	MRS. S. BILLENBRY,	4
	M. TAYLOR,	
	J. TOBY,	•
	MRS. J. TOBY,	· · ·
	M. H. BALDWIN,	
	GEO. A FULLER,	
	DR. J. S. BEAN,	
	GEO. S. MORGAN,	
	HENRY NEWMAN, SARAH NEWMAN,	
	SARAH NEWMAN,	A. 1
	DR. S. WOOD,	
	HON. J. G. WAIT,	
	REV. T. H. STEWART,	
	DR. E. C. DUNN,	
•	DR. E. C. DUNN, REV. J. H. HARTER,	
	DR. J. B. COOPER,	
	GEORGE WHITE,	
	Dr. John Mayhew,	
	JAB. SHEPARD.	· ·

Call for the Centennial Congress of Liberals.

-The Contennial Congress of Liberals will be convened at Concert Hall, on Chestnut 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

ecure 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 holess 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 member-ship, it will be necessary for delegates from the Liberal Lengues, 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 fail 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-

aner

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 char-acter, 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 has of the nost finished artists. Were she be-low 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. Wheth-er 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.

Scance with Mrs. Scaver.

To the Editor of the Banner of Light:

Last week at one of Mrs. Seaver's séances 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 singular feeling and singular looking materials. A woolen scarf 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 re-turned 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 recog-nized two children, who manifested their affec-tion by the loss her one through their arms tion by kissing her, and throwing their arms around her neck together. Another lady recog-nized her mother, who, when requested for a men-

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 finds.

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

G. B. S.

Belvidere (N. J.) Seminary. To the Editor 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

Miss Stevens, who had entire charge of the ar-rangements for this entertainment, proved her-self 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 read-ing of essays, were rendered more than usually interesting by the associations which they re-vived. The Salutatory, entitled, "Forever and Ever," by Miss Eva D. Stevens, was a fine liter-ary production, and was read in a most pleasing and mathetic 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 admir-er of truth for its own sake. It was an able arti-cle, and well read. Other essays read on this occasion did credit to their authors, and fur-piched practical laccore on the displic read laces 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 whose hape (Miss Jennie Kitchen) seemed quite suggestive of the fundamental principles under-lying that finest of the fine arts The Valedi-tory on "Progress," by Miss Lizzie 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 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 locontotion, they should certainly, to preserve the sanlogies, be mem-braneous, 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 surgest that our attists correct their imagery.-San José (Cal.) Mercury.

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 a 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 Bulkling, Boston. The officers now living of last year's board were reëlected. In the place of those deceased the following were chosen: Vice Presidents—President P. A. Chadbourne, Williams Collegy: Hishop Matthew Simpson, Philadelphila; Prof. dulins II. Seelye, Amherst College; Rev. L. R. Eastman, ir., Framingham, Mass. Directors—P. McGrinth, Esq., Quincy, Mass.; Rev. Joseph Cook, Boston; Isanc P. Haz-ard, Esq., Newport, R. I. Excentive Committee–Hon. Jacob Sleeper, Ephrain Swan, Boston; Rev. Charles II., 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 Cantain Gifford, of th American whaler, Phoenix, for his efforts in rescuing the survivors of the emigrant ship, Strathmore.

The men who expectorate upon the floor cannot expect to rate as gentlemen.

The way to escape sadness, when the light of one beauti-ful 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 libition on Sundays.

The use of the editorial "wo" prevails in the Bouth, 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.

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

HOW A GIRL DESCRIBES THE CENTENNIAL,-Phila delphia, June, 1876. Dear Mother: Oh I Oh II Oh ter, 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 (Puliman' 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 business, in which they are all employed at good wages. They have also organized a family or home, where they live and enjoy many comforts and privileges at much smaller cost than they could obtain in any ordinary boarding-house o family,

Bulphide of potassium, 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 te 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.

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 volcome and reply, consideration of the Constitution of the National Liberal League, and permanent organization by the election of officers under Sunday, July 2, 10/2 A. M.: Addresses by F. E. Abbot,

on "The Liberal League Movement; its Principles, Ob-jects, 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, 1014 A. M.: Address by Charles F. Palge, "Is Christianity a part of the Common Law and action by the League on the resolutions reported by 2 P. M.: Address by Damon Y. Kilgore on "Ecclesiasti-

cism in American Politics and Institutions," and contination of debate on the resolutions.

7% r. M.: Reports, addresses, otc. .____ Tuesday July 4, 9 A. M.: Action by the Lesgue on a ' Patriotic 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 Auurn, N. Y.

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.— Prentice.

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Despatches from the East indicate that war betwee