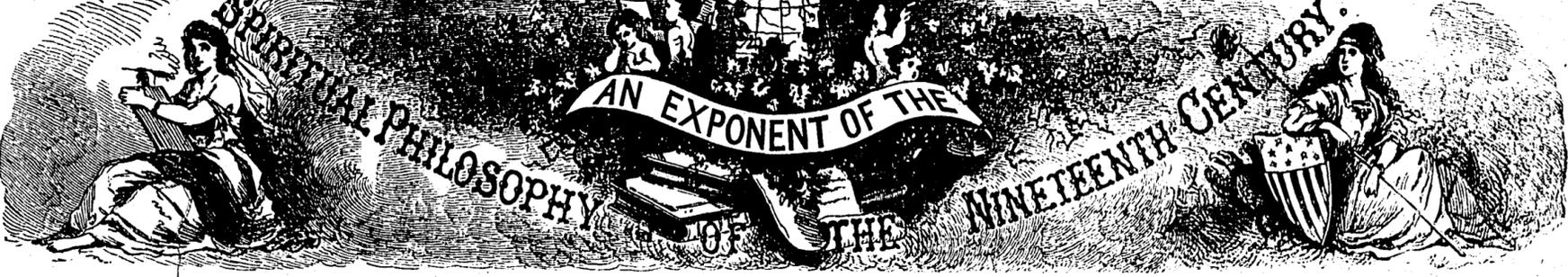


BANNER OF LIGHT.



VOL. XXXIX.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, MAY 20, 1876.

\$3.00 Per Annum,
In Advance.

NO. 8.

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The Rostrum.

Is the Moral Condition of Society Improved by the Teachings of Spiritualism?

A Lecture by Mrs. Corn L. V. Tappan, Delivered April 9th, 1876, at Chicago, Ill.

(Reported specially for the Banner of Light.)

We can answer that question in three words or four. If you like, we will deliver a discourse upon it.

It depends entirely upon society itself. What ever there is in truth is invaluable to the human mind, and if it be a truth that is in itself a sufficient excuse for its existence. What the human mind will do with a truth, what effect it shall have upon the daily life and conduct, how much it shall uplift, exalt and pervade the entire nature, depends wholly upon the human being receiving it. The golden rule has been in the world several thousand years—it has been in the Christian world nearly two thousand years—yet if we were to judge by Christendom we should say it had never been spoken. The truths of science are in the world; they form the great basis of a natural philosophy upon which humanity is gradually elevated whether it will or no, but if we were to judge by the individual actions of men and the amount of individual benefit they receive from them, we should say there was no science whatever in the world. The truths of government and moral law are as old as the Mosaic dispensation, are as old as the laws of the Medes and Persians, but were we to judge by the existence of human forms of government and their practical application, we should say there had been no law, that governments had administered themselves in a hap-hazard way, and that the world in despite of itself had been made better by the overpowering influence of a divine will.

It is not often that thirty years after the advent of a new system of philosophy it is called upon to defend itself before the moral bar of any human judgment, except when absolute moral power is exercised by legislative bodies. If there be a monarchy, or a theocracy, or an inquisition, then any system may be brought before that and arraigned on the ground of its moral excellence. We are well aware that there is a tribunal broader and higher than this to which ultimately every thought of the human mind must come, and before which all subjects must ultimately bow and yield to the decisions thereof. But its decisions are not made up in a short time. It seldom occurs in a century of time. It gives ample time for the seed to be sown, the harvest to be grown and ripened, before it is to be adjudged of thistles or of fruit; and on this basis alone it will be utterly impossible to form a judgment concerning a system of philosophy that has not yet existed in the world as a system thirty years.

The tendencies of spiritual teachings are, in our opinion, just as valuable to humanity as is the tendency of any truth that pertains to man's spiritual nature. It is not anything in the way of absolute authority or anything that the spirit-world can give to mankind that is to supersede the individual judgment and reason, but it is the enlargement of the scope of mind, the introduction of a system of philosophy that at once explains death and does away with the fear of it, and the consciousness of an abiding and constant life in a future state, that must exercise a vast moral influence in the world. This alone would make of the Spiritual Philosophy a most serious and solemn subject of consideration. This alone would make its benefit to humanity, if it be true, of such vast importance as not to be eclipsed or even approached by any other subject, and should it be false, there is an end to man's spiritual existence in any form whatsoever.

Spiritualism is either true as a fact, demonstrable as a science, capable of analysis as a philosophy and appealing to man's spiritual nature in the broad basis of his immortal existence, or human nature itself is a fiction from the beginning, and cannot appreciate nor appropriate any of the tests that are usually applied to all subjects. If it be a system of philosophy solving the mysteries of the life beyond death and giving much of explanation to the mysteries of this life, then it of course becomes the broadest system that ever has occupied the attention of man. If it be discovered, on the other hand, to be a delusion, the result of imagination or occult forces in nature

*Subject chosen by the audience.

heretofore unexplained, then every subject of human investigation must be so considered, and the whole fabric of man's immortal and spiritual nature falls to the ground and is nothing.

Upon this basis the teachings of Spiritualism are nothing compared to the facts of it. The teachings are the facts. There are no theories, no theologues, no philosophies, that are not based upon the legitimate sequence of existence after death. Individual spirits have individual opinions; they are entitled to as much credence as the theories of any advanced and intelligent mind. But the fact of Spiritualism itself is a great moral fact or nothing. It is an established truth or nothing, and, being such, it is not a question as to what it will do to humanity, but is it in the world? and being in the world, what will you do with it?

Does the sun shine? Then you must adjust your dwellings and your windows, the seeds that you sow and all things, with reference to its existence. Is there atmosphere which will injure or give life? Then you must adjust all your raiment, habitation, everything, with reference to receiving just as much of that atmosphere as is beneficial for your existence. Are there life-giving elements and properties in the universe? One hundred years ago Dr. Priestley discovered oxygen. Was it created when he discovered it? No; but the use of it, the various applications, the bearing that it has upon human life, were then revealed to human consciousness. Oxygen had long before that been the vital element of life, but now the understanding of it causes humanity to advance in sanitary science far beyond the ages gone by.

The discovery of a new principle in man's spiritual existence is not the creation of it, but simply its unfolding in the form of understanding to man, and this unfolding makes a system of philosophy which may be dangerous, but which at the same time must be valuable and must be one of the vital elements of life, else it would not be in existence. The discovery of steam was not unattended with danger. The existence of it in the world as a motor power is every day accompanied by disaster. But no one thinks of abolishing the motor power on immovable grounds. Whoever understands the science is capable of managing a steam-engine; whoever does not must first become a student thereof. The great elements of spiritual law are in existence. They are liable to explode—to produce various mental disasters; they have always been in existence; have always produced those disasters; men have not understood them; insanity, obsession, kleptomania, various orders of mental disease, baffling the skill of science, are traced to these subtle spiritual laws whereby mankind affect one another.

The revelation of Spiritualism, the consciousness of super-strata of life beyond yours, the fact that you are linked to that life by indissoluble ties, the consciousness that your own souls are bound to exist in that state hereafter, and the philosophy of the unfolding of that spiritual nature here and in the world to come, is undoubtedly a sublime, and perhaps to weak-minded individuals, a dangerous problem to handle. We do not ask every human being to become an engineer, an astronomer, a chemist, but it is supposed that every human being of average intelligence will acknowledge the gradual advancement of scientific truth in the world, and accept the testimony of those who do know.

Spiritualism differs from other sciences in this: that it has no specialties, that there are no absolute authorities upon the subject; but it is a question that each may make himself an authority upon, and that so intimately concerns every individual mind that if you care to question about it in any manner whatever, you may become yourselves the students of the system in various degrees. As a matter of fact you may investigate Spiritualism, believe there is something in it, but still it may not have the slightest effect upon your life or actions here in any manner whatever. Such are phenomenal Spiritualists, who accept the phenomena, consider them genuine, believe there is a future state and go on their way, just as many Christians do, regardless of the world to come. There are those who believe in the philosophy of Spiritualism, who have made themselves profounder students, who consider that it is a growth, and who accept what it gives concerning the law of change called death as a clear solution of the most profound mystery in existence. Indeed, to this class of minds it comes in the form of a revelation. It is the solving of that wonderful problem; it is the revealing of the keystone in the archway of existence whereby the one great mystery is unlocked, the one chasm bridged over, the one terror swept away. The moral effect of the abolition of fear in the world is in itself so great that if it were possible now to wipe out from the human mind all fear of death by philosophical knowledge of the change called death, it would have more effect upon human existence than all theoretical knowledge put together. The fact that science has approximately done so has elevated the moral standard of humanity without, perhaps, improving the religious or spiritual nature; but when behind the science there is a system of philosophy that supplants fear without taking devotion away, that adds rather to the spiritual appreciation by giving knowledge in place of belief, when there is a system that reaches so far into man's existence as to show him the problem of life by proving to him that it never perishes, then it becomes the solution of the mighty problem of the ages, and uplifts mankind from the paltriest passion that ever obscured the human reason, namely, fear. You know what men will do in blindness of terror—what madness they exhibit at the approach of death, what cowardice when taken

unawares. You know what death has been in the world—the one skeleton by the fireside, the one dark closet in the corner of life, the one terror that seer, philosopher and preacher have sought to overcome. You know how it abides in the thought of the young. You know how in maturer years the cheek blanches at the thought of death, unless accompanied by a loftier motive of love or patriotism. You know that martyrs and saints have triumphed over it because of the consciousness of spiritual life beyond, and because of the faith and fervor that has upheld and sustained them. Make death not a demon of darkness, not a fiend of terror, not a skeleton clothed in armor that comes to attack the world and slay humanity; but rather the fruition of life, the blossoming out of existence here, the continuation of the growth of the tree, the shedding abroad of the leaves and the branches that have been cultured here in obscurity and darkness, and you have a moral lever in the world that no religious zeal nor fire can exceed, that patriotism cannot, with its spasmodic expression, equal, and that only love divine and perfect can excel in any degree.

And this is the philosophy of Spiritualism. Wherever the fact has become apparent to the human mind, wherever the members of the household group have received evidence of the presence of departed friends, it is not like the ancient oracle, the Mithraic cave, in the superstitious ages of darkness, but it is the presence of loving friends, the consciousness of their power in the fireside and family circle, the recognition of ties, the blending of hearts and lives, the revelation of another existence. It is a sublime encompassing by the power of knowledge of that mystery which every heart yearns to solve, but which must remain unsolved unless it be solved by this system of philosophy and science.

The moral effect of this must be adjudged by yourselves. We know of nothing save absolute right and the love of it, save truth and the love of it for its own sake, save the all-conquering and controlling love of the Infinite, that with profound compassion encircles all human weakness—we know of nothing save these things so calculated to uplift humanity from the dreary, gloomy and narrow region of external life as the consciousness of the presence of departed ones.

The belief that they were dead—the belief that they were placed afar off on some tender shelf of memory—the belief that, above your reach, they abode in some loftier air, where you could never penetrate, and that you were required by some process of spiritual transubstantiation to meet them there, was an elevating belief. How much more elevating and valuable the knowledge that the love you bear to them and they to you is so substantial that it finds a way to bridge over this great voiceless silence; that on some invisible chord of vibration they may speak the words and reveal the consciousness of their individual minds, so that not their memory but they themselves are there and abide with you. You know what an earthly mother's love is; you know how through all the years of childhood and youth her prayers, her admonitions, her gentle voice form the one lodestar of moral excellence to the youthful mind. You know that even when dissipation and crime creep in, hers is the only extenuating earthly love, and hers the only prayer that follows to dungeon, to cell, and, if need be, to the gallows and death. When you think of an earthly mother thus, what shall it not be, beyond the gateway of time and sense, above your prison-bars of outward life, she beats her breast with prayers and petitions and loving admonition still? What does it not become when death itself has no power over that love, but all the more brightly does it shine, and all the more does it illumine the captive's pathway and the worldling's lonely routine of life? Ah! if the mother be the saviour of man's outward life, what shall her love not be when transfigured and glorified beyond the outward life? It becomes then, forevermore, an uplifting and saving grace. It becomes then a shrine of perfect glory, and any message from that mother's soul is as an abiding light and a sustaining power. Or be it friend or sacred companion, be it from child of your heart, or risen brother or sister, is not the voice sweet, and is not the influence good?

Social life on earth is the flowering out of Christian civilization. The home and its influences are the blossoming of the sacred seeds of truth that God has given to the ages of the world. Then if that home be not broken by death; if these social influences are not destroyed by the bodily absence of the loved one; if indeed it be true that, transcendent and above death, the same immortal chord of sympathy is extended, society is enlarged, the world becomes stronger, the hopes of the world broader, and you are not plodding on wearily, as best you may, with a far-off God to whom you are tethered and bound by creeds, that you may be saved from the abyss beneath; you are not looking to the face of the man-God, who, likened unto man, yet being God, is far away from you; but by the same helps that God has given you, are you uplifted to a higher estate here, and sustained after; even though you think the eyes are closed in death.

If there be moral influence in the world, if sainted wife or mother or child have any influence to guide footsteps aright; if loving friend or brother in companionship turn your path from evil, and strengthen when resolution falters; if teacher, by word of wisdom or warning, directs your mind in the right pathway; if sainted friend, poet, sage or philosopher breathes out, through books and written words, the evidence of his lofty purpose, and inspires to emu-

lation, then what shall they not do living, who dead have this effect upon your memory? The shrine is there—the sacred citadel of life no longer deserted; the temple transfigured and glorified, the altar not of dust but of flame; the voice not of the past but of the present; the uplifting not of memory, but of actual life and hope, to kindle an ever-present flame that fades not away.

We know of no Spiritualist who fears death bodily; we know of none but what fear the moral death in which, alas! too many souls are found to-day; we know of none but what their conscience is as a searching fire continually finding out the dark corners and places of the mind, and quickened with the ever-present vigilance and ever-watchful life of the angel world, consuming all that is unworthy and full of dross. We know of no true Spiritualist who does not desire that the angel world shall gaze all the time in their souls that are aspiring to a higher and better life. They fail—every one fails—no one achieves what they hope or expect to; but it is something to try, and by earnest trial all the time, and by turning the face steadily toward the light, it cannot be but that a loftier purpose and grander excellence will be attained in life. Christians attain it turning their faces heavenward, and with faith in the divine love that reconciles God with man. All persons in pursuit of truth attain it by making truth their standard and their guide. Then when Spiritualism is in the world as a solvent of creeds, as a solution of mysteries, as the uplifting of the veil, as the revealing of the sunlight that before gleamed darkly through the mists of crime, of ignorance, of hesitation, of creed, of doubt—surely there comes with it a moral fervor and power that cannot but bless mankind.

We do not know but what if the revelation concerning death shall take away the terror of the life beyond, it might be considered as depriving man of some incentive to excellence; but in our opinion the love of truth for its own sake and not for the sake of happiness, the hatred of wrong-doing for its sake and not for fear of punishment, is the loftiest moral teaching that can come to the world. We have little faith in that man's excellence who does not sin because he wishes to escape the consuming fires of Hades; we have little faith in that man's righteousness who does good because of the reward which he expects to obtain. We know that saints and martyrs have risen not for the love of man, nor for the praise, but because of that burning within their souls which refused every bribery and falsehood, and only avowed what they supposed to be true. Galileo in dungeon cell; Socrates with the slow poison in his veins; all who have wrought for the great moral heroism of the world stand on the basis of that truth, and, therefore, if there be in it that which dissolves the fear of death and the fear of hell, and brings with it only disgust at wrong-doing for its own sake, and only love of truth for its sake, then we think the fastnesses are more secure than those which are based upon the typical and feeble influence of human terror and human vanity.

The emptiness and ignorance of the world have made moral standards low, and have caused men to do for fear of detection, that which they would not do if left to themselves. This philosophy of Spiritualism, if interpreted aright, places every human being on the level of his or her thoughts, on the level of his or her actions, and the judgments are not of men but of the spirit, and their spiritual state corresponds to the state of the inner mind. If in doing away with the fabled kingdom of heaven that is external and literal and placing heaven where Jesus did, within you, there is less incentive for excellence; if in doing away with the fires of Hades in a literal sense and placing them within the conscience of every human being; if in lightening the burdens of death so that you shall not so much fear to die as to live, there be no immortal tendency, then Spiritualism may plead guilty. If the uplifting of the human voice and the teaching of a truth be to unmask that which is veiled and hidden and reveal the true condition of humanity, if it be to inspire the love of truth for its own sake, and the love of love because of those who abide in their home full of kindness and compassion; if it be to tear away the fictitious terrors woven by creed and sophism, and lead man to the assurance that he has nothing worse to fear than himself, and if all this be immoral, then Spiritualism teaches immorality. But if it be great and good to tell the exact condition of every soul here and hereafter, to make each spirit know its own state and strive for that which is highest and best; if the law of gradual growth supplant the law of providential interference and lead man to know that he "shall work out his own salvation with fear and trembling;" then Spiritualism uplifts the standard, places the basis of human life upon its own merits, reveals integrity for its own sake as the highest offering of man, and reveals love because of love as the greatest boon of the angel-world. It in no wise relieves humanity of their burdens or responsibilities; it in no wise performs the labor of life for you; it only shows the next stage into which each human being must pass—opening the gateway that you may see, and revealing the philosophy of that which lies beyond. But all the time it is as the sunlight, and the air, as the earth beneath your feet, shining out upon you, flowing around you and only influencing you as you receive it. If the thistle and the lily grow side by side and the thistle receive the same sunlight that nourishes the white petals of the lily, shall it be the fault of the sun's rays that it is not as beautiful? If the germs of folly and pride, and ignorance and passion, are within you, even the sunlight of truth may be of no use to you, unless you have the basis of truth upon its own merits, and prayers for truth, if you seek union with that which is highest and best, if the friends you invoke are those whose companionship you would cherish, if the light that you seek from the spiritual world be the light of purity and of excellence, then Spiritualism yields to you in the garden of life the fruition of choice flowers; and golden fruits that hang upon the tree of life of which you shall not be ashamed.

Spiritualism Abroad.

REVIEW OF THE FOREIGN SPIRITUALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. L. DITSON, M. D.

To the Editor of the Banner of Light:

It is with unforgotten regret I hear that the *Psychische Studien* (Leipzig and New York) is likely to be discontinued for lack of that pecuniary aid which all such enterprises require. That the distinguished Mr. Aksakoff has done the world a great favor by his support of this journal and fits other Spiritualistic publications—quite a number of our American authors having been translated and thus made accessible to both Russians and Germans through his influence—all, I think, must concede; but these waves of truth, rolling over the great sea of error and darkness, should no longer break upon the shores of an eager, thirsting world, a world thirsting for the living waters, is something extremely sad to contemplate.

The first article in the present number is from the erudite pen of Von Leon Favre-Chavairoz, and enters largely into the phenomenal features of Spiritualism—recounting more particularly such manifestations as were witnessed by Von F. C. in 1873. Next comes "Spook-houses," from Von Dr. M. Funk, followed by a sketch of Robert Dale Owen's Biography, in which are portrayed the causes why he was led to examine the Spiritualistic phenomena. David Frederik Strauss and Justus Korner, with those striking features of their lives which have created for them a world-wide fame, are ably presented to the reader of *Gorman*, by Gr. C. Wittig. This, with "Materialism and Spiritualism" from Dr. Hoffman's graphic pen, ought to be given in full to the readers of the Banner; but I must own my inability to do them justice even if space permitted. Other valuable but more brief articles succeed, from Dr. Wegener and Wittig, while there is taken from the Banner an account of the "Theosophical Society," under the presidency of Col. H. S. Olcott, wherein magic and occultism are called up as questions of no little moment. The Banner's "Review of Foreign Spiritualistic Literature," Mr. Owen's "Debatable Land," and Dr. Slade's proposed visit to St. Petersburg are also noticed.

The Madrid *Critico Espiritista*, for February and March, is also at hand. The first article particularly noticeable is a translation by Sr. Don Ablano of the "Materialization of Spirits," by Mrs. E. H. Britten, which appeared originally in the Banner, and subsequently in the *Revue Spirite*. This is preceded by some extracts from the *Revista Europea*, which, when one considers the distinguished character of very many believers in Spiritualism, may be called the gall of malice. Spiritualists are there treated simply as so many insane persons, their assemblies such as befitted a mad-house; their deliberations as futile as the demented could make them; yet it is admitted that, "The Spiritualists constitute a school whose adepts augment every day."

This attack could not possibly remain unheeded; so the distinguished writer Viscount de Torres-Salano threw down the glove, and requested the author (Sr. Don A. Pallido) of the senseless vituperations referred to above, to debate with him the important questions involved in the Spiritualistic doctrine. Sr. Don A. Pallido courteously acknowledged the receipt of the challenge, but declined to accept for five reasons: (Briefly thus:) 1st. Being much occupied, and the subject requiring more time than he could give it. 2d. Being little acquainted with science (etc.) he could not think of crossing arms with the whole of a society that had some able men, though pallidians of fantastic hallucinations. 3d. The journals could not afford to give their space to such a subject. 4th. The debate would be endless, neither party advancing or retreating from the position assumed. 5th. Considering it a monomania, with all its lamentable consequences, it would be difficult if not impossible to play the clear truths of physiology and biology against the bold hallucinations that reign in the brains of the Spiritists.

To the above, Viscount Salano made a brief but pertinent reply; one that, if not bringing conviction to his opponent, had the force of all that is reasonable and rational to sustain it. But the walls of prejudice are adamant, and religious hypocrisy, conceit, and the force of education are its outposts.

The mediumship of Dr. Monck; Spiritualism in N. Y., as communicated by D. José Agrament; the manifestations through Mrs. Parry, as described in the Banner by a correspondent from Grand Rapids; an account of the transportation of various objects, flowers, books, liquids, &c., in Rome, and the "Truth of spirit-photography," as evidenced by the experiments of Mr. Hartman, are graphically described in our Madrid "Critica," under review. Mr. T. R. Hazard's and Mr. R. Cooper's articles in the Banner, Col. Olcott's lecture in Palm Hall, Nellie L. Palmer on Mrs. Conant, C. H. Foster's and Dr. Slade's mediumship, Frank Baxter's séances, and Mrs. Tappan's notable lecture in San Francisco, are also briefly noticed.

La Luz Espiritista is the title of a new periodical which has just appeared in Saltillo, Mexico. It is the organ of the "circle" Rafael Sancho, consecrated to the study and propagation of Spiritualism. It has evidently an able, as well as large body of editors, and will appear on the 15th of each month.

Academia Pneumatico-Fisicologica de Florencia, is the name of a new society recently

For the Banner of Light. THE SEANCE.

A maiden playing there for me On spirit-keys— A spirit-hand in mine, you see— A finger with a ring of gold— A sacred secret still untold— For me all these!

Spiritual Phenomena.

Materializations in Denver, Col.

To the Editor of the Banner of Light:

Not long since there assembled at the residence of P. P. Gomer, Esq., a well-known and respected citizen, a party of friends to witness what might be presented through the mediumship of his wonderfully gifted daughter, Miss Lizzie.

The call was somewhat impromptu, and the séance did not begin until the evening was well advanced. Miss Gomer entered the cabinet at quarter past nine. This cabinet is constructed of black cambric, securely tacked to light wooden frames, which are fitted by grooves and fastened together with iron hooks and staples on the inside. Its covering is of the same material, fitted and fastened together in the same way.

Soon after Miss Gomer, who was clad in a neatly fitting black alpaca suit, entered the cabinet, a luminous hand, detached from any visible wrist or arm, appeared on the outside of the aperture, and taking the pencil wrote in a legible hand so that all present could see and hear the manipulation, "Now you can examine the medium," which was promptly and carefully done, and her wrists were found to be securely pinned behind her in a most elaborate and thorough manner.

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The Relation of Mesmerism to Spiritualism.

To the Editor of the Banner of Light.

It has been a long time since I have written anything for your columns, but reading an article recently copied from the London Spiritualist speaking of the necessity of mesmeric experiments in Spiritualism, I am moved to say something in the same direction. Many of your readers are aware that I have been giving the subject of mesmerism my time and attention for some years, dealing largely in practical experiments. I think that these experiments have taught me more about the true condition and relations of mediumship than I could possibly have learned in any other way.

Now there are three kinds of subjects, or perhaps I might say three conditions of the influence, the conscious, semi-conscious and unconscious. The conscious subject knows what he is doing at the time the impression is made, but cannot resist the impulse thrown over him by the operator—the semi-conscious subject is vacillating between the conscious and unconscious states, and will have a vague and imperfect recollection of what has happened, while the unconscious subject remembers nothing whatever unless made to do so by the operator.

The condition of the mind of the conscious subject is simply one of impressibility; he feels as though he wanted to do what the operator wills him, and he is often in doubt in his own mind afterwards whether he did not do it all himself. His hands will go around and he cannot stop them, and yet he thinks he might if he could only make up his mind, but somehow he cannot do it. I remember I had one of this kind of subjects under control four evenings before I could convince him that he was actually under influence. This class of subjects are much more common than those that are unconscious. You will find this to be the same in mediumship. There are many mediums who are conscious when controlled, and for that reason often doubt their own mediumship, and when they feel the influence will not yield to it, because they are afraid it is only themselves after all. Thus many good mediums do not use their powers because they have no faith in the influence that controls them.

The unconscious subject is just as good generally as the unconscious one, except that he is liable at any time to be made positive by the action of surrounding objects and sounds upon his mind, that will destroy the impression made by the operator, and the person will return at once to his normal condition. Therefore for mediums that are conscious under control I would recommend the most perfect conditions of quiet. Before going further, I ought to allude to a class of persons who are neither conscious nor unconscious, but who might properly be termed unconscious subjects. There are persons who come forward upon the stage and pretend to be influenced when they are not, producing an imitation of the genuine subject more or less perfect according to their power of acting. This class of deceivers gives the operator more trouble than all the other trials he meets with.

It is often a difficult matter to weed them out from the genuine, and it can never be done without directing the suspicions of the audience toward those that are really controlled. Unfortunately mediumship has the same trials to contend with. But to go on with my analogy. A mesmeric subject may be controlled physically, and not be affected mentally. The eyes may be fastened together, the hands made to move without power to stop them, &c., and yet no direct mental impression can be made. How often we have seen mediums who would jerk and go through all manner of contortions, but never get any further. The fact is, they were only physical but not mental subjects for the spirit who was trying to use them. Again we find subjects who can be impressed in one direction and cannot in another; they can be made to feel hot or cold, but cannot be made to see; these subjects correspond to the class of mediums who feel the touch of spirit-hands and yet cannot see them. A natural or fully impressible subject will pass through all the conditions of the influence, from the physical control to the superior or spiritual state, responding readily to any and all the impressions the operator makes. This class of subjects are very rare, and they are usually entirely unconscious while under control. Now the statement made by the writer in the Spiritualist, in reference to the responsibility of subjects while under the influence of the operator is, I believe, entirely true. While operating, I regard my subjects that are really in the mesmeric condition to be in no way responsible, during that time, for their acts. The operator is responsible for much that they do or say, but not for all; they often catch impressions by association that are not in the operator's mind, and are liable at any time to surprise him by saying things that he has not thought of.

Therefore while I would not make the medium responsible, neither would I make the invisible operator answer for all the doings and sayings of a person in an impressible state, called a medium. The fact is, I do not put subjects into an impressible state by following any particular rule, or become so by following any particular rule; after they have become sensitive to my magnetic control, then I can use them; but the condition which has made them impressible to my influence has also made them exceedingly sensitive to all other. Some foreign and unexpected impression may seize upon them at any time and seriously interfere with the success of my experiments. I have had hundreds of subjects under my control, and have learned by this time how to appreciate the difficulties that lie in the way of a spirit in controlling a medium so as to communicate anything like what he might desire to. I affirm that it is almost an impossibility, and cannot be done except in rare instances. I do not say but all mediums may give more or less that is satisfactory both to the spirit and the person who receives it, yet the obstacles to be overcome by the spirits must make a large proportion of their efforts abortive.

Now in the phenomena of trance-speaking we have mediums who give the names of different spirits who control them, and yet we fail to discover much evidence of the characteristics of those individuals, and many of us are prone to doubt the honesty of the medium. I can readily see how the medium may be entirely truthful and conscientious in the matter, and yet we get little or nothing of the controlling spirit's ideas. The writer in the Spiritualist says let some one try to make a speech through a mesmeric subject; that is what I say, let them try, and where they succeed once they will fail a hundred times. I very often make subjects speak on different topics, but they are as likely to give any other person's ideas as my own, and yet I am the power that compels them to speak. They will generally speak better than they would in a natural state, because all the faculties are intensified in their action during the time of control, but the ideas are characteristic of the subject and undoubtedly originate with them.

Now, say to a subject, Now, sir, you are John B. Gough, and you are here to deliver a lecture upon temperance; he will immediately take the character, and proceed to speak with more or less success, according to his natural ability for speaking. If subjects have no natural talent for speaking or singing, they cannot be made to do so with any degree of success. No man can do a nice piece of work unless he has good tools to work with, and a brain cannot be made to work successfully, either by a person's own will or the will of another, unless the organs are well developed, and in a condition to be used. I am satisfied that it is possible for a subject to get so much in sympathy with the operator, and so deeply under his control, as to be made to speak his thought com-

pletely. Instances of this kind are very rare, as I have before mentioned, but I have met them. While operating in New Jersey one night I had a subject present that I had controlled many times. He was seated in front of me near the stand. While I was making my opening remarks, and became quite conversant with I was saying, he would sit up in his seat and make every motion that I made, and say every word I said simultaneously with myself. The fact was, we were in such perfect sympathy that in controlling my own organization I controlled his as well. This occurs only with subjects that I have repeatedly influenced. The longer a subject has been used by an operator, the better he can use him, other conditions being equal.

You will see at once how this applies to mediumship. Every one has noticed how mediums always have a guide, or one spirit that influences them, and in getting communications they are generally given by this familiar control. The mesmeric experience leads him to readily understand why this, and he appreciates the situation at once. I might prolong this article to an indefinite extent, showing the complete analogy existing between the mesmeric subject and the spirit medium, and perhaps in a separate I may write more in this direction. I think I have said enough to indicate that our friend of the Spiritualist is entirely correct when he says that "the best method of throwing light upon the subject of mediumship is to familiarize Spiritualists everywhere with the phenomena of mesmerism."

Fraternally, A. E. CARPENTER.

Boston, Mass.

LIBERTY—A CENTENNIAL ODE.

BY THOMAS S. COLLIER.

Amid the dark waves of the sea, A people said, "We will be free!" And all the world has known The power that word doth own. Their white sails greet the morning sun Where Polar ice grows bright, And where swift tropic rivers run The stars see them at night. O'er all the earth is heard their name, Their banner floats in every breeze, Their wisdom has a world-wide fame, From them came Shakespeare's noble mind, And Burns's genius, woe and kind; Dickens and Bacon, souls so great As ever ruled a conquering state; Milton and Burke, Marlowe and Peble, And Fielding's humor, wit of Steele, And last they planted in our youthful land The seeds of their own heritage, the grand, Sublime and deathless knowledge we were free; A people born to live in Liberty.

By the stern coast of pine-clad Maine, And where Virginia's rivers flow, Or Carolina's sunny plain, Where orange blooms bud and blow; In Florida's wild everglades, 'Mid California's sands of gold, And Michigan's deep wood shades, Where Kansas's prairies westward rolled— There Liberty made home at last, To live while centuries sweep past, The pilgrims of Massachusetts and— The Hollander by Hudson's wave, And Swedes of Delaware, made stand With Cavalier and Quaker free, And said, "We die, or else live free, This is the home of Liberty; Her banner shall all proudly soar, Where the Atlantic surges roar, Where Mississippi rolls its tide, And the Pacific waters glide, Here men shall feel that God is just, And each one in his brother's trust, Here learning shall be free to all, Here science shall be free to every one; And honor for our onward shall call, And glory wait on deeds well done." They built their temple on a rock; Oft has it met the tempest's shock Of war and faction, crime and wrong, And from these trials grew more strong, A hundred years the structure now has stood, Fairer the sculpture is, more firm the wood: The brass more shining, and the gold more bright, The iron all free from rust, the marble white, And honored names are blazoned on the wall, And noble deeds for emulation call.

Science and art, wisdom and charity, These are the treasures that most honored be, And all the land rejoices and is free: A hundred years, oh Liberty! and may I A hundred hundred see thy glorious sway Bestowed upon our land. The ages grow More wise and full of honor. Mankind show That thy bright presence is the gift most dear, May love and trust increase with every year, Until at last grasping each other's hands, The nations bow in joy to thy commands, And the whole earth is one vast home for thee, And all the peoples of the world are free.

WARNED BY A DREAM.—Capt. Adam S. Smalley of West Duxbury, Mass., has recently received a handsome and valuable gold chronometer watch and chain, suitably inscribed from the British Government, in recognition of his humanity and kindness in rescuing the crew of the Sparkhoe, of Dublin, Nov. 30th, 1875. The story of the rescue, as told by Capt. Smalley, is a singularly interesting one. Capt. S. sailed from Bordeaux, Nov. 21st, 1875, in the brigantine Fred, Eugene of Portland, Me., bound for Key West, and soon after leaving port, encountered the vessel when she was about a hundred miles west of the night of Nov. 29th. Capt. Smalley awakened suddenly from sleep, strongly impressed with a dream, in which he had seen a number of men in imminent peril whom he endeavored to rescue but without success. This he related to his wife at the time, expressing the hope that no shipwrecked crew stood in need of his services. The impression passed off as usual with dreams, and after midnight he again retired. The vision was now repeated with greater distinctness, the men appearing on a wreck and needing the utmost dispatch to save them from perishing. The captain went immediately on deck, and on the impulse of the moment, altered the course of the vessel two points without any apparent reason therefor, and giving orders to be called at daylight, he again retired and slept until the appointed time. Going aloft at dawn and sweeping the horizon with his glass, he discovered a vessel far to the windward with a signal of distress displayed. He endeavored to work his vessel up, but with short sail and heavy sea a large portion of the forenoon passed, and still a long distance remained. Finally, the captain determined to make a long tack, and not put his vessel about until some such impulse as had prompted him to change his course the night before bade him to do so. More sail was made, although prudence dictated otherwise, in the face of a gale evidently about to break, and the vessel stood on that course with all the men at their stations over an hour for tacking. At last the prompting came, and going about the vessel reached a point two miles to the leeward of the distressed ship, where her three boats, containing twenty-three men in all, were waiting, having put off to intercept the brig. They were immediately taken on board, the boats cut loose, sail reduced with the utmost expedition, and in ten minutes more a fierce hurricane lashed the ocean into foam. For four days the gale continued without abatement, successively making it impossible to put into Lisbon and Cadiz, and ultimately obliging Capt. Smalley to run for Gibraltar, which place he safely reached, and landed the shipwrecked seamen.

THE WORLD'S SIXTEEN CRUCIFIED SAVIORS. Colby & Rich, Publishers, Boston, Mass. So much has been written of this book, that to say very extravagant things of it would only be repetition and superfluity. We perceive that some of our shaker fraternity have been complimenting us very highly through the press variously. As a work of deep thought, and sincere devotion to what is right, it will find few equals and few superiors. It is a very thorough perusal and digestion, and a consequence there will have been added to the army of truth-tellers, a host of indolent to an extensive and generous system of theology, which hides the promise of a great Christianity prior to Jesus. Every library is incomplete unless this book is there.—The Shaker.

From the Providence Journal. IMMORTALITY AS VIEWED BY SCHOLARS AND SCIENTISTS.

BY MISS SARAH J. WHITMAN.

"Here comes our brave Emerson with news from the empyrean!" said Carlyle in announcing a series of essays on Fate and Power, Worship and Beauty, and other related topics; and when it was known that "our brave Emerson" in his recent volume of "Letters and Social Aims," had a paper on "Immortality," many of his admiring readers and devoted disciples turned eagerly to its pages for a definite word on the great question of a conscious identity and personal immortality in that "life after life," of which the paper purported to treat. But instead of the eloquent apostrophe, and counter-statement, and endless paradox. At intervals one seems to be taking a step upward and onward; but presently the wheel turns, and we find that we are only revolving with Ixion in endless circles.

The eloquent words still pater in us in a double sense: "They keep the word of promise to our ear, And break it to our hope." In his allusion to "the materialists," Mr. Emerson is hardly less severe, and far less courteous, than was Mr. Epes Sargent by his withering and trenchant reply to Prof. Tyndall's last gratuitous assault on Spiritualism. "I do not press the skepticism of the materialists," says Mr. Emerson, "as of no importance what bats and oxen think." But, on the other hand, he catches the question whether we shall know each other in another life, a primary school question. He laughingly asserts that "Christ never taught the doctrine of a personal immortality; that he was abstemious of explanation, while Plato and Cicero both allowed themselves to gratify the people with this picture."

One cannot help detecting in this essay the writer's self-conscious aloofness from his readers; he hides his meaning in enigmas, addressing them as it were in the oracular words of his own "Brama": "Men know not well the subtle ways I keep, and pass and turn again. The strong gods pine for my abode, And pine for me the sacred seven, Find me, and turn thy back on heaven." This may be all very well for the "Strong Gods" and the "Sacred Seven," but it does not quite satisfy the yearning, questioning human heart. Perhaps Mr. Emerson thinks with Charles Lamb, that "truth is precious, and not to be wasted on everybody."

The Rev. Dr. Hedge more frankly and far more explicitly discusses the question in an article on "The Origin and Destiny of the Soul," in the Unitarian Review for September, 1874. "What is it," he asks, "that survives the event of death?" What we call "I" is but a product of the soul, a phase or mode of its present life. The soul was prior to its conscious self, and, reasoning from analogy, will, in the after life, retain no remembrance of the present. A certain combination of qualities, carried over from life to life, may continue to survive, as in the seed from which a plant is evolved, but without remembrance or conscious identity. If souls that belong to each other by all their admittances meet, and renew the bond in a new existence, it is in my view more likely that the reunion will be without recognition of identity or recollection of former union."

Mr. John Fiske, of Harvard University, in his article on "The Unseen World," in the Atlantic Monthly for March, informs us that there is "a tacit agreement among cultivated people that the unseen world must be purely spiritual in constitution." On the very next page he says: "The survival of conscious activity apart from material conditions is utterly and hopelessly inconceivable." But how can there be a tacit agreement among cultivated people to believe in that which is utterly and hopelessly inconceivable? He tells us that he has nothing to say to gross, materialistic notions of ghosts and bogies; that persons of "high culture" smile at such notions, as at the notions of a material heaven, often heard from the pulpit. In fact, he so far takes us into his confidence as to assure us that he has "expressly framed his hypothesis so as to exclude all interference whatever between the unseen world of spirit, unconditioned by matter, and the present world of spirit, conditioned by matter."

Since such irregular proceedings do occasionally take place between the two worlds of so-called matter and spirit, whether "conditioned" or otherwise, we think the ingenious author may safely be left to frame his hypotheses and put up his barriers.

RESPONSIBILITY IN PARENTAGE.—This is the title of a sermon preached in the De Kalb avenue M. E. Church, Brooklyn, N. Y., by Rev. S. H. Platt, A. M. From it we make the following extracts: "The precious and unbalanced development of brain-substance and nerve-force in the over-educated children of the present generation, suggests a question of painful interest to the philanthropist concerning the probable evolution of a cerebral type of humanity, which will be affected with diseases and pains already more than foreshadowed in the fearful *neuritis* of the present. With this point in view, we would give special emphasis to the affirmation that 'instinct,' passions, sentiments and appetites, all may be transmitted, as illustrated in the case of a lady of Boston, who was accustomed to read everything she could secure relating to Napoleon during his triumphant career. Her son, born at that time, inherited the most decided martial tastes, and is so enthusiastic an admirer of Napoleon that he has covered the walls of his house with pictures of him and his troops. Still more suggestive is the confession of a lady, who says: 'From the age of two I saw that my eldest son's restlessness would ruin him, and it has been even so. Yet he was good, brave, and affectionate. The explanation is, I read the *Iliad* six months before he saw the light. He was actually an Achilles.' The victims of dipsomania, or alcoholism, are frequently such from the cradle." Says a writer: "I knew in Texas a young man who was heir to such a woful heritage. He was, physically, one of the handsomest of men, and possessed of great and varied talents, which he had carefully cultivated. Moreover, he had served his country with distinguished bravery, and was then holding a high position of trust and honor. But with a high position that was terrible there came to him, no matter where he was, over his lodger, in the church, by the side of the woman he loved—a craving for brandy, that possessed him like a demon, and drove him from among his fellows. With set lips and despairing face he would deliver to a friend the keys of his office and betake himself to his room, not as men go to a carousal, but as they go to meet a fearful reckoning, and for two or three days drink in sullen silence till the craving was appeased. A friend was one day praising in his presence, his vast stores of acquired information and his delicate fancy as an artist. 'Yet I shall die like a brute!' he said, sadly; and the despairing look of a hunted animal came into his eyes as he added: 'My father died drunk; my mother—God forgive her—my grandfather shot himself in *delirium tremens*. You know, boys, how poor Patrick died; it will be the same with me.' His prophecy was too soon fulfilled."

"So," says Ribot, "the gambling propensity, the sexual appetite, avarice, the thieving tendency, all may be transmitted from parent to child." A sad illustration of these facts is furnished in the last annual report from the New York Prison Association. In examinations of county jails the past year, Mr. R. L. Dugdale, an officer of the Prison Association, came upon one in which were found six prisoners, under four family names, all blood relations, and belonging to a lineage that reached back to early Colonial times. These families had lived in the same locality for generations, and were universally odious and dreaded, the reason for which was soon manifested in the ascertained fact that, out of twenty-nine adult males, near relations of the above six persons, seventeen—or more than half—were convicted criminals. These significant facts put Mr. Dugdale upon continuous and careful inquiry. Aided by two resident physicians of the county, the subjoined history was brought to light: "The first generation of the family found in jail—known and named—was a man born about the year 1725. He is described as having been a hunter and fisher; a hard drinker, who became blind in after life, entailing his blindness upon children and grandchildren. He had a numerous family, some of them illegitimate. Two of his sons carried into a family of five sisters, who were born between the years 1750 and 1770. Three of these were harlots before their marriage; and of one other, it is recorded that her husband was a thief. The progeny of these sons and sisters is traced with more or less exactness through five succeeding generations, giving the number of descendants registered as 510 who were directly related by blood, and 169 related by marriage or cohabitation; in all, 709 persons, alive and dead. The total number of this lineage is believed to reach 1,200. Of the families of these two sons of the old hard-drinking and lecherous hunter, and the group of sisters into which they married, and including the sixth generation, this is the record: Prostitutes, 71; cases of constitutional syphilis, 67; number of children dying at two years, about 300; paupers, 200; justly accused of crime, number unknown; convicted criminals, 75; most of last generation to the county, at least 500 men. And with this last generation the race of direct descendants ceased. It is to be noted, notwithstanding the infusion of minor blood through frequent union with stranger families. Not one marriage or birth is recorded or known in the sixth generation. They appear to have rolled out of life!"

Is it not time that parents opened their eyes to the tremendous realities of that warning Scripture: "He visits the iniquities of the fathers upon the children to the third and fourth generations?" The number of insane in South Australia is said to have been in 1861 one to 750 inhabitants, and in 1871 there was one to every 521 of the population, showing how terribly their convict heritage of crime was telling upon the perpetuity of the race.

The Origin of Evil.

How often are the most important truths brought to light from sources the least expected. For ages the scientists, philosophers and theologians have been seeking to discover the origin of "evil," otherwise the "devil," without coming to any satisfactory conclusion, when lo! his sable majesty's nativity has been suddenly brought to light by an obscure and hitherto almost unknown tribe of savages, inhabiting a cold and almost inaccessible region.

The London National Reformer says: "It is stated that Terra del Fuego has been traversed by Lieut. Masters, R. N., who has discovered that the natives believe in devils, and that they are the departed spirits of members of the medical profession. The main object of their religious ceremony is to keep these devils at a distance from them."

A sensible, and doubtless a healthy people, are these *Pagans!* T. R. H.

THE ANTIETAM STATUE. Stendfast and sad he stand, his level eyes Asking stern question of eternal fate, What silent host of dead he bore him here, Whose wondrous, woful loss no years abate; Whose legend all the rolling plains relate, The wind that wafts, the mirroring skies, "What have these done?" the answering echo cries: "Their life, their love, their youth's sweet promise gone; Gone in a day their glided destinies, What evil errand have their swift lives done To be so elipt, like insects in the sun; And this gaunt stone to mock their memories?" Stone at them! God in each true soul replies, "These men who died for man outlive all earth and skies." —Rose Terry Cooke, in Atlantic Monthly.

Mass Meeting at Washington, N. H. The Spiritualists of New Hampshire will hold a three days' mass meeting at Washington, N. H., in Union Hall, June 21st, 22nd and 23rd. The Rev. A. F. Fisher, of Shelburne, Mass., as speaker, and Dr. J. S. Bean, a singer, have been secured. The design of this meeting is to bring together all who are interested in the use of Spiritualism for the purpose of discussing the principles of our philosophy, the most efficient methods of promoting it, the conditions of the present State of the art, and the best means to promote harmony in our midst. The protocols of the State should make earnest efforts to be made at this mass meeting, for business opportunities are to be presented. Washington is easy access, situated on the high hills of the western part of the State, commanding an extensive view of the surrounding country. For baggage, conveyance, the Cambridgeport and Railroad at 3:30 P. M., for Hillsboro' Bridge, where they connect with daily stage for Washington, where good hotel accommodations will be secured, and a comfortable room for all, for we expect a general outpouring of the good spirit. Per order Com.

Liberal Spiritual Convention in Minnesota. The Spiritualists of Minnesota will hold a mass Convention in the city of Minneapolis, commencing on Thursday, June 23rd, at 10 A. M., and continuing over Sunday, 25th, and ending on Monday, 26th, at 10 A. M. A full list of names in the United States will be present, and a full list of reason and flow of soul may be expected. All Spiritualists, together with liberal-minded and earnest workers, are invited. Per order Committee of Arrangements. GEO. W. SWEET, Sec.

Anniversary Meeting. The regular annual meeting of the Spiritual Harmonical Society, will be held at the Free Church in the village of Stargis, on Saturday and Sunday, the 17th and 18th days of June, 1876. Rev. M. J. H. Smith, of Stargis, will be the principal speaker, and will also deliver a discourse on his travels in Mexico and Central America, will be in attendance also other prominent speakers. Stargis, May 31st, 1876. By order Committee.

Quarterly Meeting. The next quarterly meeting of the Henry County Association of Spiritualists will be held in Cambridge, Henry County, Va., on the 22nd day of May, 1876, at 10 o'clock, A. M. Dr. E. C. Dunn, of Rockford, will be the speaker. JOHN M. FOLLETT, Secretary. Cambridge, Va., May 26th, 1876.

Passed to Spirit-Life. From Milton Mills, N. H., May 3 James J. Jewett, on his 54th birthday. Bro. Jewett was for many years a zealous advocate of the Spiritual Philosophy, and was a devoted and successful worker. He had a knowledge of those glorious truths which had brought so much joy and gladness to his own soul. And when he was afflicted with a fatal disease, he was not dismayed, but he had the faith of his method for seeking him out; he lay upon the inflexible bed, he was calm, and he would not be troubled by the coming of death. He had a home, and almost the last connected sentences he uttered to his beloved wife were that there was no fear of death in his soul, his future was bright, and he would be happy in the life to come. Comforting words of inspiration were spoken at his funeral through the lips of L. P. Greenleaf of Boston, and listened to with profound attention, and with his eyes fixed upon the face of the departed, and it is hoped and believed that the seeds there sown will take deep root in good ground, and produce an hundred fold of joy in the hearts of many who have had the sorrow under the dark clouds of superstition and bigotry. CHARLES C. HAYES.

From Syracuse, N. Y., April 20th, Ezra Ritter, aged 83 years. He was born in Barnardston, Mass. By his father's death he was left to care for his mother, which he did from his childhood year of age, with a devotion which testified how divinely humanity may live, and how beautifully such life reacts in making more life. He became a Universalist in early life, and for many years he found large numbers of spiritual joy and strength in the knowledge that the resurrected and glorified ones still remember and love us, and come to cheer and bless us in our trials and sorrows by their strength. In this he was cheered cheerfully for his change, and no fear troubled his joy. An aged wife in the same strength and health, and the prospect of a union where the veil of flesh shall not even obscure the vision, and where they will continue life's work with new joy and power. O. K. C.

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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Banner of Light.

BOSTON, SATURDAY, MAY 20, 1876. PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province Street (Lower Floor). AGENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 19 NASSAU ST. COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Letters and communications pertaining to the Editorial Department of this paper should be addressed to COLBY & RICH, 9 MONTGOMERY PLACE, BOSTON, MASS.

The Need of Harmony.

The tendencies to separation, and even to discord, which for the past two years or more have marked the fortunes of Spiritualism, should give the entire body of its professed adherents pause, as the revolution going on in general opinion shows unmistakable signs of culmination.

No more important subject could engage the attention of Spiritualists everywhere at this time. "By their fruits ye shall know them," is after all the only sound rule. If Spiritualism, with all its blessed revelations to the individual soul, has no power to draw human hearts together, to elevate human views, to enlarge and strengthen human sympathies, to generate and call forth human love, then it manifestly possesses nothing for which the discontented creed-followers crave, and they will even prefer to remain where they are, knowing the worst there is for them in their present condition, than venture forth upon what seems a broader platform which they question in regard to its firmness.

Let us pause in the midst of the din which disaffected ones seem eager to precipitate, and seriously consider that the whole of the glorious work of Spiritualism will surely come to an end if the invisibles be repelled. Mortals are not competent to carry it on alone. It is the power that comes down out of the opened heavens to which the results so far achieved must be ascribed. And if we turn our backs on these holy influences, thinking in the pride of our small conceits that we can now do without their help, and calculating on personal and earthly benefits where only heavenly work was originally planned, we may rest assured that we shall be rejected from above as worthy instruments and winnowed as chaff from the sound wheat which is nowhere lost or wasted in the whole breadth of God's great field.

Giles B. Stebbins, writing from Waverly, N. Y., under a recent date, says: "I was at a séance held by the 'Allen Boy,' (as the young man is still called) last night, and the musical phenomena I there met with were of rare power and beauty."

The Physical Basis of Immortality.

While some individuals are doing their best to invalidate those physical proofs of a hereafter, which are given in the extraordinary phenomena now so common, and which are believed to be spiritual in their origin, Miss Antoinette Brown Blackwell, who does not claim to be a Spiritualist, is showing us how much there is in the admitted facts of science to confirm us in the theory of an immortal organism. Her new volume, "The Physical Basis of Immortality," is, in many respects, one of the remarkable books of the day and worthy of the study of all persons who would satisfy themselves that immortality is not disproved by physics.

Miss Blackwell's theory, briefly explained, is, that "every living or sentient atom, like every other unit of being, is indivisible and indestructible; and that all its modes of sentient force are unique in kind though interchangeable in mode among themselves; are also definitely related to associated physical forces with which they are not interchangeable in modes of activity, though intermingling with them in the same indestructible physical atom. These two sets of energies mutually limit and modify each other; and together form the immutable basis of one immortal existence."

No one can yet say what spirit is, any more than what matter is. The basis of both may be the same. This writer contends that immortality of experience must ally itself to an immortality of adapted physical cooperations; and for this it will need—not literally a spiritual body—but a truly material one through which it can communicate with universal matter and with the universe of minds also; that this "mind-body" is able to ally itself to adapted atoms, material also, but of a more ethereal character, like itself; with these it may enter into its future life, not maimed and helpless, but fully equipped for its new destiny.

Miss Blackwell says: "All matter is not visible matter. No physicist can dispense with the interstellar ether and yet explain a fraction of the phenomena of universal Nature. If several vapors can occupy adapted portions of a given space without interference; if waves of ether called light and heat, can penetrate, pass through, work with, and give most various shades of colors to solids, fluids, and gases; if we must call in the action of a refined class or classes of matter to explain the transmission of all the more rapid and subtle forms of energy, as electricity and gravity, then the supposition that every mind may have a more permanent ethereal body which mediates between it and its grosser organism, cannot involve a shadow of scientific absurdity. It even becomes highly probable."

These views are quite consistent with all that the most cautious Spiritualism has yet claimed in regard to the existence of a spiritual body. The conclusion is wrought out by Miss Blackwell through purely scientific processes without indulgence in a single sentence appealing to the imagination or even to the aspirations of the human being toward immortality. Her work is well worthy the attention of the scientific and the religious world; while by scientific Spiritualists it will be found full of interest. It is published by G. P. Putnam's Sons, New York, and is for sale in Boston by Lee & Shepard.

Certain Phenomena.

It is amusing to see how, in her recent reply to Mrs. Andrews, Mrs. Denton adopts, on the simple authority of spirits and mediums, all that helps her in her arguments, but rejects their authority on the main question, namely, that the operating forces are spiritual. She assumes that the substance with which materialized spirits clothe themselves comes from the medium or from the circle; but she has not an atom of proof for this supposition except what comes from the report of certain parties concerned. Is all this assumption quite consistent with Mrs. Denton's continual warning to us that she is going to be immensely scientific in her processes?

She tells us that our exceptional phenomena set "all known natural laws at defiance." Is it not barely possible that it is her own ignorance that would make this seem so? For example, Faraday, Huxley and other great men thought that the phenomenon of the levitation of a human being set the natural law of gravitation at defiance; and yet Spiritualists all know that levitation is a proven fact; and that there is no violation of natural law if we admit the spiritual hypothesis. May not Mrs. Denton be equally in error when she assumes that any of the phenomena are in conflict with natural law? We have every reason to believe that all of them are in perfect harmony with natural law, however difficult it may be for us, with our present knowledge, to reconcile the two.

She reproaches the Greeks, Romans and Christians with adopting the spiritual hypothesis before they had sufficiently investigated the phenomena. Let us imagine how the spirit of Socrates would discuss that point with her. "What did you mean," she will ask, "by telling the world, when you were in the mortal form, that you had communication with a guardian demon or spirit? Can you prove to the satisfaction of any scientific mind that such was the fact?"

"You claim, madame," Socrates might reply, "to have a psychometric power which enables you to tell on touching a fragment of stone from the pyramids or the ruins of Palmyra, or any other place, the whole history of its origin and of the uses to which it has been put through the ages. A book has been written made up of your claimed revelations. Can you prove to the satisfaction of any scientific mind that those revelations have any basis of fact? When you can explain that to me I will answer your question in regard to my own experiences."

We do not see but that Socrates would have the better of the argument, especially if he could come to Mrs. Denton in his materialized form. Or does Mrs. Denton now hold that her psychometric assertions were fabulous?

A certain "Professor Cooke," said to be a clever sleight-of-hand performer, is now "exposing" Spiritualism in the West. Theological owls are represented as parting freely with their shekels to aid this individual, in his nonsensical tirades; but he deceives no one whose mental optics are able to bear the clear sunlight of truth.

Out of their own Mouths.

Parity of reasoning often leads to results that are not dreamed of and could no more be guarded against. Some years ago Archbishop Whately confessed that at the first he was "strongly reluctant to believe in Mesmerism," but that he was at length "overcome by the facts." Apply the same force of reasoning to the well-attested phenomena of Spiritualism, and why should not the Bishops and Archbishops of all Christendom accept them as readily and as fully as they have the "facts" of mesmerism, which is but a single feature of the operation of the great law by which Spiritualism is established? "Any amount of detected mistake or imposture," says Whately, in continuation, "will no more go to disprove a well-established fact than the detection of a number of pieces of counterfeit coins will prove a genuine shilling and sovereign not to be genuine silver and gold." Now let us just stop and apply that style of reasoning to Spiritualism.

Admitting, as we all do, that fraud and charlatany are mixed up with perverse and unenlightened human wills with the genuine phenomena of Spiritualism; put the question just as Archbishop Whately puts it in relation to Mesmerism; shall the detection of a number of pieces of counterfeit coins, prove a genuine shilling and sovereign not to be genuine silver and gold? Of course not. Why is not this reasoning just as good for Spiritualism as it is for Mesmerism? And what but a worldly prejudice hinders men of position from accepting the one as well as the other, when the facts are so "overwhelming"? Those who profess disbelief in mesmerism, says he, belong to one of two classes either such as have made but "a scanty inquiry, or none at all," and those who "really are convinced but are afraid to own it." How many deal with Spiritualism just this way.

Cured by Laying on of Hands.

An astonishing cure of this nature is reported in the family of Mr. Charles H. Benson, of the Jersey City Evening Journal. The patient, a nine-year-old daughter of Mr. Benson, was prostrated by a bronchial affection in August last. She had all the symptoms of consumption, and three physicians said that she could not live. Early in January the girl's death was daily looked for, and a neighbor, Mr. William Winslow Bennett, a Spiritualist, so says the press account, complained that the girl's cough kept him awake, and he wished it stopped. On being told he would not be troubled much longer, Mr. Bennett requested permission to cure the child through the aid of spirits, and the parents, having no faith, refused. The offer being renewed, the parents decided to let him try his powers. The child, dressed in a loose garment, was placed in his lap, he having first bathed his hands in salt and water. The medium said, "I will not move my hands, but will await the action of the spirits who are present." In a few minutes his hand began to move around the throat of the sufferer. That night her cough was not so bad as it had been. Mr. Bennett continued his laying on of hands for three months, and Mr. Benson says that his daughter is now entirely well.

The Congregationalist, the organ of its denomination and published in this city, comes to what it evidently thinks is the defence of the late Vice President Wilson in regard to his faith in Spiritualism, and says that though he did pay much attention to the phenomena, he did so more to gratify his curiosity than to illustrate his faith. It cannot permit itself to believe, nor does it want others to believe, that Henry Wilson was in any sense a Spiritualist. No such a man as that! If it has such an abhorrence of our beautiful and elevating faith, why then does not the Congregationalist plumply denounce Mr. Wilson for having manifested any interest in it, whatever? But that it hardly dares do. It merely flutters around the edge of the subject and asserts that he was not a believer. We say that he was a believer, and that his acts and declarations fully attested the fact. A man who puts no faith in Spiritualism does not habitually consult the invisibles through the agencies employed by them in communicating with mortals.

While certain parties in America seem bent on overthrowing each new development of mediumship as fast as discovered, and others are endeavoring to cast down even the ladder of the generally accepted phenomenal facts whereon the Spiritualist of the present day has mounted to his conclusions, the physical phase of the manifestations appears to be triumphantly broadening out in England. We note, for instance, that Dr. Monck has recently met with remarkable success in Manchester. Besides extraordinary wax molds, he has had full materialized forms, which have been unmistakably identified, also powerful physical manifestations in the light. One remarkable and well-attested phenomenon was the free movement of bodies in the light, and the loud, repeated ringing of a bell, placed under a hat on the table. Other new manifestations of a most singular kind have been given at his séances.

A large number of the friends of Mrs. Clara Dearborn of Boston, assembled at Rochester Hall, on Tuesday evening, May 16th, to join in services partaking of the nature of a loving farewell to this well-known medium, who is about to make the voyage to Europe. The hall was elegantly decorated with flags, the floral display was fine, the music by Masters' Quadrille Band was excellent, and close attention marked the hour from the commencement of the speaking to its close. After various well-known Spiritualist speakers had addressed the people, and united in wishing a pleasant voyage, the highest degree of success and a safe return home to the hostess of the evening, refreshments were partaken of in the upper hall, and dancing supervened till a late hour. Mrs. Dearborn will sail from Boston June 6th, for England, and will, during her absence, visit points in Germany, France and Spain.

We were shown on Tuesday last two paraffine gloves of spirit hands crossed in a graceful manner, and delicately developed as to their every detail. The gentleman in whose possession they were, and who brought them to the office for our inspection, claimed to recognize them as having been made over the materialized hands of two friends of his now in spirit-life. These gloves were obtained at a sitting on the night previous held by our informant with the new materializing medium at the West End, this city.

Mrs. Scattergood, the well-known English medium—whose husband passed to the higher life from this city some ten days since—arrived in Boston from her transatlantic home on Wednesday, May 10th.

The Centennial.

At the time of the present writing the International Exhibition at Philadelphia has been open to the world for just one week. It cannot be determined in so short a time what its pecuniary success is to be, although few persons imagine, who pretend to know anything about it, that it is to make money. It has cost just eight million dollars to launch it, of which sum the Government contributed a million and a half, and the remainder was made up by the State of Pennsylvania, the city of Philadelphia and subscribers to Centennial Stock. Dividends are conceded to be things afar off. But it will be a good thing for the country to accomplish one worthy enterprise without regard to whether "it pays." The opening exercises were simple, and for that reason all the more impressive. The musical feature of the inaugural exercises was regarded with more favor than any other. The opening day found the Exhibition in an unfinished condition, but since then goods have been pouring in at an unprecedented rate from all parts of the country, and from foreign countries, so that with the addition of a few weeks more all will be in a completed state. The main building covers twenty acres, and is a thing of beauty. Accessory edifices have been erected to the number of between thirty-five and forty. Those who were present at the opening of the Paris and Vienna Exhibitions declare it to have been fully as forward on the opening day as those were. The universal verdict was one of admiration and wonder, and the Exhibition is at the outset pronounced a success. The months during which it will remain open are to be regarded as a holiday season, to be employed in the exchange of congratulations, sight-seeing, inter-State visiting, and local celebrating.

Reduction in Price.

By reference to announcement in another column it will be seen that the proprietors of that elegant steel plate engraving, THE DAWNING LIGHT, have reduced its price from two dollars to one dollar. As is well known to our readers, the picture is rendered from a beautiful painting by Joseph John. The engraving is not intended as a monument to the services and memory of the mortals who passed in and out of that humble Hidesville cottage in 1848, but as a historic souvenir recognizing the time and place when and where spiritual telegraphy began its unceasing mission of work and love. It is a specimen of art which should grace the walls of every Spiritualist home in the land.

Mrs. Maud E. Lord.

The distinguished physical medium, so well known in New England and throughout the West, has taken up her residence in Philadelphia, Pa., where she will hold séances during the centennial season. The friends in that city should not only attend her circles personally, but seize the opportunity to introduce their skeptical friends as witnesses of the wonderful phenomena transpiring thereat.

A correspondent from Baltimore writes: "The purpose for which this new dispensation [Spiritualism] was opened was to enable men by offering honest, unselfish and harmonious conditions to the spirit-world, to draw the purer, more enlightened and unfolded denizens of that world in close rapport with themselves, by giving them a sphere not repulsive to their more refined and etherealized natures. How can a Spiritualist expect the advanced spirits to mingle in an atmosphere of strife and discord?"

The messages on the sixth page of the present issue, given through the mediumship of Mrs. Damskin and Mrs. Rudd, are worthy in a special manner of the attention of the reader. That spoken by "Morning Star" is a fine example of conveying through dialectical utterances the deepest truths; the Black Hills bubble, and the general treatment of the red man by his white brother, here receive a searching exposition.

During its recent convention in Ann Arbor, Mich., the "Wolverine" Medical Society (Regulars) disgraced itself by opening a war upon the Homeopaths, and steps were taken to endeavor to induce the legislature of the State to abolish the Homeopathic College. All which is a disgrace, and shows the bitter animus with which the allopathic system looks upon all other modes of treatment.

We are pained to learn that, by a disastrous conflagration at Somerset, Pa., recently, Major George Chorpenning, well known in connection with his yet unsettled claim against the Government, was a severe sufferer, all his remaining property there being consumed. It is hinted by the Washington press that the sympathy of his friends will take a practical shape. Right.

Read the oration on our first page, delivered through the lips of Cora L. V. Tappan, in Chicago, and specially reported for our columns. A query which skeptics are continually repeating finds here a complete and satisfactory answer, while the Spiritualist can obtain added light by perusing the lecture. We have on file for publication another lecture by this inspired medium.

Mrs. Josephine Shaw Lowell has been appointed to the office of Commissioner of the Board of State Charities in New York—this being the first instance in the official history of that Commonwealth in which a lady has been chosen to fill a position of public importance.

The new building for the Courier-Journal, of Louisville, Ky., was formally opened May 16th, at which date a marble statue of George D. Prentice was unveiled with appropriate ceremonies.

On Sunday, the 30th of April, Dr. Washington Barr, of Harrisburg, Pa., passed on; in the 66th year of his age. Services were held on Wednesday, May 3d, by the Rev. A. F. Bryant and Dr. Child.

We regret to learn that John Lamont, a prominent Spiritualist of Liverpool, has recently met with a severe bodily injury by reason of a railroad accident at Halifax, Eng.

Dr. J. R. Newton, who has for some years been on the Pacific coast, has returned to New York City, where he anticipates a permanent abode.

Leymarie, the French martyr to free thought, is now confined in the prison "La Sante," Paris.

Read the card of Mrs. Mary M. Pratt, on our fifth page.

The Camp-Meeting Season

Is rapidly approaching, of which fact our readers have already been apprised by the varied notices which have appeared in our columns concerning proposed Spiritualist meetings in the East, West and South. Notwithstanding the prevalent stagnation in the general business of the nation, the confident feeling for the future, born of the Centennial, seems to be gaining full sway among the people, the Spiritualists being in no wise backward in exhibiting its action, as evidenced by the extensive preparations now going on among them to appropriately welcome the advent of summer by camp and grove gatherings, picnics, sea-side parties, etc.

Drs. Gardner and Richardson have, as we stated some time since, secured a new camping ground whereon in future to carry out the details of their highly popular course. This is situated on the line of the New York & New England Railroad, (dépot at foot of Summer street, Boston,) and is designated as the Highland Lake Grove. The grounds are in close contiguity to the town of Walpole, Mass., and are about twenty miles distant from Boston. The N. Y. & N. E. Railroad Corporation are showing a most liberal spirit regarding the appointments of the grove, and already a fine bridge at one end of the lake, which will flow "crossing places" over the brooks which flow into the greater basin, a commodious dining-hall, an airy and convenient building for dancing, a bowling alley, and a headquarters building, have been far advanced toward completion. Good boats, "flying horses," swings, etc., of an improved pattern, together with bath-houses, will in a short time give added attractiveness to the grounds. The spot is admirably calculated for the purposes for which it has been selected. Thomas Barnes will be caterer at the grove, and Geo. R. Buttrick will have general charge of boats, etc. In order to give the Spiritualist public an opportunity to view the locality before the commencement of the regular camping-meeting—which will be opened July 19th, to continue some three weeks—Drs. Gardner and Richardson have projected a picnic to take place at this new grove, June 28th. Particulars hereafter.

The announcements from time to time printed in these pages indicate that the Lake Pleasant Camp-Meeting Association is, through its committees, actively at work in preparing for the next session. We are informed that the Fitchburg band has been engaged for the meeting, and that tents will be furnished by a Boston party at eight dollars each, which includes ground rent.

The Children's Progressive Lyceum of Boston will hold a picnic at Silver Lake Grove on Tuesday, June 13th, full particulars as to the arrangements of which will be given in due season.

James S. Dodge, well known to the Spiritualist public in the past through his pleasant camp and grove meeting enterprises, announces that he will during the present summer hold three sea-side parties in lieu of picnics; one will probably take place at Nantasket Beach, the other two at Downer's Landing. Notice will be given when the arrangements are completed.

The friends in Connecticut are moving in the matter of having a camp-meeting in that State, as appears through the call of the president of the committee, contained in our issue for May 13th.

The Northern Illinois Association of Spiritualists will hold a grand camp-meeting on the Winnebago County Fair Grounds, Rockford, Ill., commencing on Wednesday, June 7th, 1876, at two o'clock P. M., and holding over Sunday, the 11th, five full days. Extensive preparations are being made for the event, and all signs promise that it will be one of the greatest successes known in the history of Spiritualist meetings in the West. Movements of a kindred nature, Conventions, etc., are also outlined in Vermont, Minnesota, Michigan, and elsewhere.

The Fairfield Fund.

Dr. H. P. Fairfield writes from his home in Greenwich Village, Mass., forwarding acknowledgments of money sent to his address by various kind-hearted individuals, in response to the call in these columns. We are glad to see the sum increasing, for the doctor is worthy of assistance, and should receive the same. The condition of the fund at present is as follows: Previously acknowledged as received at Banner of Light office, \$40.00 Amount individually forwarded to Dr. F.'s address, 15.50 To wit: A. E. Giles, Esq., \$10; John Du Bois, \$2; Severance and Herrek, \$2; T. G. Howland, \$1; J. Judson, \$1; George Hosmer, \$1; S. C. Whiting, M. D., \$1; A. Roundy, \$1; G. B. Stone, \$1; Mrs. W. Ward, \$1; Springfield, Mass., 50 cents.

As this paper goes to press every Wednesday afternoon, it is absolutely necessary for advertisers to send in their favors each week prior to that time, otherwise they cannot appear in the edition of the Banner for the Saturday following. The same will apply to communications sent to this office for publication, as well as to the appointments of lecturers, spiritual meetings, etc.

Read the account on our sixth page of the return and identification of Mrs. Annie Denton Cridge, in presence of an English medium. Truly says her brother, Prof. William Denton, in a note transmitting the account from Mr. Cridge to us: "This from my brother-in-law adds a page to the great volume of evidence that we survive death."

Colby & Rich have just issued a neat little work entitled "DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY," by Mary F. Davis. The pamphlet treats of many important topics in the forceful and earnest manner always observable in the products of her pen. Read it.

R. Linton, Esq., of London, England, a gentleman of culture and a fine speaker, and who for some time past has been connected editorially with the Medium and Daybreak, is soon expected to arrive in this country.

An interesting article from the Harbinger of Light, Melbourne, Australia, concerning the mediumship of Mrs. Paton, will appear in our next.

Our thanks are tendered to Mrs. G. M. F. Wood, of Concord, N. H., for a box of beautiful May flowers, and the good wishes which accompanied it.

An article entitled "Rich Men," by Thomas R. Hazard, Esq., will appear in our next issue.

Colby & Rich, No. 9 Montgomery Place, Boston, have received the Spiritual Magazine (London, Eng.) for May.

Several sanguinary engagements have recently occurred between the forces of Guatemala and Salvador, in which the losses on both sides were very heavy. The city of San Miguel was captured by the Guatemalans on the 10th ultimo, and the Salvadorians have made peace propositions. On the 23d Gen. Miranda assumed the provisional presidency of Salvador.

SPIRITUAL AND SPIRITUOUS.—Underneath the rooms of the Boston Young Men's Christian Association is a grocery store where liquors are sold. Salvation above and damnation below!

Pearls.

And quiverless, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever.

THE WISE NEITHER GRIEVE FOR THE DEAD NOR FOR THE LIVING. Upon the valley's lap, The liberal morning throws A thousand drops of dew.

When quietude darkened room, A from the cold and chill, From him the solemn voice of Death

Our London Letter.

ECHOES FROM ENGLAND.—No. 2.

The broad flag of spiritual truth, fluttering in the balmy breath of inspiration, is still carried in the van by the faithful workers on English soil.

Among those whose medial powers are used by the immortals for the demonstration of spirit intervention, and whose services in that capacity are of much assistance in furthering our cause, may be mentioned two gentlemen whose mediumship at present excites no inconsiderable interest.

The other gentleman, Mr. Arthur Colman, Professor of Music, is also a very excellent medium, executing oil paintings in the trance, obtaining molds of spirit hands, and other interesting forms of phenomena.

Miss Lottie Fowler, the well-known American medium, has of late been more than usually successful in obtaining molds of spirit-hands, while as a test and clairvoyant medium she fully maintains her great reputation.

While Spiritualism is surely progressing here, I still have at present nothing particularly wonderful to relate in the shape of manifestations.

AN EPITOME OF SPIRITUALISM AND SPIRIT MAGNETISM. Their Verity, Practicability, Conditions and Laws. By the author of "Vital Magnetic Cure," etc. Pp. 111, 12mo. paper. Boston: Colby & Rich, 1876.

THE FUNDAMENTAL PRINCIPLES OF SCIENCE. I.—The Law of Unfoldment. II.—Matter and Spirit. III.—The Dynamic Principles in the Economy of Sex. THREE ORIGINAL ESSAYS BY LEON HYNEMAN.

ed by the Judicial Committee of the Privy Council, Mr. Henry Jenkins, of Bristol, a gentleman who takes considerable interest in doctrinal questions, and his interpretation of the Scriptures has led to the publication of a book, "Some time ago he published some selections from the Bible in which all references to the being who dwelt above the firmament were suppressed.

In England, where clerical authority exerts so powerful an influence, the above event is full of significance from more points than one.

Benjamin Disraeli, our present Prime Minister, has afforded no end of food for controversy during his present tenure of office.

This car is driven by compressed air, and has demonstrated its entire suitability for the tramway traffic in Glasgow by running early in the morning on the Glasgow and Edinburgh Tramway Company's system.

The Eastern holidays were marked by several festivals by the various provincial societies, Mr. James Burns being present at an important one held in Halifax, Yorkshire, when he assisted in forming a district committee for the furthering of spiritual propaganda in that county.

The Spiritualist of April 21st has the following excellent words of advice to American mediums about to visit England.

Private Sance with Mrs. Hardy.—The Mold of a Face Recognized. To the Editor of the Banner of Light:

Will you permit me to narrate a few facts that recently occurred in my sick room, which account I will make as brief as possible?

Australian Letter.

Spiritual Matters at Castlemaine. To the Editor of the Banner of Light:

Having been a reader and subscriber to your journal for several years, allow me to tender my thanks and praise for the bold, independent and scholarly manner in which it has been conducted, and, as a Spiritualist, I earnestly pray that our noble Banner may long and successfully be unfurled to "brave the battle and the breeze" of all opposing storms and tempests.

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Seances with Mrs. Emma E. Weston.

We have long been living in the dark here in regard to the Spiritual Philosophy and phenomena, never having had any well-developed medium to enlighten our minds as to its truth, or the claims it presented, until quite recently, and what information we possessed has been gleaned elsewhere, and through the columns of your paper.

The circles were usually formed with about sixteen persons, comprising both sexes; the individuals composing the party were seated in a darkened room, each one's left hand clasping the right wrist of the next left hand person, thereby leaving the right hand free, and making a complete and unbroken chain around the room.

A large accordion was carried across the circle, playing a complete strain of a familiar air, while the violin sailed around thrumming in tune with the singing, and resting at times upon the heads of the gentlemen present.

At times during each seance the medium would be entranced by the spirit of an Indian youth called "Sowana," who would give us, in his peculiar language of broken English, the names of the spirits present who performed the various manifestations, describing their looks and characteristics so accurately that they were readily recognized by their friends present.

Private Sance with Mrs. Hardy.—The Mold of a Face Recognized. To the Editor of the Banner of Light:

Will you permit me to narrate a few facts that recently occurred in my sick room, which account I will make as brief as possible?

Quite late in March, while Mrs. Hardy was visiting me, a seance was held by my bedside, which was unusually satisfactory.

My friend and brother was not, however, either surprised or unprepared for his change of condition. He had long been familiar with the teachings and facts of Spiritualism; he knew that the angel who came to call him up to a higher and better life was not the "king of terrors," nor did he come to usher him into the august presence of an avenging God, but he came as a sweet messenger of peace to conduct the spirit-enlightened and purified by the exalted teachings of angel-friends—into the higher and holier sphere of the angel-world.

Philadelphia. To the Editor of the Banner of Light: Visitors to Philadelphia are greatly perplexed to obtain the names and addresses of mediums, also time and place of meetings, where to get the spiritual papers, &c., &c.

THE VERMONT STATE SPIRITUALISTS ASSOCIATION will hold its next Annual Convention at the Wilder House, in Plymouth, on Friday, Saturday and Sunday, the 29th, 30th and 31st of June. A large hall and good accommodations furnished by the proprietor. Board one dollar per day.

THE FUNDAMENTAL PRINCIPLES OF SCIENCE. I.—The Law of Unfoldment. II.—Matter and Spirit. III.—The Dynamic Principles in the Economy of Sex. THREE ORIGINAL ESSAYS BY LEON HYNEMAN.

New Publications.

DISCOURSES OF MRS. CORA L. V. TAPPAN form a volume recently out in England, a complete advertisement of which is to be found in the columns of the Banner. It is all but supererogatory to attempt elaborate comments at this day on the quality or effect of the discourses which are given through the organism of this world-renowned medium.

SAM'S CHANCES, one of the Tatter Series, published by Loring of this city, is the latest collation of the fertile brain that conceived this set of lively and pathetic stories for boys.

THE DOCTRINE OF PHRENOLOGY, compiled by Benjamin Bradstreet, is a timely contribution, by a well-known citizen, of the methods of medical dispensation to the human race since the days when medicine was accepted as a science.

AN EPITOME OF SPIRITUALISM AND SPIRIT MAGNETISM. Their Verity, Practicability, Conditions and Laws, by the author of "Vital Magnetic Cure," etc.

THE MANUAL OF TACHYGRAPHY, a little work from the pen of the author of "Vital Magnetic Cure," that supplies by both argument and illustration an interesting variety of proofs of the reality of spirit influence and intercourse.

T. B. PETERSON & BROTHERS, No. 306 Chestnut street, Philadelphia, Pa., have sent us the following representative works of fiction from their cheap and widely popular series: "THE LOVES OF THE HARBOR," and "THE DISCARDED QUEEN," by George W. M. Reynolds, author of "Mysteries of the Court of London," etc.; and "THE FALLEN ANGEL," by Alexander Dumas, author of "The Count of Monte-Cristo," etc.

Decense of Mr. Scattergood.

Joseph Scattergood, aged thirty-eight years, (late of Bradford, England,) passed to spirit-life, from Cambridgeport, Mass., on May 2d.

Our friend and brother was not, however, either surprised or unprepared for his change of condition. He had long been familiar with the teachings and facts of Spiritualism; he knew that the angel who came to call him up to a higher and better life was not the "king of terrors," nor did he come to usher him into the august presence of an avenging God, but he came as a sweet messenger of peace to conduct the spirit-enlightened and purified by the exalted teachings of angel-friends—into the higher and holier sphere of the angel-world.

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JUST RECEIVED FROM ENGLAND.

DISCOURSES THROUGH THE MEDIUMSHIP OF Mrs. Cora L. V. Tappan.

This beautiful volume contains as much matter as four ordinary books of the same bulk. It includes Fifty-Four Discourses, Reported verbatim, and corrected by Mrs. Tappan's Guides.

Sixty-Three Extemporaneous Poems, and Sixteen Extracts.

In one volume of 720 pages, on toned paper, elegantly bound. Price \$2.00, postage 25 cents. Gift edition, beveled boards, with Photograph of Mrs. TAPPAN on Symbolical Mount, as a Frontispiece. Price \$2.50, postage 25 cents.

A TIMELY BOOK. An Epitome of Spiritualism and Spirit-Magnetism, Their Verity, Practicability, Conditions, and Laws.

These subjects receive universal attention, should have an established philosophical foundation upon laws and principles that are reliable, and will defy all reasonable opposition. Skeptics should know what Spiritualism properly claims before making an assault upon its teachings. Mistakes and inconsistencies are acknowledged and explained. Persons interested 75 per cent. should know of the doctrine if they desire to understand it.

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