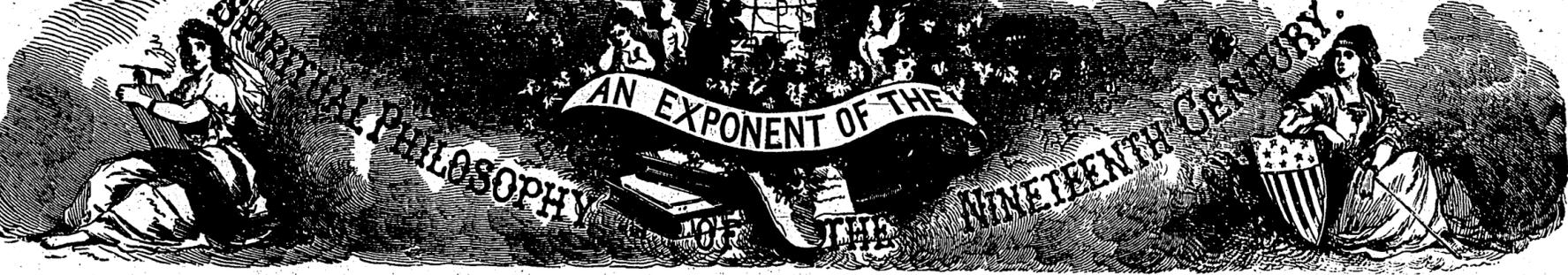


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## Original Essay.

### ON THE TRANSITIONAL THOUGHT OF MODERN TIMES.

BY ISAAC REHN, M. D.

Teleology is the term expressive of the doctrine of Special Creation, and a government by Special Providence. It is the theological doctrine *par excellence*, and the pivot on which hinges that form of thought now going to decay. The measure of the decline of this fading system is the measure of growth of another which is taking its place, and this now rising system is that known as *Evolution*.

The adherents of the old school claim entirely too much and prove entirely too little. In the order of importance, authority was first, reason the last. To believe was imperative; to doubt was to perill all. In the hey-day of its power it clubbed men into obedience, and tortured their bodies to save their souls. That it meant well in many instances, we may believe; that it was blind and bigoted, none can deny.

Underlying the doctrine of Evolution is the concept that the state of development at any period in the history of worlds, plants, animals, men and human society, is the sum of previous correlated changes, and that such changes not only made such state possible, but inevitable. This concept is another name for Law, and this Law, Evolution substitutes for the constant supervision necessary to the theory of the teleologist.

Concerning the merits, and demerits of these respective systems, it is proposed to say something in this article.

It is quite characteristic of a primitive mode of thought that it should assign the origin of things to an artificer of some sort, and that such artificer should be employed also in seeing that the machinery run smoothly, and that if it did not do so, through any unforeseen or unavoidable contingency, to fix the machinery up, and put it in running order again. Such a procedure accords with all human experience, and since the theological God is but an extensively and indefinitely magnified image of man himself, it is quite consistent that man's highest conception of power and skill could be such power and skill expressed in the highest conceivable degree. It was the best he could do in the way of philosophy, and was the bottom fact of his religion as well. The wonder is, not that such should have been the earlier conception of a divine power, but that it should have continued so long, especially in view of the claims of infinite perfection of all divine attributes, as it ill accords with perfect prescience to suppose contingencies, especially if such prevision was accompanied with unlimited power to do and wisdom to guide.

Whatever crudity we may suppose to attach to teleology as expressed in theology, one fact must be apparent upon analysis, which is that it embodies a full recognition of the law of Causation. The terms in which that recognition may be expressed must vary with the varying intelligence of different ages.

That the doctrine of special providences has been productive of innumerable ills, need not be told to those who will be likely to read this paper. A Providence that hears prayers for rain here and dry weather there, and sometimes for both in the same place at the same time, or listens to the opposite supplications of contending armies, both of which are for questionable ends oftentimes, needs to be of infinite resources to meet all demands, and not very scrupulous of measures if all are to be gratified.

We may, therefore, select this philosophical constant, *Causation*, as the prime factor which remains when all errors have been cancelled; and must be accepted as true if all else is false. Upon this point more will be said presently.

It may be observed in this connection that much of the antagonism apparent between the partisans of Teleology and Evolution arises from apprehensions of what is supposed to be involved as the philosophical outcome of these respective systems. The theologian thinks he sees a "snake" in Evolution, and one of such huge proportions that he will try to swallow up the theological God, and hence nothing to pray to and no basis of religion; while the evolutionist, to offset the supernaturalism of the theologian, runs Evolution into the crudest Materialism, and talks of but Matter and Force as the only constants of the universe. As to dogmatism and assumption, neither have much to boast of on the score of liberality, whenever an unwelcome fact turns up. If the theologian looks into his plenary inspired book to see whether Geology can be true, so the sectarian evolutionist looks into his formula of Matter and Force to see whether its door can open wide enough to admit a stranger, or whether it sufficiently antagonizes the supernaturalism of the theologian, and they both decree accordingly.

Deducing, then, from the theological system its final truth, *Causation*, and leaving all else out of the question as irrelevant to the present inquiry, all may accept this as its inevitable conclusion. Whether such causation can be traced infinitely or not, cannot alter the nature of the question. All things with which we have experience we see to be caused, or to have a starting-point made possible by previously existing con-

ditions which may be traced; and whether that tracing be for ten minutes or ten thousand years, cannot change the case. To say that things extend eternally, and so seek to escape a starting-point is to use a word to cover our ignorance, as it can only mean the limit of our thought, and explains nothing. And as this is the domain of the "Unknowable," we have the weighty authority of Herbert Spencer for saying that we cannot tread the territory, or know anything about it.

On this point we may with propriety quote Comte, who says: "We have no knowledge of anything but phenomena; and our knowledge of phenomena is relative, not absolute. We know not the essence, nor the real mode of production, of any fact, but only its relations to other facts in the way of succession or simultaneity. These relations are constant; that is, always the same in the same circumstances. The constant resemblances which link phenomena together, and the constant sequences which unite them as antecedent and consequent, are termed their laws. The laws of phenomena are all we know of them. Their essential nature, and their ultimate causes, either efficient or final, are unknown and inscrutable to us."

In this extract is recognized the fact of a relationship between phenomena, and whether we call this relationship the laws of phenomena or not, is not essential for our purpose, as all that we seek in this connection is to maintain that some relationship exists by which phenomena and facts are linked together. The end of this chain, if end it has, may be inscrutable to us now, and may remain so forever for all we know, but to emphatically so declare it, is to declare that we know the limit of all possible attainment, which is assuming to know what we do not know.

There is also a manifest disposition on the part of many evolutionists to go and interpret the operation of natural law and the order of existing things as that any other power in the universe than the law referred to would be superfluous, seeing, as it is assumed, that natural law is competent to shape all events and mold all forms. This, though not said, is implied in the "potency and powers of matter," taken in connection with other statements which are oftentimes associated with it.

This materialistic side of Evolution is also by many supposed to be reinforced by the theory of Darwin, or development under the law of "Natural Selection," and the "survival of the fittest."

By methods such as these the teleological citadel is to be carried; not by direct attack, but by gradual approaches, sapping and mining tactics, and if not finally blown up sky-high, the foundations are to be so burrowed that the ramparts will fall in of their own clumsy weight.

The doctrine that in the powers of matter—that is, matter as we know it—are resident all that is needed, substantial and plastic, to evolve the universe as it is, and is to be, is the only one which makes square issue with theology. It attacks it wholesale—God, Providence, spirituality and all. In so doing it shows the courage of the bull that attacked the running locomotive—indomitable pluck, but little judgment. With all the errors of theology it is not all error. It is extremely doubtful if a system of any kind, wholly erroneous, could find a place or lodgement in either the heart or brain of mankind anywhere. There must be something of a truthful kind to find first acceptance, and having a hold sufficiently strong to support the errors for the time.

Now we have yet to learn of any system since the world began, or which history records, wherein a system of Nature, Society, Religion, Philosophy, Science or Art, came in full-fledged perfection before the race. Neither are things true because they are new, or false because they are old, but always more or less a mixture of the true with the erroneous. So long as man himself is imperfect, his judgment and perceptions must be of like character, and until Nature is finished she will be the same. If this be so, we have no reason to expect other than a sifting process, as manifesting the advance in the world's career through better and still better systems; evicting the false and making more clear that which is true.

This Evolution implies. Nor does the doctrine of Evolution profess to make clear the fact that the order of the universe is a succession of steps from the simple to the complex only, but to teach us where, when and how these steps were taken. Further than this: even Evolution itself must be evolved, as clearer light and more experience shall show the way and modify its errors. Taken, therefore, as a system of philosophical and scientific thought, while it makes an advance over other systems, it itself needs to be improved; must become broader and more comprehensive; cease to be dogmatic, but be always teachable.

When Martin Luther asserted the right of private judgment, and defended that right with such commendable heroism, he in all probability foresaw nothing of the outcome of his logic. Not only was he wiser than his time, but wiser than he knew. Protestantism means the right of protest, and the right of private judgment means that the man is sovereign in the empire of his mind. Thus does not only Protestantism tear in places and burn the bulls of the Pope, but its own bulls, by its own law, are subject to the same fate.

The Martin Luther of Evolution may learn a lesson here. If Evolution as a system of philosophy means a method of tracing natural phenomena, and all the laws under which all the phases of growth take place, it itself must be one of the facts to be considered. If it assumes to be final, it will be evolved with other orders of nobility out of existence; but if not, it too will in the refining process be improved, and brought more and more in harmony with its own pretensions and the order of things it has to deal with.

But even in the Positive Philosophy, not necessarily of Comte's kind, but that meaning of it as being in contrast with the Metaphysical, is not unrelated to Evolution. And on this Mill says, (Aug. Comte and Post., p. 15):

"Positive Philosophy maintains that within the existing order of the universe, or rather of the part known to us, the direct determination of every phenomenon is not supernatural but natural. It is compatible with this to believe that the universe was created, and even that it is continuously governed by an Intelligence, provided we admit that the intelligent Governor adheres to fixed laws, which are only modified or counteracted by other laws of the same dispensation, and are never either capriciously or providentially departed from. Whoever regards events as of a constant order, each one being the inevitable consequent of some antecedent conditions, accepts fully the Positive mode of thought."

Such Positivism has a right to enter the school of Evolution on equal terms with its membership. As Evolution has no formulated system, axioms or rules to be observed, and may be said to be in an early stage of growth, it is only to be judged by the significance of the title it has assumed. It implies a method of growth as de-

termined by a systematic order of development, which, perhaps, is all the definition that is needed. The Order itself is Nature's method, while Evolution as a philosophy is the true observance of such order. So understood, it is sufficiently comprehensive to embrace every unbiased student of Nature, and being as large as the universe, can deal with all phenomena and facts within reach of the sounding-line of human faculties. If it shall prove liberal enough to do this, no reasonable investigator can find much to object to. To be all of this, it must issue no bulls and make no procrustean beds, declare no finalities.

To do this, moreover, is, as a Philosophy, to assume a new rôle in the history of schools, and to come before mankind with claims to consideration much after the pattern that Protestantism came in matters of religion.

If it is objected that thus considered it defines nothing, it may answer that defining is not its business, but *observing*, collecting and classifying, as the truths of Nature appear and become verified.

That Evolution must assume the positive form is also what we have to expect. However natural may be the tendency of the mind to pursue metaphysical studies, it must be obvious to all who are acquainted with the history of Philosophy that as a means of knowledge it has not been unproductive. Verbal formulas have not been found to be good substitutes for inductive methods, while the latter have filled the world with improvements, and in all physical or material aspects bettered the condition of mankind.

But man is something beside a mere physical being. He has also an intellectual as well as a moral or spiritual nature. All of these several branches of his being must operate under the dominion of law. We have no right to select his physical and intellectual constitutions and insist that he be the only one that science has any right or duty to consider. We have seen how theology has shown both its weakness and its folly in arraying itself against the sciences in times past, and to some extent is still seeking to barricade its way if it snuffs anything in the air which it regards as dangerous to the creed. Science is still made foolish when it foregoes against all the spiritual, even if facts declaratory of its potency are at hand.

Atheism plants its feet on the affirmation that there was no such thing as Creation; that matter and the powers of matter always were, and that they have not the least competency to produce all that is. Now if we have a certainty just what this matter was, and the full extent of its powers, some additional force might be derived from an argument based on such matter and powers. If it should turn out that matter and the powers of matter were competent to embrace intelligence and affections as well as the more obvious qualities, it would be of no use to the Atheistic school, who urge their argument to disprove any supreme, intelligent power, or any competency of existence beyond the death of the body. It might be an argument against the theological definition of spirit, as an immaterial body, but has certainly no force against the Spiritualistic school, which holds that spirit is substance and real. In that extended view which does not limit matter to the realm of the external senses, as maintained by Materialism, "the potency and power of matter" may have a higher and finer meaning. Creation may be, as we believe it to be, a constant fact. This, taken in connection with all that may be implied in the potency and power of matter, might lay a rational basis of the Spiritualistic theory, even if there were no superintending God, as believed by the teleologist.

But Materialism is not satisfied with denying Creation; it does not like the terms Cause and Effect, inasmuch as causation implies a final cause, though perhaps not inevitably. But Materialism is so fearful lest its philosophy might admit something that simulated God and Creation, that it does not like the term. It looks for such like something creating something else, that it ejects it from its creed. It tells us that events stand to each other as "antecedent and subsequent," and that is all we know about them.

Hobbes and Hume may be taken as representatives of this doctrine, and nothing since said upon the point, of which we are aware, adds anything to strengthen their arguments. Hume said of Berkeley's Idealism that "it admits of no argument and produces no conviction." In other words, while logic failed to disprove Berkeley's position, the conscience of mankind instinctively rebelled against its acceptance. There might be some propriety in quoting Hume against him in the matter of antecedent and subsequent only that logic is not entirely powerless against such a doctrine as the one in question.

That events stand to each other in the order of time as before and after, everybody knows, but that they are unrelated, nobody knows; yet such unrelationship is essential to the potency of the argument it is intended to enforce. That events stand to each other much in the manner of sand in a bag, each grain of which being like its neighbor, except that some are above and others below, is what this theory of Materialism demands. No necessary nexus is permissible in the theory it is intended to support. When A stands before B, and is followed by the disappearance of both A and B and the appearance of C, we are to call the C the "subsequent" and A and B the "precedent." We are free to admit this as a half-truth, but the least important half. In order for the argument in question to have force it should make no difference as to results which factor stood first or last, or which of any two or more that could be named. It should make no difference in the outcome whether A and B or A and D were in proximity. If no nexus or relationship is to be supposed as existing as a cause, oxygen and hydrogen cannot be the cause of water. Indeed they are not as a fact until combination takes place, for oxygen and hydrogen may be kept mixed for indefinite periods without change; yet if we pass a spark through the mixture the gaseous structure instantly tumbles and water is the result. If all factors are unrelated, as the theory assumes, it should not be *merely* the result that the chemical formula H<sub>2</sub>O + Force = Water in the above supposed case any more than H<sub>2</sub>O + Force = Water, which is never the case. The whole system of chemical nomenclature is founded on the universal relationship between different kinds of matter, and even to some extent between matter of the same kind; and the chemical equivalents express the quantitative force of the law of affinity in the multiplied forms of its action as manifested in the combinations of matter, as well as the definite proportions in which such matters combine.

But even Hume admits the invariableness of antecedence and succession, while he denies our knowledge of anything existing as a cause from the action of which, as between the antecedence and the sequence, results are brought about. But what else is this knowledge of invariableness but another way of recognizing causation as a factor in results? In this extreme sense of knowledge implied in the argument of Hume, it is quite probable we know

about nothing of anything, either Matter or Force, and only provoke the old nut of Pyrrhonism for a new cracking.

But inasmuch as Materialism has graciously condescended to leave an invariableness in the order of phenomena, in the universe, we must be content to take that and make the most of it. I do not know after all but that this is about all we need, since it fills all the requirements we are in the habit of assigning to a cause. Names are not much when the thing may be agreed upon.

The doctrine of Evolution may, therefore, take fresh courage, seeing that invariableness is an undisputed concept on which it may proceed to renewed conquests. It only needs the qualification already received by implication—*invariableness under like conditions*—and with this as the firm ground on which it may tread it has little to fear from the crudities of materialistic philosophy or Pyrrhonistic skepticism.

But Evolution gives renewed force to the law of Causation. For Evolution to be possible, events must be hooked together in time. To evolve means to grow out, to bud, to blossom, to fruit. It not only binds together the proximate links in the chain of events, but the most remote as well, in which they hang

— "like precious jewels on a string."

No deduction legitimate from these premises rules out of the universe the *Divine Order*, or negates the spiritual existence of man. Evolution, to be Evolution, implies a to-morrow that shall be better than to-day; an increment that shall make approaches toward the fulfillment of every rational hope; of every source of joy, comfort and peace. It looks forward to the time when war shall be no more; when the antagonism of a bitter, soulless, competitive strife shall no longer work the degradation of the moral conscience, and scatter in its pathway the millions of shipwrecked lives and blasted ambitions; which puts honesty and every virtue on the auction-block to be sold for gold; where cunning and duplicity hold the keys of power and social position, and where frankness and truth are the targets of ridicule by the sharpeners of the Bizarre.

I have entitled this paper "On the Transitional Thought of Modern Times," because it was my purpose to suggest some reflections on the stages of transition between the Anthropomorphism involved in teleology, and the free atmosphere implied in Evolution. Teleology is the expression of the infant mind. It pictures a God a little bigger than man, and having all the whims and weaknesses of the prototype. It sees all manner of impossible things, from making men out of mud, to burning the children in hell forever because they are not better than he made them. Teleology had its birth in ignorance, and as ignorance often does, it got rich, and as it also is a characteristic of ignorance to attach respectability to wealth, teleology is respectable, and its respectability is all that has left to live on, except its native truth, it could not be, and so it commenced its existence, fade away it will die of anachyolosis. May it rest in peace!

It is in accordance with Evolution that the states of human thought pass through phases of growth, and accordingly these steps have been many and various toward a higher expression and a more rational conception of the scheme of creation. The first departure from teleology was more destructive than constructive—more a rebellion than a philosophy. It seemed to think that whatever else might be true, it could not be, and so it commenced to "make faces at it," as an expression of its contempt.

More thoughtful minds, observant of changes manifest to our experience, in which the forms of things disappear from our sight, and seeing that this universal apparent destruction exempted nothing visible from its direful sweep, man himself not even excepted—that all there was of vegetable and animal life, and that still further, nation after nation was swallowed up in this maelstrom of time, it was but natural that the suggestion of Atheism should appear as a solution to the problem. If all else end, why not man as well? Especially so since to sense they surely do, and to the intellect they, at least, appear to do.

Taking this school in the aggregate, and up to the present time, it is not to be denied that it has shown an intellectual power of no mean order. It is not to be "vanquished with a grin," but its reason must be met by reason, and its fact by fact. In its aggressive character it has about demolished the structure of modern theology, Bible, Creed and all. As a religion against a real religion it is complete. Intellectually, Atheism is a giant. It is all intellect, nothing else, and therein lies its weakness. No system of philosophic thought can ever meet the requirements of human nature that does not provide scope for all its impulses. The emotions of our nature are not intellectual at all. Moral sentiments do not grow from our heads, although they should be regulated in their expression thereby. The efforts of Materialism to reduce the emotions to mental factors, or to make them purely cognitive, are not yet able to post the opposite extreme, or to assert that there really is any. Evolution has no creed, no formula; it affirms no fact of any kind. It is simply declaratory of its right to march ahead as the truth may warrant. Nor does it intimate in what direction it shall walk, whether in the midst of rocks and fire, or through the avenues of the spiritual kingdom. Any and every one, therefore, as far as we can see, may call himself an Evolutionist who accepts orderly growth under law; who sees in the universe, as far as we can

at all, a systematic development, a differentiation from the simple to the complex, an unfolding of uses, and a promise of the better.

It is, furthermore, from the absence of authoritative affirmations on the part of this school that we have reason to regard Evolution as the best aspect yet presented, because it has no finality, no inflexible rules or arbitrary definitions. Its name implies a that need be affirmed of it. It is not even a method, but only the recognition of an Order. And under its banner free minds can take shelter and pursue their labors or their hobbies as you choose.

No class of mankind have more reason to rally under the call of Evolution than rational Spiritualists. If other schools turn up their learned noses and wag their empty heads at our facts, the Evolutionist cannot do so without making himself ridiculous. He is not bound to answer them, if it is true, or to accept our conclusions, or to pursue our line of inquiry, at all; he prefers otherwise, but he will not speak as an Evolutionist who without either observation or experiment is ready to pronounce a judgment one way or the other.

The transition of thought is not, therefore, from one system to another, but from a state of mental slavery to system, out into the free air of a scientific Protestantism, where the straight-jackets of the schools will be, like the harps of old, hung on the willows, on which bats and owls may roost and hoot out their doleful melodies on the midnight air.

In so far as the Spiritualist movement is concerned in connection with the matter before us, it must be regarded as occupying a very remarkable position. From its revolutionary and iconoclastic tendencies it has brought down the thunders of the theological Olympus on our heads until the welkin rings. The guns from its citadels either carry no shot, or our heads are so hard that they do not scratch us. It is of all things amissing to see Religion, as they call it, being swung away at us with so much bitterness, because we are able to demonstrate the only thing that in their religion is worth having, namely, immortality; and it shows us at the same time how much more *institutionalism* is loved than the essential truth. There is where the money, power and respectability lie, such as they are. The money-making clank and sinecures of the priests, great and small, are threatened, even if the truth is not, and there is to be found the source of the hostility. But we prosper and grow fat with it all, and if the little fire-works amuse the cloth, let the children play so long as the opportunity is. In this circus we are on the tree-hat, and can see the ground and lofty tumbling all for the trouble of looking.

But while our faces are turned to enjoy the performance on the part of religionists, we find ourselves pelted in the back from another source. Turning to see whence the origin of the "new" was first it, we find it in the class of the "unconscious cerebration," "disease of the faculty of wonder," "involuntary muscular action," or the negative affirmations of "experts" without experience, as an answer to incontrovertible facts, but stick to them, bulls or no bulls.

It is a weakness of human nature that it is flattered by position, and it becomes humiliating, if not contemptible, to us as well as men from whom we have a right to look for consistent conduct. We see them make their final declarations as to the truth or falsity of matters which they confess they have never seen, or do not mean to look for. As for the belief or disbelief of such, individually, it is of no kind of consideration whether they believe or not; the world moves all the same, and nobody loses as much as themselves by their folly. But it is very hard to see any difference between the two classes of priests we have indicated, nor do we think there is much to be gained by a choice between both as stumbling-blocks in the way of progress and the onward march of freedom of thought and action so much needed in the world. Whether the opposition from these sources comes from a disposition to pat theology on the back to gain a little favor, each can judge for himself. But to see Doctors of Divinity and Materialists thus allied in the holy war is quite funny at least.

Now we are glad to be able to say that we see an end to this nonsense. It may be a little while yet, but come it must. Already we are seeing that very many scientists are searching our claims as many of us have done heretofore. In no instance on record has an explanation other than that of spiritual agency been offered that covers the facts. Here we stand and challenge all the world to the issue, Doctors of Divinity or Doctors of Matter. The facts are at hand; if you want them, go for them. If you do not want to see them, stay away; the facts will not care for that. But for your own credit as men of sense, do not dogmatically deny what you have never taken the trouble to look into, and which are as well authenticated as any facts of observation.

Thus do we see the spiritual movement the agent of reconciliation in all the extremes of aberrant thought, holding as we do the central truth around which both Science and Religion, when their crudities have been washed away, will revolve. The truth of *immortality* is, next to the Divine Energy, central in all Religions, and must come to be a central fact in Science as well. The ripening thought of the ages is leaning toward this recognition: Evolution will not only burn away the rubbish, but evolve from its purifying fire the glowing gem, unsoiled by the contact of the priests, and no longer insulted by superficial knowledge. The supernatural, as it is claimed, will appear what it is, the natural, and a part of the "Unknowable" be made known. EVOLUTION, true and free, will be forever probing the mysteries of the out-lying domain of the unknown, and bringing to the light of a rejoicing world the treasure it has in store for those who seek it.

The fire opposing and inconspicuous factions can do us no harm, but it may do us good. If it shall make us careful in our procedures, and thereby surer in our results, it certainly will. We have but one enemy to fear—that is that betting sin where power is gained of committing the folly we are now struggling against, that of dogmatizing and proscribing. Our philosophy is all against this, it is true, but the hour of trial is not when we are on the defensive, but when the hour of triumph comes. If we can stand prosperity, all will be well.





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SPIRITUALISM, like an enduring rock, rises up amid the shifting elements of ignorance and prejudice, a rock which the surges of Time and Change can never shake. On which Heaven-blessed patriarchs, Angels, Saints, and Prophets, and the heroes of light, illuminate the world.—Prof. S. B. Britton.

**"The Undiscovered Country."**

We find in the Transcript of June 20th the following mention of the fictitious work called "The Undiscovered Country," of which we gave our readers some account in our last issue: "Mr. Howells's charming novel will do excellent service in clearing the cobwebs out of many minds on the subject of Spiritualism. Folks of the every-day, rational sort, who are content to take this world as they find it, have very little idea how many there are who devote time, thought, money and energy which might be much better employed, to vain endeavors to know the unknowable, people who cling to the delusions and the fancies of the real and the unreal for more—a careful and thoughtful perusal of 'The Undiscovered Country' will help them to see themselves as others see them, and restore their minds to a healthy and normal condition."

It is very obvious that our easy-going neighbors of the Transcript have adopted, in respect to this very worthless volume, Sydney Smith's famous maxim: "Never read a book by a friend before reviewing it: 'it will prejudice you so against it.'" It is impossible that they could have read "The Undiscovered Country" before giving it the commendation conveyed in their words. We have looked through the book in vain to find the first good point made against Spiritualism, either as to its facts or its inferences. We quoted, in our last week's notice, the whole stunning-up of the "philosophy," which, according to our evening contemporary, will do "excellent service in clearing the cobwebs out of many minds on the subject of Spiritualism." "Nonsense, friends! Do you count so much on the veridicality of your readers?" The one only gun that Mr. Howells brings against Spiritualism is the passage we quoted (making only twenty-nine lines in our paper), the whole drift of which was, that an imbecile old fellow, one Dr. Boynton, having stumbled unintelligently into Spiritualism, had stumbled out of it in an even more ridiculous fashion. He is made to do this by learning from an old magazine—what, think you, gentle reader? why, that there was once a case of a young woman, who had the raps, the movements of tables; the flashes of light, etc., and in whose case it was found that by insulating the posts of her bedstead, the phenomena were stopped or controlled; that "she was simply surcharged with electricity!" The old idiot, Boynton, is really made to accept this as an explanation of the whole matter—and the impression is left on the mind of the reader (if he is a simpleton or an ignoramus) that such men as Zöllner, Wallace, Boutleor, Varley, Flammarion, Scheibner, Wagner, Hoffman, Buchanan—all distinguished as men of science—are suffering from "cobwebs in the brain" through an ignorance of the fact, found in an old magazine by Mr. Howells, that electrical insulation will explain away the whole mass of those supersensational phenomena which, after close scientific investigation, have claimed their serious attention. Do our good friends of the Transcript really believe that these eminent scientists are simply "clinging to delusions" which the amiable but far from profoundly scientific Mr. Howells has been predestined to clear from their minds by his poor little novel? That he is the great philosopher who, in the exercise of his playful fancy, is to "restore their minds to a healthy and normal condition"? We fancy we can see our friends over the way laughing in their sleeves at our holding them to a strict account for their little fib—or supposing for a moment that they had really read the book before puffing it.

Let them point if they can to any passage in the volume in which a serious attempt is made—by argument, philosophical analysis, satirical description, or by a simple expression carrying any new suggestion, or fresh antagonism—to invalidate any one of the great facts of Spiritualism, or to open the minds of recipients to any new view of the subject. We look in vain for one bright, earnest thought in opposition; in vain for one little sentence showing depth of research or sincerity of utterance in relation to the great phenomenon of the century—Modern Spiritualism. There is not an objection that was not stale twenty-five years ago. There is not a theory that was not exploded as far back as the year 1848. The pretence that such a book can throw light on the great subject is—to put it mildly—little better than bare-faced deception. The puffer—if really disinterested in his flattery—must fall back on Sydney Smith's excuse, and condemn our folly in supposing he had read before reviewing. There is nothing in this book of Mr. Howells that hits the mark even in what is meant as satire. The attempt

made through the newspapers to create the impression that there is a scene or a thought in the whole book, fitted to disaffect any intelligent person toward Spiritualism, is the veriest pretence. It is too feeble an affair to influence the views of any one whose good opinion is worth having.

One explanation of how this book came to be written may probably be found in the fact that the world does keep moving, and in the direction of larger truth and newer conceptions of life; and one after another the preachers, the public writers and the story-tellers think it necessary—and this alone is a characteristic concession from them—to make an essay to explain, account for or estimate the nature and extent of that advance. This rule holding true in regard to the spiritual phenomena we see one after another of these would-be exploiters of Spiritualism retire, like Mr. Howells, from their efforts in this direction with their conceits and self-willed explanations discomfited and shattered. It is impossible for any one to reach an adequate conception of Spiritualism, its fountain-spring and ultimate aim, while he undertakes his experiment in an unspiritual temper. Only the spirit has the seeing eye in these matters. The self-seekers, whose eye in vain they themselves, they who aim to make a sort of reputation by it, are as certain to come off baffled as they enter on their attempts.

Not only has the Boston Transcript committed itself without reserve in favor of this work by Mr. Howells, but others of our city contemporaries have hastened to declare that henceforth the question of spirit phenomena may be regarded as put out of the pale of ordinary curiosity, for Mr. H. has fairly answered it. This is unusually high-heeled talk, even for journals that habitually indulge in the luxurious conceits of criticism. As specimens of local self-complacency these utterances of the Boston dailies are not altogether bad. But it would manifestly have been more in keeping with the spirit of this age to practice more humility of assertion; in other words, to roost a little lower. Doubtless Mr. Howells sought to produce a readable story. Doubtless, in his contemptible castings about for a theme, one that would attract the popular attention instantly, because it is the growing and absorbing subject of the age, he considered that the phenomena of Spiritualism would supply him with the very material in which he might quarry without limitation or restraint.

From the more or less mysterious realm of the spiritual and unseen he doubtless felt sure of his ability to evoke just such characters, scenes and incidents as would suit the changing requirements of his imagination and its moods. Invention would be unfettered. The false would not be tested all the time by the standard of the true. Fiction and fact would blend without the reader's being able to distinguish between them. There would be no clearing of proving the truth of assertions or of being up to complications. The wand of the magician would be able at any instant to transmute the real into the unreal, and vice versa. All would be transitory, impalpable, colorless, aerial. It was a tempting field for the novelist writing with a predetermined purpose, which usually includes a set of preconceived prejudices and opinions; but to the sincere investigator and seeker for rich truths, which promise to become fresh and larger revelations to the age, it is a field to be entered with feelings of unaffected awe, and with the finger of reverential silence on the lips.

To assert that a mere story, however felicitously composed and conveyed, is capable, even under the most favoring circumstances, of settling questions the profoundest that have ever exercised the human intelligence, is to take a freedom with the gravest problems of life that would not be warranted by the utmost knowledge itself. Mr. Howells has but thrown his plummet into the depths of the great sea of life, without finding soundings. Had he sought only to know, instead of to increase the complacency of those who do not wish to know, he would have done a greater justice to his own genius, though he might not all at once have increased the number of his readers.

**"Second Sight."**

The Hampshire County (Mass.) Journal in a late issue relates what it decides to term "A Strange Story of Second Sight," the scene of a vision being laid in Salvisa, Ky. The Rev. Mr. Vaughn, Judge Durham, and several respectable citizens, it is affirmed, vouch for its truth. It is to the effect that a Mrs. Foster was ill, and part of the time delirious. When in this condition (supposedly) one night, she said that two incendiaries were setting fire to a certain building; that she plainly saw them pouring on coal-oil, and preparing to light it. No heed was paid to her statements, however. A few minutes afterwards the watchers in the room heard an alarm of fire. The flames had been discovered at the very time and place of which Mrs. Foster had spoken.

We have made use of the qualifying word "supposedly," in that the case as it stands is paralleled on every hand by the recorded experiences of impressive people all over the country, who have not found delirium to be a necessary adjunct in the premises. Sick the lady referred to might have been, but deranged she could hardly have been, else there was a singular "method" in her ailment. The patient was probably mediumistic, and being much prostrated by illness was brought into a condition where some spirit anxious (for reasons of its own) to prevent the threatened loss of property was able to avail itself of her instrumentalities to send forth the (though unheeded) warning.

A rich member of the costly Trinity Church in this city was showing a friend, who had come from a distance, the lions of the Back Bay, among which the churches are well known to be the most numerous. Finally they stood before his own adored ecclesiastical structure. "This," remarked he, in a tone of perfect self-complacency, to his friend, "is Trinity Church; fine structure; cost seven hundred thousand dollars." And he looked triumphantly into the face of his friend. The latter surveyed it with unmistakable admiration; but when the great cost of it was named, he broke forth with the half-whispered ejaculation, "That beats the devil!" "Yes," returned the other, "that's just what it is for!"

A correspondent, R. D. J., writes us from Rochester, N. Y.: "I understand that Mrs. Andrews, at Moravia, is now having manifestations far superior to any that have occurred with her in several years."

On our eighth page the reader will find the result of Dr. G. L. Ditson's analysis of the contents of recent numbers of our foreign spiritualistic exchanges. Read it.

**Wonderful Production of Flowers and Plants.**

Our readers will not fail to be deeply interested in an account, which we this week publish in another column, of the production of plants and flowers at a séance recently held in England with Mrs. Esperance, a medium to whom we have previously alluded. The cabinet employed by Mrs. E. is divided into three compartments. The medium sits in one of the end compartments, and cannot pass into the others without being seen by the persons present. The remaining two compartments are used by the spirits, and from them they come into the presence of the sitters. On the occasion of this séance Mr. Armstrong's chair was placed in front of the curtain of the compartment in which Mrs. Esperance was seated, and a running conversation was kept up between Mr. Chaytor, Mr. Armstrong and the medium the whole of the time. The editor of the paper from which we derive the account writes as follows of Mrs. Esperance:

"Her motive as a medium are disinterested, and her labors and those of her co-workers, are pure, and solely devoted to the truth which they have in view. In her experimental circles, monetary considerations have given place to the best conditions for the evolution of improved forms of manifestation."

In addition to being one of the most extraordinary physical mediums in the whole movement, Mrs. Esperance has distinguished literary and artistic talents, or rather the spirits who operate through her. Her tales and poems are produced in a most unusual fashion, and Mr. Barkus has testified to her answering mediumistically the most abstruse philosophical and scientific questions. She speaks on the platform, and in private as a clairvoyant describes spirits, and prescribes for the sick. She has for years been in the habit of drawing with pencil very nicely-finished portraits of spirit-friends in complete darkness, and in the short space of three or four minutes. Of late she has taken to portrait painting with gratifying success. All this multifarious work is being done for the pure love of spiritual truth, and the progress which has resulted from the mediumship is in her adoption, and proves by results that she has adopted the proper method of using her gifts."

**Bellachini, the German Conjurer.**

The following paragraph relating to Bellachini, of Berlin, one of the most famous practitioners of legerdemain since Houdin, is now going the rounds of the newspapers of the United States and England: "Signor Bellachini, the renowned German prestidigitator, one morning recently visited the Emperor William, with whom he is a great favorite, at his study overlooking the Linden avenue, and asked to be appointed 'royal court artist.' 'I will do it, Bellachini, if you will perform some extraordinarily clever trick worthy of the favor you ask,' replied the emperor. Bellachini immediately took up a pen, and, handing it with some paper on the table to the emperor, requested him to write, 'Bellachini can do nothing at all.' Neither pen nor ink would be persuaded to perform his functions. 'Now, then, signor,' will you try with the same to write, 'Bellachini is the emperor's court artist?'" The second attempt was as successful as the first had been the contrary, and Bellachini was at once, under the emperor's own hand, made 'royal court artist.'"

How does it happen that the newspapers, which have so readily copied this pleasant little story in regard to Bellachini, have never found it convenient to copy his affidavit confirming the slate-writing and other phenomena? We leave our readers to guess the reason, while we direct their attention specially at this time to the article entitled "The Juggler and the Medium"—from the pen of Epes Sargent, Esq.—which we transfer to our columns from the Boston Transcript. As we take occasion elsewhere to criticize the views of that paper regarding "The Undiscovered Country," we desire to hereby express our full appreciation of its kindly action in thus making room for Mr. Sargent's admirable paper.

Louise Lateau's remarkable career as a miracle-worker has come to a sad and sudden ending. It was on a Friday in 1864, when she was fourteen years old, that blood first appeared on her forehead, and on the left side of her chest. The phenomenon would have been a singular one if it had been confined to the forehead, but on Friday for an indefinite period, and often occurred under conditions which were prescribed by a commission of the Royal Academy of Medicine, she fell into ecstasies, from which even cruel means failed to rouse her. During these trances she said she saw a vast host of spirits, and in which she saw the several scenes of the mission on the cross, the descent, the holy women, the Jews and the soldiers. The doctors said the woman was hysterical, and pointed to other strange cases. But their ideas had their precedent, too, and they said Louise was a worker of miracles and a holy woman. Once taken under the care of the Church, it was thought that she would be cured, but she remained earthy mutations, and as well entitled to canonization as St. Francis of Assisi, having only the fact, as stated by St. Francis, that she had been seen in the presence of the Lord. (French hands) in the flesh and cellular tissues, precisely like iron nails. But now it seems that she has suddenly fallen into such absence with the Pope himself that she has been declared to be a transgressor, and is forbidden, of course, of all her prospects of promotion to post-mortem honors. Her ability to exclude blood is stated to consist in the fact that she refused to transpire, and is forbidden to the recently appointed Bishop of Bourges, and is formally anathematized for heretical disobedience to the papal decree prohibiting her from transpiring.

The meaning of all this is that Louise Lateau, always a medium, has got to be an independent one, and is no longer under the control of the priesthood. Of course she must be traduced and excommunicated; and we should not be surprised to see it announced that the past so-called "miracles" which took place in her presence, are denounced either as frauds or as diabolical delusions, by the Church authorities. The stigma which appeared on her flesh are quite a common medial phenomenon; and so in regard to the other so-called "miracles." Now that they are not practiced in behalf of the established religion, poor Louise must be anathematized!

The many friends of that liberal and "big-hearted" clergyman, Dr. Cyrus A. Bartol, of this city, will relish the following paragraph, which we perceive is being widely copied by the press of the country:

"Mr. Minot Judson Savage, a Boston Unitarian minister, had instructed his little girl with the idea that a portion of God was perceptible in everything that was noble and beautiful. The child, as children do, had got this idea very ingeniously fitted into her own mind ready for application at a moment's warning. One day, as the door-bell rang, she presented herself in the hall just in season to receive one of Dr. Bartol's benignant smiles, and to fully observe that graceful, benignant figure. Immediately she sped to her father with this exclamation, 'Oh, papa! I saw the whole of God has come now!' Dr. Bartol declared that he had never been so flattered in his life."

Charles Bradlaugh, the English Liberal, has at last obtained the seat among the lawmakers of his country to which he was honestly elected. He did it through the process of affirming—having refused to take the Parliamentary oath, as being contradictory to his belief. "The bigoted quidnuncs of that honorable body who opposed the entrance of this bold free-thinker unless he would violate his conscientious scruples in order to conform to theirs, are accordingly disgruntled to a remarkable degree."

We shall print next week another of Prof. Joseph Rodes Buchanan's eloquent and thoughtful discourses—the theme treated in this instance being: "THE DIVINE LIFE ON EARTH."

**The Slate-Writing Phenomena.**

The slate-writing phase of manifestations appears to be greatly on the increase, not only in this country, but in all parts of the world. It is considered by many as the most convincing form in which our unseen friends can address the materialism of the age. Being given in broad daylight, beneath the fixed gaze of the investigator, the slate, often being held in his hands, it affords no opportunity for the practice of deception, and this is so apparent to the inquirer that he cannot do otherwise than place implicit confidence in the fact that the phenomenon does actually occur. What power produces it is an after-consideration, a problem that is satisfactorily solved in due time.

The St. Louis Times of June 15th contains an account, given by Mrs. A. T. Anderson, of slate-writing and flower phenomena witnessed by her at the residence of Mrs. Simpson, in Chicago, Mrs. S. being the medium for their production. Mrs. Anderson securely bound together two slates, then held them beneath a table, the edge of the slates being even with the edge of the table. The medium's hand clasped the end of the table, and the tips of her fingers rested on its top and the slates below. Soon the sound of writing was heard, and three raps being given as an indication that it was completed, the slates were unbound, and a message found upon one of them, the body of the writing being in the exact form of the open hand with which Mrs. A. had held the slates against the under side of the table. The shape of the hand was so accurately given that at one point a word was separated where one finger happened to be spread apart from the others. The spirits explained this by saying that the heat of the hand penetrating the slate enabled them to write more easily, and hence it was limited by the outlines of the hand. This would seem to indicate that the magnetism not only of the medium, but of the person who holds the slate, is drawn upon for producing the writing.

**The Oil of Healing Obtained from the Air—New and Remarkable Phenomenon.**

A correspondent (H. W.) of the Times, Hartford, Conn., publishes in that paper of June 24th an article that appeared in the Banner of Light of the 10th, relating to an experiment made by Prof. Zöllner with Dr. Slade, during which there was a descent of a liquid, apparently water, upon Zöllner and Slade, in order to call attention to a similar phenomenon witnessed in that city, an account of which he gives as follows:

"Mrs. Dr. Wheeler's rooms are at No. 21 Foster's block, on Asylum street. Frequently while she has a patient under treatment, her upraised hand is filled with a liquid substance like oil, which she applies to the patient. It is as clear as crystal ordinarily, and of different odors at different times. The wonder can be seen by those present, if the patient admits his for the same to look on. It is not always that the mysterious oil, or whatever it is, is produced, but only as the patient's condition seems to require it—and Mrs. Wheeler herself knows nothing and remembers nothing of it, for she is under another control at such times than that of herself. She suddenly stops her rubbing of the patient's throat, chest, back or whatever spot on the bare skin she may be working at, and lifting her wide-open hands above her head, in a minute gathers the palms full of this strange oil, or glycerine-like liquid, and rubs it on. This she has done repeatedly for the same patient, and at the same treatment, using handful after handful of this oil obtained from the elements of the air, without moving from her place. A number of persons of unimpeachable integrity are ready to attest the truth of this. Nor is the 'miracle' wrought in darkness, or in any one place; it will be done in any room, in any house, at midday and in full light."

The editor of the Times appends a note to the above, saying that the "statement is supported by the testimony of a number of citizens of Hartford, and is unquestionably true."

AND—Not long since we called the attention of our readers to the inane effort of a "God-in-the-Constitution" Congressman, yclept Downey, to obtain leave for the devoting of certain sums of money to the project of "adorning" the walls of the Capitol at Washington with the paintings of various scriptural scenes, in proof that this is a Christian (i. e., Orthodox) nation. This effort was coupled by Downey with a poem-speech, which one of our correspondents in Washington admirably criticized, and at the same time called attention to the fact that the diffusive and poorly-executed "blank-verification" aforesaid had finally been printed at the public expense. We received a copy, but could not induce in our mind the enthusiasm necessary to the feat of reviewing it. We have, however, encountered among our exchanges the following paragraph, which indicates that some one has paid his editorial compliments to this production of the bard-statesman—and as the extract is a clever satire on the ever-widening, never-reaching character of that "immortal" document, we here transfer it to our columns for the enjoyment of others who may have formed similar opinions concerning it:

I will say of Colonel Downey's poem that it certainly has great depth and width and length, and as you go on it seems to broaden out and extend further on and cover more ground and take in more territory and branch out and widen and lay hold of great tracts of thought and open up new fields and fresh pastures and make homestead claims and enter large desert land tracts and prove up under the Timber Culture act and the Bounty Land act and throw open the Indian Reservation to settlement.—Nye, in Denver Tribune.

Mrs. Anna Kimball writes from Dunkirk, N. Y.: "The pictures (premium engravings) sent my mother are gems, every one, and we thank you much for them. The Banner of Light grows more lovely every year, and is cherished even as one cherishes the dearest friend in our home. May the soul of all Life give you power to hold it so high that all the earth can see and feel its sacred influence."

A correspondent writing us under a recent date says: "Your editorial on 'Testing the Mediums' I believe was inspired by the most advanced spirits in the other world. What a rebuke to the enemies of mediumship it is! A few more such articles would drive medium-hunters where they belong—out of Spiritualism into the church."

June 30th Rev. Samuel T. Babbitt, father of E. D. Babbitt, D. M., passed on from this to the eternal life, in the eighty-first year of his age. He graduated at the Yale Theological Seminary, and through a long life has been a zealous worker in temperance, religious and missionary causes.

We see by the New York Daily Press that Mrs. E. H. Britten was to give in Republican Hall, corner 3rd street and Broadway, on Sunday last, an oration appropriate to the 104th anniversary of American independence.

**A Foreign Letter of Interest.**

An epistle—dated "Bogota, U. S. of Colombia," and emanating from Carlos Plata—reached this office a short time since, bringing direct evidence that the spirit of Inquiry is actively at work in that part of South America where its writer resides. We make the following extracts from this letter, which will be pleasant reading to every one who likes to note the progress of the New Dispensation in all parts of the globe:

"The members of the Spiritualist Society established in this city ten years ago have read the Banner of Light with greatest pleasure, which Messrs. Colby & Rich have been so kind as to send to our brother, Mr. T. Anganta, whose lectures have been greatly profitable to the inquirers concerning the spiritual world."

"There are in this country many of our brethren who are earnestly desirous of the phenomenon of materialization, which would greatly increase the influence of the precious belief in our midst. We consider that it would be very advantageous that mediums of that kind, as well as magnetic physicians, should come to this country, as the soil is ready to receive the precious seed of Spiritualism. Although skepticism pervades the country respecting everything that is not experimentable, everybody is anxiously looking for the glimmering of truth. I can assure you that the end of materialism is near at hand."

**Mrs. Richmond in England.**

A private letter received from Mr. Richmond, and bearing date of No. 14 Cavendish Road, Blundellsands, Liverpool, June 21st, informs us that this gentleman and his estimable wife arrived on English soil June 14th, in excellent health and spirits. Since their advent on that side the Atlantic they had been the guests of Mrs. Nosworthy, daughter of the late George Thompson, who met them at the mouth of the river on the tender. Mr. Richmond's letter states that a reception was to be given to Mrs. R. at the Camden Hotel drawing-rooms on the evening of the 21st ult., and that on the 22d they were to leave Liverpool for London. We are glad to note the safe arrival of Mrs. Richmond and her husband on the contemplated scene of action, and trust that this eloquent trance instrument will find her gifts fully utilized during her stay in Great Britain.

[We may here state that we have verbatim reports of several of the fine lectures delivered by this lady in Boston last winter, which we shall soon print in the Banner of Light.]

**Neshaminy Falls Camp-Meeting.**

In another column will be found an advertisement covering the details of the proposed Camp-Meeting at this fine grove. There is every indication that the enterprise will be successful in the extreme measure of the term.

Our old friend Timothy Bigelow, Esq., of Boston, is out with a finely executed pamphlet of some fifty pages (from the press of Tolman & White, 383 Washington street), wherein is detailed the full measure of his conclusive reply to Francis Brinley, of Newport, on the claims of Hon. John P. Bigelow as founder of the Boston Public Library—the position maintained by our friend and antagonized by Mr. Brinley being that the giving of a certain fund by Hon. John P. Bigelow, known as the "Bigelow donation," formed the financial cornerstone of that worthy public institution for the popular advancement of learning. The document now embodied in a pamphlet was read before the Antiquarian Club of this city, May 11th, 1880, and produced such a marked impression that its immediate reproduction in a more permanent form became at once a foregone conclusion. As a substantial evidence of the appreciation which this reply evoked, it may be mentioned that the brochure bears upon one of its initial pages the printed copy of a vote of thanks tendered by the Club to Mr. Bigelow for his able paper on this subject. The numerous inaccuracies of Mr. Brinley in the premises are pointed out in this pamphlet in crisp and trenchant style, and with a courteous but unsparring hand; and the conduct of ex-Mayor Bigelow is warmly eulogized. The impression that its author has made out the case beyond question for his honored relative is unavoidable in the mind of the reader of this historical resumé.

Charles R. Miller, Esq., whose contributions to our columns in the past have made his name familiar to all our patrons, has just embarked on a newspaperial experiment which is at once unique and practical. He has brought out from No. 17 Willoughby street, Brooklyn, N. Y., (as an office of publication) the first of a series to which he has given the name of Miller's Psychometric Circular. He proposes, whatever may be the nature of the pecuniary encouragement which he may receive, to continue the publication of the Circular monthly for at least six numbers (price 5 cents a single copy; 25 cents to mail subscribers for the six months), and further states that:

"Should our experiment disclose a public demand for a weekly journal devoted exclusively to the science of psychometry (which is the temper of all sciences), of sufficient size and revenue to justify the exclusive attention of a competent person, the work to which Miller's Psychometric Circular is only the initiation or introduction, will go on."

The inquiry into the nature and scope of psychometry is an important field of operation, and one needing a skilled and analytical brain, as well as a copious fund of practical experience. These Bro. Miller possesses, and we therefore hope his "experiment" may in its outcome prove to be a remunerative and abiding success.

J. H. Smith, Secretary of the Lake Pleasant Camp-Meeting Association wishes us to announce that "the 8:30 A. M. express train will stop." The Boston friends, intending to make a visit to this place will please remember the fact.

That noble charity, the "Poor Children's Free Excursions," has entered upon its ninth year, and deserves the pecuniary encouragement of all lovers of the little ones. Messrs. Peters & Parkinson, 35 Coburg street, Boston, are the Treasurers, to whom all subscriptions should be addressed.

Isaac Rehn, Esq., has in this issue of the Banner of Light a timely and sterling essay, "On the Transitional Thought of Modern Times," to which the reader's attention is called. It will be found on our first page.

A. E. Giles, Esq., of Hyde Park, Mass., is at present enjoying himself in the Old World. We are in receipt of a late copy of the Norfolk County Gazette, wherein is contained an interesting letter from him bearing date at Naples.

At the adjourned Annual General Meeting of the British National Association of Spiritualists on Tuesday, June 15th, nearly all the old and well-known active workers were again elected as members of the Council.

An interesting letter from E. D. Babbitt, D. M., was put in type for the present number. It will appear next week.



Message Department.

Circles-Room closed. Messages resumed Sept. 7th. The Messages published under the heading "The Circles-Room closed..."

Messages given through the Mediumship of Miss M. T. Shelhamer.

The following message—given June 22nd—is published in advance of the regular dates at the request of the spirit communicating.

Nellie, to Myra.

[To the Chairman:] Will you receive my message, sir? I wish to come to one who is a medium for the good of the world...

Science April 15th, 1880.

Invocation.

Oh thou Divine and Eternal Goodness, we approach thee at this hour with rejoicing, having within our souls a full knowledge of this wonderful era...

Rev. Joseph Smith.

Through death he enter the eternal. Blessed be our Father's holy name! But even greater blessings do I feel to extend at this hour to our Creator and great Friend...

Memoranda.

Memoranda comes to the council—comes to bring a word of cheer and advice to the quorum...

Wood's Menominee comes from afar, like the lightning's flash, to speed back the word of encouragement. Great work has been done by the spirit-band, but better work is to be done by-and-by...

Emma Olivia Pray.

My name is Emma Olivia Pray. I died with throat trouble, and I seem to feel it now, when I come. I have been away quite a long time, and I have never got back before in this way...

William Young.

Mr. Chairman, it is not long since I passed out of the body. I did not fully realize my condition. I presume I was brought here, for I received no volition of my own in the matter...

Annie May.

How do you do? I am nicely. I think I am. I love the flowers (alluding to some on the table). They are beautiful; they bring the spirits strength, and help them to brighten some flowers, too; they are roses and pinks, violets and balsams, and they are for a gift, each flower being an emblem which I wish to convey to my friends here...

John Riley.

[To the Chairman:] Is this the place where you take words from the dead? Well, I be one of that sort, and I want to send my word to the people, and especially to the old blind. He do not read your paper, no, sir, not a bit of it; but then Ellen, she's my wife (the old woman, you know), she works for a foine lady that does read your paper, and that lady, she knows just how it was with me; she knows I went out, you call it from a crack in the head that I had, after staying around in the hospital about six days...

care for (she reads my paper, as she tells the old woman about it)—I want her to show this to the old woman, and give it to her, and let her take it to the praist, and, by the powers above! If he don't stop his talking, but the old woman then I'm a miserable liar. But he will, no fear; because I can't tell that that I confessed to him didn't amount to all that; I have no need of his prayers! I am well off, and I hope he may be, that's all. I am well off, and I was not much, and that's what's the matter. I was just a poor old boy, who tried to do his work, but he fell from the team and got a bat in the head, and it took me out. I am glad of it; but I want the old fellow to let my woman alone, and then I'll feel better. He lives in Cincinnati; he'll open his ears wide, and his eyes, too, and I hope to glory he will. [To the Chairman:] I am much obliged, sir. I hope you'll have good luck to the end of your days and ever after.

Mary A. Dickenson.

[To the Chairman:] Are you willing I should come, sir? My name is Mary A. Dickenson. I lived with my father, E. W. Dickenson, in Springfield, Mass. I was taken ill and died in the spirit-world; but I don't know as my dear ones realize as fully as I do that I saw the spirits around me before I passed out, and that I caught glimpses, as it were, of the better state, the other life; but so it was, and I could at rare moments hear a sweet sound, which was not of mortals, but which seemed to me from a sweeter, higher life; and it was true that dear friends gathered around me. My own mother came for me, welcoming my spirit to the beautiful home which she had prepared for me, as she told me, she realized months before my departure that I was not dead, but that I was in the presence of disease that external eyes, yet she could see events approaching, and knew that I would soon join her in the spirit-world; and to-day with her love and blessing for those who remain I return, also to bring mine, and to say we often come to guide and watch over, and to bring influences of cheer from the higher life, that the shadows which fall across their mortal lives shall grow dim and depart before the golden light of spiritual knowledge and truth; and sometimes feel that we could give to them, and know that our dear friends realize that we are with them, and that we would give to them. I am so glad to be able to come in this way, and to thank the dear friends for their kindness, to bless those who gave me words of cheer, who were ever thoughtful and pleasant when I was by. Tell them it is beautiful over beyond; the spirit has opportunities to unfold and grow as it never did on earth. In the few short years that I have been a resident of the Summer-Land it seems to me that my capabilities and powers have expanded more fully and more largely than they did in many years of mortal life. We each one, and will be with them always, guiding them until we meet with them in the spirit-world.

Clara King.

I would like, sir, to meet a friend whose name is William Rice. He is in Springfield, Ill. I think, perhaps, by coming here I shall be able to get my message to him, or else to come in closer contact with him, and give him a communication. He does not understand this spiritual philosophy, and I think he has no belief in it. He was by my side as I passed away from the body a few years ago; he held my hand, and his were the last words I remember, as I floated out to eternity. He said, "I never fully left the mortal life, because I never fully left the earthly sphere, because of him and other dear friends who remained. I desire him to tell her I have the power to return to her frequently, and at those hours when she sits alone and muses on the past, thinking of all who have gone before, husband, children and friends, they are not far away, but are close around her, leading her thoughts to another life, because in a few short months she will be with us; before another spring-time comes we expect to meet her upon the heavenly shore. I wish my friend William to investigate this, to visit mediums for the purpose, not once or twice, because he might not receive satisfaction, but to pursue his investigations earnestly and honestly, at all seasons when convenient, and he may rest assured that we shall not cease our labors until we convince him beyond any peradventure that spirits can return to mortal life, not only to guard and guide their friends, as he has felt, but also to communicate to them to bring them consolation from beyond the grave, and assure them that love never dies. My name is Clara King.

MESSAGES TO BE PUBLISHED.

- April 20.—Mrs. Alice Dixon; Annie Ross; Margaret Bean; George Lawrence; Mary Lavolette; F. T. Amegedy; Mrs. E. W. French; Thomas S. Anderson; Ed. Ed. Martin; Maria Watson; Theresa Finnott; Dr. Wm. D. H. Smith.
May 11.—Ezra S. Gannett; Henry C. Newhall; George Smith; Charles H. Morse; Dr. J. R. Doty; Grace Hanson; Carrie Frenon.
May 18.—William Miller; Kattie Merrill; Isaac Hatch; David W. Moore; S. Bigelow; John Haber; Lemman; Mary H. Leonard.
May 25.—Henry Lanning; Willam Robinson; Martha D. Arnold; Jennie Clapp; John S. Gilman; Philip Harrington.
June 1.—Mrs. E. W. French; Thomas S. Anderson; Frederick Mayne; Billy Hawk; Annie Pickering; James F. Howell; Mrs. E. W. French; Dr. J. R. Doty; Rev. Samuel Tupper.
June 2.—Lyman Beecher; David Hamly; George Rathbone; Lydia F. Fennell; Walter Emerson Bassett.
June 23.—Chamney; Barnes; Col. Waldner; Powell; Sarah Snow; Ev. Charles B. Storr; John Waterhouse; Guide of the Medium.

REPLIES TO QUESTIONS.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. CORA L. V. RICHMOND.

At the Banner of Light Free Circles-Room, during her lecturing engagement in Boston, January and February last, in the absence of Mr. Colville.

Invocation.

Oh thou Light Divine, thou Parent and thou Friend, thou Spirit of all Life and Light, thou who dost in all order and harmony govern the universe, thou who governest with the laws of nature the world of matter, and with the laws of spirit the world of spirit, compelling and ministering spirits to do thy bidding, and giving evidence of the unseen to that which is made manifest and tangible, may thy presence be here as a ministering power; may thy spirits minister unto every heart; may the release from the thralldom of darkness fall every life; may the light infeasible of thy divine control so move our thought in response to questions that truth itself and knowledge shall flow through our channels, and avenues of life grow broad and deeper beneath the heaven of thy presence; this a hallowed hour; let every heart be consecrated to truth; let every mind perceive the presence of the Infinite Life that abideth ever.

Questions and Answers.

Ques.—Prof. Peirce some time since delivered a lecture before the Lowell Institute, in this city, upon the cooling of the earth and the sun. It was a rambling discourse upon an important subject, and the hypothesis of the Professor here appeals to the scientific in spirit-life for information.

Ans.—As we are not responsible for the opinions of Prof. Peirce, or as the subject has not been presented to us for consideration, we prefer not to answer in a circle a question which would require at least a whole discourse, for to adequately discuss the various processes of the formation and disintegration of planets would certainly require a longer time than a single answer to a question. It is to be considered, however, that all the planetary bodies belong to the solar system, are gradually passing from the condition of vapor to one of entire hardening or crystallization; that this cooling process requires millions of years to accomplish, during which time the planets perform their

functions in the way of giving birth to various forms of generic life. Having expressed itself in these various forms of being, the earth will then, doubtless, cease to exist as a planet, and will pass into other forms, perhaps of original chaos or gradual disintegration by motion. The sun itself, in all probability, will experience a similar cooling and final cessation of giving forth light, but this must be countless millions of years hence, the process is so gradual.

Q.—Newton, it is said, declared gravitation to be the simple expression of the law by which the planets tended toward the sun. Was Newton correct in this particular?
A.—Gravitation is a term used to signify the attraction of bodies in motion toward the centre, or atoms toward each other. As the planets revolve around the sun, the centrifugal motion produces a tendency toward the sun. Whatever power has expelled or separated them from the sun originally, holds them in a certain relative position with reference to the sun. A certain positive motion will cause an object to drift toward the centre of that motion; hence planets have two laws of gravitation, one toward the centre or axis of the planet, the other toward the centre of the solar system, which is the sun. The larger gravitation is toward the sun, but the appreciable gravitation upon the earth's surface is toward the centre of the earth, as will be evident from the fact that those objects which are upon the earth's surface, will nevertheless gravitate toward the centre of the earth, instead of the sun. If this were not the case, we should not be here with you in this city, China, everything in China would fly toward the sun, and the earth would be depopulated; but as everything is drawn to the centre of gravitation or motion of the earth, to the earth's centre of gravitation, the gravitation toward the sun only holds the planet in position, and gives vitality to substances upon the earth.

Q.—[By T. P. A.] Is there any time at which each individual spirit has a beginning?
A.—There is no time at which each individual spirit has a beginning, unless there is a time at which each individual spirit will have an ending. The individual functions of material life begin and end; the spiritual intelligence, the entity, has no beginning and will have no ending.

Q.—[At what time does a spirit become mature—possessed of all its faculties?
A.—So far as the earthly life is concerned the spirit becomes possessed of all its faculties, or aware of all its faculties, when it has vanquished every temptation of earthly life; so far as eternity is concerned, we do not know.

Q.—[By R. B. D.] How is it that the operations of the spirit in the casing of the winds, &c., at the command of Jesus?
A.—How is it that the operations of nature are changed in overcoming the law of gravitation, &c., when tables and pianos are raised from the floor and mediums float in the air? How is it that the operations of nature are suspended, and solid bodies pass through solid bodies? Nature is not so easily disturbed; there is another nature, a superior nature, that interrupts, when it will, the usual so-called organization of matter, and whenever it is required the intelligence of the universe, personified in spiritual beings, or even in humanity, can interrupt the so-called course of nature. You might as well ask how a man can cause a river to run in a different course from that in which it originally ran, by merely changing the force of specific gravity, and deflecting the channel in a new form. Railroads, telegraphic instruments, and every invention of man, are either superadded or interruptions of some previously active organic law; but being in accordance with another law not previously discovered, there is not an interruption, but a superseding. Now there are laws in the universe that can immediately suspend the vital action of every person in this room. You could almost do it with your own volition. You do so when you take a dose of poison; one law supersedes another; the organic law is taken possession of by the law of disintegration, therefore a sufficiently powerful mind can suspend any one of the usual actions of the so-called laws of nature, without in any degree interfering with the balance and harmony of the universe, for if there is a sufficient power to do this, there is also a mind sufficient not to interrupt the equilibrium of the universe in its activity; these propositions are parallel. You have in your midst one of the manifestations of Spiritualism of to-day which sufficiently answers the other.

Q.—Can a human spirit, in or out of the body, have any effect, in any way, on the general atmosphere, or condition of the weather?
A.—Any spirit, having sufficient knowledge, whether in or out of the body, can control the atmosphere, and the condition of the weather. Humanity is usually not sufficient to do this, as spirits, to-day, but by altering the material conditions of life. Wherever there is a commanding force for any length of time, a storm is sure to follow; wherever there is machinery causing continuous changes of currents, or smoke passing up from manufacturing towns, the atmosphere is affected. Greater humidity has been brought to the arid portions of the western part of this continent by the introduction of machinery, railroads, and various other processes of civilization, this being done by man in the aggregate; and, in fact, doing sufficient power to move an atom, has sufficient power to move the atmosphere, for even one atom, violently agitated, will make a whirlwind.

Q.—[By B. F. Clark.] Some men maintain that a man's brain does his thinking, and that everything is done by his material body. Now take two men with material bodies of about the same size; one, like Jay Gould, can manage a vast system of railroads, but the other can hardly manage a locomotive. What constitutes the difference between the two men?
A.—As we do not maintain that brains, but spirit and intelligence, govern the world, we are not responsible for the discrepancies that persons find in material sense, in solving these problems. We easily explain the difference between the successful commercial operator, the financier, the general, and another inferior worker. It is not dependent upon the quantity of brain, nor the quality of brain, but upon the intelligence and the spiritual unfolding in the direction of the labor performed. Such a solution explains the differences between persons of seemingly similar organisms. The quality or fineness of brain-tissue is said to be the reason why one is more efficient than the other, in the sense of the size of the thought, or degree of consciousness which is manifested from within, shapes the brain. The brain does not shape the mind. The spirit is first, and then the body, and the reason that one man differs from another is because of different degrees of unfolding in intelligent activity over matter, not from ultimate spiritual difference, but from different degrees of expression in material form.

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Power of Spirit over Matter.

"THE PRINCIPLES OF NATURE," an instructive work written inspirationally by Mrs. Maria M. King, the first volume of which was published many years since, is now completed by the publication of two additional volumes. Vol. II, treats of the Law of Evolution, Origin of Life, Species and Man, dating back to Prehistoric Ages. Vol. III, is devoted to a consideration of the laws and principles governing Material and Spiritual Magnetic Forces, Spiritual Manifestations, Mediumship, Planes and Spheres. The subjoined extracts will exhibit the general style of the books and will prove interesting to our readers.

Matter is subject to spirit, within the boundaries of law, at all times and under all circumstances; and there is nothing that can say nay to intelligences who would operate with it by the laws which govern in the interactions of the two grades of force. The positive controls the negative, according to the fixed law of magnetic manifestations; and by this law the most wonderful manifestations of spirit-power over matter are devised and carried out by those who are wedded with the intricacies of the science. What man on the earthly plane can devise by physical laws, man on the higher plane can circum-

vent by spiritual laws; these being positive to the former. For instance: Man on earth constructs walls of brick, stone and iron, cementing and riveting together separate blocks or pieces to make a solid structure. He has taken into account the force that are related to his building material in density and structure, but not others, which, though they regard not bolts and bars and solid walls of masonry, are yet related to the latter as ethereal physics, are related to concrete physical elements, nor yet others of more distant relationship, but yet kindred, as spirit is kindred to forms it vitalizes.

He does not shut out the air, unless his construction of a vacuum by virtue of the continuity of cemented walls; neither the penetrating light, except he omits to introduce windows of transparent or translucent material. And he does not shut out the ethereal elements which he uses to stimulate the life forces of whatever the structure may contain of organic life or inorganic matter. The ethers circulate and vibrate in the air, and the ethers related to the latter as ethereal physics, are related to concrete physical elements, nor yet others of more distant relationship, but yet kindred, as spirit is kindred to forms it vitalizes.

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STEEL PLATE ENGRAVINGS, FREE!

IMPORTANT ANNOUNCEMENT.

After Jan. 1st, 1880, and until further notice,

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Painted by that Eminent Artist, JOSEPH JOHN, and Engraved on Steel by the well-known Bank-Note Engraver, J. R. RICE.

The Devotional Hymn suggesting the title of this picture has been "music hallowed," translated into many languages, and sung by the civilized world. Its pure and elevating sentiment, charming versification and melody of music, have placed it among the never-fading songs.

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embody the yearning of hopeful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cool pale," shining through the rifted clouds and the partially curtained window, expressing the soft-light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. The picture strikes us instantly, and with full force. Yet while we take in the idea at a glance, it is still a study. It has the character of an elaborate composition, notwithstanding its simplicity of effect. The becoming drapery, all of the accessories, the admirable distribution of light and shade—all these details indispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect—the embodying of pure devotional sentiment. As we gaze upon it we sensitively imbibe the spirit of its inspiration.

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"LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

Engraved on Steel by J. A. J. WILCOX.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That which their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth." A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light, a little flower-wreathed seraph drops roses and buds which in their descent assume the form of letters and words, the whisper to the youthful pilgrims on the shore, "Be kind," "Near the water's edge, mingling with the sunlit grass, I flower letters we read, "God is love," "Just beyond sits a humble wail, her face radiant with innocence and love, I she lifts the first letter of "Charity," "Faith" and "Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Men," Further on to the left, "So live" admonishes us that we should thoughtfully consider the closing lines of Bryant's Thunopteris. "Thy will be done" has fallen upon the bow of the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat is the song of the heavenly messengers, "Gently we'll wait him o'er." The boy, playing with his toy boat, and his sister stand on land, view with astonishment the passing scenes.

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"THE ORPHANS' RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN.

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel Word. In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm came, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated on down. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and restless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a fit haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair toward his heroic sister, his little form nearly paralyzed with fear.

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"HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY. DESIGNED AND PAINTED BY JOSEPH JOHN.

"The curfew tolls the knell of parting day," from the church tower bathed in sunset's falling light, "Lowling her wild winds slowly o'er the sea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the three horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my cot." Seated under a tree in the churchyard, around which the twilight shadows are closing, the poet writes, "And leaves the world to darkness and to me." Now fades the glimmering landscape on the sigh. This grand ELEGY has been translated into various languages, and its rich and harmonious coloring of the threads of its classical composition and polished rhythm, have fascinated the poetical heart of the world. This art enrichment of its first lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exalted soul of the verse finds eloquent expression. Hero the "Inspired song of home and the affections" is beautifully painting another striking example of the versatility and talent of that highly gifted artist.

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"THE DAWNING LIGHT."

ART ENSHRINEMENT OF THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATT.

In 1872 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydeville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery when Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order with his soul in full accord with this subject and its dawning light and love, he has been otherwise than "work a love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art. It gives the picture its deepest significance and interest, the ideal with the real was united, embodying spirit—sixteen I number—without wincing. In forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quivering ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another—the "immortal Franklin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass draw-well, with its chain and oaken bucket. A little farther to the left is the gate through which a path leads to the house and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toil. While above and beyond the spot, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Fox received this scene, the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair old fruit-tree.

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Passing out from the sway of creeds and dogmas, two paths open—one to Materialism, the other to a Spiritual Philosophy, with Mind as the Soul of Things.

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CONTENTS.—Present Position and Future Needs of Spiritualism in England—What is a Spiritualist? Philosophical Spiritualism; Religious Spiritualism; Spiritualism as a Revolution; The Agency of Work; Conditions of Public Association; Spiritualism and the Future; Spiritualism and the Future; Spiritualism and the Future; Spiritualism and the Future.

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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D.

SOUTH AMERICA.

Though Mexico formerly furnished us with the finest magazines and spiritualistic literature anywhere to be found, she seems to have abandoned the field entirely...

Following an article on "What there is Positive Respecting Astrology," and in which the most gloomy forebodings are entertained respecting our immediate future...

Another writer, commenting upon the above, feels that there is upon every hand a lowering tenor; that great evil commotions are inevitably to arise out of the existing state of things...

Following the above is one of Lady Soler's fascinating contributions, under the heading, "Envy No One." She dwells here largely upon the value of woman's domestic life...

Quoting from the *Gaulets* of May 16th, 1860, the *Constance* has the following: A young lawyer going from Paris to Piedmont was assassinated; but of this terrible affair, or the whereabouts of the body, nothing was known till a clairvoyant was consulted...

Notices of new books occupy more space in the present issue of the *Revue* than is usually accorded them. "Necdemus, or Immortality and Reincarnation," reviewed by Mme. Hugo d'Alès, is considered a very remarkable work...

The *Messenger*, of Liege, of May 1st and 15th, possesses its usual amount of good solid matter; quoting occasionally from the *Banner of Light*, and other journals, but resting mainly on its own learned contributions...

El *Espirita*, of Zaragoza. Three Supplementos (2, 3 and 6) of this handsome magazine are before me; and though I have heard and read much of Spiritualism in that ancient city of Aragon...

Zaragoza was the ancient Celtiberian *Salduba*, changed in name some twenty-five years B. C. into *Caesara Augusta*, of which its present appellation is a corruption. Few places have experienced greater vicissitudes of fortune, but I believe, no place has seen a crown of glory to it—if it culminates as I trust it will—as its present Spiritualism. Here is a source

of permanent beauty and strength no wars, no persecutions will have power to extinguish. The first notable article in the *Espirita* is on Mr. Crookes's new discovery of "radiant matter"; the second is on "Demons, according to the Church." The latter presents a full account of his Satanic Majesty as entertained formerly by Christians generally...

El *Crterio Espiritista*, of Madrid, for April, is more limited in amount of material than usual, yet has quite a number of contributions from the best of writers. Lady Soler opens the present issue with a lengthy poem, in which I see such poetical thoughts as "Itays of light in which to write his name in the album of the Omnipotent." Following are several interesting spirit-communications through mediums; a "Discourse pronounced by Don A. G. Lopez before the Spanish Spiritual Society"; an "Extraordinary Session of the Spiritualists of Santander" in honor of the memory of Allan Kardec; and, in conclusion, the "Invitation" to all the Spiritualists of the world to meet "the Circle of the Truth," in Toluca, Mexico, to make more effective, by unity of action, the truths we cherish...

The *Revue Spirite*, Paris, for May, has forty-seven pages that claim more or less attention. Much, however, of this number is devoted to addresses delivered on the anniversary of the death of A. Kardec. Those of Messrs. Canille Chaigneau and Leymarie and Mme. Georges Cochet are the most lengthy. Several other speakers of distinction made the occasion particularly impressive. Following the above there is a recital from the *Leeds (England) Mercury*, by a Reverend gentleman, of his wonderful vision of a spectre, which repeated itself to him while visiting Lord Oxford. This Reverend, the readers of the *Banner of Light* may remember, declares that he was perfectly wide awake and in his right mind, and busy reading a book, when his attention was attracted to a large white hand near him, and then to a whole figure, which he critically scanned, and thought of sketching, &c. After this is a notice of the *et cetera litteraire et artistique a Spa*, before which M. Godin, the celebrated philanthropist of Guise, made some statements regarding the marvelous manifestations he had himself witnessed.

Notices of new books occupy more space in the present issue of the *Revue* than is usually accorded them. "Necdemus, or Immortality and Reincarnation," reviewed by Mme. Hugo d'Alès, is considered a very remarkable work. "Necdemus" was a contemporary with Jesus, relates his experience in the world of spirits, and says that he was reincarnated, reached the dignity of cardinal, and inhabited the Vatican, whence his spirit was disengaged in 1875. "Things in the Other World," by Eugène Nus, is lauded, not only on account of the attractive nature of the subject, but for its great literary merits. "La Consolée," by Mme. Antoinette Bourdin, is also commended as a work adapted to console the afflicted; a work growing out of the author's own anguish; for she had lost her beautiful daughter Laura, "a gay ray of the sun, goodness itself, overflowing with smiles and virtuous joy."

The *Messenger*, of Liege, of May 1st and 15th, possesses its usual amount of good solid matter; quoting occasionally from the *Banner of Light*, and other journals, but resting mainly on its own learned contributions: "The Faith," by a collaborator; "Confessions of the Circle Artistic and Literary"; "Radiant Matter"; "Hope," and "Communications from Beyond the Tomb," show the material I have to consider; but without giving the whole of each, its beauty and force would be greatly marred. I ought not to omit, however, what a secular paper has to say—here quoted from the *Independence Belge*—under the head of a "Civil Catholic Interment": "The clergy have just received a lesson which ought to make them reflect, and show them to what a state of exasperation their conduct, more than imprudent and provocative, forces persons of elevated natures who have always been faithful to the principles of Catholicism, but outraged by what is now termed the *Empyous dogma* of the papal infallibility. A lawyer of great distinction and learning, M. Brethé, lately died near Montigny. He enjoyed, by his talent, his noble character, his patriotism and generous independence, universal esteem. He was known also as a profoundly religious man, though an avowed enemy of the Ultramontane party. He was sixty-one years of age. On opening his will his family were surprised to find the following: 'Firmly as I believe in the divinity of Jesus Christ, the immortality of the soul, the resurrection, &c., I demand that

I shall be interred without any religious ceremony, wishing to protest against the conduct of the priests *actuels*, whom I regard as the greatest preparators that have ever existed.' It is needless to add that his family executed rigorously, as was not done recently in this free and enlightened country, the wishes of the deceased."

Marshal Molke, in replying to a poor soldier who had complained to him of the burdens war imposed, said: "Who is the man that does not partake of this conviction? But we cannot hope for an amelioration till all nations recognize that war, even if victorious, is a public calamity. But all the powers of the Emperor cannot create such a conviction; he can only cause a more moral and religious education of the people, resulting in developments we shall not live to witness."

The burning of the dead gains favor in Italy, and the Sanitary Council of the province of Rome have authorized a "Society of Cremation" to construct a stately temple at Campo Verano. In the great "Dictionary of Medical Sciences" it is said that Bonaparte was obliged to burn a certain sentry-box at Boulogne because every sentinel placed there blew out his brains. It is said, also, that at a hospital an invalid had hung himself at one of the doors; within fifteen days twelve more followed the example, and the door was then walled up. So in the United States, in a certain cell a person hung himself; and others did the same who happened to be placed there.

By invitation of the Captain of Police, fourteen Professors of the University of Vienna have decided that the experiments in magnetism by a Danish Professor exhibiting in that capital are dangerous, and hence the police have prohibited further public show of the magnetist's power. "Decidedly the adversaries of magnetism," says the correspondent, "are not doing a very handsome thing." Persecution is the cap and bells of ignorance.

The *Annali Dello Spirittismo*, of Turin, for May, continues its excellent translation of Viscount Solanot's admirable work, "Catholicism before the Time of Christ." It considers, among other things, the Legend of the Rebel Angel; Faith in India in Spirits; Magic; Talismans, Scapularies and Sacrosanct Inventions. The editor's eight or ten pages on *Il Dovera*, the Pope's new paper, of Rome, should be translated unbroken, but I can find space for only one paragraph: "Too much attention is paid to the political theory, which, in the name of Christianity, focalizes in the region of the Vatican, in one sole point, all of social and divine life, whence only it can emanate in the form of bulls, anathemas and encyclicals to the world." The sculptor, Dupré, in his autobiography gives an account of his escape, with his family, from a fall into a ravine as he was journeying in a carriage to Ruffina. A voice, which he deemed miraculous, cried out to them to halt; and this was repeated twice as they did not heed it, and then three times as they approached the dangerous spot caused by a mountain torrent roaring below. Following these are a "Discourse before the Circle Philologico" at Florence, by Sr. Sebastiano Pienzi; "Magnetism," and "Ancient Spiritualism," which might well grace the columns of the *Banner*.

The *Chaine Magnétique*, of Paris, for May, edited by the distinguished author, magnetizer and teacher, the Baron du Potet, is one of the most attractive of all the periodicals that reach me. On the 22d of May they celebrated, in Paris, by a banquet, under the presidency of the Baron du Potet, the 146th anniversary of the birth of Mesmer, and there is no doubt that the occasion was one worthy of such distinguished men as have now the courage to admit of the *Therapeutique mesmerienne*, its grandeur, its immense importance. The *Chaine* gives us the letter from *The Theosophist* which acknowledges the distinction conferred upon said Society by the Baron du Potet on his acceptance of honorary membership; then "The Divine Faculties of Man," which, with "things true and charming," should have a column in the *Banner*; then the "Conferences of M. Achille Poincelet," which, with many minor items, makes the present issue one of much interest. Among the latter I should omit a notice of the Abbé Ignazio Matoranza's letter, written from Ilacoluma, Italy, in which he says that for four years or more he has maintained a bitter struggle in favor of magnetism.

*Licht, Mehr Licht*, Paris, in German, I have in hand four numbers of this valuable publication, including the 2d and 25th of May. M. Chr. Kelmers contributes largely to the work; Dr. Bloede, of Brooklyn, N. Y., has a lengthy article, which doubtless does credit to his erudite pen; Dr. G. V. L. also enriches this issue with several contributions. I can only say that there seems to be no phase of our faith that is not ably considered and fairly discussed. *Op De Grenzen van Twee Werelden*, etc., has a lengthy extract from the great and unique work, "Isis Unveiled"; an article on Mr. Powell's mediumship, extract from *Mind and Matter*; "Napoleon's Visions"; some remarks, a scientific aspect, of magnetism, and religious rights in India, in which Mme. Blavatsky is often quoted. I cannot do justice to either of these last named publications; but they seem to survey the whole field of our faith and literature.

The Juggler and the Medium.

A pleasant anecdote appeared in the *Transcript* a few days since relating to the manner in which Samuel Bellachini, the celebrated German prestidigitateur, was made court artist by the Emperor's own written order. It may not be so generally known that the distinguished German professors and men of science who in 1877 admitted the genuine character of the 'slate-writing' phenomena through Henry Slade, the American medium, employed Bellachini to investigate them thoroughly, bringing to bear upon the examination all the resources and experiences of his art, and that he, after repeated sittings, made oath before a notary in the manner here related:

Executed at Berlin, Dec. 6th, 1877, and entered in the notary's register under No. 482 for the year 1877. Signed and officially stamped, GUSTAV HAGEN, Counsellor and Notary.

I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the decarain medium, Mr. Henry Slade, after only one sitting, and the observations made. After I had, at the wish of several highly-esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade in a series of sittings by full daylight, as well as in the evening, in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest instance found anything to be produced by means of prestidigitatory manifestations, or by mechanical apparatus, and that any explanation of the experiments which took place under the circumstances, including the table, is obtained by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace in London, Perty in Berna, Boutleroff in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "how" of this subject to be premature, and according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses. (Signed) SAMUEL BELLACHINI.

Berlin, 6th December, 1877. If any man can be regarded as an "expert" in investigating "tricks" performed at broad daylight, before our eyes, under conditions the most simple, it is surely the accomplished practitioner of legerdemain. But here is a master in the art who frankly avows that the medial manifestations are inexplicable by any theory of trick or sleight-of-hand. Professor Wundt, who, in an article which appeared lately in the *Popular Science Monthly*, contrived to show his dense ignorance of the whole great subject of these psycho-physical phenomena, affected to undervalue Bellachini's testimony, on the ground that he did not properly appreciate the scientific importance of a right decision—all which is simply a circumlocutory way of intimating that the juggler did not tell the truth.

But it is all probable that Bellachini would, without honest convictions, confess himself beaten. In his own art by a competitor so superior in skill that his "tricks" seemed referable only to "unknown phenomenal powers?" Wundt's attempts at explanation are lame and impotent, and the manner in which he would get rid of Bellachini's important testimony is evasive and unfair. Hearing lately that Mr. Hiram Sibley, a wealthy

gentleman of Rochester, N. Y., had carefully investigated the slate-writing phenomena through Watkins, I wrote him, and received a full confirmation of the report. Mr. Sibley writes me under date of May 10th, 1880: "I offered Mr. Watkins a large sum of money, which I proposed to settle on his wife and children, if he would disclose the trick, if it trick it were, by which the manifestations were produced; and furthermore, I offered to give bonds, if he desired it, that I would not divulge his secret. I am ready to repeat the offer now to any person that can expose or explain the trick, if trick it is."

The amount offered by Mr. Sibley is, according to Mr. Watkins, \$50,000. As that is more than Mr. Watkins can hope to earn in a life-time of practice as a medium, it is probable that he would have accepted the offer if he were not just as powerless to explain the *modus operandi* as Mr. Sibley himself. But the generous offer lies open, and Mr. Sibley is able to redeem it ten times over. Here is a grand opportunity for the gentlemen who ridicule these phenomena to show their cleverness. Should they feel a delicacy in taking money so earned, it will be very easy for them to bestow it on some deserving charity. If there is any fact in natural phenomena conclusively established by human testimony, it is that of direct writing by some intelligent force, acting outside of the human organism and of all mechanical or chemical processes, and wholly inexplicable by any theory which materialistic science can consistently offer. E. S. Boston, June 25th, 1880.

New Publications.

FARRAR'S ILLUSTRATED GUIDE BOOKS. Boston: Lee & Shepard, publishers. 1. Moosehead Lake and Vicinity, the Wilds of Northern Maine, and the Headwaters of the Kennebec, Penobscot and St. John Rivers. 2. Richardson and Rangeley: Kennebec, Umbagog and Parmelee Lakes, the Headwaters of the Connecticut, Dixville Notch, and Andover, Me., and Vicinity.

Each of the above is a handsome volume of about two hundred and fifty pages, profusely illustrated, and very complete in every essential particular. New and correct maps; game and fish laws of Maine and New Hampshire; railroad, steamboat and stage routes; time-tables, fares, hotels, prices of board and other information; anecdotes, personal and historical sketches and narrations of lively incidents render them exceedingly valuable and interesting to a sportsman, tourist or pleasure-seeker. To persons intending to indulge in a summer jaunt or a vacation season of "camping out," no State offers so many beautiful attractions as the State of Maine, with its vast wilderness, its primeval forests, lofty mountains, mirrored ponds and lakes, picturesque streams broken by rapids and falls, and its bracing atmosphere, redolent with the resinous perfumes of the pine and fir.

MODERN THINKERS principally upon Social Science: What They Think and Why. By Van Buren Denlow, L. With an introduction by Robert G. Ingersoll. With eight portraits. Chicago: Belford, Clarke & Co.

The articles comprised in this volume were originally written for the *Chicago Times*, in which paper they were published and attracted much attention, application for their appearance in book form reaching the author from quite unlooked-for quarters, one being from Egypt. They consist mainly of expositions of current philosophic and sociological systems, no attempt being made to collect the views of merely speculative philosophers or metaphysicians. It has designedly nothing to say of Bacon, Descartes, Locke, Hume, Reid, Stewart, Hamilton, or any of the German writers from Spinoza to Hegel; but of the leading thinkers upon social science it gives Swedenborg, Adam Smith, Jeremy Bentham, Thomas Paine, Charles Fourier, Herbert Spencer, Ernst Haackel, Auguste Comte, and closes with "The Authorship of Junius, a Sequel to the *Critique on Thomas Paine*," and "Wealth, a Sequel to the *Critique on Adam Smith*." The introduction by Col. Ingersoll is in its style characteristic of the writer; for instance, in his comments upon Swedenborg, he says: "Swedenborg did one thing for which I feel most grateful. He gave an account of having met John Calvin in hell. Nothing connected with the supernatural could be more perfectly natural than this. The only thing detracting from the value of this report is, that if there is a hell, we know without visiting the place that John Calvin must be there." The volume can scarcely fail to become a standard work for all well-furnished libraries, for it is seldom we meet with one of the same compass that contains so much for the study and edification of those who think.

CELEBRATION OF THE ONE HUNDRETH ANNIVERSARY OF THE BIRTHDAY OF WILLIAM ELLERY CHANNING, at the Church of the Saviour and at the Academy of Music, Brooklyn, N. Y., April 6th and 7th, 1880. Boston: Geo. H. Ellis, 101 Milk street.

A fine, large octavo volume of more than two hundred pages, giving a detailed report of what was said and done on an occasion that drew together many of the ablest men in the country, and called forth remarks that exhibited in a vivid manner the vast change which the past century has wrought in the popular mind on religious and social questions. In the early part of the year a committee was appointed to carry out a plan of observing the day which had been proposed by the Church of the Saviour, and this committee worked resolutely for its consummation. Invitations to speak at and otherwise participate in the meetings were extended to ministers and laymen of all denominations, and they were responded to in a manner indicating that, however widely men were separated from Dr. Channing in the direction of conservatism or radicalism, all recognized some vital point of agreement or sympathy with him. The celebration proved a great success, both in the number who attended and the interest manifested. Representative men of all denominations met on one platform in hearty sympathy with a movement designed to honor one who had honored his race. Seventeen addresses were made, and letters received from thirty-three distinguished persons who could not be present. These are all published in this volume, which cannot fail to be a veritable acquisition to the library of every one who would keep in step with the onward march of this age of progressive thought.

AMERICAN SEASIDE RESORTS; a Hand-Book for Health and Pleasure-Seekers, Describing the Atlantic Coast from the St. Lawrence River to the Gulf of Mexico. Illustrated with Maps and Wood Cuts. New York: published by Talbot Brothers, Merrill & Co., 758 Broadway.

A very complete and useful guide for any one contemplating a summer jaunt, showing all prominent places, and how to reach them. For sale by A. Williams & Co., 283 Washington street.

FORGET-ME-NOTS from God's Garden. By F. J. Theobald, author of "Heaven Opened." London: James Clark & Co., 13 Fleet street.

A pure-minded, simple, charming story, replete with spirituality and a recognition of the presence, power, and guidance of celestial visitors on earth. No more attractive or worthy volume can be placed in the hands of children. It should be in every Spiritualist's library, accessible to all readers, and will be found equally interesting and suggestive of good thoughts to persons of all ages.

CHARITY, FAITH, AND WORKS. Vol. 5 of "The Swedenborg Library." Edited by B. F. Barrett. Philadelphia: Claxton, Remsen & Haffelfinger.

A volume of selections from the writings of Swedenborg, furnishing a complete view of his teachings concerning Charity, Faith and Works, the primary feature of which is that neither is genuine, nor can even exist as a reality apart from the other two, and that where this heavenly trinity exists we have an image of the Divine Trinity. The volumes composing this "Library" are very finely printed, small and compact in size, and very well suited as "handy-books" for frequent perusal.

ETHEL DUTTON; or, Love's Triumph. By Mattie May. Loring, publisher, corner Bromfield and Washington streets, Boston.

A pleasing story—the very book to take with you on your summer jaunt, with which to fill up the intervals of your busy hours.

INSURANCE AND SELF-INSURANCE. What is meant by Chapter 22 of the Acts of 1880. By Ellzur Wright. An explanation of an act limiting the forfeiture of policies in Life Insurance Companies. For sale by A. Williams & Co.

URANIA; a Monthly Journal of Astrology, Meteorology and Physical Science, will be found attractive to many students, especially so as works of this kind are quite rare. Its predictions of the weather, differing from our "Old Probs" inasmuch as they cover longer

periods of time, are interesting, and in some instances remarkable. Published by Simpkin, Marshall & Co. London.

PERCY'S POCKET DICTIONARY OF CONEY ISLAND, published by F. Leopold, 13 Park Row, New York, and sold for a time, almost in the hands of every one who visits that famous resort.

W. J. Colville's Meetings.

On Sunday last, July 5th, a large congregation assembled at 10:30 A. M. in Berkeley Hall, Boston. The services were throughout appropriate to Independence Day. Mr. Colville's guests lectured through his organism on the cause of America's greatness and her future prospects. The discourse was an earnest appeal for perfect liberty, which was defined by the speaker as antithetical to license. No former, who should ever be justifiable unless accompanied with the intent to serve others and increase their joy. Many words of reproof were administered to those who are ashamed of their colors, and are making the endeavor to be all things to all men in a self-seeking, time-serving sense.

Every one was urged to identify himself with the nation, and to realize that a nation can prosper only when all the individuals who constitute it are determined to do their part in fulfilling their own duties in their own immediate circles. Moral liberty was regarded as essential to the preservation of civil liberty. The institutions of America were eulogistically referred to, but the need of independence of character was enforced upon the audience, and was stated the equality of the sexes was insisted upon, and women were urged so to educate their sons that the women of the future would be treated with that respect they can only receive from men who have learned to reverence as well as love womanhood in the persons of their mothers.

America was spoken of as a concrete nation, and it was predicted that the various peoples of the earth would meet, harmonize and intermarry here as a prelude to a day of universal peace. A poem on "Liberty, and Independence Day." The large audience was very attentive and appreciative. After the service had concluded, Mr. T. Higelow announced that he would remain in the city until the 15th inst., and that sufficient funds had been secured to pay the rent of the hall, thus abolishing the necessity of a charge for sitting at the Sunday services.

On Sunday next, July 11th, W. J. Colville's ministrations to the hall will close. The subject of the Service as usual at 10:30 A. M. Subject of lecture, "The Ministry of Angels."

Kennedy Hall. On the evening of the 4th inst., Kennedy Hall, Warren street, was filled by a highly cultivated audience, who listened with great interest to a lecture on "Washington, Paine, Thompson and Garrison," delivered through Mr. Colville's mediumship. This lecture was pronounced one of Mr. Colville's happiest efforts, and was greeted with enthusiasm.

Next Friday, July 10th, a public reception will be held at 8 P. M. in this hall, to which every one is cordially welcome. On Sunday next, July 11th, the lecture course will close with a discourse on "Fenelon."

W. J. Colville is open to engagements during the summer. Persons wishing to secure his services are invited to apply to him at once for terms and dates. Address, 201 West street, Boston. He will be in the city on Monday on Friday, July 10th, when he will lecture at 2:30 P. M. at Shawheen River Grove, at the opening of the Camp-Meeting sessions in that place. On Sunday, 18th, he will be at Nesaminy Falls Grove, near Philadelphia, speaking at 10:30 A. M.

Mediums' Camp-Meeting.

To the Editor of the Banner of Light: The Mediums' Camp-Meeting to be held under the auspices of the Cooperative Association, at Creedmoor Park, is fast to rival many of the meetings of this kind held in this country. It being the first and final year, of course much difficulty has been experienced in setting the movement on foot; but at the present time the indications are that the meeting will exceed all the expectations of the members of the Association.

The Lecture Committee have procured the best talent for the rostrum that the country affords. Among the speakers may be noted George H. Geer, of Michigan; Mrs. Lewis Pease Fox, of New York; Mrs. Julia Samuel, of Illinois; Mrs. Juliette H. Severance, of Milwaukee, Wis.; Dr. R. C. Flower, of Philadelphia, and many others.

Prominent among the mediums who have signified their intention to be present are Mrs. S. A. Anthony, Dr. E. Gordon, Mrs. James H. Bliss, Philadelphia; Messrs. Keeler and Kottimer, and Jesse Shepard of Brooklyn, N. Y.

All financial responsibility connected with the Camp-Meeting, such as paying the lecturers, furnishing tents, fitting the ground with rostrum and other apparatus, has been assumed by one gentleman, who, although not a Spiritualist, is deeply interested in the work of the Cooperative Association, and has shown his interest in this manner.

The fare on the various boats from Philadelphia to the Camp is only fifteen cents for the round trip, and this inducement alone will fill the camp-ground with thousands of earnest investigators. The principal objection raised against this Camp-Meeting is, that it was so near the city that it would be infested with disorderly visitors; but we can assure all who come to the meeting that our police arrangements are perfect, and if the disorderly element does put in an appearance it will be speedily and put out of town. We feel that we need to demonstrate a full sense of the truth of the spirit-return, and from our experience in the past those that are called "roughs" really make the most earnest and fearless investigators when once they realize that there is "something in it" worthy of their attention.

The ground where the meeting is to be held was formerly a handsome country residence, but is now used as a picnic ground; it is situated about eight miles from Philadelphia, on the Delaware river, and is well provided with swings, flying horses, bathing houses, sail and row-boats, and a large dancing-pavilion, for the amusement of the young. First-class board can be found with Mr. Campbell, the proprietor of the ground, at a low figure. Late boats will run for those who prefer to return regularly to the city rather than board on the ground.

The news-stand for the sale of spiritual books and newspapers will be under the charge of Miss Jennie Mabony, who will keep a supply of the *Banner of Light*, *Mind and Matter*, and other publications. She is duly authorized to receive subscriptions for the same.

All arrangements connected with the meeting are fast being perfected, and we all expect a most enjoyable season of rest and a grand spiritual feast. The meeting opens Friday, July 9th, and ends Sunday, Aug. 1st. Come, friends, one and all, and join us in our work for the elevation of the masses.

W. J. COLVILLE, President Cooperative Association of Spiritualists of Philadelphia.

A Pertinent Word from the Governor.

To the Editor of the Banner of Light: The Ninety-Ninth Annual Meeting of the Massachusetts Medical Society has recently transpired in Boston, and it gives me real pleasure to be able to put in record in your columns that at one point in the course of the meeting Gov. Long spoke of the uncompromising Regulars there assembled concerning "the wisdom of the legislation which left the profession to stand upon its merits."

This sentence, coming as it did so soon after the defeat of the attempt made by these Regulars "to stand upon" an "unreasonable" protective law, and not on their own "merits," must have puzzled the majority of the nature of a left-handed compliment to his auditors at that time—but it embodies the grand truth of the recognition of which all friends of progress in the remedial art are contending. A. S. HAYWARD, *Magnetic Physician*.

To the Editor of the Banner of Light: On Thursday evening, July 1st, Mrs. M. A. Smith (better known as Mrs. Carnes), who lives at the Windsor House, corner of Castle street and Shawmut Avenue, Boston, celebrated the twenty-third anniversary of "Dr. Armstrong's" control by a gathering of a few of her friends, said to have been selected by the Doctor. If so, she used most excellent judgment, not one appearing without the "wedding garments" of courtesy and respect in a picturesque assembly, meaning that the whole affair was almost a tableau. All present appreciated the compliment of invitation, and enjoyed the entertainment very much. There was the speaking usual on such occasions, but no prolonged orations. Each of the "merits" must have puzzled the majority of the nature of a left-handed compliment to his auditors at that time—but it embodies the grand truth of the recognition of which all friends of progress in the remedial art are contending. A. S. HAYWARD, *Magnetic Physician*.

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Grove Meeting at Mantua, O. The Spiritualists of Mantua will hold a Grove Meeting at Mantua, Ohio, on Sunday, the 10th of July, 1880. At 2 P. M. the Spiritists will have a picnic, and at 4 P. M. a good music and cheer the weather. Refreshments will be served at noon. A good and profitable time is expected. All seekers of truth are cordially invited. Those coming from a distance will find "a welcome home." D. M. KING, Secretary.

Balmy sleep, good digestion, rich blood, elastic step and cheerfulness in Hop Bitters.