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# The Rebiewer.

#### A Valuable Book.

RELIGION AS REVEALED BY THE MATERIAL AND SPIRITUAL UNIVERSE. By Edwin D. Babbilt, au-thor of "Principles of Light and Color," "Health Manual," etc. 1 vol. 12mo., pp. 365, fifty engravings, cloth. New York : Babbilt & Co., 5 Clinton Place. Contrary to the custom of writers of the materialistic school, who see only an evil to destroy, but no good to establish in its place-who, turning their backs on the past, have no future to look forward to, the author of this book, a Spiritualist, demolishes time-worn errors, "sacred" delusions, hopes built on fears, and a jealous, angry and revengeful God, and supplants them all with an immortality of bliss, not acquired through the merits of another, but by being wrought out through the earnest toil of a self-sacrificing life for the good of all, and a being of infinite love.

Commencing with the great problem of the ageswho or what is God? the reader is led to a consideration of the existence of one to whom that name can be applied. Briefly summarizing what is known of the universe, and the laws governing it, the intelligence displayed in its activities, the conclusion is inevitably reached that the soul developing power which lives through all life and vivifies all matter, must be Infinite Spirit, by whatever name it may be designated. God being a spirit, it is impossible for a Materialist to comprehend the idea of such a being; but the Spiritualist, possessing a vision that enables him to perceive the interior essence of things, easily does so. It is remarked that many scientists are so thoroughly imbued with materialistic views that they deny the possibility of the existence of anything more grand or beautiful than is presented to human vision, and denounce as ignorant or dishonest those who entertain opposite opinions.

Clairvoyance is cited to substantiate the fact of tasy or delusion of the mind was proved as long ago

have passed away, and love encircles every human being." The very interesting treatment of subjects correlative to those we have named we must pass with only

brief mention. The perfection of God and inquiries into whether he created evil, whether man is totally depraved, or anything innately bad; the possibility of endless punishment, or of the existence of absolute evil under divine law, closing with a consideration of the dectrine of Evolution, are the subjects of Chapter VI. Special Providences; events supposed to be miraculous, but shown to be in conformity with natural laws ; prayer, its efficacy, and views of various authors respecting it, are next brought to the reader's attention; after which the startling fact of human coopera-tion in the development of this earth, the possibility that after the lapse of ages man becomes so mighty in intellect and control\_of Nature as to construct and rule over worlds, forms a subject of the deepest interest. In this connection reference is made to an interview by the author with a spirit of great age and influence, through the mediumship of Mrs. Conant, and a vision of world-forming, by Judge Edmonds is given.

The four succeeding chapters present the creeds and practices of Christianity and the dangers of standards of belief supposed or claimed to be infallible. Religlous systems are tested by the results they have pro duced, and facts are cited to show that virtue and re ligion do not begin and end with Christian nations, nor vice and irreligion with the others. Turning from the infallible bibles of all nations, from religions for mulated by man, it is gratifying to find ourself, in Chapter XIII., face to face with "The Ethics and Religion of Nature." Here we have lessons from a leaf, from trees and flowers and from shells; teaching from crystallization, from the human form, from suns and stars and the great masses of the universe.

"Life under the Old Religions' 'and "Life under a Spiritual Religion" are the subjects of the next two chapters, and the contrast between them is presented in a vivid light. The former is well illustrated by quotations from Buckle's "History of Civilization"; and in proof of the fact that the spirit of persecution, which has been the dominant feature of the religions of the past, is yet living, numerous instances are given of its making itself manifest during the last dozen years, mainly to those who have given in their adherence to Spiritualism. Under the second heading a general division of the human faculties is mapped out, and it is shown that spirituality ennobles the individual by whom it is possessed, whether a church member, one of the "holiness" circle of the Society of Friends, or the more philosophical Spiritualist. Several engravings are given, showing that spirituality beautifies the countenance, while animalism and the impulses of the lower nature deform it. It is argued that the development of spirituality can come only through spirit-comnunion. Referring to the truth of the phenomena of Modern Spiritualism, Mr. Babbitt says : "The amount of evidence is simply overwhelming, and I deem it utterly impossible for any candid mind to investigate the subject thoroughly and perseveringly without becoming convinced of the reality of spirit-communion. The widespread belief in Spiritualism is shown, and after exhibiting proofs of its rapid growth in foreign countries among the best and most intelligent classes, a leading Baptist paper, the Chronicle and Examiner, is quoted as saying in 1878, 'Despite all hindrances, Spiritualism has grown until it is not only the most spirit perception; and that clairvoyance is not a fan- widely-accepted of the somewhat numerous religions of the United States, but embraces, we are credibly informed, more of wealth and culture and social distinction than any other-as indeed it is not unlikely, since cial methods its claims. The arguments of the atheist | it embraces among its adherents and semi-adherents considerably more than one-half of our population."" Substantial arguments are next given, the opinions of eminent students of life and its forces liberally quoted, and well attested facts presented to show that Spiritualism is the only demonstrator of immortality, hence the most joy-inspiring of religions; that it promotes civil and religious freedom, assumes the lead in human reforms, prevents insanity and superstition, perfects the physical system, reveals a grander universe, and leads to nobler living. Abundant evi dence is given to prove that the most illustrious poets. artists, musicians, seers, orators and other geniuses of the world, have been indebted largely to the inspira tions of the wiser life. An interesting narrative of the life of Jesus on earth and his state and influence in the spirit-world, as understood by the author, is next presented, followed by a consideration of the question whether the new religion, as Mr. Babbitt terms Spiritualism, but which to us appears to be a revival of the oldest religion, will abolish churches. Perhaps the most interesting portion of the book to the general spiritual reader is that comprised within the limits of the last three chapters, in which " Death under the Old Religions" and "Death Under a Spiritual Religion." are strongly contrasted, and "The Future Life" is as vividly portrayed as it possibly can be with such knowledge as we have and such capacities as we possess to comprehend it. The faint hopes that the popular belief of the church led its communicants to indulge in, the fears that drove them into "the narrow path," the dread with which they approached the hour of death, that, notwithstanding their forced professions, was to them the culminating point of horrors, are shown by the writings of those who were the chief advocates and supporters of the religion of the past. The teachings of Spiritualism are next stated : numerous accounts of the passing on of those who, ere its modern advent, caught foregleams of its in effable truths and consolations, as well as of others who, having welcomed its later and more tangible manifestations, gladly accepted its blessings; and these are supplemented by illustrations of the power of Spiritualism to sustain those who remain on earth. Of the future life-the location and character of the spirit realms are first considered, and afterwards the various conditions and modes of existence of those who inhabit them. The volume closes with remarks upon the basic principles of a Universal Philosophy and a Universal Religion, embracing the laws of unity, diversity, harmony and progression. It has not been our privilege for a long time to peruse a book so full and comprehensive in its details, so clear in its presentations of comparatively new thoughts. and so just and reasonable in its deductions. That it will be gladly welcomed by all Spiritualists, and be found to possess a deep interest by all who seek to solve the problem, what is truth? there can exist no doubt. We predict for it a wide sale, and a permanent place among the standard literary productions of the

"ARE EVIL SPIRITS ALLOWED TO MANIFEST ?"

REPLY TO CRITICISM OF A. E. NEWTON. BY MRS. MARIA M. KING.

To the Editor of the Banner of Light : In the Banner of May 21st I find a criticism upon my late work, "The Principles of Nature," which calls for a reply from me, especially as the writer has misapprohended sadly a certain passage quoted there-from, commenting upon it in a manuer that entirely misrepresents the author's meaning, thus doing an in justice to the work which I cannot allow to pass unnoticed. I have great respect for your correspondent as an able critic and profound reasoner, and am fully sensible that I should understand my ground well before contesting it with him. However, I venture to defend what has been a part of my philosophy since I first began to be instructed in principles by my revered spirit teacher.

My critic has quoted very little of the argument in my published works on this question, omitting some of the strongest points, which his objections have not touched; and I invite such of your readers as have not already done so to exan me the argument there, and not simply what is quoted by him.

There is a side to this question of the interference of malignant spirits with mortals that has, it would seem, been very generally overlooked in investigations of spiritual phenomena, and in laying the basis of the philosophy which is claimed to underlie all others. For instance, we hear it reiterated on every hand that, For instance, we near it reiterated on every hand that, since it is possible for the good to avail themselves of the law of communication, it is just as possible for the evil. Now, it would be, leaving out of the account the fact that rules of order may exist in spirit-life to pre-vent this. But it has seened to have been very gener-ally overlooked that there is or may be such a thing as necessary restraint excredesed in spirit-life over the class that would prey upon every other class; and hence, it has been believed that such were at liberty to maliciously forment, through the law of control, the same as the opposite class to exercise their benevo-lence in this way. The brother seems to have adopted this view, for in relation to the teachings of my work that there are restraining rules for the protection of the children of earth, and that the mulgnant are not at liberty to communicate, he remarks: "It would be exceedingly agreeable to believe this confortable doctrine, if the facts of observation and experience would permit it." The same in substance used to be said in reference to the doctrine of universal sativation by Orthodox Christians, who found no warrant for it in the "word of God" or the general sentiment of Christendom. But how cus, to day, after the flood of light elicited by thoug t and investigation, for the liberal-minded to believe this "confortable doctrine," and how repulsive the o- dogma appears. So it seems to me that the more investigation is turned to this sub-icet, and the mere five stigation is turned to this sub-icet, and the mere five stigation is turned to this sub-icet, and the mere five stigation is turned to this mal-ter, the subject has been and substance used on the number the the more five stigation is furned to the sub-feet and the mere five stigation is turned to the nor-inear and preconceived opinions, the planer it will appear and preconceived opinions, the planer it will appear since it is possible for the good to avail themselves of

view or gettime at Interfune inclusions. The plane in the observed is a second se

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is taught, by whatever teacher, adapts itself to the capacity of the learners. If spirits have seemed to con-sent to this repulsive doctrine, it has been, as alleged in "The Principles of Nature," because it has been out of their power to successfully confute it until a sentiment could be created in the body of believers that would gradually overcome the prejudice in its favor; until a better knowledge of psychie laws and phenomena prevailed, which would give a clue to the phenomena considered diabolical on almost every hand. Doubtless it has occurred to the thoughtful mind of

Doubliess it has occurred to the thoughful mind of our brother that there is a lesson of deep import in the mistakes, the confusion of doetrines. The routradie-patters and believers, Spirits cannot justic be held of maint of addie to tesses one of mean their addre with spiritual phenomena. It is the percogative of man to judge for himself, and in this case the burden of elfeiting order out of confusion—order of hellef and doetrine—has been cast upon man in the flesh. Out of the multitude of coin cast at-its feet the is left to select the genuine, or suffer loss. Is not this the order of Nature—the way it ever lay. This argument secures to hinge party upon the ques-ter and the secure of the party of the secure of the active of event spirits. There are gradithous of even are any soft even spirits. There are gradithous of even are any soft even spirits. There are gradithous of even are any with when they can hold infereourse. This first pool in them that they are unsafe whereaver there are any with whom they can hold infereourse. This the class restrained, as chimals are restrained on earth from maraudure. Others are restrained as chr-comstances require, but not persistently and continu-any, like those whose influence is a poisonous masm that infects where it finds access, with nothing re-deeming it. W philosophyt exches that all meen are entitled to libery of aelion, within certain lumits, on the same proof of cooledy — . . In the sacred sphere is so all-comstances require, but not persistent with hisself in his order of soclely — . . In the sacred sphere is so all-entities there are figurated as the manifestion of thought and notion call subjects within the initis that regard for the public sacred sphere is so all-entities the sphere on a travenetic, it is difficult to see why it does not prevent those unvise and binn-drift is strangely inconsistent with hisself in his order of soclely — . . In the sacred sphere is so all-entities the sphere is aso to restrained. If is difficult to the grower is a stra

The Prophetic Enunciations of a Materialized Spirit, which Have Been

and are Still Being Fulfilled. To the Editor of the Banner of Light:

As one full year has passed since certain specified events have happened, as were forefold us. I have hought it proper to give your readers one more citation of the many remarkable manifestations and sayings of our spirit-daughter which we have been so favored with--coming as they do through the mediumship of our friend, Mrs. Hull.

On the evening of June 21st, 1880, at a private scance at which were present only my wife and myself, our spirit-child came to us, in her perfection as a materialized spirit, and with strength sufficient so as to remain . with us, conversing full one and a half hours. Whilst thus sitting with us, she recounted many incidents of her life when here in the mortal, besides various matters pertaining to her as a spirit in her celestial home

Now, in thus seeing and conversing with immortals, so bright and beautiful, we deem it a boon granted to but few, and indeed feel that we have been truly blessed.

In this angelic visit of our child we were told of musthings that seemed to be prophecies, quite as remarkable as were those of the prophets of old. As an illustration, the following-most significant and prophetic in its nature-is reconnted :

Whilst conversing upon various subjects, the spirit said : " Papa and mamma, you will hear this year of great sickness, besides terrible disasters by storms, fires, floods, earthquakes and shipwreeks; but in a vory, very short time you will see a dreadful accident right in front of your very doors."

Our reply was: "Can It be possible, Lizzle?"

"Yes, you will see it." she answered.

Few persons who were passengers or had friends on he steamer Scawanhaka last June can have forgotten that heart-rending scene.

The above prediction was made to us on Monday vening, at ten P. M., June 21st, 1880; and on the Monday following, at half-past four P. M., June 28th, my wife and I were startled with the shrick of a steamer's alarm-whistle. Looking up and out upon the river, we saw, In the very front of our door, the flames bursting from the steamer Scawanhaka-her deck crowded with hundreds of terror stricken passengers !

While auxiously looking upon this heart-rending seene there came to us quickly the "winged words" of our spirit-child : " And in a very, very short time you will see a terrible accident in front of your very doors!"

Thus was fulfilled what had been forefold us from lie angel-world but a short week before ; and whilst thus watching the anxiety expressed upon the many faces as they crowded the rakings of that ill-fated steamer, looking toward us and the shore-so near but unattainable-that scene made its imprint on memory's tablet so deeply that no time can efface it. Whilst thus watching we saw many cast themselves into that terrible current from which we were powerless to save them.

Having thus seen so quickly verified the prophecy, of our spirit-daughter, we are impressed to believe that it was a positive message coming from the spiritworld.

I have related this one of the many sayings and manifestations that have and are occurring to us, so that your numerous readers might compare and re-

as 1831, to the full satisfaction of a committee of the French Academy, appointed to test by the most cruand of the Spiritualist are briefly stated, following which is a relation of the author's experience, in which he alludes to the valuable aid he has received during his studies from the spirit-world, notably from the spirit of Dr. Elliotson, once president of the Royal Chirurgical Society of London, and an ancient Greclan spirit, a dweller in the mortal thirty centuries ago, whose present mission to earth is the unfoldment of the great fundamental laws forming the aim and purpose of this book.

The Delfic location and mode of working are treated of in the third chapter. In the author's opinion it is proper to speak of God as having a special place of abode, though, in a general sense, he fills infinitude; and he also believes that infinitude can have a centre -two conclusions which it will be difficult for the majority of his readers to accept. But the several pages in elucidation and support of them will be found worthy of close study. In Chapter IV, the nature of God is discussed, the queries being : is he a being of intelligence? has he a personality? are his attributes absolute? The first must be answered in the affirmative by all. Of the second, the Brahmins, Christians. Jews, Mohammedans and other religious sects, conceive of God as an infinite person. The Parsees wor shiped the sun, that representing their idea of God as the centre of all light. Certain inspirational minds conclude that a large number of the greatest, holiest and mightlest spirits of the universe occupy the highest heaven, blend their energy into oneness of action, and thus form the real Deity or Spiritual Sun Centre. As to the attributes of God, our author states as his belief that God is a progressive being, from the fact that a more terrific hell cannot "be imagined for a being of infinite activities and expansive powers, than a condition in which all progression must cease, and no new worlds of knowledge and conquest ever be gained." He concludes that it is inconceivable that God has reached the end of all progression. But it is plainly to be seen that many will combat this view. They will argue that "progress" implies something beyond to which advance can be made; that if God is "infinitude" he must occupy "infinitude," and there

can be no "beyond " to infinitude. In Chapter V. is given "An Angel's Conception of the Universe," the manner in which it was received by Mr. Babbitt being described. The following passage he considers unsurpassed in the sublimity of its ideas of the universe and the destiny of man, "and was given," he adds, " as an exact statement of facts as they are," rather than the mere speculation which earthly

minds must indulge in on such a subject: "You think you understand science and have soared up into the laws of things, but your highest concep-tions reach out but a linger's length into the arcana of the infinite. There are sums far mightler than yours, tions reach out out a inger's length into the arcana of the infinite. There are sums far mighter than yours, countless as the sands of the sea, and worlds encir-cling them compared with which your own is but a mote in the sunbeam i Telescopic vision enters but the periphery of the great circle of things. There are orbs that roll in those depths so advanced in knowi-edge, science and invention, as to have passed beyond the grade of earthly attainments myrlads of ages ago. Steam as a motive power has been superseded by su-perior agencies, and these in their turn by those far mightier still. Telegraphic communication exists only in the records of the distant past, and systems of thought transfer, capable of reaching out into both the material and spiritual universe, have been adopt-ed in their place. In social development the people have become as angels, and their spire like heaven in comparison with your own. The haws of life are so profoundly understood and obsyed that sickness has long ago passed away, and all crime is unknown. All prisons, alms-houses, hospitals, battle-fields, and wall-ings of human hearts have vanished before the light of science. Despotism and systems of wrong-doing

Mr. Leopoldt, publisher of the Literary Nows, Phila delphia, has offered four prizes, to be competed for by subscribers to that journal, for list of the best one hundred books for a small library. Certain books which as a matter of course, ought to be in every library, are excluded from the competition.

age.

If a God inspired book has been teaching error for many centuries, we certainly have no faith in the revision that comes at this time through a human agen cy, says the Charleston, S. C., Sunday Times.

the passage, and an argument to disprove what is not infimiliated in it, or ever has been in any of my writ-ings. Tam charged therein with ignoring "moral grada-tions in spirit-life corresponding to those in carth-life." and assuming that the "lowest condition in the spirit-world is higher than the highest on earth." We will let the reader judge of the language of the entire pas-sage, and the ideas it conveys: "It cannot be main-tained that spirit-life is higher than the first state of existence if demons have the power they are repre-sented as having; but it must be conceded to be a go-ing backward, a losing of what has been gained by ex-perience, and the various lessons of carth-life, to go where the restraints of civilization cannot be applied in society, where social forms are such as prevail among savages on earth, where each can work his evil will upon his brother with none to say him nay. "The better land,' the 'higher life,'the home of the angels,' the 'saints' rest,' are worse than meaningless terms, they are a delusion and a snare, a cruel imposition upon poor hopeless humanity struggling along toward the darksome land where await them such horrors as earth has not-save in the deep pit of hopeless savage-ism-if this horrid dogma he true." Where, herein, en be found the sentiments imputed? Is it in the term, "higher life"? This is a term commonly used in referring to the next life, and very properly; for, as we comprehend it, it is higher in the strictest sense, and yet not in any such sense as this passage has been construed to indicate. My critic's very generous com-mendations of the work will pass for very little with sensible people if it can be shown that such contra-dictions and inconsistent statements occur in it as he professes to find here. There is always "unsafety," as the brother well re-"marks, "in taking any book," or word of man or spirit, "as absolute authority," and I welcome fair crit-ters in we wither for the sentiments of friendship and esteem he expresses, which I most

Breckenridge, Colorado, June 9th, 1881.

THE VACCINATION TYRANNY.-Mr. John Bright, in a letter to Mr. Pitman, of London, says: "The law which enforces penalty after penalty on the conscien-tious parent for not vaccinating his child is mon-strous;" and a judgment of such weight and authority must ultimately prevail. Meanwhile, the contest for deliverance from what is ironically described as " pa-ternal," and sometimes as "grandmotherly govern-ment," is an arduous one, and ought to enlist the sym-pathy and support of all who love liberty, and rever-ence the rights of conscience. The tyranny practiced on anti-vaccinators is capable of many alarming ex-tensions, to which there can be no logical resistance.-*Mr*, *William White, in Vaccination Inquirer*. Mr. William While, in Vaccination Inquirer.

Who ever expected to see a Boston doctor of divinity, and Orthodox besides, officialing at a funeral which ended with the burning of mock paper money and joss-sticks, and the placing of food at the grave? We fear the Chinese among us are not entirely conand joss-sticks, and the placing of food at the grave? We fear the Chinese among us are not entirely con-verted to Christianity, even if they do go to Sunday-school.- Boston Herald.

flect upon any similar facts they may be cognizant of in order to ascertain whether we mortals are not again to be so favored in the near future with advice and warnings from our spirit-friends-causing us, if just to them and ourselves, to avoid many impending dangers overhanging us. And should such things be found to exist, might we not consider ourselves as highly favored as were the early-recorded-inhabitants of biblical times?

This question, then, arises : If such did transpire in those days, why could not the same occur now, with like conditions given to the spirit-powers to come nearer us?

We have seen and learned much through our spiritchild; but she informs us that we are to see far greater things, and that the time is not far distant.

Now, as such remarkable facts have occurred and do occur, we would ask how long will it be before all creeds and superstitions will fall, leaving mankind free once more from the bondage of the beliefs that has so long held them down?

May not that era of freedom be nearer at hand than it is thought, and may not our angel-friends again, and soon, walk and talk with us as of old? When that time does dawn upon us then will come the millennium so long sought and prayed for but as yet unattained. Astoria, L. I., June 17th, 1881 A. L. ILATCH.

#### -A Cure for Small-Pox—Important Discovery.

Dr. James Moore, a surgeon of Ironton, O., who has lately been suffering from smallpox, accidentally hit upon a simple remedy which in his case, at least, acted with marvelous celerity. This is the way the doctor tells the story:

with marvelous celerity. This is the way the doctor with marvelous celerity. This is the way the doctor tells the story: "My nurse had retired, and was sound asleep in bed behind me. My feet were so tender that I dare not bet them touch the foot board of the bed. My head I could not suffer to lie upon the pillow. Lay raised up on my elbow, my neck resting upon my hand. I had by this time become so nervous I dare not shut my cyes from fear of seeing unpleasant visions. Pulse about ninety. I had upon the table at the bedside a pitcher of water and a drinking glass, a box of seidlitz pow-ders, and one onnee of chlorate of potash in crystals. I had also at my bedside a paper of lemons, and also one of oranges. These were all the agents within my reach. I recollected that lemon pilce, in sufficient quantity, was a sedative, and would lower the heart's action, and by so doing might relieve me of those un-pleasant visions. I therefore squeezed all the julce I possibly could out of one of the lemons into the glass, to which I added about two table-spoonfuls of water, and drank it. I then opened the rind, and sucked the balance of the julce. In about twenty minutes I took another lemon, and used it in the same manner. In a short time I felt very cold, as if I were lying in prox-limity to a large mass of ice. My pulse had dropped to sixty, I shut my eyes to see if the unpleasant visions were gone. I not only found that they were gone, but by placing my hand upon my head I found that the pox. It stained the mapkin I had applied to wing the full. The stained the mapkin I had applied to wing the full. The stained the mapkin I had applied to wing the full. If stained the mapkin I had applied to wing the full. the add gone also. My head is an willed down to a level with the surface. The same had taken place with hose upon my face. My beard was glued together with the same kind of find. Those upon my neck had not bursted, but had asfruk away and di-minished in size considerably. I laid down, and slept two hours comiferably

#### LIGHT. BANNER OF

### A FABLE.

2

Some cawing Crows, a hooting Owl, A Hawk, a Canary, an old Marsh-Fowl, A Hawk, a Canary, an old Marsh-Fo One day all met together To hold a canens and settle the fate Of a certain bird (without a mate), A bird of another feather.

" My friends," said the Owl with a look most wise, "The Eagle is soaring too near the skies, In a way that is quite improper; Yet the world is praising her, so 1'm told, Ami 1 think her actions have grown so bold That some of us ought to stop her."

\* I have heard it said," quoth Hawk with a sigh, \* That young lambs died at the glance of her, eye, And I wholly scorn and despise her. This, and more, I am told they say-And I think that the only proper way Is never to recognize her."

"I am quite convinced," said Crow with a caw,
"That the Eagle minds no moral law;
She's a most nurnly creature."
She's an ugly thing !" piped Canary-Bird;
"Some call her handsome-it's so absurd— She has n't a decent feature !"

Then the old Marsh-Hen went hopping about. She said she was sure—*she* had n't a doubt Of the truth of each bird's story; And she thought it a duty to stop her flight, To pull her down from her lofty height, • And take the gilt from her glory.

But lot from a peak on the mountain grand, That looks out over the smiling land And over the mighty ocean, The Eagle is spreading her splendid wings— She rises, rises, and upward swings With a slow, majestic motion.

Up in the blue of God's own skies, With a ery of rapture away she files, Close to the Great Elernal; She sweeps the world with her piercing sight, Her son is filled with the Infinite, And the joy of things supernal.

Thus rise forever the chosen of God, The genius-crowned or the power-shod, Over the dust-world sailing; And back, like splinters blown by the winds, Must fail the missiles of silly minds, Useless and unavailing. —*Ella Wheeler*.

# Free Thought.

## REPLY TO W. E. COLEMAN, ESQ.

To the Editor of the Banner of "Light:

Wheever will take the trouble of resperusing my article in the *Binner of Light* of March 12th will perceive that all I there claim for Jesus is, that he was "one of the greatest lights vonch-safed to the race." To be sure, I declare that "I love and almost adore him," but do I not do the same to many of my earthly friends? Light component for a sure of a sure of the greatest with the same to many of my earthly friends?

of defending the intellectual character of Jesus, but Theodore Parker declared that he was eighteen hundred years in advance of his age, and surely that must be an evidence of some-thing more than "mediocre talent." Mr. Sav-Mr. Savage, of this city, a Unitarian divine, not supposed to be overburdened with piety or otho-doxy, honors Jesus highly in this respect, and Bonaparte placed him above himself intellectually. Of course, we can all say that Socrates, Plato and others excelled Jesus in intellect, but saying it does not make it so. Probably if we had a fuller record of Jesus's sayings than we have, we should be better able to judge of this matter. We are told that there are forty gospels in ex-istence, and John says that "the world itself would not contain all the books" that a full record of Jesus's teachings would fill. How, then, from these meagre specimens of his thoughts, can we dogmatically assert that he is so far inferior to other great men? How hap-pens it that so many wise and learned men in all ages since his death, have agreed that "never man spake like this man," if there was no foun-dation for such a belief? Jesus may not have dation for such a bener? Jesus may not have equalled Plato, and yet may have been "highly intellectual." Does our friend consider Cole-man himself equal to Plato? and yet he claims to be very highly intellectual, and I have no dis-position to dispute his claim in this respect. Is every person who is inferior to Socrates below par intellectually? By what intellectual stand-and there he taw here we Dividibut when he me ard does he try Jesus and Buddha, when he pro-nounces so authoritatively upon their compara-tive mental attainments? Let it be borne in mind that Gautama Buddha was the son of a great king, and from his infancy had every ave-nue of knowledge open to him; that all the treasures of wisdom and knowledge of his fa-ther's vast empire were at his command; while Life's vast empire were at his command; while Jesus was born and reared in extreme poverty —did not even learn to read in his boyhood, but worked at his trade laboriously until he ap-peared on the Jewish stage, and had only three short years in which to teach his doctrines; while Gautama spent fifty years in proclaiming his ideas. Compare the early teachings of Gau-tama with those of Jesus, and see if the former "travered intellectually for above the 'Son of towered intellectually far above the 'Son of Mary As to the originality of Jesus's teachings, this is a matter of mere opinion. I claim that no other teacher previous to Jesus, ever taught by Jesus. Like our friend, I have spent a little time in examining the records of past religions, and I unlesitatingly assert that no teacher preand I unhesitatingly assert that no teacher pre-vious to Jesus ever so fully expounded the great doctrine of spiritual intercourse as Jesus did. Indeed, it was almost entirely overlooked by Confucius and Gautama Buddha. This is the erowning glory of the Christian religion, and the only thing that unmistakably distinguishes it from all other religions, and I marvel greatly that with this stupendous fact staring us in the face any Spiritualist should be found who will proclaim himself "a deadly enemy of Christian Spiritualism." Of all the other religions that have ever cursed or blessed the earth, Chris-tlanity preëminently asserts the completeness of the revelation made to man, adding theteach-ings of invisible intelligences to those of nature, ings of invisible intelligences to those of nature, common sense and reason, and thus furnishing common sense and reason, and thus turnishing us with a well-rounded system of revelation adapted alike to all of our faculties. Nature alone cannot teach us everything; neither can reason, conscience or judgment. All other re-ligions depend upon something outside of us for their efficacy. The religion of Jesus has for its basic doctrine the inducelling of Deity in every man, coupled with the affirmations of reason

and the promptings of conscience. It draws in-spiration from the myriad voices of Nature, yet rests not there nor in any one thing, but com-bines in one harmonious whole all of the diverse methods of God's revealing himself to man. Especially does it dwell upon celestial influences as its "sinc quu non," as its crowning glory, and it teaches in language so plain that "he that runs may read it," that inspiration from the other world is absolutely necessary to our spir-itual and moral perfection.

With me Christianity is not "the effete relic of a dead and mouldering past, insisting on dragging through the world its loathsome corpse: of a dead and mouldering past, insisting on dragging through the world its loathsome corpse: a horid phastly spectacle: a grishy skeleton, grin-ning in fiendish glee at the manifold miseries mountain high it has heaped on helpless hu-manity." This is the exact language of our friend as applied to Christianity. He denies that he alluded to the religion of Jesus, but to something else. This is a mere subterfuce. Mohammedanism is the religion of Jesus, but to something else. This is a mere subterfuce. Mohammedanism is the religion of Jesus, and then denounce Christianity in such horrible language. I do not believe in Ahe religion of the Church, but why call it Christianity, when you deny that it was taught by Jesus? Mr. Coleman does not deny that he hates Christian-ity and Christian Spiritualism. I consider that he attacks "the foundation of all that is holy and good in human nature," and no.siguirming of our friend beneath this charge can avail anything so long as he persists in de-claring that "Christianity belongs to the dead past," and that "its mission of usefulness is nearly ended." Of course for a definition of Christianity vevery reasonable person will go to Christianity vevery reasonable person will go to Christianity, the "life of God in the soul of man"—the indwelling deity, producing holi-ness of heart and life. In attacking that I con-sider that he attacks "the foundation of all that is holy and good in human nature," and no.squirming of our friend beneath this charge can avail anything so long as he persists in de-claring that "Christianity belongs to the dead past," and that "its mission of usefulness is nearly ended." Of course for a definition of Christianity every reasonable person will go to Christianity every reasonable person will go to the "law and to the testimony," and not to the creeds of the Church. Jesus himself is the ex-pounder of Christianity, and every reflecting han knows it

One word in reference to Christ's teaching eternal punishment. It is extremely childish, in this advanced stage of biblical criticism, when the strongest believers in the Bible, in all the churches, are denying that it teaches eter-nal punishment, to build an argument upon the nal punishment, to build an argument upon the meaning of the Greek words aionion, or aionios; no one disputes that they mean oternal: But the word is used by Jude in describing the punish-ment of the Sodomites, "suffering the ven-genneo of elernal fire (aionion puros)." Are those poor creatures still writhing in those an-cient flames? John says: "Christ will burn the chaff with unquenchable fire;" does that fire still burn? burn? The word *aion* occurs one hundred and twen-

The work of the rare." To be sure, labels of the state of the rare of the sure of the rare. To be sure, labels of the rare.
The word aim occurs one humdred and twendy of an sure of the sure of the sure of the rare of

ruths that will "make us wise unto salvation" Go thou and call upon this Jesus, asking him to tell the about himself and what he taught on this subject, and if he sees that you desire to know the truth he will send his angel unto you, to know the truth he will send his angel unto you, as he did to Daniel and to John; and his words will electrify your nature and flood your soul with such streams of sacred light as will awaken therein the same ecstatic love felt by your un-worthy brother for him who was "the bright-ness of his Father's glory and the express image of his norman" and the express image of his person ": and you will be able to realize the meaning of those passages where he declares " if a man love me he will keep my words, and I and my Father will love him and ve will come and take up our abode with him." The Christian religion is a matter of consciousness as well as of intellectual belief, and God alone can reveal

application, of the smallest in respect to dynamical energy used, but not of the smallest in respect to beneficence, of all that may be expected of it. A few days ago my colleague, Prof. George Buchanan, car-ried away from my laboratory one of the lead cells (weighing about 18 lb.) in his carriage, and by it ig-nifted the thick platinum wire of a galvanic *beraseur*, and bloodlessly removed a newold tumor from the tongue of a young boy in about a minute of time. The operation would have occupied over ten minutes if performed by the ordinary chain *beraseur*, as it must have been had the Faure cell not been available, be-cause in the circumstances the surgical electrician, with his paraphernalia of voltaic battery to be set up beforehand, would not have been practically admis-sible."

Times, commenting upon this discovery, pitches its note upon a somewhat higher key: "It is possible that they may see electricity brought by electric railway's from the coasts, or from the estu-aries of tidat rivers, and delivered in the great towns for the infillment of all the purposes for which coal is at present either directly or indirectly employed; and it would not be easy to exaggerate the benefits, from many points of view, which such a substitution of elec-tricity for coal would afford. If we can imagine the atmosphere of London smokeless, and clean, uncon-taminated either by the solid or by the gaseous pro-duct of combustion; with flowers and fruit flourishing in town gardens; with our rooms, and especially our public rooms and places of assembly, freed from the heat which gas occasions; and with nature and art manifest in their true colors by high as well as by day; our pictures uninjured, our precious metals un-corroided; and, indeed, with many of the chief fea-tures of unwholesomeness which now arise from the aggregation of masses of people so much alleviated as to be scarcely perceptible, we shall be able to form some estimate of the advantages which the displace-ment of coal, its congeuers and its products, by elec-tricity, would be not only likely, but sure; to accom-plish. Such is the future which can be foreshadowed with some certainty for our descendants, even if not for ourselves; and a great step toward lifting it from the region of more hypothesis into that of high probability, was taken when the little box, with its stored million of foot pounds of electric energy, was conveyed by our correspondent from Paris to Glas-gow."

# Spiritual Phenomena.

#### Materialization and Dematerialization Outside the Cabinet in Full View of All Present.

To the Editor of the Banner of Light:

I am glad to communicate to you what to me is the solution of the problem, "the proof pal-pable" of materialization, which I have just received in a sitting alone with Dr. D. McLennan, of San Francisco. We seated ourselves in a room about 14 by 16 feet in dimensions, on the second story of a building, on a central street in this city, having an entrance door to it on the west side, and a window on the south side. There is no other outlet or opening in the room whatever. To a string passing across the room about four feet from the easterly side, is attached a velvet screen. This screen was drawn from the north side to a point about two-fifths of the distance across the room, leaving the southerly three-fifths of the east side open to the wall. The room was lighted by a lamp sufficiently well to expose all parts of it to view. We seated ourselves close together, about five feet from the westerly side, both of the medium's hands remaining in mine during the sitting. A tall female arose in the northeast corwithin about four feet from the north side, Recovering her form again, she approached us, not related to me, and was probably thinking herself a complete and fully developed woman. Then receding she partially dematerialized, and again arose with a child form materialized in our presence. The latter entirely dissolved. and the former retreated into the little corner. Again the female appeared and the child formed in our presence, and attempting to approach us dissolved itself into white mist. Afterward the female showed herself with a child in her arms, and then withdrawing, very shortly appeared again, and a body organized beside her, increasing in magnitude until it reached the stature and form of a man. This man, however, soon melted. and the female drew her own remains and shreds into the corner. The male form appeared and disappeared, or rather was constructed and disintegrated two or three times in our presence; softly swirling into form, to float away again in milky clouds. During our sitting of an hour and ten minutes, there could not have been less than a dozen of full and partial materializations, all of which were in clear view. Sometimes the forms would sink toward the floor, at other times dissolve laterally, the white substance being seen floating in the air. As some of it scattered along the edge of the little table at my left hand it telescope. I had then and elsewhere expressed an earnest desire to see, beyond the possibility of delusion, the process of materialization and dematerialization, and they seemed determined to fully gratify me. I have frequently witnessed the best form-creations that have been given in this city, but never before have I seen the modus operandi so convincingly as to fully satisfy me that it could not have been a delusion or deception. Much of the time there was a small soft light on the east side of the room. The Doctor, who remained all the time in a perfectly normal condition, viewed with almost as much interest and admiration as myself the whole proceedings, for although he had been producing strong materializations for nine months, he had always been entranced, and never before had witnessed the process in a self-conscious condition. He had given but few private sittings, and had not produced forms with the screen removed. During the whole proceedings we examined attentively, commented upon and admired the wonderful changes that were taking place before our eyes, both of us, however, as calm as in the presence of our most intimate friends. We requested the female who appeared, to give us her name, She made several efforts, but the articulation was too indistinct for us certainly to understand it. Dr. McLennan is a Scotchman by birth, and a brother of the celebrated healing medium, Dr. J. D. McLennan, of this place. He is thirty years of age, and has resided in San Francisco for the last four or five years, with the exception of a short time that he lived in Portland,

Oregon. He was educated as a physician, but nine years ago, upon his arrival in Boston, he developed into a strong clairvoyant, and he then became cognizant of his natural healing gifts, which soon superseded his practice of administering drugs. He conducts his practice in the modest little room that I have described, which seems to comport with his mild, unostentatious manners. A short time ago I witnessed one of his public materializations in the presence of a party of fifteen. A small dark room was improvised in a corner of his parlor by drawing a velvet screen across a little recess in the room, leaving the enclosed space in excellent test conditions, the Doctor himself sitting in the audience-room, extending one arm under the curtain, with light enough for us to see the outline of his own and the materialized forms that approached without the screen. The plano was placed without, the keys extending within the curtains. Forms appeared at different places from behind the screen, as many as four appearing at one time; one of them, removing the screen, took in ink, pen and paper, placed on the piano, and in presence of the audience wrote answers to their ballots, one of which was written in German, to a Jewess lady, in a beautiful fine hand, directly on the lines, purporting to come from her mother, and which she affirms was almost a fac-simile of her mother's hand. But the most astonishing thing was the marvelous music performed behind the screen. The small piano rolled out the thunders of an organ, and the picking of the banjo was exquisite and dreamy with expression. Several voices sang together with a melody that would have done justice to a company of trained vocalists. H. San Francisco, Cal., May 21st, 1881.

#### Materialization and Dematerialization-Recognition of Spirit-Forms.

Fo the Editor of the Banner of Light :

I read with interest "Materializations Artistically Considered," published in your issue of May 14th, and must say that with a few exceptions my experience has been much like the writer's-and I have seen a great many materializations, through some eight different me-diums. The writer says: "If one of these very human, ponderous, material-looking apparitions would, after coming out, dissolve into empty air in our presence, in the room, as they are presumed to do in their retirement, then my heart would beat a tattoo of satisfaction. I would, figuratively speaking, put the shoes from off my feet and recognize the spot as holy ground. Of course, equally good evidence is positive recognition. Blessed are they who are thus satisfied. . . . I have never believed such testimony," &c.

Now, while I respect friend Wetherbee's fidelity to his faculties, I cannot possibly allow myself to be infidel to mine. In a few instances I have positively recognized materialized friends, and twice have had spirits dematerialize directly in front of me. The first spirit came to me beautifully dressed, and looked very natural, her face not resembling the medium's in the least: and after standing before me perhaps one or two minutes, dematerialized until her head was only a dim outline, about one foot from the floor, then formed again, looking as at first, and soon after gradually disappeared from sight. In the second case I was sitting close to the cabinet, and saw an unknown spirit materialize beside the medium and dematerialize, before the medium came forward to drop the curtain.

The first spirit I have recognized but three or four times since, although she has purported to come quite a number of times, and I have no doubt did do her best under the conditions. Why did I not always imagine that I recognized? Once I was sitting in front of a cabinet in which perhaps a dozen faces had appeared at ner, and immediately drew the screen back to the aperture-some of these being recognized by friends and others not-when a face and

JULY 2, 1881. various public and private offices; that the profession

has in some cases proved doubly treacherous to women, and the further increase of the power of the profession holds out a serious threat to the personal liberties of the people.

MARRIAGE AND THE SEXES IN BOTH WORLDS, Vol. IX. of "The Swedenborg Library." Edited by B. F. Barrett. 32no, cloth, pp. 224. Philadelphia: E. Claxon & Co., 930 Market street.

There is probably no subject of which so little is known as the one treated of in these pages; and the ignorance regarding it, added to a strange misapprehension and gross perversion of the teachings of Swedenborg concerning it, will cause this well-condensed statement of his views, or rather selection of its main points, to be read with interest.

THE COUNT'S SECRET. By Emile Gaboriau. 8vo. paper, pp. 232. Boston : Estes & Lauriat, 301 Wash-ington street.

A vivid picture of society life in Paris, sensational to an extreme degree, interspersed with crime and mystery, and may most emphatically be called an exciting story. It is really a Pandora box of secretsnot one but many, that enchain the reader's interest to follow to the close in an effort to unravel them-that of the Count being the principal one, and the most difficult to solve.

RECEIVED: CHARTER, CONSTITUTION, BELIEF ND BY-LAWS of the Spiritual Church of Memphis, Tenn. To which is added a number of appropriate songs to be used in the meetings. Services at Temperance Hall, 392 Main street.

"THE NATIONAL LIBERATOR." An Advocate of Prohibition and Equal Suffrage, Compulsory Education and the Rights of Industry, to be published weekly by R. W. Wilson, Chicago, Ill.

A THEORETICAL EXPOSITION of the Law under which Life is Manifested in the Vegetable Kingdom, and of the Economy under which Hybrid Phenomena occur in the Animal Kingdom. By M. A., 200 South Fourth street, Philadelphia.

THE CIVIL DAMAGE LAW, and Laws Regulating the Sale of Intoxicating Liquors and the Licensing of Innholders and Common Victuallers; together with a Digest of Decisions of the Supreme Court. Published by Henry H. Faxon, 36 Bromfield street, Boston.

POPULAR SONGS FOR ALL PEOPLE. J. S. Ogilvie, 25 Rose street, New York.

TRANSACTIONS of the Massachusetts Press Assocition, with Constitution and List of Members, Excursion, April, 1880. Reunion, February, 1881.

SUPPLEMENT to the "Saratoga Sentinel." Nine articles in reply to Rev. W. H. Tiffany. By G. W. King, M. D. An able exposition and defense of the truths of Spiritualism.

"WORLD'S FAIR, BOSTON, 1885." Report of the First Meeting. Boston : J. R. Osgood & Co. ROGERS'S "BIRDS'-EYE VIEWS." A Business Man's

Sheet of Ready Information, for use in Letter-Writing; also, "THE CORRECT SPELLING OF 25,000 WORDS OF THE ENGLISH LANGUAGE." Published by L. H. Rogers, 75 Malden Lane, New York.

THE BROTHERHOOD OF MAN: An Address to the Anti-Tax League and Tolling Millions of Earth, proposing a new form of social organization for human society. By John Brown Smith. Amherst, Mass.: J. B. and E. G. Smith.

## Wicket's Island.

To the Editor of the Banner of Light :

Since Dr. John C. Warren has (in your issue of June 11th) so clearly identified himself with me and the work which is being done at Wicket's Island, it becomes my duty as a co-worker with the band (of which Dr. Warren is the leader) to make some statement in refer-ence to that work. I must say that the communication published

in that number of the *Banner of Light* is a great test to me, and a most remarkable ovidence of test to me, and a most remarkable evidence of the power of the spirit-world to bring about the means by which to carry out whatever they wish to accomplish. Last August I was direct-ed by Dr. W. to secure this island, "for the spirits had selected it as a place for them to cetablish their headquarters, as they had com-pleted the plans for a new work on the earth-plane." I secured the island; the spirits came and dedicated it through several mediums whom plane." I secured the Island; the spirits came and dedicated it through several mediums whom they controlled, one Sunday last August. The work was placed in my charge, with directions how to proceed to carry it on.

how to proceed to carry it on. I at once set men at work to clear up the land and make ready for building. I had not a dol-lar to invest in the enterprise, but I had most implicit faith in the spirit-world, in the assur-ances made me by its agents, and in their ability to provide means for carrying the work on. Last November, at a scance held in New Bedford by Mrs. Collins, Dr. Warren, in a clear, audible voice, in presence of seventeen persons, gave directions for me to go South: said "the within about four feet from the north side, where it continued during the remainder of the sitting. She approached us, and then receded, and in full view almost entirely dematerialized. Becore ring here form argin she approached us, and the receded to the second data and the receded to the second data and would help along the island work. At Atlanta, Ga., I was the means of the believers in this Philosophy uniting together, securing a hall and holding meetings and circles. They secured a hall for one year. Dr. W., through me, dedi-cated it to the spiritual work; and a great in-terest was awakened in the cause. At Jackson-ville, Fla., I gave the first public lecture that has ever been given in the State (so I was in-formed) upon spirit-return. So you will see, as Dr. Warreu said in his communication in the Banner Message Department, that his work is not confined to any one department of life's de-Banner Message Department, that his work is not confined to any one department of life's de-velopment. I am all the time treating diseases, assisted by him, besides giving my lectures. From the time this work was placed in my hands, I have invested every dollar I earned as the band directed, and a great deal has been ac-complished; but if the work goes on I must now have assistance. Dr. Warren says in that com-munication that it's not for private purposes nor for individual aggrandizement, but for the general good of all : and so it is. I have done, am still doing, and shall go steadily on per-forming all that is in my power for carrying out the desires of the band who have this mat-ter in charge ; as I believe it is the most prac-tical, and will result the best of any movement that has been made by the spirits yet carrying out their work on the earth-plane. On the evening of the very day that message was given at the Banner of Light circle, Dr. Warren gave directions for me to get ready to leave the South. as I must be in Messachusetts by the directions for me to get ready to leave the South, as I must be in Massachusetts by the 1st of June. He also said the band were work-ing to bring me assistance in carrying out their purpose; but it never once occurred to me that any communication in reference to it would come through this channel, although I have always taken a great interest in the Message Department. I believe it to be an open door through which our friends convey their desires and wishes to mortals—and think hundreds of people eagerly look from week to week to see if some loved one of theirs has not taken advantage of this telegraphic line of communication, and sent some token of remembrance. Friends, the spirit-world has appealed to you to assist them in their work, and I, as a co-worker with them, will receive and apply as worker with them, will receive and apply as they direct anything you place in my charge: money, furniture, bedding, crockery, musical instruments, or anything that would be re-quired for an institution where human teach-ers alone presided. The object and aim of this work are stated in Dr. W.'s communication, and its complete development will be according as its complete development will be according as means may be supplied for carrying it on. Communications in relation to the work and its progress can be directed to me at East Wareham. Mass. A few hundred dollars at once would com-plete the buildings and give the band time to form their batteries and be ready to manifest their power during the camp-meeting, which will begin the 15th of July—as many will be attracted here to visit the island and attend the meetings at the grave

Yours for the living Jesus, C. STEARNS. 86 Bickford street, Roxbury, Boston.

#### The Latest Marvel.

Sir William Thompson sends to the London Sir William Thompson sends to the London Times an account of a recent discovery, which, if it came upon any less illustrious authority, would be treated like one of the fanciful crea-tions of Jules Verne. Sir William speaks of the problem—now, as he thinks, fully solved— as "one of the most interesting and important in the whole range of science"; the solution realizing the most ardent and unceasingly felt scientific aspiration of his life. The discovery was made by M. Camille Faure of Paris, and consists of a contrivance by which electric en-ergy may be stored in variable quantities, transergy may be stored in variable quantities, trans-ported from place to place, and applied to many ported from place to place, and applied to many purposes requiring dynamic power. M. Faure's battery is in form a cylindrical leaden vessel about five inches in diameter and ten inches high, containing alternate sheets of metallic lead and minium wrapped in felt and rolled into a spiral moistened with acidulated water. It may be charged directly from the ordinary drave battery or more genomically from Frove battery, or more economically from a Framme or Siemens machine, boxed securely, transported to any part of the world, and drawn upon at discretion.

The first experiments having been satisfactorily made in France, it was resolved to send a box of the new power to Sir William Thompson, at Glasgow, to be tested under his accomplished hand. Four of the Faure batteries, plished hand. Four of the Faure batteries, charged as above stated, were placed in asquare wooden box measuring about one cubic foot and weighing seventy-five pounds. This was protected by a loose wooden cover, through which the electrodes protruded. The messen-ger arrived at Glasgow, by way of Calais and London, in seventy-two hours after leaving Paris, with his box of "condensed lightning" intact and potent. The box contained by meas-urement a power equivalent to one million "foot urement a power equivalent to one million "foot pounds." "Why, it is a little witch," exclaim-ed the great electrician, as it responded to his delicate tests and measurements as readily and certainly as his own batterics. For three weeks certainly as his own batteries. For three weeks he kept it under his vigilant eye, and subjected it to every variety of trial. He then wrote his account of it to the *Times*. It was still alive and alert. One of the four cells, after being discharged, was re-charged from its own labo-ratory battery, and then left to itself for ten days. It then yielded a little more than a quar-ter of a million "foot pounds," thus verifying the original measurements; the waste of stored energy was not perceptible. Sir William speaks guardedly of the important practical uses to which it may be applied. He relates the folwhich it may be applied. He relates the following:

" It has already had in this country one interesting

and laid her land on each of our heads, showing of her own spirit-friends, not of mine; and why did she not think one of the other faces was known to her? Please notice that two persons recognized, under peculiar circumstances, the same spirit.

A few years ago, at a séance, my brother, mysolf and lady friend, all positively recognized my grandfather, who had a marked physiognomy; the lady had never met him, but the features were so perfect that she recognized him by a portrait she had seen.

Making liberal allowance for those who, through their enthusiasm and affection, think they have seen their loved ones, is it not probable that some of the "thousands" may be perfectly competent witnesses, and know of what they affirm? Of course, this question is only put to those who believe in materializations. Regarding identity, some persons are more fortunate than others in the different phases of mediumship. Bro. Wetherbee, as we know by his writings, has been favored in getting satisfactory tests through trance mediums: no doubt earnest investigators have visited the same instruments and were disappointed in not obtaining the least satisfaction. Is it-unreasonable to think, then, that comparatively many persons recognize their materialized friends, while had the hazy appearance of the filmy nebula | the before-named gentleman meets with disin the constellation of Orion, as seen through a appointment? May it not be possible that his friends up to this time have not been able to give him the recognition he desires, rather than that he is not blessed with as good eves as others? Or is it that our brother is fortunately gifted with a better-balanced brain than all of the "thousands" he speaks of?

> Permit me to say before closing that I omitted to mention in my account of the last séance with Mrs. Fay, that "Auntie"-who is somewhat larger than the medium-led Mrs. F. out to the opening of the cabinet, and held her in her arms till all were convinced that they saw a spirit, draped in white, supporting the medium, who wore nothing but dark clothing.

ABBOT WALKER.

329 Tremont street, Boston.

#### New Publications.

THE OLD FAITH AND THE NEW. A Confession by David Friedrich Strauss. Two volumes in one; 18mo, cloth, pp. 223 and 224. New York: D. M. Bennett. We have here a complete copy of this ably written work in one volume, it being the authorized translation by Mathilde Blind, revised and partly rewritten, and preceded by an American version of the author's " Prefatory Postscript."

THE MEDICAL PROFESSION AND ITS MORALITY, Reprinted from "The Modern Review." April, 1881. We have received from the London Society for the Abolition of Compulsory Vaccination, a copy of the above, a pamphlet of thirty-five pages, the purpose of which is to show that the proper beneficent objects of the medical profession are being supplanted by scientific investigation; that its pecuniary interests override the interests of patients: that a trade-unionism exists in the profession which militates against the proper performance of the duties of medical men in

the meetings at the grove. Fraternally yours, DR. ABBIE E. CUTTER.

AFTER DOGMATIC THEOLOGY, WHAT? By Glies B. Stebbins. Boston: Colby & Rich, publishers. In this work the claims of the Spiritual Philosophy are put forth eloquently but dispassionately. Assum-ing the reality of spirit-life and spirit-presence, an as-sumption which occupies a high vantage ground, inas-much as it cannot be disproved, the author enlarges upon the more elevated position which such a theory assigns to the facts of human existence. He quotes freely from other writers holding similar views, and claims that as thinkers are forced away from the worn-out dogmas of Orthodoxy, they must rise into the spir-itualistic atmosphere; or sink into the mire of gross materialism.—The Record, Chicago, IU.

والمتح المراجع

JULY 2, 1881.

## Written for the Banner of Light. **RELIGIOUS FALLACIES:**

BY THOMAS P. NORTON. That the sun sets or rises. Or the moon rains surprises,

In answer to Christian complaints, Or that Nature's wise laws Ever vary because Of the wish of the ignorant " saints,"

That the "Devil"'s a shoot From a heavenly root, Which grew to an infinite rod, Or that he sowed tares

Which grew unawares In the beautiful garden of God. That Heaven's a place

For a favorite race To rest in unmerited bliss, While the rest of the world

Are sure to be hurled To a region more devilish than this.

That our Father above.

In his wisdom and love. Can be gauged by a fallible rod,

Or that ever-at all-

His children could fall From the ladder erected by God.

That death is a curse. Or, what is still worse, The gate to a permanent hell ; Or that God as our friend

For truth ever penned The wicked old nonsense they tell.

That a chronicler's tale - Is of any avail Where truth is demanded for toll; Or that myths will digest,

Though fed with a zest, . Or furnish the food of the soul. For this world is a school,

And free Reason the rule. With Truth at the head of the class, And it never will pay To chase bubbles all day. If scholars are anxious to pass !

Choster, Pa.

# Banner Correspondence.

#### Massachusetts.

NEWBURYPORT. -A correspondent, "S. writes that the people of Newburyport derived great satisfaction from the inspirational lectures and poems delivered in that city through the mediumship of Mrs. H. P. Wells, of Salem. Many fine tests were given and welcome mes-sages received during her six weeks' sojourn in that locality. Much interest was shown in her public ministrations, and though she came as a stranger among them she soon found herself surrounded by many friends who wish her suc-cess in every field in which she may be called to labor. to labor.

WORCESTER .--- E. P. Howe writes : "Spiritualism is progressing as well as could be expected in this city. We have had lectures nearpected in this city. We have had lectures near-ly every Sunday the past winter and spring from many of the most eminent speakers in the field, though we have not been favored by visits from many mediums for physical manifesta-tions or materialization. Mr. Henry B. Allen spent a week with us in February, giving sć-ances every evening. I attended four of them, which were very successful. I do not see how any one can witness one of Mr. Allen's light sć-ances and not be convinced that it is produced by a power outside of himself, and what is more by a power outside of himself, and what is more rational than to believe it to be what it is claimed to be—the work of disembodied human spirits?"

BALDWINSVILLE.-A correspondent writes: "We have been favored this spring with three lectures by Capt. H. H. Brown, of Saratoga, N.Y. lectures by Capt. H. H. Brown, of Saratoga, N.Y. He is an easy speaker, and treats the subject of Spiritualism in a practical and philosophical manner. Instead of unnecessary onslaughts upon Christianity and *unbellef* in general, he treats all gently, accredits to every form of religion the good there is in it, and pleads for growth and progress. He confines himself strictly to the teaching of our beautiful philosophy, and attempts no compromise with any form of re-ligion, but at the same time does not make an effort to antagonize those of his audience who is audie differ with him. To a community like ours, where Spiritualists are few, and the lecturer is dependent for his audience upon the respect and sympathy of all classes, these qualities are de-sirable. The lectures have been well received, have awakened new interest in Spiritualism have are are a command Cart Brown to the dishere, and we commend Capt. Brown to the dis-ciples of the faith everywhere." EAST MARSHFIELD.—Lysander S. Richards offers the following tribute to the memory of one of earth's workers lately passed on : "I canone or earth's workers lately passed on : "I can-not let the opportunity pass without offering my testimony to the worth of our departed friend, Mrs. Harriet N. Greene Butts, who has recently left us. As President of the Massa-ohusetts Radical Pence Society, I had occasion to know something of her great interest in the peace movement. She was a constant attend-ant, with her husband, at the Peace Conven-tions. A pure quiet and peaceful spirit was tions. A pure, quiet and peaceful spirit was hers, one that the gods of earth might envy. Peace found a worshiper and its highest ideal in Mrs. Butts. Her study was how best to pro-mote the highest welfare of humanity. Her stories for children were not written for sensa-tion or self-aggrandizement, but for the sole and noble purpose of elevating the morals of the young. Her stories are models of moral hygiene, and should be found on the table of every child's and should be found on the table of every child's home. In her husband she found peace and sympathy in her work. They were two loving souls, moving upward in the pathway of life. The physical cord is broken, and he is left alone to further fulfill the labors of life. Peace to her memory. Not only Mr. Butts, but Hopedale, (the fountain head of reform,) her earth home, and friends of peace everywhere, have lost in her departure a valued co-worker." BEVERLY.-Mr. E. T. Shaw, Secretary of the Spiritualists' Union, writes that very successful materializing séances have been held in his parlors, Mrs. Ross being the medium. Mr. Keeler has also exhibited his phase of mediumship, our correspondent and others feeling assured of the correspondent and others realing assured of the genuineness of the manifestations. Mr. S. con-tinues: "Since my last report to you, our ros-trum has been occupied by J. Wm. Van Namee, M. D., Dr. H. P. Fairfield, Mrs. A. N. Burnham, Mrs. Celia M. Nickerson and Fred. A. Heath, of Boston, all meeting with success. Mr. Heath, who is blind, has a strange off of mediumship Mrs. Celia M. Nickerson and Fred. A. Heath, of -Boston, all meeting with success. Mr. Heath, who is blind, has a strange gift of mediumship, which consists of improvising songs and music on subjects taken from the audience; he is also a very interesting speaker. As he is a young me-dium, just entering the field, may he meet with the success that he justly merits. At the pres-ent our rostrum is occupied by J.Wm. Fletcher, the celebrated speaker and test medium. His engagement has been a success, and he will probably be with us again in September. Dur-ing our season's work, dating from Dec. 1st, 1880, to the present time, every speaker has met a good house; the interest in the meetings has not abated in the least, and we are looking for not abated in the least, and we are looking for-ward to a greater success next season."

well furnished church, and for intelligence and moral influence stand first in society. My Sun-day meetings are well attended; the lectures command the attention of the best minds, and receive a thoughtful hearing. It is through the zeal and energy of the ladies that these meet-ings are kept up and sustained. Misses Coles and Strong of this place are the moving spirits of the cause; they take up the collections at the meetings, arrange for speakers, and transact the business of the society. The Banner of Light is a weekly guest at the homes of a number of families here, and its coming. is hailed with delight. It, with the Olive Branch's monthly visits, forms a united power for lasting good, and gives moral tone and character to the cause of true Spiritualism. I am engaged to return to St. Louis, Mo., next September, to take charge of the spiritual soci-ety there for the coming fall and winter."

#### Missouri.

FULTON .-- Miss Lerna Fisher, upon remitting her subscription, writes: "Perhaps some acknowledgment of the estimate I place upon

ting her subscription, writes: "Perhaps some acknowledgment of the estimate I place upon your paper will gladden your hearts. I feel that, at least, it will do me good to make it, and so append a few thoughts which will naturally include a little of my religious experiences. I was reared from infancy under the teach-ings of Orthodox precepts, and early imbibing the same as 'the way, the truth and the life,' at the early age of fourteen years became a member of the church in full fellowship. As time rolled on, I was strengthened in my belief through repeated expositions (?) of the 'law and gospel' as given by eminent divines, (l) hold-ing to these doctrines for nearly sixteen years with a tenacity which now quite astonishes me. But little more than three years ago, think-ing I was so firmly grounded in these old theo-ries that nothing could shake my foundation, I entered the home of an aunt in Western New York to make a visit of only a few weeks. Wis-dom higher than mine, however, had planned otherwise. I knew my uncle and aunt had been Spiritualists for many years, but until I became an inmate of their home, I knew nothing, com-paratively, of either the phenomena or philoso-phy of Spiritualism. Suffice it to say that after remaining with them upwards of two years my views were so completely changed that I felt almost like a new creature—the chain of bond-age having been sundered, and the prison walls laid low for my eacape into Nature's unlimited domain. I wrote to my parents, in this place, many domain.

laid low for my escape into Nature's unlimited domain. I wrote to my parents, in this place, many long letters, in which I enumerated 'the partic-ulars' of my 'conversion.' They were, at first, perfectly astounded to learn that I would advo-cate such an 'awful doctrine,' my mother, with deep solicitude, remarking, 'I tremble for you'; but seeing my earnest devotion to the truths I had thus embraced, she began to question me upon different points, all of which I explained according to the light I had received. About one year ago I returned to my home in Fulton, imbued with the freshness and vigor consequent upon this life-giving experience, to find that the mass of the people in this vicinity are bitterly opposed to anything that comes under the head of Spiritualism. There is not one to sympathize with me here in my new-found faith. Two or three of those whom I have unet are liberal in their views, but care like a vast treasure-house, filled with gems so rich and rare that they cannot be dropped carelessly by the wayside, but are in keeping for all who seek them because of their intrinsic value.

rare that they cannot be dropped carelessip by the wayside, but are in keeping for all who seek them because of their intrinsic value. The Banner of Light, therefore, has been my comfort and consolation, bearing at once a dou-ble relation to me—that of an intimate, sympa-thetic friend, as also that of a medium for the expression of thought originating in spheres beyond. Many a time during the last few months have I sat down wearied from my day's labors, picked up the Banner, and after reading labors, picked up the Banner, and after reading a while from its columns have been so much re-freshed and strengthened that I could resume my work with an unwonted zeal. I hardly know which of its pages I like best, as each one seems fraught with something of deep interest to me, and scarcely a column is passed by with-

out perusal. I have several times lent my papers to acquaintances who have asked for them, and two of the number have expressed a wish to know more about these strange things if their immediate surroundings would permit; but they have n't the courage yet to come out fearfessly and search for the truth, being apprehen-sive seemingly lest they wander too far from the old landmarks, and find themselves at last outside the 'kingdom of heaven.'"

#### Texas.

#### BANNER $\mathbf{OF}$ LIGHT.

born gift to be able to heal, and especially those whom the Regular doctors despair of curing. May the time speedily come when nauseat-ing drugs will no more torture the sensitive spirit and body, but the healing balm of mag-netism, light, air, water and sympathy be dis-pensed to and welcomed by the masses."

#### Michigan.

FLINT,-Mrs. Harrison Parker writes: "Since our State Convention of Spiritualists and Liberalists, held in Flint last March, our cause has had quite an awakening through the efforts of C. Fannie Allyn. Through her untiring zeal we have organized a Children's Progressive Ly-ceum, which seems to add new interest to our Society. Twenty-two children of the Lyceum, and members and friends of the Society, num-bering in all about sixty, met at our house for picnic and Lyceum exercises on Sunday, June oth. Nothing could add to the pleasure of the day but the presence of Mrs. Allyn, whose en-gagement in the East prevented her remaining. We look forward to her roturn in the fall. Bro. Burnham, of Saginaw, will fill our appointments in July; other speakers will follow. Thus may the good work move on. Be united, brothers and sisters. In union there is strength. Let us work for a grand victory. eralists, held in Flint last March, our cause has

vork for a grand victory. I take great pleasure in reading the Banner of *Light* columns of correspondence, bringing, as they do to me, glad tidings from every State in the Union."

#### Iowa.

OSCEOLA,-L. Perkins writes to express the great satisfaction with which he reads each number of the Banner of Light, and to thank Miss Shelhamer for the fidelity to the truth dis-Miss Shelhamer for the fidelity to the truth dis-played in her services as the medium of those who communicate with their friends on earthi-through the Message Department. He also al-ludes to his high appreciation of the articles of Mr. Wetherbee, more particularly those of a recent date in which he defended the value of the Messages against the aspersions of others; and herbarte remains subscriber the remain and, lioping to remain a subscriber the remain-ing days of his life on earth, trusts that no change will be made in the department in which they appear.

#### Ohio.

TIPPECANOE CITY .-- C. B. Chaffee desires more frequent visits by mediums to the smaller villages, towns and cities of the Western States, vinages, towns and cities of the western States, and is firmly of the opinion that not only great good could be accomplished thereby, but that those who entered upon the work would be am-ply remunerated for their time and services. He also sympathizes very deeply with Mrs. Fletcher, and condemns without stint the in-justice of English law in the proceedings that resulted in her imprisonment.

### Illinois.

ODIN.-E. M. P. writes: "Dr. J. K. Bailey delivered a discourse, which was much liked, in White and Davidson Hall, in March ; subject, 'Ancient and Modern Spiritualism.' Bro. Da-vidson will furnish hall free to all workers in the cause. A test-medium is wanted at Odin, Sandoval, and Centralia, Ill."

#### Verifications of Spirit-Messages. MRS. ISABEL HULINGS.

To the Editor of the Banner of Light :

MRS. ISABEL HULINGS. To the Editor of the Banner of Light: In the Banner of Light published June 4th I find a message from Mrs. ISABEL HULINGS, given February 18th, At the Banner of Light Circle Room, which I identify as from my mother, who passed to spirit-life on September 15th, 1863, in her eightieth year. In the mes-sage she stated that she had "brought a lock of hair for identification." I believe it is a year since I, on going to my room, found lying on my bureau a lock of my mother's hair, and it was a great mystery to me how it got there; but the message clears it all away. My mother also said in her message that my father had tried to manifest, but could not get control of the medium; but that he would come and give me advice through another—which he did through the organism of Mrs. June, of Cam-dem, N. J., whom I met at a friend's in Mav, in Allegheny. He there gave me the promised ad-vice. I also saw my mother at a materializing meeting in Pittsburgh, a year ago last winter, and recognized her very plainly. You see she addressed me at *that* time correctly. God and all good angels bless Miss Shelhamer and the dear old Banner of Light. Ohl how sweet the thought that we can com-mune with our loved ones, and what a comfort to know they can and do return to as poor mor-

loved ones, and wi at a comfort to know they can and do return to us poor mor-tals to tell us of our future homes. It banishes from our minds the old Orthodox idea that we must go to heaven or hell when we leave this old clay-casket to moulder in the ground. An all-wise and Infinite Father has ordered it otherwise for the good of his children. How otherwise for the good of his children. How terrible the thought of an everlasting burning hell ! Blessed be Spiritualism ! It clears away the fiery furnace, and teaches us to LOVE God and not fear him as formerly taught. Very respectfully yours, MRS. BELL GORDON. Ellanova Springs, Haysville, Pa.

and scarcely in private, to the heavy afflictions resting upon him, or to the cruel and malicious

resting upon him, or to the cruel and malicious attacks of persons both inside and outside of the ranks of Spiritualism. Sustained by a rec-titude of purpose he has become a more able re-ligious and spiritual teacher. Young, pleasing in manners and person, with a strong, clear, mellow and suasive voice, of a devotional and religious nature, extemporizing with grace and ense, he treats his subjects with a beauty, candor and force rarely excelled by any speaker in our ranks, I believe, and is des-tined to rise above suspicion, and to reach the heads and hearts of the liberal and intelligent everywhere. everywhere. To my mind, he is especially adapted to suc-

ceed as a permanent speaker in a large city, where opportunities for meditation, along with libraries and works of art, would render him one of the most accomplished, attractive and useful of teachers.

useful of teachers. I cannot persuade myself to close without ex-pressing my deep sense of gratitude to the *Ban-ner of Light* for the noble words it has uttered in behalf of our brother and his imprisoned companion, whose defense has not yet been al-lowed, and until which no just decision can be arrived at, while other papers professedly de-voted to the interests of Spiritualism have either openly assailed both or been silent, thus strengthening the hands of prejudice and the enemies of justice. J. MURRAY SPEAR, 2210 Mt. Vernon street, Philadelphia, Pa. June 5th, 1881.

Vermont State Spiritualist Association **Quarterly Convention.** 

[Reported for the Banner of Light, ]

The Vermont State Spiritualist Association assem-bled in convention at the Union Church, South Troy, June 3d, and was called to order at 11 o'clock A. M., by Vice President, Sabin Scott, of Edon Mills. The by Vice President Sabin Scott, of Eden Mills. The Secretary being absent, W. B. Parish, of Stowe, was chosen Secretary pro tem and Treasurer, and Airs. Dr. Gould, of West Randolph, chosen Assistant Secretary. Song by the Duxbury Glee Club. Invocation by Jo-seph D. Stiles, of Boston. Song by the Glee Club, followed by earnest and eloquent words by Mrs. S. B. Woods, of Concord, N.-H. Address by Bro. J. D. Stiles, "Experiences of an ascended spirit, Bro. Ste-vens." Remarks were made by Dr. S. N. Gould, of West Randolph, "For what have we come together?" The spirit of Asa Hathaway, of Moretown, took pos-session of Bro. Stiles and presented himself to mem-bers of the Glee Club. a very good test, as he had been gone but a few weeks. Session closed with mu-sle by Glee Club.

session of Bro Stlies and presented himself to hem-bers of the Glee Club. – a very good test, as he had been gone but a few weeks. Session closed with mu-sic by Glee Club. – Called to order by Presi-dent Scott. Song by Glee Club. Conference of one hour. Invocation by Mrs. R. C. McAllster, of West Randolph. Interesting address by J. D. Stlles, closing with a long and beaufiful poem from our good and well remembered sister, Callsta Works. Prof. Nichols (phrenologist) being called upon responded very ac-ceptably. Song by the Glee Club, followed by timely remarks by Dr. Gould, elleited partly by Mr. Nichols's remarks, calling the latter out again with a rejoinder. Jonathan Lewis, of Coventry, said be had been in Irasburg Jall for being a Spiritualist. Remarks by Luther B. Hunt, of St. Albans, also by Dr. Smith, of Brandon. Song by the Glee Club, "Shall We Meet Boyond the River?" followed by a very ac-ceptable address by Mrs. Woods, taking for her sub-ject, "Is Spiritualism True?" in the course of which she gave good and substantial evidence in the affirma-tive, closing with an excellent poem by Spirit Stevens. Song by Glee Club, "We are Waiting." Bro. Stiles then gave forty-four tests of spirits present, all but three of which were recognized. Song by Anna and Hatte Turner. *Friday Eventng Session*.—Called to order by Presi-dent Scott, at 7 o'clock. Song, "Darling Minute," by Mrs. Lillie Turner. Conference. Poem read by Mrs. Dr. Gould, "Who Can Tell us of the Future?" Short address by Mrs. Woods, of Concord. Subject, "The beautiful here. Excellent remarks by Dr. S. N. Gould. Subject, "Charity." Mrs. S. B. Woods asked the friends to relate portions of their experiences, first calling on Mr. Wn. Scott, of Eden Mills, who responded with good effect, remarking that Spiritualism is the foundation of all things, and incidentally alluding to the subject of charity. After Mr. Darling, Glover, Nichols gave an excellent discourse on "Pirrenology, and Its Application," which was fistenee to with good atten-tion by th

Home," subject given by the audience. Adjourned

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Home," subject given by the audience. Adjourned until 7. Sunday Evening Session.—Opened by singing by the Glee Club, of Duxbury, "Nearer, My God, to Thee." The evening was occupied by fifteen minute speeches. Miss Jennie B. Hagan being called, gave a poem. Subject, "Tobacco," and another, "Fashion," the lat-ter descriptive of the present siyles. Geo. A. Fuller said, "Spiritualism is a religion. It is our first duty to think for ourselves. We want to investigate for our-selves." Mrs. S. B. Woods called upon the Glee Club, saying that variety was the spice of life, and then made an interesting and instructive address purport-ing to come from Henry C. Wright. Then followed a poem by Joseph D. Stilles, "Honor to the Powers that Be," and a short but most excellent speech, after which "Swift Arrow" came, and controlling Mr. Stilles, described forty-six spirits present, most of whom were recognized. Prof. Nichols came upon the stand, and made some very good remarks. Mrs. E. L. M. Paul being called, made the last ad-dress of the Convention. She spoke with emphatic anderss and eloquence, comparing the Old with the New Dispensation, employing her allotted time to good effect. The Convention passed a vote of thanks to the rall-roads for their courtesy in furnishing return checks, to the host and hostess, and their assistants at the hotel, and also to the many kind friends around for their gue generosity in keeping so many who came to at-tend the meetings free. Then came a good song by the Glee Club, closing a very enjoyable Convention. Ad-journed, to meet at West Randolph in September next. Store, Jane 10th, 1881. W. B. PARISH, Secretary.

Stowe, June 10th, 1881. W. B. PARISH, Secretary.

Sie Chun, einsing a very einoyatie Convention. Automatic states of the second sthe second states of the second states of the second states of t

true, vital opin ruansmis	
MRS, T. C. AMORY,	i
MRS, GEORGE P. BALDWIN,	
MRS, CALVIN TORREY,	1 <b></b> .
Mus, ELIZA F, EDDY,	
Mrs. S. M. WOODWARD,	
Mas, C. W. Phillaps,	
MRS, L. E. STRATTON.	1
MRS, C. N. MELLES,	Committee,
MRS, G. F. HUNTING,	( Communes
MISS II. M. YOUNG,	1
MOSES HUNT,	
WM, A. DUNKLEE,	1.
CHARLES CHITTENDEN,	
JACOB BEAN,	
TIMOTHY BIGELOW,	
CHARLES STEARNS,	)

[\*] As recorded in our last issue, Mr. Colville's guides di-rected that he accede to the request of this Society; and he is therefore to remain in Boston for the ensuing year.  $-(ED, B, OF L_1)$ 

**Passed to Spirit-Life:** 

#### Wisconsin.

SHEBOYGAN FALLS. - Bishop A. Beals writes: "To my dear friends, one and all, I send love-greetings through the columns of the send love-greetings through the columns of the dear old Banner of Light, whose white folds of truth float proudly on the breeze from many a home, in the cause of spiritual freedom. In this rural town of some three thousand inhabitants, beautifully embowered with graceful trees and trailing vines, where the music of forest-birds and murmuring waters stirs the fragrant air with melody. I find a healthful stimulant for the bis of of the second Sunday in May. The few earnest Spiritualists here own a fine, The few earnest Spiritualists here own a fine, and with melody. I find a heat shore own a fine, all my time, and I realize that it is a heaven-

BEAUMONT.-Mrs. L. A. Craig writes "Thinking perhaps something from our Lone Star State would be acceptable to your readers, I venture a few lines to tell you of some

of the good things of our beautiful philos-ophy and religion. How my heart ascends in thankfulness that I live in the nineteenth cen-It is devoutly to be hoped that our beloved

State will not long remain so much behind in progressive ideas and views as regards the true spiritual religion as it now is—terribly bound by bigotry and superstition. But, as your faithful and interesting contrib-

utor, John Wetherbee, often says, I am some-what wandering from my intention of telling

what wandering from my intention of telling you my experience in the phenomena of the harmonial philosophy. I have lately been on a little visit to a neigh-boring town—Orange, Texas. Included in my number of friends there is a most excellent medium, whom!I visited quite frequently. Her name has been previously mentioned in your paper, Mrs. Lou S. Gardner. Though Mrs. Gardner's form of mediumship is that of indemendent slote.writing, at one

is that of independent slate-writing, at one of our sittings we asked our spirit-friends if or our sittings we asked our spirit-friends in they could favor us with a materializing circle. They granted our request, promising to do their best. No one was invited but myself outside of Mrs. G.'s immediate family. Conditions were not as favorable as we could have desired owing to her state of health, and the fact that she had not sat for materialization for over two years.

not sat for materialization for over two years. At the appointed time, true to their promise, our dear spirit friends did their best, and I for the first time beheld a materialized form, that of my dear and most beloved mother. It was by no means a dark circle, but suffi-ciently light to see distinctly her hand and arn as she lifted the curtain for us to behold her form though nother head and face. They were not strong enough to develop but two figures; the other one was that of my cousin; one of these was quite fleshy, and the other very tall and slim. We repeated the circle the second night with equal success, only there was more of the form to be seen, and they were more dis-tinctly visible. tinctly visible.

Mrs. Gardner is one of the dearest and most reliable of mediums. Long may her life be spared to bring peace and comfort to the anx-ious ones of earth."

#### Oregon.

PORTLAND .-- Mrs. F. A. Logan, whose success in healing the sick is vouched for by many in her immediate locality who have been benefited through her instrumentality, writes fited through her instrumentality, writes: "The Spiritualists' and Free Thinkers' Society are holding yery interesting meetings in this city every Sabbath afternoon and evening. Dr. Dean Clarke has broken unto us the bread of life during the past six months. We now have: a variety of speakers who freely tender their services and draw large audiences, among whom are Hon. O. P. Mason, Attorney DeArcy, Wal-ter Hyde, Mrs. Dr. Thompson, Mr. Grierson, and Mrs. Logan. We also hold interesting con-ferences presided over by Lawyer Beals. Our Thursday evening circles are largely attended

ferences presided over by Lawyer Beals. Our Thursday evening circles are largely attended with honest investigators to listen to the in-spired utterances and tests given by Mrs. Lucy L. Brown and Mrs. M. Hareli, a clairvoyant. Last Thursday evening a spirit representing the Spiritual Philosophy presented himself to the vision of Mrs. B., and immediately after-ward a skeleton appeared that shook and trem-bled in every limb, finally crumbling to pleces and even into dust, which represented Old The-ology. At the close of the vision what appeared

#### CHAUNCY PAUL. To the Editor of the Banner of Light:

I have just looked over this week's paper, and am pleased to say I fully recognize the commu-nication from CHAUNCY PAUL. I visited his house in Vineland, N. J., while lecturing there number of wave are and how plan where the a number of years ago, and knew him after in Ancora, while I was spending the summer there. The communication is thoroughly char-

acteristic of him. Yours truly, J. WM. VAN NAMEE, M. D. Boston, Mass., June 16th, 1881.

# MRS. G. A. CURRIER-B. KENT.

To the Editor of the Banner of Light :

In order to verify the message in the Banner of May 28th, I searched the file of our local paper, the Titusville *Herald*, and found that Mas. G. A. CURRIER died in this city, May 26th, 1870, aged 67. "Portsmouth papers please copy." The remains were taken to Boston for interment

I will also say that the message of B. KENT, given in the *Banner* April 2d, was recognized by a lady of our city as from an uncle of hers. The circumstances narrated in the message were to her sufficient evidence of identity, Yours, C. M Titusville, Pa., June 14th, 1881.

C. M. HAYES.

### J. William Fletcher.

### To the Editor of the Banner of Light:

To the Editor of the Banner of Light: I desire through the Banner of Light to give some impressions of J. W. Fletcher that have been made upon my mind while he has occupied the platform of the First Association of Spirit-ualists of Philadelphia. Being one of the first mediums developed in America, and now probably the oldest, I have seen and studied mediumship in all its multifari-ous forms, and have settled opinions respecting the powers and uses of this class of persons. That they have their weak as well as strong points. I they have their weak as well as strong points. I have they have their weak as well as strong points, I am aware. Some of them have sailed on smooth seas, and been honored; while others, quite as faithful to their convictions, have been despised and rejected because used in ways that violated popular standards of society, morals and relig--lon.-Socially ostracised, or neglected by tho. e who might have, but did not, aid them, sore good mediums becoming discouraged have been good mediums becoming discouraged have been compelled to seek other avocations, and retire to private life; others have nobly braved the storms of persecution, become stronger and more earnest workers. Among the last-named is to be found J. Wm. Fletcher. While speak-ing in Philadelphia during the months of March and May, I have enjoyed frequent and favorable opportunities of hearing and observing him in

of Cady's Falls, Prof. Nichols and Dr. E. Smith, of Brandon. Song by the Glee Club. Invocation by Mrs. Fannie Davis Smith, of Brandon, followed by an able and eloquent discourse by Mr. George A. Fuller, of Dover, Mass. Miss Jennie B. Hagan, of South Roy-alton, being called, improvised a humorous poem upon "Moses," the subject having been given by one in the audience, and also another, subject, "This Old Church." Song by the Glee Club, "When the Mists are Cleared Away." Adjourned to meet at 20'clock P. M.

mose, "the subject having been given by one in the andlence, and also another, subject. "This old Church." Song by the Glee Cub, "When the Miss are cleared Away." Adjourned to meet at 2 o'clock 'A.".
 *Stated ay Afterneoan Session.*—Miss Jennel B. Haran bein collect Cub and a dience." Grand Hallonian." The set of the set of the cleared and the energy of the end the energy of the cleared and the energy of the end the energy of the energy of the end the energy of the end the energy of the energy of the end the energy of the ene

ers." Poem by Miss Jennie B. Hagan, "The Old Folks at

From Racine, Wis., May 22d, 1881, Mrs. S. P. Moore, M. D., companion of James K. Moore, formerly of Oll City, Pa.

City, Pa. Fifty-two years had she spent and the alternating scenes and discipline of this sphere, and to the many friends both East and West who knew of the sympathetic impulses, the forgetfulness of self in the unitring efforts for the good of others, and the reformatory zeit that characterized her daily life, she has left a legacy that needs no other culogy. Sho possessed an active and entity the dintelact, and was the re-ciplent of many fine poetical inspirations, some of which have graced the columns of one liberal lournais, and it is hoped others may yet be added to our spiriton florance. Her discasswas acute and lingering, but cheered by a bilss-ful constitutions of the guardian watch tubers and ald of the bending angel-world, with assurances of her continued infinitions to the summer Land "as one who wraps the drapery of Ms could around him " and walks forth to a full fulfor of the highest hopes and aspirations in the grander life beyond.

From Jamestown, N. Y., on the morning of May 30th, 1881, Mrs. Minerva Woodworth, in her 86th year.

1881, Mrs. Minerva Woodworth, in her söth year. Just as the first light of morning began to lift the deep shadows of night from the hill-tops, one of earth's purest and noblest souls had han down the burden of mortally and was reaching out of material darkness into the light of spir-tinal day. Through all the decilating years of here perfect life, while the infimities of agowere creeping upon her, the strength of her faith in eternal life was like a blessed promise, and kept her spirit brave and hanner of Light, and up to the time of her has tekenessread her favorite pa-per with the same interest as ever, and was remarkable for markind. She was charitable, forbearing, unselfsh and good in every respect, and her memory is as sacred as any ever left for friends to cherish. The beauty and screnity of all nature at the time she passed away scenaef symbolical of her pure and lovely life both here and hereafter. A. A. L. D.

From Lake Pleasant, Montague, Mass., of quick consumption, Dr. James A. Cook, aged 40 years and 6 days. J. J. GURNEY.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. Ten words to a line.]

Convention and Plenic at Mantic, Ct.

The Spiritualists of the State Association of Connecticut are hereby notified to assemble at the Pine Grove on the farm of Wm. Williams, in the town of East Lyme, on Saturday, July 2d, at 12 o'clock M., for the following purposes: 1st. To see if they will purchase said farm herein men-

tioned for Camp-Meeting purposes. 2d. To see if they will hold a Camp-Meeting this summer, and appoint a time for holding the same.

Fo make any changes in the Constitution and By-Laws of the Association that may be deemed advisable, and do any other business proper to be done at said meeting. Per order of the Executive Committee.

JOHN WINSLOW, Clerk. JOHN WINSLOW, Clerk, N. B. — Arrangements will be made before the time of meeting for the purchase of the farm. Streets and lots will be staked out, giving all an opportunity to purchase stock with a lot set to each share, or to scket lots to be leased for one year. All fiberal-minded persons with good moral in-tentions are cordially invited to join us in this enterprise. A view of the premises will be most sure to attract campers to this beautiful place. The inclement weather on the 9th caused the postponement of the Basket Picnic; on account of which we renew for another trial. J. W.

## The Michigan State Association of Spiritualists and Liberalists

and Liberalists Will hold their next annual Camp-Meeting on the beautiful camping-grounds on the banks of Goguac Lake, one and a hair miles from Main street, City of Battle Creek, Mich., commencing Aug. 21th, closing Aug. 224, 1831. Rev. J. H. Burnham, of Saginaw City, and A. B. French, of Ciyde, Ohio, are now engaged as speakers. Will com-plete the list in due time, of which we will speak later. L. S. BCHDICK, President, Box B, Kalumazoo, Mich.

E. L. WANNER, Secretary, Paw Paw, Mich.

Grove Meeting. The Spiritualisis and Liberals of this vicinity will hold a Grove Meeting in Cherry Valley, Ashtabula Co., Ohlo, on Sunday, July 7th, 1851. First discourse at 40:30; then lu-termission of one hour and a half, and picnic dinner; to bo followed by two discourses in the afternoon. Moses and Mattie E. Hull, of Lineville Station, Penn., are engaged as speakers. Let there be ageneral attendance. Cherry Valley. O., June 14th, 1881.

Cherry Valley, O., June 14th, 1881.

#### LIGHT. BANNER OF

#### TO BOOK-PURCHASERS.

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TO BOOK-PURCHAMERS. OLBY & RICH, Publisherand Booksellera, No.9 Mont-pomery Place, corner of Provincestreet, Boston, Mass., keep for sale a complete assortment of Npiritani, Pro-gressive, Reformatiory and Miscellancous Books, at Wholesale and Retail. Terms Ussh.-Orders for Books, to be sent by Express, must be accompanied by alor part cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C.O.D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We could remained on pattents that they can remit us the fractional part of a dollar in postage stamps-ones and two preferred. Alt business operations looking to the sale of Books on commission respectfully declined. Any Hook published in England or America (not but of print) will be sent by mail or express. Bo Calagours, of Books Published and for Sale by Colby & Richern free.

#### SPECIAL NOTICES.

SPECIAL NOTICES. In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of Impersonal free shades of opinion to which correspondents give utterance. Indispensible as a guaranty of good faith. We cannot under take to return or preserve manuscripts that are not used, When newspapers are forwarded while contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

ornsal. Notices of Spiritualist Meetings, in order to insure prompt noortion, must reach this office on Monday, as the BAN-SER OF LIGHT goes to press every Tuesday.

# Banner of Bight.

#### BOSTON, SATURDAY, JULY 2, 1881.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street (Lower Floor.)

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# COLBY & RICH,

PUBLISHERS AND PROPRIETORS. .

Business Letters should be addressed to ISAAC B. te II, Banner of Light Publishing House, Boston, Mass, I other letters and communications should be forwarded O LUTHER COLBY.

THE WORK OF SPIRITUALISM IS as broad as the universe, It extends from the highest spheres of angelle life to the lowest conditions of buman ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind, -- John Plerpont.

### The Medical Profession.

The extraordinary pretensions of the medical men are beginning to receive the serious attention which they challenge. Among the other critical notices of these high assumptions, we have met with one of great merit and conceived in the best possible temper, which appeared in the April number of the Modern Review, published in London. It trankly discusses "The Medical Profession and its Morality"; and while giving all deserved consideration to the fraternity, it courageously pauses, and calls on all people to reflect on the inevitable results that will follow a concession to the medical profession of what it so arrogantly claims.

It is truly asserted that this one profession has shifted its position during the past century. The "Society of Surgeons" of Henry the Eighth's time has become the "College of Surgeons" of the time of Victoria. And the other branch of the profession, which previously occupied a very humble position, that of the physician and apotheeary, has got through its squabble with the surgeons, and now "the united professors of the Healing Art have lifted themselves as a body altogether to a higher plane than they ever before occupied." By cohesion and generalship they form "a compact phalanx," and have become conscious of their little Parliament, destined soon to dietate to the larger Senate of the kingdom, not only concerning its own interior affairs, but also concerning everything which can by possibility be represented as affecting the interests of public health. And that is about the way the matter stands in this country, also. Here as in England, as medical officers, prison and hospital surgeons. public vaccinators, overseers of public health, inspectors of nuisances, coroners, and the like, "the doctors are daily assuming authority which, at first perhaps legitimate and beneficial, has a prevailing tendency to become med-dling and despotic." The Review asserts that even the Government appears unequal to the task of contending with the profession since Sir Richard Crass succumbed to the deputation which invaded the Home Office many hundreds strong, and reduced him to the humiliating concession of turning his own Vivisection Bill from a measure to protect animals, into one to protect physiologists (?). It points out, too, that in all published correspondence in which medical men express their views, a new tone of dominance, amounting to arrogance, is perceptible. And as the medical practitioners have gone on with their uprising, the laity have correspondingly developed a care for their bodily health and ease. Our ancestors, many of whom enjoyed almost perfect health and lived long, scarce ly seemed to realize how painful sickness is and how precious is life. In nearly every department, says the Review, the doctors are acquiring power and influence: "They are new pilots who have boarded our ship, and will shortly have a very large share of the handling of the helm." It states that in England the majority of British doctors are either the sons of men of the secondary professional classes, or of tradesmen and intelligent artisans. They are enti tled to much credit for what they have done, but it is very properly observed that they do not bring with them quite the same set of ideas on all subjects as are current among the young. men who are educated in the public schools and the larger universities. They are, says the Review, a parvenu profession, and therefore more apt to hang together and make common cause against outsiders than even the lawyers. Because there are many good and noble men with lofty motives among the thousands that compose the profession, it does not follow that all doctors are enthusiasts of humanity. A writer in the London Spectator has remarked that it is as absurd to predicate the same moral character for all men who enter the medical profession as for all men who pass over Westminster Bridge. The ideas current about the kindness of doctors are declared to be all nonsense: they care more for what they term "science" than they care for humanity. A patient is to a doctor what a rock is to a geologist or a flower to a botanist-chiefly a subject of his studies. Very often, says the Review, when the sufferer or his friends are, with tearful gratitude, thanking the doctor for | notice, fifth page.

having remitted some portion of his fees, the latter inwardly reflects that he would have paid a good round sum rather than have missed so curious a case.

A display of sympathy, on the other hand, is part of the stock-in-trade of a physician, especially of one who attends ladies, without which he could not hope for very much business. Of course, says the Review, there is much real and disinterested kindness shown by medical men to their friends and patients, but the everlasting "kindness" and "guinea-amiability" that is vouchsafed supremely to the wealthiest patients is only part of the doctor's stock-in-trade, like the blue and red bottles in the chemist's shop. No man of a poetic temperament is likely to become a doctor. It is a profession that calls for great enthusiasm or great callousness. A year of his profession is enough to blot from the mind all the beauty of the world, and spoil the charm and sanctity of the sweetest mysteries of human nature.

The doctors, says the Review, commonly change in the transition from a medical student to a full-blown physician or surgeon. They differ in this respect from the embryoparson, soldier, or lawyer. The medical student undergoes a transformation like that of a larva, when it becomes a moth. "One day," it says, "we notice Bob Sawyer, as a rowdy and critical, we should feel that at present in pardissipated youth, with linen of questionable purity, and a pipe and foul language alternate- promising period in the history of its developly in his mouth; the bete-noir of every modest girl, and the unfailing nuisance of every public meeting, where he may stamp and crow, and misbehave himself. Anon, Robert Sawyer, Esq., M. D., or M. R. C. S., emerges, the pink of cleanliness and decorum, to flit evermore softly through shaded boudoirs, murmuring soothing suggestions to ladies suffering from headaches, and recommending mild syrups to teething infants."

[The modern doctor, in his "zeal" to benefit (?) humanity, becomes infilled with the most persecutive spirit. In England he is ready to persecute anti-vaccinators to the death, or to cut up any number of living cats and dogs in the most horrible manner, either as examples for medical classes or in a series of blind reaches after new and Regular "remedies," while in America he wants to open the prison doors and thrust in incontinently all clairvoyant mediums and magnetic healers and other so-called "irregulars."]

Without presuming to charge any of the grosser vices upon medical men which are not chargeable upon the clergy, and giving them full credit for all the virtue, devotion, and heroism which belongs to them by nature, the Review observes that if by any misfortune a man with criminal proclivities enters the medical profession, "he possesses, as a doctor, unparalleled facilities for the commission and concealment of crime." "Even the purchase and possession of deadly drugs---in other men a damning evidence of guilt--searcely afford ground of suspicion against a doctor." A fact which deserves the most serious consideration.

The Review writer says it is a serious question whether, in the event of the commission of such crimes, medical coroners would be as alert, and firm in dragging to light every suspicious circumstance and sending the case unhesitatingly to trial. And he says the same remarks apply to the special crimes of the social state, and offences committed on narcotized victims, etc. Doctors are certainly no less open to such suspicions than other men; and they as certainly possess facilities for committing and concealing such offences which belong to no other class.

The remaining portion of the Review's paper is devoted to a consideration of the practical conduct of the profession. The matter censid- | led--that Mr. Epes Sargent was not a Rundyite ered in the article to which we have referred is of a deeply engaging nature, and concerns the (as one instance in proof) on file at this office, power, which they have been resolved to make whole status of society. The doctors having of in his handwriting, an indignant protest, (as and keep corporate. The Review, speaking for late assumed so much, [in England, as this printed in the columns of the Banner) which he England, remarks that "the Medical Council, writer has it, and in America, as the popular already far alread of Convocation, has become a experience goes,] it can only imply that they rilous attack on that faithful spiritual veteran, ave challenge n tuen pretensions. They cannot complain if they are looked into a little more carefully than they have been hitherto. When they claim the right to usurp the legislative prerogative, and declare, with affixed threats and penalties, who shall not minister to the physical needs of suffering humanity, their extravagant claims should be investigated in the same manner that all other claims and pretensions are.

Misrepresentation as a "Fine Art." If there is one thing connected with the pub-

lic advocacy of Spiritualism which more than all else should fill the hearts of the well-wishers of the cause with pain it is the constant recurrence of harsh and almost interminable personal contentions among the members of the spiritual household-the want of charity which is manifested, the engerness with which misrepresentation of every sort is resorted to, and the rapidity with which unkind reports are welcomed by their hearers, added unto and circulated : the most virulent and sweeping charges being often urged against different parties, and being instantaneously set afloat without the slightest apparent care as to whether such charges have even the scintilla of evidence for their foundation in fact.

Long-continued following out of this unloving and unspiritual practice among Spiritualists has evolved a state of feeling which is anything but encouraging when looked at from the mortal standpoint: Indeed, were it not that from the first issue of the Banner of Light we have seen daily and hourly proof that the spiritworld is able, as rapidly as conditions can be prepared in each instance, to bring the harmony of good results out of the chaotic strugglings of the super-suspicious and hyperticular the cause had attained to a most unment. But we know, from practical experience, that those who brought Spiritualism into the world are able to sustain it till its work is accomplished-whatever human imperfections may militate against its advance, and whatever angry animosities among its human votaries may rear themselves, barrier-wise, across its path.

Still, as we have remarked in a previous issue it is sad for the lover of justice to see individuals who are doing the best work they can for Spiritualism, unsparingly vilified, and to feel that in nine cases out of ten this wanton assault upon the character or the peace of mind of the victim is not founded on any enduring principle of justice, but in the bitter and baleful soil of personal or professional jealousy. One of the most flagrant cases of this kind we wot of as transpiring of late, and one in which misrepresentation has really been reduced to a fine art, is to be found in an article contained in the Religio-Philosophical Journal, of Chicago, for June 11th, in the course of an article headed, "The Banner of Light at Last Speaks." In the course of this editorial, after admitting (if its language has any particular meaning) that the bitter onslaughts made by its management upon the spiritual media have wrought unfavorably upon the Journal, it in effect exclaims : "You would not have dared to attack the Religio if the editor-in-chief had not been miles away !"-a cowed-schoolboy argument which is almost too silly to refer to, only that it shows the desperate straits to which the managers of that paper and Mr. Giles B. Stebbins himself are severally and jointly reduced.

The attempt in that article to make us apply the term "spiritual leeches" to several ladies and gentlemen who, while they write for the Religio-Philosophical Journal, are at the same time numbered among our own correspondents, is a ridiculous farce, which we also consider worthy of nothing more than a denial en passant. We will, however, put it on record-since the Journal has, ever since his decease, persistently claimed that the late Epes Sargent, Esq., was hand and glove with it in its efforts to destroy spiritual mediums and besmirch the faithful workers who would not follow where it in any sense of the term, and that we have now made against the Journal's cowardly and sour-But all that the Journal had to say in the article to which we refer was preliminary to an act which passes even the boundaries of our expectation of what that paper would descend to in the way of willful misrepresentation, and the suppression of facts when they contravened its own interests. If, in what we are about to say, we seem to betray, in the slightest degree. personal confidence by the publication of a private conversation, we do so because we are forced to it by the wanton and ungentlemanly attack just made upon us. Giles B. Stebbins called at our office, and in a perfectly open way informed us that he had taken Mr. Bundy's place as editor of the Religio-Philosophical Journal; that he had done so because Mr. Bundy had found it necessary to enjoy a season of rest from business cares; that he had taken Mr. Bundy's place, just as he would have taken our place had we needed similar rest, and had he (Stebbins) been invited to do so. This information came to us from Mr. Stebbins himself. On the strength of this assurance on his part we published in our next issue the following paragraph-which, on comparison with our files, will be found verbatim as printed : "For Mr. G. B. Stebbins, the new editor of the *Religio-Philosophical Journal*, was in town the present week. He speaks at the Free Reli-gious Convention on Friday, the 27th." What has Mr. Stebbins to say in the article to which we refer regarding this paragraph? Why, he returns thanks for our friendly notice -made, as we supposed, on reliable grounds, and because we thought some of our readers in Boston might like to listen to his remarks before the Free Religious Convention-by an act which is simply mercenary, and which is an ins sult to every principle of right. The following sentences are those to which we specially refer: "The management of the Journal had asked only for courteous and fair dealing and com-mon honesty in the treatment of the great issues of the day. How the Banner has responded may be seen by the following item in its last issue : 'Mr. G. B. Stebbins, the new editor of the *Religio Philosophical Journal*, was in town the present week. Thiosophical Journal, was in town the present week? It appears a gracious notice to make, yet the sentence conveys a false idea, and was cun-ningly and maliciously designed, not only to convey it, but to damange Mr. Bundy. Mr. Stebblns is associate editor. The paragraph represents him as being the editor, and implies that the management has changed! Now it is well understood that the management of the Journal or its line of policy has not changed." *Journal* or its line of policy has not changed." Here is a specimen coin, right from the mint, of what the Religio-Philosophical Journal deems courteous and fair dealing and common honestv." Can any fair-minded mau or woman endorse such a perversion? Can any one point to where the implication is presented on our part that the Journal's course, or line of policy, was to be changed in any manner or degree? Were we wrong in announcing to our readers, taking his word for it, that Mr. Stebbins was the new editor, or that he was to speak in Boston? and, by the way, why did Mr. Stebbins in the quotation above split our paragraph in two, and print | held Aug. 28th.

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only the first half, leaving the readers of the Journal to infer that it was all we said on the matter? He ignores our reference to his Free Religious speech entirely. Did he suppose we intended to convey the "implication" that he had left the Spiritualist ranks, and gone over to the Free Religionists? Such a supposition of our intentions on his part would have been quite as just and reasonable as the conclusions he would have it understood (though he knows better) he has drawn from what we said in the paragraph he so mercilessly maltreated. We had no such ideas; and can look at the matter in no other light than that he designedly perverted our meaning in order to deceive the Journal's readers and please his employer.

The Banner of Light seeks no quarrel with any one. Its special service is marked out for it by the unseen workers in the higher spheres. and its space is too valuable to be devoted to a mere embodiment of personal explanations. We have been led to depart from our usual custom, and to notice Mr. Stebbins as we have, only because of the glaring nature of the meretricious treatment he has thought fit to visit upon our friendly comments regarding himself.

We know no fear. We are serving the spiritual world and our common humanity to the very best of our ability; and as long as we are able to wield a pen we shall use it to defend the weak and downtrodden. Those possessing the divine gift of mediumship we shall specially protect from the assaults of selfishness inside our own ranks and from bigotry outside, knowing full well that we have the approval of the angel-world in so doing. We have repeatedly advocated harmony in our ranks, for which more than once have Mr. Andrew Jackson Davis, Epes Sargent and other prominent Spirit ualists cordially commended us. Not until patience ceased to be a virtue did we feel it our duty to unmask the injustice of the course of the R.-P. Journal. We still desire harmony in the spiritual ranks, but not at too dear a cost

#### A Night with Angels.

The London (Eng.) Medium of June 10th contains a very interesting account of a spiritual séance, held on the evening of the 1st of June at Littleborough, Mr. J. Fitton as medium. The sitting continued two hours ; eighteen persons present; conditions internally and externally very favorable. After the usual singing the medium became entranced, when "Rosa" took control and promised to have brought, if possible, from a residence in Rochdale something of a material nature, which she did not name. The company had not long to wait, as presently there was brought to a gentle man present a glass photograph and a cork penholder. With closed room and each one holding their neighbor's hands, these articles were placed in their owner's possession. Pure white lights floating in every direction of the room, flitting hither and thither, was the next phenomenon. The rapidity of movement displayed in the variety of positions in which they were seen, demonstrated beyond doubt their spiritorigin to those present. After which, sitting in the dark for a brief period, the writer goes on to say that the intense darkness was relieved by a light appearing in the cabinet, which was quickly extinguished, and as quickly caused to reappear about two feet from where he sat, when a partial form was observable; and as it ascended it came at times very close to him, thus giving him a clear view of it as it built itself up. He saw the body when not half formed, and in a position no human being could assume without a trap-door, of which there was none. As the hody developed he saw the various gradations of bulk until the full body of a man was discernible. The materialized form then placed a "spirit-lamp" against its chest, and in a slanting position, with the face leaned forward that the rays of light might fall upon it, which enpresent itself was an Arabian gypsy girl named

## Phenomena in Philadelphia.

JULY 2, 1881.

"J. P. H." writes from Philadelphia, June 19th, to his brother, T. R. H., as follows: "I recently attended two scances at Col. Kase's, where a new materializing medium-Mrs. Best of Florida-has lately developed as an excellent materializing medium. What is remarkable, the female spirits were wonderfully beautiful, and finely attired. 'Joan of Arc'appeared among others. Last night I had a private séance at the residence of Mrs. Bliss-a most excellent medium; I never saw a better. About twenty spirits came, most of them relatives; our mother and sister Mary, and many of the Minturn family; among them Fanny's mother and sisters. Lloyd Minturn came and shook hands with me, and with a grasp of great force. To my astonishment the two Von Schonbergs (whom I knew in Europe)-the same who came at Vaucluse last summer in presence of Mrs. II.-manifested just as they did at your summer house at Vaucluse, only the old man came first this time. When they left, the guide of the medium called out, ' They are very polite people; they left the cabinet bowing, bowing l'"

Few Spiritualists have paid closer or more critical attention than this gentleman to the culminating phase of mediumship known as 'form-materialization," in most parts of the world; and he is especially conversant with the mediumship of Mrs. Bliss, whom he endorses in full-the same Mrs. Bliss who has stood denounced as a fraud in the Religio-Philosophical Journal for several years past.

#### Divine Philosophy.

At the close of Prof. Buchanan's recent course of lectures in New York the following testimonial, signed by the members of the class, was presented to Dr. B.:

"The undersigned take pleasure in assuring Dr. Buchanan that they regard his course of lectures on Divine Philosophy, just concluded, as the most profound and original to which they have ever listened."

These lectures, we understand, embraced an exposition of important discoveries in the functions of the brain and its relations to spirit-life, religion, and the psychic universe, together with psychometric explorations of the spiritworld, the origin and character of various systems of religion, and the true methods of social elevation by religion and education. It was also shown that the science of man and the universe had a mathematical basis.

#### Warren Chase.

This veteran worker in the Spiritualist ranks nforms us that he will reach Boston about the first of August next, and be open to engagements to lecture in the vicinity for one or two months from that date. His address will be at this office during August.

ROA physician of the Old School in San Francisco, Dr. E. J. Fraser, having said that Dr. . D. MacLennan "never cured Slade, or anybody else," Dr. MacLennan publishes in the Chronicle of June 15th, a lengthy report from the Post of Aug. 30th, 1879, in which is given all the facts relating to his treatment and cure of Dr. Slade, and also a statement of Dr. Fraser's own connection with the case. In addition to these he gives the affidavit of one who had long been a patient of Dr. Fraser, without experiencing any benefit, to the effect that he received great relief in one)treatment, and was entirely cured in two weeks at the hands of Dr. MacLennan. Other affidavits of the same kind will follow if Dr. F. desires. This, in connection with Dr. MacLennan's successful attack upon the Doctors' Law, convinces us that, whether his opponents come singly, or in battalions, he is equal to the emergency.

807 Rev. DeWitt Talmage, in his sermon at the Brooklyn Tabernacle last Sunday, told his abled the writer and others to recognize their | congregation that the new version of the New dear spirit-friend, Dr. Scott ! The next spirit to Testament was dead-that it had a life of only six weeks: that no two critics agree mending all of it; that those who began with praise, ended with condemnation; that not a presbytery, or conference, or association, or religious convention in all the earth will sanction it; that there is no more prospect that it will take the place of the old version than that the Koran, or last year's almanac, be made a substitute for the holy Scripture. And he repeated what the Banner said some weeks ago, viz., that it had been a success only in one way, and that as a great printing job, by which the publishers of the first edition have enriched themselves. 825 Geo. Garton, Esq., forwards us from Sidney, N. S. W., an account of spiritual matters in that far-off country. We shall print his favor next week. He remarks, additionally : "The Banner of Light brings joy and happiness to those who are sufficiently emancipated from old-time error to comprehend the 'Gospel of glad tidings ' that is announced upon its loveladen pages. I have subscribed for some years to your paper through your Melbourne agent, and am therefore tolerably well acquainted with you and the great work you are performing. Permit me to add my earnest expression of praise to the masterly productions of the Editor-at-Large, and the good they must inevitably perform."

#### Berkeley Spiritualist Society.

In our last issue a full report was given of the first annual meeting of this large and influential Society; and in another column will be found the resolutions adopted on the occasion. It should have been stated that at the annual meeting eight hundred and fifty dollars were pledged on the spot for next year's work-to which sum gratifying additions have since been made through the personal efforts of our old friend Timothy Bigelow, the Treasurer of the Society. A much larger amount, however, is still required to carry out the grand object of publishing every Sabbath morning discourse delivered by the guides of Bro. Colville; and we know of no better method of presenting Modern Spiritualism clearly, acceptably and popularly before the reading public than by reporting and printing, in full, these masterly and brilliant ddresses.

We earnestly solicit all friends of our new and inspiring faith who wish to advance the cause successfully and convincingly, to communicate, in person or by letter, with Mr. Bigelow, 3 Hancock street, Boston, from whom full particulars can be obtained of the new year's work of the Society.

#### Mr. Fitton Coming to America.

Joshua Fitton, the materializing medium and uspirational speaker, was announced to deliver his last public address in Manchester, England June 19th, and to leave Liverpool for the United States in the steamer "Prussian," of the Allan Line, for this country on the 30th.

for On the sixth page the reader will find a nessage from Spirit MICAL TUBBS. At the ery time we were writing a notice of his deise he was speaking through the lips of Miss Shelhamer (she not having the slightest knowledge of such a person) at our public circle-room. We shall refer to this matter more definitely in our next issue, as proof of the reality of direct spirit return, of which many of the people of earth are yet in doubt.

BT Dr. A. H. Richardson's Grove Meeting at Shawsheen River Camp Ground, or Sunday next, July 3d, promises to be a successful affair. Cars leave Boston and Maine dépôt, Haymarket Square, (stopping at way stations) at 9:15 and 1:30 on that day. See advertisement on fifth page.

Read Neshaminy Falls Camp-Meeting

'Summer Blossom," known as the fruit, flower and plant grower. The demonstration of her power in this direction is represented as having been a grand affair. The writer thus describes

been a grand affair. The writer thus describes it: "First presenting her 'spirit-lamp' upon the floor, about three to four feet from me, she rapidly built her-self up. As soon as she was formed I said, 'That is "Summer Blossom" coming to me.' She answered, 'Yes,' by three raps sharply upon my shoulder. Bow-ing to the sitters, she retired to the cabinet, from whence by raps orders were given to light the gas. This being done—a fair scance light—'Summer Blossom' again made her presence visible in our midst. Bowing to all, then going to the table, she took from under it a gallon jug (pitcher) filled with water; rais-ing it from the ground she placed it upon her shoulder, then walked about the room in this manner—a strik-brown features and long, flowing, white drapery—'Re-becca at the well.' Taking it from her shoulder, she drank freely therefrom; then, going to the cabinet, she stayed about five minutes, when she refispeared with a small piece of drapery in her hand, also the jug.' Signaling for the gas to be raised higher, it was done; then, placing the drapery over the jug, she stood erect, made passes over it, stood with hands extended, point-ing straight to it, gazing intently, then waking a few more passes, then to the cabinet again, and back to the jug; kneeling beside it she made a few more passes, then took the drapery off. She now took the white cloth from the table, folded it, stretched it upon the floor, and, kneeling by the side of the jug, she placed her hand therein ; pulling it out again, she held a large piece of honeysuckle. Into the jug went the hand again and again, ench time placing the flowers of various kinds were produced, amongst which were the cabinet, and orders were given for the light to be turned up to the full, that we might more distinctly see them. A pretty sight it was-quite a heap of var-ings in here all the flowers were taken out and placed up to the full, that we might more distinctly see them. A pretty sight it was-quite a heap of various kinds were full were form quickl

Other spirit-forms were fully recognized. The séance was considered by all present of a highly successful and instructive character. The communication is signed by James B. Tetlow, of 59 Manchester Road, Heywood, and endorsed by William Thompson Braham, 392 Stretford Road, Manchester, M. E. Braham, and Thomas Ilutchinson, 158 City Road, Manchester. Further corroborative testimony is appended, going conclusively to show that the affair was legitimate in every respect. We only regret that the crowded state of our columns prevents us from publishing the communication entire.

#### Materialization in Australia.

The last number of the Harbinger of Light informs us that the materialization seances at the rooms of the Melbourne Victorian Association of Spiritualists during the past month have been going on satisfactorily, and on several occasions most excellent results have been obtained.

ED A report of a successful Grove Meeting at Lineville, Pa., Sunday, June 12th, furnished us by Mr. Thomas Lees, will appear next week.

ET The Schoolcraft (Mich.) Meeting will be

50 O. W. Reynolds writes: "The Spiritualists of New Haven, Ct., after a discontinuance of their meetings for over a year, seem about to waken again to life. They have rented a hall, and owing mainly to the energies of a few earnest souls, are getting it nicely furnished; and we hope ere long to be enabled to extend an invitation to our brothers and sisters in the lecture field to come again to New Haven and talk to us of our home beyond the river.'

55 As we go to press, "Echoes FROM Even-ETT HALL" reach us, announcing the closing of Mrs. Hyzer's lectures on last Sunday, likewise the suspension of the sessions of the Brooklyn Lyceum until September. By the same mail a report of the closing meeting of the First Society of Spiritualists of New York City came to hand from our correspondent, "Herbetus." Both articles will appear in our next issue.

10 W. J. Colville has kindly volunteered to give a lecture on "Temperance" before the Boston Temperance Reform Club, on Thursday evening, June 30th, 1881, at Temperance Hall, 21 Hanover street. Doors open at 71 o'clock.

ET Mr. Moses Hunt, of the Charlestown District, Boston, who is a devoted Spiritualist, has subscribed \$1000 toward the printing fund for the blind-which fully demonstrates his goodness of heart.

EF Cephas's report of the Sturgis, Mich., meeting-embodying among other good points an extended abstract of A. B. French's remarks -will appear next week. taali ystalaista taa 300, M. 1344 (C

#### OF LIGHT. BANNER

## BRIEF PARAGRAPHS.

The dying sun, - 31 When day is done, Displays a thousand hues ; If one is sad, It makes him glad, By driving off the blues ! DIGBY.

The wife of Joseph Burgess, late proprietor of the Onset Bay House, who was thrown from a vehicle sev-eral days ago, died at Wareham on Sunday afternoon last in consequence of the injuries she then received.

Cheap transit seems to be destined to follow or rather accompany rapid transit. A movement is being made to reduce the postage on letters, circulars, &c. An exchange says: "The day is coming when a letter will go anywhere within the United States for one cent, a despatch for ten, and a man for a cent a mile."

#### Arrests continue in Ireland under the Coercion Act.

The weather the past week has been cool and com-fortable in New England.

Lawyers with an eye to business are beginning to question whether the oaths that have been sworn on the old version of the Testament are valid.

One good experiment is of more value than the in-genuity of a brain like Newton's. Facts are more use-ful when they contradict than when they support re-ceived theories.—Str Humphrey Davy.-

There are rumors of a contemplated strike of the railroad engineers all over the country for an increase of wages.

The State assembly at Albany is obsessed by "evil spirits "-in the form.

Mrs. Dr. Mary E. Walker, of pantaloons notoriety, is desirous of filling Mr. Conkling's late place in the United States Senate. She has, by letter, "modestly" submitted her qualifications for the office to the New York assembly.

The new comet is moving at the rate of about 300,000 miles a day. Its tail, astronomers inform us, is 4,000,-000 miles in length.

The Rev. Edward Everett Hale is reported as saying that the revision of the New Testament " will end for-ever the idolatry of a book which has been a dead weight on Protestantism for three centuries."

An allopathic physician at Mount Clemens, Michigan, refused to act as a pall-bearer at a funeral because a homeopath had also been invited. These doctors of humanity are nearly as bigoted as their brothers, the doctors of divinity.

Spain is fighting its gamblers, and the latter are retaliating by placing dynamite explosives in churches and letter-boxes.

Bulgaria is on the eve of revolution.

A judge in New York has decided that the revised New Testament will not do for witnesses to swear upon in his court. "Swear not at all."

A court in Indiana has given a decision that a subscription made in church or lecture-room on Sunday cannot be collected by law, if the subscriber afterward refuses to pay it. We believe this is Massachusetts law also. So "a bird in the hand is worth two in the bush."

#### To Inquirers.

The writer is often asked by letter and otherwise for information respecting good materializing mediums. Once for all let me answer that no better guide to follow as to who are the best mediums now in the field of labor can be found than is disclosed in a file of the Religio-Philosophical Journal, commencing early after the date it passed out of the control of S. S. Jones, deceased, since when the "power behind the throne" which seems to have inspired its editorial conductors with consummate wisdom (viewed from an ecclesiastical point) has spared no pains to bring into public contempt, and to this day hold branded as frauds and tricksters, nearly or quite every materializing medium now in the field-including Mrs. Hull, Mr. and Mrs. Holmes, Mrs. Bliss, Henry C. Gordon, Alfred James, Mrs. Wilson, Mrs. Pickering, the Eddys, and Mr. Keelerone and all of whom I can *fully* indorse as being genuine and excellent materializing mediums from knowledge derived from many personal experiences. Besides these, the "power behind the throne," that sits enshrouded in darkness and launches forth its sulphurous thunderbolts in the Religio-Philosophical Journal against our theologically-dreaded and persecuted materializing mediums, has systematic ally denounced Bastian and Taylor, Mr. Mott, Mrs. Stewart, Miss Laura Morgan, Mrs. Crindle and others, with whom I have not had personal experiences, but who, I believe, from all I have heard, are equally genuine and faithful mediums, according to the quality of their gifts, as are those I have first named.

# Spiritualist Meetings in Boston. Berkeley Hall.—Free Spiritual' Meetings are held in thishall. A Berkeley street, overy Sunday at 103, A. M. and 3 P. M. Vesper Service first-funday in overy month, at 73 P. M. The public condially invited. President and Lec-turer, W. J. Colville.

turer, W. J. Colville, **Highland Hall.**—The Roxbury Spiritual Union holds moetings in this hail, Warren street, every Thursday, at 7% P. M. Regular lecturer, W. J. Colville, **Engle Hall.**—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% P. M. Excellent quarteties inging provided.

provided, Pythian Hall, 176 Tremont street.-Meeting every Sunday afternoon at 2% o'clock. Dr. N. P. Smith, inspira-tional speaker. Orick Nickerson, Chairman. Pembroke Rooms, 94 Pembroke street.-W. J. Colvilio holds public receptions every Monday at 8 r. M. and Friday at 8 r. M.

NEW ERA HALL .- On Sunday morning last the Shawmut Spiritual Lyceum closed its sessions for the summer-to meet again in September. The hall was

summer-to meet again in September. The hall was tastefully decorated, and the air was redolent with the perfume of many floral offerings which thoughtful friends provided, and which were, during the session, distributed among the children. The audience filled that part of the hall devoted to their use to overflow-ing, and many persons were obliged to return home, from lack of room for their accommodation. The children were out in full ranks, when the late-ness of the scason is considered --ninety members joining in the Banner March. Silver Chain recitations, singing, music by the orchestra, conducted by Miss Dawkins, remarks by John Wetherbee, Dr. Grover, Norwood Damon, J. B. Hatch and Mrs. Brown, enter-ed into the order of exercises: and Annie West, Has-kell Baxter, Gracie Burroughs, Emma Ware, Kittle May Bosquet, Fannie Biggs, Fred Cooley, Bessic Brown, Edith West, Charles Cherrington, Jennie La-throp, Eva Conkle, participated in readings and recita-tions; Miss Hattle Rice sang (accompanied by Miss Stilles and Dr. Howard atso gave vocal selections. A dialogue, written by Mrs. M. A. Smith (now Mrs. Brown) was well rendered by Misses Hinf, Stevens, Twitchell, Morgan, Bosquet, Murray, Burroughs, Mes-ser, Madden, Baker, Murray, Conkle, Briggs and Ware. A pleasant feature of the occasion was the present a-

ser, Madden, Baker, Murray, Conkte, Briggs and Ware. A pleasant feature of the occasion was the present a-tion of a gold ring—inscribed "Shawmut, 1881" on the inside—to Miss Jeanette Howells, the talented elocu-tionist, who was surprised, at the close of a reading before the assembly, by the presentation of a bouquet in which was secreted the ring in question, for which, through Mr. Hatch, Conductor, on its discovery, the lady returned thanks to the Lyceum. Mr. Hatch, during the session, called attention to the Shawmut's Annual Piente, which will be held at Highland Lake Grove, on the line of the New York & New England Railroad, on Friday, July 15th, and asked his anditors to bear it in mind. The exercises continued till two o'clock—closing with the Target March—whon the officers, members and friends repaired to their homes with pleasant an-ticipations of the coming reliation in the early fall.

PAINE HALL .- Seldom can we chronicle a more har monious session of the Lyceum than of this which was

the last of the season of 1881 previous to the vacation. The warm months are upon us, and Camp-Meetings and sojournings in the country would soon deplete our ranks if we remained; so, with a hearty God speed to

ranks if we remained; so, with a hearty God speed to all, we adjourned to-day to meet again on the first Sun-day in September. A session will be held in Shawsheen Grove, Ballard Vale, however, on next Sunday, under the care of Dr. Richardson, our friend, who has proved himself as such in more than words. The cars will leave the Bos-ton & Maine Dépt at 9:15, and all friends of the Doc-tor and the Lyceum are carnestly invited to be there at that time and go to the old camping-ground and en-joy one day, at least, in the woods. Lyceum exercises, consisting of songs, recitations, dialogues and marches, and speaking by talented lecturers, are the attractions offered. To-day the exercises, after the Banner March, con-

To-day the exercises, after the Banner March, con-slated of song by Jennie Smith; recitation by Flora Frazler; song by Louis Buettner; recitation by Alce Bond; song by Helen M. Dill and recitation by Mrs. Whittier. During the session Mrs. Downs, an old worker, and who is now a constant visitor, was con-trolled and gave a beautiful poetical address, which was received with marked attention. The Conductor, in behalf of the Lyceum, fulfilled Jennie Smith, who had appeared on the platform the greatest number of times, with a beautiful gold ring, as a testimonial for the zeal she has manifested; and little Louis Buettner with a book, which he happily bore away.

bore away. Dr. Richardson made some remarks appropriate to the occasion of this our last meeting for the present, congratulating us on our prosperity, financially and otherwise. At 1 o'clock the Lyceum adjourned. F. L. OMOND, Cor. Sec.

F. L. OMOND, C Children's Progressive Lyceum No. 1, Boston, Sunday, June 26th, 1881.

#### **Onset Bay Notes.**

Everything indicates a larger attendance at the Onset Camp-Meeting this year than ever before. All the Association cottages are rented,

before. All the Association cottages are rented, and many rooms in the private cottages are en-gaged for the season. Early application by let-ter to W. W. Currier, Haverhill, Mass., will se-cure ample accommodations for all desiring to stay a longer or shorter time. Four trains per day from Boston will this year leave passengers at Onset, the lightning express at 4:10 r. M. making but three interme-diate stops. On Saturdays only an extra train leaves Boston at 6:05 r. M., and on Sundays only an excursion train leaves. Boston at 7:30 A. M. and returning, leaves Onset at 6:31 P. M. Dr. H. B. Storer, the Clerk of the Association, will send circulars containing all particulars to those interested.

# Spiritualist Meetings in Brooklyn.

The Spiritual Society Conference Meetings are beld at Everett Hall, 308 Fullon street, every Saturday even-ing at 80 colock. After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience will be at likerity to speak spoken, under the ten-minutes rule. J. David, Chair-

inan. **The Eastern District Spiritual Fraternity** meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 73; P. M. D. M. Cole, President. **The Eastern District Spiritual Conference** meets every Wednesday evening at Phonix Hall, at 7%. Charles R. Miller, President; W. H. Coffin, Secretary.

Frobisher Hall, New York City. To the Editor of the Banner of Light:

To the Editor of the Banner of Light; Mr. Henry E. Sharpe delivered the second lecture of his course on "Practical Life" on Sunday morning, June 26th, to a fine audience, his subject being "The Source of the Power and Influence of the Church, and its Limitations." "The People's Liberal Spiritual Conference" has ad-journed for the summer, and Mr. Sharpe will continue his discourses (which are free) on Sunday evenings in-stend of in the morning as heretofore. His subject for July 3d at 8 P. M. will be "The Effect of Theology upon Mankind." Mr. Sharpe will receive calls to lec-ture. Address him 207 East oth street. 23 East 14th street, New York City, June 27th, 1881. TWo regret that the press of matter upon our

[We regret that the press of matter upon our columns compels us to omit the lengthy abstract, furnished by our correspondent, of the able and interesting lecture of Mr. Sharpe.—Ed. B. of L.]

#### Geo. A. Fuller's Meetings.

Geo. A. Fuller's Meetings. A correspondent informs us that the eighty-third birthday of Mrs. Tinkham, one of the oldest Spiritual-ists in Vermont, was duly commemorated at Pomfret. Vt., June 16th, the interest of the occasion being great-ly added to by the presence of Mr. Fuller and Miss Jennie B. Hagan, the former of whom pronounced an invocation and delivered a suitable address, and the latter improvised a fine poem. It was a social gather-ing long to be remembered by all who had the pleasure of being among its participants. Sunday, June 10th, and Sunday, June 26th, Mr. Ful-ler lectured in Burke's Hall, Morrisville, Vt. The au-diences were very large and fully appreciative. In alluding to Mr. Fuller's meetings, the Vermont *Clitzen* spoke of his lectures in very eulogistic terms. Mr. Fuller speaks in the same hall next Friday, July ist, also Sunday, July 3d, at 11 A. M. and 1 P. M. He also speaks at the Town Hall, Hyde Park, at 5 P. M.

#### The Secular Press Bureau,

Under the Management of Prof. S. B. Brittan. Present Address, 29 Broad street, Newark, N. J. Established in 1879 by the spirit-world for the pur-

pose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answer-ing objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations earnestly solicited, in order to enable PROF. BRITTAN to enlarge his sphere of action.

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#### Important.

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100 It should be borne in mind that the Ban-ner of Light can be had at Berkeley Hall, Bos-ton, every Sunday.

#### **ToForeign Subscribers.**

The subscription price of the Banner of Light is \$3.50 per year, or \$1,75 per six months, sent to any foreign country embraced in the Universal Postul Unton.

#### To Correspondents.

# BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fitten shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 53 Sigdon Road, Dalston, London, E., England, Mr. Morse also keeps for sale the Npiritual and Reformatory Works published by us. -

AUNTRALIAN BOOK DEPOT, AUNTRALIAN BOOK DEPOT, And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the works on Npiritualism, LIBERAL AND REFORM WORKS, published by Colby & Rich, Hoston, U. S., may at all times be found there.

II, SNOW'S PACIFIC AGENCY. Spiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of Colby & Rich, and other hooks and papers of the kind, at Eastern prices, by sending their orders to HERMAN SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at Ixora Hall, 737 Mission street. Catalogues furnished free,

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**ROCHESTER. N. Y., BOOK DAPOT.** WILLIAMSON & HIGBEE, Booksellers, 62 West Main Street, Rochester, N. Y., keep for sale the **Npiritual and Reform Works** published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

WANHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANKER OF LIGHT, and a sup-ply of the **Spiritual and Reformatory Works** pub-lished by Colby & Rich.

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G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., Is agent for the Banner of Light, and will take orders for any of the Apiritani and Heformatory Works pub-lished and for sale by COLBY & RICH?

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ADVERTISEMENTS.

# CAMP-MEETING.

**UPARTE WILL C. INVOLU** THE FIRST ASSOCIATION OF SPIRITUALISTS, the of Philadelphia, will hold its Third Annual Camp-meeting at Neshmeniay Fills Grove. Neshaniny Sta-ton, on the Bound Brook Railroad, is miles from Philadel-phila, commencing July 15th and continue till August 15th. The extensive grounds of Neshaniny Falls Grove are ad-mirably adapted to the use of camp-meetings and other large assemblies. They combine great natural beauty of scenery with the best artificial facilities, such as the croquet lawns, patent swings, abundant shade, springs of pure cold water, a lake over two miles long, a fleet of pleasure-hoats, etc., etc. The grounds are well kept, carefully careful of or, and perfectly headiny. The enterprising proprietor, Mr, Wil-ham M. Grifflith, has made great improvements upon them the present year, and will give strict personal attention to the confort and convenience of visitors through the sum-mer, J. W. Fletcher, of Boston, for one lecture, July 17th, 20th, Aug. 4th and 7th. Mrs. R. Shepari-Liffle, of Philadelphia, one lecture, July ith, hub, 22d and 24th. Mrs. R. Baxter, of Chelsen, one lecture, July 21st and 27th, J. F. Baxter, of Chelsen, one lecture, July 21st and 28th, and alts, J. W. Fletcher, of Philadelphia, one lecture, Aug, 2d and

JAMES P. CARPENTER, Secretary. COLD MEDAL. PARIS, 1878. **BAKER'S** Like all our chocolates, is BARER'S BARER'S prepared with the greatest care, and consists of a superior quality of cocca and sugar, flavored with pure VANILLA vanilla bean, – Servedas a drink or eaten dry as con-VANILLA VANILLA VANILLA fectionery, it is a delicious article, and is highly recourmended by tourists. CHOCOLATE, Sold by Grovers ev. erywhere. CHOCOLATE, CHOCOLATE, W. BAKER & CO., Dorchester, Mass. **CEPHALINE** TWHIS Invaluable Nerve Food has been tested and anarovot

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baxes \$2,50, Send for Authentic Proofs, Address, H. F. THAYER & CO., June 18,-1918 B Temple Place, Boston, Mass,

THE VITAL REGENERATOR,

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**Camp-Meeting Association** 

Will hold their Eighth Annual Gathering at Late Piensant, from July 15th to Sept. 15th, 18st. First public exercise Similary, July 3tst, closing Sunday, Sept. 4th, Greudars, containing full particulars, sent on appleation by J. H. SMITH, Secretary, Box 1452, Springfield, Mass. June 4 – UW

TO LET,

A T Lake Pleasant Camp-Meeting, confortably-furnished rooms in a Cottage on Montagae street. Rooms will be ready for occupants July 15th. For particulars, apply to JOSEPH BEALS, Greenfield, Mass. 2w July 2,

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June 4.--11w

July 2,-Iw

THOMAS R. HAZARD.

## "Confirmation Strong."

To the Editor of the Banner of Light : For several years past, as President of the "Keystone Association of Spiritualists," I have taken many opportunities to read one or more of the messages or spirit communications published in the Banner at our conference meetings upon Sundays, and to most of those present they have been acceptable as lessons of instruction and of encouragement.

I have recently felt more interest in the publication of these messages on account of some disparaging expressions made by some good brother who unfortunately has not a full appreciative faculty, whose strictures you have duly met.

In addition to this, as an incentive, I have felt more intently desirous to make these messages as public as I could, for the reason that an old Spiritualist at a conference meeting some time ago took occasion to denounce the Message Department as mostly "bosh." Our brother may be an old Spiritualist, but not, I fear, far advanced in the divine philosophy of Spiritualism Last Sunday, at the conference, I read two messages contained in Banner of 18th inst. One, Chauncy Paul, was recognized by three persons-one brother stating that from characteristics therein he identified it before the name was given. It was stated by another that h knew the risen one at Vineland as having been an ardent worker in the underground railroad in the times of anti-slavery agitation. He also confirmed the allusion to his sudden taking off, as it occurred at Ancora by a passing railroad train. The entire assembly, eighty or ninety persons, was gratified at the manner in which the whole subject had been treated.

JOSEPH WOOD. 1506 North 7th street, Philadelphia, June 21st, 1881.

ST. NICHOLAS for July reaches us from A. Williams & Co., corner of School and Washington streets, who have it for sale. It is, as every number that has preceded it has been, overflowing with attractive sketches charming stories, beautiful poems, and engravings that are sure to please every fancy in their illustrations of facts and fables. The frontispiece is a scene on shiphoard, F. S. Key penciling on the back of a letter his original of the song that made him famous, "The Star-Spangled Banner," the morning after the bombardment of Fort McHenry. "How Bobby's Velocipede Ran Away" is very amusing. "Fourth of July at Tom Elliott's House" is a pleasing versification. "Captain Sarah. Bates" tells of a brave girl's doings. "How to Stock and Keep a Fresh-Water. Aquarium" gives all needed, information in that particular. "To Make a Net without a Needle" will interest the boys. "Flve Cats" will please the very young readers. "Jack-in-the-Pulpit" discourses on The Toes of Cats," "A Hen-Gossip and Other Hens," etc. "The Letter-Box" is well packed, as is also "The Riddle-Box." Something to please all is the aim of the editors, and they hit the mark every time. thousand feet to an inch.

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The speakers are announced as follows :

The speakers are announced as follows : Sunday, July 17th, A. M., Dr. H. B. Storer, of Boston, P. M., Mrs. Emma Paul, of Vermont; Tuesday, July 19th, Rev. L. K. Washburn, of Lynn; Thursday, July 21st, Mrs. Emma Paul, of Vermont; Sturday, July 21st, Mrs. Emma Paul, of Vermont; Sturday, July 23d, Mrs. A. Middlebrook-Twiss, of New Hampshire; Sunday, July 21th, A. M., Ex-Rev. Geo. Chalney, of the Paine Hall Lectureship, Boston, p. M., Mrs. Anna Mid-dlebrook-Twiss; Tuesday, July 26th, Dr. I. P. Green-leaf, of Boston; Thursday, July 26th, Dr. I. P. Green-leaf, of Boston; Thursday, July 26th, Dr. I. P. Green-leaf, of Boston; Thursday, July 26th, Dr. I. P. Green-leaf, of Boston; Sunday, July 26th, Dr. I. P. Green-leaf, of Boston; Sunday, July 26th, Dr. I. B. Storer, of Boston; Sunday, July 26th, M. Geo. A. Fuller, of Dover, Mass.; Saturday, July 26th, Dr. I. P. Green-leaf, of Boston; Sunday, July 26th, J. T. B. Storer, of Boston; Sunday, July 21th, A. M., Geo. A. Fuller, of Dover, M., Nellie J. T. Brigham, of New York; Tues-day, Aug. 24, A. M., Miss Jennie B. Hagan, of Ver-mont, r. M., W. J. Colville, lecture and poem; Thurs-day, Aug. 24, D. Greenge H. Geer, of Moston; Sunday, Aug. 7th, A. M., Dr. George H. Geer, of Moston; Sunday, Aug. 7th, A. M., Dr. George H. Geer, of Moston; Sunday, Aug. 7th, A. M., Dr. George H. Geer, of Michigan, p. M., Mrs. R. Shepard-Lille; of Brooklyn; Tuesday, Aug. 9th, lecture by Mrs. R. Shepard-Lille, vocal selections by Prof. R. T. Lille; Thursday, Aug. 1th, Dr. Geo, H. Geer, of Michigau; Saturday, Aug. 13th, Miss Jennie B. Hagan, of Vermont; Sunday, Aug. 13th, Miss Jennie B. Hagan, of Vermont; Sunday, Aug. 14th, A. M., Miss Lizzle Doten, of Boston, p. M., Prof. S. B. Brittan, (Ed-litor-at-Large) New York. The Pavilion has been enlarged, and merry

The Pavilion has been enlarged, and merry feet will trip to the music of Edney & Parker's Orchestral Band.

Mr. Steele is on hand, arranging for feeding the multitude in his great tent; and already the sea-shore dinners at Penniman & Penny's Res-taurant are receiving high praise.

A grand Regatta is announced to come off on A grant Regattly sandounced to come on on the 4th of July, with clam-bake, dancing at the Pavilion, &c., and all the country round are coming to Onset to enjoy the race. All persons should remember to direct their

letters to Onset Bay, East Wareham, Mass. s.

# Movements of Lecturers and Mediums.

[Matter for this Department should reach our office by Fuesday morning to insure insertion the same week.

Mrs. Dr. Abbie E. Cutter has been speaking of late on hygienic subjects in Lynn, Mass., and the Record and Bee of that city speak of her efforts in a highly commendatory strain.

Miss Jennie B. Hagan lectured at the Basket Picnic of the Good Templars at Curtis's Grove, South Royalton, Vt., Saturday, June 25th.

Mr. Henry E. Sharpe will speak at Frobisher Hall, 23 East 14th street, New York City, on Sunday evening, July 3d, subject, "The Effect of Theology on Mankind." Admission free. He will answer calls to lecture.

Alfred Denton Cridge, of Wellesley, Mass., will an swer calls to lecture.

C. B. Lynn's permanent address is Sturgis, Mich. Dr. H. P. Fairfield has just finished a two week's en gagement in Beverly, Mass., bringing the Spiritualist meetings there to a successful close ; to be resumed on the second Sunday in September.

Frank T. Ripley will be in St. Louis during July. His address is, for the present, Milan, Ohio, post-office box 320.

E. W. Wallis expects to reach Boston, from England, about August 7th or 0th. Letters intended for him can be addressed in care Banner of Light.

27 Thomas Marsh & Co., No. 919 Washington street, Boston, have published two Guide Maps, one of them being of Revere and Winthrop Beaches, the other of Nantasket Beach, both from actual surveys, and on a scale of one

Approximation to an an an an an an an and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

F., T. R., MILAN, O.-We scarcely over receive such lotters as you name.

#### For Sale at this Office:

For Sale at this Office: THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. PriceScentspercopy, & Soperyear, VOICE OF ANGRES, A Semi-Monthly, Published in Bos-ton, Mass. \$1.65 per annum. Single copies 8 cents. MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2,16, THE SFIRITUAL RECORD. Published in Chicago, Ill. \$2,00 per year; single copies, 5 cents. MILLE'S PSYCHOMETRIC CHICULAR. Published by C. R. Miller & Co., 17 Willioughby street, Brooklyn, N.-Y. Sin-gle copies 10 cents. THE HERALD OF HEALTHAND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 Cents.

Controllar, A damage and a second sec

THE OTHER DEMANDED IN THE THEOSOPHIST. A Monthly Journal, published in India, Conducted by II, P. Blavatsky, Single copies, 50

THE WESTERN LIGHT, Weekly, St. Louis, Mo. Sin-gle copies, 5 cents. LIGHT FOR ALL, Published monthly at San Francisco, Cal. Single copies, 10 cents. THE COMMONENT, Published weekly, Greenback and Labor Reform. Single copy, 4 cents. \$1,50 per year.

## Subscriptions Received at this Office

THE SPIRITUAL RECORD. Published weekly in Chicago, 11. \$2,00 per year. The OLIVE BRANCH. Published monthly in Utica, N.Y.

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manify, both flere and interaction. London, and \$3,00 per year. THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price \$3,00 per year, postage \$1,00. THE MEDIUM AND DAYDREAK: A Weekly Journal de-voted to Spiritualism. Price \$2,00 per year, postage 50 cents. THE SPIRITUE AND THE MINING JOURNAL DE SCIENCE THE SPIRITUE AND THE AND THE SCIENCE AND THE SCIENCE THE SPIRITUE AND THE SCIENCE AND THE S

### RATES OF ADVERTISING.

Each line in Agnie type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the sev-enth page. Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, Business Carus Links, Section 2015 and a section. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance. Ar electrotypes or Cuts will not be inserted.

Ar Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Saturday, a week in advance of the date where-Saturday, a week in adv on they are to appear.

SPECIAL NOTICES.

Mrs. Sarah A. Danskin, Physician of the 'New School," asks attention to her advertisement in another column. Jy.2.

#### Dr. F. L. H. Willis.

DR. WILLIS may be addressed Glenora, Yates Co., N. Y., till further notice. Jy.2.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.2.

R. W. FLINT answers sealed letters. Terms \$2 and two 3-cent stamps. Address 1327 Broadway, New York City. If no answer, money returned. Je.11.10w\*

nd list. Ed. S. Wheeler, of Philadelphia, one lecture, Aug. 2d and Mrs. Cora L. V. Richmond, of Chicago, one lecture, Aug. d. 7th and 9th.

Mis. Cora L. V. Richmond, of Chicago, one lecture, Aug. 3d. 7th and 9th. Mrs. Amelia Colby, of Rochester, one lecture, July 29th. 31st and Aug. 5th. Mrs. Clara A. Field, of Boston, one lecture, Aug. 10th, 20th and 14th. Besides the above, it is expected many other distinguished speakers, make and female, with he with us. Mediums for various phases of spirit-power will be present, affording an opportunity of testing the facts and truth of Spiritualism. RALROADS. - Parties of not less than ten persons can make special arrangements for reduced fare with the Cen-tral Rathroad, of New Jersey. from the effty of New York, and all points on said road and its branches. Parties in the city of New York will apply to H. P. Baldwin, agent of the Central Rathroad, of New Jersey. No.-119 Liberty street, Liko parties can make similar arrangements with the Reading Rathroad Company, upon application to its agents, from all points on the Reading Rathroad, or any of its branches. Anple accommodations will be provided at the grounds and in the vicinity for boarding and lodging at the following rates: Good Table Board by the week at the grounds, \$4.00.

rates: Good Table Board by the week at the grounds, \$4,00, Meals 35 cents each for breakfast and supper, Dinner, 50 cents. Lodging, 55 to 50 cents. Trains leave Philadelphia *nearly every hour*. Tickets for the round trip from all stations in Philadelphia and return, 55 cents, good for the term of the Camp-Meet-ing.

and return, 55 cents, good for the term of the Camp-Arece-ing. For further information, apply to F. J. KEFFER, Gen-eral Superintendent, 615 Spring-Garden street, or at Head-quarters during the Meeting. All letters to persons in the Camp must beaddressed Sprittual Camp-Meeting, Oakford, Bucks Co., Pa. Partles desiring further information, send for Circular to Superintendent, or JAMES SHUMWAY, Secretary, 307, Miner street, Philadelphia, Pa. 2w-July 2.

# **Onset Bay CAMP-MEETING**,

#### EAST WAREHAM, MASS.

THIS Great Meeting of Spiritualists at their Summer-Home by the Sca, will commence duly 15th and close August 15th, 1881. Trains leave Bostondally from Old Colony Dénôt at 8:15 A. M. 12:30, 3:15 and 4:10 P. M. On Saturdays only at 0:05 P. M., and on Sunday at 7:30 A. M. Passengers from way stations will see the regular time-tables of the Old Colony Halfroad for time of departure and arrival of trains for Onset Bay. Ask Fon EXCURSION TICKETS to Onset Bay, which are sold at reduced rates, and are good for the season. Ap Fare from Boston to Onset Bay and return, 82.15. Way stations at proportionate rates. Ap Circulars giving full particulars sent free to any ad-dress on application to divide the Amason. BR: H. B. STOREER, Clerk, Boston. Mass.

DR: H. B. STORER, Clerk, Boston, Mass. July2,-3w

The Grand Opening Meeting

OF THE SPIRITUALISTS

CONTENTS: Is Materialization True? If so, its Philosophy? Materializing Possibilities, The Fraternities of Disembodied Souts, John Wesley's Farewell to Earth, The Occupation, Capabilities and Possibilities of Disem-bodied Spirits, Lecture by Spirit Robert Date Owen, The New Nation, The New Nation, A Sermon for the New Year, If Evil as well as Good is part of the Scheme of Infinite Wisdom, then What is Sin, and What Hight and Wrong? Christ's Successor: His Mission on Earth, and Time and Mann 'rof Manifesting His Presence to Mankind, Pie', cloth, 75 cents; paper covers, 50 cents; postage free, For sale by COLBY & HIGH. From Boston, Lawrence, Lowell, etc., at SHAWSHEEN RIVER GROVE, BALLARD VALE.

On the Boston and Maine Railroad, will be held

SUNDAY, JULY 3, 1881. SUNDAY, JULY 3, 1881. Our second meeting will be held on Sunday, July 17th, for which occasion we have secured the services of the world-renowned Medium and Speaker, J. Frank Baxter. Full particulars in due time. Excursion ThatNS will leave Boston and Maine Dépôt, stopping at way stations, at 0:15 A. M. and 1:30 P. M. Re-turning, leave Grove at 5:45. FARS, --From Boston and return, 60 cents, From Low-ell and return, 35 cents. From Lawrence and return, 25 cents, From Haverhill and return, 50 cents. BRACH BARCH DEVOC. DRACH DEVICE DEVICE DEVICE.

DR. A. H. BICHABDSON, Manager. July 2.-1w

JOHN WETHERBEIE Would be the second and the second second

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MIRS. A. S. WINCHESTER, Psychometric, diam. Examination of Minerals a speciality. Letters by mail from lock of halr or photograph, 53, 733 Bush street, Address letters, Box 1995, San Francisco, Cal. June 4.-1stf

MRS. JULIA M. CARPENTER will examine ML and prescribe for the slek in body and mind by splith guidance. Enclose lock of hair and \$2,00. Mits, CARPEN-TER has a positive curre for Canker, Medichine packages \$1.00 cach. Box 55. East Gloncester, Mass. 2w - July 2.

KIRMISS Is an absolute and irresistible cure for Drunk-Ringer norms, use of Option, Tobacco and Narrolles, Price per bottle 31, 6 for 55, Address NEW ENGLAND WEDICALLINSTITUTE, 24 Tremont Row, Boston, U.S. May 14.-Ivis

MRS. KATE A. PARENT, 119 West 56th st. Eight questions by mail, \$1.00. July 2

THE GREAT AMERICAN BOOK.

#### WAITES HISTORY OF



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WHAT SCHOLARS THINK OF IT.

The San Francisco Chronicle says:

\*\*It is by far the most important effort of American schol-rship, in this field of investigation.\*\*

The Boston *Herald* says: "The refutation of it wifi be found the most difficult prob-lem that ever was propounded to the clergy by a layman." This paper calls it "A Scholar's Challenge to the Ecclesiastics,"

The New Orleans Times says:

\*\*JudgeWalte is an accomplished and scholarly man, and has made all of his arguments with force and clearand has made all of his arguments with force and clear-ness." The Chicago *Tribune*, the Chicago *Times*, the Milwan-kee Sentinel, the Troy (N, Y, ) Press, the Charleston (S, C, ) *Mercary*, the D trut *Commercial Advertiser*, and a large number of other papers have had similar notices. Björnstjerne Björnson, the celebrated Norweglan scholar and author, say that Walte differs from Strauss, as one who has found a solution differs from one who has not. He says, further, that the hook will be translated into all lan-guages where the Christian religion forms a subject of theoght and that he has already arranged for its transla-tion hito Norwegian. The book is having an extensive sale. The sale this sum-mer and fall promises to be very large. Now is the time to secure good agencies, Liberal discount given. Cloth, \$2.56, pistage 5 cents, For sale by COLBY & RICH.

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#### LIGHT. BANNER $\mathbf{OF}$

# Message Department.

The Messages published under the above heading indi-cate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil-conse-quently those who pass from the earthy sphere in an unde-veloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

Ber reason, All expression more to transfer only precision to more,
Ber it is our earnest desire that those who may recognize the messages of their spirit-friends will verify, them by informing us of the fact for publication.
(Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; nother does she receive visitors on Tuesdays, Wednesdays or Fridays.)
The Letters of Inquiry in regard to this department of the Baumer should not be addressed to the medium in any case. Letwice B. WILSON, Chairman. ----

#### Messages given through the Medlumship of Miss M. T. Shelhamer.

# Scance held March 11th, 1881.

### Invocation.

Scance held March 11th, 1881. **Invocation.** Out of the depths of the heart we cry to thee, our Father and our tool, seeking for truth, for comprehen-sion and for knowledge. We turn to thy storehouse of infinite wisdom; yet would we not turn away from thy far-reaching humanity, who from day to day ery out for light, for strength and for assistance. Ever would we turn our faces toward those who walk in darkness, seeking to bestow upon them some little ray of light that will penetrate down through the gloom and through the shadows, until it reaches the spirit within. And oh, our Father, as we reach out to thee with one hand for strength and guidance, for assistance to perform our allotted tasks in life, we would reach down with the other hand to support some fainting soul, to give some needed assistance to those in want, and we come to thee from hour to hour in order that we may be in-spired with new courage, with new faith, with new con-fidence in the and thy loved and loving ones to go for-ward day by day seeking to fulfill the mission which that thy children may perceive the needs of those who are around them: that the love and sympathy which thou hast inplanted within the human heart may unfold and grow, shedding its perfume all around; that the sweet charity which thou hast bestowed as a beautiful glift upon humanity may extend its helping hand unto oth-ers, and that in fraternal feeling and fellowship human hearts may grow together, may grow upward from the shadows and the sorrows of life, may burst the shackles of error that would confine them, and may spring up-ward into the clear light of thy undying love, until they too shall feel and realize that they are each one a part and parcel of thee, that they are of themselves divine, that they may grow upward and onward until they become one with the Father and one with all creatures. creatures.

#### Dr. Thomas W. Flatley.

Years ago I passed to the spirit-world, but I have found the spirit-world to be very different from what I expected it would be.' I believed, perhaps, to a certain extent, in the individuali-ty and the eternal existence of every spirit, but I had no idea of the spirit-world as it really is. Since that period of time I have been investi-gating into spiritual laws, into the realms of spirit, and I have been experimenting some-what in the fields of nature, in which I find my-self an individualized being, conscious and actself an individualized being, conscious and act-ive. I feel that 1 must use the powers within me to perfect the work which I began upon the earth, and so I have become a student, seeking to learn something in order that I might pursue my employment advantageously to myself and to others. Latterly I have become very much interested in the nervous structure of mortals. And why not? I find that many of the ills to which flesh is heir are produced by or through the nervous system, which becomes unbalanced and incapable of performing its work. There is a great waste of nervous tissue, which is not supplied, and I wonder, that our mortal physiclans do not study into this peculiar phase of disease more thoroughly than they have done. My observations convince me that indigestion is indeed a great cause of nervous depression and of all nervous diseases. I am glad to find that a few physicians are looking into this sub-ject. Our brain-workers exercise their mental faculties, many of them, so largely, that they draw from the physical system that amount of vital force necessary to digest the food proper-ly, and consequently we find the food unable to writing the mith the mean built in the stem assimilate with the system, lying in the stom-ach, clogging all the avenues and generating noxious gases, till the blood takes up the poison and carries it throughout the entire system. Thus the nervous system becomes unbalanced, the blood becomes poisoned, and we find our workers growing debilitated, their nerves weak and decrepit. So I find it with many who are not brain-workers: who do not exercise the mental faculties entirely: those who are employed in faculties entirely; those who are employed in sedentary occupations. They do not take the exercise which they require; they do not have the amount of sunlight and air which is neces-sary for the well-being of the physical man; they partake of food which does not assimilate with their systems; they become ill, dyspeptic, nervous and chronic invalids. I would advise all persons to pay particular attention to their diet; to partake of that food only which always agrees perfectly with the system, in order that it may digest thoroughly, that that which is good may be taken from it and carried into the system, into the circula-rial may be carried off through the proper ave-nues. In doing this they will find one great cause of their nervous complaints and debilitated sensations removed; and if they can find time sensations removed; and if they can find time to take proper ont-door exercise—and every-body should lind the time, should take the time for this—they will find themselves growing strong, active, and cheerful, for I believe those who are healthy will be happy. Even though they have not an abundance of this world's goods they cannot help being cheerful, for a healthy body generates a cheerful mind, and this cheerfulness will become contagious. In this encerfulness will become contagious. In this way they will make themselves loved, and be able to love others. I did not intend to give a medical dissertation, but as I return and look around me, from day to day, I find mortals wearing themselves out, crowding, their bodies with ill-prepared food, and breaking down their nervous systems; and I feel that I should express morel over though it be not or full express myself, even though it be not so fully as I could desire. desire. I resided in Milford, Mass. I may say I was well known in that locality and surrounding places. My brother, of Canton, is the Rev. John Flatley. I have been with him at times since my departure from the earth, or rather since my departure from the mortal form. I have returned to him, and taken an interest in his work. I do not pay any particular attention now, from my present standpoint, to forms and ceremonials, but I do pay attention to all that benefits and instructs the interior man-the spirit. And I have felt that perhaps my in-fluence would assist my brother in his daily nuence would assist my brother in his daily work. I have felt glad to see him engaging in any liberal movement; to find his spirit expand-ing; to feel that his sympathies were enlarging, so that he could sympathize with the oppressed and the down-trodden—so I have received a blessing from him, while striving to impart one in return. Dr. Thomas Flatley.

my blessing to all fmy friends, and tell them I am safely landed on the other shore. I have found spirit-life to be somewhat as I expected, althcugh it opens to me more beau-ties, more wonders than I could have dreamed of. It is delightful to me and refreshing to my spirit. I am rejoiced to send my love to all here and in the for West and at some future time I spirit. I am reported to send my love to an here and in the far West, and at some future time I will come, if possible, and speak further. I told my daughter I would manifest at this place as soon as it was possible for 'me to do so after I left my old worn-out body. Mical Tubbs.

#### Séance held March 15th, 1881. Questions and Answers.

CONTROLLING SPIRIT .- Your questions are in

CONTROLLING SPIRIT.—Your questions are in order, Mr. Chairman. QUES.—[By L. C. B., Springfield, 111.] Does a materialized spirit-form possess a brain, a nervous system, heart, and other vital organs? ANS.—In the process of form-materialization it is sometimes the case that a complete phys-ical though temporary body is created, possess-ing all the vital internal organs, possessing all parts, just as do your physical bodies to-day. At other times the materialized form presents only the external structure, the external apbut the internal structure, the external appearance of a form covered with muscular flesh, but the internal organs are wanting. The more complete the work, the more difficult the task and the more thorough the knowledge of those spirit-chemists whose work it is to extract the elements and particles required from the at-mosphere and from the individuals present, and to combine those elements and particles into the substance requisite for the upbuilding of the materialized form which is to be. You have he idea those of you who visit a materialized no idea, those of you who visit a materializa-tion scance expecting to perceive some personal friend who has gone before and who are dis-appointed if you do not welcome such a per-sonal friend, but are obliged to put up with the appearance of some familiar spirit of the me-dium who, through long experiment and expe-rience, has become enabled to readily furnish himself with a materialized body—you have no idea, I say, of the work, the amount of labor, of experience and of observation, required of a spirit in materializing a physical though tem-porary form. Could you realize this in its enno idea, those of you who visit a materializaporary form. Could you realize this in its en-tirety, you would pay as much respect to the spiritual chemists who are at work, seeking at all times to favor you with the representation of mining the favor you with the representation of spiritual forms, as you with the representation of spiritual forms, as you would pay to a mor-tal scientist, did you enter his laboratory and perceive the amount of labor, of experience, the many failures and mistakes, the hours of unrequited toil which he has been obliged to pay and submit to, in order to achieve some grand result of science. This is a study which mortals should comprehend more fully than they do. It is not the work of a moment or an hour for a spirit to materialize a form in order to present himself outwardly to his friends ; it to present himself outwardly to his friends; it is the work of years, the study of long and many hours; it is the result of many failures, of mistakes, of long experience, and at last, if your friend is enabled to materialize a face or form which shall identify himself to you, you may look upon his work as the achievement of a long and, I might say, an almost thankless task. Q.-[By the same.] What becomes of the food partaken of hy a materialized spirit-form? Is

partaken of by a materialized spirit-form? Is the medium affected by food thus appropriated

by the spirit  $2^{\circ}$ A.—Provided the materialized spirit actually devours or cats the food presented to him, we believe that the food becomes dissipated, par-tially absorbed into the system of the medium, for when the form becomes de-materialized, many of the elements which have composed it many of the elements which have composed it return to the medium, and at the same time foreign elements which have entered into the composition of that form may also become ab-sorbed by the medium. We consider that the food partaken of by a materialized form be-comes partially absorbed by the medium upon the disintegration of the form and partially dis-signated into the atmosphere.

Q.-[By the same.] Were the appearances de-nominated "ghosts" in old records the same in their nature and make up as those we now term

A.—In olden times there were those we now term materialized spirit-forms? A.—In olden times there were those upon the earth possessed of second-sight the same as there are to-day; and when ghosts, so called, have appeared to such persons they may not have been in materialized forms, but were more probably the spiritual forms of the spirits mani-fosting. Second-sight is, what we to-day call festing. Second-sight is what we to-day call clairvoyance, and we have recorded cases where clairvoyance, and we have recorded cases where persons have claimed to witness ghosts or appa-ritions while others in the same vicinity could see nothing. In such cases we believe the ap-paritions were but spirit-forms seen by the clair-voyant or inner sight of the seer; in other cases recorded we find that not only have one or two perceived the form, but all who were in the same vicinity at the time, and it is also recorded at times that these forms could have been touched and handled, these for this count nave been to disapter; in such cases you may readily believe they were formed simply by the same process of material-ization as material forms are created to-day in your spiritual scances and called materializa-

shall feel amply repaid for coming, I know, for I feel it deeply within my being that one or more of my friends will see my message, and I desire that they will take it to my friends, send it abroad that it may be known that I have re-turned. From that land from which I thought, at one time, no spirit could return, I have come to speak with no uncertain sound. I felt it my duty, when in the form, to speak out my con-victions, to live them out as best I could; I felt it my duty to make my life one of practical imit my duty to make my life one of practical import to myself, and to strive to do what I could it my duty to make my life one of practical im-port to myself, and to strive to do what I could to benefit others. I do not think that I was self-righteous, as I have heard it called; I do not feel that I considered myself better than others; yet I can perceive now, through the light which is given to me from on high, that I did not perform my whole duty to others; that I did not live out the highest principles of life as I should have done, for I can see places-where I might have done better. I can see where I was found wanting; and I wish to guard my friends from this, I wish to urge upon them the necessity of living truly, living so that they shall, first of all, be true to themselves, true to the convictions of right and duty which stir within the soul, to live in fidelity to the in-ner spirit which prompts, purity of thought first, of action afterwards, and to live in fideli-ty with all their associates; in a word, to live as near right as they know how, seeking constantly to enlarge their ideas of right, to beautify their standard of truth, to gain knowledge, power and inspiration from on high. If they will do this they will attract their spirit-friends back to the m, they will attract their spirit-friends back this they will attract their spirit-friends back to them, they will actract their spirit-inends back to them, they will receive an influence which will strengthen their beings, they will become surrounded by a true light which shall radiate outward and guide others, they will be drawn upward toward the higher realms where only the true, the good, and the beautiful can abide is send out my words to my friends. I trus they will be received in the same spirit in whic they are offered, one of good will to all, and in the future, if it is possible, I shall return again somewhere, through some channel, to communicate with them and to give them something concerning the spiritual life whither they are tending. I think my message will reach my particular friends in Buffalo, N. Y. My name is Honwur A Londring is Henry A. Jenckins.

#### Lizzie F. McIntosh.

I find that I have to come through physical weakness, for it seems that the old feelings come upon me as I take control; yet I am anxious to return, for I desire so much to bring my love to those who remain in the form, to assure them that I am now strong and well and happy in a beautiful world, and I would not return to live in physical life could I do so as well as not. I met my dear mother; she came to welcome me to the spirit-world; erc my eyes closed in the last sleep of mortal existence, I beheld her face bending above me. I seemed to recognize that if work my mother and the face behead face bending above me. I seemed to recognize that it was my mother, and to feel calm and peaceful in knowing that she had come to bless her child. I felt that as life in the mortal slipped away from me I was entering upon a purer and sweeter, a larger existence. I could comprehend even then, when I felt so weak and faint and feeble, that I was about to enter upon a new state of existence, where all that I long-ed for might be extended to me, and where I might be able to expand outward in knowledge, more, more indeed, than I ever could while in the body. So I felt contented; I felt happy, only I did not desire to leave my friends on earth. I wish them to know, now, that I am only 1 did not desire to leave my friends on earth. I wish them to know, now, that I am happy; that I am blessed in the spirit-world; blessed, because I not only receive all that I need and require, because I not only have all the beauties for which I longed spreading out around me, but because I can return to visit each loved one here on earth, and can bring to them an influence which, although they may not perceive it externally, benefits their spirits and draws their thoughts to the life beyond. I was twenty-four years old when I passed away. My father's name is Royal Mc-Intosh; my name is Lizzie F. McIntosh. I lived in Brookline, Mass.

#### Capt. Samuel Searle.

**Capt. Samuel Scarle.** [The spirit takes a survey of the surround-ings.] I always like to look around, especially in any new place, for I want to find what kind of waters I have got into. Were I in the body now, I should be consid-ered a very old man, and I would doubtless be very feeble and weak, even more than I was when I got out; but I feel pretty well and strong now, and I have been growing young since I passed on. I felt I would like to come back and try to reach my friends, and let them know that I can return and speak out in sten-torian tones, if need be. Perhaps it will wake them up a little bit—I think they need it. Well, I like the new port beyond the great waters—I like it exceedingly well; it is a good one, it is a fair harbor, and the spirit may enter upon green shores instead of a rock-bound coast, if he has any desire to do so. It is good to find yourself entering such a snug harbor, and to find a nice little home and friends awaiting you; to feel that you have entered upon rest at you; to feel that you have entered upon rest at last—not idle rest, where you can just vegetate along, no indeed l but rest where you may di-rect your mind into new channels, where you may work out the plans and thoughts that have been congregating within from year to year, where you may develop your powers and work out something good that will be of advantage either to yourself or to some of God's creatures. That is the kind of rest we want; that is the kind of rest we all may have, if we work for it That is the kind of rest we want; that is the kind of rest we all may have, if we work for it —rest of the inward powers, where the mind grows tranquil and calm, where the spirit be-comes placid and clear like the beautiful waters —where all the time the sunshine is developing the powers within for stronger work and for higher growth. I have welcomed friends and those of my own family since I passed over the river; a good many months ago my daugh-ter, old and worn out with age and illness, was called to leave the mortal form, and it was indeed a glorious reunion. She was surprised to find her father looking so strong and hale and hearty, but since that time she has discovered herself growing young and beautiful again; and hearty realized something of what solution she has realized something of what spiritual life is to the soul. She desires me to send her love to her friends and to her family, and to

and I have thought, Oh, if you could see me and and I have thought, On, if you could see me and realize that I am present here with you, that I can go among my friends, for I am now strong and well, physically and mentally, you would rejolce that I have passed out from the mortal form. I have been to see them all; I have been through the old places; I have visited Taunton and Hingham and all the other places; I have felt what it is to take in the fresh air and sun-shine, and realize that I am still a conscious, active being. Then I have felt that perlans if shine, and realize that I am still a conscious, active being. Then I have felt that perhaps if I could return and speak through mortal lips, if my friends could know I had been with them and should be with them in the future, that I thank them for all things, all their attentions, and that I shall be happy to greet them when they come to the spirit-world, it might perhaps do them good as well as myself, for many of them are growing old in years and becoming feeble in body. The time will come when they must lay down their outward forms, and I would like them to know that they are going to a world like them to know that they are going to a world as natural and beautiful and sweet as this mor-tal world—perhaps more so, for it is indeed beau-tiful—and that they will meet with their friends and live in communion with them even more socially, more completely than they did on the carth. So I return, taking up the old feebleness and weariness and the effects of age, that I may speak my few words and announce to my friends

speak my few words and announce to my friends that I am happy and well contented in the spirit-world. I send them all my love. I am Abigail Cushing, from South Hingham. I was seventy-one years old. It was a good day when I passed away--one appointed for fasting and prayer, but one that was to me the opening out of a new life, a glorious existence.

#### Herbert Bicknell.

It is thirteen years this winter since I passed out from the body, a young man, but yet feeble and worn with lilness and suffering. I did not really desire to die, for I did not know anything concerning the realities of spirit-life; although my mother and sister and other dear ones had passed on before me, I had no knowledge of where they had gone. Of course I believed they had gone to heaven, for they were good: but I did not know, for sure, whether I should go to; so that I was not particularly anxious to die; but immediately after my departure from the body I met so many dear friends, first of all my mother, then my sister, then my uncles and others, that I felt indeed that I had entered a life that was full of promise and joy. I tried to come back to influence my father, that he might feel my presence; but there were associ-ations around him, or 1 ather there was one in company with him whom I could not reach, and so I seemed to be thrown back; I could not It is thirteen years this winter since I passed ations around him, or rather there was one in company with him whom I could not reach, and so I seemed to be thrown back; I could not bring the influence I desired; but after work-ing through long years we were enabled to ac-complish something and to feel that we had performed a work for his good. I do not know what brings me back, particularly, to-day, ex-cept, of course, I am pleased to send my love to my friends. I thank them for their kind atten-tions. I send my love to my cousin, particular-ly, who was so good and thoughtful and kind, and to all others. Tell them I have visited back and forth, as the old lady who preceded me said, around among the old places, in order to see my friends once again; but I did not en-joy it as much as I expected, for they could not realize my presence; they could not feel that spirits could return and manifest to mortals; so I have been attending a school; I have been seeking to gain knowledge in the spirit-world; something different from what I attained here on earth, and yet something that is needed and required by the spirit in its unfoldment. It is desired by all who wish to advance, in order to be of assistance to others; and perhaps my friends, especially those who have caught some faint, few glimpses of a spiritual philosophy, will be pleased to learn that I have been attendi faint, few glimpses of a spiritual philosophy, will be pleased to learn that I have been attend while pleased to fear that I have been attend-ing a school, in order to learn something of chemistry, that I might return and perhaps be of assistance in demonstrating to mortals the truth of spirit existence, and of the power which spirits hold over matter. I have been working in this direction. I am now strong and well, unaffected by lung difficulty and feeble-nees of body. I may work in any direction I ness of hody; I may work in any direction I choose. I shall continue on and on, and perchoose. I shall continue on and on, and per-haps through the experience I gain and through the experiments made I may be able, at some time, to return to my friends in bodily pres-ence, that they may know I can indeed return, that spirit existence is a reality. I have seen them attending their meetings and their churches, and I have felt, Oh, could you only realize the truth of spiritual life! could you only feel that the world beyond is one that is tangible, natural and real; that there we live as you do on earth, each one gravitating to his as you do on earth, each one gravitating to his proper place, each one receiving only that which he has earned, you would not pay so much at-tention to outward forms and ceremonials; you would lock within 1 gravit

is not necessary always for a medium, thor-oughly developed in any peculiar phase of me-diumship, and possessing a spiritual band com-posed of vise and intelligent spirits, to number an Indian (control amongst that band; yet as Indian spirits, or the children of the red race, possess large vitality, great will-power, and magnetic strength, they act not only as mes-sengers between the spirit-world and the medi-um, but they also bring power and strength to the medium's organism, and in many cases and at many times give unto the medium that pow-er and vitality which is needed to supply the er and vitality which is needed to supply the waste which is thrown off through extensive control: from this you will perceive that an Indian spirit is of use to any medium.

JULY 2, 1881.

#### Elisha Spaulding.

For quite a long time I have been seeking to come and speak; to tell my friends and every-body that I can return, and that I can come and visit them better than I could when I was in the form. I go about here and there, I find those whom I knew, busy in their earthly relations, whom I knew, busy in their earthly relations, actively engaged, and they do not seem to com-prehend or realize my presence. I put out my hand to touch them, but they feel it not, and I cannot understand why this should be. I am tangible, and real, and palpable, and I know not why my friends cannot behold me as I am. Could they do so they would not see an old, withered-up body, but they would find me fresh and strong and powerful in the spirit-world. I know that I do not seem to be so now, in re-turning, but that is because I am taking on my old feelings. Twish to send out my few words turning, but that is because I am taking on my old feelings. I wish to send out my few words that all may know I have come back to speak, that I acknowledge this to be true, that Spirit-ualism is a blessing to all, and one that I intend to avail myself of many times in the future. I feel that I shall be able to come at different places, and make myself known. I am from East Lexington. I was seventy-four years of age when I passed from the body. My name is Elisha Spaulding.

#### Nellie E. Street.

Will you please say, Mr. Chairman, that Nellie E. Street has returned and sends a word to her friends in Philadelphia? I have been trying to friends in Philadelphia? I have been trying to come to my friends for some time, but have been unable to do so. They are not Spiritualists in the proper sense of the term, but they are seek-ing to investigate somewhat into the Spiritual Philosophy. My friends have been attending your lectures and conference meetings, and have become considerably interested in the teachings which Spiritualism gives to humanity. There has been somewhat of a stir in Philadelphia for the last few months because of manifestations the last few months because of manifestations taking place in that city, which purport to come from the spirit-world. It is from the accounts of these manifestations that my friends have be-come interested, and because of this I have been attracted back nearer to my friends than for-merly. I have seen two of them reading your merly. I have seen two of them reading your paper, and through this means I have become acquainted with your circle-room at this place. So I thought that I could come and speak, and tell my friends that I am happy; that I am glad to send my love to them, and that I shall be glad to come to them atany place and communi-cate in private. Perhaps it will arouse their interest even more deeply, and they will not pause until they have become convinced of the nover of snirits to return and manifest to their ower of spirits to return and manifest to their

friends. I wish to say that Isabel is with me. She sends her love, and wishes to have all our friends feel that she is with them : that she comes from Here that she is with them: that she comes from time to time to influence them; and she desires me to thank them each one for the kindness be-stowed upon her through the last few months of her mortal life, and for every little attention and care which was hers. We both come, and are glad and happy to do so. I think my friends cannot fail to see my message and that parkage and that happy to use it think my fields it will be productive of some good. That is my only motive in coming—my only object in mani-festing here. If my friends can only realize truly that their spirit-friends are not dead, are not sleeping, but are awake and active in a beau-tiful world, as real and tangible as this, yet one which affords greater opportunities for action than is often afforded here, I am sure they will rejoice, and I shall rejoice also.

## George W. H. Bartlett.

George W. H. Bartlett. Isfeel glad to avail myself of the opportunity presented to me to-day to return and speak. I passed away from earthly scenes from Albany, Georgia. At the last moment I felt myself drift ing out from the mortal form, and I thought, Oh, if I could telegraph back swiftly to my friends the news that I have arisen free and powerful as a splrit, I should rejoice; but I found myself able to return swiftly upon the wings of speed to my friends in Massachusetts, to perceive them as they were in their earthly homes, and to come close to their sides; but I could not convice them through any outward could not convince them through any outward manifestation that I was beside them; perhaps the spirit of faith whispered to their souls that I was not lost; but I could not manifest as I desired a knowledge of my spiritual presence. I wish to inform each dear one that I do re-Wish to inform each dear one that I do re-turn from time to time, not because I am anxious to return to live in the mortal form, but because I am interested in all that per-tains to their welfare; and I also desire to know what is taking place upon the earth, what progress is gained, what advancement humanity has made in man's own individual self, as well as in the arts, and sciences. but of all things I. has in the arts and sciences; but of all things I-feel a desire to return to my dear parents, that they may realize I am still their son-active and conscious, loving and sympathetic, desirous the spirit-world. Perhaps it will give some little pleasure to each one to know that I am happy in my spirit-home, that I have found a new line of employment, one which is adapted new line of employment, one which is adapted to me, which I enjoy thoroughly. I have my little brother Stanley with me. How pleased he was to be in my company, to feel that we could be together, that he would not be lonely; and so I have him under my charge to a certain degree. He has teachers who are higher in advancement and spiritual culture than I can hope to be for a long time to come, but I am with him as an associate and companion, and togeting we are seeking to companion, and together we are seeking to learn in the schools of spiritual life, to attain knowledge and experience which will fit us to take our places in the active arena of spiritual existence. My father is G. H. Bartlett, of Cambridgeport ; my name is George W. H. Bartlett.

[A gentleman in the audience stated that he recognized this spirit to be Dr. Flatley, with whom he was formerly acquainted.] ł

#### Mical Tubbs.

I feel the old infirmities somewhat, but I am desirous of returning. I wish to manifest my-self here for two reasons : first, to throw off the old conditions, so that my spirit can emerge more fully into the spiritual atmosphere and take cognizance more clearly of my surroundings, so that I can appreciate more fully all the beauties that I know are there; and, secondly, to tell my friends that I am safely landed on the spiritual side, and that I am happy and

glad to be there. When I opened my eyes in the spirit-world l beheld my dear ones; but the first to greet me and to give me more light than I had before, was that dear son whom I knew not on earth, but who has grown and matured in the spirit life, who has been indeed a blessing to all with life, who has been indeed a blessing to all with whom he came in contact, who has shed light abroad freely, and has been a blessing to my splrit as well as to many others. Then I met my loved companion and other dear ones, and a sweet little grandchild who had expanded in beauty as the flowers expand and give forth their fragrance beneath the light of the beauti-ful sun, and I felt I had arrived at home. But I have been attracted back. I have long felt that I would like to meet my old friends in this vicinity whom I knew so many years ago. And now that I am disencumbered of the mortal form, I feel to return and give my affection and

Q.—Can spirits see material objects? A.—Spirits can very readily see material objects at times; more readily, perhaps, when they come in connection with some person upon the earth possessed of mediumistic powers; still, pirits are not debarred from perceiving or secspirits are not debarred from perceiving or sec-ing, with their sight, material objects, even when away from a medium. Earth-bound spirits, perhaps, may perceive material objects more clearly than those spirits who have passed on beyond the earthly sphere, who are engaged entirely in spiritual pursuits; at the same time, when such spirits have any object in return-ing to earth, to perceive their friends or to work out some purpose, they can readily perceive material objects.

#### James Bowen.

I have felt a strong desire, for some time past, to return to earth, and to manifest at some place where I might make my presence known to my friends. Many of my friends, and most of my nearest ones, are with me in the spirit-world, but I have those yet in the form whom I would like to reach; I would like to have them know that I live, that all my friends live in the spirit-world, and that we can return to perceive

what is taking place with our earthly friends, and upon the earth. A few years ago I passed from the mortal body, passed away to the spirit-world, and I was glad to be welcomed by my friends. I feel that those who remain on earth, and who are coming up after me, will also feel glad to know that they will be met and wel-comed by spirit friends who love them when they, too, cross the river of death. I send out my few words that all may know it is well with me, that I am happy. I am satisfied with my life in the spiritual, and I am glad that I re-mained as long as I did in the mortal. I resided in Lowell, this State; I may say I was the old-est resident of that place. I think if I make that statement I shall not be contradicted. I resided on Pawtucket street. I think some of resided on Pawtucket street. I think some of my old neighbors and friends will recognize me, and perhaps feel glad that I have returned to speak a word, to assure them of a life beyond the mortal. James Bowen.

#### Henry A. Jenckins.

I feel that this is a blessed privilege-to be able to return and speak to one's friends, after able to return and speak to one's friends, after having been coffined up, as it were, and placed away from sight. After feeling that one has passed out of the active remembrance of old friends, to be able to return and to call their at-tention to what is passing beyond the mortal life is to me a blessed privilege, and one which I feel I can appreciate. It is many years since I passed away from earth. I have welcomed passed away from earth. I have welcomed friends to the spirit-world. I have welcomed dear ones bound to me by the sweetest of tics, and I have welcomed friends whom I knew and loved, yet who were not any connection of mine,

she is happy. This is all I have to say, Mr. Chairman, but I thank you for allowing me to come. Samuel Searle, of Skowhegan, Me. Capt.

say that all is well in the spirit-world, and that

#### Mary E. Thayer.

[To the Chairman ] Please, may I come? What pretty flowers you have got! Oh, I do think the flowers are splendid! I have been think the flowers are splendid! I have been dead, I have, I guess it is about six years. I was a little girl when I went away, a little bit of a girl. I have been growing up to a big girl since then. I am twelve years old now. I wanted to come and speak; I wanted to say that I go to school, and I have been going to school ever since I died. I have been going to school ever since I died. I have been growing in school, too. I have met some real nice peo-ple—they are so kind to me—and some little children that I used to know, and we go to school together. We have real happy times, and everything is beautiful. I want to send my love, and to say I bring flowers often; and tell them I am happy in my school, and in my home them I am happy in my school, and in my home in the spirit-world, then perhaps I can come better. I hope I can. I have got two little birds; they are just as pretty as they can be; they sing all the time, most; they live amongst the development of the hundred the live development. the flowers and the bushes-they do n't live in cages-they come to me when I call them-they cages—they come to me when J call them—they are real cunning. I want my folks to know about it, so they will know I am all right and happy, and that I send love to everybody I used to know. My name is Mary E. Thayer. My teacher says, to say I lived in Boston. My fa-ther's name is Henry. My mother's, Catharine. I guess I can come by-and-by and show some flowers; that is what I am trying to do. I have got a bush of flowers, white, with plnk centres; they have a sweet fragrance. I brought some back two or three times : I wanted to show them.

would look rather to the life within. I speak ny few words; I think they will be received by some friends, and I hope they may be accepted. I am Herbert Bicknell, of Parishville, N. Y.

#### Séance held March 18th, 1881. Questions and Answers.

QUES.-ls the anniversary of the advent of Modern Spiritualism upon earth observed to any extent in the spirit-world?

Ans.—The anniversary of the advent of Mod-ern Spiritualism upon earth is observed to a large extent in the spiritual world; that day, of like of which you have never, as yet, seen upon the earth. On that day spirits convene together for practical work; they plan out lines of labor for the future, point out individuals upon the earth who are to become developed within the succeeding twelve months as mediums; open new lines of communication between the spirit-world and the earthly sphere; and not only do they convene for this work, but they also make reports of what has been done during the previous twelve months, and also a summary of what has been accomplished through spiritual ways since the advent of Spiritualism upon the earth. On that day, the 31st of March, thousands of spirits congregate, and return to earthly scenes to associate with you in your observances of the day, to cooperate with you in any new spiritual work which you desire to accomplish, and which must be accomplised, before humanity which must be accomplised, before humanity can become developed into a purer and truer knowledge of the destiny of the soul and the duties of life. The humble spirit who, thirty-three years ago, made himself known through the tiny rap at Rochester, observes the return-ing anniversary of a grand impulsion, of the anniversary of the great spiritual flood of truth and light, which even now streams over the entire globe of earth, and he, and others, working for the welfare and hemafit of human vorking for the welfare and benefit of humanity, meet together to devise new plans, to lay out new work, and to bring unto the council which meets in the upper sphere an account or report of what has been accomplished during the past year.

Q.-Is it advisable for one under magnetic

Q.—18 It advisable for one under magnetic treatment to be under the care of one person for a long period, or is a change of magnetizers, or a total suspension, to be preferred? A.—A person who is under magnetic treat-ment should, after a period of, at most, a few months, have a change of magnetism; it is very often desirable to suspend magnetic treatment often desirable to suspend magnetism; it is very altogether for a time, that the natural forces of the body may be able to gather themselves to-gether and to work untrammeled by outward interference. A magnetic healer, no matter how powerful he may be, how much vitality he may possess, whatever strong influence his spiritual guides may have over him, will, in time, exhaust his power upon any one individ-ual. A human organism requires change of treatment, and after the lapse of a few months, ual. if the subject considers that he must still con-tinue on with magnetic treatment, we would advise him to have a change of operators, of physicians. In this way he will gain strength more rapidly than he will if he still continues on with the same operator, because his system becomes replete with the magnetism of one individual operator, and requires room to slough it off and take on the natural magnetism of the earth, the air, the water and the sunlight from

heaven. Q.-[By G. B., Jamestown, Pa.] Is the power of a medium who is controlled by the spirit of an Indian usually greater than that of a medi-um who is not thus controlled? A.-In most cases the power of a medium

A. In most cases the power of a medium controlled by an Indian spirit is greater than the power of a medium not thus controlled. It sweetest fruit.

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#### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED, March 18,-L. Avery; John W. Knight; Mrs. Mary A. Adams; Poter Valkenberg. March 22,-Rev, Eliphalet P. Crafts; Marion White; Wil-liam Jounings; George S. Beals; Enoch Piunmer. March 25,-CO. C. G. Bouton; Hittle Ames; Jerome Morrill; Wilder Bush; James Beard; Kate Seeley. March 20,-Hamilton Towei Richard Lyon; Simon Ward; Capt. Samuel Dean; Lewis J. Ilibbard; Shining Star. April 5,-Mirs. Lucretia Safford; Elien A. Walker; Aus-tin Kent; W. S. Neal; Markey Dodd; Allee. April 8,-Samuel Shaw; Mrs. Lillian T. Hollander; Mar-tha A. Lewis; George W. Hall; Selah Lovejoy; Maria Cof-fin; Eliza Ann Long. April 12,-M. L. Massoy; J. W. Brown; Charles May; Mary A. Gillion; William Norton; Lizzio Welch; Charles B. Brown. April 15,-Ransom M. Gould; Jessie Dunbar; William Knight; John B. Pike; Nancy Goodwin. April 22,-Lucy Alcott; Mrs. Fiora Keeney; William T. Norris; Capt. Janges C. Fledler; J. Bartloy; Mrs. Emma Carter. April 20,-Lizzle A. J. Palmer; William Alderson; Edle

Carler, April 26.-Lizzle A. J. Palmer; William Alderson; Edle B. Campbell; Henry Keep; Mary E. Henderson. April 20.-Rov, George B. Jocelyn; Benjamin Moulton; Pauline Morris; Stephen Thatcher; Ellsha Hathaway; Hat-tle J. Birgelow.

Pauline Alorris, Stephen Thatcher; Elisha Hathaway; Hat-tie J. Bigelow.
 May 3.-Elijah Colburn; Clara Lytle; Charles F. New-comb; Kate Pitman; Mary M. Cutter; Charles Peckham.
 May 6.-Joste Willauns; Charlie Russeli; Freddic Fitch Bullard; Lulu Sheppard; Lawrle E. Corthell; Tommle Ray; Mary Bertha Gray; Orrin E. Bates; Forest Lily; Annie Branhall.

May 10.-Henry M. Anglin: Bridget Twomey; Charles A. Miller; Nellie L. Goodwin; J. P. Simmons; Charles Slipes.

A. Miller; Nellie L: Goodwin; J. P. Simmons; Charllo Silliee, May 13.-Rosanna C. Randall; Bernard Brennan; Mamle Freuch; Julia B. Morrill; Richard G. Alexander. May 20.-Father Cleveland; Joseph Turner; Lizzle Rice; Joslah M. Coxan; Andrew Frank Little; Flying Arrow. May 24.-Daniel P. Faulkner; George W. Gates; Annie E. Carey; F. W. Winter; John Kennedy. May 24.-Daniel P. Faulkner; George S. Stephegs; Mrs, Sarah Hale; Carrie Lane; Charles Emerson. May 24.-Diver B. Eldridge; Mrs. Reuben Jeffrey; Sam-uel W. Young; Capt. George Taylor; Matthe Williams; Abgail Thompson. June 3.-James B. Harold; Agnes Brown; Henry Pope; Henry S. Lake; Nina, to her medium; Henry Aplin. Junet 1.-James B. Harold; Agnes Brown; Henry Pope; Henry S. Lake; Nina, to her medium; Henry Aplin. Junet 21.-Aglie Davis Hall; Lillie Harding; Barbara Wood; Willie E. Sprague; Helen Kinsey; Neilie, toMr. W. H. Rudd.

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ments, floats upward with an expression of happinoss and peace. The artist, in conceiving the above, tried simply to illus-trate the change called "death," as seen by the clairvoyant vision, but not a so-called death-scene. To this end, and in order to principally show the beaaty and attractiveness of the spirit released from the mortal body, he sacrificed everything else, and even kept the only two mourners pres-ent in a subordinate position, and in a little a prominent light as possible. For this reason, too, he kept all her friends and relatives usually attendant on such occasions en-tirely out of sight, because in his opinion their presence would have materially interfered with the main object in view.

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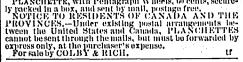
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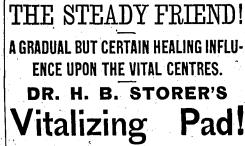
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8

#### BOSTON, SATURDAY, JULY 2, 1881.

#### **Entered into Rest.**

On the morning of Thursday, June 23d, the spirit of Mary Shelhamer, mother of Miss M. T. Shelhamer, the medium for the Banner of Light Public Free Cireles, passed from the experiences of mortal life to those of the next stage of being.

Mrs. Shelhamer was born on the 31st of March, 1824, and has been for years a firm defender of the Spiritual Philosophy and Plienomena. She united within herself the characteristics of a loving mother, a faithful wife, a warm personal friend, and a mind outspoken and self-poised as to its convictions at every point in the winding way of life which we all must tread. She has now received in her turn that welcome to the spirit-shore which she was wont so kindly to extend to returning spirits, one and all, as they strove to control the organism of her daughter. May the "peace that passeth understanding" be with her daughters and her sons whom she leaves behind, and also with her life-partner, who, aged and full of years, yet lingers on the mortal shore, awaiting the summons that Is some day to call him to her and to home !

The funeral exercises were held on Friday afternoon, June 24th, at the late residence of Mrs. Shelhamer, 471 Fourth street, South Boston. Floral tributes were appropriately arranged in the room and upon the casket; early and recent friends of the deceased assembled to join with the bereaved family in an expression of the estimation in which the deceased was held; and choice music was rendered by Mr. Loring, and the "Parker Memorial" Choir-(Misses Fannie Dolbear, Esther Singleton, Messrs, W. Worcester and Charles W. Sullivan-Mrs. Nellie M. Day, director.)

The services commenced with "Oh Paradise," by the choir, after which Dr. Samuel Grover addressed the family and friends;

the choir, after which br. Samuel Grover addressed the family and friends: Among all the occurrences of life, he remarked in commencing, there is none so important, none so real, as a sesson like this that has/called us together this beautiful summer day—the parting with a loved mother, a dear companion, a true friend, for a season. The experiences of life teach you, each and all, a lesson of harmony, of love, of true friendship one with another, untiling the family of earth-children as one, strengthening, encouraging each other for the labors of the earth-life. And still you long for something higher, you look for something better, for the proof that these loved friends, when the hour of physical parting comes, can return to you, assuring you of a life beyond the portals of the tomb, and of their con-tinued interest in your welfare. We neet together this day, and mingle with you in your cartily home-you who are taking the last look of the earth-life, is sweetly resting in the home prepared by that Power which doeth all tidags well. Not in a fai-coil distant heaven, good friends; there is but a step between her and you; she is mingling with us here; coming into the home; joining with us in this commentionative service over the hanimate form. The days of life pass quickly along. The days that are numbered of the earthly, in comparison with that which is to come, are as a wapor, are as a breath that passeth, only for the moment; and yet with all this but a step between her and you; she is mingling with us here; coming into the home; joining with us in this commentative service over the hanimate form. The days of the pass quickly along. The days that are numbered of the earthly, in comparison with that which is to come, are as a wapor, are as a breath that passeth, only for the moment; and yet with all this brief life here, how many associations of Triendship and true love are blended. Here we look upon the companion who has lived all these years of earth-life, us which here, has partaken with her of the earthy o over. These loving friends who are gathered together to sympathize with them may rejoice, also, since the truths, the beautiful truths that Spiritualism offers are enough to comfort at all times—they offer a solace in every hour, When the beart is oppressed with grief, when cares of any description come to you than you can wolk

of any description come to you, then you can realize that there is soon to be freedom from all these, that there is soon to be a rest and a reward for all in that

there is soon to be a rest and a reward for all these, that better honfe beyond. And yet, we know that the parting with a loved one is a trial : we know that the positive will be heard no more in the home; we know that the warm grasp of the hand will be foll no more by the companion, the loving children and friends, but we do know that the true essence of life, that which is all and ever will be through elernity, is still present with you, still min-gling its love with yours. Let these truths, then, loved friends, that have sus-tained you thus far, also increase. May the light that has dawned upon you filminate your pathway; may your trust in this sweet, holy communion with the better land grow brighter and purer. May the gonolation you receive each hour, as you trust in the promises given, grow stronger; may you be united in

and parents, and we can truly say all is well with her-Weep not for her. She is at rest. Weep for your-scrives if you miss, but remember that every gloomy thought which you cherish because she has ascended drags upon her and draws her backward. Let her, then, be freed. Speed the glad spirit to its eternal, beautiful home, and bid her God's blessing. Friends, we feel to come into communion with you more closely at this hour than ever before; we feel that at such a time as this we must declare our princi-ples; we must bring unto you and to mankind the knowledge and the fruth that there is an adverted life for every soud, that there is a land where parting is un-known, where sighs cease to be and tears fall no more. And unto you, friends, who have been so closely con-meted with this dear one, and who are now linked muto her spirit closer than ever before, we feel to ad-dress a few words: Oh friend, oh children, remember ever and truly that this dear one is beside you; that in you is centred all her interest; that she feels for you at fils moment more than for herself. And re-member, at all times, in the hour of temptation, when the moment comes that you fear your feet may go astray-remember, oh friends, that the pure eyes of the spirit are upon you, that she will note your actions, that she will hole with you : then will you fall not; then will you resist all temptations; then will you be given the strength and power of the spirit to fise above them and become pure and fitted to meet be in the eternal home, when you, too, are called to cross the shining. Fiver. We must say unto you that at this moment the loved one is here, here with her dear ones, rejoleing in this hour, to begin herself a new life and its duties feel that she will labor on ever as in the past-sho, who hever shrank from the declaration of her own princi-ples; she, who never put the truth aside, but lived it out through ealanny and scorn; lived it out this the world began to recognize her as she reatly was. We have only to add our blessing

An invocation, and further remarks from Dr. Grover and the hymn, "Thou Art Gone," by the choir, closed the services. The remains were deposited in Mount Hope Cemetery.

#### Western Locals, Etc. WISCONSIN.

The Quarterly Convention in Omro, June 10th, 11th, 12th-A Very Successful Meeting—A Digest of Some of the Speeches—The Camp-Meeting Project—Memoranda,

Omro is an old battle-ground of Spiritualism and Free Thought. For many years the platform has been supported in this enterprising town, and able lecturers have presented the truths of Spiritualism to the people. The Spiritualists own a neat little hall and quarterly conventions are held there. The recent meeting was pronounced a most flattering success, the attendance from abroad being more than ordinarily large, the speakers attentively listened to, and the whole conduct of the sessions most commendable. A new baptism of earnestness seemed to rest upon the people. Following is a digest of some of the addresses :

President Lockwood, on taking the chair, said: "It is with great pleasure that I greet you again. Six months have passed since we convened, the storms of the winter preventing our union at the time set for our last Quarterly Convention. I know that you have had pleas-ant memories of our past Conventions. Meet-breat this time as students of Nature to ac ing at this time as students of Nature, to ac-quire intellectual strength, to destroy bigotry and superstition, to agitate the sea of thought, we believe our movement to be in harmony with the laws of the universe, and that Spirituwith the laws of the universe, and that Spiritu-alism, having a foundation in science, is invul-merable to the attacks of its enemies. These meetings are sources of culture. I welcome you all, and trust our deliberations may result in that which shall be profitable to every indi-vidual present." Mrs. Juliet Severance, of Milwaukee, said in substance: "Friends, I greet you as a co-work-er. I am glad to see Col. Ovvis here, Mr. Pratt, and other friends of former days. There is a great responsibility resting upon us. As I look upon humanity I see that the masses are under

er. I am ghal to see Col. Ovvis here, Mr. Prait, and other friends of former days. There is a great responsibility resting upon us, As I look upon humanity f see that the masses are under the influence of nequisitiveness, approbative-ness and alimentiveness. The struggle for the alimentiveness. The struggle for our civilization. How many are fearful of what some one will say of them I Plattery is the curse of society, yet we have been taught to worship a God who is said to love flattery. Now such ideas should be outgrown. Can you wor-ship a God who is said to love flattery. Now such ideas should be outgrown. Can you wor-ship a God who is said to love flattery. Now such ideas should be outgrown. Can you wor-ship a God who is a grand fact of spirit fundism is humanitarian; it takes in the whole reast contented with the simple fact of spirit. we should remember that it is our duty to predict the least to an entrance into the mext life. Wo should strive to develop the best possible con-ditions for an entrance into the mext life. Wo should they entrance of thest, There is to no hobby we should have a hundred. Think of the great question of labor. How to live physically is another grand theme, and edura-tion, a topic in which all should be profoundly interested. There is too much machinery in our educational modes; too much machinery in four the toward the own bard theore a many chease sum tastes of death, experimes decay, they we should have a hundred. Think of the great question of labor. How to live physically is another grand theme, and edura-tion, a topic in which all should be profoundly interest denoted. There is too much machinery in four educational modes; too much machinery in the topic knowledge regarding our they for kennes the human mind. The old theory and yomanhood. The our lack of knowledge regarding our dominate in the human mind. The old theory that there is no good in human nature is with the toward our on infilms. The old theory that there is no good in human nature is with the town to whin promises given, grow stronger; may you be united in harmony and love, blending beart to heart and split bay you, loved ones of her who has passed on be strengthened by the truths which you enloy. And over this loved damather who promulgates this beauti-ful truth to the many who gather around her—as the whispering from the happy home beyond comes to her fraught with confort, with an assurance of the contin-nance of life — may this loving spirit, this dear mother, ever watch, and speak not only to her in and ble words, but may she be able to speak to the father and ther and ther and ther and trom time to time, through this beautiful gift of spirit from time to time, through this beautiful gift of spirit tour educational modes; too much machinery in bigotry of science which we should antagonize. There is almost as much bigotry among scien-etists as among theologians. Progress should be trom time to time, through this beautiful gift of spirit tour education. What noble possibilities are ours i sister, to the induces, and to all who need her all. There is almost as much bigotry among scien-atigs as among theologians. Progress should be trom time to time, through this beautiful gift of spirit the truth the to the this beautiful gift of spirit the truth of the theologians and to all who need her all. There is too which we should antagonize. A provide the second state of the sec tions which confront us. Concluding, he asked his hearers to unite in attacking avarice, bigotry and an unrepublican spirit. Col. Ovvis, of Oakfield, said: "There has been considerable talk in this State relative to estab-lishing a camp-meeting similar to those which lishing a camp-meeting similar to those which are so successful among our brethren in the East. I was appointed by a former convention to visit Green Bay, inspect the locality, and consult the fifiends. I undertook the work with pleasurd, for it is my earnest desire that all rational dimeans shall be, utilized for the spread of Spiritualism among the masses. I want to see humanity blessed, and as a means to this end a camp-ground dedicated to intel-lectual and spiritual culture. I regret to say that 1-did not meet the response which I ex-pected ; perhaps I was too sanguine. There is a nice plot of land on the shores of Green Lake which we can purchase. I have disposed of forty shares. What is your decision on this matter? Shall we continue to prosecute labor in this direction ?"

we get our ideas before the minds of the peo-ple? Let us use the best possible means. He wanted to see wealthy Spiritualists give more freely of their money for the advancement of

D. Bradley was in accord with these senti-ments. He wanted to see a church in which all can unite as brethren, and yet wherein each individual might retain his special views.

individual might retain his special views. Mr. Pratt spoke at some length on the subject of Acquisitiveness. What to do with a compe-tency was a question which the wealthy should ask. Our intellects have been cramped; creeds have imprisoned us. Now we are gaining free-dom, let us learn to utilize it. Mr. Scovel introduced the topic of the Psy-chological Influence of Spirits. He argued that undeveloped spirits often intensify the weak-nesses of mortals. Herein is a great study which needs careful inspection. A. B. Sev-erance spoke at some length on this question. Mr. Spencer spoke of the general aspects of Spiritualism. E. Hall elaborated his view on the influence of undeveloped spirits. Taken as a whole the conferences were edify-ing, and the talent of the daity was displayed in an able manner.

DR. J. C. PHILLIPS,

of Omro, Wis., is a very successful healer, and has performed some very remarkable cures of late, detailed accounts of which are given in Very Oligarbaly or was late, detailed accounts of which are given in the Omro papers. A Mrs. Oligschalger was relieved of a very sorious difficulty by Dr. Phil-lips—the attendant physician, Dr. Hoover, ad-vising her to send for him. Julia Staley, of Oshkosh, was brought out of a series of fits, and her parents gladly subscribed to a public state-ment of the wonderful cure. So the work of the spirit-world, through healing mediums, goes

#### NOTES. Subscriptions to the Banner of Light are roll-

Subscriptions to ite managery and a second s ention.

A pleasant episode of the meeting was the purchase by the congregation of some choice wax flowers made by our invalid sister, Miss Gilbert.

Elisha Hall and wife, veteran New England Spiritualists, and residents of Omro, entertained the Banner of Light scribe, who will retain many pleasant momories of the visit.

Bros. Pettingill, Richardson, Beckwith, Peter-son, Bradley, Hume, Grey, Phillips, Hall, and others, whose numes we fail to recall, merit praises for their fidelity to Spiritualism,

praises for their fidelity to Spiritualism. Mr. Phillips and family favored the Conven-tion with excellent singing. Mr. Lockwood (violinist) with Miss William (organist) dis-coursed instrumental music of a high order. Prof. F. O. Willey, of Madison, Wis., is a new worker in the field, and therefore merits special mention. He is a good speaker, and should have a wide hearing. His lecture on "Self-Culture," delivered by request to the Conven-tion, contains many valuable suggestions. Spirtion, contains many valuable suggestions. Spir-itualists, give this brother a call; welcome him to your platforms and homes. President Lockwood will soon publish a work

into control over the material forms around its as we controlled our own inclinations by reason and con-science. The lecture was lengthy and very eloquently delivered, and appeared to give great satisfaction to all who heard it. At 3 P. M. Mr. Colville's guides ably answered about twelve questions handed to the desk in writing by the audience. Among the subjects dealt with were: "Jesus and the Fig Tree"; "Comets"; "The Uses and Abases of Magic." The exercises closed, both morn-ing and afternoon, with inspirational poems. On Sunday next, July 3d, Mr. Colville will lecture in-spirationally on the following subjects: 10:30 A. M. "The Spiritual Perihelion-What is it, and What will be its Effects?" 3 P. ar., "Is America a Truly Free Country? If Not, How Can we Make it So?" Highband Hall, 101 Warren Street.

# Form-Materializations.

## Forms with Ghostly Faces.

Talking with Mysterious Apparitions-An Experience that is Hard to Explain-Remarkable 'Manifestations" in a New York Merchant's House.

The following account of marked and satisfactory instances of the recurrence of the special class of phenomena which is arousing so much interest at present all over the world, is presented to our readers verbatim as it appeared in the columns of the New York Tribune, for June 20th. It is indeed a mark of progress when a daily journal of the importance and influence of the Tribune devotes so much of its space to the recounting of occurrences of this nature:

In the parlor of a pleasant house in one of the subu

or the *Private* devotes so much of its space to the recounting of occurrences of this nature: In the parlor of a pleasant house in one of the subur-ban towns on Long Island assembled one evening re-cently a small party, invited to witness certain myste-rious phenomena, called split impliestation by those who believe in the close connection of the present and the future life. The host was a prosperous New York business man, whose household consists, hesides him-self, of only his wife and two servants. The visitors were an ex-colonel from the West, a New England manufacturer, and a newspaper man, all solid-looking persons of more than average avoid upois, and with no appearance of being liable to fall victims to deh-sion. The "medium" was a middle-aged woman from Boston, tall, slender and delicate, having a highly sen-sitive heroous temperament, and low vital powers. Her husband, an elderly man, was also present—the couple being friends and guests of the family. Among the Splitualists the "manifestations" of this "medi-um" are ranked as the most perfect of the kind known. A good deal has been published about them in the journals of the seet, but the family in whose house the medium is now a guest naturally object to newspaper not given here. The house is a spacious villa, standing in the midst of handsome, well-kept grounds. On the main floor there are two parlors, separated from the library and dining-room by a wide hail. Alf the rooms were light-ed down from her room and hay upon a hounge in the dirk was separated from the back parlor by heavy curtains. The door leading from this darkened room into the lighted hall was locked, and the shutters of the win-dows were secured. At 8 o'clock the medium came down from her room and hay upon a hounge in the dark parlor. Several shawls were placed upon her by the lady of the honse, although the evening was warm. Then a large musle-box was wound and set agolng. After about ten minutes the curtains were drawn aslide and there wakked out a beautiful girl dressed i

tion, contains many valuable suggestions. Spir-tiaualists, give this brother a call; welcome him or value the Lockwood will soon publish a work. Tresident Lockwood will soon publish a work
 Tresident Lockwood will soon publish a work will soon publish a work will multicate and soon a cases
 Tresident Lockwood will soon publish a work will soon the hearns, and necker and returned belind the cartain a soon a nate and returned belind the work of the soon the hearns, and necker and returned belind the work of the soon the hearns, and necker and returned belind the work of the soon the hearns, and and a publish a work will soon a cart of

tion is that the forms were what they professed to be, the apparitions of men and women whose spirits have left the carth. Having settled down on these three alternative propositions, the reporter went to bed and slept soundly till the breakfast bell awoke him next morning.

We are pleased to announce the fact that a new medium for the materialization phenom-ena of spirit-return has been recently so rapid ena of spirit-return has been recently so rapid-ly developed as to rank with many of the first mediums for that phase of spirit manifestations, and other phenomena occurring through medi-ums of that class. We aré not at liberty to make known the medium to whom we refer, but hope to have permission to do so before long. At a séance that we attended on Monday evening last we witnessed the most positive phenomena of spirit-return, a prominent fea-ture of which was the frequent appearance of two living forms at one and the same time in a light so strong as to distinctly see every feature. two living forms at one and the same time in a light so strong as to distinctly see every feature. The scances that this medium has given have thus far been private and select, but it is to be hoped that under proper restrictions the public may have the opportunity of witnessing the positive proof of spirit-presence that takes place at these scances,—Mind and Matter.

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promises given, grow stronger; may you be united in

communion.

Dr. John H. Currier, of Boston, then briefly addressed the assembled friends, to the following effect :

co the assembled friends, to the following effect: My Friends: Occasions like;this are replete with in-terest to each and every one of us. It seems to be an occasion when words fail to jexpress the emotions of the soul; when angel fingers fouch the harp-strines and make them vibiate to the secret memories of the past. You are met to-day to pay the last tribute of re-spect to the form, and the form only, of one who en-deared herself to you, my brother, as a companion, to you, her children, as a niother-all knowing that in the fand beyond the river you will meet her yet again. Divine is the spiritual baptism that comes to us all at this hour!

Invine is the spiritual baptism that comes to us all at this hour!
It is enough for her that she has lived to bring to the carth-life one who has been such a glorious consoler to mourning ones on many occasions, by bringing to them the knowledge that their loved ones still live. When we feel that a child of this our sister has taken the place that has been filled by that glorious risen sister. Mrs. Conant, and our other loved sister who has peacently passed on—Mrs. Rudd—we feel that a diviner baptism will come to her and ald her in her work. Let each cherish sacredly the memory of her who has passed on; let it be as fingrant as are the beauteous flowers which kind and loving ones have laid upon this casket, wherein is enclosed the form of the mortal; and may the resurcetion of the spirit be as the knowledge that has been brought to us that there is no cash, but only change—that this loved companion, this loving mother is to be the guardian angel of each and every one of this liftle circle until they shall meet her yet again. Glorious to you, my brother, is the affection of the spirit be as the affection of the spirit be as the affection of these your children who still remain to you; in this hour of your children who still remain to you; in this hour of your children who still remain to you; in this hour of your children who still remain to you; in this hour of your children who still remain to you; in this hour of your children who still remain to you; in this hour of your children who still remain to you; in this hour of your children who still remain to you; in this hour of your children who still remain to you; in this hour of your children who still remain to you; in this hour of your children who still remain to you; in this hour of your children who still remain to you; in this hour of your children who still remain to you; in this hour of your children who still remain to you; in this hour of your children who the mother, the children and kindred on the other stide; then would you the better b

Mr. Loring sang "Beautiful Home of the Soul." Miss M. T. Shelhamer (becoming entranced by Mr. Pierpont) arose, and standing by the side of the casket, spoke as follows:

Friends: We feel that we cannot let this occasion pass away without ourselves saying a few words unto you who are gathered here. We feel, indeed, that it would not be fitting for us to take our loved instrument away from this place without taking possession of her away from this place without taking possession of her away from this place without taking possession of her away from this place without taking possession of her away from this place without taking possession of her away from this place without taking possession of her away from this place without taking possession of her away from this place without taking possession of her away from this place without taking possession of the uppose it is the consecration of the soul for its new life; it is the dedication of the spirit as it enters its bright eternal home beyond that river which you crait and gloordus? We approach you here, this hour, bear-ing the soul's sympathy and consolation. Oh, may it fall upon your hearts like refreshing dew, strengthen-ing you anew/for the duties and baitles of life. We draw near unto you, not with sorrow and pain, but with rejoicing, for we have witnessed the glorious meeting between mother and children, between child Friends: We feel that we cannot let this occasion

#### COMMENTS.

After a general debate (in which all who par-ticipated concurred in the decision that, all things considered, Col. Ovvis had met with good things considered, Col. Ovvis had met with good success in his labors) it was decided to continue the agitation of the camp-meeting project. A call was made for guarantees for shares, and the response was quite liberal. There is not much doubt that by another year there will be a first class camp-meeting on the shores of Green Lake, where the truths of Spiritualism will be presented to the people Parties interwill be presented to the people. Parties inter ested in this movement should address Col. Ov ris, Oakfield, Wis.

and a strange state of the stat

Country? If Not, How Can we Make it So?" Highland Hall, 191 Warren Street. W. J. Colville will deliver two more inspirational lectures on the revision of the New Testament in this pleasant hall—Sunday next, July 3d, "The Gospels of Luke and John"; July 10th, "The Episties." Ser-vices to commence at 745 r. M. All seats free-volun-tary collection. A free public reception will be held here Thursday, July 7th. W. J. Colville invites all readers of the *Danner of* Light to his receptions, at 94 Pembroke street, on Mondays at 8 r. M. and Fridays at 3 r. M. He lec-tures there Fridays at 8 r. M.

tures there Fridays at 8 P. M.

#### Mr. J. William Fletcher in Portland.

Mr. J. William Fletcher in Portland. "Despite the storm of Sunday last," writes a corre-spondent, "the People's Meetings were well attended. Mr. Fletcher gave an address entitled, 'Here and Hereafter,' in which he pictured the unfoldment of the spirit, and showed how man might attain unto the regions of celestial happiness. The dependence upon conditions here was described; the two powers, one. that was ever seeking to drag the spirit down, the other leading it on, were touched upon in a way that could leave no doubt as to what the teachings of the higher life would lead to it followed out." In the evening every available seat was occupied to listen to the lecture upon 'Ingersoll.' The position taken by Ingersoll, as regards the Bible, God, Heaven, etc., were all dwelt upon in a manner which elicited frequent applause. The lecture was said to be one of the best ever given here. The tests which followed were, it possible, of a more remarkable nature than on any previous occasion-names and bacter being given In flut, and recognized in every particular. On Wednesday evening Mr. Fletcher gave a lecture upon 'Evil Spirits,' which attracted a large audi-ence. After this lecture a test was given relating to a young lady who was anxious to get to her people; a message was also repeated. Upon Investigation the test was found to be absolute, although the lady's friends have scarcely heard the word Spiritualism. The President stated after the lecture that he con-sidered the Banner of Light the reliable organ of Spir-tualism, and especially commended its Message De-partment. Mr. Fletcher closes his engagement in Portland with

nartment. Mr. Fletcher closes his engagement in Portland with next Sunday, lecturing also on Wednesday evening at the sime place."

There was an appalling accident on the Morelos Railway in Mexico late Friday evening last, by which two hundred and fourteen persons lost their lives, and fifty were wounded. It occurred on the river San Antonio, near the village of Mailpois. To add to the horror, the freight vans, containing a large amount of alcohol, ignited, which contributed much to the loss of life. The dead and living were wrapped in a sheet of flame, and slowly burned before the eyes of the sixty who escaped unhurt.

as she used to do in life, and lowcred the curtain. The male apparition appeared to be a young Phila-delphia journalist who died a year ago. He showed great delight at sceing his old friend, the reporter, grasped his hand and patted him on the check, but after a valu effort to speak at the opening of the cur-tain, disappeared. A description of the ghostly visit-ants of the other members of the circle might be mo-notonous. They were all white-robed women, some young, some middle-aged. They nodded, waved their arms, clasped their hands as if, in prayer, and extend-ed them as in a benediction. The colonel kneit at the feet of an apparition whom he called Katle, and she put her hands on his head and when he rose kissed his forehead. The New England man was greatly moved by one of his ghostly friends. He, too, kneit. Afterward he followed her to the curtain, and holding it a little aside, whispered for a little while to the form within. Nearly every one of the apparitions was careful in coming out or returning to hold the curtains so as to show the recumbent form of the medium on the lowner

Afterward be followed her to the curtains, and holding it a little aside, whispered for a little while to the form within. Nearly every one of the apparitions was careful in coming out or returning to hold the curtains so as to show the recumbent form of the medium on the lounge. The reporter, though greatly interested in the whole performance, was, naturally, most closely observant of the forms while claimed his aequalitance. One of them, and perhaps the most distinct and beautiful of all the apparitions, was a girl with light brown hair, and a singularly sweet and dignified face. The skirt of her while dress was ornamented with polien bars and disks. In her hand she held a hee vell, appar-ently no longer than a pocket-handkerchief. She stood before the curtain, and began to mainpulate the vell. "See, she is weaving lace," exclaimed the lady of the house. The yell grew longer and longer until it was about five feet square. A silver band ornamented the border. The girl came forward hut the room, and beckoned the reporter to advance and kneel before her. If dropped on one knee, looked long and stead-ily at her face, but could not recomize it. She put both hands upon his head. "Who are you?" ho asked, but got no reply, "Have I ever seen you be-fore?" A shake of the head gave a negative answer. Taking the vell from her arm the apparition threw it over the questioner's head so that it entirely enveloped him. Then she clasped her hands as if in prayer, and again placed them on his head. She removed the vell, and he rose and took her hand-as sill, soft, white hand. Her bare anis were of a wonderfully fine retured to the cirician the reporter followed her, ber-ging her to tell her name. She stood of rabout a minute holding the curtain the reporter followed her, ber-ging her to tell her name. She stood of rabout a minute holding the curtain the reporter hand and vanished. The last figure which appeared, also that of a young woman, did not come outside the euritain. Some on sald, "The power is almost exhnusted." Th does not, however, furnish any example of three healthy, robust men sitting for two hours in the ap-parent full possession of their senses, and fancying they see and speak with a series of ghostly forms, whereas in fact they see nothing. The third explana-

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