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#### CONTENTS. FIRST PAGE .- Poetry: A Mother's Love. My Defense of

SECOND PAGE. - How the Work Goes On. New Publica

tions. Successful drove Jeeting at Lineville, Pa.
Third Page.—Poetry: The Foolishness of Preaching, '
The Revielder. The Kaddala, 'Or, The Track Suche of Light. Foreign Correspondence: Australian Letter. Banner Correspondence: Letters from Massachusetts, New York, Vermont, Colorado, Oregon, and Pennsyl-

FOURTH PAGE.-The Stroke of Fate, The Law of Harmony, Shawsheen Grove-Meeting, etc.

FIFTH PAGE, -Brief Paragraphs, The Magazines, New Advertisements, otc.
SIXTH PAGE. - Message Department: Spirit Messages

given through the Mediumship of Miss M.T. Shelhainer, SEVENTH PAGE, - "Mediums in Boston," Book and Miscollaneous Advertisements.

EIGHTH PAGE. - Western Locals. Memorial Services. Echoes from Everett Hall. The First Society of Spirit-ualists, New York. Mr. J. William Fletcher in Port-

> Written for the Banner of Light. A MOTHER'S LOVE. BY MRS. M. A. FRENCH.

Pale and slient lies my darling In her little snowy shroud, And I often weep beside her, But I never speak aloud: For there is a holy quiet In the sunshine and the air, And I know the white-robed angels Keep their sleepless vigils there.

Would my longing love recall her To this world of care and strife, From the golden streets of heaven To the paths of human life? I will mourn not, since our Father Took her to that glorious goal Ere a grief had dimmed her spirit, Ere a sin had stained her soul. Washington, D. C., 1881.

#### MY DEFENSE OF MEDIUMS. A Review of Coleman on Mansfield.

BY S. B. BRITTAN.

To the Editor of the Banner of Light:

It was with mingled feelings of surprise and sorrow that I perused the article entitled "J. V. MANSFIELD'S MEDIUMSHIP" from MR. WIL-LIAM EMMETTE COLEMAN, which appeared in the Religio-Philosophical Journal of May 28th. There are several contributors to the spiritual press whose superficial intelligence and spasmodic temper enable us to account for their imperfect comprehension of subtile principles and spiritual laws, and their too hasty decision of such grave questions as call for the profound deliberation of the metaphysician and moral of the present writer that Bro. Coleman could possibly find congenial company in this class. Believing him to be honest as he is fearless in his championship of Spiritualism, I have never questioned his sincere devotion to the higher interests of mankind. He has not only given evidence of much reading and a capacity for independent thought, but I still feel assured that he is too enlightened, just and humane, to be willing to deal unfairly with any man, much less with a large class of persons of both sexes and all ages, to whom millions are indebted for the proofs of their immortality.

It is, therefore, in no spirit of dogmatic disputation or personal hostility, that I propose to examine this paper on Mediumship. It seems to me that its ex parte character, inadequate statement of facts, uncertain reasoning and implied inferences are calculated to do great injustice to Dr. Mansfield and to many other mediums. And here I find the incentive to write what follows. In this vindication of mediums I do not yield to so much as a momentary feeling of displeasure toward the gentleman whose prolific mind, earnestness of purpose, and rational enthusiasm furnish us a subject for an interesting psychological study. The wise are unwilling to be wrong, and Bro. Coleman will not think me his enemy because I see the subject of Mediumship in a less lurid light, and am led to view it in its nobler features and

more inviting aspects. Friend Coleman is unfortunate at the start, since he begins by expressing his pleasure onreading "the timely remarks of Herman Snow in the Journal of Feb. 5th, on true and false tests, in connection with J. V. Mansfield's mediumship." While I have entire confidence in the moral integrity and fraternal affection of Bro. Snow for all of his kind, I must regard the effort which elicited Mr. Coleman's approval as a mistake, and the text of his discourse as derived from the Apocryphal scriptures of Spiritualism. But it may be observed that the Journal's conspicuous witness in the trial of Mansfield is one G. W. M., a local preacher in Illinois, whose testimony is honored with leaded lines in the Editor's department. It is left to the popular judgment to determine whether this witness is, or is not, a very poor man of straw. Having his correspondence with Dr. Mansfield now before me, I have no hesitation in saying that we can never have the conscience to convict any man on such testimony. His letters clearly prove that he was a deadhead investigator of a living subject, prompted in his inquiries-to say the least-by questionable motives and with a doubtful purpose in view. This sanctimonious clerical confidence man on one pretext or another-chiefly on the plea that he had "neither purse nor scrip," but great personal influence and a numerous followinginduced Mr. Mansfield to yield to his importunity and freely render the required service without the smallest consideration. In one of the letters addressed to the Doctor by this corre-

the hands of the medium, he says:

spondent, in which he begs for further favors at

you for your services when I make known my test. I have full confidence in you."

In another brief epistle this impecunious but hopeful seeker after a sign thus renews his assurance of fidelity to truth and the Doctor:

"You shatting lose anything by answering my letters. I into the lecture field."

In still another letter he repeats his empty promises in emphatic terms as follows, ending with an earnest supplication for an additional favor:

I will do a good thing for you here. You will find the all right. Will you answer one more letter for

This last request was granted, though Dr. Mansfield had evidently come to apprehend the true character of his customer, as appears from the indorsements in his own hand on this letter. Atlength our long-suffering and patient friend ceased to feed the morbid curiosity of his correspondent; and now this ministerial mendicant, whom he had so often and so generously served, turns to rend him! The facts require no labored commentary, for the reason that the rational mind must inevitably feel and acknowledge their force. Such an unworthy example recalls and justifies the poet's exclamation:

"Ingratitude ! thou marble-hearted flend !"

But it appears from his emphatic testimony that Mr. Coleman himself has not been fortunate in obtaining satisfaction through the mediumship of Mr. Mansfield, and he relates his experience as follows:

"My own experience, and that of my friends, agree with those of the friends of Bro. Snow, as regards the character of the answers to sealed letters by Mr. Mans field. Hearing much of his extraordinary power in that line, I sent him, over a dozen years ago, a carefully prepared letter to my father, with a series of questions propounded, numbered sertatim, confidently anticipating a satisfactory response. My scaled let ter was returned to me broken open (which Mr. Mansfield said had been done by the post-office authorities), accompanied by an answer to the letter, which was a barefaced a fraud as it was possible to make it. I had taken care to avoid giving any clew as to the identity of the various parties named in my letter, save in on instance. This slight clew was taken advantage of by the mind penning the answer, and instead of coming from my father the answer purported to be written by this semi-identified individual, who said my father being absent he would reply in his stead. By this means an answer to the personal questions addressed to my father was avoided."

Mr. Coleman is a veracious witness whose testimony to the facts of his experience we most cordially accept. At the same time we wholly dissent from his conclusions, which do not appear to be warranted by his facts. It is true that the spirit interrogated did not answer; philosopher. It had never occurred to the mind but in this fact I find no evidence of fraud. We are not to suppose that any and every spin may choose to summon stands eternally close by the loopholes of Angeldom, and in constant readiness to come at our bidding. To expect so much would be an assumption, on our part, of undue personal consequence, involving a corresponding depreciation of the dignity of individual character and life in the Spirit-World. There is surely nothing in the analogies of our daily life in this world to justify such an assumption in respect to the spirits. The other day the writer went out to call on half-a-dozen business men, but only succeeded in finding one of the parties. One man had been obliged to obey a writ of subpoena and serve on a jury; one was at home sick; another had gone to attend)the obsequies of a friend; a fourth was away to ride in the Park, while no one knew where to look for the fifth. We spent the day to little purpose and were disappointed; but could discover no evidence of fraud in the fact of the absence of the parties from their respective places of business. There are so many other people in the world, and their occupations and interests are so widely diversified, it is not strange that they are not always accessible, and that when found we are sometimes denied an

When we are unable to find the person we wish to consult, it often happens that some other party undertakes to answer for him. The information thus obtained may or may not be reliable. In either case the fact per se furnishes no evidence of fraud. It is easy to see that the answers to our questions may be given in good faith and yet be false in fact. An erroneous answer is no proof of a deliberate purpose to deceive the questioner. And if a spirit should counterfeit appearances, successfully personate another, and otherwise falsify the truth in his communications, this would furnish no evidence of dishonesty on the part of the passive instrument employed by the spirit. The personal integrity of the medium cannot be impeached on such evidence. Whenever the voluntary powers of the medium are held in complete subordination by the volition of the spirit there ends the moral responsibility of the mortal instrument. It does not require a trained logician or very subtile powers of perception to discover the strict justice and logical propriety of this conclusion. The proposition is so selfevident that it will not be disputed by any person of ordinary intelligence. Why, then, should Spiritualists so constantly violate this principle of common justice in their harsh judgment of persons whose mediumship they have never questioned? The bigoted dogmatist condemns, but it is the province of the philosopher to reason. Then will the sublime philosophy of Spiritualism assert its power in the sphere of our daily life? In our unreasoning haste and childish petulance we disregard our noblest convictions and dishonor the humanity which suffers for our sake.

In many instances the answers from spirits are declared to be false, when it is quite possible that a more deliberate and rational inquiry

letters for those of my friends who are able to pay | us illustrate the subject by a citation of facts. | other country is largely peopled by such folks, | statements from persons of limited experience. In a free conversation among friends the person speaking is often interrupted by the impulsive haste of some one or more of the circle. In such cases we readily perceive when one speaker yields the floor to another, and we notice every remark that may chance to be interpolated by the members of the company. The communicating spirit at a circle is often interrupted in a similar manner, by some other spirit whose strong desire to be heard without delay prompts this interference. As a rule only accept for what it is worth. For one I am these changes and interpolations are not observed by the persons present, for the reason that their powers of perception are subject to mortal limitations. It is only when some member of the circle is gifted with the vision of the seer, or an unusual susceptibility of impression from spiritual sources, that the real facts in the case are made to appear. From the numerous examples in my own experience I will offer a single illustration:

It was in the year 1852, soon after the mediumshin of Daniel D. Home began to attract public attention, that I devoted some weeks to an investigation of the astonishing facts developed in his presence. Mr. Home accompanied me to several places in New England, and we were together at all hours of the day and night. To render my opportunities more complete, I occupied the same room and shared the same bed with him. I held long and most satisfactory conversations with the spirits while the medium was in a sound sleep and personally unconscious of anything that transpired. The incident I am about to relate occurred at Greenfield, Mass. A circle was formed in the morning, at which the phenomena were of a startling nature and greatly diversified. While one of our number was repeating the alphabet and receiving a communication through the ordinary sounds, suddealy the rappings became very loud and the signal was given for the alphabet. Some one remarked that there was no sense in the spirits calling for the alphabet while it was being re peated. The same signal was then given by a powerful movement of the table, which elicited the observation that dire confusion had succeeded "heaven's first law," Perceiving the real state of the case. I assured the company that there was, necessarily, no confusion; that another spirit had come and interrupted the former message, doubtless because he had something to say of more immediate importance. This was instantly responded to affirmatively by loud sounds in different parts of the room, and by the most vigorous handling of the table. The writer then repeated the alphabet, and received the following telegram:

"You are wanted at home; your child is very sick; go at once or you will be left."

Seizing my carpet-bag I started instantly and without ceremony. I had but just reached the street when I heard the whistle of the approaching train—the last for the day by which I could reach home. The dépôt was at a distance of about one-eighth of a mile. By running at my utmost speed I arrived at the station when the train was moving out, barely in time to get on to the hind end of the last car. On reaching home, I found the statement of the spirit literally verified by the facts.

I will here offer a single hypothetical example, such as I have often witnessed in circles. An investigator, who has little or no knowledge of the laws of spiritual intercourse, takes a seat at the medium's table and calls for some spirit. At length he obtains a response from some one, and several questions are correctly answered. Then the relation is disturbed by a conversation with the medium, or from some other cause the channel of communication is temporarily closed. The attraction which held the spirit, or enabled him to remain, being thus interrupt ed or broken, he retires, either from necessity or choice. When the inquirer is ready to proceed, he finds that the answers to his questions are not true, at least in their relation to the first spirit, whom he presumes to be present all the while. I have sometimes observed that several spirits have followed the first, each in turn answering one or more questions, often correctly as to themselves, but of course falsely in respect to the original spirit.

The spirits of men are not omniscient, and it is to be observed that they often answer various inquiries precisely as we do, on information which they presume to be reliable; the nature of the case being such that a special investigation is not presumed to be necessary. Such answers, though given in good faith, are often wholly erroneous. A single example will suffice to illustrate this point: A. B<sub>R</sub>, who has an office in Wall street, calls on megat-nine o'clock in the morning, and after a few moments' conversation leaves, as I naturally infer, to go to his own place of business. At noon a mutual friend comes in and inquires if A. B. is in the city, and I answer yes, with the utmost confidence that I am telling the truth. A few minutes later this same friend receives a telegram from A. B., forwarded from Philadelphia, proving conclusively that he was in that city at the time I stated he was in New York. The trip from one city to the other is made in three hours, but when my friend called on me in the morning I never suspected that he was on his way to the train. In such a case, if I had the misfortune to submit the question of my veracity to the ungracious and unmerciful jurors who sit in judgment on spirits and mediums, I might be branded as a common liar, and pointed at by the unmoving finger of the public scorn.

But are we to infer that there are no "seducing spirits" and "false teachers" in the next sphere of human existence? No; we certainly cannot

as many persons are led to suppose, we must acknowledge that they have graciously kept out of our way. The writer has neither been required to associate with this class, nor, consciously, subjected to any satanic infestation. After thirty-five years' experimental intercourse with spirits, I have not met with a single instance in which I could conscientiously affirm that a spirit had told me a willful falsehood. This has been my experience, which others will satisfied that if we subtract from the alleged falsehoods of spirits the full sum of popular misapprehensions and the numerous mistakes due to our own ignorance, moral obliquities, and a too precipitate judgment, we may require liars.

Now suppose we credit the hypothetical assumption that the answers from spirits are it be so, the fact contains no possible evidence ums. Such an admission would not diminish answers to a very large proportion of the letters addressed to persons in this world are anything but satisfactory, as a few examples would plainly show; but we should never think of esteeming Bro. Coleman any less on this account? Let us illustrate our view of the subject by a few examples: A man whose paper is not—in the parlance of the financier—"gilt edged," writes to a capitalist to lend him one thousand dollars, and this favor is refused. He then writes to his creditor and solicits the renewal of a note that is about to mature; but this request is also denied, and the note goes to protest. An ambitious young man writes to an heiress soliciting her hand in marriage, and is not at all satisfied with the significance of her negative answer. A wild adventurer in started a wealthy friend of the Banner of Light the domain of the affections puts a notice among "the personals" of the Herald. He invites his fair amorette to meet him in the Park at twilight, where he encounters the father in- | tioned the fact, whereupon he inquired who it stead, from whose presence he retires with a was that had taken so much interest in the new sons advertise for situations in all kinds of was moved, and taking a peneil he wrote the business, but perhaps not fifty of them obtain | name backward, or from right to left, including all who fail to satisfy our unreasonable de-slightest hesitation and with a rapid execution. tors against the peace of society and the requirements of the moral law? On the contrary, there is here no tenable ground for the impeachment of a single soul.

returned to me broken open"; and Mansfield would be contra bonos mores to attempt to convict any man of respectable reputation on such uncertain evidence. Our own experience and observation abundantly prove that when there is not sufficient glue or other adhesive substance on the envelope, it is liable to open in the mail. When letters are inclosed and sealed with wax they are still more likely to come open in transitu. Sealing-wax, when cool, is brittle as glass, and if not pulverized by the inevitable attrition, is often broken into small fragments by being tumbled about in the mailbags. We are not theorizing here, but we refer to facts which have many times come under our own observation. While Dr. Mansfield was answering sealed letters for the benefit of the Secular Press Bureau, the present writer received two or three letters which had been sealed with wax, but were open when they came to hand. These letters were never delivered to the medium, but with the cordial concurrence of Mr. Mansfield, they were returned to the writers respectively, and other letters were subsequently forwarded to take the places of those on which the seals were broken.

There are excellent reasons for rejecting the notion that Mr. Mansfield ever opens the letters which the spirits are expected to answer through his hand. A man capable of so mean a deception would certainly rescal the letter as nearly as possible as it was before, so as to leave no visible ground for the suspicion that it had ever been opened. The very fact that it was returned unscaled with the explanation that it came to hand with the seals broken, should have disarmed suspicion and been placed to the credit of the medium as an evidence of his integrity.

Another and most convincing proof that Mr. M. never opens the letters addressed to the spirits is found in the fact that it is not necessary for him to do this in order to obtain a revelation of their contents. Why practice the deception of breaking the seals to discover what is sure to be revealed to him in another way, and by a of moral obligation? Whatever estimate we may be pleased to form of the intrinsic value of the answers obtained, it is certain that some intelligence, independent of the normal operations of his own mind, is wont to discover and disclose the essential contents of the sealed letters. Here let us deal with the facts in the case.

The examples illustrative of Dr. Mansfield's mediumship have been witnessed by thousands of the most intelligent observers from every part of the world. The interspherical correspondence has often been carried on in languages, ancient and modern, of which the medium has no knowledge. The conviction that his hand is moved and his mind informed by say that all the liars are in this world, since the the agency of spirits from another world rests fact is so well authenticated that several have on an indestructible foundation of facts, and is "I feel you will be more than rewarded by writing | would find them to be substantially true. Let | gone over the other side. But really, if th | too deep to be shaken by any number of adverse | pledge; but the medium who should propose to

There is no objection whatever to the publication of the so-called failures, or of any facts which disappoint the expectations of the inquirer, provided they are not made the bases of unwarranted conclusions and unjust animadversion. The facts which follow in the immediate connection all occurred under the personal inspection of the writer.

Some twenty-four years ago, having heard much of the peculiar mediumship of Dr. Mansfield, I addressed a letter to Dr. Franklin in the Spirit-World, submitting some six or seve questions involving principles in electrical science with which-as I had reason to supposethe medium was not at all familiar. My questions were taken up scriptim and answered with a sharp detective to enable us to discover the a clearness and profundity that surprised me, and I determined to pursue my investigation in that direction whenever I might be able to command the opportunity. Some time after, neither always nor generally satisfactory. If being in Boston, I prepared a letter addressed to the spirit of a young lady whom I had known of fraud on the part of either spirits or medi- in my youth. The home of her childhood was in a distant city, and there, after a brief succesthe public confidence in Dr. Mansfield. The sion of seventeen summers, the violets and lilies of the valley blossomed on an early grave. The modest maid had gone to dwell with the angels. At the time of her death Dr. Mansfield was but a small boy. In my letter the spirit was addressed as Katie, and no other allusion was made to her name. Going to Mansfield's rooms one morning I placed the letter before him-the envelope being without superscription-at the same time seating myself at the table. In an instant the Doctor's hand moved. Seizing a pencil, with a rapid motion he superscribed the letter with the full proper name of the spirit, which was CATHERINE JONES.

It will be remembered that soon after the subscription for the Secular Press Bureau was made success possible by subscribing the very generous sum of Five Hundred Dollars, 'Meeting Dr. Mansfield at his rooms soon after I menlively sense that his pursuer is the only party enterprise. I replied that I was not permitted likely to obtain satisfaction. A thousand per- | to refer to the name, when, instantly, his hand answers which are every way satisfactory. Are the several initials. This was done without the mands to be regarded as fraudulent conspira- At that time there were but three persons in this world except the donor who had any knowledge of the fact thus disclosed. Verily there is nothing hidden which may not be revealed.

I will offer another example of Mr. Mans-Referring to his correspondence with J. V. field's mediumship which may be readily con-M., Mr. Coleman says: "My sealed letter was firmed by the testimony of many witnesses. The fact occurred at the Harvard Rooms, testifies that it was open when it came into his in presence of the assembled members of the possession. The fact does not justify the sus- New York Conference. Gen. Wisewell,-whose picion that Mr. M. had any agency whatever in intelligent skepticism predisposes him to disbreaking the seals. At most the evidence is credit human testimony in favor of Spiritualmerely circumstantial, and in my judgment it ism-brought a scaled letter to the conference which had been handed to him by a gentleman devoted to the church, at whose house he was a frequent visitor. The General supposed that the letter was written by the gentleman himself, but in this he was mistaken, as the sequel proved. The letter was then and there publicly submitted to Dr. Mansfield, with a view of testing by a single experiment the capacity of the spirits and the medium. The Doctor called several persons to the platform and organized a circle, purposely selecting one man who, in respect to the spiritual mysteries, was an incorrigible unbeliever. The scaled letter was answered at unusual length, disclosing the fact that it was not written by the gentleman who handed it to Gen. Wisewell, but by a lady in the family. The answer contained so many names and references to persons and incidents of family history, as to render it evident that it must either be a remarkable success or a conspicuous failure. The answer was read aloud before the Conference. Of course no one present, not even the General, had any idea as to how far it might, or might not, be relevant to the case. It was arranged that Gen. W. should report the answer to the family; that he would not permit the scaled letter to be opened until the following Sunday, when the seals should be broken and the letter read in presence of the Conference. In the meantime the spirit's answer was communicated to the family and elicited strong expressions of surprise and confirmation. On the following Sunday Gen. Wisewell produced both the sealed letter and the answer at the Conference. The seals were broken under the public eye and in a strong light. Both papers were then read in presence of the assembly. The result was a triumphant vindication of the claims of the Spirits and of Dr. Mansfield as their medium. This demonstration was followed by loud and unqualified applause from the entire assembly. Any number of convincing proofs of Dr.

Mansfield's mediumship could be furnished, method that involves no violence to the sense but I cannot multiply examples without occupying too much space in your columns. Of course he never offers any assurance of satisfaction on the part of the writers of sealed letters. submitted to him with a view of eliciting answers from the spirits. Why should he be expected to guarantee anything that is made to depend on the volition of another, and is therefore beyond the utmost limit of his own powers? No genuine spiritual medium, who is not a mere novice, ever promises to satisfy the inquirer. It is impossible to do this conscientiously so long as the result depends on the agency of the spirits. The unprincipled juggler who supplies all the machinery employed in his work, and has power to command the presence and cooperation of his confederates, may do so with some prospect of redeeming his do this would furnish us the best possible evidence for distrusting his integrity.

I have often found it necessary to vindicate the character of our mediums when it seemed to me they were subjected to unjust suspicion and animadversion. A quarter of a century has elapsed since circumstances constrained me to defend REV. THOMAS L. HARRIS, that most inspired man among the early apostles of Spiritualism. He had given to the world his grand improvisations-" An Epic of the Starry, Heav-The Morning Land" and "The Golden Age," extending altogether to some twenty their delivery was less than one hundred and thought and the greatest power of poetic exchurch, with a bold and unsparing hand. The to contribute of his limited means for the beneessential spirit of these poems is a pure and fit of others, or for the promotion of any worlofty Spiritual Rationalism. Long before and during the recitation of these remarkable spiritual creations, Mr. Harris was surrounded by the social influence of people who entertained enlightened and rational views on morals, theology and religion. So long as he was in such society spirits of congenial views were drawn to rational inquiry; I am not an apologist for the him; he was insphered in their emanations, and the influence of rational minds on earth and in the heavens shaped his inspired thought and expression. Thus all his poems-and his in the matrix of the rational mind, and I may add, that they are illustrations of supra-mortal eloquence and power.

But all this was changed so suddenly as to greatly perplex and offend the numerous friends of the medium. Mr. Harris was engaged to go to New Orleans to deliver Sunday lectures—for a period of some months—before the Society of | In the article before me this fact is repeatedly Spiritualists in that city. He accordingly entered upon his work and was extremely popular | gravity. But this is not so manifest a violation for a short time. Very soon, however, there of justice and honor as to make no return for was a manifest change in the general drift of the time and services of the man whom we may his teachings. His rationalism paled and dis- choose to employ in the pursuit of our own inappeared like the dissolving views. The truth terest and pleasure. It is not my object to prowas the great medium through whom wise phi- voke unfriendly controversy with those who losophers and noble orators of classic lands had may see the subject in a different light. I am spoken, and from whose inspired lips the more sincerely disposed to treat the views of Bro. illustrious bards of England had hymned the Coleman and all others in the most dispassionsongs of "The Golden Age," had found a home ate and friendly manner. I am for peace alin a family of Romanists. He soon after mar- ways, but not without justice. I must faithfully ried an intelligent lady who was a devotee of respect the equal rights and privileges of all the Catholic Church. The change which came classes of men and women. I am never a conover the spirit of his dream was natural and in- federate of the dominant party when its agevitable. In such society the jesuitical hosts of the Spirit-World were drawn around him, and diums are exposed to numerous hostile assaults he, alas! was lost; not to Spiritualism in its from the outside world. They are regarded as most comprehensive sense; but lost to all the great interests of universal progress. He became a little inconsequential hierarch among the greater ones who still uphold the spiritual despotisms of the world.

Harris was fiercely denounced by Spiritualists; in the New Orleans papers and elsewhere, as a lists will not defend them?. Experience shows dishonest man and a traitor to the cause. It is true that he had imbibed so much of the spirit | Bow street for their vindication. Shall we offer of Ignatius Lovola as to want a little society of Jesus all to himself. This he organized at Armenia, N. Y., where-chiefly on the capital of one of his wealthy followers-he conducted a choice but to be true to our highest moral conbanking business. Subsequently he removed his community to Salem-on-Erie, (Brockton,) and more recently his little household of faith followed their spiritual master to California. I have no words of bitterness or reproach for Bro. Harris. A shade of sadness now falls on the pleasant memories of long ago. None more deeply lamented his new departure at that early period, and his long years of wandering in the wilderness in search of an imaginary promised land. It was not the fault of one of the most extraordinary mediums of either ancient or modern times; but it was our misfortune that an instru- for imaginary offences. It is a recognized prinment of such capacity was rendered unserviceable. I found in him the subject of a most interesting | cepts the responsibility of the results, whether | of showing just what that tendency is and the the charges of Spiritualists who bitterly denounced him only because they did not comprehend his case. He was a passive and pliant instrument in the hands of the Spirits. There are many who resemble him, at least in their complete subordination to the invisible powers. Obeying a spiritual impulsion that may be quite irresistible, they travel a thorny path in which there are many snares and pitfalls. It is little short of the most flagrant injustice to insist that such people are amenable to the ordinary rules for the regulation of human conduct. They are no more responsible for losing their moral moorings and drifting away than the powerless waifs that float with the current of a deep and rapid river.

Mr. Harris was no more responsible for the views expressed through him while entranced, or in his moments of highest inspiration, than the table is for either the rappings produced on its surface or the intelligence of which the sounds are the vehicle. This is so essentially true of every similar medium as to perhans warrant the conclusion that the more complete the mediumship the more likely it is that the sensitive will disregard all conventional rules for the regulation of individual conduct among men. If for this reason we rudely charge the medium with a lack of moral principle, and insist that he is depraved at heart; that he is vacillating as the wind, inconsistent with himself and capricious to the last possible degree, we should only yield to a blind impulse (the passions are always blind) instead of judging the case in wisdom. When one is so mediumistic we cannot determine at sight who we are dealing with among the numerous invisible individualities whose shadows daily fall on the path of the poor sensitive. Every one who approaches him produces oscillations of feeling, thought, opinion and action, as naturally as the proximity of a strong magnet deflects the needle of a sensitive galvanometer.

Interpenetrated by the subtile forces emanating from powers within the mortal veil, the medium may not only have a desire to act, but he may be forced to do whatever the governing spirit may aim to accomplish. Nor does it necessarily follow that it is the purpose of the spirit to practice a deception. The sensitive nature is moved, consciously or unconsciously, in the direction of the current of spiritual influence, as the needle turns to the magnet, and light bodies float away on the bosom of the tide. In such cases the medium may appear to cooperate of his own volition, when, in fact, his power of voluntary motion may no longer obey his own judgment and will. We may not be able to make a profitable use of the mediumship of such persons; but when the cardinal fact of the mediumship is clearly proved by other phenomena, to which no similar exception can be taken, the occurrence, here or there, of such cooperation - which may after all be only voluntary in appearance-

would not justify a charge of dishonesty. We must discover a delilerate purpose to deceive. The weakness which fails to resist a strong current of spirit-influence, setting in any given direction, will not warrant such impeach-

Much of the language of Mr. Coleman's artiele scems to be unnecessarily personal and unwisely disrespectful, when employed in reference to an amiable gentleman whose mediumship is one of the best-attested facts in the history of Modern Spiritualism. I am not aware that Dr. Mansfield has an everlasting "axe to thousand lines. The actual time employed in grind," in any sense that such language will not as well apply to any and every man who sixty hours! These Revelations from the regularly goes to his own business. He may Spirit-World are surprising illustrations of the not be wanting in the acquisitiveness which capacity of our language to reach the highest | makes men provident; but he would neither obtain money by immoral means, nor hoard it pression. The transmundane authors uncover to gratify a miserly disposition. On the conhe evils of this world, and especially of the trary, we know of no man who is more ready thy object. To "ring the changes" on his assumed mercenary tendencies is unjust; nor does it accord with the dignity of friendly criticism and philosophical discussion. I have no desire to conceal the imperfections of mediumship; I am not disposed to limit the freedom of people who practice the arts of deception; nor would I soften the public judgment of those knaves and tricksters who deliberately counterfeit the real facts of Spiritualism by the arts of public discourses at that period - were cast the juggler. No; such deliberate deception in the simulation of the most sacred realities of all human experience, is a crime which calls for merited retribution. It is objected that Mr. Mansfield is not accus-

tomed to return the money forwarded to him with sealed letters when it is ascertained that the answers to the same are not satisfactory. referred to as a matter of more than ordinary gressive policy means war upon humanity. Meobjects of suspicion; they are defamed from pulpits, and by many conceited scribblers for the papers, who are still so ignorant as to believe that "wherever there is a rap there is a roque." This treatment is sufficient to try the patience Owing to the change in his preaching Mr. of the most exemplary saint. Who shall shield our mediums from such persecution if Spiritualthat we cannot look to Jefferson Market and no plea when the innocent suffer? Shall we encourage, the persecutors by silence? No! When the strong oppress the weak, we have no victions. Accordingly we take our stand between the persecuted class and the brawny arms that would strike them down.

Now in the name of justice why attempt to force upon mediums the observance of rules of conduct which no sensible business man would entertain for a moment? What offence have they committed that they must be loaded down with disabilities? The State makes them no less amenable to law than other citizens, and is not that enough? Only the vilest despotism would visit them with extra judicial penalties ciple in all civilized society that the individual, Our personal relations were most intimate, and f in assuming the direction of his own affairs, acpsychological study. I defended him against favorable or adverse to his interests. The farm- real direction in which thought is moving. The er hires his men to work for the season, and work of these preachers, as announced by the they prosecute their labors under his direction. If, when his orchards are loaded with fruit, and the golden grain is ready for the harvest, a vio- terations of ecclesiastical organization, but in lent hail-storm-should sweep over orchard and field and utterly destroy the fruits of his industry, the laborers would still be "worthy of their hire." Or should the army-worm invade the presenting them as shall show that they are fruitful fields and devour every green thing, the proprietor would never offer his misfortune as a legal or moral reason for refusing to pay the men who guided the team and turned the furrow, scattered the seed and cultivated the crops.

The same principle applies to all the professions and to every business enterprise. The physician does not guarantee a cure when called to see a patient; if he does, he is at once denounced as a quack! Kill or cure, he is expected to collect his bill or forever lose caste with "the regulars." The lawyer does not promise to win regardless of the evidence and the rulings of the Court. He only agrees to make himself familiar with the essential facts in the case, and to serve his employer in his legal capacity to the best of his ability. When did a lawyer ever relinquish his retainer because he lost his client's case? The ostensible object in employing a Christian minister is to advance the interests of private virtue and public morality, and thus to "save sinners." If at the end of the year the people are no better than they were at the beginning, and there is no certain evidence that even one poor soul has been saved, the minister collects his salary all the same, and the Trustees pay the interest on the church

If Bro. Coleman should employ a man to prospect for a gold mine, he would never expect to make the compensation for his services contingent upon the realization of his own hopes. Nor would he expect to keep an assayer at work with a view to his own interest, and yet refuse to pay him because the substances submitted for analysis proved to be worthless. The man who bores a hole in the ground for a daily stipend never promises his employer that he will of the greatest importance. They virtually adpositively "strike oil"; much less that he will mit that the creeds will vanish in the light of open a forty-barrel well. If at last be fails to advancing knowledge, while holding firmly that find anything more valuable than dirty water, he is never expected to refund the amount of must take new forms, according to a widening his wages. Individuals, the Government and the New York Herald fit out arctic expeditions. at great expense, the object being to discover the north pole and the bones of previous explorers. One after another they either return or go where the mermaids braid their hair, without a single marine ever hanging his hat on that imaginary pole; but when the bills are audited we never resort to repudiation because the last expedition was a failure. When we hire a fishing skiff and tackle for an afternoon, we pay the price without one thought that the owner is bound to guarantee our luck. We long since learned that success in this direction chiefly depends on the skill of the angler.

The reader will not fail to perceive the force and apprehend the proper application of these illustrations. In seeking reliable information from the Spirit-World our success may mainly depend on ourselves and our moral and material surroundings, rather than on the medium. All he can be expected to do, is to give us his time and supply such other conditions as are within the compass of his powers. Beyond this the result will inevitably depend upon ourselves and the intelligences we may attract to our presence by the exercise of our mental powers, the force of a moral gravitation, and the more spiritual affinities on which the higher developments of this intercourse are made to depend. We ask no special privileges for mediums, but we boldly emphasize their claims to equal rights with other citizens. It is no less their privilege to mind their own business, and to manage the same upon ordinary business principles without being subject to reproach.

I agree with Mr. Coleman that we should strive to rid ourselves of the errors and fancies enveloping our faith and philosophy"; but how to do this is the pertinent question. We make no objection to the demolition of false gods. If the blows of the iconoclast should reach the pedestal of his own individuality, we shall not murmur. But we can never purify Spiritualism by scolding at the mediums, nor strengthen their power to resist evil by the most persistent fault-finding. This is not the method of the true Reformer. Mediums are surely no worse than other people. If they were totally deprayed, they would not be morally accountable, and denunciation would still be out of place. But we may do much to elevate the character of this class, and hence to purify the channels of spiritual intercourse in another way. These sensitive natures need education and protection. We want less suspicion of their motives, and more confidence in the essential nobility of human nature; less of bitter ispersions, and more patient instruction; less asperity of feeling, and more of the sweet milk of human kindness. Only as we lift some low er friend can we hope to rise to a higher moral altitude. Out of the unselfish love that supports the weak, that kindly admonishes the wayward, and mercifully lifts up the fallen ones, must come, at last, the sweet harmony which shall realize our highest hopes of Heaven. This will clear the skies above us, and make our hearts and lives the fertile fields of

angelic husbandmen. 'Immortal germs the Angel-sowers sow, Scattering in every mind and heart the seeds. Of truth and love, that ripen into deeds." New York, June 24th, 1881.

#### How the Work Goes On.

The book of discourses called "Scotch Sermons," which has recently been published in to see how such a conception "must indispose Great Britain and this country, is deservedly attracting wide and profound attention, showing as it does the wide range over which the liberalizing processes of the present day-really | which fills their imagination and stimulates having their spring in the revelations of the their intellect. Any interruption of its uni-Spiritual Dispensation-are operating, and the form course, any breach of continuity, would open and declared nature of the work that is be a blemish in the picture, and not an addibeing accomplished within the church limits | tional charm-would be, indeed, a positive pain toward the broadening out of human thought to thought, and instead of disposing the mind concerning the here and hereafter. The volume | to reverence, would fill it with confusion and is, in fact, acknowledged to be a surprise, and doubt." This is well and powerfully speken in general a most gratifying one. The title would almost naturally forbid any such expectations in reference to the contents as are realized. Scotch Presbyterianism has not usually been accounted a very liberal or flexible affair: rather a granitic formation, to be encountered with tools of the hardest possible edge and consistency. Here is a collection, however, of twenty-three sermons, preached by different ministers of the Scotch Presbyterian denomination, by no means locally neighbored, and therefore showing the increasing liberal tendency which prevails among the Scottish clergy. They were selected by a hand that declines to acknowledge itself, for the especial purpose editor of the collected sermons, is the work of those whose hope for the future lies not in ala profounder appreliension of the essential ideas of Christianity; and especially in the growth within the Church of such a method of equally adapted to the needs of humanity and in harmony with the results of critical and scientific research.

These sermons are far from equal in their intellectual quality, while they are all of a superior character. If their purpose were fairly carried out, a contemporary that speaks for the church as well as the people admits that it would enable a large class of society that at present more or less despises the church for its hypocrisies and dogmatismato see a marked improvement in these regards.

The Popular Science Monthly, speaking as it does for the scientific class which it represents. allows that these sermons are not less remarkable for their free and catholic spirit and advanced principles than for the intellectual power which some of them evince in dealing with the present phases of religious thought. It says they are not the mere impatient protests of men chafing under the influence of an outworn system, but are philosophical in temper, constructive and conservative in tendency, and show a masterly grasp of the questions that are now tasking the best minds of the age. There is no timidity, no panic about imperilled faiths; and the old errors are repudiated with decision, but without harshness or bitterness. It is shown,

without harshness or bitterness. It is shown, with great ability, how religion is the gainer by being freed from the false beliefs that have been so long associated with it and so widely mistaken for it.

A remarkable characteristic of these sermons is, that they do not undertake the task of an itangonizing the discoveries and teachings of Science. The results of Science are warmly accepted as a large revelation of truth, which is of the greatest importance. They virtually admit that the creeds will vanish in the light of advancing knowledge, while holding firmly that the spirit which was once infused into them must take new forms, according to a widening and advancing religious experience. So that, in point of fact, they adopt the doctrine of continuous development, or evolution, as the foundation of religious faith in the future. We find, however, in one paper—the Norveich Bulletin, which comments with great fairness and liberality of the conception of the continuous development, or evolution, as the foundation of religious faith in the future. We find, however, in one paper—the Norveich Bulletin, which comments with great fairness and liberality of the content of the sacertained truths of science has at last been adultited by the church, therefore originates in the lossed contact with reading the content of the sacertained truths of science has at last been adultited by the church, therefore by compelling it to abandon its dogmas one after another and to allow that the human soul is greater than all the changing theologies, the liberal movement therefore originates in the lossed contact with reading the content of the former by compelling it to abandon its dogmas one after another and to allow that the human soul is greater than all the changing theologies, the liberal movement therefore originates in the lossed on the first of the former by compelling it to abandon its dogmas one after another and to allow that the human soul is greater than all the changing theologies, the liberal movement therefore origin

instructions of Science, beginning with the incontrovertible teachings of geology in respect to creation, it would become the church to be quiet in-reference to any claims which its impulsive adherents are disposed to set up for it in the direction of progress and liberal views. No Pagan institution was ever more thoroughly wedded to its idols than the Church has always been to its Calvins and Catechisms.

But we would like to make a few brief extracts from these Scotch Sermons in illustration of what we have said of them above. In the one by Rev. Dr. Ferguson, of Strathblane, on "Law and Miracle," he holds the following language:

"Christianity is no rigid system of dogma, or "Christianity is no rigid system of dogma, or of ecclesiastical forms elaborated long ago, and incapable of growth or change. It is rather a living organism, drawing nourishment to itself from every side, and affected by the life-pulsations of every age. Of the effects produced by this habit of sifting and winnowing which goes on in history, we have a good example in the doctrine of miracle. In our own day, that doctrine does not occupy the prominent position it formerly had. It has fallen into the background, and lost its apologetic value; but, at the same time, its actual relations to the oirat the same time, its actual relations to the circle of Christian truth have been made clear. In cle of Christian truth have been made clear. In the course of the last century, on the contrary, the sharpest attacks which Christianity had to sustain were directed against this side. The contest raged around the credibility or incredibility of miracle, as if the whole of revelation depended on the issue. It was an affair of outpests altogether, and the work so energetically assaulted and defended had little importance for the citadel in the rear. Neither the philosopher who argued against, nor the divine who contended for, miracle was dealing with the essence of Christianity, and the complete triessence of Christianity, and the complete tri-umph of either would have made little change. At the worst a dogma of the Church would have been overthrown; but the dogmas of the Church and the religion of Christ are not synonymous terms."

This is an admission that would not have been made a few years ago.

Dr. Ferguson continues, in reciting the various causes which have produced this remarkable change, or, as he felicitously calls it, this 'new climate of opinion," saying that first of all is "the scientific conception of the universality of law," which he states "may truly be said to be the revelation of our own age." This conception, he says, "has passed out of the laboratory of science into the common possession of men, and is now one of the great truths. so firmly established that they become truisms. "Moreover," he adds, "the idea of law is not to be confined to the material world, with its indestructible treasury of force. It must be carried over into the world of mind, and be seen at work there also. . . . It is to be traced in the advance of civilization, in the development of history, in the growth of religion, in relations such as those between morals and art between society and government, between na tional life and literature." He says it is easy men under its influence to look favorably upon miracle." "In the idea of order everywhere supreme, calm, eternal, there is a sublimity for the cause of law, which rules in spiritual life first, before it ever manifested its reign in its effect on material and external nature.

Here is an extract from that strong mind and teacher, Principal Caird, whose name fitly heads the list. He says:

heads the list. He says:

"It needs little reflection to perceive that the whole order of things in which we live is constructed, not on the principle that we are sent into this world merely to prepare for another, or that the paramount effort and aim of every man should be to make ready for death and an unknown existence beyond the grave. On the contrary, in our own nature and in the system of things to which we belong, everything seems to be devised on the principle that our interest in the world and human affairs is not to terminate at death. It is not, as false moralto terminate at death. It is not, as false moralists would have us believe, a mere illusion, a proof only of the folly and vanity of man, that we do not and cannot feel and act as if we were to have no concern with this world the moment we quit it. . . Be the change which death brings what it may, he who has spent his life in trying to make this world better can never be unprepared for another; if heaven is for the pure and holy, if that which makes men good is that and holy, if that which makes men good is that which best qualifies for heaven, what better discipline in goodness can we conceive for a human spirit, what more calculated to elicit and develop its highest affections and energies, than to live and labor for our brother's welfare? To find our deepest joy, not in the delights of sense, nor in the gratification of personal ambition, nor even in the screne pursuits of culture and science, nay, not even in seeking the safety of our own souls, but in striving for the highest good of those who are dear to our Father in Heaven. Father in Heaven. . . . say, can a noble school of goodness be discovered than this?"

On the development of religion Rev. Professor Knight, of St. Andrews, says:

"It is indisputable that if the human mind has grown at all, its religious convictions, like everything else belonging to it, must have changed. Our remote ancestors could not possibly have had the same religion as ourselves, any more than they could have had the same physiognomy, the same social customs, or the same language. Thus the intuitions of subsequent ages must necessarily have become keener and clearer, at once more rational and spiritual than the instincts of primeval days; the clearness, the intelligence and the spirituality being due to a vest number of constraint causes. being due to a vast number of conspiring causes. And, if the opinions and the practices of the race thus change, the change is due to no accident or caprice, but to the ordinary processes of natural law. It cannot be otherwise, because, since no luman belief springs up mirac-ulously, none can be maintained in the form in which it arises for any length of time. If our theologies have all grown out of something very different, why should we fear their continued growth? Why should any rational theist dread the future expansion of theistic belief? If it has grown, it must continue to grow, and many of its avicting phases must discover.

elements of things,' with disclosure at every stage, and a steady approach to the goal which is continually sought and approximately reached? I think it is past controversy, that if the religious education of the human race has been a purely subjective process, if it has been merely an upward tendency of aspiration, it is now no nearer its goal than it ever was. If we can only approach the Infinite by the journeyings of finite thought, or through sighs and cries of aspiration, the journey that way is endless. of aspiration, the journey that way is endless, and the end is nowhere visible. But may we not find the object everywhere? May not the discovery have been as continuous as the search, and the two be simultaneous now? I think that we may affirm that the human race has lived in the light of a never-ceasing apocalypse, growing clearer through the ages, but never absent from the world since the first age began."

These are all the extracts from these dis-

courses from the modern Scottish pulpit, that seed-bed of hard Presbyterianism, for which we can make room at present; but they are sufficient, we think, to exhibit in an unmistakable manner the tendencies of theological thought and the progress of liberality. They show the rapid decay of forms in obedience to the growth and expansion of what the forms contain; the enlargement of the spiritual conception of life in all its meanings and relations; the necessity of continuous change and development in all human opinions, if there is to be any life and advance at all.

#### New Publications.

HAGAR: THE SINGING MAIDEN, with Other Stories and Rhymes. By T. T. Purris. Philadelphia. 1 vol., 16mo, cloth, pp. 288. Walton & Co., 529 North Eighth street

This volume, written by a lady well known in the Society of Friends, differs in so great a degree from the sensational style of the majority of publications that it will be found to be a very desirable book to place in the hands of children of a quiet, thoughtful turn of mind. The leading story is of a little girl whose mother passed to the better land, and whose father was poorly qualified to provide for her education or livelihood; even he soon left this life, and "Hagar," gifted with song, in company with her faithful dog "Nico," wandered along the rough paths of the world in search of a friend whose name and address had been given her by her mother. After numerous sorrowful adventures—a period of life among the Gypsics, the loss and recovery of her loving companion, who, though "only a dog," was all the world to her-she found a happy home in a Quaker family. There are about seventy very pleasing sketches, stories and po-ems in addition to this of the Singing Maiden, all of which have a quiet, harmonizing vein of spirituality running through them like the silver thread of a brooklet through a green meadow in spring.

All MEREDITI. By Tacy Townsend. Sq. 24mo., cloth, pp. 107. Friends' Book Association. Philadelphia: 706 Arch street.
Written by the same author as the book above no-

ticed, and designed to illustrate the principles of the Society of Friends. The characters are drawn, with but few exceptions, from real life, and the story is in a great measure the record of personal experience. It is written for young readers, inculcates faith in the spiritual, and is, like the preceding volume, well adapted for home and school libraries.

MODERN FACTS vs. POPULAR THOUGHT. A Lecture by Nettle Pense Fox. Delivered on the 33d Anniver-sary of Modern Spiritualism, March 31st, 1881. Ot-tumwa: Merritt & M'Cleland.

It is a venturesome task to undertake an exposition of the great events and truths of an iconoclastic period in verse, for its limitations are liable to weaken rather than to strengthen or adorn its expression. The thoughts and times sought to be portrayed in such an exposition are better adapted to the freedom of sturdy prose; are more in keeping with the roar and dash of the mountain torrent which symbolizes the latter, than with the silvery tones of the brook meandering noiselessly among green meadows, emblematical of the former. The lecture before us is a review of the theologies of the past, and an elucidation of the teachings and blessings of Modern Spiritualism, the old and the new being brought strikingly in contrast. It is given in various metres, and forms a pamphlet of thirty-two

LIGHT AND LIFE. A Collection of New Hymns and Tunes for Sunday Schools, Prayer Meetings, Praise Meetings and Revival Meetings, Edited by R. M. McIntosh. Boston: Oliver Ditson & Co., Publishers. If the salvation of mankind is to be attained by sing-

ing in their youth, it is well-nigh assured, for the multitude of collections of this kind appear sufficient to meet all tastes and requirements. This new one is rendered attractive by a handsome, finely executed ilupon the cover, and the introduction of number of pleasing melodies; the ideas inculcated by the words are, however, the same that compilers of such works appear to feel obliged to present, though they themselves and a large majority of their patrons know they have no foundation in truth, and for that reason should long since have been set aside.

THE EARL OF MAYFIELD. By Thomas P. May, author of "Illan Yenrutt." 12 mo., pa., pp. 438. Philadelphia: T. B. Peterson & Bros.

This is the eighth edition of a novel originally pub. lished anonymously, but which from its intrinsic merit rapidly won an enviable reputation for its author. The hero is a rich Louisiana planter who, after many trials and sacrifices, becomes the recognized heir to a title and great estate in England. It has much to do with the American Civil War, and is, on the whole, an historical story of much interest.

#### Successful Grove Meeting at Lineville, Pa.

MOSES AND MATTIE HULL, DR. J. H. RANDALL AND OTHERS ADDRESS THE ASSEMBLED FRIENDS. To the Editor of the Banner of Light :

On Sunday, June 12th, the Spiritualists and Liberalists of Lineville and surrounding country held the first of a series of Grove Meetings, which they propose holding through the summer, and judging from the large attendance their success is already insured. These gatherings will be held under the auspices of the Liberal League, and although Moses and Mattie Hull are the settled speakers of this organization for a year, it is the intention of Mr. Hull to invite other speakers from time to time, and thus insure varied and successful meetings.

The meeting was opened at 10:45 A. M., with Mattle Hull at the organ and singing by the united choirs of the surrounding towns-prominent among which was that of Jamestown. Pa. As the birds joined in with them in carroling their morning songs of praise, the woods rang with melody that would have awakened the soul of an anchorite. After this Moses Hull followed with a poem, and in a few appropriate remarks introduced Dr. Randall, editor of The Record, of Jamestown,

"THE FOOLISHNESS OF PREACHING."

Doctors in plenty, doctors of law and divinity, Each with his satisfied air, in his well-padded place, Each with his time-worn notions of Godhead and Trinity, Justification by faith, and salvation by grace:

What, after all, is the just and truthful amount of it.
All of their arguments, all of their eloquent speech?
What shall they say, when called on to give an account What can they show as the issue of all that they

Truly the finger of each, as erect as the steeple is, -- Pointing to heaven, conveys a continual call; -Yet they are over or under the point where the people

Mostly beyond or behind the great mass of us all.

Sins may be checked here and there, the vile and outbreaking ones;
Good men grow better, and evil men sometimes are stirred;
Hearts may be eased by the comfort held out to the aching ones;
Life has been purified greatly by preaching the Word.

Yet are their labors too often mere weakness and vanity,
Soft on the cars of the cultured and satisfied few;
Yet do the hungry and thirsty great droves of humanity
Wander afar from the preacher, the choir, and the

Eminent doctors! Doctors of law and divinity! Where is the spirit of Peter, Apollos and Paul? If, as you say, you are duly ordained by infinity, Cast in your nets, and give God a miraculous haul!

If, as you claim, there is truth in the Word that you teach to us, Think of the years and the days and the moments

Stand not too high, but humbly come down here and preach to us!

Reach to the millions who never find room in your —Edward Willett.

## The Reviewer.

#### The Kabbala; or, The True Science of Light.

To the Editor of the Banner of Ligh :

Though I have not had the gratification or profit of reading either of Dr. Babbitt's works on "Light and Color," I cannot doubt, from the excellent reviews of them which I have seen in the Banner of Light, that they are of great value. I wish, however, now to call attention to a book modestly stamped on the back, "Blue and Red Light, Pancoast "-to call attention to it because it deserves a careful perusal, and deserves to be studied, especially, in fact, by Spiritualists, who are seeking those avenues superterrestrial that trend toward the plateau of genuine inspiration, the plane of those subtle influences where the divine "Light," the veritable sheen of "Wisdom," makes one with the good of our higher birthright.

'The Kabbala; or, The True Science of Light: an Introduction to the Philosophy and Theosophy of the Ancient Sages. Together with a Chapter on Light in the Vegetable Kingdom. By S. Pancoast, M. D., Philadelphia." This is the full title-page of Dr. P.'s scientific treatise; but it conveys no notion of the Doctor's theories respecting fire, light, magnetism, forces in Nature, which challenge the closest scrutiny.

I will first speak of fire, about which we have much to learn, I opine; for, "so long as the fire-principle predominates, the Kabbalists tell us, the soul cannot soar above the earth's atmosphere, in which the Divine Light is never manifested, but it remains in bondage in darkness, hovering around this world of darkness"; but we are not to infer that fire is necessarily in itself evil; only "it becomes an evil when the law of harmony no longer restrains its power." In Tipheroth (the Celestial Sun, an emanation from the En-Soph through the dual principles chochma and binah), and in the Celestial World, (those who are familiar with Swedenborg know that he makes a distinction between this and the spiritual world,) there is fire as well as light, but "perfect harmony keeps it in its place, so to speak." This Tipheroth is where the woman appears "clothed with the sun"; the woman whom our esteemed friend, Elder Evans, claims to be Ann Lee, and show the Egyptians called Isis. This home of the pure light "above the brightness of the sun," is probably the source of that which Saul saw. "And we know," says the Doctor, "it is seen only by the subjective vision." Swedenborg, as well as the Kabbala, often portrays fire with an evil aspect; and though the former says: "Fire in the Word signifies love," he in other places says: "Fire is dead, and the fire of the sun is death itself"; and "fire is anger," (in the hells) "where it is also hatred and revenge." But, while we may regard fire as divine as any other element, it certainly should be, in our spiritual natures as well as else-

where, under perfect control. With this brief notice of what is very ably set forth in respect to fire, let us turn to light, 'Light-God's first manifestation of himselfthe Kabbalists claiming or assigning no power or function for or to light, independently of the great Jehovah. The laws of Nature are all comprehended in the laws of Light. Light is the source, the sustainer, the renewer of the universe, and of all life therein. This universal motor is the Celestial Light of the infinite Central Sun of the universe. Upon that glorious orb depends directly all spiritual life, and and its vital dynamics, are dwelt upon very acindirectly all natural life upon the earth and upon the planets; it is the source of the astral suns" (of which ours is one) "which control and sustain their worlds. Light is not spirit, but the substance through which the Divine

Intellect and the Word operate." The Sephiroth of Dr. Pancoast is that of Pythagoras. In this the "Celestial Sun" is but an expression, so to speak, a shadow, as it were, of the En-Soph, the crown of the "Super-Celestial World"—a focalization, through wisdom and intelligence (chochma and binah), of the Supreme, whence our orb and other suns receive their power and glory-forces and qualities tempered to our necessities, to our wants and weaknesses: tempered, I say, for we know that in ancient times, in India, in Egypt, it was proclaimed that He whom our sun symbol-

ized was too brilliant to be regarded by human

eyes. Some beams, however, of this exalted

One seem to have fallen into "holy men of old," illuminating them, and "inspiring them to pen the sacred Scripture"."

But beside this psychical view of the Light there is another, the dynamical. As has been said, Light is the universal motor, and "was the secret universal medicine of the ancients"; and while our author sets aside Tyndall's "sensation of light," he admits partially Schellen's theory that light is not "a separate substance, but only the vibration of a substance," adding: "Behind the vibration and superior to the luminous body which sets the ether in motion is Light, the positive power or force in Nature." But he continues, "it is necessary to keep in mind the distinction between Light, the power or force, and its apparition or visible representative, the light we see." The former the Kabbalists call subjective, the latter objective. The Doctor also rejects (as is now common) Newton's "Emission Theory," and the universally honestly studies the Kabbala and its out-grow-accepted "Wave Theory." What he really has ing literature, with a sincere desire to learn, to offer in place of them is new and all impor- can otherwise than venerate the marvelous

named the "Impulse and Tension Theory." "When a luminary," he says, "sends forth a beam of light, it imparts to that beam an impulse, in exact proportion to its own power. sufficent to send it to the limit of the periphery of the space illuminated." The sun thus sends its rays to every part of the solar system. But the ray thus sent must have a conductor; and "this it provides for itself"—this, the all-pervading ether. "Upon its contact with ether, the first resistant substance it meets, it excites tension with it, temporarily polarizing it into an infinite network of ether-wires in all directions, along which, as a system of perfect conductors, it travels at the rate of 186,000 miles per second. The ether-wires, like ether at rest, are impalpable and invisible, until, upon contact with opposing influences, their polarity is in different degrees modified and new poles are established, when the ether may be polarized in color, or incorporated with soil or other substances into the pores of which it has borne the light." The sun is the mighty battery; it is to the solar system what the heart is to our physical organism-with this difference: each beam of light creates its own conductors. This theory elucidates many phenomena and operations of light that have heretofore taxed the skill of our scientists. "Color is simply light polarizing the ether in the bodies it enters, and converting darkness into light."

Again, Dr. P. rejects the selective absorption, reflection, and lending (that light lends its colors to objects) theories, and says: "Light is independent in the exercise of its art. . . . It reaches a body, the polarity of the ether is broken and the sunbeam is divided at the surface, certain colors enter and polarize the ether in the pores," as said above, "imparting to it its own color. . . . Pure, unpolarized ether, is the only substance that is colorless and invisible in the presence of light; it is therefore the only truly transparent subject known."

Dr. P. also says: "We cannot fully accept any one of the popular theories as to the material of which the globe" (the sun) "is composed, or the character of the incandescence of the photosphere . . . The photosphere is unquestionably a vast flame of intense fire-a living and perpetual incandescence—the fuel hydrogen and oxygen; hydrogen is the negative, and oxygen the positive, polarization of etherthe all-pervading ether of the universe fur nishing an inexhaustible supply of fuel. . . Thus, we have the photosphere of flame, and the product, steam, for the inner atmosphere, and the steam condensed, water, for the globe; this water in turn is decomposed, and, escaping,

replenishes the universal ether.' Sunlight, too, and its component rays, our author thinks, "have no rivals in materia medica"; and "that the most effective medicines, especially those from vegetable substances, owe their qualities to virtues imparted to them by the rays of the sun." May we not say the same of our best food? "Electricity in all its forms and phases," he also says, "is a manifestation of Light, and the ancients knew it. Atmospheric electricity and terrestrial magnetism he traces to a common source, the sun and stars, and further says: "We believe that Electricity is a peripheral polar force moving out of equilibrium, and Magnetism is a polar force moving in equilibrium," as in terrestrial magnetism. When the positive and negative forces exist in antagonism, the former becomes a "blind force"—so termed by the ancients, who symbolized electricity in equilibrium by a serpent swallowing its tail. . .

That Lavoisier, Laplace, Volta, De Saussure and others should suppose that electricity is derived from the earth, Dr. P. thinks absurd; for "electricity at the earth's surface is purely negative." Pouillet's idea of combustion as a source of this force, he admits; but cannot confine it to "this little world of ours. . . . Yes," our author says, "combustion does produce the vast stores of electricity that provide Nature with one of her most important means of working-but it is a combustion beyond the ken of accepted 'scientists." . . . Yes! "Light is the source! The original source is the great invisible celestial sun, but as the astral suns are the visible manifestations of the original luminary, we may say the sun and stars are the source of electricity !"

The Doctor enlarges with much scientific detail upon the earth's magnetism, and makes the biblical account of creation less objectionable than is generally supposed; for "dry land" appearing "out of the water" he finds very possible -he himself having precipitated earth from pure oxygen and hydrogen-also, a primordiate manifestation of Jehovan, Light, etc.; though creation was not the work of six days or six periods of time, . . . but is perpetual."

The above remarks are culled from only the first half of the Doctor's important work: the rest must receive still briefer notice. The commencement of life-forms in both the vegetable and animal kingdoms, and the human organism ceptably, while our spiritual culture is made emphatic, "for the natural man cannot see the kingdom of God." . . . "A man cannot be illuminated by the cultivation of his celestial faculties and fail to show the fact in his life; a

child of Light must be a Light of the world.". 'The Bible contains many Kabbalistic descriptive pictures contrasting the course of the righteous with that of the wicked." . . . And, "while we have thousands of high-schools, academies and colleges for the 'improvement of the mind,' as it is popularly called—the objective mind, and for the development even of physical qualities, there is not a school, however humble, devoted to the unfoldment of the subjective faculties of the immortal soul." Theological seminaries, the Doctor admits, make educated 'clergymen,' but the developing their pupils into 'lights of the world" less concerns them. "Were one tithe," he says, "of the care and attention given to the due development of the mind objectively bestowed upon its subjective unfoldment, our sons and daughters would attain a plane of moral and mental excellence as far above the present popular standard as the popular standard of mental culture in this country

is above that of Africa." "How to assist Nature in removing disease, 'How to apply light to the human organism," Light in the vegetable kingdom," are subjects treated of in other chapters; but I must leave these to the seeker after important truths and only add that our author, in common with Swedenborg, most emphatically declares that the men of old knew a vast deal more than our modern savants give them credit for; that, in fact, what is announced in recent times concerning magnetism, electricity, gravitation, our solar system, etc., amounts simply to a re-discovery. Indeed, to use the Doctor's words, "No one who

tant. Very briefly epitomized, it is this, and is men whose penetration, sanctified by humble devotion and illuminated by celestial light, discovered the truths of Nature and Nature's laws and principles, and actually fathomed many mysteries not only of the terrestrial world but of Heaven and of the Almighty." Of course, many a man, "wise in his own conceit," will give little heed to these affirmations;

but they are fully sustained by Mme. Blavat-

sky's great work "Isis Unveiled." Some of the

wonderful manifestations at the present day in

India, exhibit a knowledge of forces, "occult"

so-called, that have been handed down through the dusk and dust of ages. A very recent account of an exhibition of the same just reaches us from the upper Ganges, and is briefly as follows: "If adepts are scarce, that may be held as explained sufficiently for practical purposes by remembering that an adept must be a man who, for a long course of years, has been absolutely chaste, absolutely abstemious, totally cleansed of all selfish aims and ambitions in life, and caring so little for this world that he is willing, by prolonged exile from it, to purify himself by degrees from all the 'bad magnetism' which contact with the common herd engenders. . . . The phenomena produced through them, one is absolutely certain, are by the agency of a force which ordinary science does not understand. . . . Mme. Blavatsky, for instance, can cause bell-sounds to ring out of the air where there is no tangible body of any kind to produce them. . . . Being one day abroad with some Theosophists, my wife was jokingly asked what she most desired. At random she replied, 'A note from one of the Brothers.' Mme. Blavatsky took a piece of pink paper, torn from a note received that day, and going to the brow of the hill held it up for a moment, and returned, saying it had gone, and asked where the reply should be placed. A particular tree was designated. Getting up a little way my wife looked about in vain, but presently turning back her face she saw, sticking on a branch that seemed to have been freshly broken, a pink note, which read: 'I have been asked to have a note here for you. What can I do for you?' and this was signed by some Thibetan characters. No one but my wife had approached the aforesaid tree. On another occasion there were an a picnic seven of us, and there were found to be but six cups and saucers. Mme. B. was laughingly asked to produce a seventh. After holding apparently some mental conversation with an invisible, she wandered about a little, and then requested a gentleman to dig down in a spot designated. He tore up with his knife the thick weeds and grass, and tough roots, and at last came on the edge of something white, which proved to be the required cup-identical with those of a dozen brought by the lady from England, and not to be matched in India, and proved, on returning home, to be the thirteenth-and by digging a little further, the required saucer. Being honored with a correspondence with one of these evidently very learned 'Brothers,' I was told that something would be brought to my wife, and placed wherever she might designate. The inside of a cushion was hit upon. Upon cutting open the outside velvet covering, then the inner, there was found a note imbedded in the feathers. The note, containing a brooch left at home, read (in part) as follows: 'This brooch is placed here to show how easily a real phenomenon is produced, and how still easier it is to suspect its genuineness. . . An address will be sent to you which you can always use; unless you would really prefer corresponding through pillows. Please note that the present is not dated from a "Lodge" but from a Kashmir Valley.' The allusions in this note have reference to remarks of mine during dinner the preceding evening. Mme. Blavatsky claims no more in connection with these phenomena than having been the occult messenger between ourselves and the brother in Kashmir.'

The above is much abridged from a very entertaining article that appeared in the Pioneer, and as written by one A., and dated Simla, Oct. 23d. Near the close of A.'s communication he says: "Let the jokers enjoy themselves. They think we, the occult minority, are wrong; we know they are." G. L. DITSON.

Malden, Mass.

## Foreign Correspondence.

AUSTRALIAN LETTER.

To the Editor of the Banner of Light: The Thirty-third Anniversary of the Advent of Modern Spiritualism was celebrated in the Masonic Hall of this city on Wednesday evening, March 30th. About four hundred persons were present. A short Lyceum session was held, and a programme gone through with of vocal and instrumental music, with recitations interspersed—the entertainment concluding about 12:30, with dancing. The Hon. John Bowie Wilson officiated as speaker at this gathering (indeed, he is an efficient worker at all progressive gatherings), and in a fifteen-minute speech impressed upon his hearers the necessity of not only being Spiritualists in name, but also in action. He reminded them to fail not in their duty, and to affix the word Spiritualist against their names on the census papers which were then being distributed for the purpose of numbering the people of the antipodes. We anticipate a considerable increase in our numerical strength to be shown by the coming census, since the advent, some seven years ago, of that indefatigable worker in our midst, John Tyerman. You were apprised of the departure of that faithful worker. but I cannot refrain from adding a word in regard to him:

Around his grave were many friends who deplored his transition to the higher life, knowing well how hard it will be to fill the place made vacant by his absence. Friend Henry Gale conducted the funeral service, and in a heartfelt manner touched the finest chords of our feelings by the earnestness and truthfulness of

It is a lovely spot where the mortal remains of our pioneer are laid. The boundless ocean is in full view, emblem of eternity. The undulating character of the country, with the wild flowers blooming in indescribable beauty, seemed to mock our mournful aspect as we turned in sorrow from the tomb.

The platform occupied by our departed worker prior to his removal is still kept open on Sunday evenings. Friend Henry Gale, with Messrs, H. Miller and W. Westman, two trance speakers, deserve much sympathy and support for their efforts to maintain a free platform upon which all the workers toil for the elevation of their fellow-men, without fee or reward pecuniarily. Progressive platforms will do well to follow less in the footsteps of pulpits in this respect.

Quite recently there has been formed in this city an Association of Liberals, of various

schools, and prominent among them is the Spiritual. It will doubtless accomplish good. I will give some details in my next.

The Psychological Society is still flourishing. and lectures are given monthly by the members. Mr. George Lacy recently delivered a very instructive and elaborate discourse on "Spiritualism the Necessity of the Age."

Last, not least, Mr. George Milner Stephen dispenses on Wednesday evenings at the National Hall gratuitously to the afflicted poor the benefits and blessings he has at his command; and thus is realized, even at the antipodes, the truth that was spoken of old, "These signs shall follow them that believe." As believers in crease the signs will multiply. By our next anniversary celebration it is my fervent wish that all the signs of a rich harvest that are now everywhere apparent may be abundantly ful-GEO. GARTON.

Sydney, New South Wales, April 14th, 1881.

## Banner Correspondence.

Massachusetts.

WICKET'S ISLAND .- Dr. Abbie E. Cutter being engaged in lecturing in Jacksonville, Florida, on the 31st of last March, engaged a hall and announced that she would hold services commemorative of the thirty-third anniversary of the advent of Modern Spiritualism. A fine audience and a most appreciative one greeted her, and she found the people much interested in the subject of spirit communion. To an account of the services at that time and place, she adds:

"While I was there, so far away from home and leved ones other members of my family

"While I was there, so far away from home and loved ones, other members of my family were carrying out another part of the programme of the spirit work, at Onset Bay Grove, where my family had resided the past winter during my absence. My husband, youngest son and wife, with two of my other sons, who went there in the spring to assist in the work, all went to Wicket's Island, which is about a half-mile from the grove, out in the bay. They laid the corner-stone of a house to be erected under direction of the spirit-world for their use and development. Under the

ing a statement of the purposes for which the building was to be creeted, various papers, cir-culars, books, and a picture of the founder. This island was selected by the spirits; the directions for the work they wished to establish were given by independent slate-writing, and I was given charge of the same last August,

for their use and development. Under the stone was deposited a metallic case contain

and I was given charge of the same last August, since which time the work has gone on as fast as the weather would permit.

In the furnishing of the building, apparatus of all kinds will be supplied, so that scientists, professors and teachers, as well as students in the arts, literature, medical and all sciences, will have a place to come from spirit-life and teach and practically demonstrate their lessons. will have a place to come from spirit-life and teach, and practically demonstrate their lessons as they did in earth-life. Everything thus far has been planned by the spirit-band and carried out as they have directed, and I shall continue to do all they wish so far as is in my power, and supply means for them to illustrate what they are able to do, when conditions are made as they direct and apparatus supplied for them to experiment with.

they direct and apparatus supplied for them to experiment with.

There are in this country over forty thousand churches of all denominations. They have universities, colleges, laboratories, schools of technology, and opportunities are afforded for people of every creed to teach and learn all that is accessible in great denominations. ple of every creed to teach and learn all that is possible in every department of human life. They have asylums, hospitals, reformatory institutions, and places established where those who are diseased or insane, or afflicted in anyway, can go and be under the care and treatment of those of the same belief as themselves. But with all the evidence that has been given during the year third of a continue of a conduring the past third of a century of a con-tinued existence after death, and of the ability of spirits to manifest through material things, no place has been established and apparatus supplied for them to come and operate or illussupplied for them to come and operate or illustrate with. I shall continue to obey their directions and carry out their plans as fast as possible, and trust the two worlds may be more closely blended together at this island home, and all gain strength, and work harmoniously for the great good and advancement of spirits and mortals."

LYNN .- A correspondent writes: "The seances that have been given on Friday afternoons for the last four years by Mrs. Francena Dillingham have created a deep interest in this blingham have created a deep interest in this vicinity. On Friday, June 24th, a large number of investigators and friends from adjoining towns were present—among them Mrs. W. J. Mead, President of the Ladies' Aid Society in Salem; also Mrs. Mary F. Lovering, of East Boston, the well-known writing and musical medium, added very much to the enjoyment of all weapent by single ground five solutions given all present by singing some fine selections given her from those loved ones who are ever ready to benefit all mankind; she also wrote a poem for the occasion entitled 'A Welcome to the Spirit Visitors.'

Mrs. Helen M. Flint, of Boston, was controlled by a spirit numering to be that of Mrs. Cohb.

by a spirit purporting to be that of Mrs. Cobb, wife of the Rev. Sylvanus Cobb of East Boston, who discoursed to us practical truths. Several who discoursed to us practical truths. Several fine bouquets were presented to 'Chinnewana,' the Indian guide of Mrs. Dillingham, who controlled her, giving to many full names, and describing spirits, also distributing to each one flowers as tokens of love and affection under the influence of their spirit friends. Then blindfolding her medium she gave psychometric readings from handkerchiefs which were very correct—reading upon them spirit messages satisfactory to all present. Mrs. Dillingham was correct—reading upon them spirit messages sat-isfactory to all present. Mrs. Dillingham was engaged Sunday, June 26th, at Mechanic's Hall-in this city; July 3d, by the Ladies' Aid Society, Pratt Hall, Salem. July 10th she will officiate for the Spiritualist Society in Peabody, after which she will be at her cottage, No. 17 Mon-tague street, Lake Pleasant, during the Camp-Meeting."

HAVERHILL .- A correspondent, "M.," wishing to confirm the statements of others that at materializing séances both medium and a spiritform have been seen at the same time, writes: "Please allow me to state briefly one or two incidents that occurred at a materializing scance at Mrs. Fay's, 14 Dover street, Boston. Although a stranger to Mrs. F. and all present, I was permitted to attend a private scance. There were nine persons present (including the medium)—six males and three females. It was a pleasant, harmonious company. During two and one-half hours, twenty-four or five persons, varying in size from the infant to the full-grown person several inches taller than Mrs. F., appeared. At several mones taller than Mrs. F., appeared. At one, time the curtain was parted, and what seemed to be a white vapor was visible on the floor or carpet. It gradually rose, in plain sight of all, until it had the appearance of a tall form, clothed in white, then diminished slowly until there was nothing but the vapor to be seen. Again it increased to the size of a full-grown parson then slowly fadded from view. Mrs. F.'s person, then slowly faded from view. Mrs. F.'s control, who calls herself 'Auntie,' asked me if I did not wish to see her medium. I replied I was satisfied with what I had seen, and would not ask for any favor that was not given to all present. She said: 'They have all seen my medium; I want you to see her.' In compliance with this request, I went so near the curtain that it touched my dress. A tall form, draped in white, held the curtain aside with one hand Miss. F.'s face. Both forms were visible at the same time—the medium sitting in a chair, dressed in black, apparently unconscious: the spirit-form, clothed in white, standing beside her, holding a bright light." ing a bright light."

BOSTON .- A. S. Hayward writes: "When persons admit, through the columns of a paper devoted to their views, that their cause is on the wane, it is generally considered good evidence that such is the fact. The Congregational ist not long ago contained a sermon from a Dor-chester, Mass., minister, in which he gave the public information regarding the increase (?) of church membership in towns, cities and States, and then candidly remarked concerning the ministry and their labors: 'They fish all day

and catch nothing.' In the same number of that paper 'S. S. G.' speaks of 'a village with some four hundred inhabitants, with two hundred on adjoining farms, which has no church organization and very infrequent preaching unless one may reckon spiritistic scances held in their Union Church building.' One case more he relates: 'In three adjoining towns a Christian worker found no Christian organization and no preaching ordinarily. In one tion and no preaching ordinarily. In one town he found but one man who was a professing Christian (and he in a back-slidden state) and a few faithful women. This statement I had from his own lips.' The report needs no comment, but shows the tendency of the age."

New York.

AUBURN.-A correspondent, over the signasture "Truth Seeker," writes: "The many friends of Rev. J. H. Harter, in this city, were much pleased at the commendatory notice of him in a recent issue of the Banner of Light. much pleased at the commendatory notice of him in a recent issue of the Banner of Light. He is an eloquent speaker, an earnest Spiritualist, and, in every sense, a thorough-going, honest man. Being naturally of a modest, retiring nature, he does not come so readily to the front as many others of perhaps less intellectual ability as public lecturers, but possesses a happy tact of holding an audience, and always gives satisfaction to those who listen to him. He is, in every sense, a very worthy man; but, having been ostracised from all fellowship with his former church associates by his manly, independent course, his present income is the good only which comes to his soul from the grateful hearts of those sorrowing and needy ones of earth to whom his gratuitous ministrations of love and kindness are well known. While these acts may be as seeds planted here which shall bloom into beautiful flowers in his pathway in the land of the Hereafter, yet something of a more material nature is needed to sustain the physical organization while here, and it was a cause of sincere regret to his friends in this vicinity that the proposed "Missionary-at-Large" project had to be abandoned, not only on his personal account, but because they were satisfied that he would have been the right man in the right place. Therefore I most heartily second your suggestion. Mr. Editor, in right man in the right place. Therefore I most heartily second your suggestion, Mr. Editor, in regard to his being kept in the lecture-field."

#### Vermont.

PLYMOUTH .-- A correspondent writes: "The Seventh Annual Convention of Spiritualists was held in Eureka Hall, in this place, June 10th,

11th and 12th, 1881. President, Harvey Howes, of North Bennington; Secretary, Paul Dillingham, of West Pawlet, Vt.

It was the largest Convention ever held here.
Mr. I. P. Greenleaf, of Boston, Mrs. Nellie J.
Konyon, of Woodstock, Mrs. Solard, Mr. Hubbard and Mr. Middleton, were among the speak-

Mrs. G. Howard, of East Wallingford, gaye public tests from the platform, describing spirits and giving their names—sometimes places of and giving their names—sometimes places of residence—and short messages or communications to friends. She is by far the best public test medium ever before the people of Vermont. During the Convention, she gave the names of about one hundred and seventy-five spirits, which was very gratifying to those present. The occasion was Mrs. Howard's first appearance upon the platform, and it has placed her in the front rank as a public test medium. She should be kept constantly at work in the field. Her address is East Wallingford, Vt."

#### Colorado.

LEADVILLE .- Alfred Randall writes that Mrs. Maud E. Lord was, at date of writing (June 22d), giving séances, the results being (June 22d), giving scances, the results being very satisfactory to all. "A man calling himself Charles Slade was here a-week ago, and by means of very attractive handbills, succeeded in drawing an immense crowd to the Opera-House. The number of people far exceeded the number of seats, and hundreds left. The crowd was owing mainly to the impression that the person was Dr. Henry Slade. He went through a programme of a few simple tricks of legerdemain, proving most conclusively that he legerdemain, proving most conclusively that he was an impostor—for he announced himself as a spirit-medium, but none of the phenomena of Spiritualism were presented or attempted to be, The press afterward denounced him as a fraud."

Oregon.

CLARKSVILLE.-Wm. Phillips writes: "If. we accept the testimony of skeptics, our trance and inspirational speakers have not labored in vain. One aged skeptic acknowledged to me that he had received more evidence of the immortality of the soul at one of our meetings than at all other convocations he had ever attended."

Pennsylvania.

ALTOONA CITY. - Phebe Ann Haines writes: "I received your nice picture [Banner of Light premium] all in good order, for which I am much obliged. I appreciate it very highly."

An Appeal.

Owing to long-continued fil-health, f have been unable to resume my mediumship for over a year. Our home, the savings of many years, is now about to be sold to satisfy claims to the amount of \$500. Will the friends contribute their mite-toward a fund to relieve us from the impending calamity of losing our homestead?

ns from the impending calaims, or losing stead?

Reincfantly we make known our distress through dire necessity, knowing not where or to whom to look for assistance except to those in whose behalf we have labored faithfully for many years. This petition is made as the last resort, having exhausted every effort to relieve ourselves rather than publicly ask for aid.

Respectfully, Nelson J. Holmes, Jennie W. Holmes, Jennie W.

We find the following excellent advice to the Regulars in the columns of the Great West, (of Denver, Col.):

"Gentlemen, there has been from time immemorial too much humbug in your profession, the still-existing remains of which an all-suffering public would fain see you purged of. You have made some progress, and now administer sulphur ointment where you used to say 'hax, pax, max,' but you are not moving with the world afound you yet. In ordering a simple pill you yet fondly hug the glory which the omne ignotem pro magnifico invests you. In ordering a dose of salts your sulp, mag, still smells of the 'hax, pax, max.' Do you think that the prescription of obvie. cras. mane tastes any different from castor oil? Rhubarb will do as much good when ordered in English as in dog Latin. Senna is not a bit more agreeable as fol. sen. "Gentlemen, there has been from time im-Sonna is not a bit more agreeable as fol. sen. Stop, then, your nonsense. Do the best you can when called on by a patient, and let all others who think and know that they can do as well as you can, yo and do likewise."

Camp-Meeting in Oregon.

Camp-Meeting in Oregon.

The Spiritualists of Clackamas Co., Oregon, and vicinity, will hold their Annual Camp-Meeting at. New Era, beginning Thursday, July 28th, and continuing four days.

A parkof five acres, adjoining New Era, and lying on the line of the Oregon and California Radiroad, and on the bank of the Willamette River, acresslible by boat and rail, has been improved by the Spiritualists of this part of the country for a camp-ground. At this place camp-meetings have been held for the last half-dozen years or more, each successive meeting drawing larger crowds than the preceding. This is a beautiful park, lying on high, level land, and surrounded and shaded by the evergreen fir. Travelers and visitors from the Eastward, who can make it convenient to attend, will find a we'come there.

Free return telects will be furnished all those who come by railroad. Board and lodging convenient and cheap.

Clackamas, Oregon, June 12th, 181. WM. PHILLIPS.

The Michigan State Association of Spiritualists and Liberalists
Will hold their next annual Camp-Meeting on the beautiful camping-grounds on the banks of Goguae Lake, one and a haif miles from Main street, City of Battle Creek, Mich., commencing Aug. 12th. closing Aug. 22d, 1881.
Rev. J. H. Burnham, of Saginaw City, and A. B. French, of Ciyde, Ohio, are now engaged as speakers. Will complete the list inductine, of which we will speak later.
L. S. Burnick. President.
E. L. WARNER, Secretary.

E. L. WARNER, Secretary, Paw Paw, Mich.

Grove Meeting. The Spiritualists and Liberals of this vicinity will hold a Grove Meeting in Cherry Valley, Ashtabula Co., Ohlo, on Sunday, July 17th, 1831. First discourse 6: 10:30; then intermission of one hour and a half, And plenic dinner; to be 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, 1831.

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

COLBY RICH, Publishers and Booksellers, No.3 Montgomery Place, corner of Provincestreet, Boston, Masses, keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellineous Rooks, at Wholestle and Retail.

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SPECIAL NOTICES.

44 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 trought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

45 We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as againant of good faith. We cannot undertake to return or posserve manuscripts that are not used. When new spapers are torwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for pyrasal.

perusal.
Notices of Spiritualist Meetings, in order to Insure prompt
Insertion, must reach this office on Monday, as the BAN-NER OF LIGHT goes to press every Tuesday.

# Banner of Bight.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelle life to the est conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to ess mankind, -John Pierpont.

#### was at the second of the secon The Stroke of Fate.

The shooting of President Garfield by a harebrained assassin, just prior to the day on which we were all about to celebrate the anniversary of our national independence, cast so deep a cloud of mingled horror and grief over the general mind that public exercises were very largely dispensed with, and the day was converted into one of sorrow and prayerfulness-His Honor, Mayor Prince, evidently voicing the prevailing sentiment everywhere when he said, in introducing the civic ecremonies at the Boston Theatre, on the morning of the 4th inst.: "Fellow-citizens: This national holiday is made by the foul deed of the assassin a day of national grief. The life of our President, as you all know, is in great danger. Thus this day, which should be a day of joy and festivity, is a day of great sadness and mourning, for the hearts of millions are sorely distressed."

It is a very great cause of relief to be able to feel that this deed of mad violence was the fruit of no conspiracy, but of a conceited and foolhardy idiot who is entirely incapable of estimating justly the final results of his fatal purpose. | ferent eyes. We recognize the law of infinite The crime clearly grew out of the passions and | perfection, and hence repose in confidence that heat with which office-seeking has been pursued in this country, and is likely to lead to the adoption of some effective methods for the re- come conscious of our immortal relationships moval of this great evil. But this is not the | and identities. And thus we discover that God time for us to enlarge upon such a matter. We can but give brief but profound expression to the grief and woe which have settled like an insupportable load upon all hearts, under the infliction of this heavy stroke, and to put up our prayers with those of the great multitude of sympathizers for the recovery of the stricken Chief Magistrate from the effects of this cruel blow at his life. At the date of writing these words-Tuesday afternoon-it is impossible to foretell the result, but it is the strong desire of the whole nation that he may not be taken from us at this juncture.

It is a dreadful matter for the American people to bring themselves to contemplate so heinous a crime as the unprovoked assassination of their Chief Magistrate. Our methods of deposing rulers have not yet come to resemble so closely those which have so long been in vogue in European countries. Nor will the genuine American spirit brook any further repetition of an experiment of such a character. It is a business on which progressive civilization is called to express itself with the loudest and most positive indignation. At the same time, free institutions should not be exposed as ours are to the chance acts of fools and madmen. People have suddenly opened their eyes to see that all the civil offices of a country like this should not turn on the life or death of any single man. It is too vast a hazard for the country to take, and a distribution of responsibility as well as a more lasting foundation for public services are without doubt about to be adopted. The popular cry will be instantly raised for the overthrow of the spoils system in connection with party contests, and for the eventual representation of the minority in order to abate the growing tendency of a victorious majority to the practice of tyranny in administration. That good, and only good, will come out of this sad event, we are firmly convinced; and we believe it will tend to convert passionate party methods into those of considerateness, and charity, and a much higher habit

It was Mr. C. P. Longley-not Mr. Loring-who sang "Beautiful Home of the Soul," at the funeral service of Mrs. Mary Shelhamer reported in our last issue. Mr. Longley has published several popular original spiritual songs, among them "Over the River," "Our Beautiful Home Above," "Gathering Flowers in Heaven," etc., and has a number of others which he will soon bring before the public.

#### The Law of Harmony.

"Until I can find the point in the eternal past where the Infinite Spirit first moved in matter," said Mrs. Hyzer, in her concluding address at the anniversary of Spiritualism, in Brooklyn, "I cannot find the real period in time to which to apply, in the truer sense, our anniversary memorial services." The gifted speaker admitted that many intelligent minds refused to believe that our planet and all other worlds have had their histories, corresponding in every respect to the production of humanlife upon earth; but what is the poetry of one century becomes the practical fact of the succeeding one. The science and philosophy of spirit-communion, the poetry and religion of it, tend outward into visible phenomena, and materialize themselves as surely as the harvest blooms and ripens from the unfolding germ. Hence, as the human race develops into higher states of spiritual and intellectual perception of its relation to the universe, there will also bloom and ripen a recognition and appreciation of the divine truths which are striven to be conveyed by Spiritualism.

All truths are held together by an unbroken chain; so that the unities of being are preserved, and the universe becomes a poem of eternal harmony, all parts of the boundless system of nature bearing a rhythmic relation to the whole. Love is the underlying, all-pervading law. It is that alone which has brought everything so far to pass. It is that along which has made the discovery of every law; that has invented methods of demonstrating its utility to earth purposes; that has wrought out every glorious work of art; that has inspired every burning utterance of elevating and ennobling thought that has brought the race up out of barbarism to the present condition of light and liberty. And it is Love only that is doing its divine work through spirit-communion. As the speaker remarked, "God held a scance with ponderable matter in nebulistic conditions, and materialized the primal outlines of our mother planet." From that hour to this, the same invisible

spirit has been moving outward from the depths of life, otherwise called the spirit-world; and the proceeding has been regular, systematic, and poetic. Because of the unrest and uncertainty that seems to the human mind to have marked periods of suspended action, it has conjectured infinite disappointment with the work, weariness, wrath, revenge, and malignant judgment. But in the brighter and clearer light that has now come into the world, all that seemed to be fragments come at once into unitary relation. It becomes plainer all the time that the infinite Architect has made no such mistake as we had imagined. In the bold and impressive language of the speaker, "every fagot that has been ignited, every joint that has been dislocated, every torture of every kind that sensitive mind or flesh has suffered or endured in all the bygone ages, have only been so many of, the irrigating conditions through which the soil of the soul and body of our earth has been fitted for bearing the harvests that whiten the fields of the nineteenth century."

The moral and physical atmosphere of the world has been made clearer, rarer and more harmonious by every convulsion of the past ages; and the spiritual has been continually triumphing over the material and subjecting it; and this the world has been made more fit for the uses of that spiritual life which abounds with promises of a sure fulfillment. So that at the present time we are beginning to realize truth as it was never realized before, and to appreciate the power and beauty of it in a larger and nobler sense. We are getting out of the bondage of childish fear. Love has set us free. We look out upon life from very difwe ourselves shall continually approach nearer is not only with but within us, and all the time working his divine will.

This is really the great discovery which we need to make; and having once made it we feel assured that there is no death for us to taste, because we are already in the spirit-world before entering it through the gateway of death. In fact there would be no death. Present and future are one and the same to us. We discover that the spirit-world is within us, and just in proportion as we see its beauties do we grow beautiful ourselves. And we discover those beauties according as we come into a consciousness of the harmony of our relations to the the speaker's own language, is no longer a volbut a compilation of the most exquisite poetical warms our hearts and illuminates our understandings. What is to hinder the progress of that future? And what is not to be anticipated from it? We are to remember that, being selfexistent in God, we are in the spirit-world con-

The true spirit-world is only the state in which the perfect God within us has become sovereign over all circumstantial matter which is connected with our personal being. It is the same spirit, or God, that is self-existently supreme in the government and concerns of the universe. Hence those who assert that Spirital ualism is losing power on the earth only confess to their own decay of appreciation of it. The world is not growing worse, but better. In the language of the speaker, it is moving up to the coronation of the spiritual as fast as the wheels of eternal truth can turn upon their axis. But it is cooperative spiritual labor that will help the work forward. Each one of us must do something for the future of Spiritualism in ourselves. We are, above all, to look upon humanity as a great family of brothers and sisters. We are to fraternally love all men and all women. We are to exercise charity for the faults of the children of our universal mother. even as we excuse and palliate the faults of our own personal mother's children. And we are, above all, to remember that we can neither create nor control law.

BJ J. H. Rhodes, M. D., of 5051 North Eighth street, Philadelphia, will have charge of the news stand at the Neshaminy Falls Camp-Meeting, and will offer for sale the various book and other publications of Colby & Rich. He will also have on sale-and receive subscriptions for-the Banner of Light.

A Society to be known as the "Northern Iowa and Southern Minnesota Association of Spiritualists," was formed at Lime Spring, Iowa, June 22d. Officers were chosen, and a committee appointed to make arrangements for a camp-meeting at Cresco, Iowa, in the fall.

#### Shawsheen Grove-Meeting.

The sun rose on Shawsheen Grove as usual, on Sunday morning, July 3d, the day announced as the opening Grove-Meeting of the season under the management of Dr. A. H. Richardson. The atmosphere of human thought was tinged with sorrow, for the nation's President hung between life and death by the act of an assassin; tho sky was also heavily shaded with clouds. not on that account of course, but certainly in keeping with the grief then so wide spread. A few drops of rain from time to time during the morning hours, with a possibility of increase and continuance, probably reduced the the occasion-from being a success in numbers as well as entertainment. The day proved a fine one in every respect. The forenoon was devoted to a Lyceum entertainment. Quite a large delegation of the Boston Lyceum No. 1 was present, and the members went through their exercises admirably; their singing, accompanied by Bond's Band, was very fine; so were the recitations made by a number of the the age we live in, all the same. Improvement, scholars. Mr. Leroy, as part of the entertainment, was facetiously introduced, who sang and represented a tramp, and, being called for repetition, rendered a tramp recitation. His personation and singing were very fine.

In the afternoon the platform was occupied by speakers and mediums. Dr. Richardson opened the meeting, and after a few appropriate remarks introduced Dr. John H. Currier as the darkness in which it so long stumbled and the next speaker, and also as the chairman for grovelled. There is no mistaking the fact that the rest of the afternoon. Speeches were then a new day has dawned. Reason is supplanting made by Mr. Wetherbee, and by Mr. Dowling of Malden, Mrs. Fletcher of Westford, and Mr. Whitney of Lowell. An hour was spent by Mrs. Ireland and Mrs. Leslig in giving platform tests, which are always an interesting feature of a spiritual gathering. Mrs. Cushman, that worthy lady and excellent medium for guitar music touched by invisible fingers, gave several of her interesting circles. When the hour of 7 bound." Those words at the close of most any occasion, however much they may be eclipsed by apparent mirth and frivolity, always suggest to the thoughtful Spiritualist, or at least to this reporter, the words of Allen Dole:

Now thoughtfully our footfalls homeward bound. Anti homeward also to eternal light; While here Night's mantle overshades the ground, We wait expectant for a world that 's bright.

#### Naturalism vs. Supernaturalism.

There is probably no supernatural power There is probably no supernatural power unless there is some being, force or agency outside of Nature. Is there any such power? This is the question. According to our view, all appeal to the supernatural is unreasonable and useless, because man can profit only in an appeal to the intelligible and communicative powers of reason in his own species."—Hoston Investigator. Investigator.

The issue between naturalism and supernaturalism is not likely to terminate in any final conclusion, mutually acceptable to the parties engaged in this controversy, so long as the terms are so loosely employed and with a latitude that is wholly undefined. We might as well attempt to grasp the tail of the comet as to get hold of something substantial where terms are so vaguely used and ideas are so shadowy. Our esteemed friend of the Investigutor, not less than Orthodox ministers, bandies the terms about in the old familiar way, without the slightest inquiry respecting their significance. Does he also accept the theological definitions? If he does not, will he please give us his own, clearly drawn and sharp? How can any one answer his question respecting supernaturalism, "Is there any such power?" until he is pleased to tell us what he means by Nature? How much does friend Seaver's conception of the natural embrace within its scope? We suppose its limits must be at least dimly defined in his own mind. Does it include only the elements and forms of ized structures? Or does Nature also include school who see only an evil to destroy, but no the invisible forces of matter, as illustrated in good to establish in its place," and asks, "Will the laws and processes of molecular attraction, chemical affinity, organic formation and life, with all the phenomena of sentient existence? We must respectfully suggest to our contemporary that the intelligent pursuit of truth is not a mere game of "hide and seek." Tell us, Bro. Seaver, just what you mean by the terms used?

The "heated term" may now be said with truth to be "upon us," and thousands of neonle as a consequence are weekly leaving Boston on the Sabbath for the pleasant and healthful resorts provided in the suburbs for spiritual laws of the universe. The Bible, in the accommodation of all who wish to enjoy a quiet and restful day. The great increase of ume of mysteries and absurd contradictions, these Sunday resorts, and the avidity with which the recreations they offer are entered correspondences to the most vital truth that into by the people at large, are rapidly overwhelming the advocates of the puritanical observance of that day with the idea that the force of their example and the power of their old-time dogmas in that particular are fast losing their prestige. Those of them who some thirteen or more years ago robed themselves in sackcloth and bowed in ashes at the proposition to open the doors of the Public Library on the Sabbath, begin to realize that in straining at "a guat" at that time they forced upon themselves the alternative in which the swallowing of "a camel" is involved; and the time has come for them to do it! We rejoice to see that our, citizens begin to realize the fact that God can be found outside of church walls, and worshiped in a broader and loftier temple than that which man formally dedicates to his ser-

Is it not strange that naturally good men who wish to have morality predominate over everything else, so overdo their efforts upon this point as to actually produce in many cases the very reverse? Zealots are apt to be too self-righteous, hence the world is kept on the war-path. Liberality never hurts any one; charity for the erring is a part of heaven's programme; kindness, even to the brute creation, has its reward in the human breast; then why should mortals so constantly strive to create inharmony and hate one toward the other?

Ignorant bigotry and persecutive, hardhanded fisticuffs seem to possess an inevitable attraction for each other-at least they are always found in close companionship. The New York Sun mentions a striking instance of this

"Peddlers of the revised New Testament do tolerably well in cities and large villages, but make hardly any sales in the country, where any alteration of the sacred book is generally regarded as awful profanation. The pious women of Welden, Iowa, chased an agent out of town."

HISTORY OF WOMAN SUFFRAGE.-The publishers want agents for this splendid work. See their advertisement in another column.

## The March of Improvement.

It is not necessary to let go what real good the past has given us in order to grasp what the future has to offer also. A right balance in this respect holds on to what is good from all quarters. In this sense, there is no conservatism and there is no radicalism. What is good for us we are ready to accept from the past and the future alike. There are of course old abuses to be reformed, and so there are tested and precious truths to be held fast to. Let us not look contemptuously on the past, as if in emerging from it we were coming out of a prison-house. It has surely been necessary for our growth, attendance some, but not enough to prevent even as the confining earth is necessary for the growth and strengthening of the plant that has got above its surface and come out into the light. We may well rejoice over the conquests of time over the power of the abuses of ignorance and superstition; but there was surely a precious life-principle struggling among them which it becomes us to hold in reverence.

> at least externally, is the order of the time. We see the end of slavery in the West and serfdom in the East. Few corners of the earth remain darkened. Superstition is letting go its hold on religion, and ecclesiastical tyranny is fast fading out of even its semblance of power. Knowledge has illuminated the human mind with its clear and powerful rays, and dispelled despotism everywhere. People are taught to make more of the present life; as if it were a substantial part of the future, instead of a period of penance and gloom. It is a wonderful century, and we are not yet at the end of it.

It is good to contemplate the movements of

The Harbinger of Light, published monthly in Melbourne, Australia, by W. H. Terry, is a splendid representative journal of Modern was reached the several well-filled trains to Spiritualism. The number for May, which has Lawrence, Lowell and Boston were "homeward | just come to hand, is filled with choice reading upon the subject. Speaking of the physical phenomena, its editor truly says:

"Mediums of this class are rarely strong-minded individuals; it is inconsistent with the passive state which is essential for their control that they should be so. They are plastic, and are readily elevated or depressed by the mental influence brought to bear upon their sensitive natures; and to this is due the degeneracy of many previously reliable mediums, who, by those who know the psychological difficulties they have to contend with, are rather to be pitied than blamed. than blamed.

Scientific and rational Spiritualists, when once they have proved a medium as such, should rally round him and protect him or her from adverse influences. Were half the care bestowed upon them that was given to the Pythonesses and Oracles of old, their usefulness would be rastly increased, and there would be fewer

lapses to chronicle.

The scientific Spiritualist should remember that they are delicate instruments and require keeping in the best possible order for experi-mental purposes; the religious and emotional Spiritualist, remembering that they are the links which connect him with the dear ones gone before, should love and cherish them accordingly.

The obscure country preacher who expounds biblical texts to the obfuscation of his hearers and the presumed glory of God, is cared for and supported by those he ministers to, as a medium between themselves and God, though he gives between themselves and God, though no gives no evidence that he is such; whilst the medium who proves in his person his connection with the world of spirits (the invisible children of the Great Father) is often necessitated to sell his gift and risk prosecution for doing so. Those who desire to keep Spiritualism out of the mire, and make both a science and religion of it, must take these things to heart any descent in

take these things to heart, and do something practical to remedy them.

With due care of the physical and mental condition of our mediums, and a truly scientific method of procedure in our physical circles, we may rely upon the coöperation of able, scientific minds on the other side, and a proportionate increase in both the quantity and quality of phenomenal Spiritualism."

The Investigator pleasantly takes us to task for remarking incidentally in a book-review that there are "writers of the Materialistic our spiritual friend of the Banner be so obliging as to kindly inform us what demonstrated or reasonable scientific 'good' thing that will benefit humanity we Materialists are not laboring to 'establish'?"

We reply, a knowledge of immortality. That is a good which we think you will not accuse us of a misinterpretation of words and terms if we say Materialists are not "laboring to establish." Yet it is both a "demonstrated" and "a reasonable scientific good." The "evil" that Materialists in common with Spiritualists seek to re move, is a blind reliance upon church creeds and effete dogmas, based upon empty faiths. While both classes would do away with these, the former seeks to establish in their place a belief that "Death ends all"; while the latter would supplant them with a knowledge of a continued existence beyond the grave for every human being.

Milo Spear, of Nashua, Iowa, passed suddenly to the spirit-world on the 21st of June. by means of the accidental falling of a portion of the frame of a barn which he was assisting in raising. His age was 57. He was much loved and respected, and leaves a wife and three children to mourn the loss of one whose protecting arm had ever been raised in defense of home and happiness.

E. M. Jones of Philadelphia, Pa., sends us an account of manifestations witnessed in presence of Mrs. Elsie Crindle. The phenomena spoken of in this article are closely akin in tenor to those frequently described in these columns as met with at Mrs. C.'s séances, and we therefore are obliged, through absolute lack of space, to decline its publication.

BT The Spiritualist Society of Manchester, N. H., holds public circles every Sunday at 6:30 P. M., in its hall, No. 14 Opera House Block, Hanover street. Lectures commence Sept 11th. Asa Emery, President; Joseph Freschl, Vice-President; G. F. Rumrill, Secretary.

Letters from President Garfield, Donn Piatt, Grace Greenwood and others, attest the miraculous healing power of Dr. Eliza Foster Stillman. 37 South Ashland Avenue. Chicago. Those afflicted should send for free circular, giving letters in full.

A popular lecturer now traveling in Vermont writes: "I find the cause of Spiritualism in a very flourishing condition in all the towns I have visited among the Green Mountains, and everywhere the Banner of Light is fully appre-

Chester B. Fletcher, Sturbridge, Mass., writes: "The Law of Compensation vs. the Law of Death,' by the guides of W. J. Colville, I have read with much interest and spiritual profit. Honor and thanks to all concerned." | got honor, and now he is trying to get honest."

#### Progress in Australia.

The progress of freedom of thought and emancipation from theological bondage in Australia, is shown in the recent organization of the "Liberal Association of New South Wales"

at Sydney, and its adoption of the following principles as its base of action: 1. The universal brotherhood of man.
2. The inherent right of all individuals to hold, prac-2. The inherent right of all individuals to hold, practice and proclaim any opinions, on all subjects whatsoever, which their conscientious convictions may demand; always provided that this is done in such a manner as may induce no breach of the public peace, or interfere in any way with the like liberty of others.

3. The duty of every individual to conserve and maintain this liberty.

4. The supreme authority of demonstrated fact—fidelity to knowledge.

5. Aspiration after the highest morality.

10. Complete secularization of the State.

delity to knowledge.

5. Aspiration after the highest morality.

6. Respect for known worth.

7. The sanctity of truth.

8. The emancipation of woman.

9. The right of every one to the product of his own place.

From a note accompanying a copy of the Rules" sent us by the Secretary, Mr. George Lacy, we learn that as this Association is a radical innovation upon the fossilized modes of belief and practice in Australia, it is, as might be expected, confronted at its inception by the most determined opposition of the entire mass of religious bodies, and of the reactionary section of the community, and is struggling "to make its way against the indifference and inertia of that large class which refuses to countenance any movement that does not bear upon it the stamp of fashionable acceptance."

Among its list of officers are many whose names are familiar to us as those of active and efficient workers in behalf of the interests of civil and religious liberty, and as it is the purpose of the Society, in addition to lectures, to establish a reading-room and library, we have no doubt great good will result from the undertaking. It has our best wishes for growth and prosperity.

#### San Francisco Meetings.

From Light for All we learn that the Sunday meetings of Spiritualists in San Francisco continue to be held under very favorable auspices and with most gratifying results.

At IXORA HALL Mrs. E. L. Watson is holding forth to large audiences. Every Sunday afternoon at 2 o'clock she answers questions propounded by the audience in the most satisfactory manner, and Sunday evenings she lectures

At RED MEN'S HALL meetings are held every Sunday afternoon at 2 o'clock. Different speakers occupy the platform, and many interesting topics are brought forward.

At CHARTER OAK HALL a service of Christian Spiritualism, led by Rev. J. N. Parker, is

held every Sunday morning at 11 o'clock. In OAKLAND, at the residence of Father Mabry, 1720 Twelfth street, free circles are held every Sunday afternoon at 1 o'clock.

## Rare and Valuable Books.

Mr. Franklin Smith, of Dedham, Mass., who advertised his list of books in the Banner of May 7th, offers the balance, including some of the most valuable ones, at twenty per cent. discount from the prices there given, including Prof. Hare's large work. Dr. Babbitt's Principles of Light and Color, and several others not advertised in the list. Correspondence solicited.

We quote the following from a letter from our old medium friend, Henry Lacroix, of Montreal, who has for many years been a correspondent of the Banner of Light as well as a personal friend of the editor-in-chief. We commend him to the attention of our friends in the Old World:

"My band desire me to go to Europe, where "My band desire me to go to Europe, where French is spoken or understood, to stir up Spiritualists and get them to send out lecturers, to work systematically and practically; so that mediums may be developed in every phase. I will give the start first in Belgium, next in France. During next fall I will be in Paris, and in the winter in Italy. I go as a teacher principally and will also now and then give tests. I pally, and will also, now and then, give tests. I rely much on the invisibles as helps in my mission. If any materializing medium wishes to go to Paris next fall in answer to M. Leymarie's call, I will be there and afford such an one all the assistance I can."

Read the card (fifth page) of Dr. A. H. Richardson regarding the next Grove-Meeting to be held by him at Shawsheen.

Thomas Lees has a card on our fifth page, regarding the forthcoming Grove-Meeting

## Movements of Lecturers and Mediums.

(Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.]

Mrs. Francena Dillingham, of Lynn, has been engaged for July 10th by the Spiritualist Society, Pea-Mr. W. F. Peck; of Chicago, Ill., was to lecture in

Liberal Hall, over T. S. Baker's drug store, Norwich, N. Y., Sunday, July 3d, morning and evening. Subject of morning discourse, "The Science of Immortality"; evening subject, "The Soul and Future Life." Frank T. Ripley is at St. Louis, Mo., and can be engaged for lectures and public tests at points between that place and Chicago for August and September. Address him at East St. Louis, Ill., care of A. A.

Hamilton. Dr. G. Amos Peirce, trance and inspirational speaker will answer calls to lecture, or to officiate upon funeral occasions. Address P.O. Box 129, Lewiston, Me.

Dr. L. K. Coonley addressed a fine audience in Independence Hall, Hatchville, Mass., July 3d, at two P. M., on "Religious Progression." He will speak in the same place and at the same hour Sunday, July 17th. Expects to be at Lake Pleasant on and after

Mrs. Cella M. Nickerson is located now at 89 School street, Egleston Square, and would like to make engagements for hall or grove lectures during the month of July. She is engaged for the Cape the month of August; also will make engagements for the fall

#### The Dog "Snapper" in the Fable. To the Editor of the Banner of Light:

When materializing mediums are entranced within a darkened cabinet they are transformed, as it were, into looking-glasses that reflect the exact image of the spiritual condition of the individuals forming the circle. When a suspicious, spiteful, malignant sitter is present the reflection of his own interior image is so truthfully presented that, like the dog in the fable, he not unfrequently flies into a rage and demolishes the looking-glass (medium) in the vain

endeavor to throttle his own hateful image. AN OLD INVESTIGATOR.

"The Ladies of the White House": Sketches of the wives of the Presidents from Washington to Garfield, and of the ladies who presided over the households of the unmarried Presidents, by Laura C. Holloway, of the Brooklyn Eagle, published by J. W. Bradley & Co., Philadelphia, is said to have proven a success.

A well-known lawyer and M. C. of Massachusetts, speaking of another, said: "He is aiming to reach the superlative degree of success; first he got on, then he

### BRIEF PARAGRAPHS.

It is noticeable that many of the people who find the most fault with the new revision are those who never believed much in the original book, and know scarcely anything about it.

France has just sustained a great loss in the decease of the upright and eminent lawyer and statesman, Jules Armand Stanislas Dufaure, in the eighty-third year of his age. Probably no man in that country was lest of readers, each article being handsomely illusbetter known than M. Dufaure, as he had been actively engaged in politics for nearly fifty years.

The steam-holler never takes an engineer into its confidence.—New Orleans Picayune.

ONE WAY,-The Daily Capital (Topeka, Kan.,) remarks-perhaps from experience-that a Canadian is never troubled when he finds a postage stamp won't stick : "He just sits down and sews it on."

A feelish young milkmald of Ballardvale Went to duly attired in a silken veil; When the cow first beheld her With her foot she did welt her, And into the mud went the milking-pail.

The new æsthetic (and ridiculous) "high" art craze, says the London World, proves a severe blow to the interests of the young curates of the period. "Instead," it says, "of embroldering slippers and decorating churches, maiden ladies, elderly and otherwise, now devote their spare time to the pursuit of the 'intensely intense, and the 'too utterly utter.'"

The world didn't come to an end, but during the past three weeks no less than 283 of our exchanges have called William Penn's graven "Pen-holder." Is this write?—Norristown Horald. We are ink-lined to think not.—Boston Globe.

Brooklyn this year includes parsonages in the list of taxable property, and a legal fight is to occur over the question of whether a parsonage is a building used for religious purposes, and therefore exempt from taxa

Another Cure for Small-Pox.—A correspondent of the Liverpool Mercury gives the following: "I am willing to risk my reputation as a public man if the worst case of small-pox cannot be effectually cured in three days simply by cream of tartar. This is the sure and never-failing remedy: One ounce of cream of tartar dissolved in a pint of boiling water, to be drank when cold at short intervals. It can be taken at any time, and is a preventive as well as a curative. It is known to have cured in thousands of cases without a failure. It never leaves a mark, never causes blindness, and always prevents tedious lingering."

The Albany Sessions have many Platt-Itudes!

Somebody told Tony Comstock that the comet could be seen with the naked eye, and Tony said if he caught anybody looking at it in that undressed condition, they'd get run in, sure.—Boston Post.

John Boyle O'Reilly, editor of the Boston Phot, has been elected a member of the Phi Beta Kappa, at Dartmouth College. Oh, Phi, John-Beta Kappa 'way from such a place.

Son-"Father, the lecturer at the hall said to-night that lunar rays were only concentrated luminosity of the earth's satellite. What do you think about it?" Intelligent Parent-"All moonshine, my son-all moon-

"Rev." Joseph Cook, the sighklek, has gone to sea .... the Thugs!

Everybody's talking comet;
But their talk is getting stale.
They cannot understand the reason
Why the comet has a tail.
This new visitor in the heavens,
Which but recent had its birth,
Brought to view by the immortals,
Simply is a tadpole earth.

—Boston Post. QUILP.

The capacity of our halls and churches appears quite diminutive when compared with those in Europe. St. Peter's Church at Rome holds 54,000 people; St. Paul's at London 35,000; Notre Dame, Paris, 20,000; and there are several others that hold from 7,000 to 33,000.

Mica in stoves can be cleansed by soaking the pieces in vinegar and water, and rubbing them gently with soft flannel.

Each has his gifts, his losses and his gains, Each his own share of pleasures and of pains; No life-long aim, with steadfart eye pursued, Linds a smooth pathway all with roses strewed; Trouble belongs to man of woman born— Tread where he may, his foot will find its thorn.

The expenditure for the erection of new buildings in New York City during the year 1880 was twenty-four million dollars.

A LESSON IN NATURAL HISTORY.—The giraffe is a very timid animal. His neck is so long that when "his heart comes into his mouth." It takes him half a day to get it back where it belongs !—Ex.

## The Magazines.

THE ATLANTIC MONTHLY for July-Houghton, Miffiln & Co., Boston, publishers-has in connection with an extended variety of interesting matter, two articles on the Boston Woman's Bank in which Gali Hamilton and Henry A. Clapp, from different standpoints, vigorously treat this singular financial opera-tion: "What is Mythology?" is a question which John Fiske essays to answer in a carefully prepared paper; the Norway sketches by "H. H." continue to be of graphic attractiveness and full of local color; "Trial by Jury in Civil Suits," is considered by John C. Dodge in a manner provocative of thought; Elizabeth Robins contributes an article on "Mischief in the Middle Ages," the reading of which no patron of the Atlantic can afford to onit; "In Memory," by John G. Whittier, is a touching tribute to the late James T. Fields; Edgar Fawcett has this month a poem on "Wounds," which draws very near Gray's famous "Elegy" in the sublimity of pathos with which it is surcharged; and other good papers, "The Contributors' Club," etc., make a sterling number. The publishers announce that "Dr. Breen's Practice," a serial story by W. D. Howells, will be commenced in the Atlantic for Ap-

SCRIBNER'S MONTHLY ILLUSTRATED MAGAZINE for July, reaches us by the courtesy of A. WILLIAMS & Co., who have this periodical and many others be side on sale at the Old Corner Bookstore, 283 Washington street, Boston. The present number is a brilliant continuation of the series of which it forms a part; "The Younger Painters of America," and "Decoration in the Seventh Regiment Armory," are among the chief of its illustrated articles; and "The People's Problem," Howells's "Fearful Responsibility," "Dr. Döllinger and the Old Catholic Movement in Germa ny," "The Levees of the Mississippl," etc., will be read with interest and pleasure. Good poetry and departments are furnished, and the Afghanese (?) son nets in Bric-à-Brae are really above praise, in the way of the facetious and philological. The name of the corporation of Scribner & Co. has been changed, it is announced, to THE CENTURY Co., and all communications, etc., should be directed accordingly.

WIDE AWAKE for July-D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston-is a fine number. It has for a frontispiece an attractive sketch of what the lads consider the correct thing to do on "A Summer Day"; "The Story of a Horse-Shoe," "Paul and the Comb-Makers," "The Academy Boat-Race," The Enchanted Story of Banbury Cross," "What Made Sam Sick," etc.-all of them choicely illustrated in an appropriate spirit, and conveying in most cases a telling moral-may be noted as among the pièces d'resistance this month; and there is not one, young or old, who becomes acquainted with the harmony and the lessons of "Dragon-Fly Day"-a children's operetta, designed for summer entertainments, and prepared by George B. Bartlett, (libretto,) and Louis C. Elson (music,) who will not be pleased with it; "To-Day," by E. E. Hale, treats of Beaconsfield ; Warlock o' Glenwarlock is further continued. The August Wide Awake will contain eleven illustrated poems and various other features of marked attraction.

OUR LITTLE ONES, for July, Russell Publishing Co. 149 A Tremont street, comes to us a gem of beauty. typographically and artistically; and as for its contents they are above all praise for the class of readers for whom they are designed. Excellent taste is shown in the entire management of this new applicant for the approving smile of the children, and if merit will win that smile it is sure to receive it. "Milly's Red Nap-

kin," "The Dog that Ran Up a Tree," "Catching a Goat," "Nine Little Gad-Abouts," "The Doll who was a Farmer," "Pussy's Step-Children," and a score of other charming articles some of them very funny, some very instructive, and all very good and finely illustrated—form this ninth number of a magazine that all who love children will highly appreciate.

THE NURSERY-Nursery Publishing Company, 36 Bromfield street, Boston-for July, is well stocked with attractive stories, sketches and poems for the youngtrated. This midsummer number is enriched with a charming song with music, "Under Green Leaves," words by Ida Fay, music by T. Crampton.

THE PHRENOLOGICAL JOURNAL for July-Fowler, Wells & Co., publishers, 753 Broadway, New York-exhibits a fine array of excellent articles conducive to the mental and physical improvement of their readers. Of these are "Vision Seers" by Charles F. Deems, D. D.; "Four American Queens of Song," with portraits of them; "The Poetry of R. W. Emerson," with portrait; "Walking for Exercise"; "Glimpses at Moderation"; "A New Departure"; "Deplores Nincompoops," and an editorial in which "The Materialism of Phrenology" is discussed. The shorter articles are all of sound, practical value.

THE ILLUSTRATED SCIENTIFIC NEWS, for July-Munn & Co., Editors and Proprietors, 37 Park Row, New York-furnishes a very entertaining and instructive record of the Sciences and their applications in the arts and industries, illustrated with about fifty engravings, the most attractive to the general reader being those appended to a "Feast of Strange Fishes," "A New System of Telephony" and "Ancient Pottery from Cyprus." A remarkable example of how mechanical ingenuity is called into requisition to supplement surgical skill is shown in "A Mechanical Larynx."

RECEIVED: THE BUILDER AND WOOD WORKER, for July; published at 176 Broadway, New York, by Charles D. Lakey; Fred. T. Hodgson, Editor.

ETHICS AND ATHEISTS; or Remonstrances with Prof. Adler, Col. Ingersoll and others. By Wm. II. Trenwith. New York: J. W. Pratt, 73 Fulton street.

## Spiritualist Meetings in Boston.

Borkeley Hall,—Free Spiritual Meetings are held in this hall, 4 Borkeley street, every Sunday at 10½ A. M. and 3 P. M. Vesper Service first Sunday in every month, at 7½ P. M. The public cordially invited. President and Lec-turer, W. J. Colville.

Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at M.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 quartette singing provided.

Pythian Hall, 176 Tremont street.—Meeting every unday afternoon at 2% o'clock. Dr. N. P. Smith, inspira-

Pembroke Rooms, 94 Pembroke street.-W. J. Colville holds public receptions every Monday at 8 P. M. and Friday at 3 P. M., and lectures on "Art Magic" on Fridays at 8 P. M.

LYCEUM No. 1.-On July 3d this organization met at Shawsheen Grove, Ballard Vale, Mass., it being its annual gathering under the auspices of Dr. Richardson, annual gathering under the anspices of Dr. Inchardson, who assumed all responsibility, and thus gave us an opportunity of enjoying a day in the grove, far away from the bustle and heat of the city. The Lyccum was well represented, and all entered into the spirit of the exercises with more than usual vigor. A large audience gathered in the payillon, and representatives from Lowell, Lawrence and surrounding towns, made the assembly a large one; while the close attention throughout the exercises bespoke the interest felt in what was witnessed.

throughout the exercises bespoke the interest left in what was witnessed.

Mr. Bond's orchestra was present and discoursed excellent music throughout the day. After some preliminary remarks by Dr. Richardson he introduced Mr. D. N. Ford, who conducted the exercises in the absence of Mr. Union. After song and Silver Chain recitation the Banner March followed, which was succeeded by the following regressions. Beatstook by Sadie Pa.

of Ar. Union. After song and Silver Chain rectation the Banner March followed, which was succeeded by the following programme: Rectations by Sadie Peters, Alice Bond, Flora Frazter, Lolo Gonzalez, Flora Rines, Amy Peters, Mamie Havener. Hattle Ruggles and Jennie Bicknell; songs by May Waters and Helen M. Dill; a duett by Jennie Smith and Mrs. Jones; the Song of the Tramp and a recitation by Mr. Leroy, and a dialogue, written by Mr. D. N. Ford, by Alice Bond, Jennie Smith and Amy Peters.

After the calisthenics, led by Mr. Ford and Miss Dill, the Lyceum session closed, and Dr. Richardson made a few remarks, complimenting the children on their proficiency; he also gave notice of the next Grove-meeting to be held at Shawsheen two weeks from date, on which occasion J. Frank Baxter and others have been engaged—promising for all who may attend affich season of enjoyment. F. L. OMOND, Cor. Sec. Children's Progressive Lyceum No. 1, Shawsheen Grove, Sunday, July 3d, 1881.

PYTHIAN HALL .- On Sundays June 26th and July 2d, excellent meetings were held in this hall. Dr. Smith, entranced, delivered a very interesting address on" The Building of Materialized Forms."

Rev. Norwood Damon followed with a scholarly comment endorsing the reasonableness of the address, and pleading for more thoughtful attention to the great subject of materialization, which he regarded as

great subject of materialization, which he regarded as the most interesting question of Spiritualism.
Rev. Mr. Lothrop spoke very impressively, detailing some experiences in physical manifestations which had convinced him of the reality of spirit-intelligence.
Mr. Rhodes spoke earnestly for the claims of the scientific standpoint of Spiritualism.
Mrs. Bray, test medium, gave tests which were recognized. Mr. Orick Nickerson made a brief address.
Meetings are held in this hall every Sunday afternoon at 3 P. M.; and the same meeting will be held in Boston Hall at 7:30 P. M., every Sunday evening. Next Sunday, the well-known "King Brothers" will give some beautiful songs. Sunday, the well-know some beautiful songs.

## Matters in Chicago.

To the Editor of the Banner of Light: Another point reached in the onward march of events. Our lectures for the present season in Fair bank Hall, through the instrumentality of that highly gifted lady Mrs. Richmond, under the auspices of the First Society of Spiritualists of Chicago, culminated last Sunday evening in an eloquent discourse on "The Spiritual Temple and How to Build It." As usual the lecture was replete with gems of rich thought, exquis itely expressed, and pregnant with rare suggestions for practical life. At its close the President of the Society (Dr. Bushnell) announced that Mrs. Richmond's guide had permitted him to make the statement that it was their intention to retain her in Chicago the ensuing five years. The announcement was received with a joy which you can better appreciate than I describe.

Mrs. Richmond is profoundly respected by all, and greatly beloved by those who have longest enjoyed her highly spiritual ministrations. "Outna" also called a special meeting of the Ladies' Union for Wednesday instead of Thursday, their regular day for meeting. This change grew out of the fact that Mrs. R.'s vacation commenced with a call from Denver Col., stating that she was advertised to lecture in that city next Sunday, July 3d. Mrs. R. knew nothing of this until Sunday evening, after "Ouina" had called the special session of the Ladies' Union.

Last evening, the Union met at Spirit Parlors, corner of Wood and Walnut streets. The house was filled with a happy company, among whom we recognized our good brothers, Thomas Lees from Cleveland, and George Ripley from the East. We received words of cheer from the former, an appropriate poem for the occasion from the latter, and had a joyous time bidding a God-speed to "Water Lily" and "Sapphire" on their journey Westward. They go to Denver, thence East to the camp grounds, and will doubtless call on our old, true and tried friend of humanity, Bro. Colby, ere they return to us, which will be on the first Sunday of Sentember. The President of the First Society of Spiritualists gave a statement of the financial condition of the Society, and reported all debts paid. A resolution was also passed, appointing a committee to wait upon Mr. Storey, editor and proprietor of the Chicago *Times*, and make suitable acknowledgment for the good he has done the cause, and the pleasure he has conferred upon the multitudes of thinking minds and Spiritualists scattered throughout the North-western and South-western States, by publishing in his columns the lectures delivered through the instrumentality of Mrs. Richmond.

It is pleasurable to be able to report continued progress in all phases of the spiritual movement in this city. The First Society is looking toward securing a permanent place of their own. The mediums' meet ngs are in a prosperous condition. Private circles are being multiplied, and the good old trusty Banner of Light is ever welcomed in both public as well as private places. Its pure streams of spiritual inspiration are duly appreciated; a prayer goes up for its editor and staff of workers, and a sweet assurance in reply descends that the good work you are now doing guarantees a bright and glorious future for you.

With respect, ever yours for the right,
Chicago, June 30th, 1881.

J. B. CROCKER.

#### W. J. Colville's Meetings.

W. J. Colville's Meetings.

Mr. Colville delivered two inspirational discourses in Berkeley Hall. Sunday, July 3d. His subject in the morning was, "The Spiritual Perihelion and its Effects on Earth." The inspiring intelligences stated that we might expect the greatest good to result from all present disturbances, as the effect of the perihelion would be the removal of manifold evils and the inauguration of an age of greater freedom and intelligence. Great encouragement was given to all true workers in the field of reform, and glowing pictures given of coming glory for the persecuted, faithful mediums of to-day. Spiritualism it was predicted would rise superior to all attacks, and its great trimmph be largely won through the marvelous healing power now being rapidly developed in our midst.

In the afternoon the lecture was appropriate to the coolerning various forms of oppression and intolerance which are still countenanced in this country. The worship of Mammon was denounced, also all attempts to force upon the people a form of theology. The only true way to put religion in the Constitution is to put pure morality there. Church property ongshi to be iaxed like all other property, as poor people have to pay unnecessarily high taxes and rents in order that wealthy societies may accumulate riches.

In the evening Mr. Colville continued his lectures on "The Revised New Testament," in Highland Hall, by an address on the Gospels of Luke and John, the former being designated as Essenian in its doctrine, and the latter Platonic. The speaker in calling attention it claimed, and argued that we should be thankful for the Revised New Testament, because it induces the populace to read the Bible critically instead of accepting it bilindly.

On Sunday next, July 10th, Mr. Colville will deliver bis closing a testion of the continue of a cepting deliver being designated as the critically instead of accepting this colour and the latter of the continue of a cepting to the continue of a cepting the continue of the continue of a ce

populace to read the Bible critically instead of accepting it blindly,

On Sunday next, July 10th, Mr. Colville will deliver this closing lectures in Boston, in Berkeley Hall. Subject at 10:30 A.M., "The Harvest is the End of the World and the Angels are the Reapers;" at 3 r.M., "The Republic of Harmony." In the evening, at 7:45, he will conclude his dissertations on the New Testament in Highland Hall, 10! Warren street, with a lecture on "The Epistics." To all these meetings the admission is free, the expenses being met by voluntary contributions.

A grand closing Concert will be given by Particles

tary contributions.

A grand closing Concert will be given in Berkeley Hall Wednesday, July 13th, when the following eminent artists will appear: Madame Marie Fries-Bishop, Mrs. L.S. Wilder, Miss Ida Boyce, Miss Georgia Latham (of Cheisea), Miss Jessie Merrill (of Lynn), Mrs. Chrrea, Misses Amle and Lulie Bigelow, Miss Marie Le Grand, W. J. Colville and others. Admission 25 cents—five tickets for \$1—to be had at the hall or at 94 Pembroke street.

Special Announcement for New York Readers. W. J. Colville having leased Republican Hall, 55 West 33d street, New York City, for six Sundays, commencing Sunday, July 17th, will inaugurate his public ministrations there on that day. Morning, at 10:15, "The Reasonable Worship of God"; evening, at 7:15, "The New Bible." He will lecture at Neshaminy Falls Camp-Ground Thursday, July 21st, and Wednesday, July 27th; also at Everett Hall, 398 Fulton street, Brooklyn, Saturday evening, July 23d.

#### 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 purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering 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. AMOUNTS PAID IN AND PLEDGED FOR 1881. CASH PAID. From Jan. 1st to June 30th, (six months)....... \$1248,80

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At the change of life nothing equals Hop Bitters to allay all troubles incident thereto.

## Grove Meeting.

A Grove Meeting will be held by the Spiritualists of Cleve-land and yielnity at Porter's Grove, Enelld, O., on Sunday, July 31st. Morning and afternoon services. Good speak-ers, prominent among whom will be MoseS and Mattle Hull, Also good singing.

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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 Postal Union.

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THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Price been typer copy, \$2,50 per year, Voice of Angels, A Semi-Monthly, Published in Boston, Mass, \$1,65 per annua, Single copies 8 cents. Mind and Matter. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2,15. The STRITTUAL RECORD, Published in Chicago, Ill. \$2,00 per year; single copies, 5 cents. Miller's Psychometric Cincul ar. Published by C.

THE SPIRITUAL RECORD. Published in Chicago, 10, 82,00 per year; single copies, 5 cents.

MILLER'S PSYCHOMETRIC CIRCULAR, Published by C. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y. Single copies 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York, Price 10 cents.

cents,
THE SHAKER MANIFESTO, (official monthly) published
Jy the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents.
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THE WESTERN LIGHT. Weekly. St. Louis, Mo. Sin-THE WESTERS MALE. THE GROWN AND THE COMMONER. Published monthly at San Francisco, Cal. Single copies, 10 cents.

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Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page.

Special Notices forty cents per line, Minion,

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Business Cards thirty cents per line, Agate, each insertion.

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Re 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-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.

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.

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

## BUSINESS CARDS.

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

COLBY & RICH, 52

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And Agency for the BANNER OF LIGHT. W. H. TERRY,
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the works on Spiritaniism. LIBERAL AND REFORM
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The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, No. 3652 North 8th street. Subscriptions received for the Banner of Light at 33,00 per year. The Banner of Light can be found for sale at Academy Hall, No. 8to Spring Garden street, and at all the Spiritual meetings.

JAMES A. BLISS, 713 Sansom street, Philadelphia, Pa., will take orders for any of the **Spiritual and Reformatory Works** published and for sale by COLBY & RICH.

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., is agent for the Bruner of Light, and will take orders for any of the Spiritual and Reformatory Works pul-lished and for sale by Codby & Rich.

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Edited by Elizabeth Cady Stanton, Susan B. Anthony, and Matilda Joslyn Gage. Illustrated with a large number of fine steel portraits. In view of the attention this subject is now attracting, the work is certain to meet with a large sale. Liberal terms made with Agents.

Address. FOWLER & WELLS, Publishers, 753 Broadway, New York,

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J. WM. VAN NAMEE, M. D., Magnetic and Clairvoyant Physician, 8 Davis street. Examinations from lock of hair, \$2. Circles Sunday and Wednesday evenings. KIRMISS Is an absolute and irresistible cure for Drunk-Price per bottle \$1, 6 for \$5. Address NEW ENGLAND MEDICAL INSTITUTE, 24 Tremont Row, Boston, U. S. May 14.—1yis

MRS. A. S. WINCHESTER, Psychometric, Clairvoyant estairaudicut, Rapping and Trance Medium, Examination 68, Minerals a speciality. Letters by mail trom lock of hair or photograph, 83, 73; Bush street. Address letters, Box 1007, San Francisco, Cal.

## SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale. ALBERT MORTON, 210 Stockton street. Nov. 15.—istf

TIME FIRST ASSOCIATION OF SPIRITUALISTS, of Philadelphia, will hold its Third Annual Camp-Meeting at Neshmariny Fails Grove, Neshandhy Staffor, on the Bound Brook Raffroad, is indies from Philadelphia, commencing July 15th and continue till August 15th. The extensive grounds of Neshandhy Fails Grove are admirably adapted to the use of camp-meetings and other target assemblies. They combine great natural beauty of scenery with the best artificial neithies, such as line croquel lawis patent swings, abundant shade, springs of pure rold water, a take over two inflex long, a fleet of pleusure-beats, etc., etc., the grounds are well kept, carefully cared for, and perfectly heatthy. The embetptishus propuleter, Mr. William M. Griffiths, has made great improve meats upon them, the present year, and will give strict personal attention to the comfort and convenience of visitors through the summer.

the conflort and convenience of visitors various of mer.

The Society lawe added many new tents, and erreted a Haif and Cencert-Room this season. The following Speakers have been engaged:

"A. W. Fletcher, of Roston, for one lecture, July 17th, 20th, Ang. 4th and 7th.

Mrs. R. Shepard-Liffic, of Philadelphia, one lecture, July 17th, 20th, 22d and 24th.

W. J. Colville, of Roston, one lecture, July 24st and 27th, J. F. Baxter, of Chelsea, one lecture, July 21th, 23th, 25th, 25th.

**CAMP-MEETING.** 

and ast, Ed. S. Wheeler, of Philadelphia, one lecture, Aug. 2d and 14th. Mrs. Cora L. V. Richmond, of Chicago, one lecture, Aug. 3d, 7th and 9th. 334, 7th and 9th, Mis, Amelia Colley, of Rochester, one lecture, July 29th, 31st and Aug. 5th, Miss. Chia. A. Fleld, of Boston, one lecture, Aug. 30th,

Als and Aug. and.

Mrs. Clain A., Fleld, of Boston, one lecture, Aug. 19th.

12th and 14th.

Bestdes the above, it is expected many other distinguished speakers, male and female, will be with us. Mediums for Arthous phases of spirit-power will be present, allording an opportunity of festing the facts and first of Spiritualism.

KALINOADS. Parties of not less than ten bersons can make special arrangements for reduced fare with the Central Baliroad, of New Jersey, from the city of New York, and all points on said road and fis branches. Parties in the city of New York will apply to H. P. Baldwin, agent of the Central Raliroad, of New Jersey, No. 19 Liberty street.

Like parties can make similar arrangements with the Reading Raliroad Comproy, upon application to its agents, from all points on the Reading Raticad, or any of its branches.

highethes.

Ample 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, §1.00.
Meals 3/cents each for breaktast and supper.
Dinner, 50 cents. Longing, 5/1050 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-

and return, secents, good for the term of the Changenevaling.
For further information, apply to F. J. KEFFER, General Superlintendent, 645 Spring-Garden street, or at Head-quarters during the Meeting. All letters to persons in the Camp must be addressed Spritnal Camp-Meeting, Oakford, Bucks Co., Ph. Bucks Co., Pa.

Partlesdesiting further information, send for Circular to
Superintendent, or JAMES SHUMWAY, Secretary, 36
Miner street, Philadelphia, Pa. 2wis July 2.

## Onset Bay CAMP-MEETING.

EAST WAREHAM, MASS.

TMHS Great Meeting of Spiritualists at their Summer-Home by the Sea, will commence July 15th and close August 15th, 18st. Trains leave Hoston daily from Old Colony 16ctof at 8x15 A. M., 12x9t, 3x15 and 1x10 P. M. On Saturday Stations with set the regular time tables of the Old Colony Railroad for time of departure and arrival of trains for Onset Bay. ASK FOR EXCLESION TICKLES to Obset Bay, which are sold at reduced rates, and are good for the Bay, which are sold at reduced rates, and are good for the S2x15. Way stations at proportionate rates.

2.5 "Alt Regular Trains from the Cape will leave passengers at Onset Bay.

2.6 "Alt Regular Trains from the Cape will leave passengers at Onset Bay.

2.6 "Alt Regular Trains from the Cape will leave passengers at Onset Bay.

DR. H. B. STORER, Clerk, Hoston, Mass.

## The Second Excursion SHAWSHEEN RIVER GROVE

WILL take place Sunday, July 17th, on the Roston and Maine Railroad, MR. J. FRANK RAN-TER, the wonderint speaker and lest medium, who always draws immenseaudionies, will address the multitude, Many office speakers will be present. Full particulars in best work's Banner. DR. A. H. RICHARDSON.

THE NEW ENGLAND SPIRITUALISTS'

Camp-Meeting Association W. H.L. hold their Eighth Annual Gathering at Luke Plensunt, from Judy Eath to Sept. 15th, 1881. First public exercise Sunday, Judy 31st, closing Sunday, Sept. 4th, Chreutars, containing full particulars, sent on application by J. H. SMITH, Secretary, Box 142, Springfield, Mass, June 4, -41w

# LYDIA E. PINKHAM'S

Vegetable Compound IS A POSITIVE CURE

For all Female Complaints.

This preparation, as its name signifies, consistent to the first of Vegetable Properties that are harmless to the first most delicate invalid. Upon one trial the merits of the first promound will be recognized, as relief is followed in the first promound with the recognized of the first promound in the first promound in the first promound with the recognized of th account of its proven metits, it is to-day recomator mended and invertibed by the best physicians in
the country for all torns of smale weaknesses,
including all displacement and the consequent
and in root.

spinal weakness.

In fact, it has proved to be the greatest and 63.
best remedy that has ever been disordered. It 63.
permeates every portion of the system, and gives 63.
new life and vigor. It removes faintness, flatus 63.
lency, destroys all craving for stimulants, and 63.
relieves weakness of the stomach.

11 cures Bloating, Headaches, Nervous Prosses, 14 tration, General Debility, Siceplessness, Devical pression and Indigestion. That feeling of bear 6.3 135 ing down, causing pain, weight and backache, 6.4 155 is always permanently cured by its use. It will 6.3 155 at all times, and under all circumstance. relieves weakness of the stomach,

harmony with the law that governs the female 76 th system.

For Kidney Complaints of either sex this Coms 76 th pound is unsurenessed. pound is unsurpassed.

This preparation is strongly endorsed. recommended and prescribed by the best Medical Mediums and Clairvoy ants in the country.

## LYDIA E. PINKHAM'S **VEGETABLE COMPOUND**

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# **CEPHALINE**

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m HIS}$  Invaluable Nerve Food has been tested and approved by more than 100 New England Physicians. It is an immediate, permanent and infallible cure for Sick, Nervous and Billous Headaches, Epileptic Fits, Dyspepsia, Liver Troubles, Nervous Prostration, Sleeplessness, Vertigo and all Nervous Disorders. Is an unequalled Tonic for the whole system: renews and nourishes the Nerve Tissues and imparts insting vital force. It should be at hand in every household. Urgs your Druggist to get it, or we will mail-it postpaid on receipt of price, 50 cts, per box, 6 boxes \$2,50. Send for Authentic Proofs.

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The Great Kidney and Bindder Tonic, The Great Kidney and Bindder Tonic,
OURES Inflammation or Catarrh of the Bladder, Diabetes, Incontinence or Retention, Gravel, Sediment,
Brick Dust Deposit, Stone in the Bladder, Stricture, Mucours or Purulent Discharges, Diseases of the Prostate Gland,
Bright's Disease. It cannot be too highly recommended to
those of either see afflicted with any disease of the Kidneys
or Bladder. Price per bottle \$1.6 for \$5. Address NEW
ENGLAND MEDICAL INSTITUTE, 24 Tremont Row,
Boston, U. S. 1918-May 14.

## TO LET,

A T 84 MONTGOMERY PLACE, over the BANNER of LIGHT FREE CHROLE-ROOM, one large square front room, with small room adjoining; one large square room; all heated by steam, and supplied with gas and water. Terms reasonable. Apply to COLBY & RICH, 9 Montgomery Place, Boston, Mass.

## Message Department.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil-consequently those who pass from the earthly sphere in an undeveloped 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 mason. All express as much of truth as they perceiven no more.

nor tuasum. An express as much of than as yet percent no more.

All thou earneyt 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 slitings at any time; neither does shore-ceive visitors on Tuesdays, Wednesdays or Fridays.)

All Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case, Lewis B. Wilson, Chairman.

Messages given through the Mediumship o Miss M. T. Shellnmer.

Scance held March 18th, 1881.

Invocation:

Our Father and our Mother God, then eternal principle of love and wisdom, we feel that then art approachable by the human soul, we can conceive of thee as embodied in a glorious form which we may feel is indeed our divine parent. Oh, thou who art ever and forever sending forth the chords of harmony and love that they may become linked upon everyspirit, to draw each one upward to the higher courts where peace and concord reign; oh, thou who doth ever send forth thy ministering angels with messages of comfort, of consolation and of aftectionate trath, that they may guide the weary spirit onward while refreshing the heart within, we look to thee who alone can beloid the workings of the human heart and understand each one aright. Oh, thou blessed parent of all good; who doth ever send out alike all blessings and all tempfations, who doth send forth the evil as well as the good, we feel that the lils of life are yet to ripen into perfect good, and that every experience which comes to the soul through darkness and conflict shall prove a blessing in disguise by upholding it, by drawing it forward, by pointing to the 'past in order that it may profit for the future, by unfolding the energies that are within and cultivating the purest and the best which the spirit knows. We ask that thou will continue to send out thy messengers of love all over this vast land; that they may pause not, nor fail nor failer, till every spirit eneased in flesh shall realize and know that they deal still live; that they are not lost, but that they dwell forever within thy eternal keeping. Amen.

I. Avery. Invocation.

I am attracted back to the earth by the desire Tam attracted back to the earth by the desire to bring some measure of comfort and consolation to one who is now bowed down by grief and pain. I wish to say to my companion, our dear daughter is safe in the spirit-world with me, not so much as an associate, but as one who is to unfold in spiritual grace and beauty, to become an angel of light, a messenger of peace to there and she desires to recurs with me he others; and she desires to return with me be-cause she feels at home. I wish to say that I return under different circumstances from those in which I passed away. I return now understanding much that before seemed to me inexplicable. I return, glad to-do so, from the spirit realms, because as a disembodied spirit I feel realins, because as a disembodied spirit I feel to realize the realities of life, and on looking over my past career, to explain much that seemed strange and mystical to me. Many things which I cannot speak of at this public place come up before me at this hour. I look upon them, and I say to myself, by-and-by they will be understood not only between real will be understood, not only by my own soul, but by those who knew me when I was in the form. I send my love and remembrance to each one. I say to my wife: Grieve not for her who has been taken from you, for she has not departed far away to realms unknown, she has gone to a beautiful world of light, where she shall grow in strength, and gladness, and immeasurable beauty, and become a teacher unto others. Grieve not because she has been taken from your home; rather feel to rejoice that one beautiful one has gone before to prepare a home from your home; rather feel to rejoice that one beautiful one has gone before to prepare a home for you, to make your pathway straight, and to lead you onward to the eternal city. Feel that she will be by your side in days to come, to bring an influence of peace, to bring her sweet love and sympathy to cheer your heart, and if you will give the means and opportunities whereby she can return and manifest her presence, she will do so, and assure you beyond all doubt or eavil that she lives and loves you, that she is constantly by your side, and in the future she is constantly by your side, and in the future when you too are called to pass away from earthly scenes, you will greet her once again in company with the loved once gone before. They will be indeed glad to greet you, to welcome you home, and to initiate you into the joys and the realities of a never-ending existence. L. Avery. I desire to waft my message to my wife, Mrs. Susan Avery, of New York City.

activity, from one which was to me beautiful activity, from one which was to me heautiful and good, so far as I can understand it; yet at this time I feel to say, lle knoweth best and doeth well; and although at times I feel that I would like to be back in my old body because of my little family, yet I know truly that it is for the best. I desire to send my love to my friends, to assure them I am still and ever shall be interested in their welfore. be interested in their welfare; that my family may know that I come back to my earthly home; that I come to them to bring my love and to interest myself in their welfare, to guard the little ones, and to guide her who was my companion in reality and in truth, also to send out to my associates my fraternal greeting, to assure them I have been with them in times past in their meetings; that I have watched past in their meetings; that I have watched their progress, have understood all that they have performed for one another. I send them my blessing, and assure them I shall be most happy to greet each one with the warm handclasp which comes from the heart when they pass to the spirit-world. Let them understand that I am active, conscious, living; that I shall return from time to time to know what is taking place in their midst, and, if it is possible. I shall amounce my wreschee by some visible. I shall announce my presence by some visible sign, for I feel that in the future I shall be able to do so. I was well known in Woburn, Mass. I am John W. Knight.

## Mrs. Mary A. Adams.

My family is in Cleveland, Ohio. I have come to this far-away place, feeling that perhaps from here I shall be able to send out a message that will reach them: for I have a friend who is interested in Spiritualism, who eagerly reads all the papers that she can reach, and peruses all the books on spiritual topics which come under her notice; and so through her I hope to reach my family and my immediate. which come under her notice; and so through her I hope to reach my family and my immediate friends. I feel that it is important she should realize that spirits can return from heyond the grave; that they are not asleep, as the spirit before me said, but that they are consciously alive. Much has been taking place since my departure to the spirit-world concerning my family. I do not approve of all that has passed; and yet I come not to speak any word of censure or condemnation. I only return in the spirit of love, to say I desire that you will seek out new means of existence; that you will look up new avenues for the employyou will seek out new means of existence; that you will look up new avenues for the employment of your individual powers, and that you will at all times seek ever to live up to the highest and truest principles of right which are within you; for I know that you can be pure and good in the highest degree if you will it so. From my spirit-home, as I watch you daily. I feel at every step you take in advance of the old career, This is good, this is beautiful. At every effort you make to become even better than you have ever been, This is glorious; and I reach down my hand to guide you upward toward a truly spiritual life. I desire that you will each one seek to live spiritually good; while yet in the body you can realize all the truths and all the beauties of divine life within you. Now I know that temptations will, and do, often assail you. I know that your experiences are at times shadowy and dark, and you feel that you assail you. I know that your experiences are at times shadowy and dark, and you feel that you know not how to go; yet I believe you can, and that you will, in the future, if you will only seek to do so with a determination, press forward and step higher from day to day. I return to give this message because I feel that it is needed; I feel that it will strike home and perhaps hear feel that it will strike home, and perhaps bear good fruit for the future. I feel that in thus coming, Spiritualism will prove a blessing to me as a spirit, and to my friends who are in the form, who need its teachings for their future welfare and enlightenment. Mrs. Mary A. Adams.

#### Peter Valkenberg.

Peter Valkenberg.

I have never returned through this medium before, though I have returned through others. I feel that it is necessary for me to come to this distant place and speak, first of all to my family, to assure them that it is true I return to each one from time to time, to guide them in their business pursuits and their daily lives. I feel to encourage them, to stimulate their efforts; I exhort them publicly from here to work on from day to day, as I have counselled them before. I send them my love; let them ever feel that my affection is with them; that my influence would bring them peace and comfort from beyond, and also stimulate their spirits while yet in the mortal form to go forward carnestly, consciously and willingly, to gain all the experience, all the knowledge necessary for their welfare. I desire also to send out my greeting and my remembrance to the friends whom I knew in the past. I know of them at present. I have seen them since I have been in the spirit-world, and I have always felt rejoiced when any one of them has made a step forward, either physically, mentally or spiritually. To one particular person who is a medium and whom we from time to time spiritually. To one particular person who is a medium, and whom we from time to time spiritually. To one particular person who is a medium, and whom we from time to time control, I wish to say I am in a measure one of your band of workers. I am, to a degree, one of your guides. I desire always to give you only that which is good and instructive from the spiritual spheres. I will bring to you encouragement and cheer and strength. I will seek always to sustain you in your daily life, in your labor. I will endeavor by all means to smooth your path and brighten your way; at the same time I perceive that shadows will fall, that they come up before you from time to time—that they will do so in the future; but I feel that they are for your welfare—they are experiences which will round out your spirit. On looking back over my earthly life I find that all that came to me in this way was for my benefit, and now I can understand many of those experiences which I understood not when on earth. I have become educated in the spiritual life somewhet life somewhet. on earth. I have become educated in the spiritual life somewhat differently from what I was when in the body, and I am glad to say I look over my earthly life, and would not change it if I could. Ever remember that the blessing of your guides and of your nearest friends rests upon you; feel ever to remain faithful to the highest teachings of the spirit-world, to the work allotted to you; be good, and true, and ever shun the paths of wrong-doing which lead downward. Peter Valkenberg, to Alva A. Tanner, of Union, Utah.

## Séance held March 22d, 1881.

#### Questions and Answers. CONTROLLING SPIRIT.-We are ready for your

questions, Mr. Chairman.
Ques,—In the case of an address being given through a trance medium, is it requisite that the controlling spirit should be in close proximity with the medium, or can the intelligence be transmitted from a distance? Ans.—Provided that the spirit-control who

proposes to deliver the lecture or discourse is in perfect harmony and sympathy with the medium he proposes to use as his instrument, and provided that the medium is, at the time, in a proper spiritual condition, whereby he or she may become receptive to spiritual truth, it is not measure for the control to be in close inay become receptive to spiritual truth, it is not necessary for the control to be in close proximity with the medium; but where the spirit proposing to deliver the discourse is not entirely familiar with the organism of the medium and the use of her brain powers, it would be far better for him to be in close proximity to her than to be at any distance, otherwise the current of ideas flowing from his brain to the brain of the medium would be liable to become diluted during its passage from one distance to the other.

Q.—How does the brain of a person in a sommunbulic condition differ from one under spirit-control."

control?

A.—The brain of an individual who is in a somnambulic condition differs from the brain of one under spirit-control to a certain extent. An individual who is under the control of a foreign mind, such as a medium controlled by a spirit intelligence, comes directly under the supervision of that foreign intelligence, and whatever is transmitted through the medium at the time provided he is in an unconscious control? at the time, provided he is in an unconscious condition, must, of necessity, proceed from the intelligence controlling; but in cases of som-nambulism the mind of the subject is very frequently swayed by circumstances which have passed over the mind of the individual during his waking hours. Memory seems to become more active than when the brain is in its nor-John W. Knight.

Months are rolling away since I was called to the spirit-world-1 may say called suddenly because my last illness was brief, and I felt that the summons had indeed come suddenly upon me in what I considered to be the prime of life. I was taken away from a scene of considering the subject may be moved to go to certain places, moved entirely by the action of his own mind, which, if you please, you may deem to be an abnormal condition, but which that the summons had indeed come suddenly upon me in what I considered to be the prime of life. I was taken away from a scene of cight?

A.—It is a phenomenon of which we would hardly expect to be called upon for an explanation in these days. Second-sight, pure and simple, we consider to be nothing more nor less than clairvoyance—the power to perceive and witness spiritual objects or persons. It may be that he or she who possesses this faculty of second-sight may be able to discern events which are to take place in the future, but these events are presented to the interior vision of the seer by spiritual guides or controls. It is true that every person possesses the faculty of second-sight, and is a natural clairvoyant; but it is also true that very few have this power devel-oped while in the mortal form.

Rev. Eliphalet P. Crafts. Somewhat more than fourteen months ago passed from the physical life to the immortal world—passed on from bondage to freedom, world—passed on from bondage to freedom, from limitations to liberty of action, from death unto life eternal. It is not meet for me to speak much concerning myself, but I would return from the immortal world to waft my message of love to friends, to those who followed me in days that have passed on, to say that the message I bring from beyond the dark borders of the graper in the consequence. ders of the grave is the one sweet message which he of old gave to his people: "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have many mansions; if it were not so I would have told you: I go to prepare a place for you." And it is true that in my Father's house are many mansions, and it is given unto all to receive news from those mansions, to perfect themselves in life, in order to be fitted to inhabit those mansions of light when they pass from the material world. Oh, may it be also true that I may prepare mansions for those who are to come after me, prepare in some little measure: for I can fully realize, at this moment, that every spirit must prepare its own mansion by its daily life in the form. It is true that I now know there is redemption beyond the grayy, and although one has sinned, yet through grave, and although one has sinned, yet through suffering, through the atonement of its own spirit it shall become redeemed and made happy in the world beyond, that it may even there perfect and beautify and adorn its mansion of immortality.

immortality.

And yet there comes crowding upon my spirit so much concerning the life of the soul that I perforce must speak to those who care to listen. I would say to each one: Oh, seek to live ten. I would say to each one: Oh, seek to live in fidelity to each other; to live in accordance with the "Golden Rule," which is ever present before you. Let your daily lives shine with good works, performed with loving words spoken; dwell in affectionate love one with the other, so that when your time shall come to pass beyond the mortal form, you will have no regrets for the past life, you will repine not nor tremble with dread lest you enter some dark and frightful passage, but you will be ready to and frightful passage, but you will be ready to lie down with a smile and wrap the drapery of death around you, feeling that whatever may come to you as a human being must be of good

come to you as a human being must be of good and must be divinely led.

I send out my blessing and my love to all. Maybe in the future I shall be able to return to bring instruction concerning the realms beyond, concerning the only true life, the life which awaits every soul. In the meantime I shall feel content to pass onward, to receive what I can of the blessed light, that it may penetrate the darkened corners of my being: that it may air the secret places, and if rubbish be found therein, stored away because of old ideas, that it may be removed, in order that my entire being may be opened to the reception of knowledge and of wisdom from

beyond: then shall I be ready, then shall I be rejoiced to meet and welcome all who would approach me, and, if possible, give them some little of what I have gained in the great storehouse of life. Rev. Eliphalet P. Crafts, from Waltham, Mass.

#### Marion White.

I lived near Fond du Lac, Wis. It seems to me I have come a long distance in order to reach my friends of earth, and yet I cannot feel but what the journey is well taken, for although a spirit can travel swift as light if it but wills to do so, yet I have journeyed this way by slow degrees, because I have accompanied a friend in the mortal who has been traveling toward this point; and having learned that you receive mesthe mortal who has been traveling toward this point; and having learned that you receive messages from the spirit-world and transmit them through your columns to mortals on earth, I have been glad to avail myself of this opportunity to come and speak, and send my love to all my friends. I find that my friend, in journeying eastward, has come into communion with some people who are of your faith—who believe in Spiritualism—and he has become interested in this belief. I am in hopes that he will become deeply interested, and will seek to learn something of it, and if so, I feel I shall be glad to return and identify myself not only to him, but through his means to my friends everywhere, and I have been told that the first step in this direction to be taken by myself was to come here and manifest, that I might learn how to control an organism of earth in order to transmit my thoughts through a mortal brain. This is one reason why I have come and the mit my thoughts through a mortal brain. This is one reason why I have come; and another object of my coming is because I feel that it is more than possible my friends may learn that I have called at this place and made myself

I have been a resident of the spirit-spheres for quite a long time; months have rolled into years, and those I left here have met with changes; little ones whom I knew and loved have grown to maturity; they have passed have grown to maturity; they have passed through changes and experiences; those who were old in years are yet more aged, and others have passed to the spirit-world, where I have met and welcomed them; but I would have it known that through all time, through all changes and experiences which may come to them, whether of good or of seeming ill, whether of joy or pleasure, I still think of them, still interest myself in all that pertains to their welfare. I still love them, and feel that I would be glad to manifest myself to them. If they care to hear from their friends who have passed out of their sight—to hear from David White, from Julia and from myself, we shall be glad to return if we can find avenues for so doing, and speak or manifest to them in such ways that they cannot fail to know we are still living and that we still love them.

that we still love them.

This is all that I wish to say here to-day; but I feel that this visit will be productive of great good to me, for I more than hope it will open the way for my speedy return to the presence of my friends. I am Marion White.

#### William Jennings.

I lived seventy-six years in the physical form, and yet that experience of mine, from my present standpoint, seems to have been but a brief moment of time, seems to have been but a drop in a great bucket, for I behold opening out before me so much that I must attain of knowledge, of experience, of wisdom, I feel there is so much growth for me as an individual to acquire, that I am now but a mere sapling. Yet, while comprehending this, while realizing that grander views of life are daily opening out bewhile comprehending this, while realizing that grander views of life are daily opening out before me, I feel to return and say but a word, yet I hope that word will reach my friends who are yet in the mortal, and will reveal to them the knowledge that I live, that I am a conscious being, and that I rejoice in all that comes to them, that I stretch out my hand from beyond the tomb to grasp the hands of those who are yet encased in the flesh. I will guide them to the best of my ability if they choose to be so guided, and I will, at any time, return to manifest to them as they may open ways and means fest to them as they may open ways and means fest to them as they may open ways and means for my doing so. I passed on with pneumonia. My system was unable to cope with the disease, for the weariness of age had fallen upon me, and at the last I felt that it was indeed so. I resided in Chelsea. I was known as William Jennings.

## George S. Beals.

I think it is time for me to come back to this place and manifest myself. I do not know that I shall be able to do so thoroughly. I may express myself feebly, yet if I can manifest at all I feel it will be of benefit to me, and I hope it will be of pleasure to others. I was the son of Benjamin F. Beals, of Falmouth. I say I was the son; may I not say I am and always shall be his son—that the ties of relationship can never be severed? Death itself does not dissever any tie of sympathy or affection; what else can do so? I was young when I died. I passed away "suddenly," as was said of me. But eighteen years had passed over my head in the mortal, yet I was summoned to another life, and I felt it rather hard, for I could not understand all hat I understand to day concerning that other ife. To-day I return, rejoicing, glad in spirit that I was thus summoned home, where I have entered upon a new career, where I have found congenial employments, and where I am happy with friends; and because I know that I shall live always, that I shall be active and strong and powerful always, growing more so as experiences come to me; and while I know that I may return unto the side of those I loved and whom I love to-day, I feel that I am indeed one made happy through addiction, one who may rejoice because of the largeness of his new life. I have only a few words to speak. I hope they will be acceptable, and that I shall be welcomed back again at some mediumistic place. If so, I shall indeed be pleased to respond and to come at any time. George S. Beals.

## Enoch Plummer.

l am not old and worn out and decrepit, if I do appear so in returning. True, seventy-nine years passed over my head, whitening it, while in the form; yet the few months that I have been a spirit, disencumbered of the physical, have strengthened my frame and renewed my age—or so it seems to me. But in returning I feel a little of the old infirmities; yet I must speak even though it he but a few words to speak, even though it be but a few words, to assure all my friends, and to assure all people who come within the sound of my voice, or under whose sight my words shall fall, that life is a continual stream, flowing onward, still onward, knowing no bounds nor limitations: that I have embarked upon this stream—I feel that I have embarked upon this stream—I feel that I may say sailed on and on—to new scenes and new countries, and that whatever I shall perceive or what comes to me will be for the upbuilding of my spirit. I do not wish to return and inhabit a physical form; I do not wish to take up any of the old feelings: I have no desire to go forth into darkened places or into ways of sunlight in the material; but I would leave all behind me—all but the tie that binds me to friends: that I would have strengthened; I would leave all mistakes and failures, all misunderstandings, by the wayside, and I would seek to gain more knowledge, more strength, more light, and more appreciation of the good things, the spiritual things of life. With this spirit I return, to waft my remembrance to all friends, to send them my love, and tell them I friends, to send them my love, and tell them I am safe and well in the spiritual world. I would say that although I am now from the spirit-world, yet I may also claim to be from Lynn. Enoch Plummer.

#### Séance held March 25th, 1881. Questions and Answers.

Ques .- What will probably be the effect upon those who have relied upon the Bible as the only revealed will of God, of the introduction of the new version of that book—many passages being omitted and the meaning of others very essentially changed?

ANS.—Those who have been accustomed to receive whatever their pastors have had to give them, either as a version of the passages of the them, either as a version of the passages of the Bible or an interpretation of them, will be very likely to accept the new version of the Scriptures in the same spirit, without question or cavil; others again, who seek an explanation, and who are ready with some explanation whenever the question is presented by outsiders why this is so-and-so, will be ready to explain that many of the passages of the Scriptures which have recently, and at other times since

the first compilation, been removed or omitted from the present version of the Scriptures, were written or given from on high for the times; that they are not adapted to the present day and people; also that those passages which have been revised were mistranslated in the beginning, and that it is the province of scholarly divines who are competent for the work to revise and give the true version. Others again will probably deplore the revision of the Bible, believing that no one can with profit take from or lieving that no one can with profit take from or add to the Scriptures; they will not accept the present work with satisfaction; while others who are coming out into the ranks of liberalism, or verging upon those ranks, will be ready to admit that whatever changes are made in the Bible and through the Scriptures must be an

improvement.
Q.—Can a spirit, when in what is termed a "materialized form," more plainly see us on earth and more readily see and handle material objects than when possessing only its spiritual body?

A.—Certainly: a spirit in a materialized form can more readly handle material objects than when only possessing a spiritual form; but a spirit in materialized form can no more readily perceive material objects than the same spirit when he or she comes en rapport with some good mediumistic person.

#### "Col." C. C. Benton.

Let the announcement go forth that I have returned from the invisible realm to manifest to those who remain in the mortal form; let the words go forth that I am interested in the good work as much now as I was before my departure from the body. It may be said, now that I am a spirit, able to look abroad and perceive the true inner workings of the spiritual realm, that I do not take the same interest in ream, that I do not take the same interest in those affairs over which my mind was formerly exercised; but I say I am interested in all work which I feel to be good. I have watched the progress of those who took up my work after me. I have also perceived the progress of the new church; I have felt that from that edifice should go forth liberal ideas that will permeate the yearle's winds and received into dayloned.

should go forth liberal ideas that will permeate the people's minds, and penetrate into darkened corners and arouse attention.

I believe in liberalism. I believe in liberty of thought and expression. I believe in tolerance, and I now believe all people will, at some time, become perfect; that all are tending toward perfection: that through the great law of progression all will at last occupy the same plane or platform. I wish my friends to feel that I am with them; that I am still a worker in their midst; that I come to send out my influence. I may not be able to do it now in material ways, but I know I can send forth an influence in spiritual ways that will be of benefit to some; that will be felt, and perhaps, in the by-and-by, spiritual ways that will be of benefit to some; that will be felt, and perhaps, in the by-and-by, be realized by many. So I return, from time to time, taking up the old line of life, and feeling that I am still myself, still one who is active, who cannot be idle, and who will be known in the future. My illness was brief, too brief for me, as I felt, for there was so much to settle, and so much I wished to give expression to. But now I am pleased and glorified that it was just as it was.

and so much I wished to give expression to. But now I am pleased and glorified that it was just as it was.

My affairs are settled satisfactorily to my spirit. It was not necessary for me to express myself deeply at the last, because I knew that all was well. Let my friends feel that I am satisfied, that I am happy, that I send out my fraternal regards and my affectionate love unto all, and that I shall be pleased to cooperate with them in any good work which they may establish in the old place. I suppose I may say I was very aged, yet I felt vigorous in mind and body. I cannot feel that years have weighed upon me, for I am strong and active; the few hours' illness which fell upon me left no effects upon me as a man. I belonged in Lebanon, N. H., and was well known in that place. I feel that I shall be recognized. If any friend desires me to return in a less public way, I shall be glad to respond, if they will only present an opportunity to me to return. I was known as "Col." C. C. Benton.

## Hattie Ames.

[To the Chairman:] What beautiful flowers you have here! They seem so sweet I think they help me to come. It will soon be three years since I passed from the body. It was in June when I was called away, after a few days of severe suffering and serious illness. I am so glad that I am a spirit, living in the spirit-world, for it is so sweet and my faired area so kind. for it is so sweet and my friends are so kind. Nothing seems to annoy the spirit; it can go forward, if it wishes, undismayed and untrammeled by conditions. It is true that we have laws and conditions in the spirit-world, but they do not confine the being, they afford opportuni-ties of unfoldment and growth; and so if we de-sire to become educated in scholarly attainments and to grow wise, we may do so by using the energy which is ours; we may accomplish all that is needed by the soul. I am always glad energy which is ours; we may accomplish all that is needed by the soul. I am always glad to return, to come near to my friends who are on earth, to bring them my love, some token of esteem and sympathy, and present them some little flower, fragrant and sweet, because it is emblematical of the interior emotions of the soul. I am pleased to come, whether recognized or not, whether my presence is felt or no, because I know that every time I return I receive some good from their spirits; I receive some strength to go forward in the work which I have planned to do; and I also know I can bring strength and peace and comfort in return, which will refresh their spirits for the work which they have before them. It seems to be reciprocal—give and take; and as I go forward, day by day, seeking to gain some knowledge, I am glad to come back, when the evening hour falls, to bring some thoughts of the higher life, to plant some new ideas in the spirits of those who yet remain in the mortal form. In this way, again, I am blessed and made happy. I send my love from this place; I send it because I feel that if I return and speak through a mortal's lips I shall be received, and if not myblicly acknowledged at least I shall be through a mortal's lips I shall be received, and if not publicly acknowledged at least I shall be welcomed in spirit. I wish to assure each one that we are waiting for them in the world beyond; that we have our own sweet home which sto be theirs in the future, where we shall all abide in harmony of spirit. I was scarcely fifteen years of age when I passed away. My name is Hattie Ames. I lived in Upper Lisle, N. Y. My father's name is J. C. Ames.

## Jerome Morrill.

This seems to be a long distance to come in order to send out a message, but yet, as I have no other avenue of approach to my friends in the mortal, I am obliged to come here. My friends reside in Memphis, and so I have come this distance to speak to them, trusting that my words will be received, feeling that whether they are accepted as coming from me or not, they cannot fail to awaken some thought in own lives and concerning the spiritual life. I come in the interests of no religion and no church—I come only for the sake of those who they cannot fall to awaken some thought in the mind and be productive of some little good, while at the same time they will be of assist-ance to myself by giving me experience how to manifest through mortal ways. My name is Jerome Morrill. I have been a resident of the spirit-spheres for a number of years. I have never manifested before in this way. I have returned and sought to make my presence known, but have never succeeded in doing so. My friends are not interested in Spiritualism— that is, I do not think they take any deep inter est in it. They have heard of the Philosophy, they have shown some curiosity concerning it, but I have never really felt that they were in-terested in this belief, to know whether it is true or not. This has somewhat retarded me in my work, for my work has laid in earthly or material directions. I have striven for years material directions. I have striven for years to exert an influence over parties in the form, in order to make them perform a work which I felt was good. I have succeeded but imperfectly. They have performed the work at times, and at other times they have not done so. I have not felt discouraged, but have thought, Oh, if you could realize that your spirit-friends were beside you, urging you on to perform their work, I am sure you would feel more strongly to do so. Now, it may be that I shall bring some power by coming here, plished before the beginning of 1882. I am in hopes to perform this work through these instrumentalities and by the aid of other spirits. I wish to say that Peter is with me; that he cooperates with me in all my labor; that he is often more anxious than I am to see the fulfillment of these labors. I cannot speak any more explicitly—I know that I have spoken so that

my friends will understand. I would add that my friends will understand. I would add that the work of which I speak was and is closely connected with myself; that it had to do with my own affairs; and although they may think my interest has slipped away from it, yet I would assure them it is not so; and although my nearest ones have passed away from these interests, not from the mortal form, but from this particular work, yet my interest still lies there, and I am anxious to see it all accomplished.

#### Wilder Bush.

Wilder Bush.

Will you please to say, Mr. Chairman, that Wilder Bush has returned to send out his greetings to his friends in Northboro', Mass., having been well known and not as yet passed from the remembrance of any neighbor or associate. I feel that it is timely for me to speak, to return from this spirit-shore and make myself known, that my friends may feel I have not forsaken them, nor have I lost the power of looking after them, of watching their interests and of caring for them even more than when in the body. I have not a great deal to say, only this—that I have not a great deal to say, only this—that I shall be glad to respond to any call made upon shall be glad to respond to any call made upon me. There is a medium in the old town whom I feel I can control. I have been by her side, have experimented with her organism, and I know I can use her brain very readily. I can write nlessages through her to my friends; by-and-by I shall be able to send out a message from her home to those immediately connected with me, and I ask now that they will receive it in the same spirit in which it will be offered—that of love and good will to each one.

#### James Beard.

Many years have passed since I was summoned to the spirit-world, passing out in what you now consider to be the prime of life, yet I passed on weighted with experiences which I afterward found were for the unfoldment of my spirit. Many things were explained to me after I had left the body which I before could not understand. Many things have been made plain to me. I felt to rejoice in the spiritual philosophy: I felt to rejoice after my departure from the body that Spiritualism was true, and that I had the power to return to my family from the body that Spiritualism was true, and that I had the power to return to my family and my loved ones, wife and children, to bring my influence to them—to bring my influence in order to guide and impress them how to move, even though they could not realize or receive outwardly manifestations of my presence. One, a dear son, I found to be a medium, and I was indeed glad, and always have been, to approach him with strength and influence. Although he has been called upon to pass through many and him with strength and influence. Although he has been called upon to pass through many and severe sufferings and experiences, yet each one was only to open his spiritual perceptions and bring the angels near to him. In this way they have been productive of great and lasting good. Passing out from the old home among strangers, he was yet sustained and comforted by spirit presence, and when hesettled in St. Paul. Minnesota, my dear son, William W. Beard, I was with him, bringing him strength and influence, passing here and there, seeking to raise up friends for him in the hour of need and of trial. All has been for good, for the best, and I feel to rejoice.

To-day I return, asking those of my family who believe not in the power of spirits to return and manifest, to exercise tolerance and patience. I believe in Spiritualism and spirit-return.

tience. I believe the time will come when they all must believe in Spiritualism and spirit-return. I believe that the time will come when they will be glad to receive tidings from the spirit side. I hope and trust so: my faith is strong that this will be, and so I go on from day to day, blessing each one, sending out my love and influence to each one, and yet trusting and hoping that the time will come when they shall see and realize the power of spirit-presence. I resided in Missouri, and I have those in Bismarck who will see my message. I trust they will receive it in tolerance and with gladness. I would say to each one: By-and-by, when you are called to pass over the glorious river and enter the spiritual world, you will indeed desire to know something of that world and its earthly relationships; then you will desire to live in accord with conditions that will develop your souls, in order to receive knowledge and live in accord with conditions that will develop your souls, in order to receive knowledge and understanding. Then see to it that you live good and pure lives here, that you remain tol-erant, that you receive whatever is given to you, trustingly, in humility and patience, and when you are called to go, you will only have rejoicing in your souls. James Beard.

## Kate Seeley.

I lived in Boston when I was in the mortal form. I was young and inexperienced in the ways of life; I was ignorant to a great extent; I knew not much concerning life, and I had attained but little knowledge in an educational point of view. Many years have elapsed since then, and I have passed on, away from earthly scenes, perhaps because when I realized what it was to be a spirit and to live in a spiritual world where I must live for all eternity, and that there were those above me who were wise and exalted, who were beautiful and good, and that those who desire to remain in ignorance were always surrounded by darkened conditions, I felt it best for me to remain away from earthly surroundings and conditions, and to desire only the companionship of the spirits who sire only the companionship of the spirits who sire only the companionship of the spirits who were wise and good and kind. And they were ever kind to me; they assisted me; they gave me instruction and light; they opened before me new paths for my feet to tread, and I have gone on hand-in-hand with those dear ones, till I have felt that perhaps it was best for me to return and seek to become a teacher to those who remain in the form, who are ignorant concerning the natural laws of material life, who are not educated intellectually or otherwise. are not educated intellectually or otherwise, who are deeply and truly in need of enlightenment—I mean persons and friends who were connected with me, and in whom I take a deep interest. I have come here, feeling that per-haps I shall reach them. I know not. It may haps I shall leach them. I know not. It may be that they will not see my message, or if they do they will not believe that I have returned, and yet I feel that here is an opening for me to come back and speals to them—to tell them I I can return, that I can come to enlighten them, to teach them that I wish to do so, in all love and sincerity, that I shall ever seek to guide them till they come to the spirit-world.

I know, at least I have been told, that the priest will hear of my message, and he can, if he will, give it to my people. I ask him to do so—I desire him to do so. If he will, it will strengthen his work and his hand for the future, because, by complying with the requests of spirits in returning, it brings a powerful influence from the spirit-world, which is of assistance. I only come to find my friends, and to teach them something concerning their own lives and concerning the spiritual life. I

### are in need. I was young when I passed away, but I have been in the spirit-world many years. My name is Kate Seeley. MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

March 29.—Hamilton Towne; Richard Lyon; Sinon Ward;
Capt. Samuel Dean; Lowis J. Hibbard; Shining Star.

April 5.—Mrs. Lucretla Safford; Ellen A. Walker; Austin Kent; W. S. Neal; Markey Dodd: Alice.

April 8.—Samuel Shaw; Mrs. Lillian T. Hollander; Martha A. Lewis; George W. Hall; Selah Lovejoy; Maria Coffin; Ellza Ann Long.

April 12.—M. L. Massey; J. W. Brown; Charles May; Mary A. Gillon; William Norton; Lizzle Welch; Charles B. Brown.

April 15.—Hanson M. Gould; Jessle Dunbar; William Knight; John B. Pike, Nancy Goodwin.

April 22.—Lucy Alcott; Mrs. Flora Keeney; William T. Norris; Capt. James C. Fledler; J. Bartloy; Mrs. Emma Carter, S. Linger, Marchand Carter, S. Linger, Marchand Carter, S. Linger, Mrs. Emma

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APPENDIX A .- The Value of Testimony in Matters Ex-APPENDIX B, --Evidence of Samuel Bellachini, Court Conjuner at Berlin, APPENDIX C, --Admissions by John Nevil Maskelyne, and other Professional Conjuners, APPENDIX D, --Plate X,

APPENDIX D.—Plate X.

LIST OF ILLUSTRATIONS.

FROMTISTICE.—The Room at Lelpsle in which most of the Experiments were Conducted.

PLATE I.—Experiment with an EndlessString.

"H.—Eagher Bands Interlinked and Knotted under Professor Zöllner's Hands.

"HI.—Experiment with an Endless Bladder-Band and Wooden Rings.

"IV.—Result of the Experiment.

"V.—Diffio, on an Enlarged Scale.

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"The universe is governed by law," were words fitty spoken by the lumnortal Humboldt. Every life is the completion of a design, drawn at the conception and birth of the individual on the trestle-board of the Solar System by the hand of Nature and the inspiration of Omnitle power. Nothing in the universe ever did or ever will happen by the hand of Nature and the inspiration of Omnitle power. Nothing in the universe ever did or ever will happen by chance, The events of life can be determined, and, if the artist be competent, with remarkable necessary. To convince skeptles, and thereby saake business for my self, I will make the following propositions, viz.: Any person sending me the place, sex, date of birth (gteing hour of the day), and 53-ct, postage stamps. I will give them in return a personal test and proof of the selence.

Any person sending me \$1, with same data as above, and one postage stamp. I will write bried; in answer to mny six questions that may be submitted. Any person sending me \$2, data as above, and two stamps. I will write an ontline of nativity comprising the pelacipat events and changes of life, viz. Sickness, its character and time, also its result. Business, years past and future, good and bad. Partnerships, whether good or unitaverable in their results. Marriage, its condition and time. In fact, all important turns in the highway of human life. More detailed nativities written at prices proportional to. More detailed nativities written at prices proportional to the labor resulted. I will write a nativity for any one without charge who will secure muther (2) nativities and forward me 85.

The most sensitive may be assured that no statement will be made touching the length of life index by their request, I will point out to such the places in the pathway of the future where flowers may chance to storing.

For my own profit and the public good; I solicit a test of the science.

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Nov. 20.

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Liver. I have been recommending it to some of my releads,
and to Smith Bros., Druggists, who will keep them if I find
them all that I expected to. "—Mrs. D. M. Seymour, Hartford, Conn.

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This little pamphlet shows, while Christian theology teaches that man incurred the benalty of death by disobedience to a divine command, that the testimony of Nature, or economy of God, farnishes physiological evidence that like all other animated beings, he was subject to the fate of death through inexorable law.

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# Banner of Bight.

BOSTON, SATURDAY, JULY 9, 1881.

#### Western Locals, Etc.

MICHIGAN.

The Yearly Meeting in Sturgis-An Enthusiastic Gather ing-The Free Church Crowded During a Three Days' Meeting Miscellaneous Matters.

The annual-meetings in the Free Church in The annual-meetings in the Free Church in The second class I would divide into two secsurgis have a national reputation. Each year large crowds of people come in from the surrounding country to participate in the exerrounding country to participate in the exerrounding country to participate in the exercises. The hospitality of the Sturgis people is proverbial, and all visitors, as a rule, are well gious convictions, and yet are inclined to religious convictions. This year the attendance was large, the number of strangers present being gods of this world and in the pleasures of physical strangers. large, the number of strangers present being large, the number of stranzers present being more than was expected. The interest in the exercises was kept up to the closing session. Hon, J. G. Wait presided in an able manner natural tendency.

Mr. Stebbins elucidated the points of depart-ure from former theological teachings and spoke in favor of a comprehensive spiritual philosophy

of religion.

Rev. T. H. Stewart delivered a practical discourse on "A Rational View of Religion." Mr. Geer, the young and promising lecturer, talked in a sensible way about "Some of the Lessons of Spiritualism," and also relative to

Spiritual Gifts."
The general impression was that the speaking, as a whole, was of a high order. Therewas an admirable philosophical poise in all that was said; nor was the ever-blessed element of inspiration left out.

THE TREE CHURCH.

The Banner of Light commissioner put in an early appearance in the Free Church, on Friday morning, June 17th. The kalles had beautifully adorned the walls and rostrum; everything was neat and tidy. Dear old church! how many-grand gatherings have been held within thy walls! Here the inspired Finney used to edify the people; Dr. Peobles expounded Spiritedity the people; 19t. Peoples expounded Spiritualism here, years ago, before he ever dreamed of being either a "Doctor" or a "Pilgrim"; Susie Johnson—in fact, all of the ablest lecturers in the ranks of Spiritualism have spoken in this place of late. Messrs, Geer, French, Fishback and Stewart have ministered to the people.

The Banner of Light scribe arranged his "premium engravings," sat down by his reportorial table and waited the coming of the people.

He mused. A holy calm seemed to infill the church. The writer thought of ascended workers whom he had been accustomed to greet dur-Mrs. Parker, Mr. Gardner, Hattie Bishop, Mrs. Hurlburt, and many others who have passed to the spirit-land. They all seemed to be present—a sacred company, preparing the mental and spiritual atmosphere for a genial, harmonious gonvocation—and doubtless were.

### SOME OF THE ADDRESSES.

HON, J. G. WALT'S SPEECH OF WELCOME. 'Dear friends, I greet you most cordially. We meet again after a year's separation. Lam glad to look upon your familiar faces. And yet I miss a few who have always been with us. Bro. Gardner has gone to the spirit-world. We Bo. Gardner has gone to the spirit-world. We shall all miss his earnest and enthusiastic prescuce. We meet here, friends, each year, to celebrate the anniversary of the building of this church. We are desirous of gaining all possible knowledge of spiritual things. We want words of wisdom and consolation. Man needs help; he is not a sovereign independency; he lives in the complex network of society, and has obligations resting upon him. I care not how great, how able, how eminent any individual may be. partions resting upon him. I care not now great, how able, how eninent any individual may be, he needs helptul influences from his fellowmen. These meetings are maintained for the elaboration of high and noble views of life and human desting. I welcome you here, May our deliberations prove beneficial to those who shall attend the services of this Convention."

GEORGE II, GEER'S VIEWS OF "THE LESSONS OF SPIRITUALISM."

"The prevalent question is: What is the significance of the phenomena of Spiritualism? We should study the laws of mediumship. The value of the testimony which can be adduced in support of the genuine character of spiritual phenomena should be emphasized. The first great lesson from Spiritualism is the demonstration of the fact that man survives the disstration of the fact that man survives the dissolution of the body. A most powerful suggestion of personal worth is made in Modern Spiritualism. Man is of inestimable value: that is a cardinal idea of the Spiritual Philosophy. Spiritualism teaches the idea of progress. Man is possessed of grand capacities for unfoldment. The thought of union with our friends is full of inspiration to us. Our affections do not die. To some life is an arduous struggle. What divine consolation there is in the thought that the grave will not annibilate the soul; that in another world there will be opportunities for culture and advancement. We should begin the spiritual life now. The essential thing to gain is character. Lose no opportunity to do good. Spiritualism, rationally interpreted, is a movement which is calculated to bless mankind."

6. B. STERBINS ON PROGRESS IN THEOLOGY."

"If this life were all there was for us, how

"If this life were all there was for us, how unsatisfactory existence would be. A new aspect of affairs is taken when one comes into the light of the Spiritual Philosophy. Good gains in the world. Progress is the order of the day. In the world, Progress is the order of the day. In the wretched past, poor and mea-gre views were held relative to man's, place in the universe. Is life worth living? That ques-tion is being discussed in our day. To me, there is no puzzle in such an interrogation. Life is worth living—it is a wonderfully valuable prize. True, there are many trials for one to pass through, but in the long run we rejoice over these very contrasts. Labor is a blessing. the old theology to the contrary notwithstand-

The speaker entered into an elaborate exposition of the advantages of the laboring man in this country over the laborer abroad, and in closing his address pointed out wherein Spiritualism is superior to the current forms of religious belief gious belief.

REV. T. H. STEWART ON "PRACTICAL RELI-

"Religion is natural to humanity. Our true religious life comes to us slowly; it is a growth. We should heed the light within. The voice of intuition is the divine revelation. What tends to the good of each is for the benefit of all. The clerzy do not agree in their expositions of doctrine. Faith and work should be combined. People are confused over the great variety of definitions which are submitted from numberless pulpits. True charity should be exercised by all—that is practical religion. Tender fraternal feelings should be cultivated; blessed concord should mark our intercourse blessed concord should mark our intercourse one with another. Then religion will be a holy helper, a stepping-stone to heaven."

A. B. FRENCH ON "AGNOSTICISM AND THE SPIRITUAL PHILOSOPHY."

"The world may very properly be said to be divided upon religious questions into three general classes. In the first class I would include all who believe in a God, by whatever name He may be called, and in a future state of existence, under whatever conditions such existence may be conceived; and also that a certain line or method of conduct in this life is essential to the highest good and greatest happiness in such future state. This definition would in-clude all the world's believers, and all systems of religion. The Brahman and Buddhist, and

also Mohammedan and Christian, would come under this general statement. Moreover, I regard the universal belief of mankind in the essential facts herein named, as the normal condition of the human mind. The expression and form such facts or ideas take has varied with the ever-changing condition of the human race. They have been, and doubtless always will be, colored by the marked peculiarities of race, and also by the potent influence of soil and climate, and the different ages from which they address themselves to the world. Religion they address themselves to the world. Religion in some form is man's inheritance, and nothing can entirely rob him of his birthright.

over the immense audiences. The utmost harmony prevailed; no rasping discussions or cynical criticisms marred the proceedings. Each speaker was satisfied to present his own thought irrespective of what others might say. The members of the audience were left to decide as to the merits or demerits of the orations.

Topics discussed.

Mr. French delivered very powerful addresses, the most important one being on "Agnosticism of the most important one being on "Agnosticism of the most famous names in the world of scithe most important one being on "Agnosticism of the most famous names in the world of sejand Its Relation to a Spiritual Philosophy." He ence, and also men who have occupied the most famous names in the world of sejand Its Relation to a Spiritual Philosophy." and its Relation to a Spiritual Philosophy." He also spoke on "The Philosophy of Great Crises in History." In this lecture he adverted to current events in the political life of the civilized world, and progress in science, art, literature and religion.

The political life points of departs of departs and religion. be divinity in and over this universe—we can-not know. We may or may not be immortal no eye can penetrate, and no hand can rend, the veil which forever hides the great unknown.

Several years ago, under the provision made by the will of the Rev. John Bampton, Mr. Mansel delivered eight divinity sermons before the University of Oxford, England, upon the 'Limitations of Human Thought,' in defense of Christianity, according to the directions of the will. In this course of lectures Mr. Mansel undertook a very critical definition of our consciousness. He averred that we could not have a recognition of anything unless there was an object to perceive, and a subject; that there must also be a relation between them, and also that every mental recognition had its limitation under time and in succession. Hence the limitation of our thoughts precluded any knowledge of the absolute and infinite, or a First Cause. Mr. Spencer has recelued to a large extent the voice of Mr. Mansel from the great field of induction; and there has grown up this learned Agnosticism, which, assuming an air of great composure, through almost endless induction and deduction, says, in answer to the anxious prayers of mankind, 'On the topics of God and immortality, we have no

knowledge.'
The third class would embrace the world's Atheists and Materialists. This class are not numerous but very chronic. I cannot say they are 'full of the milk of human kindness.' Their I table and waited the coming of the people, the milk of human kindness.' Their church. A holy calm seemed to infill the ch. The writer thought of ascended work-hom he had been accustomed to greet during the meetings" in former days—Mr. and Parker, Mr. Gardner, Hattie Bishop, Mrs. burt, and many others who have passed to pirit-land. They all seemed to be present acred company, preparing the mental and transfer a ganial harmonious to the wild play of thoughtless chance in the orderly congrations of universal nature. the orderly operations of universal nature. These arguments are so old it is even tiresome to repeat them. It is like traveling over the bleak solitudes of a desert with neither leaf, nor tree, nor flower to break the monotony of the journey. Atheism has not invented a new ar-gament in a century, and doubtless never will

invent another.

Materialism is equally chronic, and represents the inverted side of human thought. The Materialist measures the world by his success, and those who see and hear things he may not have

those who see and hear things he may not have seen and heard, are regarded as fanatics, and the victims of an unfortunate superstition.

An important question before us is this: What attitude does the Spiritual Philosophy assume, in this great arena of human thought? The church has tried to answer these questions, and in many instances silence would have been better than better than better week? better than her speech. Where do we stand? Shall we join the Agnostic and assert our inability to know, or shall we echo the wretched moan of skepticism in its last stage, when God and immortality become lost to human consciousness?

First, let me say we must and will stand with the great army of the world's believers. When poor savage man was nestling in his cradle in the roots of trees, in the jungles of the forest, religion bent like a loving mother over that cradle and kissed him; and she has never for-

eradle and kissed him; and she has never for-saken him.

We say to the learned Agnostic—Much learn-ing has made you mad! In your wild chase after intellectual phantoms, you have been deaf to voices chanting from every tree and flower along your path a song of praise. You try to measure by destroying every standard of measure; you would sail by destroying all ships and draining the ocean; you persist in flying without wings.

If I cannot trust this consciousness of God or Divinity in my heart, bow can I trust any other

Divinity in my heart, how can I trust any other distinct perception of the soul? How can I know I love or late, or even that I exist at all? My consciousness tells me of Divinity. This is the voice of the human race. Shall other perceptions be admitted, and this voice of intuition be denied? If we are to do this let us deny be denied? If we are to do this, let us deny knowledge altogether, and say, We have no knowledge whether the first recognition of con-

sciousness, viz: that we exist, is to be trusted.

Second, we say to the Materialist: You commit a grave error when you presume to make your experience measure the experience of mankind. It is no proof that there is not a spiritual world simply because you may not have seen it. You cannot measure the visible creation by the power of your eyesight.

Wonderful indeed is the human eye. I once heard a country described to the proof of t

we see, and I said to myself. This is more enchanting than a fairy tale. But all eyes are not alike; some are crossed; some are near-sighted. Now because you may not have been able with the organ of sight given to you to see a spiritual the organ of sight given to you to see a spiritual being, do not be so vain as to assume there are no such beings. Only recently in point of time has the astronomer seen either Herschel or Neptune, and yet these planets have doubtless been driving for millions of years their blazing charlots through space. I might say, I hear no music in this church and therefore have near no music in this church and therefore have no knowledge of music here, and there would be modesty in my statement. But suppose I say I hear no music, therefore there is none. In this statement I measure the possible by my senses, and may give a very unjust judgment.

The facts of Spiritualism are fast answering the doubts of the materialist, while a broad and comprehensive Spiritual Philosophy must and will soon drive away the thick fog of Agnosticism now rising very near the swamps of

nosticism now rising very near the swamps of Atheism, which unfortunately are not all yet drained from the earth. How much the world needs a true Spiritual Philosophy!

Mr. French closed his lecture with one of

those bursts of eloquence which have made him so popular in places where he is known. He said: I arose early this morning and went out to take my usual walk. I was absorbed in deep meditation, and found myself in front of your village cemetery. I could not resist the impulse to enter. I descended the steps and walked out into that silent city of the dead. I saw the curious devices art had carved to mark the asles of buried love. I looked away to the south, and, mounted on a pillar of stone, I saw an old cannon, pointing away over the prairie in the distant west. Its tongueless mouth seemed to speak to me. It said: This is the empire of death; corruption and worms hold high carnival in this spot where black oblivion broods: I am a lonely sentinel placed here to meditation, and found myself in front of you

broods; I am a lonely sentinel placed here to guard this empire of skeletons.

Then I thought, how many days the hand of Art has toiled to chisel these monuments and carve these stones! How many a funeral cortege has passed through yonder gate and gone

with trembling feet to an open grave. How many ears have shuddered when the heavy clay fell on the coffin! How many Josephs and Benjamins are sleeping here! How many tears have wet these little mounds! Yet this is only one village cemetery.

While engaged with these musings I heard a robin calling for its mate in the green boughs above me. Again and again it called: soon its call was answered by the mate in the distant wood. Then I said to myself: This lonely graveyard is the retreat of skepticism: the call of that robin is the prayer of mankind from over these graves; and the answer I heard in the distant woods is the voice of Spiritualism responding to the world's prayer.

MEMORANDA.

#### MEMORANDA.

The church-members of Sturgis turned out to the meeting this year in large numbers. The Journal and the Democrat, two able week-

of the meetings in the Free Church.

Mr. and Mrs. Bigelow, of Kalamazoo, kindly volunteered to sing during the meeting. The Sturgis male quartette discoursed charming music on Sunday, the 19th.

Prespects for the Michigan Camp-Meeting et

music on Sunday, the 19th.

Prospects for the Michigan Camp-Meeting at Goguac Lake, near Battle Creek, from Aug. 12th to the 22d, are good. A. B. French will be present during the entire time:

Many inquiries were made after the health of Messrs. Colby & Rich. The writer has numerous messages of fraternal love to the Banner of Light given treat was Sairthalists whenever

Light, given from veteran Spiritualists who were present at the Sturgis gathering.

present at the Sturgis gathering.

Geo. II. Geer, the well-known speaker, was married to Miss Nellie Swan a few weeks ago. Bro. Geor is a very happy man about this time. He will make the tour of the Eastern Camp-Meetings in company with his bride.

Hon. J. G. Wait is steadfast in his adherence to rational Spiritualism. Messrs. Johnson, Buck, Sturgis and other prominent citizens, are prominent in the work. The Banner of Light is extensively read in the beautiful prairie village of Sturgis.

CEPHAS.

#### Spiritualist Meetings in Brooklyn. The Spiritual Society Conference Meetings ar

held at Effect Hall, 398 Fullon street, every Saturday even ing at 80 belock: "After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audlence will be at liberty to spoak pro or oon, under the ten-unitutes rule. J. David, Chair-

man. The Eastern District Spiritual Fraternity meet, at Latham's Hall, Ninth street, near Grand, every Sunday, at Latham's Hall, Ninth street, nea at 7% P. M. D. M. Cole, President. 47½ P. M. D. M. Golg, Freshwitt.

The Eastern District Spiritual Conference meets
work Wednesday ovening at Phonix Hall, at 74. Charles every Wednesday evening at Phoenix Hall, at 12 R. Miller, President; W. H. Collin, Secretary.

#### Memorial Services.

Action of the E. D. Spiritual Conference, Brooklyn, N. Y., on the Death of William Fishbough.

On Wednesday evening, June 1st, the Chairman of the E. D. Spiritual Conference, Mr. Charles R. Miller, made the announcement, in remarks appropriate to the occasion, of the death of Dr. WILLIAM FISH-BOUGH. Mr. Miller said he had been requested by Bros. Dunscomb and Coffin to prepare and present resolutions which would enable the Conference to join in a memorial tribute, expressive of their appreciation of the character and public services of the great and good man who had so suddenly fallen in our midst.

This Conference is composed mainly of Bro. Fishbough's neighbors, friends, and former co-workers, and I will, said Mr. Miller in conclusion, prepare and present memorial resolutions for the action of the Conference at our next Wednesday evening meeting.

On Wednesday evening, June 8th, in accordance with the preceding announcement, Mr. Miller presented a series of resolutions, which after remarks from Dr. Newberry, Mrs. Mills, Deacon Cole, C. R. Miller and others, were unanimously adopted:

Miller and others, were manimously adopted:

Whereas, A veteran Spiritualist and co-worker with us in the spiritual cause—Dr. William Fishibough —has suddenly passed from mortal to the spiritualed of life; and

Whoreas, Dr. Fishibough's early identification with that cause, on which his learning and ability ever shed brightness and lustre, makes it proper that we, his friends, neighbors and former associates, should take notice, not of his death (for no such event has transpired), but of the transition period of his useful life; therefore.

Resolved, That we do not come with mournings and lamentations around the funeral bier of Bro. Fishibot cit, nor are we among those who have no hope of a future existence, or of a blessed hereafter; but taking into account the central fact of his life, we consider that the most appropriate memorial service that can be spoken around this new-made grave is to make joyful proclamation of the fact that there is no death; that the bars of the tomb are indeed broken, and that our ascended brother, and all who have preceded him, and the whole family of man who shall follow him, go to the many mansions of the Father's house, which infinite love has prepared for every son and daughter of Adam—prepared for us from the foundation of the world.

Resolved. That now that Bro. Fishbough has

world.

Resolved, That now that Bro. Fishbough has passed from mortal sight, and has ascended to another sphere of existence, the memory of a pure and exalted life (the central fact of his earthly existence, being his continuous labor as a disciple and teacher of the truth of Spiritualism,) will cluster around this honored name, and make it ever dear to his associates and co-vocitors.

Resolved, That though at times Bro. Fishbough Resolved, That though at times Bro. Fishbough was not in perfect accord with us in our Society and Conference work and relations, we joyfully beny testimony to his pioneer labors, and his early identification with our Conference Association to which he extended a kindly and fostering care; that the occasion is a proper one for us, the survivors of the pioneer Band who established this Conference, to renew our vows of earnestness, fidelity and devotion to the cause of Spiritualism, which this Society of Spiritualists—this Eastern District Spiritual Conference—was established to promote.

Eastern District Spiritual Conference—was established to promote.

\*Resolved\*\*, That it is a historical incident of great importance to the cause of Spiritualism, that, when a minister of the Universalist Church, Bro. Fishnough was called on to surrender his ministerial office, and his association with a powerful religious body, and stand by his conscientious convictions of duty which had led him, though a Universalist minister, to avow himself a Spiritualist—in this emergency Bro. Fishnough "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." We call this an important historical event in the progress of our "One Cause," because it shows the moral courage and downright integrity of character which dominated the life and conduct of William Fishnough, and it shows, also, the apostacy of the Christian Church from "the faith once delivered to the saints." Not only the Universalist, but all other religious organizations have driven out of their pulpits and expelled from their communion all who, like our ascended Brother, have insisted upon obeying the voice of God rather than the voice of man—who have insisted upon respecting their own conscientious convictions rather than obeying the direction of ecclesiastical councils.

\*Resolved\*\*, That the question of the ages—"If a man die shall he live again?"—has finally been solved by Spiritualism, as, through our media, every form of spirit manifestation is given, even to the return in our midst, of the "loved and lost," extemporizing the bodies with which they appear; that no subject of individual or public concern that ever interested humanity is of equal importance to this transcendent theme, known as Modern Spiritualism; that we rejoice to know that this have, born cause must go on increasing in strength and power—must finally triumph—for it has the best minds of all agres and both worlds working in its favor. And, though Bro. Fishnough's form has passed from our sight, our clairvoyants can still see him in all the to promote.

Resolved, That it is a historical incident of great im

#### Echoes from Everett Hall. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The week ending Sunday, June 19th, was an eventful and auspicious one for the Brooklyn Society of Spiritualists. There had existed for some time a slight anxiety lest our natural regret at parting with our illuminated speaker, Mrs. Hyzer, should be deepened by a grey cloud of finance skirting our horizon. Fortunately, however, the Committee on Entertainments is composed of members who know how to de-materialize little things of that kind. Under the leadership of Mrs. J. R. Brown, her co-workers on the Committee, Mrs. Hussey and Mrs. Martin, ably assisted by Mrs. David and Mrs. Furlong, devised and carried forward to completion perhaps the best and most successful literary-musical-strawberry festival the Society ever enjoyed. Everett Hall, always inviting for its mural attractions, was made especially pretty for this occasion with flags and iteral decorations. Capt. David was master of ceremonies, and was happy as usual in directing such affairs. The entertainment was opened by Mr. Giddings, a young and excellent performer on the banjo. Miss Mary Green then entertained us with the performance of some excellent selections—on the plano, with rare delicacy, grace and precision. Master Walter Briggs recited an original poem, "The

Language of the Flag," and was followed by his younger brother Sheldon in "The Brave Man." Miss Ressle Beckwith, of the infant group in the Lyceum, delighted the audience with her plaintive appeal to have his "whiskers shaved off inside so they could grow no more." Miss Florence Rice, a Lyceum pupil, rectited "Billy's Rose," with excellent effect, which was turned into a strong wave of merriment by Mr. Greene in his quaint readings from the colored preacher. Mr. Giddings favored the company with a second performance, and then, confronted by Miss Meta Brett, gave us a choice bit of acting from "The School for Scandal"; after which Mr. Greene entertained the audience with humorous recitations, while the ladies prepared to serve the delicious strawberries smothered in cream. The literary treat had been every way excellent and acceptable, and that for the palate proved to be all that could be desired. The net receipts were double the amount the most sanguine had dared to hope for.

A couple of evenings following the festival Prof. Dean delivered, in the same hall, an interesting lecture on the natural and best methods of teaching, a subject upon which no one is better able to speak than he, whose school in this city represents his admirable theories reduced to real practice.

The feature of the Conference on Saturday evening, the 18th inst., was the opening lecture by President Benedict. In spirit and make-up it was one of the measure of the Rooklyn Lyceum closed its sessions for the season on Sunday morning, the 19th inst., in what may be termed a full blaze of inspiration. The officers of the Rooklyn Lyceum closed its sessions for the season on Sunday morning, the 19th inst., in what may be termed a full blaze of inspiration. The officers of the New York Lyceum and a goodly number of its Group members were with us. Mrs. Hyzer, Mr. Benedict and a liberal number of friends gave the encouragement of their presence and counselaiso. Mr. Howard, father of Rosa, Dalsy and Angle, over whose passing on we have hardly ceas

September.

The Conference on Saturday evening last elected a new chairman for the ensuing three months. Prof. Dean and Chairman David were monthated, but Mr. David destring a rest, deelined, and Prof. Dean was declared presiding officer and escorted to the chair. He made a few remarks, thanking the Conference for the honor conferred, and anticipating a little as to the conduct of the Saturday evening meetings. He was followed in brief addresses by Mr. Boush, Mr. Duff and others. On motion of Mr. Boush a hearty vote of thanks was tendered the retiring chairman, Mr. David, for the acceptable manner in which he had presided at our councils. The Conferences will be continued through the summer, as usual.

The lectures by Mrs. Hyzer were closed for the season to-night under circumstances lending the light of brightest hope for the future of this Society. President Benedict read a brief paper, in which the importance and needs of the Lyceum were strongly and urgently set forth. Among others on the platform to-night was Dr. Buchanan of New York. The lecture, one of the brightest of the season, was listened to by an andlence that filled every foot of available space from the platform to the door.

S. W. R., Rec. Sec. September.
The Conference on Saturday evening last elected a

## The First Society of Spiritualists, New

To the Editor of the Banner of Light:

At the morning service of this Society, Sunday, June 26th, after Miss Lillie Runnels had sung very sweetly the piece entitled "The Open Boor." and before Mrs. Brigham addressed the people, Mr. Henry J. Newton, President, stated that the present occasion would close these meetings for the season. During the months of July and August there would be a vacation, and whether Mrs. Brigham came back in September or not, was for the people attending to determine. He then presented the financial side of the enterprise to the audience in a pointed and energetic manner, and called for financial aid in behalf of this series of meetings. Personally, he said, he had no interest in the meetings saye

sented the mancial side of the enterprise to the andicence in a pointed and energetic manner, and called for financial aid in behalf of this series of meetings. Personally, he said, he had no interest in the meetings save a desire to see them succeed, because of the great good Mrs. Brigham was accomplishing in New York.

"A recent letter"—he continued—"by the New York correspondent of the Springfield Republican (and that paper has the reputation of employing the ablest correspondents in this country), was largely devoted to the subject of Spiritualism. The writer had been given an estimate of the number of Spiritualists living within a radius of fifty miles from New York, taking Madison Square as the centre, as 90,000. The Eventua Mall, a daily paper published here, recently spoke of the increase in the believers in Spiritualism, and of its growing popularity. I believe that any truth, to do its greatest good, must be popular. I think at this time, above all others that have preceded it, we are called upon to take a more active and decided stand for the cause of liberty, for liberty of thought, conscience and reason. We ask none to believe anything which their reason rejects; but we do ask that they reject everything that is not consistent with their reasons. There are ministers in this city who receive five, ten, twenty thousand dollars for their services annually. Now, there is not one of them who really carns as much as Mrs. Brigham does here; and if the value of the mental food which is furnished is gauged by what they give, Mrs. Brigham does here; and if the value of the mental food which is furnished is gauged by what they give, Mrs. Brigham does here said, "willing to carry four times my part of this load, and I propose to do so; but I wish others to at least do their part."

At the evening service, Mr. Newton repeated substantially what he had said in the morning, and announced a meeting to be held at his house on the following evening to consider the subject of his remarks. He then for his gratuitions

He then proposed a vote of thanks to Mr. Edward Huchne for his gratuitous services as organist, and at the same time would recommend him to all in want of an accomplished musician, vocal or instrumental. The vote was unanimously adopted.

Mrs. Henry J. Newton read a happily expressed series of resolutions recognizing the many excellent qualities of Mrs. Brigham, and the great good she has accomplished by her lectures. Mr. Charles Partridge seconded the resolutions, and they were passed by a unanimous vote.

New York, June 26th, 1881:

## Mr. J. William Fletcher in Portland.

Before Mr. Fletcher's evening lecture, and after speaking of the great success which had attended the present course of lectures, the President read the following report:

present course of lectures, the President read the following report:

"As we are now to close our lecture season for the summer. I may remark that it has been sustained during the past nine months under the name of 'The People's Spiritual Meetings.' These meetings were commenced the first of October, 1880, at Rossini Hall. The first of November we removed our meetings to Army and Navy Hall, remaining there until the first of Miny, when we removed to the hall we now occupy. During all of this time the interest in our meetings has been increasing, until tonight, at the close of our lecture season, we can look back over the past nine months and conselentiously say that our meetings have been a success, not only financially, but, we trust, as a source of spiritual enlightenment to those who have attended them. I think you all will bear me out in saying that we have had some of the most cloquent, interesting and instructive lectures possible for us to have. These have been from the following well-known lecturers and mediums: Miss Jennie B. Hagan, Dr. H. P. Fairfield, Mrs. Laura Kendrick, Dr. J. Wim. Van Namee, Geo. A. Fuller, Mrs. Helen Palmer, Mrs. Abby Burnham, Dr. F. Webster, Mrs. Mary A. Thompson, Mrs. Cella M. Nickerson, Mrs. N. J. Willis, Mrs. Sarah A. Byrnes, and last but not least, the speaker who has so ably addressed you today, Bro. J. Wm. Fletcher. The managers feel that in some measure at least they have supplied a want of the Spiritual Philosophy. I take this occasion to express, on the part of the managers, their thanks for the support of the friends who, by their attendance and private contributions, have enabled us to keep our meetings open; and we trust that when they are resumed, which will be on the first Sunday of September next, you will all feel that you can give us your sympathy and support."

After the lecture Mr. Fletcher, in behalf of the Soleter and friends.

which while of the hist. Sinday of September next, you will all feel that you can give us your sympathy and support."

After the lecture Mr. Fletcher, in behalf of the Society and Irlends, presented Miss Allie Hatch, the talented organist, an excellent piece of statuary entitled "The Home Guard," and in doing so said: "This token of kindly feeling but poorly expresses the debt of grafitude which the Irlends feel for the pleasant services you have kindly rendered, yet it is hoped that it may become a reminder to you of the high esteem and regard with which you are held by all those who know you." This was followed by presenting a landsome gold ring to Mrs. Runals, who has very acceptably sung for the Society free of charge, and after a vote of thanks to the President the meeting adjourned until Sept. 1st. Mr. Fletcher will lecture at Neshaminy Falls the third Sunday in July. Other dates to follow. Later at Lake Pleasant and Lake Sunapee. In Beverly in September, Portland in October.

## Wicket's Island-Onset Bay.

To the Editor of the Banner of Light:

I would like to say to the friends who are seeking information upon this subject, that we shall not be ready for patients or students during this Camp-Meet ing. But mediums who have been invited by the band to come and assist them in forming their batteries will all be accommodated on the island, and on those days when no meetings are held at the grove lectures upon the laws of life, spirit return and control will be given, and circles held for the development of spiritual gifts, under the direction of Spirit Dr. J. C. Warren.

Ample accommodations will be provided for crossing from the grove to the Island by steam, sail and rowboat, so that those who wish can attend all the meetings at both places.

By the "new order of things" in the mail arrange-

ment, letters intended for parties at Onset must be so directed, or they will remain at East Wareham twentyfour hours; so the friends will please be particular to have Onset on all mail matter that requires despatch. Fraternally yours, DR. ABBIE E. CUTTER.

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