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Spiritual Phenomena.

REMARKABLE MATERIALIZATIONS AT LITTLEBOROUGH, ENGLAND.

Joshua Fitton as Medium. BY "RESURGAM,"

To the Editor of the Banner of Light:

As Mr. Joshua Fitton intends visiting Boston this year to reside at Fall River in the summer time, the Spiritualists of the States will be pleased to hear something of his varied mediumship; and although he is one of the best "all round" of our mediums, it is now on Materializations of the Spirit Forms, at his séances, that I write-in which I am justified by experience in saying that he has no superior, and few, if any, equals in Europe.

I will first describe one scance, (held on the 16th March) at Mr. Taylor's, green grocer, Hare Hill Road, Littleborough, near Manchester, Eng., where he resides.

Fourteen persons, including the medium, as-sembled, and were arranged "impressionally" by the medium, no "manager" of the scance existing, as the spirits give all instructions needful, and especially as to the admission or non-admission of any visitors. Without their consent none can be admitted, and hence arises the harmony and success of the séances.

A sofa was placed against the door, preventing all ingress or egress during the sitting, which lasted two and one-half hours the sitters being arranged on two and one-half sides of a small up-stairs sitting room. The "cabinet" was merely a screened-off portion of the pended about six feet high, from an iron rod across one angle corner of the room, leaving a | by degrees and beautifully less, until it ended space behind them sufficient to hold three people, but in which nothing existed but the medium and one cane-bottomed chair, on which he was seated. "Dr. Scott," the chief spiritcontrol, desired myself and Mr. James B. Tetlow to enter the cabinet, first without the medium and then with him, and to thoroughly search the cabinet and the clothing of the medium, as well as his person, to be perfectly con vinced and so as to testify to the public in our written record, as to whether anything as drapery, wig, beard, or any other articles used by the materialized forms existed there; and we unreservedly declare that nothing whatever existed, secreted or otherwise—and we examined him to his bare skin, and into his pockets and their linings.

No skeptics were present, hence the uniform harmony and great success. Although I certainly was a stranger visitor, I was personally known to several sitters and the medium, as the latter once favored me with an entirely extemporancous séance in my own sitting-room, when the most unrivalled of all séances I have read of resulted with myself, son and daughter only present! First sitting in full gaslight, we were next instructed to extinguish the light entirely, as the "French Lady" spirit desired to do

something for us. SPIRIT-PERFUMES

Were soon afterward wafted into the face of each of the sitters, and especially so of myself, as I had a dull headache. The delicious coolness, fragrance and power of these spirit-perfumes cannot be credited by those who have not experienced them. A powerful breeze blew them down on my bald head, and a refreshing, icy-cold, sparse sprinkling of moisture also fell in heavy spray on my head, while at the same time nearly the delicate fingers of a materialized spirit tapped me repeatedly and made a few magnetic passes. This was all in total darkness, and the skeptic will ask "how I know that 'spirits' had anything to do in the matter?" Just this: that immediately after these exquisite, plentiful and powerful scents were brought to us they were as quickly removed, leaving no trace of their fragrance behind!

Now perfumes of mundane manufacture, if so powerful and so plentifully used, would certainly give their odor to the room, clothing of sitters, &c., for a long, very long, time afterwards, and as spirit perfumes never do so we acknowledge them of supra-mundane origin, and their removal, so rapidly and completely, more than mortal power could accomplish.

These removed by magical speed my head-

ache, though it afterward returned. "SPIRIT-LIGHT" AND "SPIRIT-FORM" VISIBLY MATERIALIZED.

Presently a misty, luminous "spirit-light" appeared on the floor about three feet distant from me, and nine feet distant from the medium. From about the size of a walnut it slowly thoughts and emotions of the sitters on the grew larger and more brilliant, as it rose from

go away from me, and these illuminated a hazy, misty, shadowy form of drapery, clothing a handsome man having a dark beard, eye-brows, and wearing a turban-like head-dress exceedingly like "John King," yet not so tall or broad. Rising to a height of about five feet seven, this manly "form" came toward us and conversed with all of us for a long time, in a voice powerful, sonorous, and clearly articulated, much like "John King's" voice, but not so deep in tone, yet exceedingly unlike that of the medium, whose voice is feminine. This was

'Dr. Scott," the chief guide of the medium. As he came exceedingly close to me, that I might examine the texture of his drapery, the anpearance of his spirit-lamp and, last but not least, his features, I observed that his sunbrowned-looking face was perfectly natural; it was mobile as my own; the eyes sparkling and magnetic, nose long, straight, classical, and a beard not quite so long as that of "John King," made a most striking contrast to that of the medium; for, although equally individualized, the two were utterly dissimilar individualities in every form and feature. The medium is five feet five. "Dr. Scott" is about five feet seven, and "John King" five feet ten inches high.

The turbaned head of the Doctor resembles that of "John King," but has peculiarities of its own.

The Doctor retired into the cabinet while we lighted a small gaslight, when he came out again, but of course without his "lamp," He then magnetized me for my headache, effect ually removing it for a time. He placed one of his hands in the hand of Mrs. Taylor and dematerialized one finger while she grasped is firmly at his request, he asking her, "Where is it now?-where has it gone?" but soon re-materialized it again. While he was first out with his spirit "lamp," he held it close to my eyes and nose for me to see it thus closely, while he called my attention to the fact of its having no smell whatever of phosphorus; other sitters corroborate this fact. It also was destitute of heat and flame, having only a phosphorescent luminosity of its own, but resembling that of the glow-worm, its size being such as to just occupy the palm of his hand, illuminating his figure and mine for a distance of about two feet. Beautiful as this marvelous light is, and as the "spirit-forms" always are, yet when the 'lamp" is used to illuminate a forming spirit, it brings to mind the Geni of the Arabian Nights

Romance. We were instructed to sit in darkness; then the Doctor, bidding us adieu, and standing within four feet of me, slowly sank downwards, waving his lamp to plainly show himself room, formed by a small pair of curtains sus- as he melted away into space, leaving his lamp until the last, and that finally vanished slowly, in only illuminated-then luminous-vapor, and dissolved into total darkness.

Of all the grand intellectual puzzles in materialization phenomena, this is the most transcendently beautiful sight I have seen.

OTHER SPIRITS-LADIES.

"Betsey," the sister of Mr. J. B. Tetlow, then present, was the next spirit. She came out of the cabinet by a fair gaslight—a good scance light—clothed, like the "Doctor," in exquisite y-lovely snow-white brilliant drapery, which looked like a newly-made article that had never been "creased." Its texture resembles exceedingly soft muslin of fine quality but peculiar softness-having a cross interwoven fabric appearance—yet how and where and by what means produced, we cannot of ourselves explain. I have seen it form from a misty haze before my eyes!

A white head-cover and veil prevented my seeing the features of "Betsey" until she came close to my face, to permit me to see through her veil, as I then very easily could—the gas being nearly at the back of me, and illuminating her. She is utterly unlike the "Doctor"—is perfectly feminine - has a thoughtful, happy look. To Mr. Tetlow she carefully lifted her veil near the gaslight, and he described her features as: cheeks rather fuller than the medium, nose long but with a small ridge on the top. Certainly this was not the medium. She took her elder brother into the centre of the circle and dressed him up in a large piece of spirit-drapery (her mantle), and thus paraded him twice round the room for us to see the difference between him as a "dressed-up sham" and herself, the genuine apparitional "spirit" Tenderly embracing him and kissing him as they there bowed together in sympathetic love. it was a moment of thrilling emotion such as only harmonial Spiritualists can witness or experience. Thus a sister returned from beyond the grave, in holy affection greeted her brother yet on the earth-life plane, followed by the sister-in-law, Mrs. Tetlow, receiving similar sisterly affection and manifestation, and then the younger brother his share of caresses, &c., giving us joy in witnessing such a family reunion, and leading us to pray and work for the time when every family throughout the world will thus meet those of their number who have "gone on a little time before them." She placed one hand in the hand of her elder brother, Mr. J. B. Tetlow, with the intention of dematerializing it there; but observing that the effect of doing so would greatly surprise some of the sitters and cause much emotion to be felt by them, which would have detrimentally affected the medium in the cabinet, she refrained from the manifestation then, saying she would "try another time." This she has subsequently explained to myself in detail. I could write very much on the effect of passing materialization phenomena, but space will not

on my side of it causing the rays of its light to | ized" herself just at the entrance of the cabi- | Scott" again came out, and spoke as usual net, in full view of all the sitters, and then finally left us.

Mrs. Maria Crabtree, an elderly lady, the mother of Mrs. Taylor then present, next came out of the cabinet in a good scance light, and showed her very remarkable drapery, headdress, apron. etc. These were marvels. The dress was of black gauzy drapery, and, although I could see her feet and ankles (bare) through it, it felt to be very substantial. The head dress, which was a black or dark net cap, having trimmings of artificial flowers, puzzled me even more, for I well knew that, though no such articles were present, or could by any mortal aid be present they were as firm as mortalmade materials. This spirit was an elderly lady decidedly, and much unlike the preceding one, our juvenile "Betsey," yet active, too, and when she placed her face close to Mr. Tetlow. myself and others, I well observed her piercing eye-glance. To Mrs. Taylor, her daughter, she however paid her chief attentions. Taking her up to the cabinet, she opened the side of the curtain and placed the hand of the medium, Mr. Fitton, in the hand of Mrs. Taylor, and then moved away to show that she was a seperate and distinct individual.

She finally left us by standing just in front of the cabinet, and there dematerialized herself in full sight of us all, slowly sinking down into nothingness before our eyes. The old lady, black dress, black cap, white apron, white handkerchief and artificial flowers—all melted into space beyond possibility of our mortal ken, for, as I have observed, myself and Mr. J. B. Tetlow rigorously searched both cabinet and medium in order to be absolutely certain of their non-existence. And it stamps the bond fide character of the mediumship thus to bear the closest scrutiny, which is invited alike by the medium and by his spirit-guides.

Thus we had two often repeated spirit forms who have been again and again recognized by their relations, and in corroboration of that fact I shall ask Mrs. Taylor to countersign this, in testimony of its being her own mother who thus appeared among us. And I ask Mr. J. B. Tetlow to countersign in testimena of the second "Betsey" being his own sister, also fully re-cognized and identified. I now conclude my own testimony as the faithful servant of the spirit-world.

CHARLES PETTITT ("RESURGAM"), Of 112 Upper Mary street, Balsal Heath Birmingham, England. JAMES B. TETLOW, 59 Manchester Road, Heywood, Lancashire, England.

MARY ANN TAYLOR, Hare Hill Lane, Littleboro', Lancashire, England.

FURTHER REMARKABLE MATERIALIZA TIONS AT LITTLEBOROUGH, ENG. Joshua Fitton as Medium.

BY "RESURGAM."

At the next ensuing "development scance of this remarkable medium I witnessed the following facts which formed the chief features, leaving out all subordinate items, such as tests." &c.

'Dr. Scott" controlled the medium to say that the "conditions," so far as the sitters and their mental states, were good: but that "outside" conditions were not good; for, as the planet Saturn was, astrologically speaking, then "afflicted" by the planet Mars, the result of that would be disadvantageous to all spiritual manifestations (this was a new idea to me) -but they would do their best.

It was unusually long before the spirits could gather up the "power," as explained and predicted above by "Dr. Scott." During the interregnum a facetious negro girl controlled the medium, and indulged in lively sallies, especially with one of the lady sitters, who had come from another town at some miles' distance, "Rosa," this negro spirit, asserted that this lady was taking quack physic! which being repudiated, "Rosa" declared that she would go to the lady's house (at Heywood) and fetch the empty medicine bottle to prove her assertion. With much mirth the challenge was accepted, and in a few minutes afterward the identical bottle was brought a distance of miles, and passed round the circle by the merry sprite, who first spelled out the name of the so-called quack medicine-"T-i-n-c-t-u-r-e o f I-r-o-n." "DR. SCOTT"-"SPIRIT" AND "LAMP" MATE-~ RIALIZED.

"Dr. Scott" again materialized himself and his remarkable "lamp" before the sitters in the centre of the circle, as described in my last article. He presently showed it to me, explaining its peculiarity, placing it to my nose in proof of its having no odor of phosphorus—to my check, forehead, and absolutely in contact with my right eye, in proof of its having no heat or flame, &c, and then showed the distance to which it would illuminate himself. Conversing, and showing his "lamp" to others, he retired, that we should provide our own light, which I had extemporized by placing a small petroleum lamp inside a wooden box, over the face of which yellow tissue paper was fastened to subdue the action of direct rays of light. Several sheets of extra paper occasionally placed over this again from time to time, regulated the quantity of light to a nicety; better than the risky method of "turning up" the light in the usual manner, any sudden changes of light being disadvantageous. This box of light I had on a table close in front of me, with its dark side toward me, regulating, totally obscuring, or removing any degree of light, as required from time to time by each

with all the sitters, showing plainly his ample white drapery, and his face, head and head-

"JOHN KING"

was our next spirit visitant. He stepped out of the cabinet, stooping his turbaned head to do so, as he is full too tall for its height. We were not expecting him, and I was the first to recognize him, which I instantly did, as he had materialized very grandly in my own sitting-room at Newcastle (as reported in the Medium and Daybreak, July 2d, 1880, by me) under remarkable conditions. He now greeted us all with a loud, deep-toned voice of most "un-spirit-like" power - "Good-evening, friends," saying he would not stay, as the "French lady" was preparing to materialize. Kindly accosting me, he said he would see me again, and retired.

"THE FRENCH LADY." Madame Vine, our next spirit-friend, must not be mistaken for the "French Lady" of Mrs.

Esperance's late scances, of Newcastle. They are utterly different; and without desiring to make unfavorable comparisons, I am bound to say that "Madame Vine," this "French Lady," surpasses every spirit I have yet seen in materialized form, in the great power of her materialization, and the amount of light she can bear. 1 can only speak of what I have actually seen piece of state pencil and taid it on the state, put the while attending about one hundred materialization séances under various mediums. Being French, and of aristocratic appearance. she was, of course, tiestefully clothed-gracefully too-for spirits vary in their artistic capacities just as mortais do, and our present friend is an artist as well as a French woman. So radiant were her features, that I at first thought she was very young indeed, but closely scrutinizing the features, I observed the matronly look of midsummer womanhood; the face was calm and pleasant, eyes bright and piereing, the form tall and commanding. She was clothed in a profusion of white drapery, more effectively arranged than any I have observed, and of several textures-some more opaquely dense white than others-but the great marvel of all, and never before (I believe) seen here, was her tong seart drapery of time gossamer gauze, like Indian Dacca lace, looking as fine as if made of spider-web, and none could suppress their admiration of this. She brought it close to me and the light, that I might examine it, and never have I seen anything like it; she wore a veil of like material. When first she came from the cabinet she came direct to the light by me, to show the gold rings on her fingers; (!) she afterward did so again, by a light so powerful that at three or four feet distance I could see their details so plainly I could have sketched their patterns as she took them off one by one, and placed them near me on the lable with a ringing sound, to indicate to us the material of which they were made. Then putting them on one by one, nine in number, she showed us the burnished gold cross worn on her breast, fastening her muslin-like drapery.

As she did not materialize vocal organs, she brought to me some small paintings, and by signs explained that she had controlled the medium to paint those pictures in abnormal condition. While the light was powerful, she took Mrs. Taylor and led her up to the "cabinet." opened the curtains and pointed to the medium there entranced, as several sitters observedthus spirit and medium were seen at one and the same time, proving the separate individual-

ities of the two.

This spirit, under an exceedingly good light, seated herself on the sofa by the side of Mrs. Taylor, and remained there some time. I could see her features through her lace veil at a distance of about twelve or thirteen feet.

OTHER SPIRITS-LADIES.

"Mariana Whatmouth," the spirit-daughter of a gentleman present, next appeared, and kissing her father and another (relative, I think), she was perfectly identified. Having proviously visited the circle, she was recognized immediately by the regular sitters.

"Betsey" Tetlow, the sister of Mr. J. B. Tetlow, again visited us, and affectionately saluted her relatives; was instantly identified because she had her head and face uncovered; and, being free from her veil entirely, we could all see her features very plainly.

REMARKS.

I have not recorded minor manifestations, though they would at other times be deemed worthy of note.

Now, how about these recognized identitieswere they genuine? The relations say that they were entirely so-and they ought best to know—but they are Spiritualists who know the conditions" and difficulties under which alone it is possible for our departed dear ones to become thus audible, visible, tangible. Even 'spirits" cannot make something out of "nothing." They cannot create, they can only rearrange particles of matter already existing and borrow from surroundings such materialmatter (so called)—as will render their spiritual forms material ones for the time being.

Those spirits who have the greatest knowledge. edge of spiritual chemistry and greatest willpower can most successfully reproduce their own earthly individualities; and, under the mediumship of Joshua Fitton, the two spirits "Dr. Scott" and "John King," most successfully do this, and so completely that no trace of resemblance to the medium can be detected So far so good; but the other spirits have a more or less facial resemblance to the medium, yet prove themselves to be our relatives by many loving tests unknown to other persons, while, by showing themselves and also the medium at one and the same time, they prove that they are not the medium consciousthe floor with a swaying motion, a dark portion now permit. "Betsey" entirely "de-material- individual spirit. By this, our light, "Dr. | ly, or even transfigured. Again, they prove of the Anglo-Saxon race."

that they are not confederates but actual spirit beings, by de-materializing or melting away into nothingness before the eyes of the sitters: whilst yet again the drapery and lewelry vanish no man knows where, as they come no man knows whence, for the medium is again rigprously scarched, and the cabinet also.

EXPERIENCES WITH C. E. WATKINS, As related by the brother of the late Epes Sargent,

Esq , in "Psychography," (by M. A. Oxon.) Watkins and myself were the only persons present. He handed me some slips of paper on which Lwrote the names of five deceased persons, folding up each paper as soon as I had written the name upon it, so that its

contents were thoroughly concealed. While I was

doing this, W. left the room. When he came back, the five folded papers, all mixed together, lay on the table under my right hand. Without touching them, he requested me to pick out one of hem and hold It in my left hand. I did so. After watking agrees the room, once or twice, and laying his hand on my head, he told the correctly the name that was written on the paper. In like manner, he told me the names written on the remaining papers, while I

held them, one by one, tightly grasped in my hand. I now threw the papers aside, and took the slates two of which, precisely alike, were lying on the table I cleaned each state carefully on both sides with a damp towel. Watkins then sat down at the table, opposite me, laid one slate on the table, bit off a little other slate over it as a cover, placed his two hands flat on that, and told me to put my hands on his, which I did. In a moment he drew out his own hands, so that my hands were left with the slates beneath them. Then he said that if I put my car down I would hear the penell writing. It put my cardown not forgetting, however, to keep an eye upon him, and I heard distinctly the sound of the penell. While I was listening the pencil gave three slight taps, and then the sound stop-

I lifted the upper slate, and on the under one two communications were written. The first purported to come from a deceased brother, whose name was on one of the papers; the second from my father, whose name I had not written. The handwriting of the two was quite different. I did not recognize it, but the signaure of the second communication, in the peculiar form of some of the letters, was like my father's signature. The slates were now cleansed again, the bit of pencil

was placed between them, and A held them myself at opening them I found a short communication signed with another of the names that I had written. The next time Watkins held the slates, and a message appeared purporting to be from a deceased sister named in one of my papers. Here the scance ended. It took place in broad day-

light. I watched every movement of the medium, and there was no possibility of fraud. There was nothing in the messages by which I could identify them as coming from the persons named; but that they were written by some mysterious agency I have no doubt. JAMES OTES SARGENT.

Cedar Square, Rochary.

New York, June, 1881.

To the Editor of the Banner of Light: I have elipped the enclosed from the columns of the Home Journal, of this city, and send it to you as indicating the effect of the spiritual teaching of the past few years, and showing how the ideas obtained by the spiritual communications of this Dispensation, are gradually permeating the popular mind. The new light which came to St. Paul caused him to exclaim: "Oh, grave, where is thy victory; oh, death, where is thy sting?" But the clearer light of to-day affords a much better reason for the exclamation. 1 wonder whether the writer of that article understands the origin of the new doctrine of spirit birth and spirit progression. If hydoes, will be confess it? Yours, HENRY KIDDLE.

"Some generations ago the interests of spirit-

ual culture were supposed to be furthered by magnifying the subject of physical death. The teacher considered that the first part of his duty in preparing the minds of men for the reception of spiritual light was to impress them with an overmastering sense of the awfulness of the end of physical life. He dwelt on its mystery, exaliated on its darkness, and gave full scope to is imagination in intensifying and multiplying dreadful features. The result was that this part of nature's law was taken entirely out of its place in the universal order; instead of a wise and kind provision for the advance of the soul to higher stages of existence and happiness, it was depicted as a monstrous enemy, a king of terrors, a sort of grand ally of the supreme foo to mankind. Instead of a step in an infinite se-ries of progressions, it was a break, the violent discord of a marphot in the eternal harmony. Instead of the opening of a prison door to light and liberty, it was the axe of the executioner, ruthlessly terminating the captive's present semblance of enjoyment. Instead of a blessing it was a curse, a punishment, and the victims instinctively sought to please the offended author of the penalty by exhibiting its effects in the most absolute degree. To make it dominate one's whole life and consciousness, to show the mark of its gloom and repression on all the sunny courses of natural feeling and thought, must be a token of sacrifice, a compliment of complete homage very likely to commend a subject to an angry sovereign. This perverted ject to an angry sovereign. This perverted view of life took possession of the people and their institutions. The poets and writers borrowed something of its gloom and incorporated it in literature. The artists put its shadow in their pictures. It became a part of the national culture, a kind of second nature to the multitudes who lived in its traditions and associations. Having never passed out of the eclipse, how could they suspect any privation of the full light of the natural sun? Now and then one ventured into foreign fields and climbed heights which were screne enough to give a comparawhich were screne enough to give a compara-tive glimpse of the native impoverishment. A recent example is Matthew Arnold, who from the vantage ground of Greek and German cul-ture, announces to his countrymen the worship of sweetness and light. Others share in the new protestantism, but without stopping to enu-merate, we may name among the latest Henry Ward Beecher, with his recent vigorous and ra-tional protest against this permitious practice

Banner Correspondence.

Indiana.

TERRE HAUTE.-Mr. J. D. Robbins sends us a lengthy account of his experiences at Mrs. Stewart's séances, extending over a period of several years, which for want of room we are obliged to condense. He says: "I wish, through the columns of the Banner of Light, to express my thanks, and doubtless at the same time the thanks of a multitude of others, to that inde-fatigable worker, Thomas R. Hazard, who has so fully and graphically described the various so they and graphically described the various phenomena he has witnessed demonstrating the truths of immortality. At the same time he has allowed no opportunity to pass unimproved in which he could defend the cause of Spiritualism against the attacks of our common enemy. Having thoroughly investigated the facts con-cerning alleged exposures of mediums, he has in every case in ade known the truth, and both nobly and coura eously defended those by whom the means are furnished us to hold communion with our friends in the world of spirits. I recall to mind with pleasure his many interesting narratives of interviews face to face and hand in hand with angels, given so vividly that I felt myself to be a participant with him in the in-tense pleasure they afforded. If Spiritualism can be benefited by the labors of mortals it cer-tainly has been through the exertions of Thomas R. Hazard, and all mediums can conscientiously look upon him as their benefactor. I am, by his example, inspired to also bear witness to some manifestations which have come under my observation while attending Mrs. An-

ma Stewart's scances.

Like Bro. Hazard, I esteem the materialization phase the culmination, the cap and crown of all spirit manifestations. Surely, if we meet face to face, recognize and converse with our departed friends, is it not as much as we can expect, until we ascend and abide in spirit with them?

expert, inth we ascend and abide in spirit with them?

The first time I visited a scance here was in the autumn of 1876. I then saw and identified my wife, who had been in spirit-life nearly four years. She had been from youth a medium, and for fifteen years prior to her departure, many were converted to a knowledge of immortality through her instrumentality. At the scance I was a total stranger to all, including the medium. After several forms had appeared and been recognized, I saw a female form standing erect just in front of the cabinet. This form, as it thus stood, wore a dress corresponding in its appearance to that in which at her own request the body of my wife was attired after she had left it for the higher life. In her left hand she held a bouquet, apparently identical with one I had presented to her early after our union. With her right hand she pointed directly to me. On her countenance she wore a sweet smile. I knew her, and was excited to an eestatic state knew her, and was excited to an ecstatic state of mindly et remained silent. Many in the auof mind; yet remained stient. Many in the audience were auxious to know who the spirit was. One after another inquired eagerly, 'Is it for me?' 'Is it a friend of mine?' To each query she shook her head negatively. The control then remarked; 'This is Lizzie, the medium.' I still remained silent, when one sitting near me said: 'Stranger, that appears to be a friend of yours.' Then for the first time I responded: 'Yes, I recognize her; it is my angel wife, Lizzie.' The spirit then vanished.

Being compelled to leave the next day, I did not an ion group and the result of the property of the spirit them.

Being compelled to leave the next day, I did not enjoy another séance until two years after, when I became a citizen of Terre Haute, since which time for three years I have frequently visited Mrs. Stewart's scances. The first evening after my return my wife again appeared, but could not materialize completely. I continued my visits, and soon she overcame all obstacles and proportion of some forces. stacles, and promptly and palpably met me face to face, threw her arms around me and kissed me. On my birthday, three years ago, my wife appeared, greeted and congratulated me, thankfully received from my hands a bouquet, and dematerialized in full view of myself and all the company, vanishing from the mora, nording the flowers higher than her head apparently passed through the floor, taking the offering

with her,
On the first day of May, nearly three years ago, I went to the scance, taking with me a white apron, decorated with flowers, together with a wreath and bouquet. In due time my angel Lizzie appeared, walked out of the cabinet and stood by my side. I introduced her to the audience, and made some remarks concerning her birth, life, mediumship and transition. She then accepted my offering, and tied the apronon her person. A gentleman from Evansville, Ind., who was present, recognized and greeted her, acknowledging to the company that seven years prior to that time, at his own home, he had been converted to a belief in Spiritual-He had been converted to a belief in Spiritual-ism through ther mediumship. Since that time I have frequently attended the scances, and as

often met my spirit-wife.

People come from various parts of the country, some from a great distance, to investigate these materializations. I have seen and con-versed with many who declared that they were satisfied with the result of their visit, and, rejoicing, returned to their homes to report the glad tidings to their neighbors.

Mrs. Stewart is certainly a most excellent me dium. I have never known of a seance that failed to produce a variety of recognized forms. In her character and deportment she is above reproach: and her committee, who watch over, guard and defend her, are three old citizens of Terre Haute, acknowledged by all to be men of strict integrity."

TERRE HAUTE.-Mr. E. Samson writes "Last evening, (June 12th,) my wife and myself had a private scance for materialization with a Mrs. Emma Hurst, of this city, who is rapidly developing, and whose séances have attracted attention far and near. Mrs. Hurst has rooms with her husband in the second story of a store on the corner of Ohio and Fourth streets, and is engaged in dress-making. She occasionally sits with Mrs. Stewart in scances, and was, I believe, first developed there. Both she and her husband are excellent people, and enjoy the confidence

of the community.

Mrs. Hurst entered the cabinet, which is a portable one, at about 8 o'clock P. M., and very soon an Indian spirit, 'White Dove,' took possession of her and accosted us from the closed cabinet with a 'Good-evening, squaw,' 'Good-evening, chieffac.

In the course of perhaps ten minutes one of the double doors of the cabinet partly opened, and the materialized form appeared of a brother of my wife who died in Syracuse, N. Y, a few years ago. The spirit was recognized by her, and while there in the cabinet, my wife and myself both felt of the face and form of the medium to assure ourselves of her identity—'White Dove' at the same time was urging us to do so. The room was of course darkened, but light enough to distinguish faces and forms. During the next two hours or more, eight or ten different spirits appeared to us in human form, some dressed in white, and some in black. They were of different sizes and forms, both male and female, and all friends and relatives of ours. This being a private scance, none others were expected. Many of them came to us, who were seated (including Mrs. Hurst) at a distance of ten feet from the cabinet. During the scance, water was given by request to the medium, who drank it, which of itself is a very un usual circumstance.

Lace work or netting, of a substance which The room was of course darkened, but light

pieces, and it was by me thoroughly examined, as was the person of Mrs. Hurst by my wife.

I commenced invostigating Spiritualism in the year 1851, and have been a close student from that time until the present, but the experience of the past week has been more wonderful than anything else I have ever seen. If there are any among your numerous readers who would like to make any inquiries of me as to particulars, I shall be happy to hear from them and will respond. I beg to refer to Dr. J. M. Peebles, S. B. Brittan, Mrs Cora Richmond, N. Frank White, Giles B. Stebbins, A. J. Davis and wife, and others as to my veracity."

California. SAN FRANCISCO.-Mrs. V. Atwell writes:

At a scance held last evening at the rooms of Walter Price, No. 142 Sixth street, a remarkable test of sealed-letter-writing was given. At a previous meeting the company was requested by one of the spirit guides to each write a letter to some friend in the spirit-world, sign the same, and enclose it in a blank envelope, which should be securely scaled; this to be again enclosed in an envelope which was to be addressed to the medium. Walter Price, and forwarded through the mail. On the evening in question the blank envelopes containing the in question the blank envelopes containing the messages to spirit-friends were laid upon the table, after having been inspected by the audience to see that they remained intact. Mr. Price sat down at a small table with his associ-Price sat down at a small table with his associate. Mrs. Reed, in the full blaze of the gaslight and fronting the circle. Almost immediately he began to write rapidly a message as in reply to a letter taken at random from the collection, and over which his hand hovered only for a brief interval. Various questions asked in this letter (which was written by the author of this artiple) were apswered setisfactorily. They letter (which was written by the author of this article) were answered satisfactorily. They were numbered, and to each an answer was given under a corresponding numeral. There were letters upon business and personal matters, and others in which the writer called for, as a test, some incident known only to himself and departed friend. In every case the answers came in such a form that no doubt could be entertained that spirit and mortal conversed by means of this wonderful telegraphy. One by means of this wonderful telegraphy. One phase of the mediumship is more particularly noticeable as a gentleman and his wife wrote to two different spirits, enclosing the letters in

to two different spirits, enclosing the letters in the same envelope. Both were answered, and with a great degree of satisfaction. The materializations, in quite a strong light, gave further emphasis to the mediumistic power of those excellent professors.

The following names are affixed in testimony of the above: F. T. Morrell, Mrs., II. E. Morrelle, G. W. Shultes, F. A. Hill, Fannie Sherwood, Louise Atherton, C. II. Pryor, Horace Adams, Mrs. Francis Connor, Mrs. Lidstron, A. Lourie, Gertrude Reed, Mrs. Valdivea, Pauline Schniageste, N. C. Laurence."

SAN ERANGISCO—A correspondent L. B.

SAN FRANCISCO .- A correspondent, L. B. II., who has attended the materializing séances of Dr. D. MacLennan, 111 Geary street, San Francisco, sends us the following account of what he witnessed. First describing the preliminary arrangements for the scance, he says: "Dr. MacLennan's cabinet is merely an open alcove at one end of the room in which the audience sits, every portion of it being in full view. The light is never turned out. When the door is closed the medium suspends the curtain, consisting of five widths of black silesia, from an iron rod near the ceiling, without being sewed-together. The piano is then placed with its keys against the wall, the back toward and in full view of the audience, a portion of the curtain resting on the top, and a violin and bow and a banjo on the wall, which is solid all around the alcove, with plastered ceiling. The floor is immediately over the stairway from the street, where four lines of cars pass continually. He also places behind the curtain, on the floor, two tambourines, a set of castanets, and two accordions. Slips of paper are then given to the audience with a request that they write to their spirit-friends and fold each written halaces the hat at the rear of the alcove on the of Dr. D. MacLennan, 111 Geary street, San

nat, then, adding a pencil and blank paper, he laces the hat at the rear of the alcove on the oor, and takes his seat in front of the curtain, moor, and takes his seat in front of the currain, which is now let down; he does not leave his seat, and is not an instant out of sight during the scance; the light never turned out. The audience at this time is invited to examine and place any test conditions on the room and alcove they wish; but everything having been done in the room with and in sight of the audience and he ways of scarce being paying seathly averaged to the same of scarces being paying the same seathly averaged to the same seathly av ence, and no means of access being possible, except through the audience or from a very pub lie thoroughfare, as above stated, the test-conditions seem to be doubly satisfactory. The audience is then requested to sing; and the music commences within the cabinet, on plane, banjo, violin, accordious, tambourines and castanets; violin, accordions, tambourines and castanets; at times solos, then duets, and often a full band. During the musical performance spirits appear in full form, reaching out their hands and touching persons, sometimes clasping them in their arms and kissing them frequently, showing as many as eight forms at one time; they holding the strips of curtain up to let the audience see the alcove full of spirits. The music is made by professional minstrels of this coast, resident in spirit-life many years, who were well known n spirit-life many years, who were well known o all old Californians. These facts can be cor-oborated by some of our best citizens, scien-ific and professional, who unite in saying that it is most startling and astounding and more than they ever dreamed of witnessing. The ballots, after the scance closes, are brought out and answers read to all questions asked. Dr. Warren sometimes brings the hat to the top of the plano, and taking the papers out writes answers to each ballot, with hand, arm and paper in view, at a distance of all least six feet from and in front of the medium, during the musical performance; and the hat, ballots and answers remain in sight until read or delivered. t is most startling and astounding and more musical performance; and the hat, ballots and answers remain in sight until read or delivered to the audience. Dr. Ira Warren, who formerly, while in the form, had an office and did business in Boston, controls these manifestations. He says it will not be long before they will dispense with the use of a curchin and materialize in view of the audience."

Pennsylvania.

PHILADELPHIA. -Mrs. Maria N. Wallace writes: "A skeptic both in training and reason in regard to Spiritualism, either as a science or a religion, I nevertheless feel compelled to add my testimony to the truthfulness of the maniestations, and leave to wiser and stronger minds the task of convincing by argument. My minds the task of convincing by argument. Aly attention was some time since called to the subject under consideration, by the death of two dear children. I sought every source for consolation. I tried prayer and silent communion; I implored for faith to give me hope; but an empty void still filled my heart and home. Tears gave relief but not consolation, and my health failed under the triel. and my health failed under the trial.

Though sorely opposed to the 'New Dispen-

sation, my husband kindly consented to my trying Spiritualism as a cure for despair. I visited a well-known medium in this city, but received no tests and found no comfort. She refused compensation, and advised me, for my own compensation, and advised the, for my own happiness, to try another medium, who might come in what she called rapport. On this advice, I shortly after visited another medium (an entire stranger to me), who, entranced, surprised me by a characteristic communication from a lady friend, dead thirteen years since, and at the same time stated that her death was by drowning. He also truthfully described several deceased members of our family, giving, usual circumstance.

Lace work or netting, of a substance which felt like soft wool, was manufactured before us and very rapidly; in one case a netted shawl of in interstices was made, in length of at least twelve feet by four or five feet in width, as spread out for our inspection. The last materialization was of a grandchild of ours, who died in infancy, who is now about nine years old; she was almost completely enveloped in robes of lace and embroidery, and appeared to be about three and a half feet in height.

At one time my brother and his wife both appeared at once. They came out of, the cabinet, and after the interview with us, by request, they both de-materialized, sinking slowly down to the floor and fading away.

I am happy to be able to state these facts, and have no fears of being in any way controverted. There is no possible manner in which I could have been deceived or mistaken. I saw (after the seance was over) the cabinet taken in

dren preferred the sofa; while the medium, unentranced, sat at the table or walked about, as influences seemed to prompt. Immediately names were given verbally, all of which were recognized; writing on blank paper, through the medium, gave the full name of my father (six years on the other side); to a message that my children were in his care and happy, he signed 'Pap,' by which name I had always called him during life. The order next came: 'Let Frances hold the slates.' Now, as Frances is a name common to both sexes (at least as to its sound), Mr. Phillips could not designate which child was meant. I gave the tied slates, which had so far meant. I gave the tied slates, which had so far been in my possession, into the hands of my lit-tle girl; she held them alone; immediately the sound of writing was heard (no pencil enclosed); and upon opening the slates, a message from her dear departed sister was found written on one side. Mr. P. then held the same slates to my ear; again the sound of writing was audible, and upon examination a message from the friend above alluded to as having been drowned was found on the other slate. Other excellent tests were given, but time and space forbid their recital."

case. Stand firm for the mediums, and you will be blessed and prosper."

Ohio.

CINCINNATI.—"A Recent Convert," seeing our call for brief reports of local events, responds as follows, June 20th: "First I would sponds as follows, of the smit. First I would tell you how much we enjoy your valuable paper. I think I owe my conversion in a great measure to its perusal. I an impatient to receive a new number as soon as I have read the last. I think the family enjoy it as much as I do; at any rate they all read it with much interest. I was first attracted to the Message Department and at first thought some of them partment, and at first thought some of them very foolish; but I have learned better now, and read all, and have many times been benefited and uplifted by the helpful, beautiful words sent

For three Sundays I have been to Mrs. George Rall's, 482 West Liberty street, to hear her speak under control of the spirit of John N. Maflit, and I can truly say that I have rarely heard such eloquence and power, such earnest words for truth and purity as he pours forth through this instrument. How he has advanced since the days long ago, when he preached such fearful sermons descriptive of hell and its flery torments!

After the discourse, many spirit friends of

ments!
After the discourse, many spirit-friends of those present control Mrs. R., and bring confortand peace. Isaw a mother in deepest crape lift her hands in thankfulness as her little child called her. A daughter was greeted by a loved mother. This was her (the daughter's) first visit, and at first she could not believe that it was her wetter but the power grew stronger, and I was and at first she could not believe that it was her mother, but the power grew stronger, and I was touched by her tears as the mother clasped her hands. Last Sunday I saw her there again, and again the mother came and greeted her. I think she bids fair to become a firm believer.

Mrs. Rall has mediumistic power of fine quality, such exalted and superior spirits manifest themselves, and the communications are so beautiful.

The good cause is flourishing here, I feel sure for we have quite a number of fine mediums and many scances. Mrs. Belle Fletcher gives several every week. Her public circles are crowded, and many fine tests are given to doubters, so that often those who come to scoff go away believers.

Mrs. Mosser, now Mrs. John Carter, is also a fine medium for independent slate-writing and

naterialization.

I hope you will pardon the diffuse style of this letter, for I feel so deeply the truth of this philosophy, and my heart is so full of joy and peace in the study of it, that I know not where to stop

in the study of it, that I know not where to stop when I once begin to write about it. I was strictly Orthodox, and now I feel as though I had been released from prison, the sunshine is so it. Whereas I was blinding. I so grateful to my spirit. Whereas I was blinding. I so grateful to my I want to thank Mr. Brittan for his splendid defense of our cause in a late Banner. Oh, how such words help! and how they are needed for the pulling down of the strongholds of Orthodoxy! Oh, how glorious the light that dawns so rapidly! and how the angels must rejoice as they gain power to disseminate their good news! Long may the Banner of Light wave its bright folds in the winds of Truth."

VAN WEET.—Mrs. John Edson, mon remit.

VAN WERT.-Mrs. John Edson, upon remitting her subscription, writes: "I do not wish the paper stopped, for I like its tone, the fearless stand it takes for right, and its firm faith in the truths and facts of our beautiful heaven-born philosophy. I cannot understand why it is that so many persons calling themselves Spir-'Christian Spiritualism.' It seems to me that the word Christian embodies in itself all that we can conceive of as being good, pure, true, noble and beautiful in the character and life of the true man and woman of the present day, and of all who have ever lived upon our earth. Great wrongs, and even crimes, have been committed in the name of Christianity; but these wrongs rest with those who committed them, not upon the true Christian or Christ-principles; they are not tarnished by them, but re-main pure and undefiled as ever, and should be the foundation upon which all must, build who hope to secure a never-ending life of happiness in the worlds eternal.

I am sorry to learn that there are those among us who criticise and question the utility of the Message Department of the Banner of Light. Perhaps they would question the utility and need of spirit-messages at all. Such ones know net what they do. They would close the doors of heaven, which are now standing wide open between the mortal and immortal worlds, through which the light of divine wisdom, through which the light of divine wisdom, truth at d love is shining forth into the darkness of our benighted world, breaking up and scattering the clouds of doubt, unbelief and superstition, from mortal minds. Do not shut the doors of mediumship. They are the avenues of the spirit-world, through which these messages flow to the people of our earth. Some of these messages may be crude and simple, yet they have a work to do. They will reach many, many souls enveloped in darkness, fear and doubt as to the future life; open up the avenues thereto, through which rays of light from above may enter and bring comfort and consolation to enter and bring comfort and consolation to many a tried and grief-stricken heart. Spiritmany a tried and grief-stricken heart. Spirit-unlism is doing its work bravely and well. It is permeating and liberalizing all society. Even the clergy and church feel its influence, but are perhaps unconscious of it. It is like the leaven spoken of in the Scriptures, working its way surely, and will continue doing so until all humanity is leavened by its gentle, loving, and peaceful influences."

Canada.

ARTEMISIA .- John L. Moore writes: "My father, the late Henry Moore, while conversing with a friend on Sunday, the 27th of February, was suddenly taken iil. After being removed to a lounge he exclaimed: 'What a glorious sight! I see them coming!' and passed on, after less than two hours' illness, in his seventy-

He had been an attendant, before the advent of Modern Spiritualism, at the Bleecker-street Universalist Church, New York City, where LeFevre, Ballou, Raynor, Sawyer, Balch, and

ly directed to Henry Moore of Artemisia-his

brother.

In that message Wm. Moore says: 'One will shortly pass from your midst,' Father knew that the remark was intended for him. The

that the remark was intended for him. The prophecy has been fulfilled; he has passed on. Three of the messages appeared in the Bunner. One from Wm. Simpson of West Farms, Westchester County, N. Y., where we formerly lived; another from John Worthington of Cooperstown, a neighbor of the late J. Fenimoro Cooper; and the last from Wm. Crary, a schoolmate of mine in the Bleecker-street Universalist Church, New York. He remarks in the message that he was a druggist's clerk, which of itself is a good test, as he was a clerk in Belden's drug store, Eighth Avenue, near Fourteenth street. The message in the Voice of Angels was through the mediumship of Miss Shelhamer; those in the Banner, one through Mrs. hamer; those in the Banner, one through Mrs. Rudd, two through Mrs. Danskin of Baltimore,

The Secular Press Bureau is doing a grand work. I recollect Prof. Brittan well, when in the early days of the cause he spoke from the platform, in that easy, fluent style, that made it a pleasure to listen to him. Prof. Brittan, CHESTER.—Thomas P. Norton writes: "I being well known as a magazine and newspaper writer, has opportunities of reaching the press which no other writer in the spiritualistic ranks has in the same degree."

New York.

TROY.—Minnie Tower relates the incidents of a pleasant home gathering as follows: "Mr. and Mrs. Bussey gave a select party on the 15th and Mrs. Bussey gave a select party on the 15th of June, the sixteenth birthday of their spirit daughter. The house was beautifully decorated with vines and flowers from loving friends, Mrs. Foss and Mrs. Cohn of New York, Mrs. Smith of Albany, and Mrs. Mason of Troy, being the mediums present. The evening was opened with the singing of sweet songs by Mrs. Mason; then an invocation was given through the mother, following which an inspirational address by Mrs. Smith was attentively listened to by all present. At its conclusion the sweet the toby all present. At its conclusion the sweet spirit daughter, Lulu, controlled Mrs. Mason, and gave many loving messages. Dr. Woodruff also greeted old friends. Mrs. Andrews, of Moravia, who was expected syns not able to be present, but hopes soon mediumistically to lift the veil for the residents of Troy.

NEW BERLIN.-Mary W. Moore writes 'The work goes bravely on, and it gladdens the soul to mark the advance of truth. I join my appreciative thanks with those of the many grateful ones which go up to you and beyond, for the Banner of Light which hoats over us."

TROY .- W. H. Vosburgh writes: "Our Mediums' Conference holds its regular sessions at 3 o'clock every Sunday afternoon, and as reso clock every Sunday afternoon, and as regards the manifestations and evidences of the truth of spirit-intercourse there received, more good is being accomplished than through any other organization ever started here. We have several fine mediums among us. Mrs. Hattic Mason, formerly Mrs. Dyer, is sitting for the public at 370 8th street, this city, with grand results. As a musical and test-medium she is very remarkable. She has a cottage at Lake Pleasant, and will be located there through the meetings."

NEW YORK CITY.-Thomas Street writes that he attended a materializing scance given by Mrs. Crindle at the residence of Mrs. Deckor A large number of spirit forms appeared, each of distinct individuality, all differing in apparent age, size, dress, features and manner of expression. Some of them spoke, others wrote and sung. Many were recognized, and the manifestations throughout the evening were very satisfactory to our correspondent and all others who were present.

Massachusetts.

WORCESTER .- J. A. L. writes that "The Worcester Association of Spiritualists held their semi-annual meeting in St. George's Hall their semi-annual meeting in St. George's Hall on Sunday, June 26th, and elected the follow-ing officers. President, W. C. Smith; Vice Presi-dent, Mrs. H. W. Hildreth; Scoretary, E. P. Howe; Corresponding Secretary, John A. Lowe; Treasurer, F. L. Hildreth; Managing Commit-tee, M. F. Hammond, George F. Peck, M. Bry-ant, E. R. Fuller, J. Ray, Mrs. E. M. Shirley, Mrs. Dr. Fairfield, Miss Lizzie Adams, Mrs. L. M. Underwood, Mrs. M. L. Maynard. The So-clety starts out on its third year under favor-able auspices, being free from debt, and has reason to feel assured that its influence is being felt, and its labors for the past two years have not been in vain. With a larger hall, when the lecture season reopens in the fall, and as good speakers as we have had the past year, we shall, no doubt, witness an increased growth of the Society as well as an industrial. growth of the Society as well as an upbuilding of the cause generally. Lecturers and others desiring to communicate with us will address the Corresponding Secretary, John A. Lowe, No. 630 Main street, Worcester, Mass."

SILVER LAKE .-- Under date of June 26th Mr. G. F. Lane writes: "To-day we had a good spiritual meeting in Lane's Hall, and the audience, which for this place might be said to be quite large, was addressed by Dr. Phillips of Boston. His remarks were very attentively listened to by all. Several Second Adventists and Materialists who were present highly commended the discourse, and volunteered the remark that nothing but truth had been senken? mark that nothing but truth had been spoken.

NEWBURYPORT .- A correspondent writ ing of the progress of Spiritualism in this place. says. "Mrs. Wells of Salem, Mass., supplied the desk of the Spiritual Society at 28 State street during April and May, giving good satisfaction. She is a pleasant speaker, and her addresses are of marked ability. When the Spiritualists call and settle a preacher, she may be the person. The average clergyman with his salary of the thousand her year pragades no better. of two thousand per year preaches no better, says the Valley Visitor, and so say we all. We expect to resume our meetings in September, hoping the interest which has been awakened in our midst will increase our numbers, and that success will attend the efforts of those who are seeking to promote the good cause.'

lowa.

MITCHELLVILLE -Mrs. S. C. H. Sutherland writes: "One month ago I went to Newton, Jasper County, Iowa, to hear Mrs. N. P. Fox flecture. It was a time long to be remembered by me, as being so situated by attention to business, that such seasons of reattention to business, that such seasons of re-freshment are rare indeed. Mrs. Fox is a fine inspirational speaker, easy and graceful, hold-ing her audiences by the power of her angelie utterances. The friends at Newton are few in number, but active and energetic. Just now we are very quiet here; but a few of us are al-ways filled with a zeal that knows no diminu-tion, being so near the 'Border Land' at times as to see, hear, and converse with its inhabitants. Dear Mr. Editor. I love the Banner better and Dear Mr. Editor, I love the Banner better and better as the years roll on; and I, for one, cannot do without it. You and all the watchmen who do without it. You and all the watchmen who stand as advance guard in the ranks of Spiritualism, have my warmest thanks for all you do for the cause. We look upon you as an impartial friend to all honest mediums; and I say go on in the good way. Angels will light your pathway until you enter into your rest in the home above." home above."

were against the rights of the people; and for the best of reasons, as I have been cured of a difficulty of ten years' duration, which prevented me from doing any active business for that time, and which several M. D.s. of the various schools of medicine utterly failed to cure or even help. A lock of my hair was taken for examination to a medium in Denver (I lived there at that time) who knew nothing about my. there at that time) who knew nothing about my-self or my infirmity; and as a consequence of

self or my infirmity; and as a consequence of the aid received from this source, my leg (the seat of the trouble) has been well for some eighteen or twenty months. I have not had a single moment's pain, and I consider it permanently healed.

We have had the Banner of Light most of the time since its first issue; have always considered it the best publication on Spiritualism ever brought out, and one which has never failed to be interesting since its initial number."

Maine.

BELFAST.—N. J. W. writes, June 11th, 1881: Though not fully a Spiritualist, I attend spir-"Though not fully a Spiritualist, I attend spiritual meetings, read the Banner of Light, and employ Dr. Merrill (the blind physiciau). I read the Banner, for to me it contains truth. The Message Department is very interesting, and many tests given through Miss Shelhamer have been recognized in this vicinity, though not verified. Belfast is one of the hardest places in the world for the cultivation of new truths, especially theological. It is easy for people to shirk spiritual responsibilities by turning bankrupt according to the evangelical system, and having our sins pardoned all at ones.

system, and having our sins pardoned all at once.

The Spiritualists here are doing something in a small way; they have a hall in which meetings are held every Sunday, the average attendance being fair. The audience is made up usually of people who are not Spiritualists, showing the demand for free thought. Dr. Merrill is doing much good in the professional line, although the diplomated quacks have made it as hard for him as possible; he has, however, succeeded in winning the confidence of the public, and is now reaping the reward of his labor in a fair share of practice, being employed amongst all classes—prejudice against Spiritualism notwithstanding."

SWANVILLE—Josiah A. Larrabee writes

SWANVILLE - Josiah A. Larrabee writes that the Semi-Annual Meeting of the Waldo County Spiritualist and Liberal Association was held May 29th at this place. During the day instructive remarks were made by Mrs. Mary Ford, J. A. Larrabee, George C. Waite and John Royal, and in the evening a lecture was given upon "Culture" by George C. Waite.

Connecticut.

WEST HAVEN.-O. W. Reynolds writes: "I can give you a verification of a communication in the Message Department, received tion in the Message Department, received through the mediumship of Mrs. Rudd, though it has been so long since it was published, that perhaps it is of no avail. It is that of Dr. Pix-Ley Curtis, of Taunton, Mass., and was published, I think, in September, 1876. I knew him well, having been in his employ frequently, when we were both living in Madison County, N. Y., and I have not a doubt of the genuineness of the message. In it he speaks of still having the harness on, which was a frequent expression of his when I was living with him in York State."

No Ill-Feeling Between Christian and Non-Christian Spiritualists.

To the Editor of the Banner of Light:

Allow me, an Anti-Christian Spiritualist, to second the words of truth and wisdom given us by Bio. Peebles in "Cephas's" report of a late conversation with him concerning the nonexistence of an unfriendly personal feeling between certain Christian and non-Christian spiritualistic writers. If rumor reports the existence of such unfriendly personal antagonism between Messrs. Davis, Tuttle, myself, and others, on the one side, and Messrs. Peobles, Kiddle, Buchanan, etc., on the other, then rumor is in error so far as my knowledge extends. I know that, so far as I am concerned, no such feeling is known, and I am convinced Davis and Tuttle are also free from such malevolence. Mr. Peebles repudiates the idea of such a state of affairs so far as himself and his fellowworkers are involved; and it is hoped that this statement of the futh on both sides will put an end to all such misleading reports. "The idea Mr. Peebles well rer "that enmity is involved in an honest difference of opinion;" and, as he said of us non-Christians, so I (and I have no doubt Davis, Tuttle, etc., will cordially unite with me in so saying) -so I say of Messrs. Peebles, Kiddle, Watson, Crowell, Buchanan, etc., "I respect my learned colleagues; they are co-workers; for the truths they have written and the good they have done I esteem and honor them."

Intellectual clashing of opinion should not impair personal friendship. All honest opinions should be respected. It is impossible for all to think alike; and it is as sensible to entertain personal ill-will or resentment against a person because his nose, or hair, or eyes, may differ from ours, as to cherish similar feelings because his views are dissimilar to ours. True Spiritualism recognizes the broadest catholicity of sentiment, and emphasizes the importance of a full, free, and candid expression of opinion on all moot points. Let us hear no more, then, of personal feeling between Christians and non-Christians in our ranks.

WM. EMMETTE COLEMAN. Presidio of San Francisco, Cal.

A Nebraska correspondent of the Chicago Times, in a recent article on the customs, beliefs. etc., of the Sioux Indians, gives the following presentation of one form of the aboriginal conception of the relations existing between spirit and matter:

"The soul of the departed Sioux finally ascends to the milky way, which in their system is a highway leading through space to the happy hunting grounds, which lie somewhere in the far distant regions beyond. To sustain the spirit during this long journey, food and drink are required. The noted warrior and chief should be ushered into those realms in becoming state, to provide which one or more horses must be sacrificed. There is an element of refinement in the savage idea attending the disposition of the supplies thus furnished. It is not believed that the material food is eaten, nor the actual water drank, nor the veritable horse ridden; but in all material resides a soul, and this resident spirit of the food and drink is consumed by the spirit of the deceased, and the spirit of the horse accompanies the spirit of his master to the Indian paradlse, where they are both received into the spirit-land." "The soul of the departed Sioux finally as-

home above."

NEWTON.—Dr. O. G. W. Adams writes that the Spiritualist and Independent Congregation have engaged Mrs. Nettie Pease Fox as lecturer, and that great interest exists in an effort to establish liberal thought and freedom from theological restraint. He says: "We are trying to organize the State and have a camp-meeting this fall. The glorious old Banner of Light comes to us weekly, and is as bread cast upon the waters to return after many days."

Colorado.

GEORGETOWN.—Charles Currier writes as follows, correcting a statement made by us on the authority of another correspondent, viz: "Colorado did, after all, pass the doctors' law." "Colorado," he says, "did not pass the proposed law. I will also say I helped to defeat the same law some two years ago. I have always opposed such measures, and have tried to convince others that any and ALL such laws

Original Essay.

ADAPTATION IN MEDIUMSHIP.

BY J. R. TALLMADGE.

To the Editor of the Banner of Light:

There has been much discussion over the facts of spirit phenomena, yet the question still needs further elucidation. Our misconception of them might be avoided did we understand more of their methods. This want is more apparent in the psychological portion, or what we denominate control, the general understanding leaving it open to severe criticism. The degree of intelligence indicated by some minds, purporting to control the medium, is often so far inferior to its manifestations while inhabiting its earthly body, that truly there seems to be needed some further explanation.

Most persons have observed the phenomenon of what is denominated mesmeric or psychological control, illustrative of its law. A medium is a psychological subject, of course, and therefore exhibits exactly the same phenomena, only the operator is disembodied-a spirit; and thus we get what we call spirit control. and thus we got what we can spirit control. From the erroneous estimate concerning what is meant by the word "control," made by many not familiar with the law, and indeed by some who have had spiritual experience, there is need of a more analytical understanding. The word "quickened" would more accurately designate the method. In case of mesmeric control, we say a stronger mind and will take possession of a weaker or more negative one. Now session of a weaker or more negative one. Now, the controlling mind or will must control the subject, or medium, in exactly the same way, through exactly the same avenues, and by exactly the same processes as his or her own will would the same processes as his or her own will would operate when not subject to the will of another. So the process is a quickening of a faculty—pushing it, so to express it, under the power of a stronger will to a greater state of activity; and thus the thought of the controlling mind must take shape through another organ, and through the ideals and images which that organ contains.

e observe mediums possess what was termwe observe mediums possess what was termed, in the time of the Nazarene, "different spiritual gifts"; and I think this explanation furnishes us the philosophy thereof. One medium exhibits clairvoyance; having natural clairvoyance, it is quickened by psychic control; under the pressure or power of a stronger will, we get a multiplied activity of this faculty. Another possesses a whilescaphical cast of ty. Another possesses a philosophical cast of brain; underspirit control or quickening, he disbrain; under spirit control or quickening, he discourses upon philosophical subjects. Another has a good business brain; through him we can get instructions in business. Another discerns spirits, and is a test medium; another delineates disease successfully; while another prescribes more successfully than the first, but cannot delineate as well; another has the gift of healing. Now, a mind in spirit-life, with a positive strong will-power, capable of great concentration, comes to one medium—other things being equal—and we get spiritual clair. concentration, comes to one medium—other things being equal—and we get spiritual clair-voyance. He goes to another, and we get directions in business; to another, and he gives tests that identify; another, and he speaks in languages. Hereby is illustrated the truthfulness of the New Testament concerning spiritual gifts—"By the same spirit." And this explanation shows how it is all of the same spirit. As before stated, the thought of the controlling mind must take shape through another organ. As before stated, the thought of the controlling mind must take shape through another organ, and through the ideas which that organ contains. Hence, we readily observe the limitations that must necessarily intercept the full and exact thought of the controlling mind. We see, too, that when different minds purport to control, the same style of expression is generally used, though facts may be communicated that fully and completely identify the spirits. Observe; further, how the controlling mind must adopt the method as herein explained: Here is a medium with large ideality, fine language, a mind possessing beautiful imagery—under quickening, or control, is given a symbolic vision; and the symbols will be of great temples or ruins, of imposing architecture, of enchanted grottoes, of gorgeous scenery; while, should the same spirit give a vision through another, the symbols would be of the most plain and practical character, and might be intended to general the general target to general the general target to general the general target the general target the general target to general the general target target the general target target the general target target target target target target the general target plain and practical character, and might be in-tended to convey, or desire to convey, the same thought, instruction or purpose.
In Grecian mythology Aurora is represented

under different aspects, according to the poet-ical make-up of those to whom she appeared sometimes breathing wind before the rising of the sun; at other times she wears a flowing yeil which she gracefully throws back to denote the dispersion of night; again, she opens with her rosy fingers the gates of day; again, she is a nymph crowned with flowers, with a star above her head, standing in a chariot drawn by winged horses, scattering roses watered with from her eyes, pendent with rainbowed s. Thus the Classics illustrated in ideal the real philosophy of psychological reveal-

A clairvoyant physician sits beside his patient, the spirit seeing as clear as noonday sun; but just how much of the case the spirit will be able to present, depends upon his ability to inspire or quicken that faculty in his medium. inspire or quicker that faculty in his medium. Here is where we limit the power and knowledge of spirit-intelligences. The limitation is more often in their inability to get their knowledge to us, which to them is like an open book. Whenever there is a great railread accident, or other calamity where there is destruction of life, some have gone on board with a vague foreboding; others, a little more impressible, experience much restlessness and a sense of something going wrong; others, still more impressible, sense some impending calamity, and turn back after having started from home; another may have seen in vision a complete picture of the fearful disaster, even to its minor details. The intelligences impressing the several individuals may have equal knowledge of what would transpire, but were limited in their what would transpire, but were limited in their power of giving warning to the conditions of the faculties which they would quicken; and to just the extent they can be reached are their friends warned of danger.

In cases of trance that occur during a great state of activity of the religious sentiment ac-companying a Methodist revival, the entranced sees a spirit and tells you it is her Jesus. The devout Catholic in some moment of ecstatic devotion sees a spirit, and it surely is the Mother

of Jesus ! of Jesus!

It would be impossible for a spirit to reveal himself the same to two different individuals, differently organized — one poetical, the other tamely practical. The writer does not intend, by the position in the foregoing, to belittle mediumship, but rather defend it, nor does he assume to give but a fraction of what can be said upon the subject; and he haves some recession. upon the subject; and he hopes some person more competent will more fully elaborate the thought and throw greater light upon this portion of spiritual phenomena. Through a better understanding of it many great disappointments would be avoided.

The application of this position, too, would be alieve the spirit-world of the univerty charged.

relieve the spirit-world of the unjustly charged responsibility of much illy adapted thought and "false communication."

A Tribute to a Noble Soul. To the Editor of the Banner of Light :

Fond du Lac, Wis.

I noticed in a recent issue of the Banner of Light a brief paragraph among the obituary notices stating that Charlotte Wetherbee had passed to the spirit world. Permit me to add a few words: Charlotte Wetherbee was a woman whose life was a revelation of divine things. She was a self-sacrificing laborer for the good of others. No murmur at her lot was ever heard to fall from her lips. Quiet and unostentations, she delighted in blessing others. For years Spiritualism has been a fountain of inspiration to her and her immediate household. The writer is deeply indebted to her for a sterling friendship of many years. It is not too much to say that the spirit-land is enriched by her presence. Now, in a holy retinion with loved parents and a brother in the other life, our dear friend will rejoice in continuing her labor of love for mankind. Very respectfully, C. B. LYNN.

Western Locals, Etc. MICHIGAN,

The Meeting at Four Mile Lake, June 26th-A Practical Speech by G. H. Geer-The Michigan Camp-Meeting-

On Sunday, June 26th, a large and successful grove-meeting was held at "Four Mile Lake," near Paw Paw, which Mr. E. Warner, an enthusiastic Spiritualist, was instrumental in getting up. He issued circulars and arranged with the railroads for excursion trains.

PAW PAW.

Paw Paw is a county seat, and a very pretty town. The streets are broad and clean, and the general appearance of the place reminds one of New England thrift and care. The Banner scribe is indebted for courtesies received to Editor Williams, Judge Hilton and Sheriff Mc-Intire. These gentlemen, and other prominent citizens, did all in their power to make the writer's visit pleasant.

AT LAWTON you take the narrow gauge road to Paw Paw. Four miles beyond is the beautiful lake. The grounds immediately adjacent are similar in appearance to the territory at Lake Pleasant, Mass.

On Sunday the excursion trains were crowded. By 11 A. M. nearly one thousand people assembled in front of the speakers' stand. Musical selections were given by a good orchestra. Mr. Louis Burdick, President of the State Association of Liberalists and Spiritualists, was Chairman. He introduced G. H. Geer, who spoke at length and in an able manner on

"THE COMING CHURCH."

Mr. Geer said in substance:

"The church idea is of remote antiquity. The old nomadic races had their ideas of religion, their plan of a church. There is not, nor has there ever been, a complete church on earth. The church idea has its roots in the soil of the human soul. Man's religious by nature. The old idea of the downward tendency of human nature is wrong. Man aspires for the beautiful, the good and the true. Friendship is enduring. We should reject the old view, which is nothing but an insult to man—an ignoring of his grand conquests."

The lecturer then gave numerous illustrations from history, showing the heroic tendencies of the soul.

cies of the soul.

"The main point in life," Mr. Geer continued, "is happiness. How shall we gain that happiness? Some say by bowing before creeds. People are sincere in rites which we regard as superstitious; they seek the good; we must not expert their sincerity; they choose what they superstitious; they seek the good; we must not question their sincerity; they choose what they think is the best way. We all have this idea—the 'reward.' Even the materialist who alleges that he does right for the sake of right commits himself, though unconsciously, to the same principle. He chooses a certain line of action because he knows that as a result the greates he miners will be his. It does not alter. greater happiness will be his. It does not alter the facts to say that the grave engulfs the soul. The Church will stand in one form or another. The Church will stand in one form or another. Brave men have labored for the liberty which we enjoy. Martin Luther was a hero; he struck valiant blows for progress. Modern Protestantism is undergoing great changes. The function of the Church is to discover the pathway by which we may gain the greatest progress and happiness. We must go to human nature for our facts.

our facts.
The Coming Church will teach men how to The Coming Church will teach men how to care for the physical nature; mental science will be studied; sociology will not be overlooked; fraternity and reciprocity will be considered as inspired words; the rights of the individual will be recognized. The new Church will be broad. The pews will have a voice in its government. The coming minister will not be a creed-monger; he will be a teacher, a bold, independent thinker. In fine, the Coming Church will be cosmopolitan; it will absorb all the good there is in all sects."

THE MICHIGAN CAMP-MEETING

will begin August 12th, and hold until the 22d. The following speakers have been (or will be) engaged: A. B. French, Rev. Mr. Burnham, Dr. A. B. Spinney, G. H. Geer, Mrs. Richmond, Mrs. Gale and Mrs. Pearsall. O. P. Kellogg, of East Trumbull, O., will be invited to be present. A large attendance is expected. For particulars, address Dr. Spencer, Battle Creek, Mich. The Camp-Meeting will be held at Goguac Lake, near Battle Creek.

MEMORANDA.

and conscientious laborer in the vineyard of Spiritualism.

Mr. and Mrs. Warner, of Paw Paw, ever welcome the apostles of Spiritualism to their hos-

pitable home.

The writer is distributing hundreds of Lake Pleasant circulars in the West. Ho, for Eastern camp-meetings! is the cry.

Dr. Nelson, of Paw Paw, is an excellent clair-

voyant physician. He has met with fine success in his profession. The afflicted should give

him a call.

The Quarterly Conventions of the Van Buren County Spiritualists are held regularly. The friends deserve great credit for their fidelity

and enthusiasm. Conference meetings are held every Sunday by the Spiritualists of Kalamazoo. Bros. Keyzer

and Hodgeboom welcomed the Banner of Light representative with great cordiality.

Abner Mack, of Prairie Round, died suddenly on June 27th. G. H. Geer conducted the funeral exercises. Mr. Mack was a veteran Spir-

neral exercises. Mr. Mack was a veteran Spiritualist. For years he has been known as an earnest defender of the truths of Spiritualism.

R. Baker, of Vicksburg, an intelligent Spiritualist, informed the writer a few days ago that in his town there are many free thinkers who are always ready to listen to Spiritualistic preaching. Bro. Baker is encouraged by the

preaching. Bro. Baker is encouraged by the signs of the times. Abram and Nellie Smith, of Sturgis, are still Abram and Nellie Smith, of Sturgis, are still interested in Spiritualism. Mrs. Smith spoke in the Free Church last winter. Mr. Smith contemplates a tour West this fall. He will visit points in Illinois, Iowa and Minnesota. Friends, give him a call. Bro. Smith is a veteran lecturer—one of the pioneers, Editor Williams, of the Pay Pay True Northerner, stated that the congregation which listened to the speeches at the "Four Mile Lake" meeting was a fine representation of the wealth

meeting was a fine representation of the wealth and culture of the neighboring community. There were many doctors, lawyers and judges present. Mr. Sherman, of Keeler, an old-time present. Mr. Sherman, of Keeler, an old-time Spiritualist, was an attentive listener to the discourses delivered at the above mentioned meet-ing.

Verifications of Spirit-Messages. DOLLY HARTMAN.

To the Editor of the Banner of Light:

The Banner of Light of June 25th contains a message from "Dolly Hartman, daughter of James Hartman, Pittsfield, Pa." Dolly is my daughter. My name I always write "Jos.," but printers sometimes make it to read James. I reside in Pittsburgh, not Pittsfield. The communication is the completion of a test. A "circle" in this city held a séance March 6th. Dolly communicated. She was asked if she could communicate with the Banner Circle: she said she would try. Your next circle, held on the 8th, received her message, and it was announced in the list of messages to be published. My attention was called to her name by one who was present at the circle here, and the origin of the message was related as above. I may add an interesting explanation: Dolly left this life peacefully and quietly as a child falling to sleep. She was in her nineteenth year, and at the time a scholar in the Pittsburgh High School. She attended to her duties in school on the last schoolday in December, 1879, though feeble at the time, apparently from overwork in study. To the Editor of the Banner of Light: munication is the completion of a test. A "circle" in this city held a séance March 6th. Dolly communicated. She was asked if she could she would try. Your next circle, held on the 8th, received her message, and it was announced in the list of messages to be published. My attention was called to her name by one who was present at the circle here, and the origin of the message was related as above. I may add an interesting explanation: Dolly left this life peacefully and quietly as a child falling to sleep. She was in her nineteenth year, and at the time a scholar in the Pittsburgh High School. She attended to her duties in school on the last schoolday in December, 1879, though feeble at the time, apparently from overwork in study. After the holidays she gradually grew weaker and took to her bed, never complaining or fretting, and on February 3d passed to the new life. She had seen spiritual communications; several times she had helped to form a writing and drawing circle. Several months after her decease I was invited to attend a private circle. At its close I asked if any of my friends would communicates. Immediately Dolly addressed

me affectionately, requesting us to hold meetings at home, as she "wanted to learn to write to us, to make light, and perhaps materialize." to us, to make light, and perhaps materialize."
We complied with her request, and have received the most satisfactory results, in written communications and drawings of doves, with affectionate messages, also drawings of flowers, etc., all of which, she says, affords her pleasure. We have an interesting statement from her of her introduction into the spirit-life, of her progress and happy social and religious relations there. We are in frequent communication with her, and are delighted with her clear, instructive messages. instructive messages.

One passage in her communication I will ex-

plain, as it furnishes an excellent proof of her identity. She says:

"I thank my dear ones for their kind attention to my wishes, for following out my desires as they did, and performing that which I so much desired and requested before my departure, for it seemed to free my spirit- it gave me great satisfaction and pleasure. I was not tied down in any sense to the earth; I was enabled to soar away; the ties that bound me to the body were severed quickly, and through that I felt indeed free and happy as a bird or the wing."

She had requested that her body should be cremated, which was done in accordance with

She had requested that her body should be cremated, which was done in accordance with her wishes. I might add that I am a Swedenborgian; and Dolly was educated in that belief. Swedenborgians generally are opposed to Spiritualism, though there are some notable exceptions. I think the opposition arises from not understanding Spiritualism, and a one-sided view of what Swedenborg has written.

Yours very truly.

Pittsburgh, Pa.

Jos. HARTMAN.

A letter confirmatory of the truth of the message from Dolly Hartman has also been received at this office from John II. McElroy, of Pittsburgh, Pa. In addition to the facts above mentioned, Mr. McElroy states that the circle of March 6th was held at his house, and that he asked Dolly to communicate to her friends at the Banner of Light Circle, which she did, less than forty-eight hours afterward. Her allusion to flowers, he remarks, is quite like her, as she

was passionately fond of them, and adds: "At our circle she generally prefaces her writing by drawing a sprig of lily-of-the-valley, and we always know and mention her name before she gives her signature. Her message is brimfull of truths."

LESTER DAY.
To the Editor of the Danner of Light:

Long ere this I intended to have written: Long ere this I intended to have written a word to you in regard to the beautiful communication of Lester DAY of Buffalo, which appeared in Banner of Light, April 23d. My husband and self were present at the trial of Mr. Colchester, July, 1865, and were witnesses to the magnanimity that actuated that noble but quiet advocate of our cause, Mr. Day, when Judge Hall pronounced sentence upon Mr. Colchester, fining him \$500 for having no license as a juggler, to practice his wonderful mediumship—for it was truly wonderful at that early umship—for it was truly wonderful at that early

when sentence was pronounced upon Mr. Colchester, fine or imprisonment, Mr. Day suddenly left the court-room, and returning with the full amount, set free the persecuted medium unsolicited—a noble deed! And how beautiful the law which actuates them both in spirit-life, as given in the communication, leading them to work together for the help and ad-

spirit-life, as given in the communication, leading them to work together for the help and advancement of mediums.

I read the communication to his daughter, who acknowledged it to be in every way characteristic of her father.

Yours,

SARAH A. BURTIS.

June 27th, 1881.

New Hampshire State Spiritualist As sociation-First Annual Meeting.

To the Editor of the Banner of Light:
The First Annual Meeting of the New Hampshire State Spiritualist Association was held in Ferren's Hall, Manchester, N. H., on the 11th and 12th of June. There was a fair representation of the believers in Spiritualism from different parts of the State, which gradually increased in numbers at each session during the first day; and these, added to the interested listeners and workers from our own city and vicinity, at times quite crowded our snug little hall.

The Convention met at 10 A. M., on Saturday, and a plan of action and outline of business was laid out. Refissembled at 2 P. M., and proceeded at once to G. H. Geer's discourses on the value of phenomenal Spiritualism are first class.

A. B. French and Mrs. Gale will be the speakers at the Lawrence Meeting, Aug. 6th and 7th.

Mrs. Sheffer, of South Haven, is an earnest meeting was amended so as to reduce the Board of

Managers from ten to five. They then proceeded to the election of officers for the ensuing year as follows: President, Hon. Edward J. Durant of Lebanon; Vice-Presidents, N. A. Lull, Mrs. C. C. Lull of Washington, and Mrs. Geo. B. Ammidon of Manchester: Treasurer, B. P. Burpee of Manchester; Secretary, Dr. Anna M. Twiss of Manchester.

Board of Managers: N. A. Lull of Washington, Mrs. L. A. Sturtevant of Lebanon, V. C. Brockway of Newbury, H. S. Clase of Plymouth, and Mrs. Neille L. Robinson of Sutton.

The Secretary was duly sworn, as required by the general laws of the State for the formation of religious bodies, and was instructed to give public notice of the origanization in order to comply with the customary formalities of law. The evening meeting was called to order at eight o'clock, and the President announced that short speeches were in order from spirits in and out of the form, believers and unbelievers. compliance, remarks were made by Messrs. S. P. Jackson, B. F. Hutchingson, E. W. Emerson, H. S. Chase, Mrs. L. A. Sturtevant, Mrs. Addie M. Stevens, and Dr. Anna M. Twiss. Mr. Emerson also gave tests from the platform. Good harmony prevailed throughout the day, which began with a baptism of rain from the clouds over our heads; and before we separated for the night we felt that there was a baptism of spiritual inspiration from the thinkers of the superior realms of existence.

Sunday morning the assembled people were ready for work at 10½ o'clock. The meeting opened with singing by the local choir, and in accordance with arrangements made by the Business Committee a short time was devoted to a conference before the regular speaker of the evening was introduced. Mr. Burpee read and criticised an article against spiritualism from a Orthodox paper. Mrs. Sturtevant followed with a poem, under influence; Mr. Chase made a sthring speech, and Mr. Emerson stated some of tipe benefits resulting from Spiritualism in his own case. At the end of the conference, Dr. Anna M. Twiss gave a discourse upon "The plengoes o

"If I were a voice, a persuasive voice, I would travel the wide world through,"

Meeting. A vote of thanks was offered for the same and the Secretary was instructed to answer accordingly. The following resolution was offered, namely:

ingly. The following resolution was offered, hamely:

Resolved, That the existence of the so-called "Medical
Law" now upon our statutes is a most humiliating evidence and indication of the selfishness, bigotry and intolcrance of the Medical Fraterinty of our State, who secured
its enactment, as well as the careless indifference of our
legislators to the highest interests of humanity and the progress of the healing art; and that it is a direct infraction of
the rights of the people, and a flagrant violation of the organic law which prohibits class legislation; and that it
should receive the unqualified condemnation of every man
and woman in our State.

This resolution was discussed by Messes, Burnece.

game now when promines class registation; and that it should receive the inqualified condennation of every man and woman in our State.

This resolution was discussed by Messrs, Burpee, Hutchingson, Freschi, Durant, Jackson, Emerson, Mrs. Stevens and Dr. Twiss, and was adopted without a dissenting voice. Further remarks were made upon various subjects. Mr. Emerson gave tests from the platform. The local choir of the Manchester Spiritualist Society greatly aided by their music and singing the success of the Convention. A vote was taken to have five hundred copies of the Constitution printed, and the Treasurer and Secretary were appointed a Committee to attend to the same.

Our, meetings throughout were marked by a kindly, fraternal harmony, and the Spiritualists of New Hampshire, who united to form a legal state organization, have reason to congratulate themselves that such a Society now exists, and that their efforts are crowned with success, and they now have the rights of other religious bodies.

A vote of thanks was given the choir for furnishing music, and also to the Spiritualists of Manchester for entertainment and use of hall.

The Secretary was instructed to furnish report of proceedings to the Banner of Light, Religio-Philosophical Journal and Mind and Matter, and in compliance this document is respectfully submitted by ANNA M. Twiss, M. D., Sec. N. H. State Spiritualist Association.

Manchester, June 30th, 1881.

New Publications.

BELIEF IN God: An Examination of some Funda-mental Theistic Problems. By M. J. Savage. To which Is added an Address on the Intellectual Basis of Fulfth, by W. H. Savage. 16mo., cloth, pp. 176. Boston: George H. Ellis, 141 Franklin street.

Believing that by scientific method alone the truth may be obtained, Mr. Savage, in this as in all his previous writings, seeks to avoid all mere assumption, and in his usually lucid, comprehensive and masterly manner discusses the subject that gives a title to the volume. It commences with the elaboration of a theory, reasonable and consistent throughout, respecting the origin of the idea of God, remarking at the outset that modern knowledge has, within the last half century, for the first time in the history of the race, kindled a light at which we may ignite our torch, and, bearing that torch in our hands, trace back the sinuous path of human progress; go down and back into the shadowy realms of crypts and caverns whence spring the great river of human life, whose waves have been the rise and fall of empires, and whose frothy, foaming crests have been dynasties, and catch a glimpse of the earliest form of human worship.

The development of man's idea of God is thence fol lowed, growing loftier, more grand and sublime as the human mind enlarges in its capacity of comprehension, until the point is attained of the recognition of an overruling Intelligence, a God who lives in and is manifest through this universe, which is his body, and of which he is the Soul. The various questions arising from the conclusions arrived at in the preliminary chapter are fully considered in those that follow, these questions being-Does God exist? Can we know God? Is God Conscious, Personal, and Good? Why does not God Reveal Himself? Shall we worship God? Shall we pray to God? It is needless for us to say that the author's views upon matters suggested by these inquiries are, in the main, in harmony with those of a majority of our readers; this, the previous productions of his pen will sufficiently guarantee. The chapter upon "The Intellectual Basis of Faith," at the close of the book, was written and delivered by a brother of the author of those that precede it, as a Phi Beta Kappa address at Bowdoin College, and is noted by the latter as being in its method new, in its treat-

ment fresh, and in its argument unanswerable. Young Folks' History of America. Edited by Hezekith Butterworth, author of "Zigzag Journeys in Europe," "Classic Lands," and "The Orient," Illustrated with one hundred and fifty engravings, 18mo., cloth, pp. 555. Boston: Estes & Lauriat, 201 Washington street.

Although this is intended for the young, it will be

found a book of very interesting and instructive reading for all. It is a concise, and admirable statement of the principal events of American history from the most remote period of which we have any knowledge to the inauguration of James A. Garfield as President, written in that pleasing and attractive style which has made for its author, by works previously coming from his pen, an enviable reputation. It is handsomely illustrated with excellent engravings, all of which appear to be new, and not such as have worn out the welcome they first received by a too frequent appearance in works of this kind. Noticeable imong these illustrations are two of special interest to our readers: "Witchcraft at Salem Village," representing an examination before a magistrate. Prostrate on the floor is a young girl with one arm extended, while at the desk a woman stands with her hand pointing upward, in the act of taking an oath or giving her evidence, while around, in the quaint dress of those times, stand the interested observers. The other is, "Whipping Quakers at the Cart's Tall in Boston," a sad picture of the bigotry, intolerance and cruelty that came to these shores with our "Pilgrim Fathers." The book is worthy of a wide circulation. and will without doubt receive it.

THE STORY OF THE MANUSCRIPTS. By Rev. George E. Merrill. 18mo., cloth, pp. 205. Boston: D. Loth-rop & Co., 32 Franklin street.

The object of this work is to show how the New Testament books have been translated to us from anclent times, and to give what are claimed to be proofs of their apostolic origin. A description is given of the manner in which fhe Scriptures have been copied. with facts in regard to existing manuscripts in the various collections and libraries of the world. Six fac similes of manuscripts used by the revisers are presented, and the closing chapter is devoted to a summing up of the opinions of the great critics on their history and credibility. The work is a valuable one at the present time, though it cannot be said to be an impartial presentation, since the author is a believer in the special and exclusive inspiration of the Bible, and offers all he can in support of his views without any recognition of what may be said in opposition to

ONCE. By Rev. S. Miller Hageman, A. M., author of "St. Paul," "Silence," "Greenwood," "Princeton Poets," etc. 18mo., cloth, pp. 217. New York: W. B. Smith & Co., 27 Bond street. ONCE.

them.

A novel depicting in glowing colors the falsities and frivolities of society and the hypocrisy of those who, under pretence of being surperlatively sanctimonious, subscribe to a church creed for the purpose of blinding the world to their impurity and shielding themselves from a condemnation which they inwardly feel they richly deserve. It is a book that takes hold of the hu manity within us, and abounds with terse, poetic, strongly-expressed sentences that embody great truths The author attacks conservatism with ungloved hands Some portions of the book are rather harsh and crude in expression and might have been happily omitted but there is so much that is good we are disposed to overlook these blemishes and thank the writer for the brave and noble words he utters in behalf of the poor, the outcast, and they that in this world have no helper THE PRESBYTERIAN HYMNAL. Philadelphia: Presbyterian Board of Publication, 1334 Chestnut street.

A volume of one thousand hymns, that, so far as the sentiments they present respecting life, death, and a future state, the Creator and the created, sadly need revision to adapt them to the knowledge mankind at present have upon those topics.

NANA'S DAUGHTER. A continuation of and sequel to Emile Zola's realistic Novel of "Nana." By A. Sirven and H. Leverder. Translated from the French by John Stirling. Philadelphia: T. B. Peterson & Brothers.

The aim of this story is to show that evil instincts are not hereditary. Its sensationalism is quite mark ed, and the characters, vividly portrayed, develop a plot of great strength in a style of composition vigor ous and concise.

A GOOD LESSON FOR ANONYMOUS WRITERS GEN ERALLY.—The Amherst student who does not dare trust the Herald with his name ought to know, if he is more than a freshman, that he Herald does not choose to trust him without his name, in violation of the rules of all decent newspapers.—Boston Herald.

Industry is the soul of business, and the key-stone of prosperity.—Barnaby Rudge.

"Scientific Basis of Sprittrualism,"—Among the scholarly advocates of Modern Spiritualism is Epes Sargent, who has published other books on this subject besides the new one bearing the above title, issued by Colby & Rich. It bears the motto from Humboldt, "Presumptuous skepticism, which rejects without examination, is more sad than the redulity which accepts them"; and this sentiment runs through the volume, which would be better named not the scientific but the actual basis of Spiritualism, for the proininent aim of the work is to prove that there are wonders whereof science should take cognizance, facts which can not be pooh-poohed out of existence.

—The South Boston Inquirer,

 $\ ^{\bullet}$ Extract from a notice which appeared immediately after the publication of the work.

Passed to Spirit-Life:

From New Berlin, N. Y., May 13th, 1881, Miss Fannie M.

From New Berlin, N. Y., May 13th, 1831, Miss Fannie M. Williams, aged 40 years and 3 months.

Prevented by physical disability from engaging in life's labors on carin, she has entered its more spiritual realities, "where is compensation for her sufferings and her tears," there mother left her twenty-four years before in the full hope of a reinion in spirit-life, "Through the intervening years the delicate daughter has remained in the constant care and often conscious companionship of her spirit-mofficer. She was earnest and enthusiastic in the spiritual cause, ever ready to give reasons for her, bellef, and in her own bright manner to hear testimony to its truth—"a little missionary," as she was called by her spirit-friends. She made arrangements for the denarture. Her happy failt was sufficient for the trials of life and the hour of change.

M. W. MOOHE.

From Henderson, N. C., June 13th, 1881, Henry Smith,

From Henderson, N. C., June 13th, 1881, Henry Smith, in the 67th year of his earth-life.

Mr. Smith suddenly passed from this to the spirit-world-by falling from a scaffold white engaged in building an addition to his dwelling. He was born in Denton, near Canterbury, Kent, Eag., July 15th, 1847, moved from England to Outario, Canada, in 1847, and from thence in 1871 to Henderson, N. C., where he resided and was engaged in the froit husbiness, known as the "Henderson Full Gardens," up to the time of his death. He will be greatly missed as a kind husband, a lowing and indulgent father, an estimable citizen, and a firm and zealous believer and advocate of lumortality. He always look great comfort. In studying the teachings of Spiritualism, and disseminating a knowledge of its doctrines among those of his filends with whom he was wont to mingle. His place cannot be filled in the vistole world, but his lamily are made happy in the thought of meeting him in the bilsstud beyond.

[JAMES A, O'N.LL., [Mind and Matter phease copy.]

From Kingsville, O., June 20th, 1881, Mrs. A. M. Dan-

lets,
Miss Entalle M, Gleason, late of Cleveland, O., officiated, and delivered a very appropriate discourse. In the departure of Mrs, Daniels, our little circle of Spiritualists have laid away another of their members, yet we know that what is our loss is her gatu. Mrs. D, was one of the faithful of carth, and a true, honest Spiritualist. Being permitted to see beyond the yell, she had nothing to fear. I have witnessed several demises among Spiritualists, and they all die in such peace that it gives one confidence to meet death as a good angel. I saw with clairvoyant vision the giving up of the first time in my life's experience, and it was truly grand. My pen is too feeble to portray the sight.

STUART L. ROGERS.

From Hampton, Conn., June 14th, Susie M., only daughter of Allen and Fannie E. Jewett, agod 6 years and 10 mos. Little Susie was not only the pet of the household and a large circle of relatives, but also of the neighborhood where sle dwelt. She was very nature, and exhibited in her daily nets and ways a thought hubers undoked for in one so young. As we gazed on the headmante form, which tender, loving hands had wreathed with sweet buds and blossoms, we marveled that she had larried among earth's children even the few years she numbered, for the stamp of the 'spirit' was so plainly visible. The earthly tenement was too weak and trait to longer hold its occupant, so the golden chord was loosened and little Susie Joined the waiting ones on the other shore. The funeral services were held at the home of her parents Thursday, June 16th, Miss A. B. Tingley, of Willimantle, officiating. Her classmates, with their teacher, were present, and as they based by the easket containing the tenantless form of their little mate, they tenderly dropped a floral tribute. The same ceremony was repeated at the grave by the teacher and class, thus testifying to the love they bore her. We laid her little body down 'neath the liftle bound, knowing and realizing that she whom we so tenderly loved, the real Susie, was not there, but still with and among us. From Hampton, Conn., June 14th, Susie M., only daugh-

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

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y. - The Brooklyn Spiritual Con-ference meets at Everett Hall, 398 Fulion street, Saturday wendings, at 71g o'clock.

ference meets at Everett Hall, 388 Fullon street, Saturday evenings, at 7½ o'clock.

BEVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 2½ and 7 p. m., in Union Hall, G. P. Dole, President; Gastavas Ober, Treasurer; E. T. Shaw, Secregary. The public cordially invited.

CLEVELAND. OBITO.—The First Religious Society of Progressive Spiritualists racets irregularly in Welsgerber's Hall, corner Prospect and Brownell streets, at 7½ p. m. Thomas Lees, President; Thile II. Lees, Secretary. The Children's Progressive Lyceum meets in the same place at 10½ A. M. Thomas Lees, Conductor; Mrs. P. T. Rich, Guardian. Strangers and visitors cordially invited free. Correspondence of the above Societies can be addressed to Tillie II. Lees (Watchman), 105 Cross street, Cleveland, O. CEDAR RAPPIDS, 10 WA.—First Society of Christian Spiritualists meets every Sunday, at 7½ p. M., at 75 South Washington street. Inspirational speaking. Dr. 1½ L. Enos, President; Mrs. Namde V. Warren, Vice-Prælident; Dr. Hamilton Warren, Secretary and Treasurer.

HANSON, MASS.—Regulay meetings are held on al-

dent; Dr. Hamilton Warren, Secretary and Treasurer.

FIANSON, MASS.—Regular meetings are held on alternate Sundays. W. Hood. President; Geo. C. Stetson, Secretary; Mrs. Barnabas Everson, Treasurer.

INDIANAPOLITS, IND.—The First Society of Truth-Seckers meets for religious service at 85% East Market street, overy Sunday at 2% and 7% P. M. J. R. Buell, President; S. D. Huelf, Secretary.

5. D. Huen, secretary.

LYNN, MASS.—Meetings are held in Mechanics' Hall, 160 Market street, every Sunday, at 12 M. and 6½ P. M., under direction of Dr. George Burdett.

The First Society of Progressive Spiritualists holds meetings every Sunday morning and evening at Templars' Hall, 30 Market street. G. W. Fowler, President.

LEOMINSTER, MASS.—Meetings are held every other sinday in Alber's Hall, at 2 and 6% o'clock p! M., F. L. Haskell, President; Mrs. Famile Wilder, Corresponding

LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2P, M, at Good Tomplar's Hall, Main street. All cordially invited, especially strangers. President, J. Tilley; Vice-President, J. H. Cotton: Secretary, Mrs. Nettle C. Weir, Treasurer, F. Lindguist.

MANCHESTER, N. H.—Spiritualist Society holds public circles every Sunday at 65 P. M. In its hall, No. 14 Opera House Block, Hanover street. Lectures commence Sept. 10th. Asa Emery, President; Joseph Freschi, Vice President; G. F. Rumrill, Secretary.

PORTLAND, ME, —The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall. Farrington Block, Congress street, at 2% and 7% o'clock. Speakers and mediums destrous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

PHILADELPHIA, PA.—The Keystone Association of Spiritualists holds a Spiritual Conference every Sunday at 15% r.m. at Hall corner Spring Garden and 5th streets. Everyloody welcome.

erkholy welcome.
The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10½ A. M. and 7½ P. M. at the hall corner Spring Garden and 8th streets.
The Second Association of Spiritualists holds conferences every Sunday afternoon, at 30 clock, and circles in the evening, at Thompson-street Church, below Front. James Marior, President; Charles W. Yard, Secretary.

SAN FRANCISCO, CAI,—The First Spiritual Union Society holds a conference and scance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third, Also meetings for icetures and scance in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

10 A. M.
SANTA BARBARA, CAL. — Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lycenn meets every Sunday at same hall at 15 F. M. Assistant Conductor, Mrs. Mary A. Ashley: Guardian, Mrs. Mary F. Hunt; Secretary, Mr. George Childs; Musical Director, Mrs. Fanna Searvens.

WORGESTER, MASS, - Meetings are held at \$1. George's Hall, 460 Main street, every Sunday at 2 and 72

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 park of five acres, adjoining New Era, and lying on the line of the Oregon and California Italicoad, and on the bank of the Wilamette River, accessible by beat 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 head 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 welcome there.

Free return telects will be furnished all those who come by railroad. Board and lodging convenient and cheap. Clackamas, Oregon, June 12th, 1881. WM, PHILLIPS.

The Michigan State Association of Spiritualist and Liberalists

will bold their next annual Camp. Meeting on the beautiful camping-grounds on the banks of Goguac Lake, one and a half nilles 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 Cityde, Ohio, are now engaged as speakers. Will complete the list in due time, of which we will speak later.

J. S. Burnher, Fresident.

Box B., Kalamazoo, Mich.

E. L. WARNER, Secretary.

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

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

TO BOOK-PURCHASERS.

COLBY & RICH, Publishers and Booksellers, No. 9 Montgomery Place, corner of Province street, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Relait.

Terms Uash.—Orders for Books, to be sent by Express, must be accompanied by altor part cash. When the money forwarded is not sufficient to fill the order, the balance must he had Co.O.D. Orders for Books, to be sent by Mail, must he accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and two preferred. All business operations looking to the sale of books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mall or express.

**England or America (not out of Caladogues of Rooks Published and for Sale by Colby & Richsent free.

SPECIAL NOTICES.

SPECIAL NOTICES.

***The 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 thought, but we cannot undertake to endorse the varied spades of opinion to which correspondents give utterance.

***Few do not read anonymous letters and communications. The name and address of the writer are in all cases in dispensible as a gaaranty of good faith. We cannot undertake to refine or preserve mainterints that are not used, When newspayers are forwarded 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 pure site.

line around the article he desires specially to recommuna for particul.

Notices of Spiritoniist Meetitars, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Panner of Bight.

BOSTON, SATURDAY, JULY 16, 1881.

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THE WORK OF SPIRITUALISM Is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human denorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind. - John Pierpont.

"Loose Him, and Let Him Go!"

spoken when the form of Lazarus came forth expressing the truth of it. It is this: "Whethfrom the tomb "bound hand and foot with grave- or there has been any new theology constructclothes," seem in our modern days to be even ed within the seminaries in the last fifty years more emphatically enunciated by the Divine or not, a great deal has been made outside Spirit of Truth-at this his second coming upon them." And "some of it is good theology," he earth-regarding the condition of man's mind. and the cramping views which have been forced upon it by the creedal systems of the past, which the New Dispensation has come to re- doctrines. For one enormous defect in many of place. The utterance of this liberating command and the existence of the progress inci- of the head and not at all of the heart." Theredent to its fulfillment are to-day receiving recognition on every hand -even the clergy being time "to take off the cerements from theology." forced to acknowledge these facts, and to prepare for the logical sequences thereof. Every theologians do not do it the common people will. now and then we meet with essays and sermons? in proof of what we state and in a marked de- ively to the voice of the New Dispensation gree is this true of a leading article appearing which is in the air, are fast doing it now. They not long since in the Northern Christian Advo- have waited for the "professional theologians" cate, an organ of the Methodist Episcopal as long as they intend to. They are weary of Church, published in Syracuse, N. Y., by Rev., asking for bread and receiving a stone. In-

spect to theology, whether it is a Mummy or a heavens opened. In place of being satisfied God, and answers by saying it must needs be with this everlasting threshing of old straw, one or the other, if the general impression is they call for the new ripe wheat of the living true that it is incapable of improvement. There truth. And the increasing revelations of Spiris Dr. Hodge, who boasted that there had not itualism are giving it to them every day. The been a new idea in Princeton for lifty years. A "common people" are not disposed to wait for God; says our Methodist Doctor, has no need of the creed-worshipers to adjust their attitudes progress, while a mummy is incapable of it. He before coming down from their pedestals, but therefore inquires whether changelessness of l theology is deification or mummification. He esteems it one of the urgent questions of the hour. He confesses that "theology is hard pressed on every side by the general progress." Many of course prefer that it should still remain just what it is; but many more are led to believe it necessary to have a revision of erecds and reconstruction of beliefs. If theology were divine, our Methodist Doctor admits that it would need no revision, and would be incapable of progress.

But, unfortunately, he says, "it is impossible that it should escape a large intermixture of merely human ingredients." He adds, that though God made the Bible, man interprets it," and "though the Scriptures are divine, creeds are human." Therefore, he is forced to the conclusion as an inevitable one, that "theology, like all of man's works, is capable of improvement, and may grow with his growth."

That is what we have been saying all the time, and been abused for saying it. Creeds are only a temporary compilation of human conceptions of the divine purpose and character. They are compacted by one or more men of superior intellectual courage, flowing from their satisfaction with their own individual

What sense or reason is there, then, in insisting that any creed contains all that it is capable for the human mind to conceive of God. They who are open to the admission of larger views on the subject become restless under the yoke of a creed, feeling that it is more and more the exercise of mere intellectual authority, derived from a past age, and forbids the free play of one's own thoughts and feelings in any sense. Just what this has to do with religion it is not easy to understand. It is simply a human fabric, to be respected only so long as it appeals successfully to human reason and human hearts. As it came from them originally, it will have to submit to them finally. The idea that anything merely human, like the fashioning of a creed, is eternal, is the most preposterous of all absurdities. And that being so, is it not plain that all religious organizations founded on creeds are equally changeable and per-

That is to say: these matters of creed and church are upheld only by outside, or popular, subscription to them, and when the outside view undergoes a change the creeds and churches must inevitably undergo a change, too. That is all the writer we have referred to means or can mean when he speaks of the wisdom of revising creeds and reconstructing beliefs, from time to jime. He means simply that the sentiment of the people is to be more and more consulted in the matter; that creeds have passed out of the power of the few into that of the many; that there is nothing like infalli bility about human conceptions of the truth or human statements of it; and that the world around us is all the while becoming more enlightened on this subject, which is the reason for its adopting larger and more liberal views. And it is the proper place to inquire what

dissipating the fogs of superstition, and bringing to man clearer and more familiar conceptions of immortality than Spiritualism; Spiritualism has opened eyes that have been long closed to any but the glimmering light of a theology that at last admits its own infirmity. It has removed the barriers which priestly, that is, human, dictation has erected and persistently maintained. It has taken away the fear of death by giving the world a real view of what

has more demonstratively done this work of

is beyond. In the light and warmth of what it teaches through actual demonstration, it is impossible for the hard and sterile creeds, casting their black shadows across human hearts, to live. It dissipates them into the changing fog-brms which is all they are.

Our "reverend" friend and brother, the writer of the article before referred to, freely admits the fact of this great change in the public mind, Although he does not go to the extent of defining or describing the cause of it. It is no matter, so long as so notorious and well-sustained a fact is not denied. In his own language again, "God's revelation in nature about us dees not change; but how much vaster and truer is our comprehension of the natural world than was that, of the race two hundred years ago! A similar, if not as rapid a growth, is taking place in our comprehension of God's other revelation in the Bible." That is to say, this age of the world has a far better spiritual knowledge of God and his purposes than a former age had. That is neither more nor less than what Spiritualists have been saying right along; and none have done more than they to help bring it about.

Our " reverend" friend and brother proceeds with his theme, and declares that "the great principle of toleration and the right of private judgment, so amply and so magnificently set forth by Paul in the 14th Chapter of Romans, slept for fifteen centuries, and burst upon the modern world like a discovery." / . . . "Thus new light is breaking out of light is word, and yet larger measures of it may be expected, unless we are prepared to maintain that we are the people, and wisdom will die with us." Accordingly, he concludes that theology is in no sense divine, but is merely human, and competent to grow and improve. And he insists that the urgent necessity to-day is for an advance all along the line.

And now comes from him the frank admission which so many more theologians are making continually in their hearts, and which covers These words of the Nazarene, recorded as and comprehends the whole subject by simply is fain to admit, "voicing the higher moral and spiritual instincts of our nature, which formerly were too little consulted in the formulation of the old creeds was, that they took comisel solely fore he concludes, and most justly, that it is It is his fixed belief that "if the professional

Nay, the "common people," listening instinctstead of the dreary expounding of the dead He heads his article with the question in re-creeds of the conturies, they ask to have the leave them standing apart and alone and eager ly seek the truth where it is really to be found.

The Rishon and the Duke.

"Mr. Bishop's exhibitions in London for the purpose, as he says, of "exposing Spiritualism," partake so much of the ludierous that they are hardly worthy of a passing notice; but yet, as great stress is laid upon them by certain "ignorant learned" classes as prima facie evidence of the falsity of Spiritualism, we make a note of his late appearance in St. James' Hall, with the Duke of Beaufort as master of ceremonies. The Cuckoo (London, June 27th) says: "Mr. Bishop took care to let the audience know of his Grace's presence as soon as possible, and never let them forget it for a moment afterward. . . The Duke was in his best vein. He ascended and descended the platform with an adroitness that delighted and astonished the company. Though the sitting posture does not admit of much variety, his Grace took a seat do a chair, quite an ordinary one, in a manner that gained universal approval, and there was a finshed ease about his style of saying 'Yes' and No,' that evoked repeated plaudits."

The above forcibly reminds us of the chief performer's Old South Salvation exploit in this eity, and the graces and disgraces that superintended and surrounded that performance.

After mentioning a few simple tricks in mind-reading," of which, judging from the report, we should say the prominent feature was collusion between the Duke who asked the questions and the Bishop who answered them, the Cuckoo continues: "Then the Duke got inside the cabinet with Mr. Bishop, and, as far as the audience could tell, employed himself in assisting Mr. Bishop in hammering tin tacks into a post, kicking the furniture about, and jangling musical instruments. When he came out, his

Grace was received with loud applause." Of Mr. Bishop himself, the Cuckoo says: "He was a grievous disappointment. His manner of speaking is irritating from its conceit, and the matter of it impertinent, while his feats cannot compare with those of Messrs. Maskelyne and Cook for originality, nor with those of the Spiritualists for mystery. As an exposure of Spiritnalism the evening was absurd, for Mr. Bishop takes an uneducated man's view of the new science, and seems to think that because he can imitate raps and slate-writing he has demolished Spiritualism. Quite apart from this, however, we would point out to Mr. Bishop that it is no refutation of Spiritualist performers to imitate them by legerdemain, or else we must, consider the ripening of fruit by sunlight an imposture because the electric light rivers fruit just as well, or we must consider Aaron's feats before Pharaoh impostures because the Egyptian magicians successfully imitated them.'

Berkeley Spiritual Society, Boston.

At the close of the morning services of this congregation last Sunday, Timothy Bigelow, Esq., the Treasurer of the Society, made his first annual Report, from which it appeared that of \$1,153 originally subscribed \$915 had been paid in, of which sum \$864 were expended for rent of hall, ushering, etc., leaving a balance of \$51,50. This balance had been paid to Mr. Colville.

Of the \$238 subscribed and not paid in, it was stated that certain amounts had been subscribed by persons willing but unable to pay; certain other subscriptions were from strangers who had never reported for payment, while there were but three persons on the list whocould have paid, should have paid, but did not.

Mr. Bigelow made a brief but animated peech, in which he said that, though the subyet several hundred dollars are still needed in of Mr. Colville, in addition to the rental of the hall and other assumed expenses. His remarks that those present would aid to the extent of their means; and certain new names were added to the paper.

At the same time it is hoped that members of the congregation absent on summer vacations, and that larger congregation-the public-who sophical Distinctions," and five on "Hegel's wish to read and circulate Mr. Colville's masterly and inspired discourses, will respond liberally and promptly, by sending their names and subscriptions to Mr. Bigelow, 3 Hancock street, Boston.

"The Divine Law of Cure."

W. F. Evans-a gifted writer and skillful fashioner of valuable books-has just brought out another volume in continuation of the series already produced by his pen. The new work is titled "The Divine Law of Cure," and is specially described in affadvertisement, which the reader will find on our fifth page. The title of the book, and its table of contents, indicate the scope of subjects illustrated, and those who have perused his previous contributions to literature of this class can form a good idea of the book just published. Mr. Fyang plaims that this work is the culmination of his labor and constant study for the past six years.

That Mr. Evans is a gentleman eminently qualified to deal with the questions he essays to treat is evidenced to any person who peruses the books he has heretofore brought before the world of thinkers. One of his readers, for instance (and in point as to what we have just said). places the following estimate upon the volume treating of "The Mental Cure," which Mr. E. brought out in 1869, and which has provoked similar expressions of high appreciation in

other quarters as well:

"The reader will find himself in the profound depths of the science of human nature, and wondering at the great simplicity, yet farreaching relations of the mysteries of life, mind and spirit when set forth by one fitted to 'discount spiritual things,' and intuitively endued with the logical method to set them forth to unother in a complete and retional extension. another in a complete and rational system, and in beautiful language of demonstrable truth."

Similar conclusions will be arrived at by hose who read the "Divine Law of Cure." Contenting ourself with these brief comments regarding the book, its author, and its advent before the reading public, we shall give an extended review of the new volume in a future

ET The Valley Visitor (of Newburyport, Mass.) has in a recent issue a brief but trenchant arraignment, in Bro. J. G. L. Colby's best style, of a class of men too numerous in the United States at the present day-"men who buy newspapers and, buy politicians as a lent words and their unblushing corruption. "They have come," it says, "to think it no crime, not even an offence, to buy a legislator and so defraud a people; and if they go on, the day will come when they will shoot the people in the streets as they would dogs." [This quoted paragraph was published previous to the attempt to murder the President.

These men are not merely the representatives of political party interests, but are in the forefront of great business associations whose aim is to tighten the hold of the few and rich upon the throats of the many and the poor. And the signs, politically and industrially speaking, are in this regard far from cheering to the lovers of the Republic. The New York Graphic, an uncommonly well-informed daily journal, recently and truly remarked on this subject as follows: "If we ever have a conflict between capital and labor in this country it will be because of the injustice done the masses by corporate monopolies." It certainly behooves all classes of citizens to sustain every effort possible of being made to limit the power of men who, to use the words of a committee of the United States Senate, "recognize no principle of action but personal and corporate aggrandizement."

A very fine discourse was listened to by a highly appreciative audience at the New Jerusalem Church last Sunday forenoon, Rev. Channey Giles, of Philadelphia, occupying the pulpit. He preached upon the parables of Jesus. 11e said, just what Spiritualism teaches, that natural things: lie parallel to spiritual things, and correspond in every part; that, in the true sense of the word, the whole material world is a parable of the spiritual world—aresult of forces in the spiritual world, and corresponds to them. He holds that there must have been a spiritual tree before there was a natural tree, which is a fact beyond doubt. The material universe, said the preacher, is a parablebeautiful, grand, glorious; but all its beauty, grandeur and glory are, we think, a meagre parallel to the beauty, grandeur and glory of the spirit-land as described by our translated friends. He considers a parable divine truth in a natural form, which all will gradually see as they grow in spiritual strength; every truth is like Jacob's ladder-its foot on the earth and its top in heaven, and on its shining rounds angels

Coll Robert G. Ingersoll condenses a whole volume into the following sentences regarding the Pueblo Indians and their treat-

"I am told that the Pueblos are most excel-lent, industrious, honest, ignorant, and harm-less people. The Pueblos are all Catho-lics, and have been turned over by the Interior honest and straightforward in all their dealings, how can we expect the masses to be so? We hope the lesson to be learned on account of the attempted assassination of the President will prove a salutary one to all our public men.

The Almost cruel to take advantage or a poor in the almost cruel to take advantage or a Department to the Presbyterians. It seems to me almost cruel to take advantage of a poor In-

The Concord (Mass.) School of Philosophy.

This school commenced its third season on Monday last. In our view the most important lecturer will be Dr. H. K. Jones of Jacksonville, Illinois. This gentleman is a profound thinker, and no doubt will handle his subjects with that degree of liberality and impartiality they so fully deserve. We shall watch his enunciations with great interest. He will give five lectures on "The Platonic Philosophy," and five on "Platonism in its Relation to Modern Civilization." His first course is this: "1. The Platonic osmology, cosmogony, physics and metaphysics. 2. Myth; the gods of the Greek mythology; the ideas and principles of their worship, Divine Providence, free will and fate. 3. Platonic psychology; the idea of conscience; the Dæmon of Socrates. 4. The eternity of the soul and its scriptions for next year are large and liberal, preëxistence. 5. The immortality of the soul, and the mortality of the soul; personality and the Society, including, as it does, the expense of | second course are these : 1. The social genesis; discipline of man; the uses of the world we live in. 3. The psychic body and the material body were received with emphatic applause, showing of man; the Christian resurrection. 4. The philosophy of law. 5. The philosophy of prayer, and the prayer gauge.

Mr. A. Bronson Alcott, dean of the faculty, will give five lectures on the Philosophy of Life; Prof. W. T. Harris, five lectures on "Philo-Philosophy"; Mr. Denton J. Snider, five lectures on "Greek Life and Literature"; Mrs. Julia Ward Howe, two lectures on "Philosophy in Europe and America" and "The Results of Kant"; Rev. Dr. Bartol, a lecture on "The Transcendent Faculty of Man."

At one of the hearings had last winter in a certain State where the M. D.s were pushing the Legislature for a bill to protect their trades-union" "Regular" system, an "irregular" physician put in an appearance, and had a word to say for his own liberty and that of the class he represented. His line of argument, to our mind, reached far toward a complete summing-up of the true application of the "education" clause which the allocaths so persistently harp upon in connection with the monopoly statutes they so audaciously ask for from time to time. He had, he said, been highly successful in making cures in the State with and under his mode of treatment; and regular physicians now present had sent patients to him after their own system of practice failed to bring relief. In reply to a prominent M. D. No had asked if he (the speaker) did not think it better to have all physicians educated, he would reply, most decidedly, Yes-in their own particular mode of treatment; but no necessity existed for the passage of a law obliging them (if they hoped for a license to practice) to study the clinics of others whom they believed to be grossly in error.

The London Spiritualist newspaper, said Mr. Epes Sargent to us two months previous to his demise, "is a slim concern-of no account whatever." From recent personal squibs in that sheet we have come to fully endorse the verdict of our intimate and estimable friend, Mr. Sargent. The man Harrison says he does not sell the Banner of Light now. He has not for a considerable period, and the prospects are that he will not continue to sell his own paper for so very extended a term of years. We may remark, parenthetically, that, there being no demand for The Spiritualist in America, we some time since discontinued any attempts to have it on sale at the Banner of Light Bookstore. Harrison's attacks upon Light, the new organ of the British National Association of Spiritualists-to say nothing of his infamous attacks upon one of the best and most influential Spirbutcher would sheep in the market "-men who have millions in the elections-hence their vioin England will bear in mind that our agent MR. J. J. Morse, 53 Sigdon Boad, Dalston, London, E., will not only furnish the BANNER, but all our publications, to customers. See his full advertisement in Lique.

> We have the authority for stating that Mrs. Elsie Crindle, the materializing medium, will return immediately to California, and that her son will remain here for a brief period, when he will visit Lake Pleasant Camp-Meet ing. We have just received an account of seances held by this lady of late at Hartford Conn., which fully endorses her mediumship. Our correspondent, in behalf of himself and others, in a private note says: "We have had two interesting scances through the kindness of Mrs. Crindle, and would be glad to assure the public, through the columns of your paper. that we consider her a reliable medium, worthy of the patronage of those who care to witness truthful manifestations." On the other hand. Dr. J. R. Buchanan, of New York, in a card on another page, withdraws his previous endorsement of this lady's mediumship.

The National Arbitration League," a movement for the establishment of which we have before alluded to as being made in Washington-our friend S. M. Baldwin, of that city, being actively interested in its formation—has issued a Declaration of Principles, Constitution. By-Laws and List of Officers. Its purpose is through its own agencies, and kindred organizations in this and other countries to develop a sentiment against war and in favor and having a finely illustrated cover,) giving all of peaceful arbitration for the settlement of general details necessary to be known concerndisputed questions between nations. Its object is a most laudable one, and no friend of humanity will fail to wish it a full measure of success in its efforts to attain it.

"In the view of James Freeman Clarke, Christ was the type of the coming man, whose psychological and moral developments will qualify him to work the same or equal wonders, attributed to the founder of Christlanity. This is the view held by some Spiritualists.

The above paragraph from a recent issue of the Boston *Herald* embodies a substantial truth; and "the coming man" spoken of proves himself to be quite nearly "here," if the wonders in the way of phenomena, healing, etc., daily reported by the secular as well as the spiritualistic press all over the world are taken into the account as competent witnesses.

En Much valuable matter of a demonstrative and argumentative nature will be found among the contents of that sterling work by the late Epes Sargent, Esq., THE SCIENTIFIC BASIS OF SPIRITUALISM, which Colby & Rich have on sale at the Banner of Light Bookstore, 9 Montgomery Place, Boston.

Mrs. J. C. Ewell, inspirational reader of disease and material and spiritual conditions, etc., Suite 2, Hotel Norwood, (entrance on Ash street,) is the medium through whose remarkable gifts the late Rev. Eliakim Phelps received, during his investigations concerning Spiritualism, much satisfaction and consolation.

Highland Lake Grove.

Spiritualists hereabouts should not forget that on Friday, July 15th, the Shawmut Spiritual Lyceum of Boston will, under the directorship of its presiding officer, J. B. Hatch, join with its friends and the public in the pleasant exercises of the annual picnic of this thriving organization, at Highland Lake Grove, on the line of the New York and New England railroad. The services to be held will be of interest, the place of meeting is full of natural attractiveness, and no reason exists why the enterprise should not be successful in the broadest sense of the term.

The attempted assassination of the President inculcates a great moral lesson which all should heed. The heart of the nation is stirred as it never was before. The rancor of party politics will in a great measure cease. Statesmen, instead of politicians, will be elected to fill order to fitly carry out the second year's work of | individuality; metempsychosis. The titles of the offices of trust. As good is born of evil, the American Union will become stronger than reporting and printing each morning discourse | the church and the state. 2. The education and ever. The happiness of the civilized world depends upon the stability of our free institutions. This country is the home of the oppressed of the Old World, where the rights of all are fully respected. Guard well, then, Americans, your sacred rights, political and religious, and you will have nothing to fear. The spirit-world is continually showering upon you its richest blessings. "Ask, and it shall be given," is to truism of mighty import. When you think that you are strong in material things you are indeed the weakest. The spiritual only is the real. Cultivate, then, your spiritual natures to the fullest extent if you would be happy here and blessed hereafter.

> George F. Cooper, of Lawrence, Mass., called at this office July 12th and informed us that he recognized the communication from SA-RAH F. SANBORN, which was published in the Banner of Light Message Department, June 25th. He became acquainted with the lady some years since while residing in Haverhill, but had not seen her for a lengthy period. He has also had conversation with parties who were even more intimately acquainted with the manifesting intelligence than himself, and the conclusion arrived at by all is, that the details of the communication as printed are correct in the main, the manner of expression is characteristic of her while in the mortal, and the message in the direction of a palpable demonstration of continued identity beyond the change called death, is of a highly satisfactory nature.

> Dr. B. H. Crandon, of Chelsen, Mass. -who some years ago was prominently identified with the support of Spiritualist meetings in that city-1 assed on from the scenes of mortality, after a somewhat protracted illness, on Saturday morning, July 9th, at the age of 67 years. He leaves a widow, a daughter and three sons yet in earth-life. Funeral services were conducted by W. J. Colville at the late residence of the deceased, on Chestnut street, at 2 o'clock on Monday afternoon, July 11th. -The remains were interred at Woodlawn Ceme-

> We devote much of our space the present week to the giving of numerous letters from correspondents in all parts of the country, showing the condition of the cause, etc., in the various localities inhabited by the writers. These accounts, it will be noted, deal largely with the spiritual phenomena and its lessons, and cannot fail of being of interest to our patrons. Mr. Robbins, also, under the same head, pays a tribute of commendation to our friend Thomas R. Hazard and what he has wrought for the mediums of our time.

> The public have lost a most excellent and truthful medium in the passing to the higher life of Mrs. Rose Worcester, for many years a resident of this city, which event occurred at Sunday morning, July 10th Mrs. W. has been ill for a number of years, enduring patiently the sufferings to which she was subjected, and laboring amid them all for the spiritual enlightenment of mortals. Many who have through her received a knowledge of immortal life will ever hold her ministrations upon earth in grateful remembrance.

As an illustration of the effect of Modern Spiritualism on one whose belief in Christianity afforded him no real consolation in a time of affliction, Alfred R. Wallace quotes what was said to him by a clergyman who had witnessed the manifestations of spirit-presence. He remarked: "Death is a different thing to me now from what it ever has been; from the greatest depression because of the death of my sons, I am full of confidence and cheerfulness; I am a changed man."

B. Franklin Clark, M. D., writes to us that those who wish to employ the services of a medium will find Mrs. J. L. Plumb, 63 Russell street, Charlestown District, a most excellent one, and every way worthy of their patronage, which she greatly stands in need of. Dr. Clark's experiences with her have been very remarkable, and he feels to assure all who may avail themselves of her excellent mediumistic powers that they will derive great satisfaction in so

Call at the Banner of Light Bookstore No. 9 Montgomery Place, Boston, and obtain, gratis, a copy of a neat pamphlet (of eight pages, ing the forthcoming Camp-Meeting at Lake Pleasant, Mass. The brochure is supplied for free distribution by the Association having these annual gatherings in charge, and is a clear index of the enterprise of the Board of Management.

"Nature," says a French philosopher, "is fighting with disease, a blind man armed with a club—that is, the physician comes to settle the difference. He tries first to make peace; when he cannot accomplish that, he lifts his club and strikes at random. If he strikes the disease, he kills it; [sometimes, we prefer to add;] if he strikes nature, he kills the patient." D'Alembert, a celebrated physician of thirty years' practice, retired from it, and assigned as his reason that he was weary of guessing.

ET Dr. Joseph Beals, the efficient President of the Lake Pleasant Camp-Meeting Association, writes requesting that we give notice that the announcement that Mrs. Ada Hoyt Foy, of San Francisco, would be present at the forthcoming sessions at the Lake, was premature she being unable to make arrangements for the proposed visit.

Dr. A. H. Richardson has a card on our fifth page regarding his second excursion to Shawsheen River Grove, (on Sunday next,) which merits the attention of Spiritualists hereabout. J. Frank Baxter will be there.

Our List of Lecturers.

As is well and generally known we from time to time, as often as space allows, print an extended list of the names and addresses of the platform workers for Spiritualism. This we do free of all expense to the ladies and gentlemen specially affected by it. And this course we shall be glad to continue if the speakers or their friends will but take the trouble to keep us posted as to changes of location, etc., as the only value which can possibly attach to the list rests in its reli-

ability and correctness as a reference directory.

We are sorry to announce that we have recently been put in possession of facts going to show that our list, as it now stands, is incorrect in several important instances; therefore we announce to the lecturers, one and all, whose names are included in it, that we shall. at a reasonable period after the appearance of this call, expect to receive from each individually a notification, by postal card or otherwise, that his or her name, address, etc., are correctly given in our directory, or, if not correct, we shall expect that the true de-tails be given us. We shall decline to publish the list In full, hereafter, till so corrected; but shall proceed to give to our readers the names of those only who respond to this notification. Surely if it is of any advantage to a speaker to have his or her name and address printed in the Banner of Light list, it is at least worth the trouble of notifying us whether the information is or is not correctly given in our columns.

W. J. Colville.

A correspondent writes concerning Mr. Colville thus:

ville thus:

"I doubt if there is a speaker engaged in illustrating the law and philosophy of Spiritualism who gives greater evidence of the ald and assistance of spiritualism evidence of the ald and assistance of spiritintelligence than is shown in and through this young philosopher. He does not claim to be highly educated, or that he gives thought and study to the different subjects that he discusses; and for him to be able to elucidate the philosophy of life on earth and spiritspheres in such a masterly manner seems to those who do not admit or recognize that intelligence remains individualized after the change known as death, to be mirneulous in its nature. No one can listen to his discourses and answers to questions put by the audience without coming to the conclusion that he is inspired to speak upon history and the philosophy of life, which includes Spiritualism, in a way that does not admit of any other conclusion than that disembodied intelligences control his organism to give utterances far beyond his knowledge and education. And another evidence of its being a fact is that of the amount of labor he performs without becoming exhausted.

Mr. Colville's guides inspire him to speak upon

hausted. Mr. Colville's guides inspire him to speak upon principles connected with the laws of life, also on history, and he seldom alludes to self as a medium or an individual; neither does he enter into personalities to any extent. His subjects are handled in a masterly manner, and show great research and experience, such as the young man individually never obtained. His controls are constantly changing, which may account for his ability to speak upon the living questions of the hour, and to deal with all subjects connected with the uplifting of humanity in a common-sense manner."

The Star Publishing Company, of Springfield, Mass. (332 Main street), is doing excellent service for investigators and inquirers on the mental plane of the spiritual dispensation by bringing out at intervals leaflets and small pamphlets which, obtaining large circulation on account of their modest price, exert a gradually widening influence in every community. "The Experiences of Samuel Bowles"-late editor of that well-known journal, the Republican, of Springfield-in spirit-life, have been embodied by this Company in a neat brochure of 56 pages; and the matter contained therein (given as it was through the rare mediumship of Carrie E. S. Twing) has been voted by a large number of purchasers to be eminently worthy of attention. The same Company has just published a pamphlet of 23 pages, on the "Origin of Life," etc., claimed to be given by the dictation of the late Prof. M. Faraday, of England.

These pamphlets are for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston. Price, "Experiences," 20 cts. per copy; "Origin," 10 cts., postage free.

BA It is a fact which continually grows upon the estimation of thinking minds now-a-days. that what is denominated a newspaper preaches often more effectively than pulpit or rostrum. It addresses people individually, in solitude, when they sit apart and alone with their own thoughts, and after the methods of the world are more or less washed out of their natures. Therefore those connected with the press should frequently reflect upon the responsibility attaching to their position, and to the importance of the character of the printed page which so many readers peruse in hours of temporary-retirement from the busy scenes of every-day experience: By so doing they will be better able to estimate the weight of the words which they employ in their utterances; and will more nearly approximate a condition in which they are fitted to approach the public mind with the best matter clothed in the most appropriate diction, and laden with the best influence in the direction of right and truth.

Information reaches us that Mrs. Cora L. V. Richmond has met with excellent success in Denver, Col., of late, as a lecturer. She will remain "in or near the mountains until about July 26th, when she (with her husband) will start for the East." There are in Denver quite a number of Spiritualists from New York, Boston and elsewhere; and the resident Spiritualists are by no means few. Mrs. Maud E. Lord is reported as doing a good work in Leadville at present. Mrs. R. C. Simpson is now in Denver, enjoying a season of rest.

It seems to us that if the friends of Spiritualism—and they can be numbered by millions to-day-took that deep interest in the subject which they unquestionably sllould, they would hasten to contribute their full quota to the Editor-at-Large Bureau, in order to strengthen the hands of Prof. Brittan in the noble work in which he is at present engaged. There is no other man in the whole world so competent, and we cannot afford to lose his services through lack of material means to sustain him.

Joseph Wood writes from Philadelphia, under date of July 11th: "The 'First Association of Spiritualists of Philadelphia,' and the 'Keystone Association' have adjourned over until September. The supplemented lectures by Mrs. Shopard-Lillie have been duly appreciated. We will all be at Neshaminy next Sunday and to 15th August. Thanks for your favors to both Associations."

The New York Sun remarks, concerning the changes made in the New Testament by its revisors:

"In view of these facts it is plain that the authorized English version should have been repudiated long ago, and that its persistent retention has reflected no credit on the candor and intelligence of the Christian community."

As we go to press accounts from Washington are of the most cheering nature regarding the ultimate recovery of President Garfield. We are sure our readers everywhere will be as pleased to peruse this announcement as we are to be able to present it to them.

We learn from Light that Mrs. Fletcher was at the time of writing, July 2d, quite ill, I see," laughed the grocer; "one would think I had and that the attention of the Secretary of State; no education!" And he crossed it out and wrote had been directed to the fact.

BRIEF PARAGRAPHS.

Happiness does not so much consist in having much to enjoy, as in the faculty to enjoy a little. It is a beautiful thought of Addison's that one man often takes more pleasure in the contemplation of a fine es tate, than another does in the possession. The one finds an estate in the beauties—the other finds no beau tics in the estate. The possession of enjoyment is better than the enjoyment of possession.

A paper dome is being made for the new observatory at West Point. It is thirty feet in diameter, and its weight is but one-tenth of a copper dome of the same size.

Full many a man has poked at glycerine, And flown promiscuous through the desert air; Full many a maid has toyed with kerosene, And sailed to glory in a gorgeous glare.

OAKLAND GARDEN .- "The Mascot" is the attrac tion for the present week. As now presented, this opera never had more pleasing features. Each even ing and afternoon Till's Marionettes are to appear in a minstrel scene. The beauties of nature and art here harmoniously blended render this a spot par excollence for pleasant retirement and healthful recrea tion; and the high character it has already won is at the present season determinedly maintained.

The meeting of the Emperors of Germany and Aus tria is to take place in August next.

Rev. Dr. George R. Bliss, Professor of Greek in the Crocer Theological Seminary at Chester, Pa., enlight-ened the Baptist divines of New York City, recently, in regard to the revised version of the New Testament. He is reported as saying he was glad that the changes already sanctioned made it more impossible than it had been for certain lonely archaisms, linguistic ghosts of a past century, much longer to walk the earth.

Speaking of the recent theological struggle over Dr. Smith, in "the North Countree," to which we have heretofore reverted, the Boston Journal remarks:

"The case will not end so; indeed, it is not likely to end for a long time yet. And before it does end, the Free Church of Scotland, which is one of the most conservative bodies in Christendom, will very likely experience some important modifications."

The Medium and Daybreak, London, Eng., has a letter in which W. J. Cornish affirms that the "Mother Shipton" prophecy should read, to be correct as recorded in her volume:

"The end of the world will come In a year that's known to none."

He affirms that the "1881" idea was inserted some years ago by another party in the south of England, and that the person making the alteration has con fessed to the act.

If many more lunatics spring up in Washington, "commissioned by God" to kill various statesmen, some other people had better be commissioned by law to kill a few of the lunatics.—Lowell Courter. For instance the lunatics who have been trying for several years past to put "God in the Constitution."

Beware of too sublime a sense
Of your own worth and consequence.
The man who deems himself too great,
And his importance of such weight
That all around, in all that's done,
Must move and act for him alone,
Will learn in school of tribulation
The folly of his expectation. — [Can The folly of his expectation. -[Cowper.

A Georgia newspaper calls one of its contemporaries the repository of belated information

The lively Boston Herald, rendered utterly hilarious over the glad prospect of President Garfield's recovery, gives vent to the following medically "heterodox" opinion:

"If the rival doctors get up a duel in Washington, we suggest that they take each other's medicines and see which can stand it the longest."

There is a plan on foot in France and elsewhere, it is mooted, to at some time in the not remote future make a descent upon England from the Continent. If such a scheme should be inaugurated, it is intimated, the English fleet could not prevent it.

ANOTHER CHURCH HORROR.—By the falling of a church roof in San Matto, Mexico, on Tuesday morning of last week, fifty people were killed, thirty being

Genius at first is a little more than a great capacity for receiving discipline.—Daniel Deronda.

Sugar-refiners are combining in New York to keep up the price of refined sugar. They ought to be sent to the house of correction.

THE HAMPTON HOUSE, Haymarket Square, Boston -Z. T. Favor & Co., proprietors-has a double-candle electric light in front of it, which illuminates the whole Square. This establishment is the coolest and therefore most comfortable summer residence in Boston; and as the charges are moderate, it deserves the patronage of the traveling public.

Blows are sareasms turned stupid; wit is a form of force that leaves the limbs at rest.—Felix Holt.

The torrid wave at the West will soon reach Boston.

A skeptic recently said: "Well, sir, you may think what you please, now; but, after you are dead, you'll find out that the soul of man is not immortal!" Perhaps the Investigator can explain this point more fully.

A "New Century Cooking School" has been established in Philadelphia for teaching domestic economy. In proof of what can be done in its line the school re cently gave a party of thirty-two an excellent dinner. consisting of a dozen various articles, at a cost to each individual of seven cents. There is much to be learned by our people in this direction.

The Franco-Turkish difficulties are settled.

The assassin Guiteau was a member of the Plymouth Church Bible-class. Had he been a Spiritualist, the church organs would have been vociferous in their condemnation of Spiritualism. Now they are silent in regard to the assassin's "faith." It makes a material difference which ox is gored, you know.

. We would call the attention of our readers to the advertisement of the Banner of Light, on our first page. If they wish for a thorough knowledge of. what Spiritalism is, that is the best paper that ever was or ever can be printed, and its contributors the best writers of the age.—Hornellsville, N. Y., Weekly Tribune.

The weather last Sunday in Boston was hot. At the beaches it was cool and comfortable for the multitudes of people-men, women and children-there congregat ed. It is estimated that there were at the "Point of Pines" (Revere Beach) eleven thousand visitors. Alike rush to Nantasket. With fine music, good order and excellent fare the enjoyment was perfect.

Did the prophet Isaiah ever eat at a railroad station? It certainly looks so, for how could he have described it so literally if he had not? "And he shall snatch on the right hand and be hungry; and he shall eat on the left hand, and shall not be satisfied."

In many eyes success is a crime. "I do n't like you," said the snow-flake to the snow-bud. "Why?' said the snow-bud. "Because," said the snow-flake "you are going up, and I am going down."

A NEW "SYNDICATE." The flame within my bosom, Kate,
Is burning warm for you,
And I am sure that you will make
A wife both kind and true;
So let the match be struck at once; No longer let us wait; 'm sure we 've had enough of sparks;

Let's form a cinder-Kate

"Hallo, mister," said a Yankee to a teamster who appeared in something of a hurry, "what time is it? where are you going? how deep is the creek? and what is the price of butter?" "Past one-almost two -home-waist-deep-thirty cents," was the reply.

English scientists condemn competitive examina tions as one of the principal causes of debility.

The other day, when a Detroit grocer spelled sugar s-h-u-g-e-r, a friend pointed out the word and re-marked: "That word is n't spelled quite right." "Ha! "s-h-u-g-o-r."

The Magazines.

THE HARVARD REGISTER. An Illustrated Magazine. Moses King, Editor and Publisher. Cambridge, Mass. The April, May, June and July numbers of this excellent publication are given collectively as its final saue, which will be a matter of regret to those who have been charmed and delighted by a perusal of its always attractive pages. It contains 240 handsomely printed pages, illustrated with thirty finely executed engravings, and is practically a book on "Harvard University" that will be highly prized by all who have been, are, or may be connected with that institution, Of the portraits are those of O. W. Holmes, H. D. Thoreau, E. E. Hale, R. W. Emerson, Robert T. Lincolu, and John O. Sargent; the last, a brother of Epes Sargent, furnishes some interesting reminiscences of the past afty years in which he filled a prominent part. The other illustrations comprise views of college buildings at Cambridge, church edifices, &c., and views in Mount Auburn Cemetery of monuments to the memory of Agassiz, Everett and Sumner. Of the literary contents it is unnecessary that we should offer any words of praise; for it is easily understood that a work from such a source, upon such subjects as it is supposed to treat, cannot be otherwise than super-excellent.

THE HERALD OF HEALTH.-M. L. Holbrook, M. D., publisher, 13 Laight street, New York—contains in its July number an excellent article upon the general treatment of Rheumatism, by the Editor; "The Teeth and their Relation to Health," by R. M. T.; "The Nulsance of Physic"; "Typhoid Fever and Ice"; "Vegetable Diet for Children"; "Hay Fever"; "Potsonous Clothing," and a variety of other valuable articles upon subjects allied to the culture of body and

THE SHAKER MANIFESTO for July gives its readers some pleasant reminiscences of the "Brook Farm Community," of which George Ripley was the founder, and such men as Thoreau, Emerson, and Hawthorne, and such women as Margaret Fuller, were members. Elder Evans discusses the wearing of the beard, arguing that the act of shaving is a disease-producing practice. The usual variety of shorter articles abound with interest. G. B. Avery, publisher, Shakers, N. Y.

RECEIVED: ANDREWS' BAZAR for July-issued under the auspices of "The Queen's Publishing Company," Tribune Building, New York, of which Mr. W. R. Andrews, the founder of THE BAZAR and ANDREWS' AMERICAN QUEEN, Is Manager. The present number is filled to repletion with Fashion News, and is handsomely illustrated.

Movements of Lecturers and Mediums.

(Matter for this Department should reach our office by Tuesday morning to insure insertion the same week. 1

Frank T. Ripley can b · engaged to speak and give public tests, between St. Louis, Mo., and Norwalk, O., for August and September. Address him at once at St. Louis for terms, etc.

Miss Lessie N. Goodell, inspirational speaker, is engaged to lecture in Portland, Me., September 4th and 11th, and would like to make other engagements week days and Sundays in that vicinity. Address her at

Amherst, Mass., Drawer K. Prof. A. B. and Dr. Juliet II. Severance will attend the Lake Pleasant Camp-Meeting.

Charles H. Foster has returned from New Orleans via New York, and can be found at 20 Hardy street, Salem, Mass., during the month of July.

Miss Jennie B. Hagan, of South Royalton, Vt., lectured at Northfield, Vt., Sundays, July 3d and 10th.

W. Harry Powell, the slate-writing medium of Philadelphia, will be present at the Neshaminy Falls Camp-Meeting. From thence he will visit Lake Pleas-Dr. Coonley will lecture in Independence Hall.

Hatchville, Mass., Sunday, July 17th, at 2 P. M. He would like to lecture and make engagements for seances September and October in the States of Maine or New Hampshire. Address Marshfield, Mass.

George C. Stetson, Manager, announces that the following speakers and mediums will take part in the exercises at Silver Lake Grove, July 15th: W. J Colville, C. Fannle Allyn, Mrs. S. A. Byrnes, J. D. Stiles, Mrs. Ireland, Mrs. James and others. Dr. John II. Currier will preside. Dunbar's Band will furnish music. Train leaves Old Colony Dépôt at 8:45 A. M.

The Secular Press Bureau,

PROF. S. B. BRITTAN, MANAGER.

Present Address, 20 Broad street, Newark, N.J. This Bureau was 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 ap pear to the reality of its phenomena and the philosophy of its teachings. Donations carnestly solicited, in order that Prof. Brittan may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

CASH PLEDGED,

Melville C, Smith, New York,
Alfred G, Badger, 179 Broadway, New York,
C, Snydor, Ballimore, Md. 4,
E, J. Durint, Lebanon, N. H.

M. E. Congar, Chicago, III.

Augustus Day, Deiron, Mich.
B. F. Close, Columbia, Cal.
C. W. Cotton, Porismouth, O
Oak Leaf and Relping Hand.

Henry J. Newton, New York

Charles Partridge,

S. B. Nichols in the course of a recent letter pays the following tribute to Prof. Brittan's effectiveness: "Enclosed find five dollars. my subscription to the Editor-at-Large project. I wish I was able to make it a hundred times as large. Dr. Brittan's article on 'Mediumship in last week's Banner was admirable."

Liver Coughs, often taken for Consumption, are cured almost instantly with Hop Bitters.

Lydia E. Pinkham's Vegetable Compound saves long sickness, suffering and perhaps death.

A No. 7 boot and a bottle of German Corn Remover will fit as well as a No. 9 without it. 25 cents. Drug-

NEW YORK. - Republican Hall, 55 West 33d in this hall, till further notice.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Price-coursper copy. \$2,50 peryear, VOICE OF ANGELS, A Semi-Monthly, Published in Boston, Mass. \$1.65 per annum. Single copies 8 cents, MIND AND MATTER. Published weekly in Philadelphia. Pa. Prices 6 cents per copy. Per year, \$2,15. The Spiritual Record, Published in Chicago, Ill. \$2.00 per year; shigle copies, 5 cents, MILLER'S PSYCHOMETRIC CHECULAR. Published by C. R. Miller & Co., 17 Willoughby Street, Brooklyn, N. Y. Single copies 10 cents.

The Heriald of Heaf And Journal of Physical Coulture. Published monthly in Now York. Price 10 cents. cents.

THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per anoy the United Societies at Shakers, N. Y. 60 cents per an-num. Bingle copies 10 cents. The Olive Branch: Utica, N. Y. A monthly, Price 10 cents.
11E THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.
11GHT FOR ALL. Published monthly at San Francisco, Cal. Single copies, 10 cents.
THE COMMONER, Published weekly. Greenback and Labor Reform, Single copy, 4 cents. \$1,50 per year.

Subscriptions Received at this Office THE SPIRITUAL RECORD. Published weekly in Chicago,

THE SPIRITUAL RECORD. Tamber 11. \$2.00 per. year.
THE OLIVE BRANCH. Published monthly in Utica, N. Y.
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A 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.

Dr. F. L. H. Willis.

Dr. Willis may be addressed Glenora, Yates Co., N. Y., till further notice. Jy.2. Charles H. Foster,

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WILL take place Sunday, July 17th, on the Roston and Maine Ratirond. MR. J. FRANK BAN-TER, the wonderful speaker and test-medlum, who always draws immensoaudlenees, will address the multitude. Many other well known speakers will be present.

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July 2.

THE NEW ENGLAND SPIRITUALISTS' Camp-Meeting Association WILL hold their Eighth Annual Gathering at Lake Pleasant, from July 15th to Sept. 15th, 1881. First public exercise Sunday, July 31st, closing Sunday, Sept. 4th, Circulars, containing full particulars, sent on application by J. H. SMITH, Secretary, Box 1452, Springfield, Mass, June 4.—Itw

DR. H. B. STORER, Clerk, Boston, Mass. 2,—dwls

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гов тук-HISTORY OF WOMAN SUFFRAGE.

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.

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CHAP. 8. Origin and Conservation of Life-Force.
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on the Body.

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The treatise is the result of the author's last six years of careful research, study and experience, and makes its appearance at a time when the necessity of the age seems to demand a work of this nature. Mr. Evans's large and varied experience, intuitive and educational endowments to elucidate subjects that relate to the fine subtle forces in nature, are without question. The work is adapted to persons who desire to remain in good health as well as those slick in body and mind, and especially is it applicable to persons who recognize the growing demand for more knowledge in regard to vitalizing the power of mind over disease and the subtle forces that are in the universe, which can (when understood) be made beneficial to humanity in reflecting the numan family, and which baffle the clergy and the medical practitioner.

Price \$1,50, postage 10 cents. For sale by COLBY & RICH. ORIGIN OF LIFE:

Where Man Comes From. The Evolution of the Spirit from Matter, through Organic Processes:

HOW THE SPIRIT BODY GROWS. Two Papers, given in the interest of Spiritual Science, by the dictation of the late PROFESSOR M, FARADAY, of England.

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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 past from the earthly sphere in an undeveloped stage, 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 rea on. All express as much of truth as they perceive—no morre.

no more.

10 more.

11 the measures of their spirit-friends will verify them by informing us of the fact for publication.

(Miss Shehamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

12 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 of

Séance held March 29th, 1881. Invocation.

Angels of love and peace, beneficent beings who delight to minister in affection one with the other, and
whose will and glory it is to bestow upon humanity
that which it most needs, draw near unto us this hour;
bring thy bright influences to bear upon this place, that
those assembled here in the mortal and those disembodied of the physical may feel themselves refreshed
anew, strengthened and sustained for the labors that
are before them. Oh, ye bright ones, who go forth as
messenger-birds bearing sweet tidings of immortal
ilfe and of eternal love to the hearts of sorrowing ones,
bring your messages to this place; scatter them freely
abroad as the beautiful flowers are scattered in the
spring-time; let the sweet tidings and the tokens of
eternal life fly forth swift and fast throughout the land,
that they who suffer in darkness, who mourn because
their loved ones have passed away from them, may feel
to rejoice that those dear ones have only ascended to a their loved ones have passed away from them, may feel do rejoice that those dear ones have only ascended to a brighter and a sunnter clime. Oh, ye messengers of light and knowledge! bring unto earth's children those sweet histructions which they most require; plant deep in the human heart a knowledge of the true destiny of the soul; bear your words down to the listening ear, that it may feel to realize that whatsoever a man sows that shall be also read; and that as the life is in the body, so shall the result prove in the spirit-world. Oh, ye bright and glorious ones! we look upward trusting that from your lands we shall receive strength and insurant of no on with the work that is hald before us. that from your hands we shall receive strength and in-spiration to go on with the work that is laid before us, that we may receive from your homes of light that needed sustenance which will give unto our souls the power to send forth to yearning, sorrowing ones the sweet knowledge that there is no death, only life for-dyrmore.

Questions and Answers.

CONTROLLING SPIRIT.—We are ready for your questions, Mr. Chairman.

QUES.—Can one spirit withhold from another spirit any information it does not wish to have

known by that spirit?

ANS. — Earth-bound or undeveloped spirits may concect some scheme of mischief which they desire to withhold a knowledge of from their associates. Such spirits throw off a dark, cloudlike aura which envelopes their entire being, and consequently their associates cannot perceive what is taking place within the mind; but not so with spirits who have advanced beyond this undeveloped state. The earth-bound spirit cannot hide its schemes of mischief from these exalted souls, whose clear vision can penetrate the darkness and mist which surround that being; and if the schemes of mischief are allowed to unfold and outwork themselves, it must be for some ultimate good which is to result. be for some ultimate good which is to result. Advanced intelligences who are unfolded in spiritual things, who are rich and 'ripe in spiritual attainments, do not desire to withhold any information they may possess from their immediate associates, neither do they do so, for all within such a sphere work together in harmony of purpose for the blessing of all; but it is not only possible for an exalted spirit to withhold any information it may desire from some spirit below it in unfoldment, but it is also true that this is very often done for a wise and good purpose.

s there ever a moment when there is not an inhabitant of the spirit-world near us, or in such *rapport* with us as to be cognizant of our every thought and act?

every thought and act?

A.—All space, we understand, is peopled by spirits—beings who are invisible to the mortal sight, yet who are real, tangible human beings, and we cannot conceive that there is ever a moment when you are not in close proximity to some spirit who has become disembodied of the physical form. It may be that there are inphysical form. It may be that there are instances when you are not en rapport with some friend or spirit-guide, but such instances must be rare. Some one of your spirit-friends, who are in closest sympathy with you, who are congenial to you, is usually at your side. You cannot conceal your thoughts or actions from the sight of those who inhabit the spiritual world, you are, at all times, en rapport with some spirit who can behold your thoughts and per-

ceive your actions.
Q.—Is the climate of India more favorable for the operations of spirits in the production of physical phenomena than that of any other

portion of the earth?
A.—Not only the climate of India, but the A.—Not only the climate of India, but the daily habits and associations of the inhabitants of that country who are mediumistic, are favorable for the development of that peculiar phase of mediumship which we call the power to more physical objects; and although we would not advise any one-to-day to become so ascetic as to crucify the outward man because of the equivitual year would counsel all who ascetic as to crucify the outward man because of the spiritual, yet we would counsel all who are anxious to develop spiritual powers and to unfold whatever mediumistic gifts they may possess, to strive and live in harmony with themselves; to seek to benefit others, and in fact to become self-sacrificing, so tar as they may trample the carnal desires of life under their feet, and subject them to the spiritual attributes of the man. We consider that the climate of India is favorable for the production of the phenomena which you call physical; but it may be not more so than the climate of this country, provided mediums are surrounded by country, provided mediums are surrounded by proper conditions, and also provided they seek to live in harmony with themselves and with the laws of life.

Q.—What directions or rules of proceeding would you give to a family, who, wholly unacquainted with the subject of Spiritualism, are desirous of testing the matter by the development of one of their number as a medium, and informing themselves respecting it without the aid or intervention of others?

aid or intervention of others?

A.—I would advise that family to inaugurate a series of private sittings; to gather together in the twilight, if possible, if not, during the evening hour, in a dimly lighted, yet well ventilated apartment; to seat themselves around a table which has writing materials upon it, and bold themselves in readings for whatever hold themselves in readiness for whatever comes. Let each member of the family come into the room in an earnest and inquiring spirit yet not inharmoniously; let them be ready to receive whatever may come, and weigh it in the balance of their own private judgment and reason. I would counsel such persons to enter reason. I would counsel such persons to enter their private sitting-room in a pure state of mind and body, not with a form replete with animal food. I would advise them not to partake of food for at least two hours previous to the sitting, and then not of animal food. Let their latest meal consist largely of fruits and vegetables. Cleanliness is also desirable—cleanliness of clothing and of person. Let them sit together at stated intervals, at least three times a week, ready and willing to receive what is given. Let them be seated in a mood that is prayerful, rather than one of levity; let them join in singing, if they can; if not, let some one read an appropriate poem or verse, and wait the result. If there are mediums in the family some token of spirit-presence will in due time the result. If there are mediums in the family some token of spirit-presence will in due time be given. As you continue with your sittings, powers will be developed, and you will receive from the spirit-world evidences of the interest spirits take in you, and of their ability to manifest to mortals. But if you should find no manifestations resulting after a reasonable time—although it is possible you will have to sit for six months before you receive the slightest indication of spirit-presence—it would be well to introduce another friend who is harmoniously inclined, and who is willing to investigate. Per-

very real and natural to me, and I felt rejoiced that I could indeed greet them in an immortal state of existence. In a short time I began to state of existence. In a short time 1 began to realize and understand something of my surroundings, and to learn something concerning the return of the spirit to mortal scenes. From that time 1 have sought to return and communicate to my friends, for a desire has pressed upon my soul to inform them concerning this life of the spirit, to bring to them a knowledge of the spirit, to bring to them a knowledge of my continued existence, and to exhort them to seek to learn something concerning the life which their friends who have passed on before have attained, and which they in the future shall attain likewise. This is why I return to a public place to speak my words and to send forth some little messages of cheer to certain friends who have felt worn and sad and weary. I would encourage them, for I can perceive that the day is soon to dawn when their sadness will pass away, and when joy and peace will come to their souls. Let me give forth will come to their souls. Let me give forth these good words—may they sink deep into the heart—that there is a joy awaiting those who mourn; that there is eternal retinion in the spirit-world, and those who have laid their loved ones away will meet them yet again, and rejoice in spirit that it can be so. I desire to return to my friends—not here, but away—where I may have privacy, for I have messages to bring from those with me, also words to give concerning my past life which I feel it important for me to express to a few individuals who are yet in the form. I was fifty-three years of are yet in the form. I was fifty-three years of age when I passed out from the body. I re-sided on Somerville avenue, in Somerville. My name is Hamilton Towne.

Richard Lyon.

I sought to enter and manifest myself at your ast meeting, but did not succeed. I expected I should be the first to control to-day, but I I should be the first to control to-day, but I found myself superseded. However, I am glad to get here at all, and shall make no complaint. I see so many who tell me they have been striving for years to manifest and have not done so, that I feel I am particularly favored. I have long thought it important for me to return to earth to speak, that my friends might know I was still interested in all that pertains to their welfare. I know my passing out was very sad to them, and that they could not reconcile all things with the idea that there is a Divine. things with the idea that there is a Divine, Overruling Spirit, who doeth all things well; but I would bring to them some little measure of resignation, that they may feel submissive, and realize that although I have lost the material life, as they feel, I have gained an eternal existence, which shall be for the unfoldment of the other halists and whatever is left behind. my entire being, and whatever is left behind me is more than compensated for by what I have attained in the spirit-world. I left my city home to take a trip to the far West. On passing through Kansas I was attacked by an old-time complaint which had eaten into my system, and my illness at the last was very brief. I passed away after one week's suffer-ing; and I wish my friends to know that I did ong; and I wish my friends to know that I and not realize great pain and suffering, for my spirit was partially out of the body during the days of my illness. It was near Leavenworth where I passed out. I was brought back to my friends in New York, from which place I was buried as the form was brought. I do not wish triends in New York, from which place I was buried, or the form was buried. I do not wish to say I was buried, for I was there—active, conscious, realizing all that was taking place, and only feeling sad because of the grief of my friends. Let me say that I have met my wife Mary in the spirit-world. We are united and happy together, and if our children care to hear from my way believe there are many account. happy together, and if our children care to hear from us, we believe there are many avenues which they may seek through which we can come and manifest to them. If I only arouse their attention to the spiritual philosophy I shall feel pleased, because I know that it will bring me nearer to those who remain on the earth. My name is Richard Lyon.

Simeon Ward.

Feeling interested in these things, I have a desire to take this experience upon myself and manifest to mortals. I have kept no reckoning of time since I died to mortal things, yet I cannot feel that it is many months since my departure from the old body, which I as a spirit had inhabited for seventy years. I feel that my friends have not yet forgotten me, that I have not passed from their remembrance, and it may be that they will feel interested to know how I am situated in the spirit-world. I cannot convey to them an idea of the spiritual life, anything more than to say it is a world similar to that which they inhabit. We have trees and fields, mountains and rivers, houses and habitations of different form and structure, and we associate together in families and groups. Only those who are congenial to us dwell with us, Feeling interested in these things, I have a dethose who are congenial to us dwell with us, and those who are not congenial are removed from our midst. All gravitate together who are harmoniously inclined, who can assimilate with each other, and so I have found no jarring nor strife, only concord and peace, and I have met the dear friends who passed on before me in that spirit-home. I belonged in East Bridgewa-ter, Mass. I was called Simeon Ward.

Capt. Samuel Dean. I do feel strange in coming back and possessing myself of such a little organism. I hardly realize mysurroundings, yet I know that I have come here with the intention of manifesting to come here with the intention of manifesting to the best of my ability. You would doubtless desire to know who I am, where I lived on earth, and how long since I left there. I formerly resided in Salem, Mass. I had many friends there, and I feel that some few of them still linger in the old place, and will remember me, and also my father, Samuel Defin, senior. I come to send out my greetings to one and all, to assure them that I am alive, and that I am not idle. I was no drong when here and I can not idle. I was no drone when here, and I can-not bear to be a drone now, especially as I have entered a hive where all are active, so far as I can see. I passed away, as you call the going out from the mortal, from Concord, N. II. I have friends in that place who, I feel, will see my message, and I trust they will respond in a spirit of fraternal greeting and symapthy. I resided in the old body for sixty-one years. I have been passing on to new countries since that time; I have been voyaging here and there, seeking to find something new for the benefit of myself as a man, seeking to for the benefit of myself as a man, seeking to throw off the old crudities and excroscences, and to develop out a little brighter. I have been assisted in this by my mates and companions, who have been true friends in every sense of the term. I feel grateful for all that I have received, and because I am so, I feel it to be my duty to return to earth and send out the word to my friends, that if they desire any assistance, any words of instruction concerning the higher life—if they desire anything, in short, that I am able to give, that will be for the welfare of their interior beings, I shall be most happy to respond. Let them give me a most happy to respond. Let them give me a trumpet-call, and I will respond speedily to assist them all in my power. Capt. Samuel Dean.

Lewis J. Hibbard.

More than five years have passed, Mr. Chairman, since I passed from the body; it will be six years in the summer-time. I am glad to say that I knew whither I was going. I believed in Spiritualism; it was a true source of comfort to me; I felt that indeed it was the true light to brighten the pathway of every pilgrim traveling over earth's wearisome road, and I was not disappointed, for scarcely had I closed my eyes to earthly scenes ere I opened them upon the spiritual side, and my vision fell upon dear ones waiting to receive my spirit. Therefore, why should I not bring back a word of good cheer and glad tidings to those who wait on the mortal side for the summons to call them home? Why should I not return to the old Banner of

know that I am what I am because of my career. Let my friends feel that I send them my love and my greeting. I remember each one with pleasure. I stretch out my hand across the gulf which divides the spiritual from the material, seemingly, to clasp theirs in warmest friendship, and I say I shall be glad to gulde you whenever possible, to bring you an influence wherever I can, and to instruct you concerning the spiritual. I have returned close to my friends in the past, and I shall be sure to do so in the future. My name is Lewis J. Hibbard. I passed on from Sturgis, Mich.

Shining Star. The pale-face has waited long and anxiously for the coming of the red maiden, has waited to hear the light footsteps or to listen to the sound of the spirit-voice which speaks to the soul alone. The white man waits and waits, asking for light, for knowledge concerning the path he is to go, and the spirit returns to the Great Council to speak and tell him all is well. Fear not to tread the path which opens before you, even though it leads through the great forest where the branches meet overhead and shut out the clear sunlight; even though the Great Spirit breathes in thunder-tones through the branches, and you hear naught but the dull sound of strife and discord. Press on, oh brave; the band watches over and guards you. Through all the time they have sent forth their forces, they have sent forth their forces, they have sent forth their messengers to speed the swift canoe over the bright waters, and the The pale-face has waited long and anxiously the swilt cance over the bright waters, and the sweet and lovely messenger with its pinions of white will come to you in the near future and bring the words of light for which you wait. Oh, fear not, falter not in the way; your guides protect you; they guard and guide you, and the red maiden has come a long distance to speak the words which the Great Chief has given her to speak that you may feel our lower that the words which the Great Chief has given her to speak, that you may feel, our brave, that they know all that is taking place. What though you have received no word, no sign from the spirit-band during the last three moons? What though you are in doubt how to move? Remember what they have always told you, that they would never forsake or leave your side; that they would lead you through the valleys as well as o'er the mountains; that they would be with you in the forests and in the darkness; when you in the forests and in the darkness; when all things were shadowy, as well as in the clear sunlight; by the side of pleasant waters, and where beautiful flowers bloom. And they will keep their word. The bands never forget; the what he says; and he has sent Shining Star to speak these words that you may feel it is all true, and that in the coming moons you shall be blessed and strengthened. Shining Star, to her medium, from the lead her medium, from the band.

Séance held April 5th, 1881. Questions and Answers.

QUES .- Is it not the duty of individuals dwelling on the earth to direct special attention to the development and maintenance of sound, healthy bodies? and will not the fulfillment of that duty greatly aid their spiritual advance-

ment?

ment?

Ans.—The body is the temple of the soul; and he who desires spiritual advancement and growth should look to the physical habitation of the spirit. The soul cannot express itself thoroughly or develop its powers while encased in a diseased, unsound body; and he who desires to grow spiritually should by all means pay strict attention to his physical form and external surroundings; he should seek to build up his strength and physical power, so that his external form will grow in health, symmetry and beauty; thus will he aid the spirit in its outworking and advancement. It is true that many persons are obliged to contend with inoutworking and advancement. It is true that many persons are obliged to contend with inherited disease which they cannot throw aside: but even in these cases, if the individuals will seek to live in perfect accordance with nature and natural law, and seek to avoid all that is detrimental to the physical, they will find themselves growing stronger and healthier, and the old complaints gradually losing power. Truly, it is the first duty of all to look to the strength and health of the physical; in this way they will enhance the power of the spirit.

Q.—Is there a decrease in the number and influence of sectarian organizations in the spiritworld corresponding to the decrease in this?

A.—We have, in the spirit-world, liberal as

A.—We have, in the spirit-world, liberal as wellas reformatory institutions; we have guides and teachers; we have thousands of exalted spirits who are advanced in wisdom, knowledge

and teachers; we have thousands of exalted spirits who are advanced in wisdom, knowledge and nower, and through the influence exerted by reformatory and liberal institutions, and through the knowledge possessed by exalted spirits, those who come to the spirit-world cramped and clouded by old sectarian dogmas and creeds, are enabled to gain information and a knowledge of truth. Many pass to the spirit-world who during their earthly lives were unable to receive the truth: their spirits were not sufficiently unfolded, nor their reasoning powers developed; but they have opportunities in the spirit-world to gain knowledge and information, and gradually the truth comes to all. It may be years before this occurs, and it may be but a few short weeks, but eventually it must come to all. You are constantly sending the same loving spirit. I assure them I will come to them when they desire, and I feel to respond with the same loving spirit. I assure them I will come to them when they desire, and I will bring them to them all those impressions and influences for which they seek. By-and-by I expect to gain power and strength to do more; to do better than I have lone in the past. Until that time I am content to wait, and I trust my friends will do the same.

I thank all who were so kind to me in days that have passed. For every symmetry and identify themselves to their friends, I am performing my work.

While here I would send my love to all friends, I am performing my work.

While here I would send my love to all friends, I am performing my work.

While here I would send my love to all friends, I am performing my work. but a few short weeks, but eventually it must come to all. You are constantly sending out come to all. You are constantly sending out from the earth-life spirits who have for years been confined and cramped by dogmatic creeds and systems, and we have to take these spirits in charge. While we have spirits bound by old sectarian notions, you are constantly adding to their number those who pass out from the-earth-life. When ignorance, superstition and sectarian creeds have passed away from hu-manity upon earth (as we believe they must and will pass away as man becomes enlightened and will pass away as man becomes enlightened and his soul becomes illuminated with the truth), then we shall have but little difficulty in en-lightening those who are with us concerning the true destiny of the soul.

Q.—Can a spirit who lived upon this earth thousands of years ago approach it, and as readily and directly control a mediumistic person as one who passed from earth five or ten

years since?

A.—Progressive, intelligent spirits inhabiting the spirit-world find opportunities for attaining information, attaining knowledge concerning natural and divine law, concerning human life and the destiny of the soul. Such a spirit, having passed out from the mortal thousands of years ago, and having been interested in humanity at the time, and having retained his interest in mankind, will have sought for knowledge concerning the power of the spirit over matter and concerning the laws of spiritual control. Possessing this knowledge, and still retaining his interest in humanity upon the earth, he will have no difficulty in gaining access to mediums and influencing them with his presence. It may be that your friend who passed from earth five or ten years since is attracted to you through the sympathy which he years since? tracted to you through the sympathy which he held for you in the soul, and perhaps he can very readily manifest himself to you; but a spirit who has inhabited the eternal world for thousands of years who is desirous of returning and manifesting to humanity, is enabled to do so just as readily as your friend; there is no law, that we know of, that can keep him away.

Mrs. Lucretia Safford. It is nearly three years since I passed to my It is nearly three years since I passed to my spirit-home. I passed away in the beautiful spring month of May; but I was glad to leave the earthly scenes and associations; I was glad to be freed from the body, with its sufferings and pains; for I knew whither I was going. I believed in Spiritualism fully; I accepted it many long years before I was called to realize something of the spiritual glories of the Summer-Land, and it was to me a great comfort and solace in many long, weary hours of suffering and pain. I desire to send my love to my friends who remain in the earthly form, to assure them that I have never lost one little interest in their receive from the spirit-world evidences of the interest spirits take in you, and of their ability to manifest to mortals. But if you should find manifest to mortals. But if you should find in manifest to mortals. But if you should find manifest to mortals and spant. The spirits of the spiri

may be that I can extend a word of advice or a helping hand to those in need. Whatever may come to me I trust that I shall be glad to make the best of it, and always to seek to benefit those unfortunate ones who are in need. Somethose unfortunate ones who are in need. Sometime I hope to come again, when I can gain more full possession of the organism and be able to express myself more thoroughly; but I am glad to be able to do even this much—to send my love and to assure my friends, who I know will receive my message, that I am happy and satisfied in my spirit-home. I am from Willimantic, Conn. Mrs. Lucretia Safford.

Ellen A, Walker.

I lived in the District of Columbia, near Washington. My father's name is George Walker. I do not understand much concerning spirit-return. I did not know anything about it when I was in the body, and I have never controlled a medium before. I thought if I could come back and manifest myself, how pleasant it would be. My name is Ellen A. Walker. I was husy at my work performing Walker. I was busy at my work, performing my daily task in health and strength and vigor, my dally task in health and strength and vigor, as I supposed, and as my friends supposed, when I was taken suddenly ill; and after five days of suffering I was called from the body. During the last twenty-four hours of my enrthly life I knew nothing that was passing around me, for I had sunk into a stupor; but those I have met in the spirit-world—among them I-may mention my Aunt Agnes and cousin Willie—tell me that my father feltvery much troubled, and he called in three doctors for consultation, who told him that I had brain fever, and there was no hope of my recovery. I supand there was no hope of my recovery. I suppose they were correct—I do not know. I only remember that my head was in a very bad condition. But I wish to say that all that has passed from me, and now I am happy: I feel strong and well; and I felt that if I could return and manifest there would be nothing more forms to desire. I have doubted the say and a say little along and for me to desire. I had a few little plans and hopes concerning the future, particularly the two years that were to come; but I now can see they never would have been realized; my anticipations would have been blighted, and I should have been very much disappointed. In the spirit-world I view these things with fortithe spirit-world I view these things with fortitude; I am glad to say it is best as it is. I wish
some one of my friends would give me an opportunity to control some medium in Washington, where I can come and speak to them. I
think I can do'so, and that I can give them
some advice concerning my own affairs, and
can also give them some information concerning the spirit-world. It was all very strange
yet pleasant to me. I could not realize that I
had entered upon a new life, all was so natural.
I beheld Aunt Agnes and cousin Willie and
others beside me; they brought me to a beautiful home, a house somewhat similar to my father's house, and I thought, Surely, this is not er's house, and I thought, Surely, this is not heaven—I do not understand it! But after I had grown used to my surroundings, and had become refreshed and strengthened, I began to learn something of the spirit-world. I entered a school where I could gain information from the teachers there present, and I feel that now, if my friends wish to know anything concerning my mode of life, I am prepared to give it to

Austin Kent.

A friend of mine who resides in Stockholm, A friend of mine who resides in Stockholm, N. Y., inquires "why I do not come to the Bamer of Light Circle and manifest myself?" I know that it is years since I manifested at this place, but yet I have to say there is much work to be done, and I feel that I can perform my part of the work in other places than this; while there are so many spirits who are in need of the experience here afforded them, and who are anxious to return through this channel and manifest to their friends, that I have no right manifest to their friends, that I have no right to take their place. But I wish to assure my friend that I am interested in all that pertains to the spiritual movement. True, it is only a few years since I passed on, yet I have been unfolding my powers and abilities, or seeking to do so. From time to time, it is true, I am used as a medium in the spirit-world, for a work which will be manifested by-and-by unto certain ones in the mortal; and yet I feel that by returning at different places in private homes and private scances and assisting the spirits who congregate there to manifest and identify

I thank all who were so kind to me in days that have passed. For every sympathetic, kindly word bestowed upon me, for every encouraging sentence written with the pen, and forwarded to me, for every kindly act of material assistance, I bless each heart which did bestow, and I will ever hold them all in my remembrance. I have not seen them all, yet my kindly thoughts go out to them, and will, I trust, bear unto each heart an influence of strength and peace. I find one sweet spirit present, who, while in I find one sweet spirit present, who, while in the mortal form, forwarded me the sum of five

the mortal form, forwarded me the sum of nee dollars. That sum brought to me not only a blessing materially, but a true and lasting blessing spiritually. I felt the sympathy, the encouragement, the strength, the spiritual magnetism that came with that gift, and it gave me power and strength; it chased away the pain and sadness which for the moment were falling upon me, and I feel to express, to-day, to that sweet spirit, my thanks. She is now in the spirit-world, performing her work nobly and well, in company with thousands of others; but for every kind act bestowed upon a human being, I feel that the Father above will return his

blessing ten-fold.

I believe this is all I have to say, Mr. Chairman, only to repeat that I send my love and remembrances to each friend, and would assure them that now, freed from suffering and pain, I rejoice in my present life; I can also rejoice in my past experience, for it guided me home to the spirit-world, and I feel that it was best for me as it was. Austin Kent.

W. S. Neal.

I am a stranger here, yet I would like to make my voice heard, that those who knew me and others who knew of me, and they are many, may realize that I am not blotted out of existmay realize that I am not blotted out of existence. Nearly four-score years were mine in the mortal form, and a few brief months are mine in the spiritual world. I feel somewhat impeded, as I return, by the weight of years and the effects which they left upon me; but I wish to assure all who take an interest in these things, and all who hold any interest in me, that Spiritualism is true; that I have experienced it for myself. I know that each one must gain a knowledge for himself concerning these things, and I am glad that I have found the truth. I had a long experience in the mortal. I knew what it was to travel over the road in early days, when traveling was difficult and beset with dangers. I have seen the advancement of human invention for the benefit of the people, and I am glad it was so; but I find I have entered a world where the improvement is far ahead of anything you have here on earth. My experience world where the improvement is far ahead of anything you have here on earth. My experience is very small, and has been very brief, yet I have met with workers, some of whom I knew years ago in the body, who passed on long before I did, and who are working up ideas, evolving thoughts and perfecting plans for the benefit of you who are yet in the body, and they are only waiting to open avenues, to find suitable instruments to forward their work and unfold their plans upon the earth. By-and-by you will find yourselves far in advance of where you are to-day in all that pertains to human welfare and happiness; and as in these things I take an interest, I wish my friends to know that I am

My father felt real bad—he felt awfully when I died and went away. I came back and saw him and just how he was feeling, and I wanted to tell him that I was not dead at all, but I was right beside him, and so were all the people who had died on the earth who loved him. He did not have two mothers exactly, but there are two in the spirit-world—one his own mother, and one who took care of him; they both send their love to all who are here, and they are watching over and guiding the family. I want to say that I have a real nice time in the spirit-world. My teacher is just as good as she can be; she comes back with me sometimes, that I may learn some things that are going on here, so I shall be able to come and help the mediums, because the spirits are working real hard to develop the mediums and bring them out strong and powerful, so that all the spirits who want to come back can do so. All the little girls and little boys, all round—spirit-children, I mean—are learning to be messenger spirits, so that they can come and bring the messages from the spirits who want to send back words to their friends how they are getting along and just where they are. I want to say that's what I the spirits who want to send onck words to their friends how they are getting along and just where they are. I want to say that's what I am going to do when I get a little more experience. My father's name is Robert J. Dodd, and I want to say that all the time, for ever so many months after I died, I kept coming back home and playing just as I used to. My teacher let and paying just as I used to. My teacher let me, grandma let me, too, come right back and play. I thought it was so strange that some of them couldn't see me. After that I went away to school for quite a long time, because my teacher thought I had better, if I was to be useful by-and-by. I am coming back real often. I am going to bring all the love I can and strength and messages of the spirits, so that those here may feel happy and good. My name is Markie Dodd. I lived in Crawfordsville, Ind., in Montgomery Co.

For a long time I have felt it would be a For a long time I have felt it would be a pleasure to me to return to this public circle and waft a message of love to my friends. I have many friends whom I knew not in the mortal; but yet they are bound to me by loving ties, and I wish to assure them that I shall ever seek to work for the enlightenment of humanity concerning spiritual things, and for the benefit of those who suffer and are in need. I thought that perhaps a word from this place would be accepted as coming from me as a spirit, and that if I assure them that I see a large work before me, that I behold opportunities unfolding whereby I, in connection with those on the earth who are associated with me, those on the earth who are associated with me, may perform this work, and do even greater good than we have done before, it will be received as a voice and a message from the spiritceived as a voice and a message from the spiriland; and so I come to bring encouragement, and to receive new power and magnetism from the spirit-bands gathered here. I feel that when I go out from this place I shall bear with me a new influence, one that will open avenues for greater work before me. I know I shall gain strength to perform that work. To my nearest friends I say: God bless you! God speed you on in your work! It is a glorious one, a heaven-given work; you must receive the grand recompense of that sweet knowledge —the knowledge that you have done well and wisely, and the best you could. You will receive the sympathy, the appreciation and blessing of your spirit-friends, and rejoice in the home prepared for you by those who have gone before, for they are ever gathering up from

ing of your spirit-friends, and rejoice in the home prepared for you by those who have gone before, for they are ever gathering up from your life something sweet and beautiful to adorn the home which is to be yours. And so I say, Press on in your work; falter not nor faint, but feel that all is well.

To the many friends I have met, to the many whom I have seen and spoken with through another organism, I say: Dear friends, remember that your spirit loved ones are with you; that they are all about you, bringing you something beautiful and good from the heavens beyond. Oh! see to it that your hearts become receptive; that they open to take in what the angels may bring. Seek to live pure and good lives, that you may become fitted to associate with those dear ones gone before, who unselfishly are working for the benefit of humanity; your loved ones who have grown above the selfishness of earthly things; who have grown out of self and have emerged into a purer, brighter atmosphere; who are associated together to devise ways and means for the enlightenment of the ignorant, the amelioration of the suffering, the benefit of all—they await you in the land of souls. Oh, see to it that you seek not to draw them downward to the earthly plane, rather that you elevate your own snirts the land of souls. Oh, see to it that you seek not to draw them downward to the earthly plane, rather that you elevate your own spirits into a purified, exalted condition, whereby you may commune with them in their own pure sphere of thought, and become associated with them in all good works. Friends, I waft you the love of each dear spirit; work on, early and late, first, for your own souls; for your purification: for the welfare of that which is within. the wellare of that which which is to live forevermore; and also for those around you who are in need of your sympathy, your kindly feeling, your pity, your charity and your love. Please to say it is Alice, to her friends in California. I am most generally known by that name.

Samuel Shaw.

A decade of years has passed since I was summoned from the old body. I experienced some vicissitudes while in the mortal, for mine was a long life. I believe I shall be sustained by my friends and neighbors if I make the statement that it was an active life. I was an octogenarian when I passed on, having attained my eighty-second year, and now I feel it time for me to return and present myself as an active being, renewed in strength and vigor and youth, for I feel as well and strong as I did in my youthbeing, renewed in strength and vigor and youth, for I feel as well and strong as I did in my youthful days. I resided, when in the body, in Palmyra, Me. I was one of its old settlers and inhabitants, and was long known as a business man in the community. For many years I acted in the capacity of deputy-sheriff, and while engaged in that business I assure you I witnessed many strongs seems and oncountered asserting. gaged in that business I assure you I witnessed many strange scenes and encountered some vicissitudes, not so much of my own as of others. But I was not altogether engaged in that capacity: I filled other offices and had other business which there is no need of my detailing here. I only speak as I do that my friends may know that I retain my consciousness and my identity as a man. There are those residing in Maine who knew me well, and I trust that my message, if such you call it, will be received by them as actually emanating from my own mind. I wish to assure them that I have forgotten none, that I remember all with friendship and esteem, and send my love to those who are nearest to me.

none, that I remember all with friendship and esteem, and send my love to those who are nearest to me.

I return from time to time from the great spirit-world where all is activity, and where there is not much of bustle unless it be productive of result for good. I return from that great arena of life frequently to those who remain in the body. I take an interest in the welfare of this country and of mortals, and I am always glad to perceive anything which is taking place for the advantage of humanity. I feel that a knowledge of spiritual life, of the great hereafter and of the road which a spirit must travel when it departs from the physical, is conducive to the welfare of man while yet encased in flesh; and so I desire to call the attention of those who knew me to this great truth: That he who passes from the mortal lives again, and can return to manifest through the physical; that he takes an interest in humanity, and that he can press on and on, laboring for the welfare of others. I desire that they will seek for information concerning these things; seek for knowledge concerning the world which they are to inhabit by-and-by; and if I can add any information to that which they attain, if I can perform any service for them, I shall be most happy to do so. Samuel Shaw.

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MRS. FANNIE A. DODD MAGNETIC PHYSICIAN, Test Medium, 94 Tremont Street, between Tremont Temple and Montgomery Pl. July 10, -1w*

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BOSTON, SATURDAY, JULY 16, 1881.

Chauncey Paul's Messsage-An Interesting Corroboration-A Word for the Message Department.

To the Editor of the Banner of Light:

The posthumous message from Chauncey Paul, formerly a resident of this place, published in your paper of June 18th, was looked for with much interest by his old friends and neighbors. The facts of his tragic death by a railroad accident, alluded to in the message, and the particulars given relative to his life, were perhaps too widely known from obituary notices published last year, to have them regarded as tests of identity or genuineness in the message. Nevertheless the communication is pervaded by a tone of sincerity and earnestness characteristic of the alleged author, and I have no doubt of its authenticity, especially in view of the interesting corroboration Lam about to relate.

Some question had been raised among friends, on the ground that the purported message contains phrases that Mr. Paul would not have been likely to use-for example, the phrase, " bless God," two or three times repeated. It is alleged that Mr. P. was an atheist, and therefore not likely to, employ such an expression. Again, it is stated that his true age was sixtysix, instead of sixty-three, as given in the message, although the latter number had been erroneously published in an obituary notice.

While considering these things, and thinking whether to write you anything in relation to this message, I happened to be in the presence of a clairvoyant medium, in whose powers I have great confidence, founded on many years of intimacy and careful observation. She unexpectedly announced to me that she saw present Mr. Paul, as a spirit, accompanied by one of his former neighbors, previously deceased, and of whom I had not been thinking. A long and interesting interview followed, in which these spirits talked freely of various matters, including this published message. As what was said about the latter may be of general interest, I will transcribe it as nearly as I can recall the

In the first place, the spirit recognized as Mr. Paul positively assured me of the genuineness of the communication, and stated that he had many times visited the Banner Circle and endeavored to communicate, but had succeeded only in this instance. He said the mode of communicating in his case was to seek to come ca rapport with the medium's mind, or brain, and then impress his thoughts as clearly as possible -the particular forms of expression used by the medium being such as were most natural or customary to her. Referring to the error in regard to his age, he said he was quite unable to account for it, as he had no recollection whether or not he attempted to make any statement on that point. In reference to the phrase "I bless God," etc., he said he would like to say -much, but would only briefly remark that whatever had been his opinions while in the body, where his vision of truth had been obscure, he was now able to see many things more clearly than then. After his entrance upon spirit-life, by virtue of his sincere love of "the truth, the whole truth, and nothing but the truth," he had gravitated to the society of those in whose presence he had been able to learn much. Among other things which had become clear to him was the truth of a universal benign Providence—a Creative Spirit, from whom all originate—an Infinite Father and Mother of all-and to this Creator and Benefactor it was now his supreme delight to bow in deepest reverence and adoration. He had sought to impress a sense of his gratitude and thankfulness on the medium's mind in giving his message, and the feeling had expression, no doubt, in such words as the medium would naturally employ.

He further intimated that his views on certain other subjects in which he was interested while here had undergone some changes, but he did not care to speak to his friends upon them as yet. He however earnestly expressed the hope that the channel for spirit-messages through the Bonner of Light office might be kept open, since great numbers of spirits looked to this channel with eagerness and hope as a means of relief to themselves as well as a mode of reaching their earthly friends.

Doubtless, Mr. Editor, in this last expression, the spirit had in view the desire expressed of late by some Spiritualists that the "Message Department" of your paper might be suppressed. Allow me to join this spirit-friend in the hope that this will not be done. It seems plain to me that the objections urged against this Department of the Banner are based on narrow and superficial views of the uses it subserves. If the only object of giving or publishing spirit-communications were to afford uncontrovertible "tests" of spirit-identity to doubters and hard headed skeptics, or to present wise, dignified and profound dissertations for the instruction and convincement of scholarly and tastidious dishelievers, no doubt a large proportion of those which appear would be judged worthless, if not "a detriment and disgrace to Spiritualism," as some one has said. There was a time, in my earlier experience in advocating "the cause," that I felt exceedingly sebsitive about the publication of anything as from the spirit-world that should be lacking in dignity, wisdom and saintly grace. It seemed that only such messages from within the veil as exhibited these high qualities were worthy to emanate from that region of (imagined) wisdom and purity, or would help to further "the among the sneering and prejudiceblinded skeptics of this world, and hence all others should be suppressed. But longer experience and maturer judgment has corrected this view. I am now satisfied that a knowledge of the truth as it is, about the future life or the spirit-world, is of more importance to humanity than the speedy prevalence of any "cause," or the immediate acceptance of the fact of spiritcommunication by the creed-blinded or the fastidious and scornfully skeptical.

Nothing can serve more effectually to correct the mistaken notions that ignorance and a false theology have rendered so prevalent respecting the after-life, than to allow the denizens of that life to talk freely in their own way about their conditions, their experiences and their opinions. If, as Spiritualists in general believe, the future life is a natural sequence of the present—if physical death works no sudden and miraculous transformation of either mental or moral character -then the surest illustration and proof of this truth is afforded by the fact that when a channel of communication is found, the spirit-child talks a child (though his messages may be only

erate and unrefined do not at once exhibit the graces of culture, and the mediocre mind does not immediately display the profundity of a philosopher. In my humble judgment, this Message Department, of the Banner, with all its crudities and puerilities, as well as its words of wisdom and tokens of personal affection, has done quite as much to diffuse and confirm correct ideas of the actualmental and moral status of posthumous mankind, in the various grades or "spheres" of the after-life, as have all the labored and valuable disquisitions of intelligent expounders of Spiritualism in this world, with the able efforts of trance-speakers thrown in. And I may add that I think no feature of the paper has from the first been more popular with Spiritualists in general, or more gratifying to the denizens of the other life, than this Message Department. Spirits often urge that such opportunities for communication, of which they find a meagre supply, are of untold value to their own relief and progress.

The number of public recognitions and endorsements of the accuracy of these messages is a secondary matter. Many reasons may operate to prevent such endorsements on the part of those who privately are impressed with their genuineness. The liability to mistakes in names, ages, addresses, or other facts, from which this mode of communication is unfortunately not exempt, of course furnishes materials for the captious; but the candid will not thereby be prevented from acknowledging what is true. The important thing is good faith on the part of the medium and the conductors of the circle in which these messages are transmitted; and of this, for myself I have no question from what I have personally witnessed in the circle.

Possibly some one may ask what guarantee I have of the reality of Mr. Paul's presence and corroboration to myself of his message, as above narrated. Without giving all the reasons that produce conviction in my own mind. I will simply state that the spirit accompanying him, who was clearly recognized by the clairvoyant as an old friend and neighbor, after some kindly conversation in regard to his surviving widow. asked me to give her this message: "Tell her that Phoebe is with her-she will know who I mean." Neither myself nor the clairvoyant had any knowledge as to who could be referred to; but on giving the message to the person for whom it was intended, she was startled and deeply moved at the name, saying it was that of her deceased husband's mother, who died in his infancy in a distant part of the country, and the name was unknown to any one but herself in this neighborhood. She thought no better test of her husband's presence could have been given; for had he simply said his "mother' was with her, it would have been no test at all. Here, then, was a pretty conclusive evidence of the reality and identity of one of the two spirits who presented themselves in company. I think I am justified in inferring that the other (Channeey Paul) was equally real and identical. A. E. NEWTON.

Ancora, N. J., July 1st.

A Fair Representative of American

Art.

ENHIBITION AND SALE OF MRS. LAKEY'S PICTURES-THE ARTIST CONTINUES HER STUDIES IN FLORENCE.

To the Editor of the Banner of Light; The connoisseurs in painting and the art-critics of the daily press have had a surprise in the recent exhibition and sale of MRS. E. J. LAKEY's pictures, at the parlors of the New York Press Club. For several years Mrs. Lakey-formerly Miss Emily Jackson, of Sandusky, Ohio-had been quietly devoting her time to art, and the fact was known-only to a select circle of professional and literary people-that her early efforts were significant prophecies of certain success in the future. After pursuing her preliminary studies under the fultion of William Hart, until it became manifest that the master could lead his pupil no further, she visited Paris, where her genius found immediate recognition in the studio of the famous VAN. MARCKE, perhaps the most distinguished of the living painters of domestle animals. There she remained a year or more, industriously pursuing her work and making the most gratifying progress in a knowledge of the essential principles and practice of her art.

The great cattle-painter of France is such a master as would naturally produce only servile imitators among students of ordinary capacity; but he soon found that his American pupil was distinguished alike for originality of conception and independence in the manner of her treatment. She soon acquired unusual freedom, boldness and precision in the use of her pencil. Mrs. Lakey's profound sympathy with Nature and her clear apprehension of the requirements of Art did not escape the notice of keen observers at home and abroad. Under the instruction of so eminent a master she acquired much in a short time. His wise suggestions when she was about to leave Paris were received with all becoming modesty, though they were really of a nature to excite the pride of the most ambitious aspirant for fame. Before taking leave of his pupil he said to her in substance: Madam, you do not need further instruction from teachers; they have not the ability to contribute to your assured success. Believe me, Madam, you have only to study Nature, free from the restraints of arbitrary masters.

Mrs. Lakey followed this advice on her return from Europe. She went into the meadows and among the hills; she pitched her tent by the brook-sides, where the herds were feeding, drinking or ruminating in the shadows of broad-spreading trees. She employed strong men to lead the stalwart monarch of the herd before her and hold them while she took their portraits. Deleed, she transferred the forms of animated nature and the objects of the landscape to her canvas with equal facility. Among these illustrations of genuine inspiration and artistic ability is a full-grown Bull, the very embodiment and revelation of bovine majesty and virile power. The attitude and action of the figure are admirable; the drawing and coloring excellent; and above all we recognize the infusion of a subtile energy (spirit) which makes the creations of genius instinct with sensorial life and the seeming

power of voluntary motion. From the beginning Mrs. Lakev had the wisdom to aim at permanent success rather than instant recognition. She has already acquired eminence among women by her forcible illustration of the two attri butes most likely to lead to important achievementsconscientions work and patient waiting. Only in two or three instances had she so far ylelded to the solicitations of others as to consent to the exhibition of her pictures. In 1874, before pursuing her studies abroad, a picture of "Portage Bay, Lake Superior," found a place on the walls of the National Academy; and she also contributed a cattle piece to the late exhibition of the Lotos Club. Little, however, did the public know of what this earnest and patient woman had been doing in secret. When at length the fourteen pictures in this collection-chiefly the product of last year's labor-were arranged, and the parler-doors of the Press Club were opened to a select audience of artists, authors, journalists, scholars and other people of taste, a feeling of genuine surprise and admiration found free and universal expression.

Limited time and space will not permit me to particularize at any length. The sketch representing a 'Flock of Sheep" is effectively rendered, though it be but the work of a day. The front view of the head of Young Bull," without accessories, is a very strong and meritorious work. The "Study of a Cow" is also treated in a felicitous manner, and is singularly expressive of undisturbed repose. The most conspicuous in size and as a work of art-around which the puerile stuff," as has been objected), the illit- | other pictures were skillfully grouped—is a fine Land-

scape with large trees, a placid stream disappearing in the umbrage of the rich mid-summer foliage; a cumulus canopy and a number of cows standing in the water at the ford. This composition best illustrates the artist's remarkable versatility. If she had never printed anything else, this single picture would demonstrate the fact that Nature, in her munificence, had given the world at least one real artist in the person of a woman.

While Mrs. Lakey is altogether delicate in her susceptibility of impressions from all outward objects, and in all her work reveals a warm and womanly sympathy with whatever is most beautiful in the natural world, she at the same time exhibits, in the boldness of her artistic method, a strong individuality and masterly power. This is displayed alike in the ideal composition and execution of her work. In the drawing and coloring, the distribution of light and shade, and in the aerial perspective of her landscapes, she is successful; while her cattle are real, rugged and life-like specimens of the animal creation. Here, especially, we recognize her power of graphic delineation, and the promise that among the possibilities of the artist's future are results which no woman has yet achieved in this department of art.

Soon after the opening of the exhibition, a gentleman, who has a just pride in American art, offered the sum of \$3,000 for the fourteen pictures, which was finally accepted; and at the close of the exhibition they were transferred from the custody of the New York Press Club to the purchaser, who is believed to be much the richer for his investment.

A few days since Mr. CHARLES D. LAKEY and his

wife-who is otherwise accomplished and fitted to adorn

the best social circles at home and abroad-Miss Alice,

their only daughter, and Miss Jackson, a sister of Mrs. L., sailed for Europe. It is quite possible that some members of the party may be absent for two years. It is Mrs. Lakey's intention to spend one year in Florence in the further study and practice of her art. Miss Lakey, who has a soprano voice of great compass and power, will complete her musical studies under the tuition of the best foreign masters. Mr. Lakey is well known as the founder and publisher of the American Builder, an Illustrated periodical of national reputation. He is no mere pleasure-seeker, in the ordinary sense of the term, but will probably devote his attention while abroad to a study of the architecture and languages of continental Europe. S. B. B.

Letter from Rev. Samuel Watson.

New York, June 28th, 1881.

To the Editor of the Banner of Light: I regret very much that I shall have to forego the pleasure of attending the Camp-Meetings this year. I enjoyed myself for several years at them in the North and East. I have had a number of invitations from the officers of those I have attended, and from one that I greatly desired to be at the last, two years, but other engagements at the same time proported. engagements at the same time prevented. I allude to "Onset Bay," which I hope some day to attend.

My impressions have led me to accept invita-tions out West this summer. I expect to be as far toward sunset as Denver, Colorado. I shall also be at the State Convention of Spiritualists

also be at the State Convention of Spiritualists and Liberalists of Kansas next month.

I have been lecturing in this city to good audiences since my return from Washington in March; until, two weeks since, I went to Atlanta, Ga., to give a course of lectures. This is

Memphis, Tenn., July 2d, 1881.

W. J. Colville's Meetings. On Sunday last, July 10th, Mr. Colville conducted

the closing exercises in Berkeley Hall, Boston. At the morning service the ball was crowded with a most intelligent and appreciative audience. The subject of discourse was: "The End of the World, and its New Beginning." In working out their theme the inspiring influences contended that the end of things, so constantly alluded to in the New Testament, could only be the end of old conditions, prior to the commencement of a new cra; and as inspired teachers of nearly two thousand years ago could say there were some then in the flesh who should not taste of death, until they had witnessed the inauguration of a new cpoch, even so to-day the spirit-world stated that there were many who should not pass from earth until they had participated in the blessings flowing from a reconstructed religious and social system.

Alluding to the Great Pyramid, the lecturer drew attention to the narrow passage-way connecting the Grand Gallery with the King's Chamber; and stated that it foretold times of great distress for all who could not soar on wings of spirituality into the sanctuary above. A period of transition there undoubtedly would be, before the full effects of the new era would be a period when olden arts would be re-discovered, when religious rites and ceremonies would be understood in their relation to spirit-life, and when a confraternity of nations would be established, resulting in a republic of harmony.

In the afternoon "The Republic of Harmony" was Beginning." In working out their theme the inspiring

mony.
In the afternoon "The Republic of Harmony" was In the afternoon "The Republic of Harmony" was dwelt upon at length, and many valuable suggestions were made concerning the best methods of preventing and annihilating crime and pauperism. At the close of the morning service Mr. Bigelow made aducid statement from a financial point of view, and showed that the meetings had been entirely self-supporting, and that no bill remained unpaid; and in the afternoon Mr. Colville briefly sketched the career of the Society from its first formation as an eelectic congregation on the first Sunday in December, 1878, up to the present time.

time. In the evening Mr. Colville lectured on "The Epis-tles," in Highland Hall, Warren street, in which place he will hold his farewell reception, on Thursday, July 14th.

On Friday, 15th, he speaks at Silver Lake Grove, and then proceeds immediately to New York.

New York City.

Mr. Colville will deliver two inspirational discourses in Republican Hall, 55 West 33d street, on Sunday next, July 17th, and every Sunday thereafter till further notice. Subjects: July 17th, 10:45 A. M., "The Reasonable Worship of God"; 7:45, P. M., "The New Bible."

Notice.
W. J. Colville requests that from henceforth until further notice all communications for him shall be addressed to 47 West 37th street, New York, where all business and other letters will receive prompt attention.

Mrs. Crindle's Seances.

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To the Editor of the Banner of Light:

In the Banner of Light of June 11th I published a brief and hasty notice of Mrs. Crindle's first scance in New York, in which the most commendatory language was used, prompted by the flattering reports of what others had seen on previous occasions and not based upon any investigation of my own, for which in fact no opportunity was offered.

Many of my friends were induced by this notice to attend, and from what they saw, as well as my own observations, I am compelled to say that my commendatory language was too hastily used, and I wish the public to consider it as hereby withdrawn. Mrs. C. has no doubt remarkable mediumlistic powers, but as to the character or merits of her exhibitions I prefer to say nothing at present.

J. R. Buchanan.

No. 1 Livingston Place, New York, July 10th.

Portland, Me.

The People's Spiritual Meetings have been closed until the first of September. Would like to correspond with speakers who desire to make engagements for the fall and winter. Address, H. C. BERRY. 75 Lincoln street.

Reception to J. William Fletcher.

Reception to J. William Fictcher.

On Saturday evening, July 2d (writes a correspondent), a largely-attended reception was tendered Mr. Fletcher by Mr. and Mrs. Thomas Beals; of Portland, Me. The parlors were crowded with guests, and the exercises of a most interesting and entertaining character. Mr. Beals said, by way of introducing the speakers: "You are aware that our esteemed and talented brother is about to leave us for a time, and we are assembled to wish him God-speed. That his labors are appreciated by us the large audlences which have greeted him at every lecture have plainly shown, while the good-feeling prevailing among the Society alike testify to his social influence. I am happy to call upon our valued friend, Mrs. Helen Palmer, who will now address you." Mrs. Palmer, who for years has held a foremost place among trance speakers, then favored the friends with an address which will long be remembered. She spoke of the great good Spiritualism is doing; of how the world is seeking now, more than ever, evidence of the life to come, and how few the Instruments are through which such evidence can be given. She spoke of the terrible pail suspended over the people, drew a touching pleture from the sad disaster, and concluded by enjoining upon all the necessity for greater work and unity of action. Rarely has any speaker uttered more cloquent words. Mrs. Jewell (under control of Miss Cary) gave an inspirational poem of great beauty. Mr. Beals then called upon Mr. Fletcher, who, in the course of his remarks, said that he "could not fall to feel gratified over the success which has crowned the efforts of the Society. When I first came among you, in December, the hall was comparatively empty, while now it is filled to overflowing, showing unmistakably that the interest is greatly on the increase." After dwelling upon the various purposes to be accomplished in the future, he concluded by saying: "We are now to separate, to meet again in the autumn; and may the season of rest prepare you for greater activity. I

Philadelphia, Pa.

Mrs. Sheppard-Lillie finished her highly successful course of lectures in Philadelphia on Sunday evening. The desk was elegantly trimmed with flowers, and the lecturer was warmly applauded. During the evening Prof. Lillie delighted the assembly by rendering in a most effective style several musical selections, after which Mr. J. William Fletcher, who was present on the platform, addressed the friends in a highly inter

esting manner, Next Sunday Mr. Fletcher will inaugurate the lec-ture season at Neshaminy Falls. In the morning, to be followed by Mrs. Lillie in the afternoon.

National Wisdom.

far toward sunset as Denver, Colorado. I shall also be at the State Convention of Spiritualists and Liberalists of Kansas next month.

I have been lecturing in this city to good audiences since my return from Washington in March; until, two weeks since, I went to Atlanta, Ga., to give a course of lectures. This is "one of the most important phaces in the South. It has sprung up, Phonix-like, since the war, and is now improving more rapidly than any place I know of in our Southern country. It has a goodly number of live Spiritualists, and many in the churches are anxiously inquiring for the truth, that it may make them free indeed.

The Rev, Dr. Bowman, who was a Methodist minister for fifteen years, has come out from Orthodoxy and joined the Spiritualists. They organized a "Liberal Spiritual Church" while I was there, adopting about the same constitution, principles and by-laws as those we drew up here in Memphis. Bro. Bowman is their pastor. They have a fine large hall, coveniently located near the centre of the city, with a Lycoun and library. They will gladly receive donations of books from authors and publishers for circulation. I gave them all of mine, and the three volumes of the Spiritual Magazine bound. I will do the same to any other organization of Spiritualists whose members will establish a library and inform me of their wish.

We need local organization on a more discussion and proposer, with how didney developed the ware of the city with a Lycoun and library. They have a sine large hall control to the control of the city of the decided by this wisdom in the right direction of a more discussion and proposers of the human soul, and honored them the repair of the proposers of the human soul, and honored them the repair of the proposers of the human soul, and honored them the repair of the proposers of the human soul, and honored them the repair of the city, with a Lycoun and library. They will gladly receive donations of beoks from authors and publishers for circulation. I gave them all of mine, and enormous mass of corporate bigotry belonging to the medical profession, sustained by wealth, by fashlon, by the press and by a falthless pulpit, shall have been conquered. The Metropolitan Press of New York is mainly devoted to antiquated falsehood. The Times of to-day has an article on clairvoyance which for impudent falsehood has perhaps never been excelled. Judging from its style and statements, one would suppose it the production of Dr. Geo. M. Beard, for whom it is a first-class puff, inviting him to demonstrate clairvoyance, extinguish all his predecessors in the demonstration as charlatans, and thereby demoilsh Spiritualism as a "demoralizing and degrading superstition." In an open arena such writers could easily be demoilshed, but New York editors dare not open their columns to free discussion.

1. R. Buchanan.

1. Livingston Place, New York, July 7th.

Open Letter.

To the Editor of the Banner of Light: The Westorn Light beling one of your exchanges, it gives me the unpleasant duty to inform you of its suspension for a brief season. Owing to my exhausted mental and physical condition, by too much care, I am obliged to rest from all labor and recuperate through the summer months. I hope to renew acquaintance with those from whom I have received kind words and encouraging aid for the "woman's paper," that was becoming influential through its able contributors.

words and electifiaging and for the woman's paper, that was becoming influential through its able contributors.

I am glad that so many progressive papers are enabled to keep their devoted heads above water. The Heater Light, belonging exclusively to myself by virtue of its copyright, will wait for its proprietor to set it again on a hill to "shine for all." Now it is hid under a bushel, and as the "revised" did not exclude the text of admonition, it accepts the passage of Scripture, and may appear again with greater brilliancy. Should the fates otherwise decree, St. Louis may not be found wanting in giving to the world her quota of spiritual and liberal volunteers, both from the male and female ranks, that will do credit to the New Dispensation.

Publicly thanking friends, I remain still their loyal champion in all progressive works,

ANNIE T. Anderson.

2306 Miamtstreet, St. Louis, Mo., June 27th, 1881.

Card from Ophelia T. Samuel.

To the Editor of the Banner of Light:

I am filling a two months' engagement at this place, and hope to do so with the success which has heretothre crowned my efforts here. I can give you no better idea of the intelligence and spiritual calibre of the people in this place, than may be conveyed in the information that they fully appreciate the dear old Banner of Light. It seems to have the preference, par excellence, over all other spiritual papers.

I would also ask you to kindly give greeting for me to the friends at Neshaminy Falls; and to express my regret that ill health must prevent my being in their midst, except in spirit, this summer. That as many congenial spirits may congregate together there as on last year, and that their efforts may be attended with as marked success, is my carnest prayer.

Yours with kindest regards,

OPHELIA T. SAMUEL. Sheboygan Falls, Wis., July 6th, 1881.

Geo. A. Fuller's Meetings.

Geo. A. Fuller's Meetings.

Mr. Fuller lectured at Norrisville, Vt., Sunday, July 3d, the subject of his morning address being "The True Method of Salvation." In the afternoon he replied to an editorial in the Termont Citizen characterizing Spiritualism as "a gross system of indelity, inculcating immorality." The editor of the paper was present. He pronounced the lecture an able effort and declared himself highly pleased with it. At 5. p. x., Mr. Fuller lectured in the Town Hall, at Hyde Park, Vt., upon "The Evidences of Spirit-Communion." He lectured at Duxbury, Vt., on the 10th, and will lecture there again Sunday, July 17th, and on the 24th at Norrisville, Vt.

Lazy, drowsy feelings are precursors of sickness, which Hop Bitters will instantly banish.

Married:

On Sunday, June 26th, 1881, at Brooklyn, N. Y., by the Rev. Hiram Hutchings, Joshua I. Hales to Miss Emma Steenson, daughter of Horton B. and Mary E. Stevenson.

Spiritualist Meetings in Boston.

Eagle Hall.—Spiritual Meetings are held at this ball, 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 Sunday afternoon at 2½ o'clock. Dr. N. P. Smith, inspirational speaker.

Spiritualist Meetings in Brooklyn.

The Spiritual Society Conference Meetings are held at Everett Hall, 398 Fulton street, every Saturday evening at 80 colock. After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience will beat liberty to speak pro or con., under the ten-minutes rule. J. David, Chairman.

The Eastern District Spiritual Fraternity meets at Latham's Hall. Ninth street, near Grand, every Sunday, at 7½ P. M. D. M. Cole, President.

The Eastern District Spiritual Conference meets every Wednesday evening at Phonix Hall, at 7%. Charles R. Miller, President; W. H. Coffin, Secretary.

BUSINESS CARDS.

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

COLBY & RICH, 3

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

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

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 210 Stockton street, keens the Spiritual and Reformatory Works published by Colby & Rich.

D. M. BENNETT, Publisher and Booksoller, 141 Eighth street, New York City, keeps for sale the **Spiritual and Reformatory Works** published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT.

E. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the Bauner of Light and a supply of the Spirifuni and Reformatory Works published by Colby & Rich.

WASH, A. DANSKIN, 58 North Charles stree more, Md., keeps for sale the Banner of Light. street, Balti-

ROCHESTER, N. Y., BOOK DEP4PT, WILLIAMSON & HIGHEE, Bookschers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the Bannen of Light Publishing House, Boston, Mass.

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER of LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich. PHILADELPHIA BOOK DEPOTS.

PHILLADELPHIA BOOK DEPOTS.

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. 505% North 8th street. Subscriptions received for the Banner of Light at \$3.00 per year. The Enamer of Light can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings.

JAMES A. BLISS, 713 Sansom street, Philadolphia, Pa., will take orders for any of the Spiritual and Reformin-tory Works published and for sale by Colon & RICH.

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., is agent for the Branner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich.

Parties desiring any of the Spiritani and Reformatory Workspublished by Colby & Rich will be accommedated by W. H. VOSBURGH, 65 Hooslek street, Troy, N. Y. ROCHESTER, N. Y., BOOK DEPOT.

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