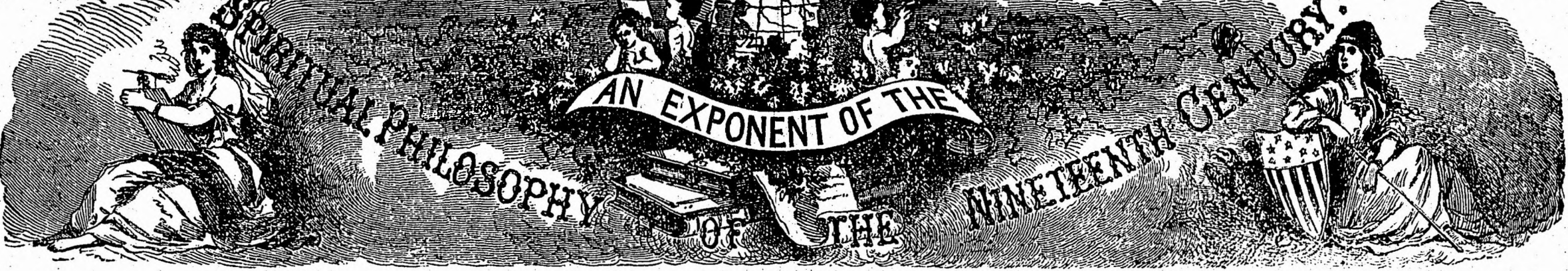


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Spiritual Phenomena.

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 séance, (held on the 16th March) at Mr. Taylor's, green grocer, Harb Hill Road, Littleborough, near Manchester, Eng., where he resides.

Fourteen persons, including the medium, assembled, and were arranged "impressionally" by the medium, no "manager" of the séance 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 room, formed by a small pair of curtains suspended about six feet high, from an iron rod across one angle corner of the room, leaving a 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 spirit-control, 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 convinced 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 extemporaneous séance in my own sitting-room, when the most unvalued 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 headache, 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 grew larger and more brilliant, as it rose from the floor with a swaying motion, a dark portion

on my side of it causing the rays of its light to 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 appearance of his spirit-lamp and, last but not least, his features, I observed that his sun-browned-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, effectually removing it for a time. He placed one of his hands in the hand of Mrs. Taylor and dematerialized one finger while she grasped it 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 *Gent 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 downward, waving his lamp to plially show himself as he melted away into space, leaving his lamp until the last, and that finally vanished slowly, by degrees and beautifully less, until it ended in only illumined—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 séance light—clothed, like the "Doctor," in exquisite ly-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. This 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 thoughts and emotions of the sitters on the materialization phenomena, but space will not now permit. "Betsey" entirely "de-material-

ized" herself just at the entrance of the cabinet, 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 séance light, and showed her very remarkable drapery, head-dress, apron, etc. These were marvelous. 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 be present, they were as firm as mortal-made 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 separate 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 bona 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 testimony of the fact that "Betsey" being his own sister, also fully recognized and identified. I now conclude my own testimony as the faithful servant of the spirit-world.

CHARLES PETTIT ("RESURGAM"),
Of 112 Upper Mary street, Ruskell Heath,
Birmingham, England.

JAMES B. TETLOW,
59 Manchester Road, Heywood,
Lancashire, England.

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

FURTHER REMARKABLE MATERIALIZATIONS AT
LITTLEBOROUGH, ENG.

Joshua Fitton as Medium.

BY "RESURGAM."

At the next ensuing "development séance" 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 spirit, who first spelled out the name of the so-called quack medicine—"T-I-N-E-T-U-R-E-O-F-I-R-O-N."

"DR. SCOTT"—"SPIRIT" AND "LAMP" MATERIALIZED.

"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 cheek, 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 individual spirit. By this, our light, "Dr.

Scott" again came out, and spoke as usual with all the sitters, showing plainly his ample white drapery, and his face, head and head-dress.

"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 Day-break*, July 24, 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 could not stay, as the "French lady" was preparing to materialize. Kindly acquiescing 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. Esplanade's late séances, 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. I can only speak of what I have actually seen while attending about one hundred materialized séances under various mediums. Being French, and of aristocratic appearance, she was, of course, tastefully clothed—gracefully too—for spirits vary in their artistic capacities just as mortals 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 piercing, 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 long scarlet drapery of the 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; (I) 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 table with a ringing sound, to indicate to us the material of which they were made. Then putting them one on 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 observed—thus spirit and medium were seen at one and the same time, proving the separate individualities 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 Whatnough," the spirit-daughter of a gentleman present, next appeared, and kissing her father and another (relative, I think), she was perfectly identified. Having previously 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 identities—were 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 material-matter (so called)—as will render their spiritual forms material ones for the time being.

Those spirits who have the greatest knowledge of spiritual chemistry and greatest will-power 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 consciously, or even transfigured. Again, they prove

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 jewelry vanish no man knows where, as they come no man knows whence, for the medium is again rigorously searched, and the cabinet also.

EXPERIENCES WITH C. E. WATKINS.
As related by the brother of the late Esplanade, Esq., in "Psychography," (by M. A. Cron).

Watkins and myself were the only persons present. He handed me some slips of paper on which I wrote 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 them and hold it in my left hand. I did so. After waiting across the room once or twice, and laying his hand on my head, he told me 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 slate carefully on both sides with a damp towel. Watkins then sat down at the table, opposite me, laid one slate on the table, lit off a little piece of state pencil and laid it on the slate, put the 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 ear down I would hear the pencil writing. I put my ear down for a moment, however, to keep an eye upon him, and I heard distinctly the sound of the pencil. While I was listening, the pencil gave three slight taps, and then the sound stopped.

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 signature of the second communication, in the peculiar form of some of the letters, was like my father's signature.

The slates were now cleaned again, the lid of pencil was placed between them, and I 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 séance ended. It took place in broad daylight. 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 OTIS SARGENT.

Cedar Square, Roxbury.

A New View of Death.

To the Editor of the Banner of Light:

I have clipped 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. I wonder whether the writer of that article understands the origin of the new doctrine of spirit birth and spirit progression. If he does, will he confess it?

Yours, HENRY KIDDELL.

New York, June, 1881.

"Some generations ago the interests of spiritual 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, expatiated on its darkness, and gave full scope to his 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 foe to mankind. Instead of a step in an infinite series of progressions, it was a break, the violent discord of a waltz 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 which 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 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 lands and climbed heights where were serene enough to give a comparative glimpse of the native improvement. A recent example is Matthew Arnold, who from the vantage ground of Greek and German culture, announces to his countrymen the worship of sweetness and light. Others slave in the new protestantism, but without stopping to enumerate, we may name among the latest Henry Ward Beecher, with his recent vigorous and rational protest against this pernicious practice of manufacturing imaginary gloom and fictitious terrors. He has helped to dispel many a cloudy error in his time, but it is doubtful if he has spoken any word more profoundly needed than this in behalf of lightening a gloomy habit of the Anglo-Saxon race."

Banner Correspondence.

Indiana.

TERRE HAUTE.—Mr. J. D. Robbins sends us a lengthy account of his experiences at Mrs. Stewart's seances, 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 indefatigable worker, Thomas R. Hazard, who has so fully and graphically described the various phenomena he has witnessed demonstrating the truths of immortality. At the same time in which he could defend the cause of Spiritualism against the attacks of our common enemy. Having thoroughly investigated the facts concerning alleged exposures of mediums, he has in every case made known the truth, and both nobly and courageously defended those by whom the means are furnished 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 the spirits of the departed, and myself to be a participant with him in the intense pleasure they afforded. If Spiritualism can be benefited by the labors of mortals it certainly 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. Anna Stewart's seances.

Like Mrs. 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, it is not as much as we can expect, until we ascend and abide in spirit with them.

The first time I visited a seance 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 say a medium, and for fifteen years prior to her departure, many were converted to a knowledge of immortality through her instrumentality. At the seance 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 death she had been. 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 ecstatic state of mind, yet remained silent. Many in the audience were anxious 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 first evening she 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 enjoy another seance 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 seances. 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 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 hall, holding 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 seance, 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 apron on 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 Spiritualism through her mediumship. Since that time I have frequently attended the seances, 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 conversed with many who have 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 medium. 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 control 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 seance for materialization with a Mrs. Emma Hurst, of this city, who is rapidly developing, and whose seances 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 seances, and I believe is fairly 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 ascended us from the closed cabinet with a 'Good-evening, squaw,' 'Good-evening, chief.'

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 seance, 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 seance, water was given by request to the medium, who drank it, which of itself is a very unusual 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 fine interstices was made, in length 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 dematerialized, sinking slowly down to the floor and fading away.

I am happy to be able to state these facts, and have no fear of being the way contrived. 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

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

I commenced investigating 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, 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 seance 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 sealed; this to be again enclosed in an envelope which was to be addressed to the medium, Walter Price, and forwarded through the mail. The next evening by means of 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 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 few moments. The audience gazed at this 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 phase of the mediumship is more particularly noticeable as a gentleman and his wife wrote 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 these excellent professors.

The following names are affixed in testimony of the above: P. J. Morrell, J. E. Morrell, G. W. Shultes, P. A. Hill, Pannie Sherwood, Louise Atherton, C. H. Pryor, Horace Adams, Mrs. Francis Connor, Mrs. Lidstrom, A. Laurie, Gertrude Reed, Mrs. Valdivia, Pauline Schnitzge, N. C. Laurence."

SAN FRANCISCO.—A correspondent, J. B. H., who has attended the materializing seances of Dr. D. Macfemman, 111 Geary street, San Francisco, sends us the following account of what he witnessed. First describing the preliminary arrangements, he says: "The seance room, Dr. Macfemman'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 silk, 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 bottom 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 enclose each a passing hat, then, adding a pencil and blank paper, he places the hat at the rear of the alcove on the floor, and takes his seat in front of the curtain, which is now let down; he does not leave his seat, and is not an instant out of sight during the seance; 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 no means of access being possible, except through the audience or from a very public 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, piano, banjo, 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 faces and full size of the spirits. Many of the professional minstrels of the coast, residing in spirit-life many years, who were well known to all old Californians. These facts can be corroborated by some of our best citizens, scientific 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 seance closes, are brought out and answers read to all questions asked. Dr. Warren sometimes brings the hat to the top of the piano, and the voters call for the answers to each ballot, with hand and paper in view, at a distance of at 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 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 disperse with the curtain 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 manifestations, and leave to wiser and stronger minds the task of convincing by argument. My 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 trial.

Though sorely opposed to the 'New Dispensation,' 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 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 she was by drowning. He also truthfully described several deceased members of our family, giving cause of death, etc., but not a word from those dearer than all, my children. Finally I received a message on a slate, independently written, from our family physician, lately taken from us; though the writing resembled that of the doctor, I felt dubious about the authenticity of the communication, as it was written under the same conditions as the others. I was determined to prepare two new slates by tying with a cord, and carry them with me on all occasions, should chance occur to test the powers of any strange medium visiting the city. Some weeks after this, Mr. A. Phillips, of New York, was advertised to hold seances at 1208 Mt. Vernon street, in this city. With my two children (a boy and a girl) I visited the place designated, and found Mr. Phillips disengaged. He at once consented to a seance, and I proceeded to a large, well-lighted upper room, in the centre of which was the usual small table (uncovered). I seated myself at this; the chil-

dren preferred the sofa; while the medium, untranced, 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 'Rap,' by which name I had always called him during life. The only name 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 been in my possession, into the hands of my little girl; she held them alone; immediately the sound of writing was heard (no pencil enclosed); and upon opening the slates, a message from her mother, written on one side, and from one of the slates, 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 forbade their recital."

CHESTER.—Thomas P. Norton writes: "I enjoy more and more the dear old *Banner of Light*, and admire its position in the Fletcher 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 29th: "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 am impatient to receive new numbers 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 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 to others."

Early Sunday I have been to Mrs. George Hall'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 fiery torments!

After the discourse, many spirit-friends of those present, control Mrs. Hall and bring comfort and peace. I saw a mother in deepest grief 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 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 felt for the first time that she had been released from prison, the sunshine is so bright, and the air so fresh and sweet. I think Mrs. Hall 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 seances. 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 as believers.

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

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 when once begin to write about it. I was strictly Orthodox, and not a day had I thought of the miller down the street, and as of other things, until I came to the study of this philosophy. Whereas I was blind, I am now seeing. 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 miller down the street, and as of other things, until I came to the study of this philosophy. Whereas I was blind, I am now seeing. 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 miller down the street, and as of other things, until I came to the study of this philosophy. Whereas I was blind, I am now seeing. 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Journal of Interpersonal Violence 26(10)

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 Shawnee River Grove, (on Sunday next) which merits the attention of Spiritualists here about. 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 for the purpose of 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 reliability 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 details 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 it is of any advantage to a speaker to have his or her name and address printed in the *Banner of Light*, 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:

"I doubt if there is a speaker engaged in illustrating the law and philosophy of Spiritualism who gives greater evidence of the aid and assistance of spirit-intelligence 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 spirit-spheres 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 miraculous 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 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 profound knowledge, 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. Tving) 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.

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 should, they would hasten to contribute their full quota to the Editor-at-Large Bureau, in order to strengthen the hands of PROF. BRITTON 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 until September." The supplemented lectures by Mrs. Shopard-Lille 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 revisers:

"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, and that the attention of the Secretary of State 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 estate, than another does in the possession. The one finds an estate in the beauties—the other finds no beauties 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 promiscuously 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 attraction for the present week. As now presented, this opera never had more pleasing features. Each evening and afternoon Till's Marionettes are to appear in a pinelost scene. The beauties of nature and art here harmoniously blended render this a spot par excellence for pleasant retirement and healthful recreation; and the high character it has already won is at the present season determinedly maintained.

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

Rev. Dr. George R. Bliss, Professor of Greek in the Crozer Theological Seminary at Chester, Pa., enlightened 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 lofty archaisms, ungulate ghosts of a past century, much longer to walk the earth.*

Speaking of the recent theological struggle over Dr. Smith, in "the North Country," 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. Colville 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 confessed to the act.

If many more lunatics spring up in Washington, "as mentioned by God" to kill our statesmen, some other people had better be commissioned by law to kill a few of the lunatics.—*Lowell Courier.*

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 earn in soliloquy of tribulation The folly of his expectation.—*Courier.*

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 mediocrity "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 Mateo, Mexico, on Tuesday morning of last week, fifty people were killed, thirty being women.

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 sarcasms turned stupid; wit is a form of force that leaves the limbs at rest.—*Feltie Hall.*

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 recently 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 Guleau 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 Spiritualism is, that is the best paper that ever was or ever can be printed, and its contributors the best writers of the age.—*Hornetville, 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 congregated. It is estimated that there were at the "Point of Pines" (Olevere Beach) eleven thousand visitors. A like 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 not like you," said the snow-flake to the snow-flake. "Why?" said the snow-flake. "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 me wife both kind and true; So let the match be struck at once; No longer let us wait; I'm sure we've had enough of sparks; Let's form a Union-Kate.

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 issue, 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, R. E. Hale, H. W. Emerson, Robert T. Lincoln, and John O. Sargent; the last, a brother of Epes Sargent, furnishes some interesting reminiscences of the past fifty years in which he filled a prominent part. The other illustrations comprise views of college buildings at Cambridge, church edifices, etc., 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 Light 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 Nuisance of Phlegm"; "Typhoid Fever and Ice"; "Vegetable Diet for Children"; "Hay Fever"; "Poisonous Clothing"; and a variety of other valuable articles upon subjects allied to the culture of body and mind.

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 Tuesday morning to insure insertion the same week.)

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

Miss Leslie 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 H. 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 2d and 16th.

W. Harry Powell, the slate-writing medium of Philadelphia, will be present at the Neshaminy Pines Camp-Meeting. From thence he will visit Lake Pleasant.

Dr. Connelly will lecture in Independence Hall, Haverhill, Mass., Sunday, July 17th, at 2 p. m. He would like to lecture and make engagements for sabbath days 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. Fannie Allen, Mrs. S. A. Byrnes, J. D. Stiles, Mrs. Ireland, Mrs. James and others. Dr. John H. Currier will preside. Dumbarton's Band will furnish music. Train leaves Old Colony Depot at 8:45 A. M.

The Secular Press Bureau.

PROF. S. B. BRITTON, 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 appear to the reality of its phenomena and the philosophy of its teachings. Donations earnestly solicited, in order that PROF. BRITTON may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

CASH PAID.
From Jan. 1st to June 30th, (six months), \$218.80
Mrs. C. F. Blake, Portland, Me., 2.00
Mrs. E. Heath, Haverhill, Ct., 2.00
W. Dean Smith, Rochester, N. Y., 2.00
S. B. Nichols, Brooklyn, N. Y., 5.00
CASH PLEDGED.
Melville C. Smith, New York, 25.00
Alfred G. Badger, 179 Broadway, New York, 10.00
C. Snyder, Baltimore, Md., 2.00
E. J. Dunn, Lebanon, N. H., 2.00
M. R. Conger, Chicago, Ill., 2.00
Augustus Day, Detroit, Mich., 2.00
R. O. Cushman, N. Y., 2.00
W. C. Cotton, Portsmouth, O., 2.00
Oak Leaf and Helping Hand, 5.00
The Herald of Health, New York, 10.00
Charles Partridge, 50.00

S. B. Nichols in the course of a recent letter pays the following tribute to Prof. Britton'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. Britton's article on 'Mediumship' in last week's *Dagger* 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-Gists.

NEW YORK.—Republican Hall, 55 West 33d street.—W. J. Colville will lecture, morning and evening, in this hall, till further notice.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Price, 50 cts. per copy. \$2.50 per year. VOICE OF ANGELS. A Semi-Monthly. Published in Boston, Mass. Price, \$1.00 per annum. Single copies 8 cents. BOND AND MATTER. Published weekly in Philadelphia, Pa. Price, 50 cts. per copy. Per year, \$2.50. THE SPIRITUAL RECORD. Published in Chicago, Ill. \$2.00 per year. Single copies, 5 cents. MEDIUMSHIP AND MEDIUMS. Published by C. R. Miller & Co., 17 W. 11th street, Brooklyn, N. Y. Single copies 10 cents. THE HEALING OF HEALS. A JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents. THE OLIVE BRANCH. A Monthly. Published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. LIGHT FOR ALL. Published monthly at San Francisco, Cal. Single copies, 10 cents. THE COMMONER. Published weekly. Greenback and Labor Reform. Single copy, 4 cents. \$1.00 per year.

Subscriptions Received at this Office

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RETAIL AGENTS FOR THE BANNER OF LIGHT.

NEW ENGLAND AND NEWS COMPANY, 14 Franklin street, BOSTON, MASS.
THOMAS MARSH, 919 Washington street (south of Pleasant street).
LUTHER W. HAY, 247 Washington street.
T. F. VINT, 255 N. Front street (corner Elliot).
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RATES OF ADVERTISING.

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Notices thirty cents per line, Month, each insertion.
Business Cards thirty cents per line, Agent, each insertion.

Notices in the editorial columns, large type, inserted under fifty cents per line.
Payment in advance, in full, in advance.

Advertisements to be renewed at reduced rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

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

Dr. F. L. H. Willis.
Dr. Willis may be addressed Glenora, Yates Co., N. Y., till further notice. Jy-2.

Charles H. Foster,
World's Greatest Test Medium, can be consulted at 20 Hardy street, Salem, Mass., through July. 2w, Jy-16.

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

R. W. Flint answers sealed letters. Terms \$2 and two 3-cent stamps. Address 137 Broadway, New York City. If no answer, money returned. Jc-11-10w.

ADVERTISEMENTS.

The Second Excursion TO SHAWSEEN RIVER GROVE

Will take place Sunday, July 17th, on the Boston and Maine Railroad. Mr. J. FRANK HAN-TER, the wonderful speaker and test-medium, who always draws immense audiences, will address the multitude. Many other well known speakers will be present. Prof. J. B. Nichols, of Boston, will give Sacred Concerts in the Grove during the day. Trains leave Boston and Maine Depot, stopping at way stations, at 10:15 and 1:30. Return 5:45. Fare from the Grove, 40 cts. Leave Lowell 10 A. M. and 1:30 P. M. Return, 4:35. Leave Lawrence 10 A. M. and 1:30 P. M. Return, 4:35. Passengers will take their meals from the Grove. Refreshments for sale at the Grove. July 16. DR. A. H. RICHARDSON, Manager.

Onset Bay CAMP-MEETING.

EAST WAREHAM, MASS.

THIS Great Meeting of Spiritualists at their Summer Home by the Sea, will commence July 15th and close August 15th, 1881. Trains leave Boston daily from Old Colony Depot at 8:15 A. M., 12:30 P. M., and 4:30 P. M. On Saturdays only at 8:15 P. M., and on Sunday at 7:30 A. M. Passengers from way stations will find the regular time-tables of the Old Colony Railroad for time of departure and arrival of trains for Onset Bay. ASK FOR EXCURSION TICKETS to Onset Bay, which are sold at reduced rates, and are good for the season. Fare from Boston to Onset Bay and return, \$2.15. Way stations at proportionate rates.

All Regular Trains from the Cape will leave passengers from Boston to Onset Bay and return, \$2.15. Way stations at proportionate rates.

Circulars giving full particulars sent free to any address on application to DR. H. E. STOKER, Clerk, Boston, Mass. July-2-2w.

THE NEW ENGLAND SPIRITUALISTS' Camp-Meeting Association

Will hold their Eighth Annual Gathering at Lake Pleasant, from July 15th to Sept. 15th, 1881. Public exercises Sunday, July 15th, closing Sunday, Sept. 10th. Trains leave from Boston to Onset Bay and return, \$2.15. Way stations at proportionate rates. Circulars giving full particulars sent free to any address on application to DR. H. E. STOKER, Clerk, Boston, Mass. July-2-2w.

AGENTS WANTED

FOR THE HISTORY OF WOMAN SUFFRAGE.

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

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

Or, LEE & SHEPARD, (Publishers), General Agents for New England, Boston, Mass. July 9-2w.

MRS. A. S. WINCHESTER, Psychometric, Clairvoyant, clairaudient, Rapping and Trance Medium, 100 Broadway, New York, N. Y. Address letters, Box 199, San Francisco, Cal. June 4-1w

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December 31, 1877.....\$77,269 53
" " 1878.....151,478 27
" " 1879.....250,950 73
" " 1880.....306,213 77

Message Department.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earthly life; that beyond—whether for good or evil—these characteristics are carried over into the spirit-world, and that, in the spirit-world, they are eventually progressed to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that is not confirmed by the Bible or by the teachings of the Christian Church.

It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication. Miss Sheehamer wishes it distinctly understood that she gives no private sittings, at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays. 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 Miss M. T. Sheehamer.

Session held March 20th, 1881.

Invocation.

Angels of love and peace, beneficent beings who delight to minister in affection one with the other, and whose will and gladness it is to help us in humanity, that which is most needs, draw near unto us this hour; bring the bright influences to bear upon this place, that those assembled here in the mortal and those disembodied of the physical and the spiritual may be united anew, strengthened, and sustained for the labor that is before them. Oh ye bright ones, who go forth as messenger-birds bearing sweet tidings of immortal life 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 springtime; 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 be able to rejoice that those dear ones have only ascended to a brighter and a sunnier clime. Oh ye messengers of light and knowledge, bring unto earth's children those sweet instructions which the most requisite, 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 he also reap; and that as the life 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 hands we shall receive strength and inspiration to go on with the work that is laid before us; that we may receive from your hands of light that needed assistance which will give us the power to send forth to yearning, sorrowing ones the sweet knowledge that there is no death, only life forevermore.

Questions and Answers.

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

Q.—Can one spirit withhold from another spirit any information it does not wish to have known by the latter?

A.—Earth-bound or undeveloped spirits may concealsome scheme of mischief which they desire to withhold a knowledge of from their associates. Such spirits throw off a dark, cloud-like 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 scheme of mischief from those 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. 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 such selfish schemes will be laid to rest in my 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.

Q.—Is 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?

A.—All souls of the understanding, as 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 instances when you are not in 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, is 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, for you are, at all times, in rapport with some spirit who can behold your thoughts and perceive 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 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 move physical objects; and although we would not advise any one to-day to become so sensitive 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 latent faculties, to make it their aim to possess, to strive and live in harmony with themselves; to seek to benefit others, and in fact to become self-sacrificing, so far 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 the proper conditions be secured, and 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?

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 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 impatiently; let them be ready to receive whatever may come, and to accept it as the balance of their own private judgment and 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 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 benevolently inclined, and who is willing to assist. Perhaps in this way you may introduce one who possesses mediumistic powers, one whom the spirits can use as their instrument.

Hamilton Towne.

Somewhat more than one year ago—it is a few weeks more than one year—I awoke to find myself in another world, surrounded by new associations and friends, whom I had not seen for many long years; yet they appeared

very real and natural to me, and I felt rejoiced that I could lead greet me in an immortal state of existence. In a short time I 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 I 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 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 sad hearts will pass away, and when joy and peace will come to them. Let me give forth these words—may they sink deep into the heart—that there is a joy awaiting those who mourn; that there is eternal reunion 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 have been striving for me to express to a few individuals who are yet in the form. I was fifty-three years of age when I passed out from the body. I resided on Somerville avenue, in Somerville. My name is Hamilton Towne.

Richard Lyon.

I sought to enter and manifest myself at your last meeting, but did not succeed. I expected 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, 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 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 was very severe. I passed away after one week's suffering; and I wish my friends to know that I did 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, or rather the old form was brought back to my friends 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 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.

Simon 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 can 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, 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 Bridgewater, Mass. I was called Simon Ward.

Capt. Samuel Dean.

I do feel strange in coming back and possessing myself of such a little organism. I hardly realize my surroundings, yet I know that I have 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 Maine, and I have 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 Dean, 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 drone when here, and I cannot 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. H., and have friends in that town who, I feel, will see my message, and I trust they will respond in a spirit of fraternal greeting and sympathy. 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 throw off the old crudities and exoskeletons, 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 glad to try to respond. Let them call upon me by 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 felt 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 Light and speak to my friends and associates, to assure them that all I believed when here I find to be true? But I find so much more than they could realize, did I speak to them concerning it, that I feel it imperative to say much in regard to the spiritual life. I feel that "as a man sows so shall he also reap," and whatever the earthly life has been shall the result come to him in the spirit. Yet will he be able to glance backward over his past career and perceive what has been for the advancement of his spiritual growth; thus will he be able to send back influences to benefit others struggling on over the toilsome way of the material, and I feel to rejoice in the present, in all that has come to me, for I

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 guide 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 Sturges, 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. He does not tread the path which he would follow, 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 hand watches over and guards you. Through all the time they have sent forth their forces, they have sent forth their messengers to speed the white man, the pale-face, the white man, the sweet and lovely messenger with his 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, oh brave, that they know all that is taking place. What though you have not seen the light, no sign from the spirit hand during the long years? 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 over the mountains; that they would be with 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 by the beautiful flowers bloom. And they will keep their word, the pale-face, the white man, the red man never breaks his promise, he will do 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 band.

Session held April 5th, 1881.

Questions and Answers.

Q.—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 advancement?

A.—The body is the temple of the soul; and he who desires spiritual advancement and growth should look to the physical habitation of the soul. The soul cannot express itself thoroughly or develop its powers when 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 outwarding and advancement. It is true that many persons are obliged to contend with inherited diseases, and 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.—There are persons in the number and influence of sectarian organizations in the spirit-world corresponding to the decrease in this?

A.—We have, in the spirit-world, liberal as well as reformatory institutions; we have guides and teachers; we have thousands of exalted spirits who are advanced in wisdom, knowledge and power, 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 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 that a work will be done, but eventually it must 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 humanity, and each one believes that he must and will pass away as man becomes enlightened and his soul becomes illumined with the truth, then we shall have but little difficulty in enlightening 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 ago?

A.—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, and will be able to control a mediumistic person. 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 held for you in the soul, and perhaps he can very readily manifest himself to you; but a spirit who lived upon this earth thousands of years ago, and 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 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 the spiritual side of the spiritual life. I was in the 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 welfare and their doings; that I have frequently returned to them to watch over and guide them to the best of my ability, and I have sought, at times, to manifest my presence to them, but I have been unable to do so. I shall continue to love and bless them, to guide them as best I can, to impress them whenever possible, and to watch over their interests till they join me in the spirit-world. I was met and welcomed by those dear friends whose presence I believed to be with me in my hours of pain; I felt to rejoice in spirit that they were allowed to welcome me to a higher and a better home; and in the company of those loved ones I pass the time, and I feel to rejoice in the fact that I may be of use to others, perhaps it may only be a token of sympathy or affection, or perhaps it

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. 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 Williamantic, 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 busy at my work, performing my daily 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 earthly 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 health felt very 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 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 for me to desire. I had a few little plans and projects 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 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 information concerning the spirit-world, 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 heaven—I do not understand it! But after I had grown used to my surroundings, and had seen the things that were to come, 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 them.

Austin Kent.

A friend of mine who resides in Stockholm, N. Y., inquires "why I do not come to the Banner 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 here, 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 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 seances and assisting the spirits who congregate there to manifest and identify themselves to their friends, I am performing my work.

While here I would send my love to all friends, and to give in particular, whose thoughts have been going out to me, and who have reached me in the spirit-world. I perceive them all, beautiful, glowing as they are, full of interest, 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 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 done 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 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 each one. I trust, dear friends, unto each heart an influence of strength and peace. I find one sweet spirit present, who, while in the mortal form, forwarded me the sum of five 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, and for the moment was falling away, and I feel to express my love to the 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 remembrance 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 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 indebted 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 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 the spirit-world, and planning for the benefit of those 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 happy, and that I have found my true element. I send my love to each one. W. S. Neal, from Selma, Alabama.

Markie Dodd.

I think it is five years, most, since I went away to the spirit-world. I was a little girl then, and I have been growing big ever since.

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 were here, and they are watching over and guiding the family, and 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 the little 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 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 me, and gave me too, come right and play. I thought it was so strange that some of them could not 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.

Alice.

For a long time I have felt it would be a pleasure to me to return to this public circle and wait a message of love to my friends. I have many friends whom I know 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, may perform this work and do what we have longed to do before, it will be received as a voice and a message from the spirit-land; 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! I shall speak to you in your work, in your glorious, 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 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 be pure and good, 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—their wait, you in the spirit-land, and do not wait 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 wait for 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, 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 in youth, for I feel as well and strong as I did in my youthful days. I resided, during the body, in Paducah, 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 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 to mention 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.

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 the 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 life 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 the 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.

MESSAGES TO BE PUBLISHED.

April 8.—Mrs. Lillian T. Hollander; Martha A. Lewis; George W. Hall; Selah Lovejoy; Maria Coffin; Eliza Ann Lovejoy.
April 12.—M. L. Massery; J. W. Brown; Charles May; Mary A. Gilson; William Norton; Lizzie Welch; Charles L. Brown.
April 15.—Ransom M. Gould; Jessie Dunbar; William Knight; John B. Pike; Nancy Goodwin.
April 22.—Lucy Ann; Mary A. Kenney; William T. Norris; Capt. James C. Fiedler; J. Hartley; Mrs. Emma Carter.
April 29.—Lizzie A. J. Palmer; William Alderson; Edie B. Campbell; Henry Keary; Mary E. Henderson.
April 30.—Rev. George H. Jocelyn; Benjamin Moulton; William Moulton; Stephen Thatcher; Eliza Hathaway; Nellie Biegrow.
May 2.—Silvan Colburn; Clara Lytle; Charles F. Newcomb; Kate Pittman; Mary M. Cutler; Charles Peckham.

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Banner of Light.

BOSTON, SATURDAY, JULY 16, 1891.

Chauncey Paul's Message—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 I am 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, "I bless God," two or three times repeated. It is alleged that Mr. P., as an atheist, and therefore not likely to employ such an expression. Again, it is stated that his true age was sixty-six, 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 intimate 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 words.

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 in 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 what he 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 obtained 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 *Banner 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 printing or publishing spirit-communications were to afford uncontrollable "texts" of spirit-identity to doubters and hard-headed skeptics, or to present wise, dignified and profound dissertations for the instruction and conviction of scholarly and fastidious disbelievers, 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 sensitive 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 cause" among the sneering and prejudice-blinded 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 spirit-communication 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 "puerile stuff," as has been objected), the ill-

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 actual mental 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 exponents 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 (Chauncey Paul) was equally real and identical.

A. E. NEWTON.
Ancora, N. J., July 1st.

A Fair Representative of American Art.

EXHIBITION 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 tuition 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 domestic 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 imitations 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 monarchs of the herd before her and hold them while she took their portraits. Indeed, 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 subtle energy (spirit) which makes the creations of genius instinct with sentient life and the seeming power of voluntary motion.

From the beginning Mrs. Lakey 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 attributes most likely to lead to important achievements—*conscientious work and patient waiting*. Only in two or three instances had she so far yielded 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 Lotus 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 parlor-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 a "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 other pictures were skillfully grouped—is a fine Land-

scape with large trees, a placid stream disappearing in the embrace 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 painted 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 are 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. D.
New York, June 28th, 1891.

Letter from Rev. Samuel Watson.

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 meetings, and I am tempted to go, but I am greatly desirous to be at the last two years, by other 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 invitations 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 and Liberalists of Kansas next month.

I have been lecturing in this city to good advantage 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 places in the South. It has sprung up, Phoenix-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, conveniently located near the centre of the city, with a Lyceum and Library. They will gladly receive donations of books from authors and subscribers 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 broad, liberal basis, with no creed but to do good to our fellow-men.

I will send to any desiring them copies of our plan. If they will give me their address, free of charge, with charter, etc. Let each get a charter guaranteeing all the privileges claimed by the churches and ministry, and a move will then be made in the right direction for permanent organization. Then the world will respect us. The churches will soon feel that we are a power, and thousands of their members will seek an asylum within our fold, and will become free indeed. Yours truly,
SAMUEL WATSON.
Memphis, Tenn., July 2d, 1891.

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 hall 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 a period of old conditions, prior to the commencement of a new era; 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 seen the consummation of a new epoch, 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 universally felt; and that new era would be a period when olden aires would be re-discovered, when religious bias and prejudice would be understood for what they are, and when a confraternity of nations would be established, resulting in a republic of harmony.

In the afternoon "The Republic of Harmony" was discussed 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 a quiet 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 eclectic congregation on the first Sunday in December, 1878, up to the present time.

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

On Friday, 16th, 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, 65 West 33d street, on Sunday next, July 17th, and every Sunday thereafter till further notice. Subjects: July 17th, 10:45 A. M., "The Noblest Worship of God"; 7:45 P. M., "The Bible."

Notice.

W. J. Colville requests that from henceforth all further notice all communications for him shall be addressed to 17 West 37th street, New York, where all business and other letters will receive prompt attention.

Mrs. Crindle's Seances.

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 seance in New York City, 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.

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