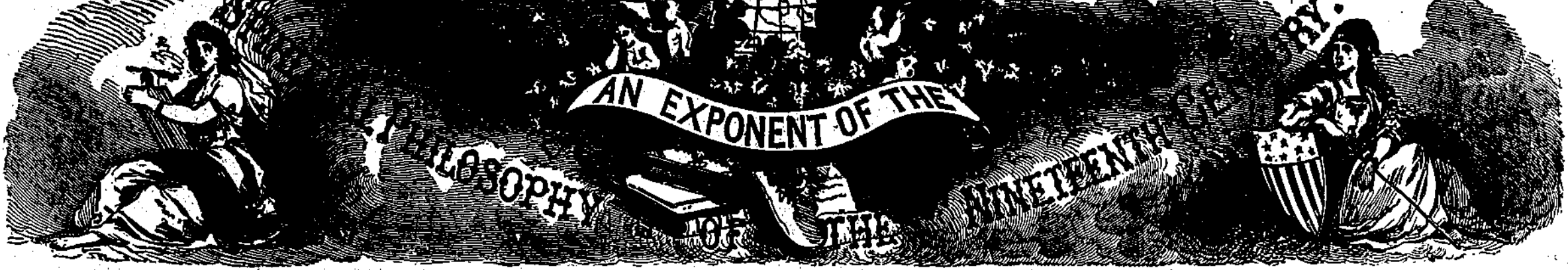


# BANNER OF LIGHT.



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## Spiritual Phenomena.

EXPERIENCES WITH MARY M. HARDY.

BY JOHN WETTERBERG.

### CHAPTER II.

"They often come down from glorious light to me; I cannot feel their touch, their faces see, Yet my soul whispers, they do come to me; Heaven is not far away."

I do not know but at times I can say a little more even than that, but that is enough for my purpose; the lines seemed to express my feelings after a somewhat remarkable sitting with Mrs. B.—. She was an entire stranger to me, and was only a visitor in this city, and soon to return to her home, which was in California. There is a great difference in the character or quality of spiritual communications through mediums, not only a great difference in different mediums, but great differences in the same medium. Sometimes, without any apparent cause, a sitting seems to have been a mere waste of time; at another, one almost feels as if he had been at the very gate of the spirit-world. It was one of these "burning bush" sessions when I thought the quoted lines expressed my feelings. Some one had told me of this lady, and I found her an excellent test medium when I had my sitting. It is not worth while to relate the details of it, as it generally had no bearing upon the subject of this article, but when nearing its close, the lady still entranced, Mary Hardy's spirit took control, and identified herself completely; "Willie Hardy" also manifested himself; all familiar with this medium will remember that wide awake spirit. "Aunt Nancy" also came, and characteristically. She, you know, was the Falstaff in Mrs. Hardy's repertoire; "witty and wise herself, she was also the cause of wit and wisdom in others." Mrs. Hardy's circles for spirit communications never seemed finished unless "Aunt Nancy" had taken a part in them. Mrs. Hardy's spirit on this occasion, through Mrs. B.—, said to me, "Mr. Wetterberg, I made a mistake in not following the advice your wife gave me, when I visited her"—mentioning what it was, which the medium could not have known, and when I mentioned it to my wife she said every word of it was true; so this interview with the spirit of Mrs. Hardy was one of the identifications, so rare that they may indeed be called angels' visits, few and far between. There are thousands of spiritual manifestations to one perfect, unmistakable identification of a spirit.

The object of this introduction to this chapter is to show, first, that it was Mrs. Hardy's spirit and no mistake; second, to say that in this interview she said she wanted me to write some of my experiences with her for the spiritual papers; that I had done it in her lifetime, and that it was needed now. I like to do what spirits tell me to do, especially if I say I will. I feel very sure that that spirit will forgive my neglect, for this request is over a year old, as she knows I have a world of cares that draft my time, and until the powers behind the throne lift from me some of the necessities of current life, so that I will have more time for their use, or service. I think my shortcomings in that department of duty will be overlooked. I lately met our brother, Oliver Roberts, who was ever attendant on Mrs. Hardy's ministrations, and he said in a very impressive manner to me, "Bro. Wetterberg, I want you to write some of your experiences with Mrs. Hardy; you can do it, and they are wanted." The circumstance reminded me of the promise of earlier interview, that it seemed to me as though Mrs. Hardy was saying it to me through the voice of Oliver, and as if, to substantiate the idea he added, "I feel as if I was impressed to say this to you." In my own mind I said or thought, in the words of Hamlet, "Alas! poor ghost," and said, which answered both Oliver and the spirit, "I certainly will." This, then, is my reason for writing; and in taking my pen to write this second chapter I feel as if I did when I began the subject, that she, as a spirit, is or may be the moving power, and, if so, inclines me still to add a word or two more on the paraffine phase.

After certain parties had endeavored to cast discredit upon the manifestations of Mrs. Hardy, she naturally felt pained, and was anxious to

produce them under absolute test conditions, and about ten well-known persons were invited to arrange matters and witness them. A wooden frame was made and securely covered with strong wire netting, the meshes about the size of a pea; the space enclosed contained about twelve or fourteen cubic feet. A pall of melted paraffine was placed in this enclosure, we all seeing it done, and looked, and one of the party kept the key. A heavy cloth covered the whole, so that the enclosure was dark; but the séance being in the afternoon the room was light, and the medium, who sat on one side of the contrivance, was in plain sight and could be seen all the time; so that it was known she had no hand or no foot in the manifestation, as all the party sat in a semi-circle around and facing her. To our disappointment, after sitting quietly an hour or two, the manifestation failed to appear. There was an element of inharmonious in the room, and it was evident that two persons of the party, of influence and psychological power, did not expect it to succeed, and it would seem from pointers in their manner did not want it to succeed, and were determined that it should not, if will-power was a preventive. Two or three sessions were held, and no results. On the third or fourth failure, having a quiet chance, I asked the spirits if the circle was composed of the right persons? and the raps said no; I then asked if all the circle should meet, leaving a certain two out, would the result be different? and the raps said they could then succeed. I mentioned this fact to my neighbor, Epes Sargent, who was one of the ten, and he advised trying it by all means. I then arranged it for the next afternoon, which was not the afternoon for the regular ten to have met, and I spoke to the eight of the plan and arranged for the séance without the objectionable two, and for wise reasons did not let them know anything of the new experiment.

The party of eight persons met. I cannot recall the names of all. They were well-known and reliable persons; among them were J. F. Alderman, Col. Pope, Daniel Farrar, Epes Sargent, J. S. Draper of Wayland, and myself. The test was unmistakable; no possible opportunity existed, neither was there a sign of any fraud; it was almost evident it was going to be successful, by the relieved feeling in the room where we were sitting; sensitive persons could almost feel success in the air. On general occasions, on this one especially, I was seated at the end of the semi-circle and could see the whole of the medium's person, and I know, as did every one of the eight, that nothing could be false, and that no human agency tampered with or could tamper with the material, which I saw, and so did the others, put into the enclosure and looked, and I held the key. When the cloth that covered the contrivance was removed, and the wired enclosure opened, there were two perfect molds, or hands, on the floor of the enclosure and a partial one in the pall. The operation was successfully done, and the test conditions absolutely perfect. I state this as positively as I can say two and two are four. This success was very gratifying to Epes Sargent, and to us all.

This experience has been valuable to me. I had surmised it long before, but in this instance it did a double duty, for it showed how essential was the quality of the circle to getting good results, and it showed to us, who were the witnesses, the proof that spirits could and did make, without human manipulation, paraffine molds. On this particular phase I want to endorse strongly the genuineness of Mrs. Hardy's manifestation, as I said in my last. I fortunately saw the phase at its birth, saw it later a great many times, and under many circumstances, and saw it, as I have elaborately stated, successful under absolute test conditions; and it does not appear reasonable that she should ever have cheated when it seems it was in her power to cause the molds to be produced without. It is my intention in what I write under this head to speak more particularly of tests that I have received through her as a medium, from my spirit friends. I felt that I owed this statement in memory of Mrs. Hardy, and that is my excuse for writing just at this time on the paraffine subject, which I will now leave, to touch upon the more interesting points in her mediumistic life, or more interesting to me; for I consider the point where she most excelled, and certainly surpassed most other mediums, was in her remarkable test communications.

[From the Providence Journal, June 18th.]

### A HALF-HOUR WITH SLADE.

Mr. Henry Slade, the eminent Spiritualist and writing medium, arrived in town yesterday and took rooms at the Narragansett Hotel. In the afternoon he was visited by the Journal correspondent, who enjoyed a half-hour with him in testing his power as a writing medium. As the visitor is an unbeliever, in the extreme claims of Spiritualism, he was ready to try to detect any and every hint of fraud, and in truth he did not expect to see anything wonderful. It is also the truth to say that so far as he could use his eyes, and they are good ones, there was not the slightest appearance of humbug, though considerable he cannot explain. There was nothing in the room to indicate any palimpsest. A plain pine table, with its two leaves open, was in a part of the room by itself, on which lay two new slates and a few bits of this table, and the visitor at the adjacent side. The slates were thoroughly examined, and had no marks whatever on them. Mr. Slade took a bit of a pencil, and, placing it between the two slates, placed them beneath the table near the visitor. The latter laid both of his hands on the table and Mr. Slade laid his left hand over them, he not touching the table in any other way. Instantly a noise as of scratching on a slate was heard, which was continued only

while the hands of each were in the above position, as it would stop if Mr. Slade raised his hand. In due time the scratching stopped, and then light raps were heard, on which the slates were withdrawn from beneath the table, and on opening them one side of one was entirely covered with a legible writing, of which the following is a copy:

"My friend, The great bulk of mankind have no fixed belief of the reality of a future world, and more than the one-half of those who profess an attachment to religion are as little influenced in their conduct by this solemn consideration as if it were a matter of mere fancy or 'doubtful disputation.' It is somewhat strange and even paradoxical, amid the never-ceasing changes which are taking place among the living beings around us, that men should so seldom look beyond the grave to which they are all advancing, and so seldom make inquiries into the certainty and the nature of that state into which the tide of time has carried all the former generations of mankind. My friend, this is an important question for all mankind to study. I am WILLIAM DEAN."

The visitor read off the communication with ease, and could detect in the matter a line of thought familiar to himself, but how did anybody there know of it? Not a word had been uttered on any topic beyond the ordinary communications between two strangers meeting the first time. Mr. Slade asserted that he knew nothing of William Dean, nor did the visitor recall any acquaintance of that name. During the writing, Mr. Slade appeared very much affected by the magnetic or electric current, causing his left arm to tremble at times quite violently. Other experiments followed with similar results, the visitor writing several questions on a slate, which were answered by the writer, even calling attention to an obscurity in making a letter in one instance. At one instant the slate was snatched from the hand of the medium, carried beneath the table, and shown on the opposite side above the table, and then brought back with some force, brushing the clothes of the visitor. At another instant a chair standing over across the table, but several feet from it, was lifted some four or five feet from the floor without any apparent cause, and Mr. Slade asserted that he saw a form for a moment above the chair.

Upon the whole the visitor was obliged to admit that, so far as he could discover, there was no humbug practiced, and he concluded that Mr. Slade had control or connection with some occult force yet to be explained. Mr. Slade expressed a firm belief that the phenomena are the result of spiritual agency, and declares that the phenomena common to him have convinced him thoroughly of the future existence of mankind, of which he feels a certainty from which he derives great comfort. But the visitor thought he could see that the effect on Mr. Slade was telling seriously upon his physical constitution, and it may be a question of great practical importance to find the limitations of the use of this singular power, in order not to infringe upon the laws of health. Mr. Slade is about forty years of age, and a man of gentlemanly manners, and easily accessible to all comers.

### MRS. WILLIAM H. ALLEN'S SEANCES. SOME FACTS AND DEDUCTIONS THEREFROM.

To the Editor of the Banner of Light:

The séances of Mrs. William H. Allen, at 268 Washington street, in this city, are still continued, with a good attendance and much success. Much interest has been awakened, and there have been several conversions from materialism; men of strong minds and most decided opinions have been forced to change their opinions and accept the fact of spirit-existence and communion, even in a materialized form. The tangibility of the evidence was so unmistakable, its definiteness so complete, its weight so overwhelming—so clear, precise and convincing—that as reasonable men, they had no hesitation in accepting it; indeed they could not withstand its force, unless they "went back" on their senses, and obstinately denied their own competency to weigh and measure facts as presented to them. Said a gentleman to me, after attending a séance, "I know that form was my daughter; I am as sure of it as I am of my own existence. Her form, her features, her manner, were all there; no cry of fraud can obliterate them. Then, again, the conversation was convincing; there were allusions to family matters, to me, to herself, and other members of the family, which are explainable only on the admission of the fact that it was my daughter. I had heard you speak of the séances, the appearance of forms and their recognition, and I attended more out of curiosity than with any expectation of seeing anything spiritual. I had heard Mrs. Allen pronounced a fraud; nevertheless I determined to attend, and I have been most happily disappointed. I am as sure that I met my daughter that evening as I am of my own existence." Much more he said. Life to him now has a brighter side than ever before. And his is not the only case of the kind.

And now let me cite a few facts to show the character of the manifestations, and their reliability. At different times members of four secret organizations have materialized: a Mason, an Odd Fellow, a Daughter of Rebekah and a member of the Temple of Honor. All were recognized as individuals by their acquaintances, and as members of their organizations by giving the signs and grips. They also pointed out among the sitters persons who were members of their respective orders, gave them, and extending their hands, given the proper sign, as verified by the party at the time. On two occasions the Mason appeared wearing a white apron. The Daughter of Rebekah always comes wearing a sash, the insignia of the office she held in the lodge. These are significant facts, and if each be the medium, it must be admitted that Mrs. Allen has been very smart to fathom the secrets of four close Orders.

Soon after the publication of my article last summer, touching the séances of Mrs. Allen, I received a letter from Mr. Ed. Pond, an old and respected citizen of Woonsocket, making inquiries as to the séances, and expressing a desire to attend. I responded, and soon after Mr. Pond came. In the course of the evening a form called him to the curtains, and as he came up extended her hand, and after a short conference Mr. Pond and this form came to the circle, where the whole hands of several of the sit-

ters. Returning toward the cabinet Mr. Pond took a chair, and seated himself, the form kneeling by his side. After a short conference they arose, and Mr. Pond declared that the form was his wife, who had then been on the spirit side of life nine or ten months. He explained the halt in her walk by the fact that one of her limbs was amputated when she was thirteen years of age. Mr. Pond has continued to attend the séances, nearly every week, coming from and returning to Woonsocket the same evening, such was his interest, though about seventy years of age. As he had stated that one of the legs was amputated, and I had noticed the halt in her walk, it was a query how she was able to walk. Was the limb restored? or was there, as usual in earth-life, an artificial appliance?

Tuesday evening, Dec. 10th, before the séance, I told Mr. Pond what queries had suggested themselves to me. He said if his wife came that evening he would endeavor to ascertain how it was. She did come; did not step outside the curtains as usual, but stood just within them, holding them apart. Mr. Pond stepped up and asked her if she was coming out. She replied that she could not; and in answer to the question why, said she had but one leg. She then reached for my cane, which was standing near the cabinet. Handing it to her, by its aid and the assistance of Mr. Pond she advanced three or four steps, coming near me. She motioned for me to examine the limb. I put my hands on her dress, and found that there was only a stump, extending some three inches below the knee, the lower part of the leg and foot being gone. She advanced a little further, and a lady made an examination, also Mr. Julius Carroll of Providence, both declaring that there was only a stump. Note here this fact: Mr. Carroll made considerable pressure, Mrs. Pond quickly starting as though in pain. At the point where the pressure was made on the limb of the form, Mrs. Allen felt a pain, and there was a soreness at the corresponding part of her limb for three or four days, with occasional twinges of pain, for which she used liniment, not knowing what caused it, none of the sitters or her guides informing her. This demonstrates the intimate relations existing between the form and the medium, and shows how much injury can be inflicted, even to taking the life of the medium, by rudely tampering with the form.

The coming of Mrs. Pond in the manner I have narrated must be considered a positive, absolute test, designed to prove that the medium and the form were not identical, but separate and individual personalities. I shall recur to this again, when I come to speak of transfiguration and personation. In passing, let me ask the reader to note that on all occasions previous to this 19th of December, Mrs. Pond had walked out with a limp, and on this evening came as she did by reason of my suggestions to Mr. Pond, showing that she was cognizant of our conversation and had a purpose in coming—that purpose being definite proof of materialization separate from the medium. And to more clearly show that spirits cognize our doings and sayings, let me relate what occurred with Mr. Lewiston Town and his spirit-daughters, Ella and Sophia. Soon after the opening of our meetings in Slade Hall this season, Mr. Town endeavored to procure several copies of the "Psalms of Life," and called upon Mrs. A. M. Potter, who formerly sang in the choir, to see if she had a copy. While there, there was a conversation on materialization, spirit-return and presence, in the course of which Mr. Town said, "It would not be at all strange if my daughters were here listening to us." In the evening I met Mr. Town on Broad street, in front of Mr. L. K. Joslin's store. He said he had called on Mrs. Potter, and asked me if I had the "Psalms of Life." At the next séance the Tuesday evening following, when Mr. Town's daughter, Ella, came, he asked her if she was at that lady's with him the Saturday afternoon before? She said she was, and that she heard him tell the lady he should not think it at all strange if we were present and listening. When the other daughter, Sophia, came, Mr. Town asked her the same question. She replied, "No; but I was with you in front of Mr. Joslin's store, when you were talking with Mr. Foster about a book." These are important facts, but their import I have not space to discuss, leaving that for the reader. Their significance is potent on statement.

To recur to Mrs. Pond. Tuesday evening, Jan. 9th, she came again, with the amputated limb, and to intensify the test, make a sure thing doubly sure, took Mr. Pond into the cabinet, and put his hand on the head of the medium, who spoke under control of her guide, Mega, as the two emerged from the cabinet.

Speaking of tests, let me note another by and from the spirits themselves. When the girl called Rosa first came, she would never come out in front of the cabinet, but remain between the curtains. She was frequently importuned to come out, but never could be persuaded to do so. At length, as an inducement, she was promised a pair of slippers. She held her foot out, it was measured, and at the next séance, the slippers having been procured, she came out and put them on. They were tried on other forms, fitting some, and being much too small for others, being too short in some cases from one to two inches. This was considered a good test; inasmuch as a varying size of the feet was demonstrated, and moreover that the forms could not be the medium, inasmuch as she wore a slipper five and a half, while Rosa's slippers were number three. But this did not satisfy some, who asserted that the forms were the medium, the differing sizes of the feet being accounted for on the claim they were produced by unfolding the stockings on the foot of the

medium. One evening a hard-shell Spiritualist was present, and the slipper test was very thoroughly made, the gentleman being called forward to try the slippers himself, and give him full and free opportunity to see there was no fraud. After he had put them on Rosa's feet, and tried to put them (number three slippers) on the number six and a half foot, he reluctantly and doggedly admitted there was a test; but the next day he was quite loud-mouthed in crying fraud, declaring that the forms were the medium, who changed the size of her foot by the use of stockings, intimating that in the case of the large foot she had on five or six pairs. He was very vociferous, and seemed to take special pains to blow the trumpet of fraud, backing it up with, "I have been there, and know all about it."

But this did not end the matter. At the next séance the form having the large foot (six and a half) came out in bare feet. Her friend not being present, I stepped up and said, "Why, Julia, how is this? why did you come out in bare feet?" She replied, "Col. Sloum [the director of the spirit-band, conducting the manifestations] sent me out to try the slippers." I saw at once that the spirits themselves had decided on a test which should effectually settle the "five or six pairs of stockings" theory, and, calling up a gentleman, not a Spiritualist, requested him to put on the No. three slippers. He attempted to do so, but found them much too small. The form retired, and immediately Rosa, the little girl for whom the slippers were originally procured, tripped out of the cabinet in bare feet. The same gentleman as in the previous case tried the slippers and found them a fit for Rosa's feet, and had the manliness to say there was no fraud. So I say I am content to let the spirits make their own tests. They are able to cope with hard-shells, whether Spiritualistic or Orthodox.

There are other incidents which I would like to mention, but as there are other matters I propose to discuss, I will say, in passing, that at nearly every séance the spirits take members of the circle into the cabinet and cause them to touch the medium, or hold the curtains wide apart so that the medium can be plainly seen, seated in her chair within the cabinet. Recently five persons were successively taken within the cabinet, and each declared the medium to be seated in her usual place.

Now for the other topics—*Transfiguration and Personation*. It is said by some that there is no such thing as materialization; that spirit-forms cannot appear, tangible and life-like; that what purports to be spirit-materialization is only transfiguration or personation. I apprehend many, and I may say most, of those who use these terms so glibly do not really know what the terms mean. And perhaps I am not competent to discuss the question, for I have never yet seen any transfiguration or personation in the sense the terms are used in connection with spirit-materialization. I have attended nearly one hundred and fifty materializing séances, held by three different mediums, Mrs. Bliss, Mrs. Ross and Mrs. Allen—say forty-five with Mrs. Bliss, six with Mrs. Ross, and ninety with Mrs. Allen. By this time I should think I must have data enough—hard, solid, stubborn facts enough, to be able to make up a competent verdict. And now, what is TRANSFIGURATION?

As the term is commonly used, it is this: the absolute control of the medium by a spirit, a control so absolute that the personality of the medium for the time being is completely obliterated. The medium is totally unconscious, having no volition of his or her own, moved only as impelled by the spirit who has possession; who not only governs the mind of the medium, but fashions the features to represent itself. Nor is this all. Not only is there a transformation of the features, but the spirit must be able to enlarge and diminish the size of the medium—making him or her tall or short; appear one minute a man six feet tall, and the next a child two feet or less. But more, even: the spirit must be able to enlarge or diminish hands and feet, change the hair in quantity, quality and color, also many other things equally wonderful, to make good the claim that the forms are the medium metamorphosed. "Although I know spirits can exert great power, even to transporting solid bodies at distances and through solid walls, I doubt their power to manipulate a human body, as I have supposed, or change it into entities almost instantaneously, differing in the countless ways it must to represent the forms which ordinarily appear at a materializing séance. Those who deny materialization and assume that it is the medium assuming Protean forms, seem to forget that their explanation is more wonderful, nearer the domain of the impossible than materialization, the phenomenon they would deny or impeach. Again, if transfiguration be what is claimed, there is no fraud on the part of the medium, for it is purely and solely a spiritual manifestation. Those, therefore, who declare materialization impossible, and assume it to be a fraud, asserting at the same time there is only transfiguration, hang themselves on one of the horns of a dilemma from which there is no escape.

To make this matter plainer, let me recur to sundry phenomena occurring in my experience with the three mediums before mentioned. At Mrs. Bliss's, Christmas evening, 1881, seven forms—one bishop, four priests and two nuns—successively came out of the cabinet, walking forward five or six feet, then almost instantaneously dematerializing, sinking down, apparently through the carpet and floor. Was this transfiguration? Was Mrs. Bliss thus suddenly metamorphosed seven times, going through floor and carpet each time?

At Mrs. Ross's I have seen three forms sim-











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THE WORK OF SPIRITUALISM is based on the universal. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind. —John Pierpont.

## Rationalism in Creeds.

At its recent meeting at Saratoga, the General Assembly of the Presbyterian Church came down on the entertainment of rational views of religion, but more especially of the Bible, in the most sledge-hammer style. It publicly proclaimed that it felt constrained to express itself "clearly and decidedly" on "the rationalistic treatment of the Holy Scriptures by Protestant teachers in Europe, whose works are introduced into our country, and whose evil influence is felt in our church." They only cry out because they are hurt; if this influence, which they are of course ready to call "evil," did not affect the Presbyterian organization very seriously, we may depend that they would say just as little as possible about it. What strikes every one of common sense as so peculiarly absurd is, that this rational spirit in Biblical studies is accused as if, instead of having anything to do with thought and truth, it were only a corrupt conspiracy, got up by wicked men who designed only the destruction of the church. It is made synonymous with pure devilry, and common reason and common sense are not credited with any connection with it.

In place of that, it is only the natural and unforced entrance of light into the human mind. They are not outside conspirators who come within range of the influence of the rationalistic spirit, but men already in the church, its active and trusted working members, those who chiefly profess to have the future good of the church at heart. They claim the natural right to exercise the faculty of reason, which the church explicitly forbids. For this General Assembly of Presbyterians at Saratoga, proceed to say, that their confession of faith, after giving the names of the books of the Old and New Testaments, adds that they are all "given by inspiration of God to be the rule of faith and life." Hence no sort of investigation into the character of any of those books which compose the Bible is to be tolerated. The darker the meaning of any of them, the surer proof is it that God speaks in them only to be understood. To attempt to penetrate to their hidden meaning would be to abstract so much from the tyranny of ecclesiastical superstition. This is the power that modestly professes to understand above reason. Behind the shibboleth of "inspiration" it would still longer hide its purposes.

Says this Presbyterian Assembly, "the denial of the authenticity or truthfulness of the Holy Scriptures is a denial of their inspiration, and any teacher that suggests such denial should be not only carefully avoided, but studiously repelled." If the present age permitted it, this language of anathema would be changed to an act of tyrannical cruelty. As it is, the offending rationalist in religion is to be "carefully avoided" and "studiously repelled," instead of being put to the rack, and tortured with the thumb-screw. The spirit in both cases is identical. Just to keep up appearances, and maintain open relations with the age in which it must seek its support, the Assembly protests that it would by no means discourage "the full use of all light in critical study"; but it warns all pastors and teachers of "the danger to young and inexperienced minds in the free use of crude theories and unproved speculations on the part of religious instructors"; and it reminds them of "the paramount importance of sustaining in positive doctrine, the authenticity, integrity, truthfulness, and inspiration of the Holy Scriptures against the unsanctified learning by which an unbelieving world, through nominally Christian channels, assaults the church of God."

What an amount of sheer cant is to be found in the above; and what pure insolence toward others! Who are these men that openly assume to denounce the learning of other men, their own brethren, too, as "unsanctified"? When they harp so constantly on "inspiration," what do they mean by it? Could they explain it themselves? If the Bible is in every part so very clear and plain because it is the inspired Word of God, they argue that it is above the need of any assistance from reason to make it universally understood. But the very cause of this application of learning and thought to it is because it is confessedly not understood. These dictators are the last to admit that the common mind can comprehend the meaning of the Scriptures as readily as the learned one. Then it follows that learning and reason are essential to its proper comprehension. And it follows again that what they call inspiration means darkness quite as much as

light, and needs the ready help of the cultivated intellect of man. This ecclesiastical thunder is a relic of the Middle Ages. The ecclesiastical authorities hate to give it up, for they are sure of no other footing. So they stand still and fulminate, and the world of progressive thought passes on and leaves them without further occupation. It is inevitable.

## Tests and Testers.

A writer in *The Herald of Progress* (Eng.) for June 8th says he thinks the growth of Spiritualism may be attributed more to its phenomena than to its philosophy. This fact the great body of the American Spiritualists have been familiar with for a long time, notwithstanding that certain individuals in our ranks have been active for the past five years in endeavoring to manufacture a different opinion, but have, unfortunately for themselves, been remarkably unsuccessful in their sanguine expectations. This writer's terse remarks in *The Herald of Progress* so fully bear the impress of truth, and are so essentially applicable to this meridian at the present juncture, that we feel to transfer them to these columns for the benefit and instruction of those of our readers whose minds are not fully made up on the subject-matter presented.

The circle is its [Spiritualism's] laboratory, says the writer, from which its varied manifestations accrue, and the inquiring student pursues his investigations. Herein he receives knowledge, and though to him it may be a fact, all his philosophy will never demonstrate it. To his mind, he has realized a wonderful principle, viz., that immortality has been brought to light, whilst all his theorizing will never demonstrate the fact of his realization. The spiritual student is naturally of a prying disposition. The practical surroundings of life are not sufficiently developed whereby his longing soul should become easily satisfied. The realization of truth to him depends more upon what he can perceive than what he can hear, and an excitability oftentimes becomes predominant when the fact begins to formulate itself before his sense of wonder, that interior intelligence becomes tangible, and the so-called nether-world is a reality of to-day. Truth is an infallible principle. Guided by its lines, you are at all times safe, though dogmatism may belittle and arrogate to itself the power of dispensing. Dogmatic teaching is narrow, and the student of spiritual principle seeks not that which is confined. In searching after truth, nature is boundless, whilst truth, as an essential principle, is infallible, and by truthfully investigating into Nature and endeavoring to unravel her mysteries, you benefit your own mind, and confer a favor upon the world. The weaklings of the earth alone are afraid—the old conservatism keeping their simple souls in bondage. In order to test for truth you must investigate for facts. It matters not what may be the results—inasmuch as they may be the outcome of inquiry, and you then know the logical sequence of your searching. There are some beings—and nowhere more than amongst the Spiritualist body—who are always looking for a sign. Such people are hardly ever satisfied. They comprise the drones in a movement. Pander to their whims to-day, and tomorrow you find them dogging your footsteps doubtful and dissatisfied.

With marvelous minds, their virtues thus would show The rancorous spirit, lurking just below.

The test-hunter is not always to be blamed! There are times when a want of intelligence becomes a redeeming factor, and a test becomes an initiatory step into a phase whereby its unique application leads to a more extended inquiry. The philosophy of life is peculiar and varied, and selfishness seems to raise its head—like the pyramid—above all other monuments, whilst the nobility of character becomes the more manifest through its self-denying principle. The life of the future concerns most people; its joys and sorrows enter closely into their daily hopes and anticipations; while its clouds become perceptible when mirrored by the subtle hands of priestcraft. Work is a necessary concomitant whereby the equilibrium of life is sustained, and the energized souls, whose devotedness to principle leads them onward and upward in the pathway of progression, shall, in the near future, perceive the ultimate of their present surroundings, and discover through the telescopic vision of humanity the unfoldment of truths, which, to the blind eyes of the thoughtless, are passed over, whilst to the investigator for facts they become as the beautiful gems in the store-house of the lapidary. To some minds it is sufficiently satisfying to see a jewel, though too much work for them to try and earn one. Would it not be a pleasure to perceive such a thing one with the other in an effort to possess one? It would seem they prefer to clamor in order to see another's, rather than provide the conditions whereby they might possess and exhibit their own. The time is near when a spirit of rivalry must force its potential influence amongst the masses, and a purer ray of developed thought become radiated, where, by a vigorousness commendable, the principles of truth shall be inquired into, and reason shall sway the soul, and ramify—by an assiduity—the varied phenomena in nature, testing, by experimentalism, the wonders of spirit-life on both sides the grave.

The notorious Petticoat Bishop, whose career in this country as an exposé (?) of Spiritualism was cut short by our exposure of him, is at present annoying the good people of England, by his sheer audacity. M. A. (Oxon.) in *London Light* of June 16th says: "The land that produced in one untoward generation Flavius Josephus Cook and Washington Irving Bishop has much to answer for. The latter phenomenon is just now occupying a large share of public attention, and provoking much merriment from those who remember his previous escapades in the North, and, indeed, in other quarters. . . . One must go to clang to describe Bishop. . . . Yes, indeed! He performed queer antics in this city several years ago, and succeeded in coining a pocket full of ducats by putting into his handbills many names of our prominent citizens as his endorers; but these people soon found out how egregiously they had been sold, and have blushed for shame ever since."

A Dr. Ludwig Mejer, it seems, has been investigating the era of witch-trials, and thinks he has found a key to the horrible riddle. He says innocent people were murdered, but that more guilty ones were sentenced. The guilt of the latter, in his estimation, is represented to have consisted in the consumption of intoxicating drinks containing nightshade (*atropine*), which causes the hallucination of flying in the air!—all which is too stupid to consider for a moment. The real cause of the witch-trials, so-called, was the infernal bigotry and superstition of the rabid believers in the old theology.

## Assurance Par Excellence!

We ought not to be surprised at anything which "Henry Melville Cummings Fay Foster Mansfield Braddon" and his "combination" might say or do, in the course of their rapid flights from State to State and town to town for the deluding of the ignorant, and the upbuilding of the private exchequer of said parapatetics; but we will admit that we have recently been astounded, nevertheless, and this is how it came about:

Any one who has read the pages of the *Banner of Light* for years past, knows that we have made frequent practice of earnestly warning the public against the Fay-Braddon combination, and we have every reason to think that by our efforts, backed by those of resident Spiritualists, the attempted operations of these adventurers have been rendered abortive in more places than one. Yet in face of this fact we are now informed by a correspondent, Charles E. Higgins, that Fay had the monumental assurance to report to a Brockton, Mass., audience, Sunday evening, June 24th, that his address was at the *Banner of Light* office, etc. Nothing more is needed to show the public the real character of this contemptible mountebank than the putting on record of this utterly shameless statement made by him (F.) at this late day, when he knows he has been repeatedly "shown up" in his true light in these columns.

The *Brockton Evening Gazette* states that the performance of the Fay-Braddon tribe on the occasion above referred to, so far from involving the embodiment of anything new, consisted "in the presentation of two or three old and worn-out cabinet tricks which have been exposed time and again"; while the *Daily Enterprise* of June 25th sententiously denounces the "Religious Illustrated Lecture," and remarks: "The Spiritualist Association of Brockton distributed bills yesterday afternoon announcing that they did not endorse the meeting to be held at the theatre. It was commendable in them that they did not." Our correspondent, Mr. Higgins, writes as follows, in the premises, after briefly describing the entertainment(?):

"The performance was a first class bung in every respect, and at its close the 'only original Annie Evi Fay,' and her conductors, were greeted with hisses, which they richly deserved; and to complete their infamous fraud they informed the disgusted audience that their address was at the *Banner of Light* office in Boston, and if any desired their services for physical manifestations they could direct their letters to that place."

The small admittance fee to be charged to defray expenses, as announced on the bills, proved to be the modest sum of thirty-five cents. Now, Mr. Editor, it is really too bad that our glorious cause should be held up before the world in such a disgraceful manner, by such unprincipled creatures, and if societies in the various places that may be afflicted with a visit from these wolves in sheep's clothing will correspond with our Society, we will furnish them with handbills showing the true character of these parties. Fortunately our Society learned of their character on the day previous to the farce, and issued extra circulars informing the public that we did not endorse them, as many supposed, but that our lecture by Mrs. Dick would be given as advertised."

The words of our correspondent are none too sharp, and we advise all who hear of the whereabouts of the Fay-Braddon concern to address Mr. Higgins at once at Brockton, and procure, as a public safeguard, copies of the circular to which he alludes. [We would state that the latest advices we have, locate the F. B. party in Pineville, O.—at least so we gather from a handbill promising various great things in their names which has just been sent us from that city.]

The barefaced falsehood of this fellow Fay, as regards his standing at the *Banner of Light* office, is self-apparent (in view of our frequent denunciations of him in the past) to all who know anything about Spiritualism; he uttered it evidently to deceive those who do not read the Spiritualist papers, and know nothing, presumably, concerning the genuine mediums developed for the presentation of the phenomena: And as this is a clear attempt to deceive the uninformed portion of the public, we repeat that all true friends of the cause under whose notice this article may fall, should do what they can to assist the Brockton Spiritualists and ourself in putting people on their guard against the operations of this detestable sharper and his "only original" companions.

## The Camp-Meeting Season.

Our advertising columns show the near approach of the season when Spiritualists in various parts of the country will renew their annual intimacy with Nature in the groves and by the lakes and streams: a season to which all look forward with the sincere eagerness of childhood itself, and whose delightful experiences in retrospect are to be compared with those encountered in no other part of the year. We need but call the attention of our readers to the different announcements made by the managers, who feel fully compensated for all their labor in the consciousness of having been the means of diffusing so large an amount of happiness. No method of bringing Spiritualists into pleasant personal relations could be devised that would in every sense prove more effective. It is the season when one's spirit craves contact with life out of doors, with simple Nature. For life now puts on its most spiritual expression. By day or by night, the camp is the place in which pure and sweet thoughts concerning both worlds and their intimate relationships are most likely to spring up in the soul and blossom with an imperishable fragrance.

The summer grove-meetings are no ambitious attempts to imitate the academic talks of ancient Athens. It is very true that the gravest and grandest problems which the human soul can propose for solution are considered by the speakers, the invisible spirits inspiring the utterance. But there are no impossible answers to be sought for questions that need never be asked; there is no wrangling over definitions and distinctions; there is no set purpose to construct or defend a scheme of faith, a form of doctrine, or an institution without a living root. The camps are the earthly paradise of the Spiritualist. No sect, association, or body known to us is at all points more completely in harmony with its surroundings in such a place. That the present season may yield its abundant harvest of joy to all those who assemble thus to commune with Nature and God, is our sincere wish in announcing its opening.

The *Spiritualistische Blätter* of Leipzig for June 7th translates from the *Banner of Light* of April 14th the editorial concerning Queen Victoria and the mediumship of the late John Brown, and the visit of the spirit of Mrs. J. H. Conant to Windsor Castle, while her body was held possession of by the little Indian spirit "Daisy."

## A Cosmopolitan Number.

The present issue of the *Banner of Light* may well be termed a "Cosmopolitan number," when the amount of articles and the wide range of subject and locality making up its contents are taken into consideration. John Weatherbee presents No. 2 of his "Experiences with Mary M. Hardy," of Boston; Thomas R. Hazard contributes a leaf from the history of the cause, the scene being laid in Vermont; V. C. Taylor has another ringing protest against the "Russell Law" in Ohio; the transition of Hon. J. Bowle Wilson, of Sydney, New South Wales, is treated upon; Wm. Foster, Jr., furnishes an interesting article on the materialization séances of Mrs. Allen, of Providence, R. I.; "The Late Benjamin Starbuck" gives (as printed in the *Troy, N. Y., Standard*) a sketch of some of his experiences in the spirit country; H. C. Berry tells of what the Spiritualists have been doing of late by way of meetings in Portland, Me.; Judge Dalley refers to the Brooklyn, N. Y., "Church of the New Spiritual Dispensation" and its work; extracts are made from the favors of correspondents in North Carolina, Maine, Ohio, Massachusetts, Louisiana, Pennsylvania, Missouri and other points; "A Half-Hour with Slade" is cited from the Providence, R. I., *Journal*; J. M. Peabody, M. D., of Hammon, N. J., speaks of "The Everlasting Gospel"; Mrs. B. O. Soule, of Vermont, contributes a classical poem embodying "A Vision of Heaven"; and another poem is presented wherein John G. Whittier gives expression to thoughts which are wont to visit the minds of most of earth's children as life's "sunset" hour draws nigh; a strong "phenomenal" article from the pen of Hon. J. L. O'Sullivan (late U. S. Minister to Portugal) is presented; the article on John Howard Payne in Georgia will be found of interest. Obituary notices, a page of spirit messages, and the list of Spiritualist lecturers, are also given in its pages—together with a full line of editorial matter, and items of general interest.

## The Russell Bill.

V. C. Taylor has a pungent paper regarding this legislative iniquity, on our third page, to which attention is especially called. The *Worthington (Minn.) Advance* as usual hits the nail squarely on the head in this connection, when, in a recent issue, its editor, after remarking that "the campaign is on in Ohio, with Judge Foraker, a comparatively unknown man, to lead the Republicans in the gubernatorial contest," proceeds to say "We devoutly hope the Republicans will be defeated in that State," giving as his own the self-apparently truthful reason:

"The Republicans are passing laws in a number of States discriminating in favor of one religion and against another; in favor of one class of business and against another, and so on. It is becoming a party of fanaticism and class-legislation, and if it has not sense enough to change its policy, and listen to the protests of the classes it is injuring, it must die."

It is said by the *New York Times* and other papers that the recent remarkable increase of insanity among convicts in the Auburn State Prison is to be traced directly to the use of what is termed "the paddle" as a punishment for bad conduct. It is no wonder that insanity results from such a barbarity. Our prisons are many of them the seed-beds of insanity; and the barbarities that are practiced upon the unfortunate victims in the prisons are only continued in the asylums. Yet we and others are sharply rebuked in the conventions of the keepers of these institutions for presuming to make known the fact of their inhuman tyrannies. It is time they were exposed more than they are. It is time they were put a stop to forever by the rising indignation of public opinion. It is a bad thing to have the malady of a diseased mind treated as it too often is in our asylums that profess to cure it, it is infinitely worse to support penal institutions where insanity is regularly bred by a set of barbarous keepers.

"STARTLING FACTS IN MODERN SPIRITUALISM" is the title of a book comprising six hundred and three pages, elegantly bound and beautifully ornamented, which has just been revised, enlarged and appropriately illustrated by its author, N. B. WOLFE, M. D., of Cincinnati, Ohio. Spiritualists and others should have this highly interesting work in their libraries. The author says in his preface that he "can afford to speak the truth, to hew to the line, wherever the chips may fall. Humanity—the universal Brotherhood—is interested in the facts which Modern Spiritualism reveals. They, to the writer's mind, proclaim the dawn of a new era in the history of the human race, the importance of which, to the best interests of mankind, no one can properly estimate." We shall give a more extended notice of this deeply suggestive book as space allows. Those who would ascertain the price, etc., are referred to our advertising columns.

*La Lumière*, brought out at 75 Boulevard Montmorency, Paris, and devoted entirely to the study of Modern Spiritualism and animal magnetism, now appears every fortnight instead of once per month. Besides excellent articles by Madame Lucie Grange and her fellow-laborers, Messrs. Eugene Bonnemère, René Callié, Courtépée, Mariot, Matharel, et al., its readers are treated to a series of papers on "The Recollections and Impressions of a Medium." This enterprising publication keeps abreast of the times, as a pronounced paragraph against the bigotry and intolerance of the "Russell Bill" in Ohio, contained in its issue of June 10th, clearly shows.

Captain John Codman writes: "The Indian is now no longer what he was, but what we have made him. We have Christianized him with the sword and baptized him with rum; we have stolen his lands, penned him up on reservations, deprived him of the means of procuring game; and have promised him rations—to be turned over to the benefit of Indian agents."

Our thanks are hereby returned to Lizie Lewis, of Barnstable, Mass., for the donation of a box of beautiful roses to adorn the Free Circle-Room table at the closing séance (20th ult.) of the season. Other donors also have our thanks for splendid bouquets of flowers.

We shall give to our readers next week another installment of the highly interesting series of Spiritualistic Experiences which Prof. J. W. CADWELL is contributing specially to these columns.

We will forward specimen copies of the *Banner* free to any name sent in by our patrons who may desire such favors.

Read what is said of The Penobscot Spiritual Temple under August's Octagonance.

## Another Exposer Exposed.

We learn from the *New Zealand Mail*, published in Wellington, N. Z., of May 12th, that the walls of the city were adorned at that date with large posters announcing that "Kendax, the world-famed wizard and conjurer, would expose the so-called miracles of Modern Spiritualism." This newly-fledged impostor then proceeds to expose his own fraudulent character by saying that "throughout the whole of England and America he has caused a regular furor among the believers in Spiritualism by his wonderful exposures." This we pronounce a most unmitigated falsehood so far as it relates to America. No "exposer" has ever caused such a furor here, and no conjurer or "wizard" publicly known by the name of Kendax has ever appeared before an audience in this country in any capacity whatever.

The subjoined notice of the late Dr. Brittan's closing work on the material side of life appeared in the *Brooklyn (N. Y.) Sunday Eagle* shortly after the publication of the book, and before his decease:

THE BATTLE-GROUND OF THE SPIRITUAL REFORMATION. By S. B. Brittan, M. D., Editor-at-Large. Published for the author by Colby & Rich, Boston.

Dr. Brittan is one of the oldest of Spiritualists, and his views on the development of this belief are worthy of and command respect. Several years ago he attempted to employ the secular press of the country for the purpose of such a statement of the facts and illustration of the principles of the Spiritualistic Philosophy as might be necessary to correct the popular misconception of its character. The plan, however, met with such opposition from Spiritualists that it was discontinued at the end of the second year. It has been reorganized under other auspices and with Dr. Brittan at its head. He, however, has been devoting his time to the preparation of several volumes for the press, the first of which is now before the public. In it is taught the philosophy of the inspirations of genius, the scientific evidence of Spiritualism, and the definition of Modern Spiritualism. The volume is adorned with a steel portrait of Dr. Brittan; it contains over five hundred neatly printed pages, and is dedicated to Mr. Luther Colby, "the journalistic standard-bearer of Modern Spiritualism in America."

The French Republic has inaugurated a grand piece of work which will be her future salvation and glory in coming time, if bigotry does not step in and stop it—and that is that every French child shall be taught to read and write, no matter what the religious belief of the parents may be; it will fight against the religious formulas which have proven such a source of irritation to lay-school-teachers in the past, while the Church, aided by political factions, will antagonize every effort in this direction in order to destroy, if possible, the republican government. But even should the Republic perish, and leave the Education Act as its only monument, this alone would justify its existence and prove one of the most magnificent achievements of modern European history.

The Third Annual Convention of the NEW HAMPSHIRE STATE SPIRITUALIST ASSOCIATION met, agreeable to announcement, in Concord, June 29th. On Saturday addresses were made by Mrs. Fannie D. Smith of Middlebury, Vt., Dr. J. V. Mansfield and Prof. J. R. Buchanan of New York City, Mrs. Maud E. Lord, J. W. Fletcher and Dr. O. H. Wellington of Boston, and others. Officers for the ensuing year were elected, and all the sessions were exceedingly entertaining and instructive. The Convention throughout was a success, and reports of the rapidly growing state of the cause very encouraging.

A young man belonging to Macon, Georgia, while camping out with a party of friends, was heard to exclaim in his sleep: "For Heaven's sake, stand aside! that picture will kill you!" It was afterward ascertained that his sweetheart, at about the same time, narrowly escaped being killed by a falling picture under which she was standing at her home. Was it "mind-reading"?—or what?

The manifestations of the marvelous powers of magnetism, in the prevention, cure or relief of disease, have been so clearly defined as to prove, beyond question, its natural and perfect adaptation to that end, if applied according to the directions of the Magnetic Shield. See advertisement on page 5.

Dr. Donald Kennedy, the veteran Spiritualist, has returned to his home in Boston, looking hale and hearty. Time seems to deal kindly with this gentleman, as it should with all who, like him, have the courage to utter their convictions wherever they may be.

Read the sixth page. There is much food for deep thought within its columns.

The "Life of J. W. Fletcher" for sale at 2 Hamilton Place. Price \$1.50.

Many of our spiritualistic readers frequently ask us why we do not oftener publish reading-matter concerning Spiritualism. We can simply reply that we have done our part, inasmuch as that now among the Germans a considerable number of Spiritualists can be found, and that they have organized a society, which meets twice a week, the members mutually instructing and entertaining each other through speeches and the relation of experiences. For further information concerning the subject we can recommend the following as the best of the spiritualistic papers published in the United States: *The Banner of Light*, Boston, Mass., and *Light for Thinkers*, Atlanta, Ga. The latter appears every Saturday, contains eight pages of reading-matter, and costs only one dollar per year. Address: G. W. Kates, Atlanta, Ga. The former is published weekly, and can be procured at the German bookstore, 130 Meeting street. Applications for membership in the spiritualistic society can be made through any member. Entrance fee, one dollar; dues, twenty-five cents per month. In the meantime, if suitable articles are furnished us by our readers, we shall be pleased to publish them. A liberal paper should always be open for the discussion of all questions—such as our principles.—*Deutsche Zeitung*, Charleston, S. C., June 11th.

A PLEASANT RECEPTION occurred at the residence of Mrs. A. E. Cunningham, a prominent medium of this city—No. 15 Davis street (the home also of Mrs. Carr)—on Thursday evening, June 28th. The two parlors were well filled, and all enjoyed very much the entertainment, which consisted of speaking and singing. Mrs. M. S. Townsend-Wood presided; speeches were made by her, and several other persons, among them Mrs. S. A. Byrnes, Mrs. Metcalf (in name), John Weatherbee, Mr. Saunders, also Mr. Watkins, the President of the Spiritualistic Society of West Newton; a reading was also given by a young lady from the same town. Fine singing by Mrs. Barker, Mrs. Edwards, and Mrs. Carr occurred during the several addresses, which were enjoyed very much. Mrs. Cunningham made some appropriate remarks, and the nonconformist departed. Mrs. Cunningham will return to Boston in the autumn. The following items appeared in the Boston Herald: "The following notice of the Massachusetts Spiritualists' Convention, which was held at the residence of Mrs. A. E. Cunningham, on Thursday evening, June 28th, was published in the Boston Herald: 'The convention was a success, and reports of the rapidly growing state of the cause very encouraging.'"



First Society of Spiritualists, New York-Closing Service of the Season

Testimonial to Mrs. Nellie J. T. Brigham.

At the closing services of the First Society of Spiritualists of New York, at Republican Hall, on Sunday evening, June 24th, the President, Mr. Newton, stated that the financial condition of the Society was more favorable than it had been for several years previous. As the Society is supported entirely by gratuitous contributions, he asked the friends present to contribute a little more freely than usual, that they might be able to meet all obligations. A very generous contribution was the result, and the Society will open its meetings the first Sunday of September entirely free from debt.

Before the benediction Mrs. Mary A. Newton stepped to the platform and said:

"Dear Friends: This evening closes another year with us on the part of our friend, Mrs. J. T. Brigham, to whose ministrations we have listened and have so much enjoyed Sabbath after Sabbath; and I am quite sure you will all join me in saying some testimony to her labors and devotion, and to the fact of our separation, which we trust will be only for the two coming summer months. Although she has received earnest letters from friends in several cities, strongly urging her to come to them.

I find that many of the friends who attend these meetings are not aware of the labors performed by Mrs. Brigham. You do not know that three weeks in every month she leaves the city on an early train on Monday morning to preach the pure gospel of life and love to the people of the West, and only one week in the month is at any one place on two consecutive evenings, spending one week only of each month at her own home in the mountains of Massachusetts; and in addition to this, frequently travels all night to officiate at a funeral, or speak a few words of comfort to some weary soul whose shade of life is nearly run.

It is only when we are deprived of our blessings that we come to know their real value. During the week just past we have met a gentleman who lives in a community where he is entirely deprived of the privilege of listening to the teachings that come to us from the angel world, but whose thirst for spiritual knowledge is so great that on several occasions on Sunday mornings he has walked from his home to this city, a distance of twenty-three miles, that he might listen to the beautiful ministrations that we are favored with every Sabbath; and I think there is not a person present whose privilege it was to listen to the discourse given this morning from this platform, who would not be willing to walk even a longer distance rather than be deprived of the inspiration that comes from the lips of our gentle teacher.

We can never again look upon the beautiful personality, with its pure white petals and its heart full of imprisoned sunshine, without recalling to mind the lesson given us daily strive to grow more pure and spotless in spirit.

It is because of these facts that I feel that he should not leave us without some testimony on our part of our appreciation of her unprecedented labors, and would therefore offer the following resolution:

Resolved, That the First Society of Spiritualists of New York, be and it is hereby resolved, that they do hereby recognize and fully realize and appreciate the benefits, both moral and spiritual, which we have received from the inspired teachings given through her instrumentality; and therefore,

Resolved, That we part with regret, even for this brief season, with our inspired teacher, and that we will gladly welcome the period of her return. May the angels of light and wisdom watch over her, and folding around her a mantle of protection, keep her from all harm, bringing her again to us in the fullness of her inspiration.

Mrs. Newton also said she would ask that the thanks of the Society be given to the organist, Prof. Huchner, who so kindly volunteers his services for the benefit of the Society.

The resolution and vote of the thanks being put by the President, were passed unanimously.

Movements of Lecturers and Mediums.

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

Dr. Joseph Simms of New York, who by his popular presentation of the subject awakened quite an interest in Physiology in the Australian Colonies, was at last accounts lecturing to large audiences in Melbourne.

Mrs. Abbie N. Barnham officiated at the funeral of Aaron S. Burbank, at Winsted, Conn., June 6th, and lectured in Winsted, June 7th. On account of the inclemency of the weather the attendance was small, but those present were much pleased with the remarks of the speaker and the services generally. The Band offered its services for the occasion. Mrs. Barnham lectured in Montville, Mass., June 8th, and in New Boston, June 9th—the audiences increasing on each occasion.

Mrs. Shirley, psychometrist, will be at Onset Bay Grove the first two weeks of the meeting there.

Dr. J. E. Bailey has, during the month of June, dispensed the gospel of Spiritualism at various localities in the States of Michigan, Indiana and Ohio, according to his understanding thereof. He may be addressed at Monroeville, O.

We regret to be obliged to state that the health of the veteran medium and speaker, I. P. Greenleaf, does not improve as rapidly as we in common with his many friends—wish it might; but the paralysis which so severely afflicts his bodily powers does not extend to his spiritual faculties, and we are assured that he is cheerful and hopeful in disposition—feeling that his work for truth is not yet done in the earth. Parties desiring a visit to Onset Bay Camp-Meeting this summer, will find several fine rooms for rent in Dr. Greenleaf's cottage, for the securing of which in advance they can address him at the grounds, East Wareham, Mass.

Frank T. Ripley spoke to large audiences in Michigan City in the early part of June. He is at present engaged in Delphi, Ind., where he may be addressed, care of Dr. Beck. From thence he will come to this city, and would be pleased to lecture and give public tests at places en route.

Dr. A. H. Richardson will close his office in Charleston July 12th, but will continue his practice as Magnetic Healer at Onset Bay, East Wareham, until Sept. 1st.

Dr. S. S. Carpenter will be absent from his office at the Hotel Van Rensselaer, Boston, Mass., until July 17th.

O. Fannie Allen of Stoneham, Mass., will speak in Hayward's Grove, East Braintree, Mass., on Sunday, July 15th, at 2:30 P. M.

Mrs. M. E. Williams, the excellent form-materializing medium of New York City, will be at the opening of the Cassadaga Lily Dale Camp-Meeting, and will go from thence to Lake Pleasant. A party of friends will accompany her who have held weekly converse with their departed loved ones, but who never before enjoyed the influence of a spiritual camp-meeting.

Brockton, Mass.

Mrs. S. Dick addressed her society in this place, on Sunday, June 24th. This was our closing lecture, and the subject was "Life and its Purpose." The admirable manner in which it was presented by Mrs. Dick was in every respect worthy of the occasion. It is a singular fact that the last four lectures given by Mrs. Dick have been the closing lectures of the season for the following places, viz: Nausha, Haverhill, Chelsea and Brockton.

CHARLES E. HIGGINS.

A Second Spiritualist Society is being formed at Cleveland, Ohio, which will hold public meetings every Sunday morning and evening during the coming fall and winter months, commencing Sunday, Oct. 1st. We are at present corresponding with some of the best speakers in our ranks. The meetings will be free, and we expect to secure one of the best halls in the city.

J. C. SCROFIELD, Sec.

No. 1021 Woodland Ave., Cleveland, O.

Attention is called to the "NEW ENGLAND SYNDICATE AND DEVELOPMENT COMPANY'S" advertisement, which appears upon the eighth page of this issue. This Company's objects come to us well recommended by several leading business men, and bankers, and its plans recommend themselves to the public.

If it is possible, would it not be well to have a series of the "curative virtues of the magnetic shield," and adopt correct habits of life, they certainly could be restored to health and happiness. See our magnetic shield, advertised on page 2.

RE-INVESTIGATED.

A Remarkable Statement Fully Confirmed by Three Important Interviews.

An unusual article from the Rochester, N. Y., *Democrat and Chronicle* was published in this paper recently, and has been the subject of much conversation both in professional circles and on the street. Apparently it caused more commotion in Rochester, as the following from the same paper shows:

"Dr. J. B. Henlon, who is well known not only in Rochester, but in nearly every part of America, sent an extended article to this paper, a few days since, which was duly published, detailing his remarkable experience and results from what seemed to be a certain death. It would be impossible to enumerate the numerous inquiries which have been made at our office as to the validity of the article, but they have been so numerous, that further investigation of the subject was deemed an editorial necessity.

With this end in view a representative of this paper called on Dr. Henlon at his residence, when the following interview occurred:

"That article of yours, doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you were rescued, such as you can sustain?"

"Every one of them, and many additional ones. Few people ever get so near the grave as I did and then return, and I am not surprised that the public think it marvelous. It was marvelous."

"How in the world did you, a physician, come to be brought so low?"

"By neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day and was nervous the next; felt dull, indefinable pains, and my stomach was out of order, but I did not think it meant anything serious."

"But have these common ailments anything to do with the fearful Bright's disease which took so firm a hold on you?"

"Anything? Why, they are the sure indications of the first stages of that dreadful malady. The fact is, few people know or realize what ails them, and I am sorry to say that too few physicians do either."

"That is a strange statement, doctor."

"But it is a true one. The medical profession have been treating symptoms instead of diseases for years, and it is high time it ceased. We doctors have been clipping off the twigs when we should strike at the roots. The twigs I have just mentioned, or any unusual action or irritation of the water-channels, indicate the approach of Bright's disease even more than a cough announces the coming of consumption. We do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, stomach, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these ailments."

"This, then, is what you meant when you said more than one-half the deaths which occur arise from Bright's disease, is it, doctor?"

"Precisely. Thousands of so-called diseases are turning people to dust, when in reality it is Bright's disease in some of its many forms. It is a Hydra-headed monster, and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, heart-disease, pneumonia, malarial fever and other common complaints, which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?"

"Every one of them, and might have been cured as was by the timely use of the same remedy—Warner's Safe Cure. I am getting many thoroughly open in this matter, and I am helping others to see the facts, and their possible danger, also. Why, there are no end of truths bearing on this subject. If you want to know more about it go and see Mr. Warner himself. He was sick the same as I, and is the healthiest man in Rochester to-day. He has made a study of this subject and can give you more facts than I can. Go, too, and see Dr. Lattimore, the chemist, at the University. If you want facts, there are any quantity of them, showing the alarming increase of Bright's disease, its simple and deceptive symptoms, and there is but one way by which it can be escaped."

Fully satisfied of the truth and force of the Doctor's words, the reporter bade him good day and called on Mr. Warner at his establishment on Exchange street. At first Mr. Warner was inclined to be reticent; but learning that the information desired was about the alarming increase of Bright's disease, his manner changed instantly, and he spoke very earnestly:

"It is true that Bright's disease has increased wonderfully, and we find, by reliable statistics, that in the past ten years its growth has been 250 per cent. It is a growing menace to men it has carried off Everett, Sumner, Chase, and others. This is terrible, and shows a greater growth than that of any other known disease. It should be plain to every one that something must be done to check this increase or there is no knowing where it may end."

"Do you think many people are afflicted with it to-day who do not realize it, Mr. Warner?"

"Hundreds of thousands. I have a striking example of this truth which has just come to my notice. A prominent professor in a New Orleans medical college was lecturing before his class on the subject of Bright's disease. He had various fluids under microscope analysis, and was showing the students what the indications of this terrible malady were. In order to show the contrast between healthy and unhealthy fluids, he had provided a vial, the contents of which were drawn from his own person. 'And now, gentlemen,' he said, 'as we have seen the unhealthy indications, I will show you how it appears in a state of perfect health,' and he submitted his own fluid to the usual test. As he watched the results his countenance suddenly changed—his color and command both left him, and in a tremble he said: 'Gentlemen, I have made a painful discovery; I have Bright's disease of the kidneys, and in less than a year he was dead.'"

"You believe, then, that it has no symptoms of its own, and is frequently unknown even by the person who is afflicted with it?"

"It has no symptoms of its own, and very often none at all. Usually no two people have the same symptoms, and frequently death is the first symptom. The slightest indication of any kidney difficulty should be enough to strike terror to any one. I know what I am talking about, for I have been through all the stages of kidney disease."

"You know of Dr. Henlon's case?"

"Yes, I have both read and heard of it."

"It is very wonderful, is it not?"

"A very prominent case, but no more so than a great many others that have come to my notice as having been cured by the same means."

"You believe, then, that Bright's disease can be cured?"

"I know it can. I know it from the experience of hundreds of prominent persons who were given up to die by their physicians and friends."

"You speak of your own experience; what was it?"

"A fearful one. I had felt languid and inefficient for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty, I thought there was little hope, and so did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying, 'there goes a man who will be dead within a year.' I believe his words would have proven true if I had not fortunately secured and used the remedy now known as Warner's Safe Cure."

"And this caused you to manufacture it?"

"No, it caused me to investigate. I went to the publisher of the *New York Herald*, and recommended by several leading business men, and bankers, and its plans recommend themselves to the public."

some matters connected with the State Board of Health, of which he is one of the analysts, courteously answered the questions that were propounded him:

"Did you make a chemical analysis of the case of Mr. H. B. Warner, some three years ago, doctor?"

"Yes, sir."

"What did this analysis show you?"

"The presence of albumen and tube casts in great abundance."

"And what did the symptoms indicate?"

"A serious disease of the kidneys."

"Did you think Mr. Warner could recover?"

"No, sir; I did not think it possible. It was seldom, indeed, that so pronounced a case had, up to that time, ever been cured."

"Do you know anything about the remedy which cured him?"

"Yes, I have chemically analyzed it, and, upon critical examination, find it entirely free from any poisonous or deleterious substances. We publish the foregoing statements in view of the commotion which the publicity of Dr. Henlon's article has caused and to meet the protestations which have been made. The standing of Dr. Henlon, Mr. Warner and Dr. Lattimore in the community is beyond question, and the statements they make cannot for a moment be doubted. They conclusively show that Bright's disease of the kidneys is one of the most deceptive and dangerous of all diseases, that it is exceedingly common, alarmingly increasing, and that it can be cured."

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

J. Wm. Fletcher, reliable Trance and Medical Medium, 2 Hamilton Place, Boston.

Passed to Spirit-Life.

From Sedgewick City, Harvey Co., Kansas, June 22d, 1883, (from the effects of acute peritonitis) Sarah Louise, daughter of Samuel W. and Sarah G. Shattuck, aged 10 years 2 months and 18 days.

(Boston papers please copy.)

The brief announcement made above conveys the intelligence that the Angel of Change has entered into the household of dear friends of the writer, and that a young one who was ever a kind, patient and thoughtful child, to the rare enjoyments and wider opportunities of the better Country. Her memory will be closely cherished by those who now miss her cheerful presence; may they be sustained by a feeling of her continued and helpful interest in their daily trials, and the best assurance of meeting her again in the Morning Land.

J. W. D. Boston, Mass.

Spiritualist Meetings in Boston:

Eagle Hall, 615 Washington street, corner of Essex—Sunday, July 8th, at 8 P. M., 21st Street, E. E. Gosh, Conductor. Meetings also Wednesday afternoons at 8 o'clock.

Harmony Hall, 24 Essex Street (at night)—Sunday, July 8th, at 8 P. M., 21st Street, E. E. Gosh, Conductor. Meetings also Wednesday afternoons at 8 o'clock.

Eagle Hall—Spiritualist meetings every Saturday evening, at 7 1/2 o'clock.

SECULAR PRESS BUREAU,

ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE, No. 206 Broadway, New York.

HENRY KIDDER, Pres. NELSON CROSS, Sec. C. F. McCANN, Cor. Sec. T. E. ALLEN, Asst. Sec.

HENRY J. NEWTON, Treas.

The Secular Press Bureau has been reorganized for efficient work during the present year, and all persons who approve of its objects are requested to forward any published clippings upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to NELSON CROSS, Secretary, 206 Broadway, New York City.

For Sale at this Office:

THE RELIGIOUS-PHILOSOPHICAL JOURNAL. Published weekly. Price 10 cents. Single copies 5 cents.

THE VOICE OF ANGELS. A Semi-Monthly. Published in Boston, Mass. \$1.50 per annum. Single copies 7 cents.

THE ACTS. A Quarterly Magazine. Published in Boston, Mass. \$1.50 per annum. Single copies 7 cents.

MILLER'S PSYCHOMETRIC CIRCUIT. Published monthly by Dr. R. Miller & Co., 111 Broadway street, Brooklyn, N. Y. Single copies 10 cents.

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. F. Fox. Per year, \$1.00. Single copies 10 cents.

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

THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

THE OLIVE BRANCH. Utica, N. Y. A monthly. Price 10 cents.

THE THEOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies 10 cents.

LIGHT FOR THINKERS. Published weekly at Atlanta, Ga. Single copies, 5 cents.

LIGHT FOR ALL. Published semi-monthly in San Francisco, Cal. Single copies, 10 cents.

COUNCIL FIRE AND ARBITRATION. Published monthly in Washington, D. C. 10 cents single copy; \$1.00 per year.

THE THEOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$1.00 per annum.

RATES OF ADVERTISING.

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

Special Notices forty cents per line, Minimum, each insertion.

Notices in the editorial columns, large type, fifteen cents per line, each insertion.

Advertisements to be removed at continued notice, and to be left at our office, 112 N. E. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis, after June 1st, may be addressed till further notice at Glenora, Yates Co., N. Y. Jy 7.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 100 West 84th street, New York. Terms, 25 and four 8-cent stamps. REGISTER YOUR LETTERS. Jy 7.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal. is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

BUSINESS CARDS.

THIS PAPER MAY be found on file at GEO. P. BOWEN'S, 112 N. E. on Saturday, a week in advance of the date whereon they are to appear.

TO FOREIGN SUBSCRIBERS: The subscription price of this paper is \$2.50 per year, in advance. It will be sent at this price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH PATRONS: J. J. MOORE, the well-known English lecturer, will act as agent, and receive subscriptions for the Banner of Light at 112 N. E. on Saturday, a week in advance of the date whereon they are to appear.

ALBERT MORTON, at his store, 210 Stockton street, San Francisco, Cal. is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

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AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 4 Russell Street, Melbourne, Australia, has for sale the *Spiritualist's* and *Reformatory Works* published by Colby & Rich, Boston.

THEY, N. Y. AGENCY. Parties desiring any of the *Spiritualist's* and *Reformatory Works* published by Colby & Rich can procure them of J. H. HARTER, 65 (Hosack) street, Troy, N. Y.

AUBURN, N. Y. AGENCY. Parties desiring any of the *Spiritualist's* and *Reformatory Works* published by Colby & Rich can procure them of J. H. HARTER, Auburn, N. Y.

PHILADELPHIA BOOK DEPOT. The *Spiritualist's* and *Reformatory Works* published by Colby & Rich are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 1100 Arch Street, North 4th street, Suburban room located for the *Banner of Light* at \$10.00 per year. The *Banner of Light* can be found for sale at Academy Hall, No. 810 Spring Garden street, and all the *Spiritualist's* meetings.

WASHINGTON BOOK DEPOT. The *Spiritualist's* and *Reformatory Works* published by Colby & Rich are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 1100 Arch Street, North 4th street, Suburban room located for the *Banner of Light* at \$10.00 per year. The *Banner of Light* can be found for sale at Academy Hall, No. 810 Spring Garden street, and all the *Spiritualist's* meetings.

NEW YORK BOOK DEPOT. M. W. BENNETT, Publisher and Bookseller, 21 Clinton Place, New York City, keeps for sale the *Spiritualist's* and *Reformatory Works* published by Colby & Rich.

HARTFORD, CONN. BOOK DEPOT. E. M. ROSE, 37 Trumbull street, Hartford, Conn., keeps a supply for sale the *Banner of Light* and a supply of the *Spiritualist's* and *Reformatory Works* published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT. WILLIAMSON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the *Spiritualist's* and *Reformatory Works* published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT. JACOBSON & BURLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Spiritualist's* and *Reformatory Works* published by Colby & Rich.

SPRINGFIELD, MASS. AGENCY. JAMES LEWIS, 60 Fyfe street, Springfield, Mass., is agent for the *Banner of Light* and will supply the *Spiritualist's* and *Reformatory Works* published by Colby & Rich.

ST. LOUIS, MO. BOOK DEPOT. THE LIBERAL NEWS CO., 632 N. 5th street, St. Louis, Mo., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritualist's* and *Reformatory Works* published by Colby & Rich.

CLEVELAND, O. BOOK DEPOT. LEECH & BAZAAR, 105 Grand street, Cleveland, O., circulating library and depot for the *Spiritualist's* and *Reformatory Works* published by Colby & Rich.

ADVERTISEMENTS.

WM. S. BUTLER & CO.,

90 TO 98 TREMONT STREET, BOSTON.

Great sale of Children's Collars, hand-made, in Irish Point Lace, &c., at W. S. BUTLER'S, 90 to 98 Tremont St.

Ribbons and Velvets of every hue, from foreign lands, at W. S. BUTLER'S, 90 to 98 Tremont St.

Black Crape, all widths and prices, at W. S. BUTLER & CO.'S, 90 to 98 Tremont St.

Ostrich Plumes and Tips of every conceivable shade and quality, at W. S. BUTLER & CO.'S, 90 to 98 Tremont St.

New styles in Straw Hats for Ladies, Misses and Children opened every hour in the day, at W. S. BUTLER & CO.'S, 90 to 98 Tremont St.

Feathers and Flowers, the largest stock and best variety in Boston, at W. S. BUTLER'S, 90 to 98 Tremont St.

Gauze, Lisle and Balbriggan Underwear, all sizes, all prices, at W. S. BUTLER'S, 90 to 98 Tremont St.

"CELESTINE." An Infallible Remedy for Chronic Diseases, and a True and Specific Blood Purifier.

MRS. MAUD E. LORD desires to inform her friends and acquaintances that she has engaged the services of the well-known German chemist, Richard Proctor, of 60 Broad street, Boston, to make and supply to her friends and all others that wonderful Blood Purifier given by the spirits through her mediumship, and named by them "Celestine." The good this medicine has accomplished the past winter to those that have been fortunate enough to secure some of it has been attested to, and are enthusiastically recommending it to their friends. Mrs. Lord has made arrangements for the sale of "Celestine" at Onset Bay and Lake Pleasant Camp-Meetings the coming season, and all those affected by any impurities of the blood, are earnestly requested by her to use it.

Ladies, old and young, are specially urged to try it for all female complaints. It is a blood purifier, and is a true and specific Blood Purifier. For sale by Mrs. Maud E. Lord, 60 Broad street, Boston.

Private Home for Invalids, 31 Common Street, Boston.

THIS Home is situated in the centre of the city, in a comfortable and convenient location, and is a most desirable place for invalids. The advantages offered are unexcelled. The fullest and most complete appliances for the treatment of mental, physical and all diseases of the nervous system.

Special attention given to the treatment of Contracted Cords, without the use of the knife, and all chronic diseases of the nervous system, and named by them "Celestine." MRS. M. E. LORD, 60 Broad street, Boston.

MRS. E. M. SHIRLEY, Psychometrist, No. 125 Main street, Worcester, Mass. Jy 7.



by any signs of age they bear the impress of youthful strength and vigor.  
I do not come back to discuss these things.

I come to enter into communication with friends on earth. I desire to manifest my presence to them, and I trust they will give me an opportunity of doing so in ways that will be congenial to both them and myself. I have been told there is a medium in New York City by the name of Williams; a lady through whose agency spirits are enabled to clothe themselves with material forms temporarily, in order to manifest tangibly and palpably to their families.

friends and associates to visit that lady, and seek to arrange a séance with her, that I may

present myself before them. I promise to do all I can on my side, if they will only meet me half-way and cooperate on their side of life.

I lived to what is called the allotted time of man's mortal existence, and then was taken away to this very strange life which I have

away to this new, strange life, which I have not as yet been able to comprehend as I desire. I was very well known in the community where

dent of the Relief Fire Insurance Company in New York City; and if any of my dear relatives

business associates, friends or neighbors desire to hear from me more personally and privately, let them give me a call, and I will be only too ready to respond to their wishes. James H. Pluckney.

**Addison P. Wright.**

Once before, Mr. Chairman, I was privileged to speak from your platform, and I assure you that the experience and instruction derived from my visit here have been of great assistance to me in my efforts to return more consciously to my friends of the earthly life. I do not come to-day especially for my own convenience, but to

beloved mother, who has passed to the spirit-world since I was here before, desires to send

her love and greeting, her sympathy and best wishes to the dear ones who yet remain on the mortal side. She passed away suddenly, almost without warning, and those left in the body mourned, because they did not realize she would be so soon taken from them. My dear father, who was at what he believed to be his

I rejoice that I departed from earthly life as I did, because the education and the experience which I would have gained here could not have been so gloriously beautiful to my spirit as that which I have acquired beyond.

My father, as I stated at my previous visit, is the Father of the Universe. He expounds its doctrines, gives forth its teachings as they present themselves to his mind. I have endeavored to bring broader light to his vision before new and there are times when I and other spirits have succeeded in impressing more liberal ideas upon his mind, which have found utterance in his words and actions. I have listened to his teachings; at other times when he has not been able to thus influence him, and the ideas and formulas of the Church have been presented, we have felt as though a cloud swept over us.

I would assure those who remain in the body that

bright and beautiful spirit. While awaiting him, I  
 the time when the dear ones of earth will be united  
 united to her, she is not idle; she has released her  
 her powers with those of other spirits to send down  
 down a ray of influence that will broaden the  
 minds of those here, and bring them a better  
 comprehension of truth concerning the immortal  
 tallies. I desire our friends here to realize that we  
 are united, and are happy together. I feel that  
 I must do all I can to chase away the clouds that  
 erroneous teachings have bequeathed to the mind  
 of mortals, and present to them the glorious  
 truths which knowledge in the spiritual world  
 unfolds before each earnest student and thinker.  
 I have loved me in times past to cast aside all  
 that is cramping, and confining to their spirits,  
 and reach out toward whatever is broadening,  
 uplifting and beneficial in its nature. If you  
 will be kind enough to print my few words, and  
 say that Addison P. Wright, of New Hampshire,  
 is to you, my dear friend, the son of A. P. Wright,

**MESSAGES TO BE PUBLISHED.**  
*April 13.*—Juliette T. Burton; Rosie Matthews; Low  
 H. Ronfield; Sally Price.  
*April 14.*—John Carpenter; O. O. Klett; Nellie D.  
 ce; W. H. Butler; Georgia Irving.  
*April 20.*—John Tyerman; J. N. Smith; Margaret D.  
 vickson; Jonathan Walker; May Flower.  
*April 21.*—Louis Agassiz; James Foley; Rachel Morton

James Hirschman; Elizabeth Dart.  
 1841-1842. - Mrs. George Lawrence; Mrs. Emma  
 1842-1843. - George Bradford; Cossa, for Jonathan Ad-  
 ams, Hattie M. Coffin.  
 May 1. - Loteta, for Charles Bonnet Jones; Lillian Gar-  
 land; Mrs. George C. Smith; Mrs. Joseph L. Tucker.  
 Samuel Allen, Mrs. Walter White, Martin Hayes, Mordecai  
 Star, Henry C. Garlin, Emma S. Dodge.  
 May 4. - Polye, Fawcether; Thomas H. Bond; Ira  
 1842-1843. - Florence; Mrs. John H. Hackett; Vio-  
 let; Mrs. J. Jesse C. Wells; Marianna Sargent; Mary Fay;  
 1843-1844. - Mrs. Anna M. Sherman; Julia Dunn.  
 1844-1845. - Mrs. John H. Hackett; Mrs. Anna Troby;  
 Mrs. Anna C. Holt; Susan Taylor; William Kneeland; Emma  
 1845-1846. - Mrs. Charles E. Allen.  
 May 15. - Rev. Alonzo Chapin; Mrs. Margaret A. Drake;  
 Susan C. Allen; Mrs. George J. Leach; George J. Mason.  
 May 19. - Dr. Ezra Cutler; Henry C. Campbell; Eliza  
 Pondoby; Adin Smith; Jennie Swaine.  
 May 22. - Anna Lyman; Mrs. E. Anna; Mrs. E. A.  
 Smith; William B. Burt; Mrs. Mary, for Caleb B. Marsu; Wil-  
 1846-1847. - Mrs. J. Jesse C. Wells; J. Woods.  
 May 23. - Mrs. Emma J. Morrill; Charles H. Stanton;  
 Joseph Caray; Alice Marsh; Sam Tucker; Mrs. A. M. Mo-  
 1847-1848. - Mrs. J. Jesse C. Wells; J. Woods.

May 25.—Thomas King; Joseph Steyer; Charles Reed; Emma A. Wallace; Mrs. J. F. Sanborn; Ellis Armstrong; Mary, daughter of Mrs. Sanborn.

June 1.—Benjamin H. Cheever; George Beckwith; Albi Stearns; Mrs. Martha J. Webster; J. B. Fivian; Lillie; Joseph B. — Elizabeth J. — William Lillian; Margaret Jane; J. B. Brown; Mrs. Kate B. Curt; Charles Richard; Mary Ann.

June 5.—Joseph Lombrook; Nancy Willard; Peter Hill; John — — — — —; Ellen Hamon.

June 15.—K. A. Lumsden; Geo. John Bankhead Magruder; Margaret Crawford; Mrs. Eliza A. Hanson; Lillian Ferguson; Nellie F. Vincent.

June 22.—John — — — — —; Nannie Combs; Freeman Nutt; Mingo; Maria Bored; Walter Scott Lewis; Wheeler; James Wilson Porter; Lillie Blanchard; J. S. — — — — —; Lillian; Little Helen.

June 23.—A. B. Campbell; Jacob Harris; Mrs. Mary Elwell; Mrs. J. A. Benson; Christian Sharp; Mrs. Mary Clond; Mollie.

June 24.—John N. Maditt; Alice C. Bright; Sam. Bright; Pansy; Maudie; Hattie; Screaming Eagle; Bird; Flower; Lela; for Pearlle, Malie, Chippie, Flying Lark; Wau-ne-ka-ga, Hope, Guchese.

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**To the Liberal-Minded.**

As the "*Banner of Light Establishment*" is now incorporated institution, and as we could not therefore legally hold bequests made to us under that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Lucretia Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, They insert the description of the property to be willed, and they add further, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and eternal progression."

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**§§ The Sidney Gazette,** speaking of the recent death of Mrs. Coyer by burning, says:

"But who knows but what the duped spirit this mother is even now hovering over her lonely cot, and about the pathway of the bereaved husband to perform the offices of a heavenly messenger? Indeed, it is not known... it may be, and it may not be."

Indeed, it is known... "Are they not all ministering spirits?" Ephesians viii. Know it; prove it. The Bible teaches it, and the foolproof-headed Church denies it. *Working Miracles.*

THE GAZETTE OF THE 10TH JANUARY 1876

§§ **The Standard**, during its recent issue, has published the following notice from the English Standard Association, and there is much reason to believe if at the time which is good testimony was furnished by many instances amounting to forty-four years ago, that the work of the Holy Spirit had been done in the hearts of those who were present at the meeting.



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# Banner of Light.

## ALL SORTS OF PARAGRAPHS.

Why should we look one common faith to find; Who one in every score is color-blind? If here on earth they know not red from green, Will they see better into things unseen?—*Holmes.*

Is the Tewksbury investigation going to be a "star-route" affair? It is rumored that a good deal of money is being expended by the defendants in the case.

An Englishman can't marry his deceased wife's sister, votes the British Parliament. This decision comes from the union of Church and State, the laws of morality having nothing to do with the case.

A Boston daily eagerly remarks, in view of certain "goings on" in various colleges, academies, seminaries, etc., now-a-days: "It is only an endowed institution that can afford to have any religion, and stick to it."

The National Park at the Yellowstone is the most remarkable piece of public property in the world. It is forever reserved as a "common" for the American people. It is in extent two thousand five hundred square miles.

Norway is destined, it is stated, to become the next European republic.

'Mid sighs and tears,  
And hopes and fears,  
At seventy years  
Mr. Beecher has been ovated.

Newport is the great "swell" summer resort of the Middle States—more money than brains.

"The councilors of the Massachusetts Medical Society, by a small majority, refused to admit women to membership. The Indiana Medical Society refused to admit Dr. May F. Thomas. She went quietly about her practice, giving proof of her skill and capacity. By-and-by the doctors invited her to become a member of their society. The Massachusetts doctors will have to come to the same pass."—*The Woman's Journal.*

The Board of Health is a plane set.

Nebraska is ahead! She has ten women physicians, one woman lawyer, one woman minister, and six women county superintendents. Hurra for Nebraska!

Dr. Heber Newton is not the only heretic in the Episcopal Church. Dr. R. McKim is another. He says: "I refuse to allow that Scripture binds me to believe in the absolute eternity of sin and hell and the devil and the lost in hell." It is said that these two gentlemen, meeting at the house of a friend, congratulated one another that they were both heretics, and must stand or fall together.—*Boston Herald.*

The Lord Mayor-elect of London is "doing" Boston just now, in the midst of the Fourth-of-July festivities. It will be a reminder to him of "ye olden time" that tried men's souls.

"Church work in summer." Trying to keep awake through the service.—*E.*

One of the mighty subjects to be discussed at the Concord School of Philosophy this year is "The Distinction of Reality and Potentiality from True Actuality."

The British pauper immigrants, recently arrived in this country, are to be sent back immediately. Three-quarters of the paupers in our State almshouses are foreigners, or the children of foreigners.

Mr. Edwin Wilder has been reappointed post-master at Hingham, Mass. He is a good man.

The Woman Suffrage meeting held recently by Lucy Stone, Mrs. Antoinette Brown Blackwell and H. B. Blackwell on the Western Reserve, Ohio, show that there is a strong latent sympathy in the community quite out of proportion to the local work hitherto done there.

Rev. Minot Judson Savage is probably ere this far on his way to Europe. He will be absent from this country till September. What will become of "Bottom Facts," etc., during his absence?

Miss Stone, the daughter of Stone Pasha, who was formerly an American General, and recently in the service of the Khedive, is said to be the best Arabic scholar of her sex, and one of the most accomplished linguists in the world.

Woman suffrage petitions are being sent in to the New Hampshire Legislature. After the senatorial contest is decided, there will be a hearing for municipal suffrage.

The suit to restrain the removal of the big organ from Music Hall, Boston, has been continued. William O. Grover, the purchaser, will begin its removal in May, 1884, being allowed two months to take it from the hall. The organ will remain in Boston, will be improved, and a hall especially with a view to its accommodation will be constructed in the rear of the New England Conservatory of Music.

Governor Butler's capital speech at Harvard evoked cheers from unwilling throats.

I do not overrate the woman of today. I do not draw upon my imagination for the woman of to-morrow. Plain history shows that almost any one of these girl-graduates, who really deserves the name of graduate—and these are many—would have been celebrated by poets and eulogized by scholars, had she lived in the sixteenth century.—*Prof. Alma Holman, Albany University, Ind.*

Bishop Colenso, the stalwart doubter of Natal, South Africa, recently passed to the land of wider knowledge, to receive the reward of a long life in the mortal devoted to fidelity to the truth as revealed to his understanding. English bigotry crowded him, but he rose superior to it.

Emperor William of Prussia has set apart November 11th and 12th of this year for the celebration of the four hundredth anniversary of the birth of Luther. It is expected that this anniversary will be very generally observed by the Protestant Churches of all countries. It is thus, remarks the *Index*, that Time takes his revenge: So, once again, it comes to pass that "The hoisting masts of yesterday in silent awe return To glean up the scattered ashes into History's golden urn."

The woman's department of the New England Institute Fair has many new features. Applications for space are being received from all parts of the world. The following vice-presidents of the committee in charge, for the New England States, have been appointed: Maine, Mrs. E. A. Dickerson of Belfast; New Hampshire, Mrs. Charles H. Bell of Exeter; and Caroline K. Kendall of Dover; Vermont, Mrs. J. Gregory Smith of St. Albans; Connecticut, Miss E. J. Leonard of Meriden; and Mrs. Susan J. Cheney of Manchester.

The cholera is now devastating Egypt—119 deaths occurring at Damietta alone during twelve hours' time. Great Britain's people are said to be greatly in fear of an importation of this deadly plague into their midst.

Joseph Cook calls himself the "product of twenty-five years of education, including foreign travel." Considering that four years of education and two of foreign travel have been known to hopelessly spoil the brightest prospects, it is not, therefore, strange that Joseph Cook should be such a failure.—*Philadelphia News.*

No medical diplomas under the new statute can be issued in this State, except by special Legislative enactment.

"He that answereth a matter before he hearth it, is folly and shame unto him."—*Prov. xviii. 13.*

And this is just what some of our prominent divines are doing from their rostrums and their press continually in regard to Modern Spiritualism.

Noticeable among our advertisements of this issue is that of the old spiritualistic journal, the *Banner of Light*, which has now for a quarter of a century been the able and favorite exponent of the tenets of that peculiar faith, and by its flourishing appearance it bids fair to stand by its post for many years in the coming time.—*Leeds City Dispatch, Wakeham, Eng.*

Broil's salt without salting. Salt draws the juices in cooking; it is desirable to keep these in, if possible. Cook over a hot fire, turn frequently, sear on both sides. Place on a platter, salt and pepper to taste.

"Dr. Casson's Pills are invaluable in nervous diseases." Dr. Hammond, of New York.

# Form-Materializations.

## A GLIMPSE INTO DOMESTIC RELATIONS IN THE NEXT WORLD.

To the Editor of the Banner of Light:

Mrs. M. E. Williams of this city (463 West 34th street), is one of the best mediums for materialization I have known. I have attended many of her public sances (with from twenty to twenty-five persons present), and some private ones with only three present. Even those Spiritualists least friendly to mediums and most hostile to materializations, must recognize the perfect honesty of the manifestations which appear, and the plain impossibility of trickery or illusion. About a score of spirits generally present themselves at a sance, from tall and stalwart men to slender young girls and little children, coming out with their white feet into the tolerably well-lighted room. The other evening a spirit-cousin of one of the ladies present, who had died simultaneously with her babe, appeared with the baby spirit in her arms. The persons present, for whom the celestial visitants return, go up to them, see their faces distinctly, and interchange caresses and loving talk. Some seem to go every evening for the blessedness of these delightful though brief reunions. The talk is often still more conclusive of the genuine reality of the spirit's identity than the features.

But the object of this letter is not merely to give a general idea of Mrs. Williams's sances, but to record an experience which, in connection with an anterior one in San Francisco, seems to give us a glimpse into the domestic relations we may expect to meet in the next life.

The first spirit to appear at these sances is a lovely young girl called Priscilla, who comes for none of the company in particular, but is one of the constant "controls" of the medium, who opens the sance with a general benediction, signified by the raising of her hands and by a pointing upward with the index finger of her right hand. She thus appears two or three times, and sometimes allows some to come up to the cabinet to see her more closely.

Now for ten or twelve years, since I was a child of about nine years old (with the exception of about three years of the family's absence in Europe), we had had a nurse of that name, in Brooklyn and New York, who had an extraordinary devotion to the family, and especially to my mother. She was a native of Absecorn, New Jersey. Of the six children I happened, through certain domestic circumstances, to be her chief pet, but her love for my mother approached adoration. Having begun with her as "Johnny," I continued such to the last, and after her own duty to her old parents (then in Illinois) had compelled her to leave us, in her letters I was still "Johnny" even when well on in middle life. My mother she used always to speak of, and to address, as "Mrs. O'S." After our return from a three years' absence in Europe (for education), she returned to us, and for some years, my father having perished by shipwreck, followed by an equal shipwreck of our family fortunes, she lived with us for years as housekeeper, and part of the time sole servant, though she would have been deeply hurt if we had forced upon her a dollar of her wages. She would be for days in the worst of humor when they had been offered to her. She was a character; original and eccentric, and with a tongue which on occasion could bite with sharp criticism, but had a heart which was all one glowing coil of love. When, in teaching my younger brothers and sisters, I would endeavor to give them some elementary ideas of the marvelous truths of astronomy, Priscy would scoff scornfully at it all, as presumptuous nonsense, as though men could possibly have knowledge of such stupendous distances, dimensions, velocities, etc., of the heavenly bodies, though I did force her to give in to the earth being round. She was very charitable to the poor, often when it could ill be afforded, and never refused entertainment to a cat, of which as many as a dozen were sometimes inmates of the household. She rarely crossed the threshold of the house, nor do I remember her ever going to church, or talking religion, pro or con. She seemed not to know what fatigue was, working from early morn to late night, and though she had very much her own way, she exercised none of that domestic domination which such trusted and devoted servants sometimes do practice. Of course we all regarded her as not less a member of the family than any of ourselves; nor till after we had lost did we half know how much we had loved her. It remains only to add to this family portrait that she was physically ugly. Of nose she had very little; one of her eyes was gone, and was even a painful object to behold, while the other had a quaint old "Priscy" of ours. The female members of the family were, on the contrary, all of extraordinary beauty, while the mother was (as most of our mothers, thank God, are), an angel in advance. All this made the contrast of poor Priscy's ugliness the more striking.

In San Francisco, in 1877, I had my first experience in psychographic direct intercourse with spirits; and after receiving letter-written communications from my mother, and through her from the other members of my family, who were all living together still, in the spirit-world, I asked mother about Priscilla—was she with them? I could scarcely conceive of her being now separated from the family life. Having placed the slate again under the table, (close up to the under side of the table-top, and resting on the palm of the medium's hand, the back of which rested on the palm of mine, while our other two hands rested on the top of the table), this was the writing which came: "Dear Johnny, I still take care of Mrs. O'S. And when you come over to this side I will hold a candle to light your way, Priscy." That was indeed Priscy, who always called my mother "Mrs. O'S." I then told the medium who Priscilla was, or rather had been; and said she had been one of the "ugly ducks" of this life, but that I was sure she was a swan in the next one. (All know Hans Andersen's story of "The Ugly Duck.") After copying, and sponging off the slate, as usual, I placed it again under the table, as before, when this was written: "I am as good-looking as the rest now; and, Johnny, I see straight now."

This was in 1877, at San Francisco. Scores of times since, in different countries, and through various mediums, my mother has come to me—never, indeed, failing to enter in through every door opened to her—and she has always told me that dear old Priscy was present too. A few evenings ago at Mrs. Williams's sance, the spirit called Priscilla, above mentioned, was, as usual, the first to appear, and what was not usual, beckoned to me to approach. I asked her whether she was the dear old Priscilla I used to know. She shook her head negatively. "But is she not here with my mother, who never fails to be here?" "Yes," was the reply. "Ah! how glad I should be to see her," I rejoined. Three or four other spirits then followed, and were duly recognized, when one appeared whom no one recognized, but who then beckoned to me. On approaching I could only see that she was beautiful, in white drapery, but I could not recognize her. I could hear but imperfectly, but I presently caught the word "Priscilla." "Are you indeed my dear old Priscy?" A quick nod of assent. Her voice was low and indistinct, and though she caressed my face, I only caught the words "Johnny" and "father," and "waiting for you." Later on in the evening, when my mother appeared, and acted as usual, I asked her whether the spirit who had before appeared was indeed our dear old Priscy. Though she also spoke less distinctly than usual, she said "Yes," and I distinguished the words "show her unchanging identity."

This case strikes me as affording an interesting glimpse into the domestic relations of families in the spirit-life. Not only do all their members (in many cases at least) live there in association as when in the flesh, none of them ever failing to signify his or her presence, when sympathy and opportunity bring them into communication with a member still lingering on this side, but an old and devoted "servant" (to use the familiar but had term to denote the relation of domestic service) had gravitated to the side of those with whom on the earth had existed the devotedly loving relation above described; and, over there, she was still a constant attendant upon her old (so-called) "mistress," of whom she says: "I still take care of Mrs. O'S," and waits to hold a candle to light the crossing over of the old man whom she still addresses as the "Johnny" of childhood. Among your readers there are doubtless other families who may have their Priscillas, with whom the prospect of living again, in unchanged domestic unity, will add a new attraction to the thought of heaven.

J. L. O'S.

P. S.—June 4th.—Since the above was mailed to you, I have attended (this morning) another sance with Mrs. Williams. My mother was again materialized. I say nothing of other splendid materializations, but desire to add the following: A child-spirit called "Bright-Eyes" is one of the constant controls, and is very talkative. She often tells of the other spirits present not showing themselves, and quotes to us what they say. Among others whom she thus reported as being present, she said, "And Priscilla is here—your Priscilla, Mr. O'Sullivan. She attends upon your mother, and she says she does not want any higher companionship in the spirit-world than Mrs. O'S." Observe this confirmation of her continued domestic relation toward the spirit whom in life she always thus designated as "Mrs. O'S." Compare this with her having written in 1877, at San Francisco, "I still take care of Mrs. O'S." This is to me a novel experience in Spiritualism, which seems to me interesting and instructive.

J. L. O'S.

## Spiritualist Meetings in New York.

Carlier's Hall, 44 West 14th Street.—Fast Meeting every Sunday at 2:30 P. M. Mediums' Meeting at 7:30 P. M. Once a Week.

## American Spiritualist Alliance, New York City.

To the Editor of the Banner of Light: The Conference of Sunday, June 24th, was opened by organ music from Mr. Brooks. A selection from "As You Like It" was recited by Mr. F. A. Chapman in truly artistic style. The Chairman announced that this meeting would be the last until the first Sunday in September, when regular meetings will be resumed. The opening address was delivered by Dr. W. H. Atkinson, on "Disease." In this able discourse, a full appreciation of which seems to call for powers of comprehension rarely to be found outside of scientific circles, the learned Doctor treats his subject in a universal sense.

He said: "Disease and disease are not effects of nutrient movements that may be perceived or unperceived by the body under their dominion. Disease is a regulated interchange of activities in molecules, in accord with the laws of the type of organs. Disease is disturbance of this order of interblending of mass and energy." Describing the formation and behavior of all bodies, the Doctor went on to say: "Radiance penetrating cosmic voidness produces matter, from which arises by complicity of the alternate on-going and arrest of radiant impact the various bodies which appear in the heavens. These consist of solar systems made up of suns, planets, and inhabitants of planets. Radiance is the power of the matrix by which worlds are produced. The process of matter, to consist of, is penetration, interpenetration, invagination and coalescence of these dynamic and static aspects of body, and being in accord to type in molecular, corporeal, sensual, organic, systemic and conscious manifestations. The matter which is accepted as the process of feeding, he said: "Acceptance of affluence and rejection of effluence or excessive portions of food, constituting the process of nutrition, must be regular and rhythmic to be physiological. When the process of nutrition is perturbed, the nutrient currents, it becomes diseased, and the possibility of both ease and disease being transmitted from antecedent bodies, has been demonstrated. Man, as the culmination of the manifoldness and simplicity of cosmic and planetary function, is the embodiment of psychic and material functions, and function, or demand and supply in the production and maintenance of sense and systems in space, by solar influx penetrating cosmic voidness." Looking en passant at the progressive march of science as illustrative of the march of the mind, the Doctor came back to the question proper: "Incomplete coherence of the organism precedes imperfect embodiment of types in molecules, and their massing in cosmic dust, and is inception of disease in crystal cell, corporeal, organic and systemic." Touching upon the condition of temperature, he said: "The human body is a mass of cells, each depending upon perturbation in temperature of body known as taking cold—catching cold." Normal or pure blood is afforded by parallelism of all the stages of the processes of feeding. Minutely describing or outlining the human system, he said: "The human system we compare to assimilation by 'digesting' blood into protoplasm, and this into embryonic corpuscles, and these into the tissues and organs of functioning systems." Reviewing in an interesting manner the process of assimilation in the different types of organized beings, mineral, animal and human, the speaker said that those conditions known as diseases are the results of perturbation in the nutrient processes, which results have not been eliminated in time to prevent debility, aberration, or death of the elements of the system.

The learned doctor closed his lecture by a few remarks upon the prevention and treatment of disease from a hygienic point of view.

Dr. R. B. Storer, of Boston, being present, was called upon by the Chairman to respond to the call in a neat address, in which, touching the phenomena upon which Spiritualism is founded, he said that although we may comprehend but little about its laws, we are obliged to accept it as a demonstration. Its investigation and study will, little by little, bring to our understanding the laws by which it is governed. It is generally claimed by scientific men, that science alone is competent to proceed with safety into this investigation, and that the public at large is but a very incompetent judge in this matter. Yet the speaker exclaimed: "The human mind is capable of grasping the truth to the people, it brings with it phenomena of a conclusive character that they can no more be doubted. The eyes of many are getting opened; their spiritual senses awakened to the truth of the facts exposed, so much so that when it has once become popular, it has no need of any further aid, and unite with the people in their efforts to understand and establish these laws, which are as yet so imperfectly understood."

Mr. W. B. Vermorel related some experiences he had had with the phenomena of clairvoyance. He related the case of a woman, who, under the direction of Mrs. Maud E. Lord, in Chicago, with the expectation and determination to catch the trickster, he received such conclusive proof of the truth that since that time, acting upon the proposition that "consistency is the soul of power," he has not been able to augment his knowledge, and to improve his own clairvoyance.

Mr. Henry J. Newton came forward to say good-by to the friends. "This," said he, "is our last meeting until fall. Nothing here to-day as I do the familiar work of many who for years I have seen in this hall. I know them, and I know the phenomena of Spiritualism, and as such I appreciate them, and the good they are striving to do. Friends, the harvest is ripe, but laborers are few. Let us all unite in this great work, for the cause of Spiritualism is the cause of humanity. We are going to the aid of the suffering, and the apparently slow progress we are making, especially when we consider how stupendous is the work before us. On all sides there are abuses which need correcting. Look at our prisons, look at our courts of justice; do you wonder that the laws are broken? We are going to the aid of the suffering, and the apparently slow progress we are making, especially when we consider how stupendous is the work before us. On all sides there are abuses which need correcting. 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