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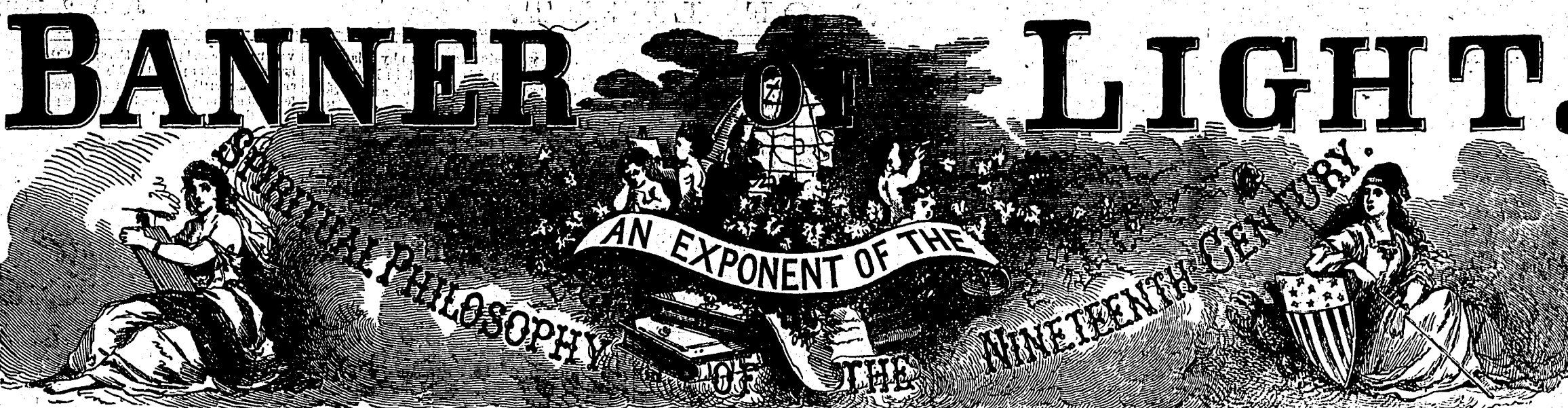
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VOL. XLIX.

COLBY & RICH,  
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BOSTON, SATURDAY, JULY 2, 1881.

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NO. 15.

CONTENTS.

FIRST PAGE.—The Reviewer: A Valuable Book. "Are Evil Spirits Allowed to Manifest?" The Prophetic Enunciations of a Materialized Spirit, which Have Been and are Still Being Fulfilled.

SECOND PAGE.—Poetry: A Fable. Free Thought: Reply to W. E. Coleman, Esq. The Latest Marvel. Spiritual Phenomena: Materialization and Dematerialization Outside the Cabinet in Full View of All Present. Materialization and Dematerialization—Recognition of Spirits. Forms. New Publications. Wicket's Island.

THIRD PAGE.—Poetry: Religious Fancies. Banner Correspondence: Letters from Massachusetts, Wisconsin, Missouri, Texas, Oregon, Michigan, Iowa, Ohio, and Illinois. Verifications of Spirit-Messages. J. William Fletcher. Vermont State Spiritualist Association Quarterly Convention. Resolutions. Obituary Notices, etc.

FOURTH PAGE.—The Medical Profession, Materialization as a "Fine Art," A Night with Angels, etc.

FIFTH PAGE.—Brief Paragraphs, New Advertisements, etc.

SIXTH PAGE.—Message Department: Spirit Messages given through the Mediumship of Miss M. T. Shollan.

SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Entered into Rest. Western Locals: W. J. Colville's Meetings. Form Materializations: Forms with Ghostly Faces, etc.

THE REVIEWER.

A Valuable Book.

RELIGION AS REVEALED BY THE MATERIAL AND SPIRITUAL UNIVERSE. By David D. Babbitt, author of "Principles of Light and Color," "Health Manual," etc. 1 vol. 12mo, pp. 365, fifty engravings, cloth. New York: Babbitt & Co., 6 Clinton Place.

Contrary to the custom of writers of the materialistic school, who see only an evil to destroy, but no good to establish in its place—who, turning their backs on the past, have no future to look forward to, the author of this book, a Spiritualist, demolishes, time-worn errors, "sacred" traditions, hopes built on fears, and jealous, angry and revengeful God, and explains them all with an immortality of bliss, not acquired through the merits of another, but by being wrought out through the earnest toil of a self-sacrificing life for the good of all, and a being of infinite love.

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

Clairvoyance is cited to substantiate the fact of spirit perception; and that clairvoyance is not a fantasy or delusion of the mind was proved as long ago as 1831, to the full satisfaction of a committee of the French Academy, appointed to test by the most careful methods its claims. The arguments of the atheist and of the Spiritualist are briefly stated, following which is a relation of the author's experience, in which he alludes to the valuable aid he has received during his studies from the spirit-world, notably from the spirit of Dr. Elliottson, once president of the Royal Chirurgical Society of London, and an ancient Grecian spirit, a dweller in the mortal thirty centuries ago, whose present mission to earth is the unfolding of the great fundamental laws forming the aim and purpose of this book.

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

In Chapter V is given "An Angel's Conception of the Universe," the manner in which it was received by Mr. Babbitt being described. The following passage he considers unsurpassed in the sublimity of its ideas of the universe and the destiny of man, "and was given," he adds, "as an exact statement of facts as they are," rather than the mere speculation which earthly minds must indulge in on such a subject:

"You think you understand science and have soared up into the laws of things, but your highest conceptions reach out but a finger's length into the arena of the infinite. There are suns far mightier than yours, countless as the sands of the sea, and worlds encircling them compared with which your own is but a mote in the sunbeam! Telescopic vision enters but the periphery of the great circle of things. There are orbs that roll in those depths so advanced in knowledge, science and invention, as to be passed beyond the grade of earthly attainments myriads of ages ago. Steam as a motive power has been superseded by superior agencies, and these in their turn by those far mightier still. Telegraphic communication exists only in the records of the distant past, and systems of thought-transfer, capable of reaching out into both the material and spiritual universe, have been employed in their place. In social development the people have become as angels, and their sphere like heaven in comparison with your own. The laws of life are so profoundly understood and all crime is unknown. All prisons, almshouses, hospitals, battle-fields, and wastelands of human hearts have vanished before the light of science. Despotism and systems of wrong-doing

ARE EVIL SPIRITS ALLOWED TO MANIFEST?

REPLY TO CRITICISM OF A. E. NEWTON.

BY MRS. MARIA M. KING.

To the Editor of the Banner of Light:

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

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

There is a side to this question of the interference of malignant spirits with mortals that has, it would seem, been very generally overlooked in investigations of spiritual phenomena, and in laying the basis of the philosophy which is claimed to underlie all others. For instance, we hear it reiterated on every hand that, since it is possible for the good to avail themselves of the law of communication, it is just as possible for the evil. Now, it would be denying out of the account the fact that rules of order may exist in spirit-life to prevent this. But it has seemed to have been very generally overlooked that the law of order in spirit-life is necessary restraint exercised in spirit-life over the class that would prey upon every other class; and hence, it has been believed that such were at liberty to do as they pleased, without regard to the protection of the children of earth, and that the malignant are not at liberty to communicate, he remarks: "It would be exceedingly agreeable to believe this comfortable theory, but the experienced and extensive student of spirit-life would permit it." The same in substance used to be said in reference to the doctrine of universal salvation by Orthodox Christians, who found no warrant for it in the Bible, and who, in a general sentiment of the same way, the author of the "Principles of Nature" has said: "But how, say, to-day, after the flood of light elicited by thought and investigation, for the liberal-minded to believe this comfortable doctrine, if they have not seen it in the light of the facts of the past and preconceived opinions, the plainer it will appear that the subject has been misunderstood, phenomena misinterpreted, and a great error propagated; one that would lead to the darkest hell and devil, the bane of Christian theology."

Phenomena adapt themselves to this theory, I have said. Phenomena adapt themselves, in view of those unchangeable and eternal laws, and of the heavenly bodies, to the theory that the earth was the central body of the universe, and that the sun, moon, and planets revolved around it. It was at length demonstrated that the same phenomena which adapted themselves to another theory more in consonance with reason, true philosophy and science. In the case of the earth, the point of view is necessary to the understanding of the phenomena, and the law of communication, without giving due weight to everything having a bearing upon the question *pro* or *con*. Who has given due consideration, in defending the old theory, to the fact that the earth was the central body of the universe, and that the sun, moon, and planets revolved around it? Who has given due consideration to the fact that the earth was the central body of the universe, and that the sun, moon, and planets revolved around it? Who has given due consideration to the fact that the earth was the central body of the universe, and that the sun, moon, and planets revolved around it?

THE PROPHETIC ENUNCIATIONS OF A MATERIALIZED SPIRIT, WHICH HAVE BEEN AND ARE STILL BEING FULFILLED.

To the Editor of the Banner of Light:

On the evening of June 21st, 1880, at a private séance at the residence of my friend, Mrs. Hull, I had the honor to give a public reading of the materialized spirit, which I have named, "The Principles of Nature," because it has been out of their power to successfully refute it until a sentiment could be created in the body of believers that would gradually overcome the prejudice in its favor, until a better knowledge of psychic laws and phenomena prevailed, which would give a clue to the phenomena considered diabolical on almost every hand.

Don't let it be occurred to the thoughtful mind of our brother that there is a lesson of deep import in the drawn-out conclusion of doctrine, have been out of their power to successfully refute it until a sentiment could be created in the body of believers that would gradually overcome the prejudice in its favor, until a better knowledge of psychic laws and phenomena prevailed, which would give a clue to the phenomena considered diabolical on almost every hand.

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materialism.—275 North, Chicago, Ill.







**JULY 2, 1881.**

✦ W. J. Colville has kindly volunteered to give a lecture on "Temperance" before the Boston Temperance Reform Club, on Thursday evening, June 30th, 1881, at Temperance Hall, 21 Hanover street. Doors open at 7½ o'clock.

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

✦ Cephas's report of the Sturgia, Mich., meeting—embodying among other good points an extended abstract of A. B. French's remarks—will appear next week.



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