

must be so
ham twenty-
particular to
a despatch.
CUTTER.
at use Hop
ome.
erman Corn
old by drug.

ON
RITUAL
E.

of God,
Working.

on.
rise.
ing upon
is.

a Universa

no universe,
in a new and
s world's re-
s of nature,
historical, bio-
illustration of
a new upon
the new, more
usually up-
tious, Price

ERPIECE

EDIA
RICAN

T.
wonderfully
knowledge of
cars of Mr.

o free.

ION.

mental free-
friends of
a number
of many
nation.

JE'S

S

it-Life.

to, N. Y.

EB.

nity.

Man.

a been con-
story of his
a discus-
Asia. By
ture, etc.
etc. etc.
of scholarly work

HT:

EVOTED

PHY.

m, Mass.

FR.

AGER,

ITON,

ntly News-
STING AND

ophical and

ters in the

ANCE:

.....\$9.00

.....1.00

.....75

-FREE!

NNER OF
Boston
Henry C
R. Hazard,
J. W. Ed-
and head-
for each
NY GOD
ING AND
RESCUE,"
of the first
YARD AT
ard," size
incent
224.

der on Hos-
a Boston or
and Rich,
is sent us the
-one and

per line for
sequent in-
of the time

E

tail a com-

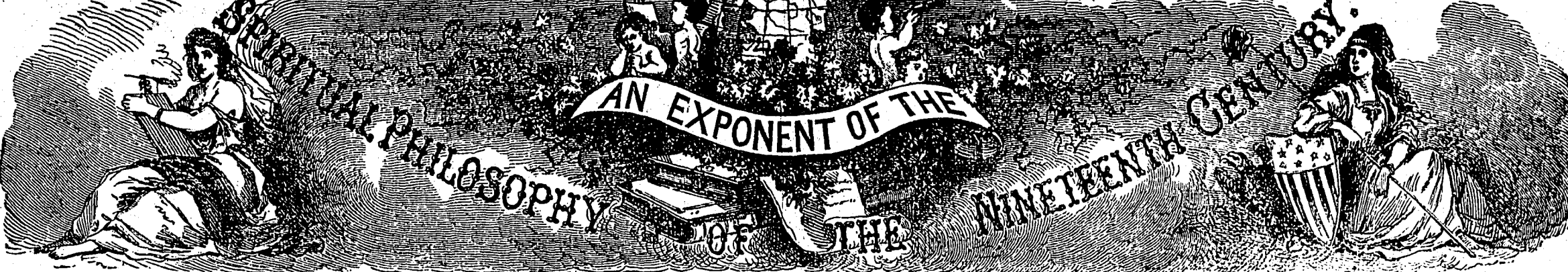
natory, S.

ays, Hon.
C. Hazard,
J. W. Ed-
and head-
for each
NY GOD
ING AND
RESCUE,"
of the first
YARD AT
ard," size
incent
224.

for Sale

us in their
diorally,
later on
this Soc.

BANNER OF LIGHT.



VOL. XLIX.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JULY 16, 1881.

\$3.00 Per Annum,
Postage Free.

NO. 17.

CONTENTS.

FIRST PAGE.—*Spiritual Phenomena*: Remarkable Materializations at Littleborough, England; Experiences with C. E. Watkins. A New View of Death.
SECOND PAGE.—*Banner Correspondence*: Letters from Indiana, California, Pennsylvania, Ohio, Canada, New York, Massachusetts, Iowa, Colorado, Maine, and Connecticut. No Ill-Feeling Between Christian and Non-Christian Spiritualists.
THIRD PAGE.—*Original Essay*: Adaptation in Mediumship. Western Localities. Verticalization of Spirit-Messages. New Hampshire State Spiritualist Association. New Publications. Obituary and Meeting Notices.
FOURTH PAGE.—*Loss of Illus*, and Let Him Go! The Bishop and the Duke, etc.
FIFTH PAGE.—*Brief Paragraphs*. The Magazines. New Advertisements, etc.
SIXTH PAGE.—*Message Department*: Spirit Messages given through the Mediumship of Miss M. T. Shelhamer.
SEVENTH PAGE.—*Mediums in Boston*, "Book and Miscellaneous Advertisements."
EIGHTH PAGE.—*Chamney Paul's Message*. A Fair Representation of American Art. Letter from Rev. Samuel Watson. Colville's Meetings. Portland, Me. National Wisdom, etc.

Spiritual Phenomena.

REMARKABLE MATERIALIZATIONS AT
LITTLEBOROUGH, ENGLAND.

Joshua Fitton as Medium.

BY "RESURGAM."

To the Editor of the Banner of Light:

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

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

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

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

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

SPRIT-PERFUMES

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

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

These removed by magical speed my headache, though it afterward returned.

"SPIRIT-LIGHT" AND "SPIRIT-FORM" VISIBLY MATERIALIZED.

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

on my side of it causing the rays of its light to go away from me, and these illuminated a hazy, misty, shadowy form of drapery, clothing a handsome man having a dark beard, eye-brows, and wearing a turban-like head-dress exceedingly like "John King," yet not so tall or broad. Rising to a height of about five feet seven, this manly "form" came toward us and conversed with all of us for a long time, in a voice powerful, sonorous, and clearly articulated, much like "John King's" voice, but not so deep in tone, yet exceedingly unlike that of the medium, whose voice is feminine. This was "Dr. Scott," the chief guide of the medium. As he came exceedingly close to me, that I might examine the texture of his drapery, the appearance of his spirit-lamp, and last but not least, his features, I observed that his sun-browned-looking face was perfectly natural; it was mobile as my own; the eyes sparkling and magnetic, nose long, straight, classical, and a beard not quite so long as that of "John King," made a most striking contrast to that of the medium; for, although equally individualized, the two were utterly dissimilar individualities in every form and feature. The medium is five feet five. "Dr. Scott" is about five feet seven, and "John King" five feet ten inches high.

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

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

We were instructed to sit in darkness; then the Doctor, bidding us adieu, and standing within four feet of me, slowly sank downwards, waving his lamp to plainly show himself as he melted away into space, leaving his lamp until the last, and that finally vanished slowly, by degrees and beautifully less, until it ended in only illumined—then luminous—vapor, and dissolved into total darkness.

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

OTHER SPIRITS—LADIES.

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

A white head-cover and veil prevented my seeing the features of "Betsey" until she came close to my face, to permit me to see through her veil, as I then very easily could—the gas being nearly at the back of me, and illuminating her. She is utterly unlike the "Doctor"—is perfectly feminine—has a thoughtful, happy look. To Mr. Tetlow she carefully lifted her veil near the gaslight, and he described her features as: cheeks rather fuller than the medium, nose long but with a small ridge on the top. Certainly this was not the medium. She took her elder brother into the centre of the circle and dressed him up in a large piece of spirit-drapery (her mantle), and thus paraded him twice round the room for us to see the difference between him as a "dressed-up sham" and herself, the genuine apparitional "spirit"!

Tenderly embracing him and kissing him as they there bowed together in sympathetic love, it was a moment of thrilling emotion such as only harmonious Spiritualists can witness or experience. Thus a sister returned from beyond the grave, in holy affection greeted her brother yet on the earth-life plane, followed by the sister-in-law, Mrs. Tetlow, receiving similar sisterly affection and manifestation, and then the younger brother his share of caresses, &c., giving us joy in witnessing such a family reunion, and leading us to pray and work for the time when every family throughout the world will thus meet those of their number who have "gone on a little time before them." She placed one hand in the hand of her elder brother, Mr. J. B. Tetlow, with the intention of dematerializing it there; but observing that the effect of doing so would greatly surprise some of the sitters and cause much emotion to be felt by them, which would have detrimentally affected the medium in the cabinet, she refrained from the manifestation then, saying she would "try another time." This she has subsequently explained to myself in detail. I could write very much on the effect of passing thoughts and emotions of the sitters on the materialization phenomena, but space will not now permit "Betsey" entirely "de-material-

ized" herself just at the entrance of the cabinet, in full view of all the sitters, and then finally left us.

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

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

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

CHARLES PETTIT ("RESURGAM"),
Of 112 Upper Mary Street, Rusal-Heath,
Birmingham, England.

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

MARY ANN TAYLOR,
Hare Hill Lane, Littleborough,
Lancashire, England.

FURTHER REMARKABLE MATERIALI-
ZATIONS AT LITTLEBOROUGH, ENG.
Joshua Fitton as Medium.

BY "RESURGAM."

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

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

It was unusually long before the spirits could gather up "the power," as explained and predicted above by "Dr. Scott." During the interregnum a facetious negro girl controlled the medium, and indulged in lively sallies, especially with one of the lady sitters, who had come from another town at some miles' distance. "Rosa," this negro spirit, asserted that this lady was taking quack physic! which being repudiated, "Rosa" declared that she would go to the lady's house (at Heywood) and fetch the empty medicine bottle to prove her assertion. With much mirth the challenge was accepted, and in a few minutes afterward the identical bottle was brought a distance of miles, and passed round the circle by the merry spirit, who first spelled out the name of the so-called quack medicine—"T-L-I-C-T-U-R-E-O-F-I-T-O-N."

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

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

"JOHN KING"

was our next spirit visitant. He stepped out of the cabinet, stooping his turbaned head to do so, as he is full too tall for its height. We were not expecting him, and I was the first to recognize him, which I instantly did, as he had materialized very grandly in my own sitting-room at Newcastle (as reported in the *Medium and Day-break*, July 24, 1880, by me) under remarkable conditions. He now greeted us all with a loud, deep-toned voice of most "un-spirit-like" power—"Good-evening, friends,"—saying he would not stay, as the "French lady" was preparing to materialize. Kindly accosting me, he said he would see me again, and retired.

"THE FRENCH LADY."

Madame Vine, our next spirit-friend, must not be mistaken for the "French Lady" of Mrs. Esplanade's late séances, of Newcastle. They are utterly different; and without desiring to make unfavorable comparisons, I am bound to say that "Madame Vine," this "French Lady," surpasses every spirit I have yet seen in materialized form, in the great power of her materialization, and the amount of light she can bear. I can only speak of what I have actually seen while attending about one hundred materialization séances under various mediums. Being French, and of aristocratic appearance, she was, of course, *ladylike*—gracefully too—for spirits vary in their artistic capacities just as mortals do, and our present friend is an *artist* as well as a French woman. So radiant were her features, that I at first thought she was very young indeed, but closely scrutinizing the features, I observed the mature look of midsummer womanhood; the face was calm and pleasant, eyes bright and piercing, the form tall and commanding. She was clothed in a profusion of white drapery, more effectively arranged than any I have observed, and of several textures—some more opaquely dense white than others—but the great marvel of all, and never before (I believe) seen here, was her long scarlet drapery of the gossamer gauze, like Indian Dacca lace, looking as fine as if made of spider-web, and none could suppress their admiration of this. She brought it close to me and the light, that I might examine it, and never have I seen anything like it; she wore a veil of like material. When first she came from the cabinet she came direct to the light by me, to show the gold rings on her fingers; (3) she afterward did so again, by a light so powerful that at three or four feet distance I could see their details so plainly I could have sketched their patterns as she took them off one by one, and placed them near me on the table with a ringing sound, to indicate to us the material of which they were made. Then putting them on one by one, *nine in number*, she showed us the burnished gold cross worn on her breast, fastening her muslin-like drapery.

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

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

OTHER SPIRITS—LADIES.

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

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

REMARKS.

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

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

Those spirits who have the greatest knowledge of spiritual chemistry and greatest will-power can most successfully reproduce their own earthly individualities; and, under the mediumship of Joshua Fitton, the two spirits, "Dr. Scott" and "John King," most successfully do this, and so completely that no trace of resemblance to the medium can be detected. So far so good; but the other spirits have a more or less facial resemblance to the medium, yet prove themselves to be our relatives by many loving tests unknown to other persons, while, by showing themselves and also the medium at one and the same time, they prove that they are not the medium consciously, or even transfigured. Again, they prove

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

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

Watkins and myself were the only persons present. He handed me some slips of paper on which I wrote the names of five deceased persons, folding up each paper as soon as I had written the name upon it, so that its contents were thoroughly concealed. While I was doing this, W. left the room.

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

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

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

The slates were then cleaned again, the bit of pencil was placed between them, and I held them myself, opening them for a short communication signed with another of the names that I had written. The next time Watkins held the slates, and a message appeared purporting to be from a deceased sister named in one of my papers.

Here the séance ended. It took place in broad daylight. I watched every movement of the medium, and there was no possibility of fraud. There was nothing in the messages by which I could identify them as coming from the persons named; but that they were written by some mysterious agency I have no doubt.

JAMES OUEL SARGENT,
Cedar Square, Barbours.

A New View of Death.

To the Editor of the Banner of Light:

I have clipped the enclosed from the columns of the *Home Journal*, of this city, and send it to you as indicating the effect of the spiritual teaching of the past few years, and showing how the ideas obtained by the spiritual communications of this Dispensation are gradually permeating the popular mind. The new light which came to St. Paul caused him to exclaim: "Oh, grave, where is the victory; oh, death, where is thy sting?" but the clearer light of to-day affords a much better reason for the exclamation. I wonder whether the writer of that article understands the origin of the new doctrine of spirit birth and spirit progression. If he does, will he confess it? Yours, HENRY KIDDER.
New York, June, 1881.

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

Inclination

the Senate was over, the chamber taken in

... (uncovered) ... seated myself at this, the only

the 1000's of fingers, from which monks, pointed

1

to man.

to	to th
men	Th
a	of sp
n-	furth
e-	them
r-	more
t-	pare
m	dema
h-	leavi
d-	of h
or	port
I	infer
l-	its e
l	need
l	Mo
l	of v
l	logic
l	um i
l	ther
l	ena,
l	and
l	From
l	is in
l	not
l	who
l	need
l	wor
l	igna
l	trol
l	sess
l	the
l	subj
l	thro
l	the s
l	oper
l	So t
l	ing
l	stro
l	thui
l	taki
l	the
l	tain
l	W
l	ed,
l	spir
l	furi
l	dun
l	clai
l	trol
l	will
l	ty.
l	brai
l	con
l	has
l	get
l	spir
l	ates
l	scri
l	can
l	of l
l	posi
l	con
l	thin
l	voy
l	reci
l	test
l	lan
l	nes
l	ual
l	plai
l	As
l	mi
l	and
l	tair
l	tior
l	and
l	see,
l	con
l	ally
l	tha
l	Obs
l	mu
l	Hei
l	gua
l	unc
l	boli
l	tem
l	enc
l	sho
l	anc
l	pla
l	ten
l	tho
l	I
l	unc
l	ica
l	son
l	the
l	vei
l	hei
l	a
l	abc
l	wi
l	ten
l	per
l	the
l	me
l	the
l	bu
l	be
l	ins
l	He
l	ed,
l	mc
l	or
l	W
l	lif
l	foi
l	ex
l	soi
l	pr
l	tu
l	otl
l	tu
l	de
l	er
l	wi
l	po
l	th
l	to
l	th
l	st
l	co
l	se
l	de
l	vo
l	of
l	hi
l	di
l	ta
l	by
l	di
l	su
l	ui
l	m
l	th
l	ti
l	u
l	m
l	re
l	re
l	"
l	Tr
l	bi
l	th
l	w
l	ei
l	vi
l	ge
l	tc
l	de
l	h
l	h
l	h
l	pi
l	je

BY J. R. TALLMADGE.

A Tribute to a Noble Soul.
To the Editor of the Banner of Light :
I noticed in a recent issue of the *Banner of Light* a brief paragraph among the obituary notices stating that Charlotte Wetherbee had passed to the spirit world. Permit me to add a few words : Charlotte Wetherbee was a woman whose life was a revelation of a new vine thing. She was a self-sacrificing laborer for the good of others. No murmur at her lot was ever heard to fall from her lips. Quiet and unostentatious, she delighted in blessing others. For years Spiritualists has been a fountain of inspiration to her and her immediate household. The writer is deeply indebted to her for a sterling friendship of many years. It is too much to say that the spirit-land is enriched by her presence. Now, in a holy reunion with loved parents and a brother in the other life, our dear friend will rejoice in continuing her love for mankind.

Very respectfully, C. B. LYNN.

At its close I asked if any of my friends would like to communicate. Immediately Dolly addressed

certain points of doctrine, and leading to mind satiation they turn to Spiritism. This is often the case, and is a lamentable condition. In the *Book of Life*, and their names written therein. Man has a work to do, and much in the future depends upon their work. We must conquer envy, jealousy and discord, and cultivate the higher nature here, we shall enter the lower grades of spirit-life." The audience listened to the address with much interest, various subjects connected with our great work. The Secretary read a letter expressing sympathy a fellowship with our movement from the presiding officers of the Sunapee Lake Camp-Meeting Association, and an invitation to be present at the coming Car-

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

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

Grove Meeting.

A Grove Meeting will be held by the Spiritualists of Cleveland and vicinity at Porter's Grove, Euclid, O., on Sunday July 31st. Morning and afternoon services. Good speakers, prominent among whom will be Moses and Mattie Lee. Also good singing.

THOS. LEE

At its close I asked if any of my friends would like to communicate. Immediately Dolly addressed

decease I was invited to attend a private circ. At its close I asked if any of my friends would communicate. Immediately Dolly address

to fall from her lips. Quiet and unostentatious, she delighted in blessings others. For years Spiritualists has been a fountain of inspiration to her and her immediate household. The writer is deeply indebted to her for a sterling friendship of many years. It is no too much to say that the spirit-land is enriched by her presence. Now, in a holy reunion with loved parents and a brother in the other life, our dear friend will rejoice in continuing her labor of love for mankind.

Very respectfully, C. B. LYNN.

Also good singing. THOS. LEE
