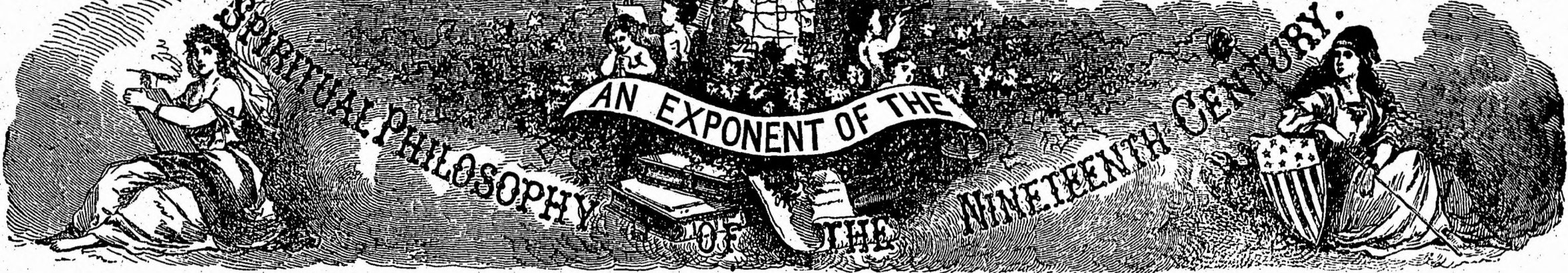


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## CONTENTS.

FIRST PAGE.—The Rostrum: The Practical Value of Spirit Messages.  
SECOND PAGE.—Poetry: Suicide. Foreign Correspondence: London Letter. New Publications.  
THIRD PAGE.—Poetry: Angel Friends. Banner Correspondence: Letters from Vermont, Massachusetts, Illinois, District of Columbia, and Virginia. The Care of Animals in India. "Transcendental Physics." Spiritualist Meetings, etc.  
FOURTH PAGE.—Youmans on Sargent, Medical Notes, The Value of the Message Department, etc.  
FIFTH PAGE.—Mr. William Eglington. The Magazines, W. J. Colville's Meetings. 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.—New York and vicinity: Glimpses of Things in New York; Brooklyn (N. Y.) Spiritual Fraternity. Spiritualism in San Francisco. Brief Paragraphs, etc.

## The Rostrum.

### The Practical Value of Spirit Messages.

A Lecture Delivered Sunday, Jan. 10th, in  
Berkeley Hall, Boston, through the  
mediumship of  
W. J. COLVILLE.

(Reported for the Banner of Light.)

Our theme this afternoon is one of great importance to all inquirers into the spiritual phenomena and philosophy of this age, and during its consideration we request your most earnest and thoughtful attention. Inquirers into Spiritualism are not infrequently driven back at the outset of their investigations by the apparently trivial character of many communications purporting to come from the spirit-world. Very often the intelligence displayed through physical phenomena is certainly not of the highest order; and messages received through trance mediumship are in manifold instances open to criticism.

Our experiences with spirits and with mediums have led us to the decided conclusion that we often expect a great deal too much of our mediums and their invisible guides; and that while we may pride ourselves, and that justly in some instances, upon our literary or scientific attainments, we are all too frequently utterly incompetent to pass an opinion upon the real practical value of spiritual communications.

A man may be an eminent geologist, and yet an ignoramus when among chemists who are discussing those facts which their special branch of study has made plain. The profoundest theologian may be entirely ignorant of the sublime science of astronomy. The poet is not of necessity a musical critic; neither is the physiologist necessarily acquainted with the geography of the earth. Each has his specialty; in it he is a giant; out of it, often but a pigmy; and frequently on account of the whole tide of his energies being directed to one special study, those parts of his nature which require to be well unfolded in order to qualify him for success in other lines of research are left very insufficiently supplied. Felix Adler, of New York, for instance, a most eminent and praiseworthy worker for the good of humanity, has so entirely allowed his mind to drift into one particular groove, that faith in individual immortality appears to him irrational. The speculative philosophers of Germany have cultivated the intellect so exclusively that all intellectual propositions must exclude the intuitional entirely or they cannot see that they are rational. Strauss, Emmanuel Kant, and other representative minds, have in a reactionary period caused by superstition, discarded the emotions of all religious impulses which tend to worship, or indeed to any recognition of the spiritual universe, so completely that miracles and all superhuman exhibitions of power are by their agnostic followers denounced as impossible. They are indeed unquestionably correct when they tell us that nothing ever transpires out of accordance with the uninterrupted workings of the laws of nature; but who is there that shall dare to set bounds to those laws, or to claim acquaintance with all of them, or with their potencies?

Reason indeed is a reliable guide as far as she can see, but she is blind beyond the limited horizon which she can perceive; she demonstrates that two and two make four—that three and three make six—and should any one presume to argue that they respectively make five and seven, she would of necessity speak in contradiction *ex cathedra*; but beyond the realm of absolute demonstration she cannot legitimately pronounce negative assumptions as though they were ascertained truths. The great error made by our modern thinkers and writers, is their refusal to restrain themselves within the bounds of exact knowledge. Beyond this, mere speculation is frequently puerile—quite as often and indeed more often when it is negative than when it is assertive, as almost every assertion, however wild, contains some element of truth, while the dogmatic pronouncement of the word impossible in connection with what lies beyond the revelations of the physical sciences is the height of sciolistic ignorance, often mistaken by the partially educated for true science. Science is reverent, cautious, and always ready to embrace truths hitherto unperceived, while sciolism, which is simply bastard science, is ever ready to do the work of the iconoclast apart from that of the builder.

Our noble ascended brother, Epes Sargent, in his three valuable works on Spiritualism, "Planchette, or the Despair of Science," "Proof Pal-

pable of Immortality," and "The Scientific Basis of Spiritualism," has endeavored to show, and has very clearly shown, how the intellect may be made a ready instrument in the hands of the spirit when prejudice and pride do not refuse to allow facts to speak for themselves. Professor Zöllner and other leading European professors have in a most careful and thoroughly scientific spirit approached the occult realm of spirit, and found it as an existence which can manifest itself through matter to our perceptions. All the forces of nature in which scientists so devoutly believe are invisible; they all belong to the impalpable realm of force, which in truth is the spirit-world. We frankly admit that Spiritualism has its scientific as well as its religious side, and we would be the very last to discourage careful scrutiny and analytical research; but towering far beyond all the turrets of earth, the temple of the spirit rears its fair proportions in the heavens, and from the overarching world of soul appealing unto man's immortal affections, the voices of love and sympathy are constantly proceeding. Man is not intellect alone—man has emotion, love, faith, hope, all that goes to make up the interior being; and can we expect rounded development, symmetrical beauty, unless every part of our human nature be called into exercise?

Beyond the physical sciences there is a superterrestrial science of the soul; above the intellect, all those finer and deeper qualities of being which make love and honor possible among the most uneducated, as we not often find illiterate persons charitable and trustworthy, while on the other hand great intellectual growth is sometimes attended with almost every form of moral depravity. If intellectual culture were the only thing needful, then scholastic training would always produce virtue; on the other hand, if simple goodness were all we need in order to put us in possession of all truth, every virtuous person would be well informed on all subjects. Duality is the great law of life; male and female, intellect and affection, must everywhere be united; and while it is well to keep a level head, we equally need to remember the injunction, "Keep thy heart withal, for out of it are the issues of life."

Love rules the world; men will do and dare for love what very few are willing to venture even at the call of ambition; and should we strive to establish a colony in which the affections were left unministered to, with all our intellectual brilliancy we should degenerate into a race of horrible barbarians. The great needs of the world are many of them affectional needs. The broken-hearted widow, the bereaved mother, the desolate orphan, can get no comfort from that which touches the intellect alone; their great yearning cry is for some word of consolation and reassurance. "Do my loved ones yet live?" "Can they approach me?" "Shall I ever see them again?" These questions rise, welling up from the inmost recesses of an agonizing heart, and to answer these is the work of many a spirit and inspired medium. What cares the bereaved parent for polished oratory or grammatical precision, if she can only hear from her departed darling? What cares she though the instrument employed be ever so humble, or the message imperfectly clothed, so that it contains some mark of identity, assuring her that her child still lives? A great many spirit messages lay no claim to literary excellence; they are not intended to please the carping critic. They have, however, a glorious work to perform, and their mission is accomplished if one heart be consoled and the burdens of one life be lightened.

When we speak of anything having intrinsic merit or as being practical, there are many who at once conclude that it is something about to increase their hoard of gold, or in some immediate way to benefit them in their worldly business; but the beauty of the rose is as practical in its effects upon human welfare as the spindle or the distaff; music, poetry, painting, sculpture are all practical agents, doing a practical work in the world. They minister indeed to man's æsthetic and emotional rather than to his physical requirements directly; but who is there who understands the real needs of human life who cannot perceive that much of the hardness of the German people, much also of their surpassing intellectual vigor and profundity, is acquired through their free participation in all forms of harmless amusement. The theatre and the concert-room, the art-gallery, and the museum are absolutely needed to keep men and women sufficiently healthy to attend to their household and literary duties. That which reaches the finer part of human nature invariably reacts upon the outward life. Many of our diseases are occasioned entirely by melancholy, and could the physicians of to-day reach the real seat of the disorder, which is in a disturbed and unhappy mind, they would prevent many premature deaths, suicides, crimes, and a host of kindred evils which all their drugs and other medicines cannot possibly ward off. There is a great danger, in this strictly utilitarian age, of many of your thinkers overlooking entirely the highest and most powerful side of human nature. Exalting and even deifying the intellect, they ignore the soul; by the extreme and forced cultivation, in many instances, of the reasoning powers, the emotional nature is starved well, nigh to death. It would be well for these stern utilitarians to turn their eyes in another direction than that in which they are now straining them; and would they but be willing to investigate the real import of Spiritualism, would they but discern wherein lies the real force of all that satisfies the affections, they would at once see that many a spirit-message, humble though it be, has done more than all their scientific research to reach a poor broken-hearted sufferer and give him power to do his every-day work in the world with alacrity,

when before it came to him he was too heavily oppressed to attend faithfully to the duties of home and business life.

We have seen the tired and distressed ones, in all the agony of life's first great sorrow, crushed to the dust beneath their burdens, arise with joy as the simple word of comfort came to them through the lips of some entranced medium. The old kitchen-table may have spelled out the name of the dear departed one whose loss she was mourning, or the lips of some person wholly unacquainted with her circumstances may have given her the accurate details of some life incident in the career of her child, following in his own peculiar style with some sweet, consoling words which have reached her heart as healing balm. The language may have been poor, the construction of the sentences imperfect and even very ungrammatical, but the poor bereaved mother was not anxious to hear an eloquent oration or listen to a scientifically correct statement; all she had any ears for was the utterance of the darling she mourned as dead. "Is he alive?" "Can he be near me still?" "May I hear his voice once more?" these are the questions her aching heart is hourly asking. The answer comes through very humble instrumentalities—as the world's people would say, in a very paltry and undignified manner, utterly unworthy of a spirit—but is it your custom, when away from your loved ones, to refuse to write to them because no superfine note-paper and gold pen are provided for the purpose? Do you refrain from sending an important message because it cannot be conveyed in gilt letters, or there is no silver-tongued orator ready to deliver it to your friend? Are you not rather glad to use even the shoddy and the soiled paper if there are no better materials at hand? and if your friend can only be cheered in sorrow or guided in difficulty thereby, are you not content?

And is it not so in the case of our spirit-friends? While you often imagine they are far away, forgetful of your grief and need of assistance and sympathy in their enjoyment of a fabulous heaven of luxurious ease, they are in reality close beside you by night and day, impressing your minds in your waking and sleeping hours. But while they can and do assist you in various ways at all times, many of you are so dependent upon the physical senses that you absolutely fail to intelligently realize the presence of your spirit-friends except when you hear from them through a medium. Spiritualism does not teach that mediums are required because your spirit-friends have more affinity with strangers than with you, or that they can approach more readily; it merely proves this with regard to the need of special mediums: Certain persons possess peculiarly sensitive organizations; they are naturally the subjects of psychological or mesmeric influence, while others offer no assistance to the mesmerizer in his experiments, even though they be his particular friends and extremely interested in his pursuits. Very often a magnetizer cannot do half as much with members of his own family, or with any of his special friends, as with persons he casually meets in his medical practice; how is this, and why? In the one case he had to deal with people in whom he was peculiarly interested, and had therefore much greater difficulty in overcoming nervous excitement than when treating those to whom he was far more indifferent; or those whom he loved so well may have been persons of positive temperament, very slightly susceptible to the influence of others.

The mere existence of love or sympathy does not always give the power of control. It does enable you to exert a certain influence, it is true, but not always a perceptible one, on the surface of life. Many persons are so intensely anxious to communicate with certain spirits that the subtle magnetism or life-pabulum which they exhale is in so excited a state that it does not remain sufficiently quiet to permit of its use in the production of any kind of phenomena; consequently it is harder for you to hear directly from those you love the best, because of their and your anxiety disturbing the repose of those forces which have to be used in producing manifestations. The strange medium approaches you; he or she is not excited over your losses, or morbidly desirous of seeing or hearing from your special friends; however, being a person peculiarly impressible, and throwing off the requisite magnetism, those interested in you who have been waiting and longing to give you objective evidences of their presence can use the material this person supplies to them, and either by collecting magnetism wherewith to produce phenomena, or by organically controlling the medium's body, they are able to speak to you, perchance very imperfectly and perhaps vaguely if controlling a medium for the first time, but nevertheless well enough to fill your heart with inexpressible joy.

Spirits do not all understand how to control mediums. Those who have not the requisite knowledge are obliged to use intermediaries, and thus a familiar of the medium may often be obliged to act as a mouthpiece for the spirit from whom the message comes first hand. It is often a question among the spirits whether they shall manifest feebly or not at all; and are you surprised that when these alternatives alone present themselves the first is accepted? Spiritualists, as well as those who are yet inquirers, too frequently expect that all messages and communications shall be cast in their mold, and be in accordance with their ideas of what they ought to be. How selfish and irrational to desire a book, lecture or newspaper to contain nothing but food that is exactly suited to your individual intellectual palate. The great beauty of our philosophy and phenomena is their adaptability to all classes of minds and every varied requirement. You

may some of you take up the *Banner of Light*, or any other spiritualistic paper, and read an essay, a lecture, an editorial, or an answer to some question, and perchance a poem, and then lay down the sheet and exclaim: "Now I have seen all I care for; I wish the editor would admit none of those foolish spirit messages; I see no sense in them; they do not interest me." But what right have you to expect a paper to be so constructed as to interest you alone throughout? Are there not others who are looking anxiously over those messages, and finding in them material enough to brighten their lives for a whole week, and often much longer? Those messages do far more good than you can imagine. We have during our travels in the country heard many express themselves as interested in spiritual things for the first time through one of those messages which you would exclude from the paper; more are recognized than you have any idea of; and even when they are not of any special service to people on earth, they are of the greatest benefit to the communicating spirits.

Too many Spiritualists consider, or appear to consider, that spirits ought to communicate exclusively for the good of mortals, whereas the spiritual movement originated in the spirit-world with a double object in view: one aim of the angels was, and is indeed, to shed light on man's earthly pathway; but the other, and equally important end to be attained, is the elevation of those unhappy, earth-bound spirits who occupy the very atmosphere of the earth which you inhabit. Thousands, yea, countless myriads of human beings, have passed out of their earthly bodies overruled entirely by a love of material things. The miser adores his gold, and he remains in the room where the safe is placed in which his valuables are deposited. As death does not develop the spirit body, it only releases it, and if this inner body be not previously developed it is utterly incapable of affording the indwelling spirit an opportunity to take cognizance of the spirit-world proper; and as every spirit without exception gravitates, at the moment of death, to the abode of his most highly esteemed treasures, we need not any of us appear surprised, or assume an attitude of incredulity, when we are assured by countless spirits, the authority of whose testimony consists in its universality, that there is a vast host of disembodied men and women hovering yet upon the earth, who are dependent upon you for their means of progression. In the spirit-world they are not at home, and ill at ease; they are blind and deaf, isolated and sensationless even though they may be in a crowd, and surrounded by forms of enchanting loveliness, because the mere presence of an object is not always a proof of our power to behold it: A deaf man may hear no more sounds in a concert-room than in a silent valley; a blind man may see no more at noon than he beholds at midnight; to the blind and the deaf solitude may be as unbroken in the crowded streets of our noisy cities as in the undisturbed loneliness of the hermit's cell. If we can all realize how completely dependent we are upon our own organs for all that we perceive, we need find no difficulty in understanding how very solitary and sad many of our disembodied brethren may be who, by reason of their failure to develop their spiritual senses when on earth, are now hovering in its atmosphere, and looking to you for light and guidance.

Ghost stories and tales of wraiths, apparitions and haunted houses are (at least a large percentage of them) founded upon absolute and verifiable facts; some of you have read the weird and fantastic accounts which have been published concerning the persistency with which these unseen interrogators have produced mysterious noises, and when these noises have been responded to and some one has ventured to inquire of the intelligence producing them why he thus disturbed their rest, the answer has almost always been that a spirit fettered to the spot cannot enjoy the light until he has manifested and confessed his error, or in some way gained strength from those who yet inhabit material bodies. These dwellers on the threshold understand how to manipulate a physical organism because they have once possessed a body of their own, but their spiritual body having been neglected while they sought only for material gratification when on earth, they fail to realize the spiritual beings who are ever around them, and by whose assistance they are led to places and persons on earth where and through whom they can receive the encouragement and help they can get in no other way.

Those of you who are conversant with the mediumistic career of that noble woman, Mrs. Fannie A. Conant—who for many years pursued her calling as a medium in connection with the *Banner of Light* Public Free Circles—will be familiar with the great variety of spirits who came through her and manifested their individuality in unmistakable ways. At one time a wise, powerful spirit, would pour through her entranced lips words of burning eloquence and heavenly wisdom; scarcely had he resigned control, before a depraved, drunken expression would contract every muscle of her face, until her usually serene countenance would appear almost fiendish in its convulsive workings—the lips that had so recently breathed holiest aspirations would utter fiercest imprecation, and bystanders would be alarmed and horrified at the awful change. But this communication was quite as greatly needed as the pacific utterance preceding it. Some inebriate yet in the body had strayed into the circle-room and required to see the effects of intemperance upon the spirit. No temperance lecture, however powerful, could have accomplished the work performed by that wretched visitor from the unseen sphere: "Is this the result of inebriation? will the use of strong drink bring me to this in the future life? If so, God and angels help me to

keep faithfully my vow to fly the tempter as I would a viper!" And the man went forth resolved to touch no more the cup of death, because of his having received some slight glimpse of the direful consequences of its use. Would you stop that spirit in his desire to manifest? If you would you would cruelly wrong mortals and spirits alike. The mortal needs the warning such an exhibition can convey, and the spirit who is the cause of it needs to enter this open door and receive from the holier ones there gathered, the magnetism which aids him in extricating himself from so low a condition.

How often have we heard spirits beg for a chance to communicate; how gratefully do they avail themselves of every open avenue. Though some indeed seem as yet to be careless concerning their advancement, still these are all dear to some higher ones, who often lead them into light by directing them to those spots of earth where the elements are present which can aid them to ascend. We ought to as gratefully welcome messages from dark spirits as from bright ones, because did we only hear from the celestials we should miss all the valuable insight we now receive into those lower spheres where undeveloped mortals exist who have passed out of earthly life in the midst of their vices.

The old theological ideas concerning the change wrought in us by death are entirely demolished by the light brought to us by Modern Spiritualism. Calvinists and Armenians have taught that all believers in Jesus are ready for the purest and happiest state of being immediately they pass out of their physical bodies; the early Universalists argued that every spirit was purified by death, as sin was only of the flesh. To counteract these most pernicious errors we are receiving a revelation from the other life which shows us plainly that we make our future surroundings by our use or misuse of our earthly opportunities. Thank God that devils manifest as well as angels, if there are in existence both angels and devils! Let us have the whole truth, or at least as much of it as we can bear, and not alone the most pleasant and palatable portions of it; let us be thankful that we can exhale from our minds and bodies those subtle influences that assist our unfortunate brethren to rise; and also that they can reveal to us what our future will be if we live not in accordance with our highest convictions of what is right.

To us, the great variety of development we behold in communicating spirits, adds very much to the practical value of Spiritualism as an educational force on earth. To us, the incongruity of statement and distinct evidence of fallibility, frequently apparent in spirit-messages, add very much to their value, if they are to afford us any real insight into the true condition of the spirit-world. We have no right to expect that every departed spirit is a paragon of virtue, immaculate and infallible in all he says and does. If such were the case we might infer that, no matter how we live on earth, we shall all be perfect at the moment of death. If it were so in reality, murder and suicide would form the panacea for every vice to which humanity is heir, and we should be foolish indeed not to put our earthly existence to an end and immediately arrive at a state of spotless purity and perfect wisdom; but the one great lesson spirit-messages teach in no uncertain way is that whatever a man sows in the body he reaps when he passes from it. No harvest of wheat can spring from the seeds of tares in the vegetable kingdom of outer nature; equally true is it that no crop of holiness and happiness need we expect hereafter unless we pave the way for future bliss by present fidelity to our sense of duty.

Thus do we dispose of one great objection constantly raised against spirit-messages—that they do not all emanate from spirits worthy to be our guides: some come to us to impart instruction, others come to receive it at our hands, and shall we selfishly desire to get all we can from the spirit-world and give nothing in return? The spirits who are wiser than we have not so decreed it; mutual benefit is to be derived from the communications, and should we not with gladness welcome every being whom we may be instrumental in rescuing from any spiritual prison in which his earthly failings may have incarcerated him?

Another objection frequently raised against spirit messages is that when they purport to come from the illustrious departed they do not give evidence of the profundity of thought and brilliancy of expression for which certain minds were eminently distinguished when they dwelt below. We have had multitudinous opportunities for testing the validity of claims put forward by spirits and mediums, and our researches have led us to carefully inquire into the methods of spirit control, and as to how far the inspiring spirit is limited by the instrument through whom he works. Invariably have we discovered that in no case does the communication transcend the normal possibilities of the medium, while it frequently surpasses his normal attainments. A medium is very much like a musical instrument; no matter how great may be an organism's skill and knowledge, he cannot reproduce the works of the great composers as ably on a small reed organ as upon the instrument which adorns the Boston Music Hall, or the Cathedral; he may have ample power and technical knowledge, and in addition splendid ability for execution, but with all his resources the reed organ of small dimensions will not portray his knowledge and skill as will the pipe organ, with all needful pedals, stops and manuals. If five octaves are required on a piano in order to execute a sonata or a waltz, no pianist, however gifted, can make four octaves do the work of five. If the compass of the instrument be limited, the musician is to



that extent limited likewise; he can go just so far and no farther. And thus have we found it to be in the case of thoroughly honest and wholly entranced mediums: the spirits having possession of the medium's brain while using it to its utmost, have found it so inferior to the one they possessed on earth that their efforts are comparatively feeble, and yet they can give enough to instruct and edify an audience, or circle of sitters, while they at the same time are learning the methods whereby they may become adepts in controlling more perfect instruments when such are forthcoming.

A great many among your *literati* had no knowledge of psychology or electro-biology when they lived on earth. They were not by any means all mesmerizers or magnetizers. They knew very little indeed of these subtle sciences; and passing to the spirit-world, they find it necessary to study and experiment a long while before they can as readily transmit their thoughts through another brain as they could through their own, even though they find a medium who possesses an organization entirely adapted to their wants, and a brain fully equal to the one through which they formerly worked. A great many communications are early attempts on the part of spirits—more experimental efforts—which are not entirely satisfactory at once. Sometimes a spirit can with difficulty get sufficient possession of a medium to enable him to announce himself. He first gives his name, and then is obliged to withdraw, not being able to hold control longer. Another spirit, anxious to convey an impression to the brain of the medium, immediately follows; and we have known more than twenty different spirits to all attempt to control a medium during one half hour; each could say some little, but coherence was of course absent. Do you wonder that mistakes are sometimes made by learners on the other side of life? In dealing with telegraphic apparatus, is not a novice liable to transmit a false message, though not intentionally? Practice alone can make perfect; and long-continued practice is often required before any spirit can so absolutely control a medium that no mistakes occur.

Some of our apparently great minds are in reality inspired by others, and when they pass to the spirit world they are not very remarkable in their own individuality. If an inspirational speaker, unable to deliver consecutive lectures without the aid of his guides, were to pass to spirit-life and control a medium shortly after, claiming only to narrate his own experiences without special assistance from higher powers, you would not be justified in expecting so finished a discourse as you often have heard pronounced through his lips when other intelligences were speaking. Far more of your orators, poets, authors, painters and inventors are inspired than you have any idea of; and when they pass to the spirit world and claim only to speak through others of themselves, they are inadequate to supply such exalted material as they gave forth on earth; and even though they may, in many instances, be able to command a similar inspiration to that with which they were formerly blessed, the limitations of the medium, who is the only one available, and their comparative ignorance of how to control perfectly, accounts for the feebleness of the result.

We may go yet a step further in pursuance of this thought, and ponder briefly over another reason why communications are frequently unworthy of the minds from whence they purport to emanate: In order to duplicate an event or an utterance, it is often needful to duplicate all the circumstances which called it forth in the first instance. We cannot always repeat an impromptu lecture or poem because some of you may desire it, unless you can guarantee to repeat the audience, the occasion and the conditions under which it was first given. Conditions have a weightier influence than most of you imagine. Who is there who does not realize how much more effective his manual or artistic work is at one time than at another; surrounding influences at one time are helpful, at another time they are hindrances. Do you desire a lecture given through a trance medium, under the influence of Theodore Parker, for instance, which shall be fully equal (to say the least) to the best sermon he ever preached in Boston Music Hall before his passage to the other life? What is required in order to obtain it? First, a medium with brain-power fully equal to the power of Theodore Parker's earthly brain, accompanied by an organization which he can fully control; second, an audience as appreciative, intelligent and cultivated as the one to whom he preached every Sunday twenty years ago. Produce such a medium and call together such an assembly of appreciative minds, even though their number may be fewer, and your efforts will no doubt be crowned with the most gratifying success. But, in the absence of such perfect compliance with their needs, are our spirits to withhold all the truth they can deliver? If they cannot always couch their thoughts in eloquence equal to that of Demosthenes, are they, therefore, to refrain from saying what they can to the children of earth to help them forward on their toilsome way? We often are disposed to value rhetoric and oratorical display far more than sterling spiritual merit; but while educated mediums are a desideratum, and grammatical sentences euphoniously uttered are also very desirable and captivating, we contend that the lisping utterances of many a simple Indian chief or "squaw" through some illiterate medium have often wrought more lasting good than many a more pretentious effort. The wise man dares not despise the day of small things, neither does he feel competent to dictate to higher powers how they ought to conduct their affairs. The fool is apt to think he knows everything that is worth knowing; the sage pauses ere he pronounces anything foolish or common which he has not sifted to its very foundation.

In dealing with spirits pray remember that if they are entitled to your confidence and respect at all they must be allowed to judge as to what conditions they require for the accomplishment of their work. There are those in the spiritual ranks to-day who wish to be leaders controlling the spiritual movement; they think that spirits ought to act as their puppets, led about by their strings whithersoever they may desire; these good folks are terribly annoyed when we remind them that Spiritualism came into the world without asking the consent of any mortal; it has lived and flourished, not on account of the distinguished patronage it has received at your hands so much as on account of the persecution it has endured! The blood of the martyrs was said to be the seed of the primitive Christian church, and the sufferings of mediums have certainly done much to push Modern Spiritualism forward. Think of what has been accomplished in rather less than thirty-three years under the auspices of no church or college. All attempts at State organization have proved failures, because the

spirit-world refuses to allow its work to be bound by any decrees of mortal cliques. Spirits will work inside and outside of all your societies and man-made institutions. While organizations and society efforts are often advantageous and sometimes necessary, they are adapted to meet the demands of the hour, and are disintegrated by spirit interposition when no longer capable of supplying the requirements of humanity and the angel-world. Any attempt to compel spirits to submit to human dictation will be pernicious and fruitless, as the spiritual movement is controlled by the unseen intelligences who started it, and who are determined to carry it on triumphantly with your assistance, but not under your command. We contend that spirits have a right to dictate their own conditions, while your compliance with their requests is of course optional. Intelligent spirits advise; they do not coerce. You are not bound to obey any spirit unless your own sense of right tells you to follow his counsel. The attitude assumed toward you by spirits competent to be your guides, is that of the wise and faithful friend, who advises, while he does not force his younger and less experienced acquaintance. You should always submit spirit teachings to reason and conscience; nothing irrational or perfidious should be accepted as divine truth because it is recommended by a spirit.

Death only releases spirits from the body, it does not convert them by an instantaneous process into impeccable and all-wise beings. While you should give them perfect freedom to speak and act, you should reserve to yourselves the right to thoroughly investigate their proceedings. Truth is never afraid of an exposure—falsehood alone requires a cloak—but while we are at all times on the side of the earnest investigator who demands proof of all things, we consider arbitrary dictation to spirits entirely out of place. Do you dictate to the photographer as to how he shall take your likeness? you let him proceed, rather, as he will, and then you pass judgment on the result. You do not feel called upon to tell the chemist how to conduct his experiments, knowing that often a hair's-breadth divergence nullifies all possible results. We have seen the most startling manifestations of spirit-power absolutely convincing to skeptics present, when no tests whatever were imposed. Spirits are more anxious to produce manifestations under test conditions than you are to compel them to do so. Form a good harmonious circle of friends, sit regularly, cultivate passivity, be willing to learn, treat your mediums as honorable people, and when you look not for them, tests innumerable and absolute will be vouchsafed.

Mediums pinioned and handcuffed are not in a physical or mental condition to do justice to their mediumship. From a simply physiological standpoint we argue that it is utterly impossible for us to receive the most striking evidences of spirit power unless we behave to our mediums with justice and consideration. When they are over-excited the material is dissipated with which results can be obtained. Everything that can be done ought to be done to make a medium as much at home as possible before the seance commences; and if no results—or at least no striking results—are obtained during the first few sittings, it is unscientific, as well as unjust, for the sitters to pronounce results impossible, or the medium a trickster.

In closing let us very briefly sum up our views with regard to the value and practical importance of spirit-messages, in the following propositions:

1st. Man has an emotional nature which requires cultivation, as well as an intellectual side; consequently every salutary influence which can be brought to bear upon the mind through an appeal to the affections is practical in its effects for good. Hopeless sorrow unites us for our work, whatever our occupation may be. There is no grief so poignant as that felt by sympathetic and clinging natures when they bid adieu to the bodies of their dearest friends. Thus any word of comfort and assurance from those resurrected ones, however feeble it may be, is of incalculable practical value to those suffering hearts. Spirit-messages are, many of them, intended for poor mourners, and thus they do not always require ornamental environment or classic beauty.

2d. Spirits enter the spirit-world as they leave the earth, and often require the assistance mortals can afford, to help them to rise above the earth-bound sphere. Spiritual communications are intended to benefit mortals and spirits at the same time; thus instead of trying only to get all the good you can from the disembodied, you should be desirous also of doing them good service. Frequently they are cheered and raised by speaking through such mediums as Mrs. Conant, Mrs. Rudd, Miss Shellamer, and many others; and woe to those who would forbid them the use of the open door.

3d. It is of practical importance to the dwellers on earth that they should obtain a clear and two-sided view of the spirit-life, instead of witnessing it from the one side of beauty only; therefore if thieves, liars, scandal-mongers and other criminals return to earth wretched and degraded, they teach a grand moral lesson to those who are addicted to similar vices.

4th. Our attitude to these spirit messages should be one of dispassionate inquiry, not expecting gigantic results from primary experiments. We should look more closely to the moral value of communications than to the grammatical and rhetorical finish they may possess, remembering that numberless causes at present militate against unfettered transmission of intelligence from the other side of life. We should behave to spirits certainly with as much courtesy as we show our earthly friends. Those fitted to be our guides are not to be commanded at our pleasure, neither will they force us to an unwilling obedience. If you have long known your spiritual advisers, treat them as you treat your wise and trusty friends who have never deceived you. Follow their guidance, but not blindly. Do not let anything overrule your sense of right, and while humble, cultivate a true independence.

The lecture just delivered has been given in response to the wish of many of our friends, and is in some measure to be regarded as memorial of Mrs. Jennie S. Rudd, who has so recently passed to the higher life, whose translation we affectionately commemorate. That these few simple words may lead you to think out this momentous subject for yourselves, is the earnest prayer of the inspirers of these utterances. That you may always keep before you the pole star of conscience, and gladly welcome every messenger who can assist you to the light, is our fervent wish for you all.

Zion's Advocate tells of a New York minister who, desiring to be popular, preached recently on "Eclipses of the Honeymoon, and the Causes that Produce Them." The *Congregationalist* thinks he might do well to go into the show business.

## SUICIDE.

BY MARIE LE BARON.

What matters it the hour I died,  
So I am dead, and the human crowd  
Has closed the wound in its gaping side,  
Where I have left it in my shroud?  
All day, 'mid hurrying of men,  
I moved so weakly to and fro,  
That I might come and live again,  
And all the world would hardly know.  
And far the throng seemed; like a ghost,  
A part, I vaguely groped, and heard  
The great roar of the earth, almost  
As if a sigh my senses stirred.  
The rush of unseen things to me  
Was more than rush of men on earth;  
The sense of some vast mystery,  
Beyond man's mortal death of birth.  
What matters it that I am dead?  
Have roses faded with my breath?  
Is heaven grown grayer overhead,  
Or laughter hushed with one lone death?  
Is love less sweet, or pain less strong?  
I stand upon the human hem,  
And gazing on the moving throng,  
I feel myself more kin to men  
Than when I threaded, shuttle-wise,  
Their web of growing fibres strange!  
For now I see with clearer eyes  
The plan nor weal nor woe can change.  
So I am dead. It needs must be;  
My little thread was fraying fast;  
It could not serve the world nor me—  
What if I broke it short at last?

## Foreign Correspondence.

### London Letter: Remarkable Manifestations: The Fletcher Trial; Eglinton Coming to America.

To the Editor of the Banner of Light:

It is well known that several members of the Royal family have attended seances and made suitable presents to mediums. [?] The Duke of Cumberland, Her Majesty's cousin, held Mr. Eglinton's hand when he was raised some fifteen feet into the air, so that the Duke had to mount first his chair and then upon the table to keep his hold, in which, however, he did not succeed. The upward pull was too strong for His Grace. He had to let go, or be levitated himself. So he let go, and Eglinton came down with a crash and some damage.

The next matter for congratulation is our new weekly, "*Light*." I think it is in good hands, and will do our cause good service.

I should like to give you a brief account of a little seance we had on the evening of Jan. 16th. It may not be considered very remarkable in America, which is a country of wonders, but I think one of the manifestations may be worthy of record.

Mr. Bastian, who gives seances to persons who are properly introduced, in Bloomsbury, generally comes to us on Saturday night and stays over Sunday. Mr. Eglinton, who makes his home with us, as he has for five years past, and Mr. Bastian, are in admirable rapport, so that their guides work amicably together. On the night in question we sat around a small table—what Americans call a light-stand—in Mrs. Nichols's study. She, a friend, the two mediums and I sat in a good light. "Daisy," a pleasant little girl, came and spoke through Mr. Eglinton, ordering the proceedings. They were these:

A blank card, three by five inches, was taken from a number on the table and carefully examined. It was then laid in the centre of a thick octavo volume lying on the sofa, which chanced to be an illustrated translation of the *Decameron* of Boccaccio, which came a few days ago, with others, from a circulating library. The book, with the white card in it, lay on the centre of the light-stand, under all our eyes. On the book was placed a large, heavy, cut-glass inkstand, and by the side of that a steel pen in its holder.

"We are not going to write with that pen," said "Daisy," "but with the spirit of the pen; and we shall write an extract from the book, with the page and line where we copy it."

In perhaps twenty seconds came raps, and the book was opened, after inkstand and pen had been carefully removed. One side of the card was nearly covered with writing in a bold, rapid hand, and large strokes full of black ink. Every I was dotted and the t's were crossed. The writing was as follows:

"Happy souls! to end both their loves and their lives on the same day. More happy still if they went together to the same place."

"Line thirteen, p. 245."

These words begin the last paragraph but one of the seventh novel of the Fourth Day. The card, when in the book, lay upon that paragraph. What is as wonderful as all the rest is, that there is not the least speck of the ink on the opposite page.

There is the fact, carefully observed and accurately stated, as it occurred under the watchful eyes of five persons, or, if we leave out Mr. Eglinton, who was in trance, of four persons. I should like to hear all the scientists of Europe and America try to explain it, or to have all the magicians tell us how it was done. I might distrust my senses, but here is the card lying before me, and I know that it was blank when it was laid into the book, and written upon as I have described when the book was opened a few seconds afterwards.

I have now a collection of about twenty specimens of direct writings and drawings done under similar conditions. Drawings no living artist could do under an hour have been done in total darkness or between two slates, in the light, inside of a minute. I do not care to form theories as to how these things are done; for the present I am content to know that they are done—and in regard to that I cannot be mistaken.

After this bit of very tremendous writing we had some satisfactory materializations. Several spirit-friends came and spoke to us, took our hands, and one of them went to a door, unlocked and opened it so as to let in a fuller light, and then went out into the hall and there vanished.

Cold weather, deep snow, driving storms, skating, wrecks all around the coast—people lost in the snows and frozen in the midlands! In one small county twenty persons are known to have so perished, and many more are missing. In London some theatres have closed and others are empty. At Covent Garden, where every seat had been taken, not more than four hundred came. The misery that comes in such a time to the crowded populations of London and the great English towns is very dreadful. In twenty years I have seen no such winter; yet it was soft and warm until Christmas. Of course nearly all business has been suspended. A few cabs doubled their horses and more than doubled their fares. The offer of ten dollars for a short half-mile was ineffectual. Miss Kate Santley, princess of Drury Lane, could not get brougham or cab, so she called a Pickford's van (express wagon) and was set down at the stage door.

\* [This paragraph is in continuance of the subject referred to in that portion of Mr. N.'s letter which appeared in advance, in our issue of Feb. 19th, the giving of a royal pension of one thousand dollars per year to the distinguished scientist, Alfred Russell Wallace, F.R.S., in spite of his pronounced Spiritualism.—ED. B. or L.]

In spite of all this we got two days more of our Spiritualist examination at Bow-street. On the first day, Jan. 21st, the evidence of Mrs. Heurtley-Davies in chief was concluded. The day was spent in reading extracts from a voluminous correspondence—a hundred letters or so from Mrs. Fletcher. The extracts read in court were of the most edifying character—absurd, no doubt, to secularists, materialists and Christians, who think that all manifestations ended with the apostles; but there was not a line read which was inconsistent with honesty and purity of intention.

On Saturday, 22d, the miserable dog-hole of a court-room, in which the author of Tom Jones dispensed justice to St. Giles and Seven Dials, was crammed. The cross-examination began. The blonde lady again avowed her entire belief in Spiritualism, and that quite apart from the Fletchers, she had seen, heard and felt the spirit of her mother. Then began her ordeal. Some forty of her own letters had been discovered. These were passed to her for identification, and then to the magistrate, who marked them, but had no time to read, learn, or inwardly digest. This and a little preliminary fencing consumed the afternoon, and laid the foundation, Mr. Lewis said, for a serious cross-examination, which is to begin next Friday.

Mrs. Fletcher came from her sick bed through the snow-drifts, in a brougham, very ill, but perfectly brave in meeting the ordeal she has voluntarily encountered. She was better on the second day.

If the case of Mrs. Fletcher goes to trial at the criminal court, if she be committed by Mr. Flowers, and an indictment is found, the case will be tried upon its merits, and a great body of evidence as to the facts of Spiritualism will be laid before the world, as the sworn testimony of witnesses of the highest character. Noblemen like Lord Lindsay and Lord Dunraven, scientists like Crookes and Wallace, and many others, will be called as witnesses. The *Times*, the *Morning Post*, all the great journals of England which sturdily ignore the most stupendous facts will be forced to publish them. On this account it is desirable that Mrs. Fletcher should be committed at Bow-street. There is only one thing needed—the money to secure a full and impartial trial. British justice is an admirable article, but it is a very costly one. A first-class solicitor in a police court must have \$250 as a retainer, and \$25 for each appearance in court. This may be one reason for so many adjournments. But this first-class solicitor cannot open his mouth in the criminal court. In that case, there must be a barrister whom he instructs. This barrister must have a retainer of not less than \$1000, with \$250 for "refresher," every day of the trial, and with him must be a second barrister, with proportional fees, while witnesses are paid \$5 each, when subpoenaed. Thus Mrs. Fletcher, though in the opinion of all who know her, perfectly innocent of the least evil intent, and only led by her charity into the indiscretion of trying to save an unhappy woman from a worthless husband, has not the least chance of justice, unless she can pay its price. The prosecuting solicitor and barristers have the Treasury of Great Britain to back them. They will do their worst to earn their fees. We ought to have at least as good lawyers for the defense, and they cannot be held without a great deal of money.

We have been indebted to America for many good mediums, and now we propose to pay off a little of our debt by sending you one of the best, perhaps I may say the very best, of ours. Mr. Wm. Eglinton thinks of leaving us for a few months' visit to America in February. He is about twenty-five years old, and in the prime of his powers, with good health, good habits, worthy in every way, and the best medium I have ever known for direct writing, drawings, speech, and materializations. For five years I have seen, heard and felt—tested in every way his manifestations. The writings and drawings, in closed boxes, between slates or between the leaves of a book, all done in the light, and with absolute test conditions, are simply overwhelming. I have writings given at his seances in seven languages. All has been done in my own house and under my careful inspection. In the appendix to Mr. Epes Sargent's last work will be found a letter from me respecting these manifestations. I had just finished the book when I read the news of Mr. Sargent's happy release.

At our last seance with Mr. Eglinton, two of his guardian spirits told us with their own voices of this contemplated visit to America. He has been to the Cape of Good Hope, to Stockholm, to Vienna. He dined with the King of Sweden; he spent three weeks with Prof. Zollner, at Leipzig; he gave seances to some of the highest personages in Austria. I have no doubt that he will be fraternally welcomed in America. We shall miss him much, and hope for a pleasant visit and a speedy return. T. L. NICHOLS.

32 Fopstone Road, South Kensington,  
London, Jan. 24th, 1881.

## New Publications.

REMINISCENCES OF DR. SPURZHEIM AND GEORGE COMBE: and a Review of the Science of Phrenology, from the Period of its Discovery by Dr. Gall, to the time of the visit of George Combe to the United States, 1838-1840. By Nalium Capen, LL.D. New York: Fowler & Wells, publishers. Boston: A. Williams & Co.

At the time of Dr. Spurzheim's visit to the United States, Phrenology was a new subject with the American people. In its discussion it had been perverted and misrepresented. No writers in any country had been treated with more ridicule and audacious injustice than Gall and Spurzheim. Their education and position entitled their theories and opinions to grave and careful consideration; instead of which their lectures and works were attacked by the most influential Reviews of the world in language as false as it was shameful. Their doctrines respecting phrenology were declared to be "incredible and disgraceful nonsense, absurd theories, trash and despicable trumpery." Spiritualists will readily perceive the counterpart of their own position, for a greater portion of the last thirty-three years, in that of those who advocated the truths of phrenology half a century ago, and not in that alone, but in the bitter persecutions that have attended the introduction of every newly discovered truth; and it has invariably happened that the greater the value of the truth to mankind, the greater the degree of persecution it has had to encounter.

Spurzheim was born in 1776, became acquainted with Gall in 1800, and soon after espoused the doctrines of phrenology as taught by him. From that time he became their most zealous advocate in all the leading cities of Europe. His fame was world-wide, and in response to urgent invitations he decided upon coming to this country. His friends, knowing his liability to sea-sickness even on short voyages, tried to dissuade him from doing so, and asked what could possibly compensate him for all he must endure. His simple and emphatic reply was, "Shall I not see Channing?"

On the 20th of August, 1832, he arrived in Boston and was enthusiastically welcomed. He gave his first address at a meeting of the American Institute in the Representatives' Hall of the State House. In September he began a course of sixteen lectures in this city, and soon after another course at the University in Cambridge. In the mean time he visited the public schools, the beneficent and reformatory institutions, and at every point manifested the deepest interest in

all that tended to the improvement of his fellowmen. So diligently did he devote himself to the task of doing what he could for the elevation of man, morally and intellectually, that he became somewhat negligent of his own health and comfort, the consequence of which was he was taken ill on the 30th of October, and on the 10th of November passed to the higher life, this sudden departure, at the very dawn of his usefulness in this country, being deeply mourned by hosts of friends in the Old World and the New, who looked upon him as a benefactor of his race. The funeral services were held at the Old South Church. The bells of the city were tolled from two to three o'clock. Prof. Foelen delivered an oration, and an ode written for the occasion by Rev. John Pierpont was sung by the Handel and Haydn Society. The remains were placed in Mt. Auburn, being the second burial there, the first being that of the distinguished historical writer, Hannah Adams.

One of the results of Dr. Spurzheim's visit was the formation of the "Boston Phrenological Society," the first president of which was John Pierpont, then as ever among the foremost in the investigation of every newly-presented subject of thought; and in its acceptance, advocacy and defense, if convinced of its truth, despite the opposing influences of public opinion and popular prejudice. George Combe, induced to come to this country to continue the work begun by Spurzheim, arrived in September, 1838, and gave a course of sixteen lectures upon Phrenology. He was cordially received, the subject being at that time more favorably considered by the public than before. His influence, with that of Spurzheim, gave a new impetus to its study. In looking back to that period we see the stepping-stones of the later revelation; and that the science of phrenology, allied with the previous discoveries of Mesmer, opened the way for the advent of Modern Spiritualism. For this reason these reminiscences, pleasantly told by one who participated in the struggles and triumphs they record, will be read with intense interest by all who can trace in human events the operations of the higher powers.

HOLY SCRIPTURE AND THE KEY TO ITS SPIRITUAL SENSE. Vol. VII. of "The Swedenborg Library," edited by B. F. Barrett. Philadelphia: E. Claxton & Co.

The editor states in his preface, alluding to the Bible, "It cannot be denied that there are, in its literal sense, not a few historic, scientific and other inaccuracies." To surmount this obstacle to the acceptance of the book as the divine word of God and infallible guide for all mankind, it is claimed that the Bible is, for the most part, a collection of divine symbols and parables, with a deeper meaning than that of the letter. The revelation of this doctrine as announced by Swedenborg is given and explained in this volume.

INDICATIONS OF CHARACTER AS MANIFESTED IN THE PHYSICAL SHAPE OF THE HEAD AND THE FORM OF THE FACE. Illustrated by H. S. Drayton, author of "Light in Dark Places," &c. New York: Fowler & Wells, 763 Broadway.

A pamphlet of forty-eight pages containing information that will be found especially serviceable to parents, teachers and others, whose duties include the education of children, and equally useful to all persons who would acquire a system of observation by which to readily determine the character of those who seek association with them in social or business relations. The subject is made very plain both by text and illustrations.

THE DIET CURE: an Essay on the Relations of Food and Drink to Health, Disease and Cure. By T. L. Nichols, M. D. 1 vol., 12mo., cloth, pp. 88. New York: M. L. Holbrook & Co.

Most excellent book; one that should be in the possession of every individual, and closely studied. Health is the natural condition of every living thing. Good and proper food, in the right quantities, and partaken of at the right time, is the basis of this natural condition, because that alone forms good blood, which is the life of every one. It is to afford information to the people respecting these matters that this volume is published, every page of which contains something that is of vital importance to mankind. The author relies upon proper diet for the maintenance of health, and for its restoration when lost, or in any degree impaired, and presents many sensible arguments and illustrations in support of his theory.

A BOOK OF RHYMES AND TUNES, Compiled and Arranged by Margaret Pearmain Osgood. Translations by Louisa T. Craigin. Boston: Oliver Ditson & Co., Publishers.

A quarto volume of pleasing words and melodies, chiefly from German composers, many of which are especially suited for the Kindergarten and other schools, as also for the use of young children at home. They include charming German, French and English lullabies, and a number of Christmas Carols. The accompaniments are simple, such as any one with a very limited knowledge of music can play, and transpositions have been made into keys suitable for children's voices. The collection is designed to meet the want of parents and teachers who desire a higher order of songs for very young children than has hitherto been obtainable.

EGYPT. By Clara Erskine Clement, author of "A Handbook of Legendary and Mythological Art," "A Simple Story of the Orient," &c. With One Hundred and Six Illustrations. Boston: D. Lothrop & Co., Franklin street, corner of Hawley.

As a compact, comprehensive volume from which the general reader can obtain much that is interesting and valuable respecting a nation of mysterious antiquity, this addition to "Lothrop's Library of Entertaining History" is all that can be desired. Mrs. Clement has seen all the wonders she describes, and has added to her own stores of information and experience from the latest and most reliable authorities, not easily accessible to the public. The book is profusely illustrated by engravings executed in the highest style of art, that add much to the interest and understanding of the text. In their prosperous days the cities of Egypt were centres of wealth and civilization, to which from all countries, even the most distant, scholars and travelers came to learn wisdom and study the arts, sciences and methods of government which it possessed in great perfection. The history of the home of the pyramids and the obelisks has an interest which the lapse of ages only serves to increase.

POEMS OF MANY SEAS AND MANY PLACES. By William Gibson, Commander U. S. Navy, author of "A Vision of Fairy Land and other Poems." Boston: Lee & Shepard, publishers.

Charming poems all of them, evincing culture, appreciation of the beautiful in thought and suggestive scenes, and a keen perception of spiritual meanings. It is refreshing to meet with a book that possesses these as its distinguishing features and exhibits such a depth of feeling as does this.

## "Exposing Spiritualism."

An occasional correspondent of *The Herald of Progress*, "Omega," detailing his experiences in another English weekly of liberal tendencies, says:

"We have heard a good deal of late about exposures, and I frequently hear it said that Spiritualism has been exposed over and over again. Now I have always wondered what this meant. I have asked what it is that has been exposed? In my simplicity I have wondered in what way the facts and phenomena of Spiritualism can have been exposed. 'Oh! it is said,' 'It is certain persons that have been exposed.' That, sir, is quite another matter. Persons have been exposed, i. e., the motives and moral characters and evil purposes of persons have been exposed, in every age and in every community. Even professed ministers of Christ have been exposed; even men with diplomas and degrees have been found wearing the livery of heaven in the service of the devil. But is the discovery of these false characters an exposure of Christianity? Professed Spiritualists have been exposed, you say; ay, and they ought to be if they are false; but how often has it taken place that the tables have been turned, and these expositors have exposed themselves! If any of your readers will kindly inform me in what way the facts have been related—and facts are the very essence of Spiritualism—can be exposed, I shall be obliged to them."

A Unitarian friend of ours recently gave expression to the following pertinent *bon mot* in reference to the Orthodox doctrine: "The Lord commands us to love our enemies; but he roasts his!"







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#### SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications of correspondents. Our columns are open for the expression of individual free thought, but we cannot undertake to endorse the various theories of opinion to which correspondents give utterance.  
We do not read anonymous letters and communications. The name and address of the writer of all communications should be given, and the writer should be prepared to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for removal.  
Noted Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

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THE WORK OF SPIRITUALISM is as broad as the universe. It is not a new religion, but a new way of looking at the world. It is a new way of looking at the world, and its mission is to bless mankind. John Pierpont.

#### Younmans on Sargent.

It is but a brief notice that Mr. E. L. Youmans makes of Mr. Sargent's "Scientific Basis of Spiritualism" in the February number of the *Popular Science Monthly*, for there was evidently but little left him to say, and the ordinary resources of speech limited him in spite of any desire he might have felt to utter what he thought to be unanswerable. The notice is intended for a criticism of Mr. Sargent's last book, and amounts to nothing but a malicious fling at Spiritualism. On the professed scientific ground, the writer could not very well have omitted to pay some sort of attention to the book. It shows that the phenomena of Spiritualism are as much scientifically based as are any of the admitted and demonstrated facts which science claims for her own special repository. In order to dissipate all idea that the writer of "The Scientific Basis" was a careful and trained observer, a faithful reporter, and a clear and conclusive reasoner, he is called merely "a versatile author"; and a list of the books, dramas, and journalistic services which are credited to him are carefully recited, in an obviously disparaging if not a positively sneering and contemptuous spirit. This conceited affectation of intellectual superiority on the part of the professional critic is manifested with great pains at the start.

Mr. Youmans is compelled to admit—which he does as if performing a generous act—that "the work is one of considerable literary merit, well digested, attractively written, and made lively by a pervading spirit of criticism." Then he breaks out in the characteristic expression, which he appears to deprecate as paradoxical, that "Mr. Sargent goes the whole hog in Spiritualism"—which, we conclude, is the latest refinement of scientific (?) expression! Then he charges him, with believing all, sticking at nothing, and slashing right and left at everybody who objects. We take this to be a purely scientific (?) view also! Next he taunts him with claiming to be "on the winning side," as if Mr. Sargent had not only made a boast of the numbers who believe in Spiritualism, but reckoned confidently on the power of mere numbers to substantiate and confirm his own belief. Those who have read the book in question will readily know how to characterize best a fling so thoroughly destitute of foundation. He appends to this fling the gratuitous and totally untrue assertion, that among these many millions of believers in Modern Spiritualism "the scientific men generally are not to be found, and it is this fact which caused Mr. Sargent to write his book." This would have been "news" to the departed author, we feel sure. Still, Mr. Youmans chooses to state things in his own way, and seeing that he controls a popular monthly publication, he appears to think that way the scientific as well as truthful one.

Swinging round the projecting angle of this scandalous misrepresentation, the writer of this scientific criticism finally faces the fact and confesses that the object of the book is "to show that Spiritualism has just as much a valid scientific foundation as any of the recognized and established branches of science." Then, of course, there was nothing to do but to review the book and critically say whether that object had or had not been accomplished. "That is the true course of criticism, whether it comports with the rules of science (according to Youmans) or not. How does our critic proceed? His very first sentence, after thus stating the real object of the book, reads in this way: "We shall not undertake to answer his arguments, if such they may be called, but will only observe, as we have repeatedly done before in this connection, that the most fundamental of all distinctions is confused throughout the work." Well, how so? Where is the fault? What is this confusion of "the most fundamental of all distinctions"? Mr. Youmans charges against the book and its author that "the supernatural, or that which by its very term is above and beyond nature, is mixed up and confounded with nature itself, and Spiritualism is declared to be a purely natural fact."

Such a doctrine, says Youmans, science could not accept though it had twenty times twenty million adherents, because it takes for the object of its investigation the natural as opposed to the supernatural. He allows that Spiritualism comes within the purview of science, so far as it involves human phenomena; and with an air of offensive, and intentionally offensive patronage, he adds that "scientific men will be certain to take these phenomena up in their own way and in their own time." They must be al-

lowed, however, he says, to mark out their own work, and the problems presented by "the twenty million," does not come in a shape suitable to be dealt with by rigorous scientific methods. Because, he explains, the men of science begin with doubting, while "the twenty million" begin with believing. The men of science cultivate the doubting habit as a virtue, while "the twenty million" hold a credulous state of mind to be a virtue. The men of science "continue to doubt until evidence extorts acquiescence," while "the twenty million" go on believing "without much perplexing themselves over questions of evidence." We have thus stated with perfect fairness the position taken by a professed scientific critic of Mr. Sargent's book; the candid and intelligent reader will require no help to interpret. The spirit and intent of the writer, or to perceive the fact that in choosing his position he has fatally begged the whole question.

For the very point in dispute, or at least in process of demonstration—that demonstration in Mr. Sargent's book being a truly scientific one—is this, that there really is no "supernatural," but that nature is all, spirit being the supreme creating, sustaining, operating, and inspiring power. Spiritualism throws down the screen, tears away the veil, dissipates the delusion, and makes all plain. Not, by any means, that it enters into the arena of life itself at its source and undertakes to reveal the secret and sacred mysteries; far enough from that; but it discovers and discloses the facts, and thus establishes the truth that nature, or in other words the life and source of nature, is all; that there is practically no supernatural, supernatural, or subternatural, but that everything is from the First Cause, the Father and Mother God. Mr. Youmans insists, on behalf of science, that there is a line to be drawn between what is natural and what is supernatural; Spiritualism removes that line through the phenomena, demonstrating that all things are one, that nature is one and the same result everywhere, and that matter could not be without an eternally creative spirit. The Youmans section of scientists hold fast by the old division, and try to hold up the old screen. They entitle the book of Mr. Sargent's "The Scientific Basis of the Super-Scientific," and think to end the matter with a mere phrase of diversion.

It is in my spirit but the open and hospitable one that such men profess to search for truth. They really want no more than they can crowd into the measure of their definitions, which are no larger than their preconceived ideas will permit. They have come to think it a high merit, worthy to be tagged on to science itself, to resist evidence when it hurts their definitions. Show them that there are more things in heaven and earth than are dreamed of in their philosophy, and they will deny their existence against a multitude of unimpeachable proofs. They refuse to accept anything outside of what they already know, as if they alone possessed the keys that unlocked the secrets of the universe. But happily this class of scientific students and explorers are not at the top. The Lankesters are not the leaders and guides in the work of investigation. So truly scientific a man as Dr. John W. Draper, of New York University, says, "God has formed our understandings to grasp all these things; I have no sympathy with those who say of this or that physiological problem, 'It is above our reason.'" Mr. Youmans represents merely the pedantry of science. He struts around in its old clothes. He thinks science is a show-box for the public, and that he keeps the key.

#### Medical Notes.

**Victory for Free Medicine in Colorado!**  
The following letter tells the story of a triumph in the interests of freedom in medical practice which we hope will be but a prophetic prototype of others yet to be obtained in several States where the Regulars are now trying to block the wheels of progress in matters remedial:

To the Editor of the Banner of Light:  
The Allopathic Drug Poison Doctors tried to have the Colorado Legislature pass a medical "Gag Law" to rob the people of their constitutional right to select whom they pleased to administer to their wants during sickness. But by the timely administration to each member of a dose of your two pamphlets against such laws as being unconstitutional, the bill was killed.  
Drs. Lewis & Tyson.  
654 Stout street, Denver, Col., Feb. 9th, 1881.

#### Connecticut.

The following, from the *Winsted Press*, embodies a manly protest against the enactment of the proposed statute looking toward the establishment of a medical monopoly in Connecticut—which measure is now before the law-makers of that State. Let us hope they will reject the bill, and thus prove themselves as true to the best interests of the people as were the incorruptible legislators in Colorado:  
"The Legislature should not pass the bill which has been introduced to relieve the regular quack doctors from troublesome competition by the irregulars." The substance of the bill is that no person shall practice surgery or medicine in this State, unless he or she shall have received the degree of doctor in medicine from some institution by law allowed to confer that degree, or previous to the passage of this act shall have been licensed to practice by some one of the chartered medical societies of this State, or shall have been for the ten years last past in continuous medical practice in this State as a resident thereof. The law is aimed at the clairvoyant and magnetic doctors, who are so much more successful in the treatment of disease than are the regulars that the latter are in danger of finding their occupation gone. If the educated doctor is not by virtue of his education sufficiently superior to the uneducated one to compete with him on terms of equality he is a poor fellow indeed, a whimpering coward, pleading his own inferiority as a reason why the State should step in with its laws and grant him special privileges which his confessed inferiority shows that he does not deserve."

The *New Haven Evening Register* of a late date contains a report of the proceedings at one session of the hearings now in progress at Hartford regarding the "Doctors' Law" above alluded to. From it we extract the following:

"There was another lively day in the legislative committee rooms to day, the most sport being in the judiciary committee, when Dr. J. J. Jacques, of Waterbury, appeared in opposition to the bill which compels all practitioners of medicine to have a diploma from some regularly organized and chartered medical institution. He devoted himself principally to the denunciation of doctors in general, claiming that it was all bosh to call the practice of medicine a science, as it was nothing of the kind. Surgery is a science, he said, and should never be confounded as a science with medicine, which is, in his practice and in that of every physician, nothing but a series of experiments on the human body. No two physicians of the same school could agree with one another as to the methods to be pursued in a certain case, and what a diplomized physician of one school would prescribe would be pronounced deadly poison to the system by the diplomized physician of another school. And now I give you the said a little of my own experience in these matters. In 1872 my health failed me, and I wasted away, so rapidly

that I did what few physicians do, took my own medicine. It failed of course. I could not experiment on myself with the recklessness I could on other people. Then I went to the most distinguished physicians from St. John's on the north to the West Indies on the south, and tried all sorts of climates. No two physicians could agree as to what was the matter with me or what treatment to pursue, except two, one in New York and one in Boston, and they said I had valvular disease of the heart; and I stand here a living lie to their diagnosis, for if I had had such a disease I should have been dead long ago. I spent ten thousand dollars and failed to recover my health. I had lost forty pounds, was falling rapidly and came home to die. One night, when it was raining terribly hard, a poor half-witted girl, who claimed that I had saved her life, came into my office and with tears in her eyes said: 'Doctor, I've heard that you were going to die, and I've walked here, two miles in all this rain, to give you a remedy to save you.' I heard her, and after she had gone laughed at her, but in the morning I thought, it won't do any harm to try her remedy at least, so I tried it and saved my life, and I tried it on a lady in Naugatuck who was dying and had been given up, after a consultation of three diplomized physicians, and in nine months' time she was better and healthier than she ever was in her life, and she thinks with me that this diplomizing business is all internal nonsense. I say if any one has a faculty for curing any particular disease, or can help humanity in any way, for God's sake let them do it."

#### Indiana.

The *Richmond (Ind.) Telegram* thus editorializes its opinion regarding the matter of a Doctors' Plot Law:

"In medicine, as in all other professions, those that need protection do not deserve it, and those who are competent do not need it, and if it is the aim of the law to protect the public, it will be a failure. As a small fraction of the aforesaid public, we are willing to take our chances without the law."

**New York—Liberal Views on Medicine.**  
The liberality of the Eclectic Medical College of New York is beginning to be appreciated, and the session just closed has been attended by a large class, of whom over sixty have graduated—which is twice as large a class of graduates as has ever come forth heretofore. The liberal and enlightened sentiments of the graduates of this college may be judged from the following letter addressed to Prof. J. R. Buchanan at the close of the session, and signed by fifty of the alumni of the college:

"The undersigned members of the Medical Class of 1880-81 of the Eclectic Medical College of New York, feel it incumbent upon them to express their high appreciation of the ability of the course of lectures which they have heard and enjoyed during this session, and their admiration of the profound philosophy and wonderful discoveries which were unfolded. They feel an additional pride in recognizing this college as their Alma Mater, since it is the only college in the world in which the entire philosophy of man, which includes the functions of the brain, is now taught, and taught in a clear and practical manner."

"The discovery of the physical and mental powers of the brain, and the laws of its mysterious sympathies with the body, made by you, a few years ago, which has organized the science of anthropology, gives to the American Eclectic System of Medicine the same preeminence in its philosophy which it has always enjoyed in its practical success, and has added many new resources for the healing art."

If the simple discovery of Harvey was rejected by his immediate contemporaries, your own discoveries, so much greater and more complex, must be expected to encounter even greater resistance; but as it is the pride and glory of Eclectic medicine to welcome all truth, we cannot but see you of our grateful appreciation of your labors, and our hope that it will not be long before they shall have been embodied in a systematic work embracing your latest researches in a boundless field of science."

#### The Value of the Message Department.

Of the *Banner of Light* is being acknowledged day by day to an extent which would astonish many persons in the ranks of Spiritualism who have not been accustomed to regard this "open gateway" with the favor which it richly merits through the good work it has performed, and is still achieving. In addition to the unqualified approval of the interested audiences which regularly assemble to listen to the utterances of the manifesting spirits through the mediumship of Miss Shelhamer in our Public Free Circle-Room, not a week passes but we are in receipt of letters from correspondents residing in various parts of the country bearing witness to the truth of these messages, or making inquiries in regard to Spiritualism generally, alleging that the writers have been led to be interested in the subject through what they have perused in our Message Department. The following letters—though in this instance both were written by residents of Boston—are in a representative vein:

To the Editor of the Banner of Light:  
I noticed in your issue of Jan. 22d a communication from DAVID S. TARR, given Nov. 26th, 1880. The whole message is peculiarly characteristic of him, and every word in it is strictly true.  
NATHANIEL MITCHELL.  
Boston, Feb. 2d, 1881.

To the Editor of the Banner of Light:  
I find in the *Banner of Light* of November 20th, a message from the spirit of GEORGE RICHARDSON, which both my wife and myself recognize as coming from our son. There are numerous indications in it that it was given by him, of which I may mention that he makes reference to me as his father, makes allusions that indicate a knowledge of my business, of my relations to a person who had recently passed on, my feelings at that time, and my future hopes and prospects; and further, he states that he passed from this life when very young, which is true. I feel that I cannot too highly value and appreciate the great privilege we of earth now enjoy, of being able to receive from our loved ones who have gone hence such assurances of their continued love and remembrance.  
DR. A. H. RICHARDSON.  
Charlestown District, Boston.

We are cheered by these and similar tokens of approval which thus reach us, to go on in the support of this grand branch of labor, although the monetary expense at which we are placed by supporting what may be truthfully called Spiritualist free meetings in Boston is very heavy.

In a recent letter to the *Cincinnati Enquirer*, "Gath" chronicles that the late Epes Sargent was at one time connected with Wm. M. Evans, the present United States Secretary of State, in a literary way—on Park Benjamin's weekly paper, *The New World*. "Gath" also makes a Gloucester man say in his letter that the statesman after his elevation took occasion to look down on his former co-laborer; but, said the sturdy Cape Ann-er, "Mr. Evans needn't put on airs, for we think here that Epes [pronouncing it Epps] Sargent is the abler man of the two."

The *Banner of Light* of the 12th instant exposed the "Nellie Everett" humbug; and now we find the "three of the best materializers in the world" doing the good people of Portsmouth, N. H. We hope and trust that all respectable people will give these impostors the cold shoulder wherever they may appear. It is simply a money-grabbing game on their part—nothing more, nothing less.

#### The Resurrection of the Body.

At a funeral recently—the proceedings of which we are cognizant—an evangelical clergyman stated that the declaration of the Bible that these bodies we now occupy will be resurrected at "the last day," was a sure evidence of our immortality, and he proceeded to give the reason why; which was, that if the bodies are to be raised it must be for some purpose, and the only purpose that is possible is that they be reoccupied by their former tenants. In that view, our immortality depends altogether upon whether these bodies formed of earth, returned to earth, scattered to the four corners of the globe, re-formed countless times it may be in as many other bodies, shall at some moment of an indefinitely remote period be restored to us!

We have never heard a speaker advance this doctrine of the future resurrection of the material body without exhibiting the grossest inconsistency before closing his remarks. In the case we allude to the clergyman spoke of the spirit of the friend deceased as having flown on wings of light to the bliss of heaven, there to enjoy the happy fruition of a well-spent life on earth. As the resurrection of the body is supposed to occur, if ever, at "the end of the world," and as that end is by scientific reasoning placed at a period so remote that the human mind cannot estimate it, we should suppose the spirit, having existed till then without the earthly body, might continue to exist independent of it; at any rate, it must be a very awkward task for it to reoccupy it after so long a separation.

We pity our Christian friends if they rely upon such a system of philosophy for a belief in a future state of existence. The consolation to be derived therefrom must be like many of the so-called "mysteries of God," "past finding out." It is full time this dogma of the dark ages was sunk in oblivion without hope of resurrection.

#### Orthodoxy's One Step Forward.

Rev. Dr. N. J. Burton, pastor of one of the leading Congregational churches in Hartford, Ct., preached a discourse on Sunday evening, Feb. 6th, "which," says a dispatch in the *Boston Herald*, "is calculated to provoke some controversy among theologians. Dr. Burton is known as a somewhat independent thinker, and his views on supernatural manifestations, and in their relation to Spiritualism, are rather advanced for a divine of his denomination." He said Spiritualism is not a new thing, but as old as the human race; and further remarked that it does not become believers in the Bible to deny the fact of frequent communications from the other world—the commerce between the seen and the unseen. He hoped the day would soon come when Christians will cease to dig away the foundations under their own feet, to undermine the feet of Spiritualists. "My studies," said Dr. Burton, "have convinced me that the supernatural has been manifested, and I do not think it would hurt Christianity to acknowledge it. Such cases should be investigated. The idea that no case is supernatural which does not come within the bounds of Christianity is at variance with the facts."

Rev. Mr. Alger says that the whole fabric of Christendom stands to-day upon a colossal and unadulterated lie; that a man has a right to all the money he can get if he don't get into prison in getting it. This is too true; but the getters of money—through the despotism of the money-power—are not aware that they will be obliged to render a strict account of their earthly doings when they pass to spirit-life. They will find there is no escape for their shortcomings, and will wish they had never been born. They are the poverty-stricken in the life beyond—they are those who are weighed in the balance and found wanting. Many of this class return to earth mourning over their sad fate, asking, through our media, what they can do to escape from their unhappy condition. Oh, if mortals only knew these facts as we know them, they would be less grasping in their monetary affairs, less selfish, in order that happiness in spirit-life might be theirs.

We fully agree with Dr. Babbitt that Rev. J. W. Harter, of Auburn, N. Y., who is a devoted Spiritualist, would be just the man to do missionary duty all over the country in the organization of Children's Lyceums and awakening a new enthusiasm for those already established. Also, as Bro. Babbitt pertinently puts it, "He could organize new societies, which he could visit at stated times, kindle a new interest in old societies, tell them how to establish private circles for development of mediumship in their own families, and supply them with Spiritualist books, tracts, papers, etc." This is the most feasible method to successfully organize. Primary meetings should be encouraged everywhere, and a Missionary-at-Large in this direction is what is wanted at this time: Who will furnish the first dollar to enable Bro. Harter to commence this commendable enterprise?

The advertising columns of the *San Francisco papers* exhibit great activity in the cause of Spiritualism in that city. Public meetings are announced to be held on Sundays at Red Men's Hall, on Post street, between Stockton and Powell, and at Ixora Hall, 737 Mission street. In addition to these, public séances are given on Sunday evenings by Mrs. Ada Foye, 126 Kearny street, Mrs. Eggert Aitken, 313 Geary street, Mrs. Breed, 870 Mission street, Mrs. Hendee, 1150 Market street, Mrs. Souther, 211 Ellis street, Mrs. Maynard, 45 Third street, and Mrs. C. M. Sawyer, 17 Ellis street.

Geo. W. Kates was not so many years ago well known to our readers through his efforts in the Children's Lyceum cause, etc. After having for some time past identified himself with the dramatic profession, he now writes us that he has decided to abandon that field of action, and would like a position with some employer who is a Spiritualist, as a clerk, book-keeper, salesman, etc.; or he will travel and lecture with some good test medium if opportunity be offered. He can be addressed in any case at Greenville, O. Bro. Kates is a worthy man, and his request deserves attention.

The *Boston Herald*, in its issue for Feb. 21st, devotes over a column on its second page to an endorsement of Mrs. Ross's materializing séances—and then takes its words all back again in an editorial paragraph located on its fourth. And yet the *Herald* is a reliable paper. "Consistency, thou art a jewel!"

Z. Glazier has, under the heading of *Banner Correspondence*, third page, a tribute to the mediumship of Joseph D. Stiles and Henry B. Allen (the Allen Boy), to which the reader's attention is specially directed.

#### A Sailor's Farewell!

The ship "Charlotte N. White," of Belfast, Me., from St. John, N. B., for Liverpool, has recently been given up for lost, with all hands, no tidings having been received of her for four months. The *Bangor Commercial* makes the following statement concerning what it considers "a strange connecting circumstance" bearing on the matter:

"The mate, Mr. Doane, was married the day before the ship sailed from St. John, and thus the newly-married couple enjoyed but one brief day of each other's company before the husband sailed on the voyage from which he was never to return. His wife, while at a private boarding-house in East Boston, lately saw a vision of the departed. One evening, recently, Mrs. Doane came out of her room to get a pitcher of water, and, stopping at the head of the stairs, she saw in the hallway below a misty figure, which, she says, she perfectly recognized as her husband. The figure raised his hand to his hat as if in farewell. Thus, apparently, the spirit of the dead sailor bade his last adieu. The frightened woman fell senseless to the floor, where she was found by some of the other boarders, and, after recovering from her faint, she related the above in substance."

The above may safely be classed among the many events that are constantly occurring, proving the close proximity of the spirit-life to this, and the possibility, at certain favorable moments, of its denizens being able to present themselves to the sight and recognition of those yet in the mortal form.

The *Montreal Daily Star* of a recent date says:

"It is stated in a Scotch newspaper that in Thornhill, a property of the Duke of Buccleuch, the tenants are mostly held on a six months' notice. No leases are given, and the farmers may be forced to leave at this short warning. The outside compensation offered for improvements is half their value. There are many who could be turned out at a much shorter notice, and would have no legal claim for compensation. What a damper on the efforts of the agriculturists to improved methods of farming! The present duke is a fairly good landlord; but supposing the estates—about twenty-five thousand acres in extent—were in the possession of an extravagant absentee, the evils of the system may be fully comprehended. The fight for land reform must extend to England and Scotland, for it is needed there as much as in Ireland. Land monopoly is as terrible a social curse as can be well imagined, and more especially when the land is held in mortmain, in the dead hand of a corporation."

Our readers will find in the address given through the trance mediumship of W. J. Colville, and printed on the first page of the *Banner of Light*, much food for thought, and many points respecting mediumship, spirit-communications and collateral subjects that may have hitherto been somewhat obscure made clear to their minds. Many objections that have been raised by those of little or no experience in Spiritualism, and even by some who have long been familiar with it, are met in a masterly manner, and replied to so fully and seasonably, that few, if any, honest-minded persons can fail to derive great satisfaction therefrom. The address cannot fail to be read with deep interest and be productive of great good.

The announcement was made some time since in the daily press of this city that negotiations were pending, looking toward the purchase of the Parker Memorial Building in the interest of Spiritualism in Boston. The project has been variously commented on in different papers, but we have deferred alluding to it, preferring to await the final result before treating it specifically. We have now to inform our readers that, owing to circumstances connected with the matter which were entirely unforeseen at the outset, there is every reason to anticipate that the purchase will not be effected.

Our friend (ex-Judge) Peter P. Good, Esq., of New Jersey, called on us Monday last, looking hale and hearty. He has but just returned from a tour in Europe, and is temporarily stopping at the Revere House, Boston.

We shall print next week another installment of Dr. G. L. Ditson's review of our foreign spiritualist exchanges.

#### Movements of Lecturers and Mediums.

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

C. B. Lynn is addressing large audiences in New York City. March 6th he will lecture in East Dennis, Mass. Can be engaged for the balance of the season. Address *Banner of Light* office.

Mrs. Clara A. Field lectured for the Spiritualists in Leominster, Mass., Sunday afternoon and evening, Feb. 20th—her addresses being well received, and the psychometric readings with which she closed each meeting proving to be very satisfactory. The desire was expressed that she visit Leominster again at no distant day. Mrs. Field speaks in New Era Hall, Boston, next Sunday afternoon. Parties desiring to make engagements for lectures, etc., can address her, 19 Essex street, Boston.

Dr. J. K. Bailey spoke in Colfax, Indiana, Feb. 5th and 6th. His address, until further notice, will be Elmhurst, Ill.

Giles B. Stebbins lectures at Canaan, Me., from Feb. 21st to 25th.

Mrs. Maud E. Lord gives public sittings on Sunday, Monday, Wednesday and Friday evenings, at her residence, 40 South Elizabeth street, Chicago, Ill., commencing at 8 o'clock. On other evenings of the week she answers calls to give séances at private residences, for which arrangements can be made by addressing her as above.

Dr. L. E. H. Jackson, formerly of Bartonsville Silver Spring, Vt., who has been for some time seriously ill at Northampton, Mass., has so far recovered as to be able to resume her labors, and solicits applications for her services as a lecturer or medium. Her present residence is 257½ Warren street, Hudson, N. Y., and correspondents may address her care of P. O. Drawer 130.

E. Anne Hinman writes us from Norwalk, O., Feb. 15th: "I was prevented from reaching my engagements at Otkoke, O., for last Sunday, in consequence of the high water that had submerged the railroad tracks and impeded travel. W. Harry Powell is here, holding circles to good acceptance. I attended last evening, for the first time, a most satisfactory sitting for his slate-writing manifestations."

Prof. Wm. Denton's lectures in Cleveland, O., will be given each evening from the 7th to the 12th of March inclusive, in Chamberlain Block, corner of Superior and Bond streets.

J. W. Van Name, M. D., returned Feb. 16th to Madison, Conn., from South Amboy, N. J., where he has been laboring of late for the cause. He would like engagements in the East. Address him at Madison, Conn.

Miss E. M. Gleason, trance speaker, Geneva, Ashland Co., O., will answer calls to lecture. J. Brett writes us as follows concerning her: "I recommend this lady as a worthy person. Her invocations are beautiful, and her discourses are constructive rather than iconoclastic. She is a builder of rare merit."

W. L. Jack writes: "I shall be present at the Shawmut Lyceum Celebration of the 23d Anniversary of the Advent of Modern Spiritualism, to be held at Music Hall, Boston, Mass., March 31st; therefore shall not visit Philadelphia at that time. Friends will please note this fact."

John N. Lee, inspirational speaker, will answer calls to lecture in Massachusetts. Address 59 Dover street, Boston.







## Message Department.

**Public Free-Circle Meetings.**  
Are held at the BANNER OF LIGHT OFFICE, corner of  
Providence street and Montgomery Place, every TUESDAY  
and FRIDAY AFTERNOON. The hall will be open at 2  
o'clock, and services commence at 3 o'clock precisely, at  
which time the doors will be closed, allowing no access  
until the conclusion of the service, in case of absolute  
necessity. The public are cordially invited.  
The messages published under the above heading indi-  
cate that spirits carry with them the elements of peace and  
happiness to those who receive them. They are the  
messages of those who have passed from the earthly sphere in an un-  
developed state, eventually progress to a higher condition.  
We ask the reader to receive no doctrine put forth by  
spirits in these columns that does not comport with his or  
her reason. All express as much of truth as they perceive  
no more.  
It is our earnest desire that those who may recognize  
the messages of their spirit-friends will verify them by in-  
forming us of the fact for publication.  
As our angel visitors desire to behold national flowers  
upon our Circle-table, we solicit donations of such  
from the friends in earth-life who may feel that it is a place  
to place upon the altar of spirituality their floral offerings.  
[Miss Sholander wishes it distinctly understood that she  
gives no private sittings at any time, neither does she re-  
ceive visitors on Tuesdays, Wednesdays or Fridays.]  
Letters pertaining to this department, in order to  
ensure prompt attention, should in every instance be ad-  
dressed to Colly & Rich, or to  
LEWIS B. WILSON, Chairman.

**Messages given through the Mediumship of**  
**Miss M. T. Sholander.**

The following message, given Feb. 15th, is published in  
advance at the request of the controlling spirit.

**Moses G. Thomas.**

[To the Chairman.] You will excuse me, and  
pardon my intrusion a second time. A short  
time since I controlled this organism and gave  
a message [printed in the Banner Feb. 15], but I  
find by some means my name became transposed in  
its transmission through the brain of the  
medium. I know not whether it was my own  
fault or that of some other, but I remember I  
felt so earnestly all that I said, that the thoughts  
burned so upon my brain, and I felt so to entreat  
the assistance of the wealthy and opulent for  
those who were in need, and suffering for the  
necessities of life this bitter winter, that I paid  
but small attention to the rendition of my name.  
You will excuse me, sir, if I return to correct,  
and be kind enough to call me, Rev. Moses G.  
Thomas; and if you please, insert my little cor-  
rection as soon as possible in your paper.

Séance Dec. 17th, 1880.

### Invocation.

Oh, our Father God, we ask of thee, at this time,  
that the one sweetly solemn thought may come to  
every soul that they are near to thee and thy eternal  
kingdom this day and hour. May they penetrate their  
hearts with the light of thy love, and in the presence  
of the boundless of immortality, where they may join with  
angels in doing thy will and purpose in performing  
missions of good for all mankind. May every soul be  
come uplifted at this moment near unto thee, and unto  
those angelic hosts who daily assist thee in the  
realms of light to bless and comfort humanity. May  
they feel the desire burning within to give forth some  
good unto others, to send forth a feeling of sympathy  
and love that shall permeate weary hearts with  
strength and encouragement; and may they feel that  
they are working hand in hand with angels; that  
they may live in communion with the blessed ones; that  
it is their duty to send forth instruction and enlighten-  
ment unto those who sit in darkness and in the bond-  
age of ignorance. We ask thy blessing to rest upon  
all mankind, whether in the bonds of flesh or in  
the spiritual spheres beyond, whether in darkness or in  
realms of light; in the cottage and in the palace, in  
dens of infamy and in the house of truth and prayer.  
May thy blessing descend upon all hearts, that they  
may feel a quickening influence which shall be of good  
and of great cheer, that they may strive to rise above  
all darkened conditions and look for something higher  
and better; and that they who are in darkness and who  
walk in the light of purity and of truth, may feel an  
inspiring presence which will send them forth unto  
those who are in distress, who walk the paths of  
wrong, that they may feed those poor, hungry, unfor-  
tunate ones with the bread of light and life, and lift  
them up nearer to thee and thy spiritual kingdom.

### Julia Leonard.

It is nearly a year since I died. I was young  
—only twenty-two—and my friends felt badly  
and very sorrowful. I have been trying to reach  
my husband and tell him that I was by his side  
in his hours of sorrow, and I sought earnestly  
to make him feel me and know that I was there.  
I knew and appreciated all he did for my re-  
mains after I left the body, and I wish to thank  
him. Although masses are of but small im-  
portance to the spirit, yet I knew that it gave  
my dear one great pleasure to have these per-  
formed, and so I felt happy. Oh, if he could  
only hear the beautiful music in this world  
which I now inhabit, he would feel happy him-  
self, for he would know that I was well situated  
and at rest. I have attended concerts in the  
spirit world, where the music has seemed to  
thrill through my being and lift me up higher  
above all things than I ever was before; and  
then it seemed that a new knowledge came to  
me, a clearer sight, and I was enabled to look  
back over my past life, to review many scenes  
and events, to see that they were all for the  
best. I have been attending school since I  
passed away. I have been attending a school  
over which one of our good fathers presided.  
He is not bigoted, nor does he confine his teach-  
ings in any sense to religion; but he strives to  
instruct us in a knowledge of the higher life, to  
give us something whereby we may grow better  
and purer, with desires to be of benefit to others.  
And so I come back speaking in this way, that  
I may send up my love to my friends, and to  
say I expect to watch over and to guide you; I  
can see that changes are coming to you, but  
they do not affect my spirit save as they will  
bless, or otherwise, yourselves. I wish to say  
that there are friends with me who, in earthly  
life, did not receive much instruction or knowl-  
edge, but who, because of the desire within  
their souls for growing in knowledge, have  
learned concerning the ways of life, and they  
are now competent to speak as those who have  
learned. They send back their blessing and  
their love, with assurances that they are watch-  
ful guides to friends who still remain on earth.  
I come from Baltimore, where I resided. My  
name is Julia Leonard; my husband, of that  
city, is Patrick Leonard.

### Robert L. Tilden.

[To the Chairman.] Will you please announce,  
sir, that Robert L. Tilden, who died in San  
Francisco, has returned. I have friends in Cal-  
ifornia, and I have friends in Maine. I have  
friends in Belfast, whom I would like to reach,  
as well as those in the West, and I thought that  
if I came to this place, and sent out my words of  
greeting to my friends, they might reach them.  
I was forty-nine years old when I went out from  
the body. I have not been a disembodied spirit  
for a great length of time, and I do not feel  
qualified to speak concerning the spiritual life.  
I am as well situated as I can hope to be, and I  
feel that this is a real, tangible, natural life  
which we are to take hold of and make the best  
of, for ourselves, as we would were we in the  
body; but I consider that half a century of ma-  
terial life is nothing compared to the long ages  
of existence we are to undergo in the spiritual  
state. Now, I felt that I had many experiences  
on earth, but they are trivial compared to those  
which are daily occurring to me in the other  
life; but as only comparatively a few months  
have passed since I went over, I feel, as I said  
before, that I am not qualified to speak concern-  
ing the spiritual world. I would have my friends  
realize that I have come back; that I can return  
to mortal life to speak my thoughts and express

my sentiments. I wish them to know that I am  
now satisfied with what has been done, and with  
my own life. So far as its ending upon the ma-  
terial shore, certain affairs and events which  
occurred to me when on earth may cast shad-  
ows over my spiritual existence, but they are  
passing away, and I feel that I am coming out  
into the clear sunlight.

### Mary J. Knowles.

I am trying to reach John W. Knowles, of  
West Philadelphia. I feel that I must speak to  
him, and it seems, at times, that I would burst  
the bonds that confine me and prevent me from  
speaking, so great is my anxiety. I have strug-  
gled long in spirit to influence some one, but I  
have not succeeded, and kind friends have  
brought me to this place, and instructed me how  
to proceed to send my message. I wish to say to  
that person, Oh, do not visit those places which  
you frequent; they bring about your terrible con-  
ditions, which appear like shadows around you,  
that we cannot penetrate. They are of great  
injury to you spiritually and physically. The  
surroundings which you enter at times are very  
detrimental to your being, in every sense, and I  
have come here to speak earnestly my wishes in  
this important matter, and to say, if you value  
my presence, and would have me come around  
you, keep away from those places; remain quietly  
in your own home, or else form new associa-  
tions. We would have you draw us to your  
side. Many of your friends and dear ones are  
in the spirit-world, and they are all working to  
uplift you into a higher condition where you  
may receive the instructions of the angels, and  
be benefited by their love and sympathy. You  
must know to what I refer.

I have seen you going away, day after day  
and evening after evening, from your own quiet  
home, and seeking companions and associations  
which are not beneficial to you, and you have  
felt afterwards it was not wise, and have  
thought you would do differently; but still  
temptation comes upon you, and you do not re-  
sist with your entire will; so I have come here  
to speak earnestly and anxiously concerning  
this, to ask you to strive with all your might to  
live pure and good, and to be to your family  
and friends what we know you can be—a bless-  
ing and a grand assistant. All those who have  
passed away from your side and from your circle  
of friends, send back their love and their  
greeting. They are many; I cannot name them  
over, for you must recall each one. They re-  
member you with their love, and they expect  
you to remember them and to be anxious to  
meet them again in the by-and-by. They will  
earnestly watch and wait until you are sum-  
moned home to the spirit-world. Please say it  
is Mary J. Knowles.

### Rosalie Abbott.

I lived on Main street, Charlestown, with my  
husband, Andrew Abbott. If memory serves  
me rightly, it is a few weeks more than two  
years since I passed away from material life,  
aged and worn; yet now, in the beautiful light  
of another life, I daily feel the strength and  
freshness of youth permeating my spirit; I am  
growing renewed and beautified, not from any  
outward condition, but because I feel the ex-  
pansion within my soul. I know that I am grow-  
ing, and I wish to engrain within my being all  
the graces that truth, and knowledge, and love  
can supply, that I may daily develop, and be of  
use to myself and to others. I come back to  
send my love to my friends, and to say, I am  
not dead, but I live in a world of light and  
glory. I have met many dear friends, who are  
associated with me, and with whom I rejoice  
daily in the new life, freed from sickness, pain  
and care. Here on earth the flowers bloom and  
droop away; the rose expands its petals and de-  
velops to maturity, till it droops and fades; but  
in the life that is beyond the mortal, the flowers  
bloom and scent the air with their rich fra-  
grance, yet they do not wither; and I wish to  
say that even so am I striving to unfold, know-  
ing that neither age nor decay shall come to my  
being; that I shall only fling off the old crudities  
of earthly life, and take upon myself the  
brighter glories of eternal existence. I come,  
just to send back a greeting and remembrance  
of love, and to assure my friends that I live,  
that I shall meet them all again when they too  
pass over the river of death. Rosalie Abbott.

### Jennie Ryder.

My name is Jennie Ryder. My father is in  
New York; his name is William. I want to get  
to him if I can. I can't seem to come to him,  
anyway. He was away from home when I died,  
and he felt very badly when he heard the news.  
I was trying to come to him then, but I could  
not seem to do so. There is a kind lady here;  
she brought me, and she said perhaps I could  
reach father in this way; and, if I could get  
my letter to him, it would give me strength and  
power to come close to him myself, in spirit,  
and then I would be able, sometime, to send  
another message. I want to tell father that  
mother sends her love to him, and so do all the  
rest; and I want to tell him that auntie (she is  
living on earth—mother is in the spirit-world  
with me) wants him to come home. She has  
been waiting so long to get a letter from him  
she is afraid something has happened. I want  
him to write to her, anyway, and tell her he is  
all right, because I think he is; and I want him  
to come home just as quick as he can, because  
auntie feels that there are certain things he  
ought to attend to. I had a sore throat, and I  
couldn't speak when I was dying. I wanted then,  
very much, to tell my aunt to send my picture  
to father, and a lock of my hair. She sent the  
picture, but she didn't send the hair. When  
father comes back I want him to ask for it, and  
have it put in a pin, or something, and wear it  
all the time; then I think I can come to him  
better, and perhaps help him somehow. I want  
to help him very much. Mother says he  
needs it, too. She can come to him, sometimes,  
and guide him, but she can't always do so. He  
works in a big shop where it is all commotion  
and confusion; it seems hard for us to get  
through it to him; then when he goes away at  
night he is all tired out, and we can't do much  
good. Now I think perhaps sometime we can;  
that is why I have come here.

### Emma Gray.

I was a little girl when I went away, but I am  
growing up in the spirit-world. I have a real  
pretty home, and have flowers and shells and  
books, and everything that I like. We don't  
have to study from books over there, in school,  
but we study from flowers and stones, and all  
such kind of things, and then our teachers bring  
us back here, and take us into places where  
there are different objects, and tell us all about  
them; then we have to examine them, and see  
if we can think of something new—that is the  
way we learn. Then we come back to people,  
too, as they gather in their homes, and we learn  
from them; so, all the time, we are trying to  
learn something. And I want to send my love

to my mamma, and tell her I am real happy in  
my home in the spirit-world, and it is real  
bright and pretty. We have got a real nice  
place for her when she comes. I guess it will be  
a long time first, but we'll keep it all the same;  
keep it always bright and beautiful. Every one  
over here that knew her sends love to her; be-  
cause they always loved her very much indeed.  
They want her to know that spirits can come  
back and look after and care for her; when she  
feels sad and sorrowful they are close beside her  
to try to make her feel better. She has had a  
great deal of trouble and sorrow, but it is all  
bright around her, because she feels sometimes  
that perhaps it is all for the best, and she tries  
to make things bright and pleasant. I was six  
years old when I went to the spirit-world. My  
name is Emma Gray; that is my mother's name,  
too; she lives in Boston.

Séance Dec. 21st, 1880.

### Robert Beggs.

Somewhat more than two years ago I passed  
from earth to the land of spirits, and I heard it  
remarked over me, by friends of mine, "Poor  
fellow! gone before he had reached his prime;  
the light of intellect extinguished, and earth  
knows no more of him whom so many times we  
were glad to meet and hold converse with." But I  
wish to say to my friends, the light of intel-  
lect has never been extinguished; the chang-  
ing of condition from the material to the spiri-  
tual sphere is merely the changing of one condi-  
tion of activity to a larger sphere of usefulness  
and labor, and when a friend on earth is pro-  
moted or advanced to a higher and better sphere  
of usefulness, we do not deplore the change, but  
we rejoice with him that he is thus enabled to  
extend his work and powers to others; and so I  
return to say, Do not deplore my death; al-  
though it seemed early in life, rather feel that  
I have passed on to higher scenes, and to larger  
fields of information, where I may gather for  
myself that knowledge which my spirit most  
requires.

I would likewise say to my friends, I am in-  
terested in journalism to-day, as much as I was  
in the past, and I find that my powers are not  
cramped and confined. We are not limited in  
the spiritual world as we are when upon earth;  
there is a field of labor in the higher spheres, in  
this department, which we may enter, if we  
will, and work for ourselves. But my own de-  
partment of labor seems to be in connection  
with the material world. I have entered into  
communion with parties yet in the form, whom  
I may influence with my peculiar traits and  
characteristics, and whom I am striving to de-  
velop for years of usefulness to mankind. This  
age of ours, if I may so use the term, a fast  
one, and I find that journalism, as well as other  
departments of labor, seems to be crowded and  
rushed ahead in this country; the people have  
no time for details; they must reap the entire  
product of the mind at one sitting, or they cast  
it aside as worthless trash, which they cannot  
afford to waste time over. I am striving to  
learn the art of condensation, and to impart it  
to friends of mine yet in the body, and by-and-  
by I hope to be heard from, and to make my  
presence known, and to identify myself, not  
only to personal friends, but to those who,  
through the medium of the press, were ac-  
quainted with my characteristics, and could  
soon to recognize my own peculiar traits. I  
send my greeting to each friend, and say, Any  
time when you desire to hear from me, and feel  
to afford me opportunity, I shall be glad to put  
in an appearance and respond; and I assure  
you I will give to you some token of my identity  
which you cannot fail to understand. From  
New York City, Mr. Chairman. You may call  
me Robert Beggs.

### Mrs. Elsie J. Smith.

I feel drawn here. I came to witness the ex-  
ercises of this meeting; but when I found an  
open doorway, as it were, for the spirits of the  
departed to return from their home in the spiri-  
tual world to mortal friends, and to assure  
them of their welfare and of their life, I could  
not resist the temptation to enter in and make  
my presence known. I would like to say to my  
dear friends, Although having passed beyond  
the grave, yet I am still by your side; I often  
come to you in the still hours of evening and in  
the early moments of morning, and strive to  
influence you with a knowledge of my pres-  
ence, and to bring a blessing also from my spiri-  
tual home, which will make your hearts re-  
signed and give you consolation and comfort.  
At times it seems to me that I can sense this  
permeating peace stealing over your hearts, al-  
though you may not recognize the source from  
which it comes. Yet, while I feel that I can  
be of service in this way, that I can awaken in  
your souls thoughts of the world beyond, and  
willingness to know something of that land  
where angels dwell, I feel that I am indeed  
blessed and happy; and I wish to say that I  
have a beautiful home in the spiritual world;  
that it is tangible and natural to me; that I am  
surrounded by loving friends who offer every  
kindness, and that I can send back from that  
home peace and blessings to surround the  
hearts of mortals still in the flesh, and bestow  
upon their lives some degree of knowledge from  
the spirit-world. I wish to call the attention  
of my friends to this beautiful philosophy; to  
say to them, Search into the truth; seek to  
know something concerning the eternal world  
whither you are drifting, and in time you will  
receive from beyond tidings of immortality,  
some knowledge of the future world, and to-  
kens of the presence of your beloved dead,  
whom you have felt have passed beyond never  
more to return. I am the wife of Albert B.  
Smith. I am from Nashua, N. H. I wish to  
send my love to every friend, with thanks for  
all attention and kindness which was ever be-  
stowed upon me. Mrs. Elsie J. Smith.

### Capt. John Cooley.

To-day I have visited Milford, in company  
with my son Henry, but found rather an in-  
hospitable greeting, and the place rather cold  
and cheerless. We have wandered our way hither  
in order to strive and make our presence known  
to friends, and have them feel that we had been  
in their midst. I do not blame my friends for  
not recognizing our presence to-day, because  
that was not to be expected; but I wish to have  
them know that we did come with our love and  
blessing, and are anxious to make ourselves  
known, that we may at all times be able to come  
into their midst and give them knowledge of  
our home beyond. My son desires very much to  
send his love to all, and to say that he is happy  
and satisfied with his new home; he would not  
now return to earth to dwell if he could. He  
had no particular desire to come to the spiri-  
tual world, because there seemed to be a long  
time before him on earth; but now, having tasted the  
waters of immortality life, and having felt on the  
bread of spirituality, he finds himself content  
to remain in that home beyond the mortal life,

and there to work to develop his powers and  
send back to his loved ones an influence which  
shall uplift them nearer the eternal world, and  
strengthen their hearts for the trials and disap-  
pointments of earth. In his message I would  
weave my own, and say, I am satisfied and  
happy. I met my son at the portals of death,  
and conveyed him to a home prepared for him,  
into which he has entered naturally, as one who  
was indeed at home. And now, any time when  
you desire to hear from us, we shall be ready to  
respond.

The heart encased in flesh that sends out to  
the spiritual life a yearning desire to hear from  
those who are gathered there, and that will give  
opportunities through private avenues for spirits  
to return, will receive a blessing of love, and  
shall indeed hear from those who are departed.  
It is not much that I have to say to-day, but if  
I ever find opportunity to return again, rest as-  
sured I shall have much to offer, for it seems  
that there is so much knowledge pressing upon  
me, not only concerning my life in the spiri-  
tual world, but my days of activity and work on  
earth, and the many experiences which I had  
to undergo which I desire to discuss and talk  
over with my friends, that I am persuaded I  
shall strive again and again to return till I find  
myself successful. We have no battles to fight  
in the spiritual world, only those with self, and  
it is for the spirit within to come off conqueror.  
If one has a strong desire to win, to walk with  
those angels of light who are seeking for the  
elevation of mankind, to put away self, to strive  
to benefit others, he will certainly advance in  
knowledge and develop in power. We all may  
enter a safe port at last and find a home pre-  
pared for us by our own actions, and shall meet  
the consequences of our deeds, whether they  
are of good or evil. Capt. John Cooley.

### Sarah J. May.

My parents are in Buffalo, N. Y. I have  
never returned to a medium before, but I un-  
derstand the processes of returning to mortal  
life, because I have watched all these avenues  
of approach to material things, and have stud-  
ied into the conditions of mortal life as con-  
nected with mediums for spiritual control. I  
passed away in infancy, and have been tended  
and guarded and cared for by dear spirits in  
the immortal world, who have sought to devel-  
op my powers and to rear me in intelligence  
and knowledge, that I might be sent out as a  
missionary to those who walk in darkness and  
know not whither to turn. I feel that I would  
be a missionary to my dear parents, and would  
say to them, You have no knowledge of this  
immortal life whither your dear ones have fled  
and whither you yourselves are tending, and it  
is my earnest desire to awaken in your souls a  
yearning to behold the faces of your loved  
ones, and reach out for communion with the  
so-called dead. It is my privilege to return and  
teach you that the dear little children who  
pass away from your side do not always re-  
main in childhood, but they develop and ex-  
pand their powers, and grow in stature till  
they arrive at maturity. They are cared for  
and guarded by angel teachers and guides who  
look well to them, who are ever ready to be-  
stow upon these little ones that sympathy and  
love which shall enfold them in garments of  
light, which shall cause the blossoms of purity  
and innocence to grow and expand, and never  
fade.

My dear parents, if you will only seek to learn  
something of the Spiritual Philosophy, if you  
will seek some medium through whom we can  
come to you, it will be a great blessing to your  
spirits, for we can teach you of the way which  
you are to tread; we can come in your home  
and bless those who are gathered around in the  
family circle; we can come and bring to you the  
floods of light and peace from the world be-  
yond, and tell you of those dear ones who await  
your coming when you, too, shall be called  
upon to pass from mortal scenes. I wish to say,  
a dear grandmother took me from the home and  
hearts of my parents, and has cared for me  
through all the long years; many times she  
brought me back to my earthly home, that I  
might receive from my dear parents some  
knowledge or some sympathy which seemed to  
be needed by my spirit, to enable it to round  
and blossom out; and through them I have learned  
of material things, I have learned of material  
ways, and so I feel I have lost nothing, although  
passing to spirit-life so early in life. My father's  
name is Charles May; my name is Sarah J. May.

### J. G. Birchm.

[To the Chairman.] I have come a long dis-  
tance, sir, in order to speak to my friends.  
Many of them are in Austin, Nevada, where I  
made myself at home. I have also friends in  
San José, Cal., where I was ill, and passed away.  
Now, there are many strange things connected  
with my mortal life, things that I could not un-  
derstand, nor appreciate because failing to un-  
derstand them. I was considered a particularly  
healthy and robust man, and so I felt myself  
to be; but yet, at times, a strange feeling came  
over my system which I could not define, which  
seemed to be pressing me down. I did not  
care to trouble my friends with a knowledge  
of this, because I appeared so strong and ro-  
bust; I did not know but what it was the re-  
sult of imagination; but, after my decease, it  
was found that my internal organs were dis-  
placed, and the doctors felt that they had come  
across a rare and curious case. Now, it seems  
to me that if they studied into that as they  
should, they would gain a great deal of infor-  
mation concerning the arrangement of the hu-  
man body, and I believe the time is coming  
when anything of this kind will not surprise the  
doctors, but they will be ready to explain it to  
the public generally. However, I am not here  
to speak of myself as I was physically, but to  
send out my greeting to my friends, and tell  
them I am well situated in the other life. I am  
strong and robust, and possessed of an organism  
thoroughly adapted to my wants and purposes,  
which I can use for myself, and in working for  
others. I have visited many places since my  
departure, places in the spirit-world and places  
upon the earth. I have roamed through vari-  
ous cities and towns, have touched my friends  
upon the shoulder, but have not felt sad at re-  
ceiving no response, for I know that they be-  
lieve when a man is dead he cannot return and  
manifest himself. Now, I am not dead; I am  
thoroughly alive, more consciously so than ever  
before, and whenever my friends are ready to  
hear from me, I am quite as ready to respond,  
and will do so most assuredly. This is a new  
experience, and I am not succeeding very well,  
in my own opinion, but I believe when I come  
again I shall do better. I am J. G. Birchm.

### Maria L. Gordon.

I came here a few weeks ago and gave my  
name to the spirit-chairman of this circle, but  
I found so many pressing in upon the medium,  
who were anxious to control and send messages  
to their friends, that I retired and felt that I

must wait for some more favorable opportu-  
nity. A few days ago I received word that I  
would be enabled to come to-day and speak my  
message. It is a great pleasure to me to be able  
to do so, and to say that all the long years of  
my spiritual existence I have ever felt it a bless-  
ing to return to mortal scenes, in the pres-  
ence of my dear ones to bring to them an in-  
fluence from the higher spheres that would as-  
sist them in their every-day life to bear the  
trials and disappointments and clouds which  
must inevitably come to each spirit. I wish to  
say to my beloved husband: I am with you fre-  
quently, in all hours; and at times it seems to  
me that you must feel my presence and know  
that my hand is placed upon your head. Our  
dear mothers come to bless you and to bring  
you consolation and peace, and are happy  
hand in the spirit-world, and we only await the  
time when you will join us and we shall live to-  
gether for all time. My sister sends her love  
and greeting, and says she will, if possible, re-  
turn and give a message to her friends and to  
you, that you may know that she does indeed  
live, and that she can return to send out her  
greetings and remembrances to all who were  
dear to her when in the flesh, and who are like-  
wise as dear at the present time.

You have often wondered where my home was  
in the spirit-world, and I wish to tell you that I  
dwell in a beautiful city of light, which we call  
Harmonical City, and we reside there together—  
our dear family—all united in love and sym-  
pathy. It is our pleasure to keep our home open  
for those who would wander in and seek refresh-  
ment; and we are always glad to go out from  
our home and seek for those who are in need of  
assistance and strength, and dispense to them  
some knowledge, some light, which will benefit  
them in their upward journey. When you, too,  
over the river of death, shall find your way into the  
spirit-world, you will find all your friends waiting to  
give you welcome. You will find what I tell  
you is true; there is no parting and separation  
over there, there is only joy and peace. We all  
desire to benefit and bless others, and I ask of  
you to live as near right as you know how while  
you remain on earth; to seek to benefit and  
bless your neighbors and those around you; to  
dispense light and truth, and give whatever you  
can for the benefit of others; to seek to live  
honestly, truly and purely, so that when you  
come, you will not have false conditions which weigh  
you down nor darkness cloud your spirit; but you  
will be fitted at once to enter that city of light  
and peace, where all is harmony, where angels  
dwell one with another, working to benefit all  
those whom they see in need.

I wish my message to go to W. P. Gordon, of  
St. Louis, Mo. My name is Maria L. Gordon.  
It is many long years since I passed to the spiri-  
tual world.

### Noah Sill.

I come in all humility and meekness, for to-  
day I realize as never before the condition into  
which I have entered, and what has weighed  
my spirit down. I now know that I am nearly  
two years since I passed from the material body.  
For a long time I did not know that I was a dis-  
embodied spirit; I felt that I was still in the  
form, an inhabitant of earth, and that I was  
bound down. Many times I could not realize  
why I felt so burdened and oppressed; but when  
I realized that I was a disembodied spirit, then  
I could see that much of darkness surrounded  
me, and only here and there points of light  
seemed to give me any satisfaction, and I come  
back, now that I have learned that I can come  
back, brought here by beings who are interested  
in my welfare, to say to all people: "Look not  
upon the wine when it is red, when it giveth  
its color in the cup, for at the last it biteth like  
a serpent and stingeth like an adder." And  
I feel this in the very core of my being, that I  
have been stung and bitten because of my own  
foolishness and indulgence. After I had  
sloughed off the material form, I felt the old  
craving for liquor burning within me, and I at-  
tended places where that is dealt out, because  
I said and that only I knew, and I found no  
peace; but the peace which I then knew is to-  
day lashing my soul, and it is my desire to throw  
off all remembrance and all recollection of what  
has been in the past. When I think of my in-  
tellect blighted, of my days that have been in  
darkness, because of my weakness, I feel that I  
cannot be scourged too severely.

Now, when I remember that instead of seek-  
ing to throw off this craving I rather sought to  
indulge it, and come in contact with embodied  
beings who did partake of the burning liquor,  
and through them by means who are interested  
in my welfare, then I feel that I am indeed a wretch.  
It is when we awaken to our condition, when  
we are free from material bonds, that we  
realize where we are and what we are. There  
is no sophistry that can smooth over our con-  
dition to ourselves; we cannot assure ourselves  
that we are no worse than others; for a glass is  
held before us into which we must look and be-  
hold the man as he is. When I awoke to my  
real condition it seemed that I was in a barren  
place, and that only I was surrounded by a  
thing, no life, no intelligence about me; but all  
was dark, sterile and stormy; and I cried aloud  
within myself for succor, till at last I beheld a  
face—a beautiful being—beaming upon me, and  
I felt that an angel of light had descended into  
the haunts of Hades to give me blessing. By-  
and-by I realized what I had been, and a desire  
crept into my being to throw off the darkened  
conditions, and to reach out for something  
higher and better; to yearn for the presence of  
those who did partake of the burning liquor,  
and then gradually the darkness disappeared,  
the light came streaming upon me; I saw faces  
bending over my form, and I heard sweet music.  
Then the rocks and stony places disappeared,  
and I found myself in a gleaming valley, where  
flowers bloomed and waters gushed, and I felt  
if I could only partake of those waters, and  
feel the cleansing fluid upon my being (for I  
was possessed of a form, natural, tangible to  
myself), that I could be renewed and made  
over.

My desire afterwards for this was gratified;  
I quaffed the crystal waters, I plunged into  
them and felt them rushing over my form.  
When I awoke I knew that I was purified. But only  
in passing through conditions may we become  
purified, and I now know that my mission is to  
work and labor for the benefit of those who,  
like myself, have been plunged in degradation  
and misery. I now know that my labor will be  
one of love—to seek, to succor and to save the  
unfortunate and miserable. No matter how  
low a man may sink, no matter how degraded  
a woman may become, I feel that he is my brother  
and she is my sister. I shall put forth my  
hand to lift them up into a condition of purity,  
by which they may become cleansed and made  
whole, where they may see the outworking of  
their own salvation, because of new desires and  
efforts born within their souls for a higher and  
better life.

I send back to each of my friends my words  
of love, and say to them, although the light  
of material life is dim, and the darkness is  
deep, and imprisonment I passed away, chained  
by terrible conditions, yet I have at last burst  
them asunder. I am in the presence of good  
spirits who have brought me here and with  
whom I rejoice that there is salvation and  
peace for all mankind. I shall give out no  
speeches now, I shall not have my words go  
forth from time to time, through the columns  
of the secular press, but I shall work with a  
will, silently and unobtrusively, for the sake  
of blessing and of use to our unfortunate ones,  
like myself, have been plunged into despair and  
misery because of their own terrible passions  
and appetites. I am not now, as was once said  
of me, one of the "great guns of the Dashways";  
but I am a working spirit, anxious to become  
purified and elevated, to attain knowledge con-  
cerning the laws of life, and reach downward  
with one hand to uplift others, while stretch-  
ing forth the other to receive something of good  
from on high. I am in hope that my words  
will reach my friends in Baltimore, that they  
may know that Noah Sill has returned to make  
his presence known.

### MESSAGES TO BE PUBLISHED.

Dec. 21.—Robert Dale Owen; Louis R. Peabody; Eva May  
Cook; Hattie A. Palmer; Mary E. Fuller; Frances Black;  
Minnie May; Flossie; Hattie; John; Ben; Ben; Ben;  
Dec. 22.—Hannah Britton; Willie J. Bray; Thomas Ev-  
ans; Adeline Merrill; Henry J. Hubbard; Caleb Hutchins-  
on; Jennie; John; Ben; Ben; Ben;  
Feb. 14.—Amos Tuck; Mrs. Emma W. Jack; A. J. Lath-  
rop; Lyman Stinson; Susie Fisher; Hattie A. Davis; R. A.  
Buck; Jennie Gray;  
Feb. 15.—William Atkins; Mrs. Mary W. Bartlett; Jo-  
seph Hadley; Isabel Huling; Estella Page; Thomas Dodge;  
Mrs. Holt; Celia A. Thayer.







## New York and Vicinity.

## GLIMPSSES OF THINGS IN NEW YORK.

BY EDWIN D. HARRITT, D. M.

To the Editor of the Banner of Light:

The great spiritual wave so long prophesied by the invisible world as coming upon us partly as the result of the perdition of the great planets during 1880, and especially 1881 and later, seems already to be fully setting in. The breezes from the divine life are coming in upon us, and heavenly light is bursting joyously upon many souls. Various spiritual societies are presenting courses of lectures to full audiences, and psychological experiments are being made in different quarters. Prof. Denton has been giving us some lectures of thrilling interest at Carlier's Hall, etc., and Prof. A. E. Carpenter is giving his amusing and wonderful experiments in psychology every evening at the Masonic Temple, before rousing audiences. Among the great blessings of psychology is the demonstration of the fact that there is a subtle and powerful spiritual force in human beings, by means of which we may greatly control and bless them, both in mind and body; and secondly, the practical illustration of the fact that if one mind, while yet encased by the body, can control the thoughts, words and deeds of various sensitive persons, and that at times without uttering a spoken word, quite as easily send a disembodied spirit also control those sensitive that we call mediums, and thus practicalize spirit communion.

The redoubtable Dr. Beard, who has filled all the air with his denunciations of Spiritualism, Clairvoyance, etc., declaring most positively that no human being has ever been able, or ever will be able, to see through an opaque substance, is standing on dangerous ground, and is liable to be slain by a woman, even the gentle Mrs. Julia Carpenter, wife of the psychologist. Mrs. Carpenter has shown him on two separate occasions that in spite of blindness and all the precautions that even such "an expert" as he presumes himself to be can institute, she can read and see objects by means of some interior vision, and he has given up beaten, but still consoles himself that it is not done through spiritual power. Poor consolation, dear Doctor; for while she thus proves that she has eyes that see what yours cannot, tells you she sees spiritual forms, and describes those spiritual forms so that surviving friends immediately recognize them, what are you going to do? Take a case like the following, for example: A few days since Mrs. Carpenter went into a circle of entire strangers and saw a lovely form standing affectionately behind a certain lady, on one of whose hands she read in letters of light the name "NINA," while on the other palm was the word "MOTHER." With what tears of joy the lady declared that she had lately lost a beautiful daughter whose name was Nina, and admitted the correctness of the description. Now, Dr. Beard, do you not see that since you have commenced building on facts, there is the greatest danger that your theories will be shattered into atoms? I have known her to give still more startling tests in my own family, and many others can do the same thing.

Dr. Beard has done a good thing by taking some of Mr. Carpenter's subjects and exhibiting them among the hundreds of cultured people constituting the American Academy of Science. For awhile they looked on with a sort of skeptical and sneering spirit, but finally had to give up before the irresistible tests of hidden power, especially when Dr. Beard held a red-hot iron against a young man's hand for some time, without causing him to wince in the least, at the sight of which the assembly shouted their approval.

It behooves the cohorts of religious freedom and spiritual progression to open the purse and buckle on the armor in the cause that is now opening up to gladden the nations. Is it not a sign of insanity, almost, for people to hold on to their purses with such a death-grasp, when they know that in so brief a time all worldly possessions shall vanish like the mist, and the eternal realities of a higher life be upon them? There is the cause of our liberal newspaper press, of lectures, of books, which show up our glorious truths, of mediumship, which is the ladder between heaven and earth, and should be sustained, of Children's Lyceums, which train our young immortals so much more skillfully and correctly than Sunday schools do, of libraries which educate the people, etc., etc. The cause of the Editor-at-Large should certainly be sustained if we have any public-spiritedness about us. Shall we helplessly let the periodical press slander us, and pervert what is most dear to us, when we can have an accomplished writer like Prof. Brittan to haul back their assaults and enlighten their readers with reference to something higher and better than they yet conceive of? It is plausible to say that all Spiritualists should undertake this work, and that without pay, but this is not practicable, for people must earn a livelihood, and the cares of daily life absorb the time so that if those should be found who are as able as Prof. Brittan, they find it difficult to give time and attention to the matter. The press can become a mighty missionary power to enlighten the world on this subject, and we should have at least one man fully armed and equipped for the cause and supplied with a proper salary, so that he may devote his whole time to the matter.

In this connection there is another matter which I would bring before the readers of the *Banner*. Some time since I listened several times to the Rev. J. H. Harter, of Auburn, N. Y., formerly a Universalist clergyman and now an earnest Spiritualist, and an old friend of Dr. Peabody. He seemed to throw a kind of fascination over his audiences, sending out at times an irresistible humor which would elicit a burst of laughter, and then a pathos which would melt them to tears. I thought then, and have thought ever since, what an almost unequalled *Missionary-at-Large* he would make. His style of speech is exceedingly pleasing to the young, as well as to the old, and he could organize new Children's Lyceums, or awaken a new enthusiasm for those already established. He could organize new societies, which he could visit at stated times, kindle a new interest in old societies, instruct the people in the wonderful things pertaining to spirit communion, tell them how to establish private circles for developing mediumship in their own families, and take with him a supply of books, tracts, papers, etc., which all people who are able could buy. But the question is, how can he be sustained? It has struck me that we could take a hint from our Orthodox friends in this matter. A special wealthy member of a church, or perhaps two or more members, will agree to secure a certain salary over and above expenses to some worthy missionary for one or more years. If some one would do this for Bro. Harter, I think it would

give him a thrill of pride when the report of the progress and achievements of Bro. H. should come in. If, among other things, Bro. Harter should give some of the societies a call and a little of his genial eloquence, say in New York, Boston, Philadelphia, etc., he could get contributions enough to help materially in the payment of expenses, while the books that he could sell at the close of his lectures would help somewhat, and do good also. Pure and true Spiritualism is the most blessed faith that the world has ever seen, and he who contributes to its spread shall lay up treasures in heaven which shall last forevermore. I have conferred with Bro. Harter on this subject, and I know that he would enter upon it with earnestness and joy.

In a few weeks I shall have ready a new and beautifully-illustrated volume of about three hundred and fifty pages, at an expense of \$1,50, entitled "Religion as Revealed by the Material and Spiritual Universe." It is of great importance that we have some definitely outlined religion founded on nature, and the inspirations of all ages and all nations. It has been my purpose to prove the existence of a definite and intelligent center of all things as indicated by scientific deductions and the inspirations of the higher intelligences, and to reveal his nature, as well as the methods by which he controls the universe of matter and mind. In these matters I was compelled to take a new stand, from the laws of force that were revealed to me while developing my "Principles of Light and Color," and this stand has enabled me to clear away, as I believe, some of the mysteries with which scientific materialists have beclouded the subject. My object has been to arrive at the basis of a world's religion—to show that there are grand truths and inspirations in all Bibles and systems of religion, as well as great perversions of truth in them—to test all religions, especially the churchian orthodoxy of to day, by their fruits as shown by history, as well as by their dogmas, their sacred songs, etc. I have, by means of striking engravings, compared the countenances of happy and spiritually developed persons, including the magnificent face and head of William Howitt, and others, with the crabbled and stern face of John Calvin, and others, who have grown up under the gloomy and monstrous religions of the past.

I have grouped hundreds of biographical and historical points concerning the terrible old religions side by side with the points of the divine and more spiritual religion which is now rising upon the world, and have myself been surprised at the contrast. In collecting the facts respecting human life and death under the Orthodox religions of the day, I have found a fearful record of sorrow, insanity, gloom and ignorance of the real laws of human upbuilding, while already in the records of a spiritual religion I find a beautiful showing in spite of all the crudenesses of the childhood of its being. While doing this, I have aimed to do the old religions justice, and especially to portray the divine life of Jesus, which is the best rebuke to those who presume to be his followers. I think one of the best methods of enabling people to see the errors of the old as compared with the grander conceptions of the new, is to place facts and pictures side by side. When the *Index* and other papers ignorantly ask, "What good has Spiritualism done, or what new ideas given to the world?" I have found an immense array of facts to prove the following and other points in the Fifteenth Chapter, which I submit for the consideration of timid Spiritualists, namely: Spiritualism is the basis of all religions; is founded upon facts, other religions more upon traditions; is the only religion that demonstrates immortality; robs death of its terror; is the most joy-inspiring of religions; promotes civil and religious freedom; leads off in human reforms; perfects the physical system; prevents insanity; prevents superstition; leads to nobler living; reveals a grander universe, while the greatest geniuses of the world have had their souls kindled from the inspirations of a higher life.

There is a good deal of chaotic sentiment with regard to religion, even among Spiritualists and mediums. The thousands of people who are now coming into Spiritualism are many of them cultured people and include some of the ripest members of churches, but often with crude ideas of religion. We want a religion of the front and upper brain, which will guide, not smother the faculties of the lower brain and body—a religion which is the heavenly side of science, which recognizes all portions of a man's being as divine, but some parts as more divine than others, being nearer the celestial—a religion which links earth with heaven by spirit communion and by keeping the soul receptive to the higher influences—a religion which ever warms the heart toward our fellow-men, and while attending to earthly duties, lifts the aspirations upward toward the Infinite Light. This religion should not be founded on any man, however wise and good, but on eternal principles. We should look lovingly but not worshipfully to the great thinkers and teachers as our helpers, but should cherish that which is good and true of all prophets, all Bibles, all nations. We want organization and unity of spirit, and yet the freedom of diversity and individuality to prevent this organization from crystallizing into fixed creeds and tyrannical proceedings, for the human soul itself is a spark of God, and hence, if developed in its native purity and power, is more divine for its own guidance than any books or decrees of councils.

5 Clinton Place, New York.

## Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:

We have, among other activities connected with our Fraternity, taken the preliminary steps to inaugurate what we may term for the present a "Fraternal Union," not a Sunday school, nor a Children's Progressive Lyceum, but an organization wherein young and old can meet at a 25¢ every Sunday in a fraternal spirit, as scholars, to learn something practical in regard to our duties one to another, and to grow in the spiritual life. Our first initiatory meeting was held Sunday, Feb. 20th, and a much larger attendance was present than could have been expected.

Dem. D. M. Cole was chosen to preside, and committees were appointed to name officers; and formulate a plan for efficient work. And as an experiment, the following order of exercises were selected for the meeting: Singing, recitations, considering for half an hour the subject selected, "Health a Duty," singing, after which each one present is to express his or her best thought for the week, singing, announcement of theme for next Sunday, hearing reports of committees. We hope soon to organize a class in Mesmerism and Psychometry, Psychometry, Physiology, Spiritual Unfoldment of Media, Spiritual Culture.

ways clothed in beautiful language, a deep religious spirit permeating all her efforts. Her lecture of an hour and a half was listened to with close attention by an appreciative audience.

The religion of the future evolved from the old, and all past forms of faiths and systems were necessary for the world's religious growth; that the religion of the future would be based upon the idea of "The Fatherhood of God, and the Brotherhood of Man," and that the Christian Church, Roman and Protestant, as an Ecclesiasticalism, must pass away, and give place to a spiritual church, with a revelation ever present, with a continuous flowing from the great All-Father above, in this spiritual church of the future, Christ was to reign, and his reign was to be a spiritual one. Dogmas would vanish, the fatherhood and the unity of God in man coordinating in human brotherhood, so that no soul would be left out, but all would partake of the Father's endless love. Hence the religion of the future will offer radically from the Orthodoxy of to-day, for it will be based upon this principle of fraternal brotherhood.

This will be evolved, and we see in the present efforts of humanity cooperating with capital and labor a deeper interest in the benevolent enterprises of the day, a breaking down of the partition walls of sect, and a reaching out for this divine unity and brotherhood, a revelation of new thoughts, nobler purposes, and a spirit of sacrifice of self for the benefit of the whole race. The Christian Church is partly human and partly divine, like its founder, and the church of the future will be a democracy in a grander sense than that of the church of to-day, and will be based upon the unity of the race with its source, the Father God, culminating in a grand fraternal brotherhood, all comprehensive, and therefore embracing all races, kindred and tongues.

The lecture closed with the following extract from one of Miss Lizzie Doten's inspired poems:

"God of the Granite and the Rose;  
Soul of the Sparrow and the Tree!  
The wings of things of Being flung  
Through countless worlds, Lord, from thee.  
Thy light lies in grass and flowers,  
Through every grove of hawthorn trees,  
Thou radiant crown's radiant crown,  
Thy glory flames in stars and suns."

Short addresses were made by Mrs. A. E. Cooley, M. D., W. C. Bowen, and Dr. Wm. Fishbaugh.

Next Friday evening we are to have a musical and literary entertainment of unusual excellence. Tickets twenty-five cents; proceeds for the benefit of our Fraternity.

S. B. NICHOLS.

467 Waverly Avenue, Feb. 19th, 1881.

## The Everett Hall Lyceum.

This week, owing to a legal holiday occurring on the 24th, we cannot give the lecture as advertised, but this will explain to the Brooklyn Lyceum friends the reason of the non-appearance of their report, which came to hand just too late for insertion. It will be printed in our next issue.

## Spiritualism in San Francisco.

To the Editor of the Banner of Light:

Although we frequently read in the Eastern papers laudatory articles in relation to our land of sunshine and flowers, there is seldom any mention made of our spiritual status or growth. We, in this Occidental country, are sometimes accused—and with some degree of justice—of being too much absorbed in material pursuits to devote much time to the acquisition of spiritual truths; to the development of the aspirational side of our natures.

This is not altogether true, for a review of the spiritual field of action during the past year will show that much has been accomplished in that direction. One year ago our eloquent sister, Emma Hardinge Britten, aroused an interest in spiritual investigation, which was unprecedented in the history of the movement on this coast. The work for which she laid a good foundation was taken up and grandly carried forward by our veteran brother, Thomas Gales Forster, last November, and under his ministrations we have been favored with a series of lectures remarkable for depth of research and spiritual insight, presented in the eloquent manner for which Bro. Forster has so long been noted; and a very encouraging feature of these meetings was that the interest steadily increased to the close, the audiences increasing in size and quality.

On the whole we have reason to feel greatly encouraged, having the evidence that only well-directed efforts are required to place our heavenly philosophy before intelligent, appreciative audiences, which will come favorably with those of any of the churches.

Bro. Forster closed his course of lectures before the Spiritual Union, Jan. 30th. At the close of the last meeting the following resolutions were unanimously adopted:

Whereas, The engagement of Thomas Gales Forster, who has so ably and successfully lectured for our Society for several months, is never to be forgotten, and Resolved, That we recognize in Mr. Forster not only one of the earliest, but one of the soundest and ablest lecturers in the spiritual movement.

That his discourses are clear, forcible and logical, evincing deep research in the collation and arrangement of choice facts, and with an eloquent and exalted presentation of their philosophy.

That his labors are admirably suited to meet and answer objections, and to attract and direct the researches of the spiritual student, and to cultivate and inspire the truth of Spiritualism.

That his presence and influence are helpful and inspiring, and that we desire to aid our testimony to the great value of his services; bidding him God speed wherever he may go.

Many of these resolutions, signed by the officers of the Society, presented to Mr. Forster, and the officers of the *Banner of Light* and *Religion* are respectfully requested to publish them in their respective papers.

Mrs. E. J. Watson, the talented inspirational speaker, who is spending the winter in this State, is engaged to follow Mr. Forster at Ixora Hall.

Rev. J. N. Parker, formerly of Boston, holds "Christian spiritual services" in Charter Oak Hall every Sunday morning. Spiritualism without any prefix seems to thrive best in this community.

For several weeks past, meetings have been held for the purpose of answering questions through the mediumship of Mrs. E. A. Lewis, with great success. Mrs. Lewis, although she has been before the public but a short time, is a very interesting speaker, and is controlled by a band of eminent spiritual workers, who hope ere long to add a new star to the galaxy of trance lecturers.

The Lyceum, under the efficient guardianship of Mrs. Matthews, is prospering finely, and has average attendance of about one hundred members.

The crowning work of our arisen friend, Epes Sargent, "The Scientific Basis of Spiritualism," is arousing great interest, and it is generally conceded to be one of the most logical, terse, yet comprehensive books published on the subject of Spiritualism.

From communications given us by Bro. Sargent, we have reason to hope that, soon as a fitting instrument can be found, we shall be favored with another work, giving his experiences in the Summer-land; not "as seen through a glass darkly." Thanks to his labors in the form, the evidences that his field of action is only enlarged have been spread broadcast throughout the world.

Fraternally yours, ALBERT MORTON.

San Francisco, Feb. 5th, 1881.

Dr. Good, speaking of the general practice of the regular, diplomated physicians—they who are now asking in different States for a law to compel the people to employ them and none other, and making it a crime not to employ them in case of sickness—says, "The science of medicine is a barbarous jargon, and the effects of our medicine on the human system are in the highest degree uncertain, except, indeed, that they have already destroyed more lives than war, pestilence and famine combined."

Much credit is due Colonel Higginson for his efforts in the Legislature this winter to rid our statute-books of some of their vestiges of religious bigotry and intolerance. We refer particularly to the laws in respect to blasphemy and the eligibility of atheists to hold office. Although these endeavors have suffered defeat for the present, Colonel Higginson is entitled none the less to praise for his exertions in this direction. It would be strange if Massachusetts at this late period has yet to go through a process of education before it can reach the point of seeing the justice of the proposed amendments.—*Free Religious Index*.

Rev. Mark Trafton is presumably a reader of the *Bible* and believer of it, but he says in *Boston Herald* that he doesn't believe a spirit from the invisible world ever manifested itself in this one. In this he differs from some other readers of the *Bible*, who say it is saturated with evidence of such manifestations, and some of its devoutest students, like Wesley and Phelps, testify to their personal knowledge of spiritual visitations.—*Boston Herald*.

## BRIEF PARAGRAPHS.

A vigorous debate in the House of Mass. Representatives on Friday last, resulted in the passage of the bill to allow the Railroad Commissioners to permit the running of Sunday trains on the Tunnel line.

It is the *Christian Union's* estimate that about one Episcopal minister in a thousand reads the *Thirty-Nine Articles*, and it is the *Christian Leader's* opinion that the proportion of the readers who believe them is about the same.

Mr. Isaac B. Rich, the new proprietor of Oakland Garden, will spend \$20,000, it is asserted, in improving the premises for next season. The pavilion will be materially altered; the floor of the theatre will be put on an incline, and the proscenium opening will be widened. Among the attractions of the season will be four weeks of Haverly's minstrels, a shorter engagement of Haverly's "Widow Bedot" company, in which Mr. C. B. Bishop plays the *Widow*, and Demian Thompson may be seen there in "Joshua Whitcomb." The grounds and pavilion will be lighted by electric lights, but not the theatre.

Voltaire died May 30th, 1778. Just before his demise he remarked: "I am about to die; I worship God, I love my friends, I do not hate my enemies, and I abhor superstition."

Washington was born in 1732, hence the anniversary of his birth last Tuesday, Feb. 22d, was the 149th.

The Spiritualist and Materialist can agree to disagree and stand by each other in defending the right of private judgment.

The *Investigator* tarred a Western man recently. Now it is greasing him.

The *Boston Post* says: "There was a time when deep plecty and profound theological learning were thought to be desirable in a clergyman, but now it is very necessary that he have a good business faculty, agreeable manners, and a diplomatic cast of character. The times change, and religion changes with them."

The Boers of South Africa, whom the English are bound to subdue, are said to be a remarkably robust race of men, being nearly six feet high or more, broad-shouldered and muscular. They are descendants of the Dutch, who settled at the Cape of Good Hope in 1652.

Washington has of late been flooded with water. On the 4th of March it will be flooded with whiskey.

A national Anti-Monopoly League has been established in New York City. It is about time something of the sort was inaugurated. If the reader desires more information in regard to this league, he may write to L. E. Chittenden, President, 31 Pine Street, New York.

Next Sunday afternoon, at a quarter to three o'clock, Mr. Chalmers will lecture upon this subject: "Lessons from the Life and Work of Karl Holman, the German Liberal Reformer, Patriot and Author." Previous to the lecture a business meeting will be held at half-past one o'clock, to decide the expediency of sustaining Mr. Chalmers as a permanent lecturer in Fane Hall.

Theodore Parker is said to have been the first Protestant minister to welcome flowers upon the pulpit.

It is refreshing in these zero-cold times to read a paragraph like this from a *Manatee* (Florida) letter, dated the middle of January: "Acres of tomatoes, beans and Irish potatoes, looking as fresh and green as if it were May, prove this to be indeed the garden-spot of Florida."

Alluding to a peripatetic defender (?) of the creedal Zion, who is not unknown in Massachusetts, the *Gardner* (Me.) *Home Journal* says: "Artist Evangelist is what Rev. A. A. Walte calls himself. Now we shall expect to hear St. Paul called 'Artist Apostle.'"

The "Revised Version of the New Testament" is promised shortly, and a "Companion to the Revised Version," prepared by the Rev. Alexander Roberts, D. D., Professor of Humanity at St. Andrews University, Aberdeen, and a member of the New Testament Company, explaining the reasons for the changes made in the Authorized Version, will be published simultaneously by Cassell, Pelter, Galpin & Co., of New York.

Leads is near at hand. Look out for your umbrella.

Frost's Snow-table: Five Hard Frosts make one Fall of Snow.

Three Falls of Snow make one Street Impassable. Six Hundred Streets Impassable make one Newspaper Leader.

Twenty Newspaper Leaders make one Public Howl. Five thousand Public Howls don't make one Municipal Government move!

Rev. O. B. Frothingham and Mrs. Frothingham have been wintering in San Remo, in the Riviera, Italy. There appears to have been no marked change in his physical condition, and it is probable that he will return home in the spring, or early in the fall.

## CARLYLE.

Prometheus, who once brought the gift of fire, Unchained arses; mighty Thor is fled, And he, the peer of both, who gave, as bread To earthly kindred, hope and high desire, Eagle-winged thoughts that evermore aspire, Stripped of his wings, and shivering on his head, Who, like the Thunder-god that cravens dread, Smote listlessness—he, too, hath mounted high, With Titan steps, to an immortal seat On some white mountain, kingly solitude, Unclinging, broad, ungle, calm, complete; Where rests he, war-worn, seamed with many scars, Above men's commonplace commotions rude, In life triumphant, lonely with the stars.

—(Boston Post.)

Peter Cooper celebrated his ninetieth birthday, on the 9th, by presenting to the trustees of the Cooper Union, New York, a receipt in full for the \$70,000 he has sent the past year on the building, a check for \$30,000 to furnish further facilities for accommodating students, and another for \$10,000 to be added to his "Golden Wedding Fund," the interest on which is annually given to institutions which aid poor children. The fund now amounts to \$80,000.

You can tell dog-wood by its bark.

"Food and Health" is the name of a new and handsomely printed twelve-page weekly publication devoted to a consideration of the subjects indicated by its title. It is ably edited by Mrs. Amelia Lewis, a lady who, until about one year since, resided in England, where she made household economy and diet a special study and earned much renown as a writer upon those subjects. It is a very sensible and a desirable journal. The publication office is at 704 Broadway, New York, and the price \$3.00 a year.

A trip-hammer with an *Edouard* attachment is Mr. Emerson's characterization of Carlyle.

The Sultan of Morocco, according to the pious *Traveler*, recently had four hundred wives; but has, on the score of economy, just given two hundred of the oldest of them to his chief officers of State.

"We ought to be ashamed of ourselves for smoking so many cigarettes," says the *Advertiser*. Why don't you stop smoking them, then?

New York has, according to the United States census of 1880, 1,206,677 inhabitants, of whom 590,762 are males and 615,915 females, with a floating population of about 30,000, including sojourners at hotels, boarding and lodging houses, and emigrants temporarily stopping in town; expended for amusements, theatres, operas and shows about \$7,000,000 last year, and in the drinking places nearly \$60,000,000, the latter expenditure resulting in the arrest of 48,101 persons for intoxication. Splendid city! grand churches! brilliant morality!

Mr. Dawes, of Massachusetts, recently presented to the United States Senate a petition representing 50,000 citizens (John Wells, Bishop Simpson, Rev. Joseph Cook and Wendell Phillips being among the signers), praying Congress to observe the treaties heretofore made with Indian tribes, and in future to do justice to the remnants of that people.

"Back to a draft, face to the grave," was the cheerful grandmotherly suggestion in old times.

BEVERLY, MASS.—E. T. Shaw, Secretary, writes: "Mrs. Carlisle-Ireland, of Boston, occupied the rostrum before the Spiritualists' Union of Beverly, Sunday, Feb. 20th, giving perfect satisfaction in all phases of her mediumship. The audience was large, and very appreciative, recognizing and responding to all tests given. Should she come again she would be gladly welcomed, as we consider her a fine medium."

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